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Happy New Year!

the Free Will Baptist

Ayden, North Carolina, Wednesday, January 1, 1964

HAROLD M. BARNETT PHOTO

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Ten Years Ago in the 'Baptist'

Construction of the main church auditorium of the Sherron Acres Church, Durham, North Carolina, has begun and is scheduled to be occupied sometime in April.

The building project involves an expenditure of \$57,800 and the firm of W. Poe and sons is the builder . . .

†

Missionary Conferences will be held in each district association in the Georgia State Association during the last nine days of February, according to an announcement made by the Rev. E. C. Morris, promotional secretary for the association.

†

The semi-annual meeting of the North Carolina Minister's Conference will be held at Shady Grove Church, Sampson County, January 21.

†

An organization of men known as "The Brotherhood" was organized in the Morehead City, North Carolina, Church, December 8, 1952, with five members and the pastor, the Rev. Noah Brown. During the past year, the membership has grown to 28 and more than \$500.00 has been raised for the church.

† † †

Most Important News Story

According to a survey conducted by *Moody Monthly* magazine, the Supreme Court prayer decision has been voted the most important news story in the evangelical world in 1963. The Roman Catholic "thaw" placed second. The race question placed third, and the Billy Graham Southern California crusade was fourth.

† † †

If you tell the truth you can go on about your business; but if you tell a lie you have to go back every day or so to see how it's getting along.—*Select-ed.*

THE FREE WILL BAPTIST

Volume 79

Number 1

January 1, 1964

C. H. OVERMAN, Editor

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Editorial—

A NEW YEAR'S WISH

"The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace" (Numbers 6:24-26).

God bless thee and keep thee thro' the coming days,
Give to thy service here His rich increase,
Make His light shine yet brighter on thy ways,
And crown thee with His own abiding peace!

Cause thee to prove His all-sufficient grace,
The fulness of His Spirit's power bestow;
Supply the daily strength to run the race,
And teach thee His blest will to do and know!

Grant thee His presence felt, in woe and weal,
And evermore His joy—all joys above;
Speak to thine heart more clearly and reveal
The heights and depths of His unfathomed love!

God bless and keep thee thro' the heat of day,
Beneath His shield safe-sheltered from all harm,
And when the hours of toil have passed away,
Grant a bright eventide, and sunset calm!

Then, when all fleeting years of time are gone—
Their joys and sorrows as a watch of night—
With the fair sunrise of a summer morn
Shall dawn the glory of eternal light.

—J. H. S., in "The Christian."

FIFTY MORE NUMBERS

With this issue of "The Free Will Baptist," we begin Volume 79, Number 1. Again this year, we are planning to print fifty issues of this periodical. Just what these fifty issues will carry in the form of news is not known to any of us. It is our sincere prayer, however, that all we do will be done to the glory of God and for the strengthening of the Free Will Baptist cause.

We are grateful for the opportunity to serve our Lord and our denomination in this capacity. It is with a humble heart that we face 1964. It is faith in the divine that gives us hope and courage to face the 366 (leap year) days of 1964.

We are also grateful for the opportunity to begin anew. There is a certain feeling of satisfaction to be given the opportunity to face each new day, each new week, and each new month; but the beginning of a new year is something else. To be sure, we do not know what lies ahead; but with faith in the Almighty we shall press on to face the future without fear.

As we prepare the first issue of 1964, we would like to remind our readers that the success of this publication is largely dependent upon its readers. It is our responsibility to see that it is printed, but we cannot print that which we do not know and that which we do not receive. For more than seventy-five years "The Free Will Baptist" has been published; for more than seventy-five years it has been going into Free Will Baptist homes. Yet, we do not believe there has ever been a time when its need has been more acute than today. Again we appeal to you, our readers, to help us with this publication. Help us to make these next fifty numbers the greatest ever published.

HIS is an amazing confession of character, depicting the will of a determined soul, convinced by the soundness of his own convictions, to press onward and upward—defying all dangers, overcoming all difficulties, and surmounting all obstacles—to reach the goal which he has set for himself in Christ Jesus.

Such determination is found only in men of destiny, men who both feel and know that they are called of God for his purpose. Such men will not be easily turned aside from the accomplishment of their purpose. They will not be daunted by fear, they will not be confused by difficulties, and they will not allow obstacles to bar their passage. Most of all, they will not be satisfied until the work has been completed and completed right. Nothing short of perfection will prove sufficient to the demands which they place upon their ministry.

Paul was a man who wielded a great influence and accomplished a great deal. I think that it can be said without fear of refutation that he was the most influential man to ever live upon the face of the earth, changing as it were by his ministry the lives of men and the destiny of the world. "The world may tittle note nor long remember" what many have said and done, but it can never ignore the mighty works of this man. He possessed a driving force that drew the envy of all who wish to excel in their chosen fields of labor.

Though Paul, at the time of this writing, had accomplished a great deal—much more than most of us can ever hope to accomplish—and a smaller man would have been content to have rested in his laurels, he realizes that there is yet much to be done. He fears nothing save complacency, knowing that so long as one presses upward, he shall not go backward.

It requires very little effort to go backward. Most of the time it can be accomplished simply by turning loose and allowing nature to take its course, being the nature of things to seek their lowest level. But the road that leads to the goal at the top of the mountain winds upward every step of the way. It requires faith, the exercising of the will, and the expending of much energy to conquer the dangers, dispel the difficulties, and surmount the obstacles that are found along the trail.

Paul speaks in this passage of forgetting the things which are behind. As we stand today at the close of the old

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LOOKING TO THE FUTURE

by A. B. CHANDLER

"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).

year, we muse for a moment in silent reflection upon the results of our ministry. We hope that we have accomplished some things that are well and good. We know that we have failed to do many things which we had fervently hoped to perform. Perhaps we feel that if we were privileged to live this year over again, we could correct our mis-

takes; we could take advantage of the many opportunities which we have allowed to slip through our fingers, and, by exercising hindsight where we failed to exercise foresight, be able to perform our task in a more commendable manner.

This privilege shall not be granted us. The past is gone beyond redemption. But let us here determine, as we forget the things of 1963, which are a part of the things which are behind, to look to the things which are before. Chief of these is the year 1964, at whose threshold we stand.

The challenge of 365 days of unparalleled opportunity lie bright and fair before us. What we make of them will be dependent upon our attitude: our attitude toward life, our attitude toward our fellowmen, our attitude toward Christ, our attitude toward the gospel, and, not to be neglected, our attitude toward our ministry, which in the strictest sense is the trust of our God.

We, as individual Christians, as a church, as a denomination, and even as a nation, shall rise or fall, succeed or fail, sink or swim, live or die, by the attitude that we develop toward these things. Shall we seek to develop the attitude of the Apostle Paul—a determination to press on toward the mark for the prize of the high calling of God in Christ Jesus?

Let us resolve in our hearts to divest ourselves of every weight and the sin that does so easily beset us. Let us cultivate those talents and those virtues that shall help us to grow in the grace and the knowledge of our Lord, and let us above all determine in our hearts not to give up the struggle until the victory is attained. Ours is a glorious ministry; the trust and the confidence of our Lord has been placed in that ministry, and we cannot fail—we must of necessity, press on toward the goal.

Let me say in conclusion: when a man reaches the stage where he accounts himself to have apprehended, he has reached the end of the trail; his ministry is complete and completed in failure. He can turn in his credentials, turn his face to the wall, and leave the work of apprehending to better hands—to those who know that it has not yet been accomplished. Hope, if it is to be resurrected from the grave to which these who think that the work has been completed have consigned it, must be restored by those who know that they must yet march forward with its banner in their hands.

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Night Class in Religion Mount Olive College

The department of religion at Mount Olive College will offer a night course in Hebrew Prophets during the spring semester. The course carries three semester hours credit, but it may be audited by persons who do not wish to receive college credit. The class will meet two nights per week, and the schedule of meetings will be arranged to suit the convenience of participants. Registration for the second semester will be held on January 27.

Additional courses will be offered on demand through the Paul Palmer Institute. Persons interested in the course in Hebrew Prophets or courses to be offered through the Paul Palmer Institute are requested to write to Dean Roy O'Donnell, Mount Olive College, Mount Olive, North Carolina.

Student Aid Fund Totals \$19,110

Charles H. Harrell, college business manager, has reported that \$19,110 has been committed in financial aid for the current academic year to fifty-three students enrolled at Mount Olive College.

This assistance includes \$5,770 in scholarships to students in the top ten percent of their high school classes, graduates from the Free Will Baptist Children's Home, ministerial students, and missionary candidates; \$3,900 for work scholarships; \$3,640 from college loan funds; and \$5,800 in loans through the National Defense Student Loan Fund.

Aid to new students who will enroll for the spring semester beginning in January is expected to push the total for the year above \$20,000.

"One of the objectives of Mount Olive College is to administer a fiscally sound program of assistance to worthy and needy students," Mr. Harrell declared.

"It is the desire of the college that no qualified high school graduate in the greater Mount Olive area or from anywhere in the Free Will Baptist denomination be denied an education because he or his parents are poor."

Church Support More Than Doubled

Church support of Mount Olive College for the first five months of the current fiscal year has more than doubled over the same period last year.

From July 1 through November 30, Free Will Baptists have given \$72,706 as compared with \$28,747 last year, according to information released today by Charles H. Harrell, college treasurer. The major portion of this support, approximately \$50,000, has been designated for the development of the new 90-acre campus.

During the spring Free Will Baptists will concentrate their giving on the general fund of the college. Mount Olive College is operating this year on a \$270,000 budget, \$82,000 of which is scheduled to come from denominational sources in unrestricted gifts.

Benefit Dinners Raise \$52,091

A series of nineteen benefit dinners in eastern North Carolina has raised \$52,091 for the development fund of Mount Olive College. The dinners extended from May into December and drew 3,200 people from Free Will Baptist churches covering twenty-four counties.

They were a part of the development campaign to raise \$290,000 for the building program scheduled to begin next spring. The Mount Olive Junior College Area Foundation is currently engaged in efforts to raise \$100,000 in new gifts to supplement pledges secured earlier. Outstanding gifts announced previously include \$37,000 from the late

Dr. C. C. Henderson and a pledge of \$30,000 from the Bank of Mount Olive.

Mount Olive College is a fully accredited two-year college sponsored by the Free Will Baptist State Convention. Fall enrollment was 226, but the first buildings on the new campus will permit expansion to a student body of 400.

Quotas Set for General Fund

Each church belonging to the Free Will Baptist State Convention of North Carolina has been given two quotas for Mount Olive College: one for the development fund and the other for the general operating fund. These quotas are recommended goals to guide churches in their support of the educational ministry of the college.

All gifts, unless designated for the development fund, are applied on the general fund quota. Contributions from individuals, Sunday Schools, auxiliaries, leagues and other church groups, are credited to the quotas for their church.

During the fall most churches reached or exceeded their quotas to the development fund. It is hoped that during the spring all churches will put forth a concentrated effort to reach their quotas to the general fund. This support is necessary in order for the college to retain a competent faculty, provide scholarships for worthy and needy students, and maintain accreditation standards.

Approximately forty percent of the operating budget of the college is dependent upon gifts from churches and friends.

Nash County Benefit Dinners

The seven Free Will Baptist Churches of Nash County held the last of a series of nineteen benefit dinners in eastern North Carolina for the development fund of Mount Olive College. Attendance was 116 with contributions of \$1,048.

Members of the county steering committee were the Rev. James Joyner of Wilson, chairman; the Rev. R. N. Hinant and I. D. Boswell of Bailey; Miss Patricia Bisette of Sims; and Mrs. Clarence Manning of Spring Hope.

Participating churches, amounts of their contributions, pastors and chairmen were Barnes Hill, \$68.42, Lester Duncan, Mrs. Henry Eason; Flood's Chapel, \$73, Charles Morgan, Elijah Bisette; Free Union, \$129, James Joyner, (continued on page thirteen)

Only 359 Days Before Christmas

RAYMOND L. COX

ONLY 359 Days Until Christmas!" Pedestrians stopped and stared in surprise at the bulletin board announcing First Church's services for the coming Lord's Day. The pastor's sermon subject for the Sunday morning after Christmas provoked considerable comment.

"That's going too far," one person was heard to grumble. "Reminding us of next Christmas before we've had time to clear away the mess of this year's holiday!"

"It's bad enough that merchants commence their Christmas come-ons before Thanksgiving," complained another. "The nerve of that preacher! Heralding that Christmas is coming even before New Year's Day."

The undercurrent of comment contributed to an unusual attendance for the Sunday morning in question. "I've got what I hoped for," thought the pastor as he surveyed the full sanctuary. Smilingly he recalled a conversation with one parishioner who had been bold enough to present his objection in person: "Pastor, I don't like your sermon topic for next Sunday." "Can't say I'm too well satisfied with it myself," the clergyman had replied. "But then, when I go fishing I never eat my own bait!"

Preliminaries finished, the minister faced the expectant audience. Launching into his announced sermon, he at once squelched the critical spirits with a disarming question: "Have any of you commenced making deposits in the local bank's Christmas club?"

Scores squirmed, remembering the dollar or more they had been depositing

each of the previous few weeks in order to accumulate funds to finance the following year's yuletide. Many of the pastor's "sheep" looked sheepish as he continued, "You have already commenced preparing for next Christmas."

So they had. And why not?

Why not reduce the financial burden of next Christmas by commencing preparations for it now? Everyone knows he will have expenses. Why not take advantage of bargains between now and gift-giving time? Considerable savings may be affected. I secured my son's electric shaver in a summer sale at almost half what the same store sold it for in December. Many customers have stockpiled next season's supplies of Christmas cards or ornaments from purchases in "half price" clearance sales the week after Christmas. Three hundred and fifty-nine days before Christmas is not too soon for multitudes to think of next year's observance.

But Christmas has a deeper meaning than the expense of presents, and preparations for the coming season should be motivated with loftier motives than that of casing one's budget.

The spiritual significance of the holiday often is obscured by ballyhoo about decorations and dollars and presents. However, the paramount issue pertains to the Lord Jesus Christ. Without His advent there would be no Christmas. Certainly the cost of that first Christmas far exceeded the extravagant squanderlust of current commercialized celebrations. "For ye know the grace of our Lord Jesus Christ," Paul reminds us, "that, though he was rich, yet for your sakes he became poor, that ye through

his poverty might be rich" (2 Corinthians 8:9). It is hardly too much to say that God impoverished heaven to bestow upon mankind "his unspeakable gift" (9:5). "God so loved the world, that he gave his only begotten Son" (John 3:16). Thus on New Year's Eve there remain just 359 days until another anniversary of Christ's departure from His native environment to enter another world.

Make no mistake about this. Earth constituted a foreign environment to the newborn Son of God. His origin was not earthly. From heaven He hailed, where He had enjoyed the acclamation of angels since the primeval creation when the morning stars sang together and all the sons of God shouted for joy. Christ's birth in Bethlehem marks not the beginning of His personal existence, but rather a transition from His celestial career.

He lived before Bethlehem. "Before Abraham was, I am," was His stupendous claim (John 8:58). He antedates the universe, for He is the Word who existed in the beginning before creation, who was in fellowship with God then, and was Himself personally and absolutely divine. He shared the glory of His Father before the worlds were framed (17:5). As heaven's crown Prince He shared the celestial throne (Hebrews 1:8, 13).

When the fullness of time came God's eternal Son emerged from the "Ivory Palaces" on high to descend to this prodigal planet. He left His native heaven to be born in a foreign world. He came to rescue a race in ruins because of sin. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15).

How many days is it until the calendar will call for us to celebrate another anniversary of the Saviour's exodus from His native heaven to enter our earth?

That question suggests another. For God's Son is not the only one to exchange environments—to pass from his native world into another. How long will it be 'ere you shall venture from earth, your native world, to emerge into the hereafter? How many days until Christmas? The inquiry prompts a more momentous consideration: How many days until eternity? Until you *enter* eternity?

You may be unconvinced that preparations for next Christmas are in order so far in advance. But what of your preparations for eternity? Amos the
(continued on page fifteen)

NEWS

NOTES

Of Denominational Interest

Church Pays Tribute To Former Pastor

On the second Sunday in November, 1956, the Rev. Charlie Overton, came to Union Chapel Free Will Baptist Church near Plymouth, North Carolina, as its pastor. He came to the church as a man of God and fulfilled his duties as pastor to the highest degree. He always greeted the members and visitors with a friendly smile and a warm handshake. Under his leadership the church membership grew and a new program was introduced to the church. Some of the things which had their beginning under the pastorate of Mr. Overton were the sunrise services, New Year services at midnight, and Thanksgiving altar services. Through these a better knowledge of the Lord and Saviour Jesus Christ was presented to the members.

A member of the church writes: "Mr. Overton never failed to visit the sick, the brokenhearted, and the lost sinner. During his ministry for us he was always ready to read comforting Scriptures from God's Word and pray in our behalf. He was always working with our youth, encouraging them greatly by allowing them to take part in the church work. He was always teaching and training them in Christian fellowship. I'm sure the youth of the church will always admire and love him for his leadership.

"Even though Mr. Overton is no longer our pastor, we pray that God will bless him in all he undertakes to do. We hope he will never forget Union Chapel, for there will always be a warm spot in our hearts for him.

"Weeks have passed since his last service with us, but again we wish to say to him, 'Thank you for everything you did for our church.'"

Gray Branch to Observe Stewardship Commitment Day

With "Tithing Puts God First" as a slogan, Gray Branch Free Will Baptist Church near Deep Run, North Carolina, has launched a stewardship enlist-

ment program. The pastor, the Rev. Andrew Hill, has announced that Lynwood Smith will serve as general chairman of this program. Three committees will work with the general chairman and pastor in the program. They are as follows: Ben Hines, chairman of budget preparation committee; Ruth Hines, chairman of campaign promotion committee; and Elizabeth Smith, chairman of officer help committee.

Stewardship Commitment Day will be observed on January 12, 1964.

Carter to Conduct Midway Revival

The Rev. Walter Carter of East Rockingham, North Carolina, will be the evangelist for revival services at the Midway Free Will Baptist Church, High Point, North Carolina, beginning Monday night, January 6, 1964. Services will begin each evening at 7 p.m., and the public is invited to attend.

Church Finance to Meet At Children's Home

The annual meeting of the Church Finance Association, Inc., will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Tuesday, January 14, 1964, at 10:30 a. m. The meeting will be held in the Memorial Chapel.

Notices of this meeting are being mailed to all active members. Those who fail to receive their notices are hereby notified of this meeting.

All members are urged to attend. Those who cannot attend in person or by regular delegates are urged to send a proxy. Proxy blanks are available by writing to M. L. Johnson, Box 220, Middlesex, North Carolina. Each mem-

Coming Events

January 14—Church Finance Association, Inc., Memorial Chapel Church, Free Will Baptist Children's Home, Middlesex, North Carolina.

ber is entitled to one vote for each \$25 membership, or fraction thereof, held in the association. A majority of the membership must be represented in order to transact business.

This will be the twenty-fourth annual meeting of the membership of the association. A record attendance is hoped for. A picnic lunch will be served during the noon hour by personnel of the Children's Home. An offering will be received for the Home.

This will be a very important business meeting of the Church Finance Association, Inc. Several important items of business that are vital to the future of the association will be considered. Every member should be represented if possible.

Visitors are invited to attend this meeting.

Black Jack Host To League Convention

Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will be the host for the Second Union League Convention of the Central Conference, Saturday night, January 4, at 7:30 p. m. The program follows:

Hymn—"Onward Christian Leaguers"
Prayer
Devotions—Elm Grove Leagues
Chorus Time—Led by Mrs. Norman Ard
Offertory Prayer
Offering
Business
Awarding Plaque
Hymn—"I Would Be True"
Special Music—Black Jack Leagues
Message—The Rev. Frank Ray Harrison
Hymn—"Blest Be the Tie"
League Benediction

Youth for Christ Rally To Meet at Free Union Church

A Youth for Christ Rally will meet at Free Union Free Will Baptist Church, Route 1, Spring Hope, North Carolina, on Saturday night, January 4, at 7:30 p. m.

All Free Will Baptists of the Second Western District are urged to attend.

W. A. BOOKS NOW AVAILABLE

The Woman's Auxiliary secretary record book and treasurer's book are now available for use by the woman's auxiliary. The price for each of these books is \$1.00. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

A Message for The New Year

ANOTHER YEAR has now come to a close. There are some people who look back upon it with dissatisfaction and say, "Well, there is nothing to do except turn over a new leaf." They are anxious to accept a brighter hope and greater joy in their lives. To such persons we want to suggest three things that must not be done during this new year and three things that, by the grace of God, ought to be done.

First, we must never try to see God, or Christ, without the Bible. Look at the stars on a clear night and look into the heavens during the day. In doing so, you will get a very false idea of the sky. You will think some of the stars revolve around the earth and that the earth is the center of the universe. Why is this so? Because you look at it with unaided eyes. To study the stars and the heavens, we need the telescope.

Men often talk about God who know nothing about Him. They look at Him through human eyes. The Bible is the Christian's telescope. Therefore, at the beginning of this new year, make it your resolve to read the Bible everyday.

Second, never trust in wishes. A great many people think they are free from sin. They say, "Now we are going to live a new life." An old Italian proverb says, "The road to hell is paved with good wishes. Railroad trains are not run on wishes.

A person may say, "I'll get to heaven." Where is the power? The person answers, "Oh, I'm a man of intellect, a man of will; and when I make up my mind, I'll do it." Such a person will be just like a piece of thistle-down in a cyclone. Such a person needs the Lord Jesus Christ—the power of a living, personal Redeemer.

Third, do not trust in your own self. When going up a mountain, never be your own guide. A great many young

men do not want their father or mother's advice, nor the minister's advice. They feel they can paddle their own canoes. With them all wisdom dwells. Yet, no one has ever seen tomorrow. Therefore, it is essential to trust in Christ. He knows the path that we have not traveled.

Now let us consider the things we ought to do.

First, seek to obtain the pearl of great price. In the East there are some Mohammedans who wear a green turban; it is a mark of great honor. It shows that they have been to Mecca, their holy city. People say, "Look! that man has been to Mecca." Likewise, we must go to the Cross of Christ that people will

LAYMAN'S LEAGUE STUDY BOOKS

The North Carolina Laymen's League is suggesting and recommending the following booklets be used as study books for the year 1964: "A Catechism," by C. H. Spurgeon; "Power Through Prayer," by E. M. Bounds; and "These Four Found Life." All three of these booklets are printed by Moody Press and priced at only 15c each. Those who order will receive all three to be used throughout the year. It is suggested that each one be used for four months in the order listed above.

Send your order to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

be able to look at us and say that we have been with Christ. Neapolitans say, "See Naples and die!" We say, "See Jesus Christ and die—die to sin forever.

Second, Be sure you have a place of refuge. If a storm is blowing on the ocean, you can see the vessels making for a harbor, which is likely to be crowded.

by the Rev. Arnold Woodlief
Marianna, Florida

•

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

A person without Christ is like a ship in a storm without a harbor. Jesus Christ is a shelter in the time of storm. He is a hiding place from the wind, a covert from the tempest.

Third, set your goal on heaven. Know where you are going—what your destiny is. Look to Christ to lead you there. The child lives in the mother's arms; the bough lives in the oak; the branch lives in the vine; and the soul lives in Christ.

Now is the day of salvation. Now is the hour of decision. After a subject has been discussed in the House of Representatives, and all have spoken who desired to speak, the members cry out, "Divide! divide!" God asks you now to "Decide! decide!"

Men Wanted

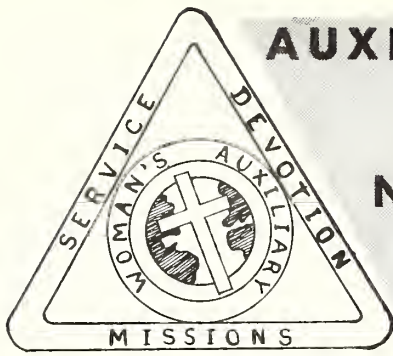
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Andrew Carnegie was once asked, "What about the future of your far-flung industrial interests?" He replied, "You may take my plants, equipment and my money. But if you will leave my men, I will build it again!"

Men are greatly needed on mission fields. They are in the minority. Dedicated, Spirit-filled men are urgently needed.—*Gospel Herald*.

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When we believe with our whole heart, we will be less dismayed. We will question less closely, when God's dealings with us are puzzling.—*Selected*.



AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Goldsboro, N. C.—The Christmas program of the Woman's Auxiliary of Stoney Creek Original Free Will Baptist Church was held in the church sanctuary Tuesday night, December 10, with 52 members and two new members present. Mrs. Eva Lancaster was in charge of the program.

The meeting opened with the group's singing "O Little Town of Bethlehem," after which Mrs. Lillie Mae Sasser led in prayer. Mrs. Gaynelle Smith, president, presided. During the business session motions were made to remember the shut-ins in the community with gifts at Christmas, to send \$10 to the superannuation board, and to send \$5 to the adopted superannuated widow for Christmas.

Officers for the coming year were elected as follows: president, Rudy Matthews; vice-president, Mattie Jones; recording secretary, Jean Coker; corresponding secretary, Alma Dale; treasurer, Marguerite Sullivan; mission chairman, Lillie Mae Sasser; youth chairman, Peggy Ingram; study course chairman, Plummer Sullivan; program-prayer chairman, Dessie Kennedy; benevolence and social service chairman, Peggy Waddell; Children's Home chairman, Lula Gardner; superannuation chairman, Gladys Albritton; bereft committee, Ida Lee Wooten, Eva Lancaster, and Gaynelle Smith.

After the business session the group moved to the educational building for their Christmas party. Mrs. Gaynelle Smith was honored with a Life Award Certificate and Life Award Pin from the auxiliary. She has served as president for the past two years. She also has served as president once before and has held other offices in the auxiliary as well as in the church. She was commended for her outstanding work with the youth auxiliary. Mrs. Plummer Sullivan was also given a Life Award Pin; she had previously received her Life Award Certificate. Mrs. Lillie Mae Sasser made the presentations.

Games were then played and presents exchanged. Delicious refreshments were

served by the hostesses, Mrs. Lucille Lancaster, Mrs. Elizabeth Scott, Mrs. Peggy Ingram, and Mrs. Mary Lou Grantham.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, December 13, in the church.

The meeting was called to order by the president, Mrs. R. L. Goff, who turned the program over to Mrs. Eugene Baker, program chairman. Mrs. Baker had the group join together in singing "O Little Town of Bethlehem." Prayer was offered by Mr. Robert Oakley, after which Mrs. Baker turned the program over to the supply pastor, the Rev. C. H. Overman, who presented the program, "The Way to Bethlehem," written by Mrs. A. B. Chandler. He used for the Scripture reading Luke 2:1-20, after which he discussed the following topics of the program: "To Renew Our Faith," "To Learn to Love," "To Learn to Give," and "To Learn to Serve."

Mrs. Goff presided over a short business session; and Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. She then gave the treasurer's report. A motion was made and seconded to send \$10 to Arizona-Mexico Missions. Mr. David Hobgood gave the closing prayer and also returned thanks for the refreshments enjoyed during the Christmas social hour.

All present were invited to Mr. Robert Oakley's Sunday school classroom where there was a beautifully lighted Christmas tree with presents underneath. A table was centered with a bowl of grapes and other assorted fruits with red lighted tapers on each side and other decorations carrying out the Christmas motif. Homemade cookies, an assortment of homemade candies, nuts, potato chips, pimiento-cheese sandwiches, chicken salad sandwiches, and iced drinks were served buffet style to the members and guests present.

Grantsboro, N. C.—The Woman's Auxiliary of New Bethlehem Free Will Baptist Church held its monthly meeting at the home of Mrs. Minnie Dixon on Wednesday night, December 12. The meeting was called to order by the president, Mrs. Ruth Scott. The group sang "Silent Night," followed with the praying of the Lord's Prayer in unison. The Scripture, taken from Luke 2:1-20, was read by the president.

Mrs. Lottie Pipkin, program chairman, took charge and gave the introduction to the program entitled "The Way to Bethlehem." Those assisting her were Ruth Scott, Mary Rollison, Nina Price, and Mary Harrison.

During the business session the secretary-treasurer called the roll and received the dues. There were 13 members and four visitors present. Plans were made to remember the sick and needy in the community with get-well cards and gifts during the Christmas holidays.

This was also the auxiliary's Christmas party with each member exchanging gifts. These were displayed under a beautiful Christmas tree in the center of the room. Love gifts were showered on a neighbor, Mrs. Meadows and her family. They received these with grateful and thankful hearts.

New officers will be installed at the next meeting which will be held at the home of Mrs. Mary Harrison. All members are urged to attend.

Refreshments of apple pie topped with ice cream, candy, stuffed dates, assorted nuts, and coffee were served by the hostess. The meeting adjourned with a prayer in unison.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Original Free Will Baptist Church met in the home of Mrs. Lucy Jones and Mrs. Joe Sasser for its December meeting.

Mrs. Roy Stanford, president, presided. After the singing of "O Little Town of Bethlehem," Mrs. Charles Ray Pope read the Scripture taken from Luke 2:1-20. Mrs. Jones then led in prayer. Mrs. Calvin Medlin read an article from the "I Remember" section of the *Christian Herald*. Mrs. Wilbert Bass, program chairman, followed with the program, "The Way to Bethlehem." At the conclusion of the program each member was given an opportunity to express herself as to what Christmas meant to her. Mrs. Joe Sasser closed the program with prayer.

During the business session officers
(continued on page fifteen)

North Carolina Ministers' Conference

Attention all Original Free Will Baptist
Ministers of North Carolina:

The time for the Semiannual Spiritual Life Conference for the North Carolina State Ministers' Association will soon be here. We hope that throughout the state all our ministers, with their wives, are making plans to attend. We would like to make this the best conference yet.

The place for the conference meeting will be with St. Mary's Original Free Will Baptist Church, New Bern, North Carolina. The members, through their pastor, the Rev. Earl Glenn, extended the invitation to the conference to meet in their church. This church is a fine modern building with accommodations for the meeting.

The time for the conference is Thursday and Friday, January 16 and 17, 1964. Registration will begin on January 16, at 4 p.m. The program will begin at 7 p.m. and continue until January 17, 3:30 p.m. No arrangements have been made by the executive committee for eating and sleeping. This was decided by the committee because of the fact that there were so many cafes, restaurants, motels, and hotels in and around the town of New Bern. It will be left to each individual to make these arrangements for himself.


A good program has been planned by the executive committee which we believe you will enjoy. On the evening of January 16, at 8:30, a motion picture entitled "The Life of Martin Luther" will be shown. It is the hope of the committee that those whose names appear on the program will do their best to be present. The theme Scripture is 1 Corinthians 4:1, 2; and the watchword Scripture is 2 John 1:8. The panel discussion topic will be "The Original Free Will Baptist Minister's Relationship to the Community Through Civic Enterprises, Schools, Clubs, etc." A schedule of the complete program will appear in *The Free Will Baptist* next week.

The committee wishes to state that the laymen of the churches throughout the state are invited to attend this meeting of the conference.

Hope to see all you brother ministers

The Free Will Baptist

The Lighted Pathway



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

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

THINKING WITH CHRIST

"Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

The two articles before Christmas were written on the ministry of John the Baptist as he was trying to prepare the people for the coming of Christ into the world to be its only Saviour and Lord. If we have truly prepared for Christ by letting Him come into our hearts, we must keep Him there by thinking the proper thoughts. This one verse was just the beginning of Paul's instructions to the Christians in the church of Philippi, for in the eighth verse of the fourth chapter he said, "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 be any virtue, and if there be any praise, think on these things."

A person's life is governed by what that person thinks. Solomon wrote in Proverbs 23:7, "For as he thinketh in his

YOUTH PROGRAM BOOKS AVAILABLE

Program books for the Youth Fellowship Auxiliary and Ambassadors for Christ are now available. The price for each of these books is 50c. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

and your wives at St. Mary's January 16, 1964, at 4 p.m.

DAVID W. HANSLEY, *President*
Ministers' Association of
Original Free Will Baptists of
North Carolina

heart, so is he: . . ." Probably with this text in mind Jesus said to the religious critics of His disciples, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). Go back for a moment's meditation to these verses, and you will see that *evil thoughts* head the list of *all these evil things that come from within, and defile the man*. But if we "Let this mind be in you, which was also in Christ Jesus" there will be no room or time for thinking the things which do not honor Christ.

I think I should not close this meditation without going back to the original text and following through to learn what was the mind of Christ Jesus. Philippians 2:6-8 give seven things that went a long way to make the life of Christ what it was, what He is, and what He will always be. Here are the seven:

"Who, being in the form of God,

1. "thought it not robbery to be equal with God:
2. "But made himself of no reputation,
3. "and took upon him the form of a servant,
4. "and was made in the likeness of men:
5. "And being found in fashion as a man,
6. "he humbled himself,
7. "and became obedient unto death, even the death of the cross."

An interesting observation is that it takes the text and the three verses that follow to complete the sentence; and, therefore, must be taken together to get the lesson God is giving us by inspiration.

It is often stated that we cannot help what we think, but the Bible does not teach that. God can, and will, help His people to think pure thoughts when we seek His help. It may have taken King David a long time to learn it, but some time in his life he came to the place when he made his petition to God: "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).

". . . What think ye of Christ? whose son is he? They say unto him, The son of David" (Matthew 22:42).

THOUGHT FOR THE WEEK: Tell me your thoughts, and I'll tell you what kind of a Christian you are.

NOTES

|| A D N ||

QUOTES



By J. C. Griffin

OUR VISIT TO THE CHILDREN'S HOME

It was a happy privilege to attend the Thanksgiving service at the Children's Home at Middlesex, North Carolina, on Thanksgiving Day. The attendance was good and everybody seemed to be happy.

A large number of people took offerings. I did not learn the amount. Also there was a freewill offering made in the church service. Although I did not learn the amount, it looked pretty good.

The renditions in gospel singing by the choir, which was composed of the students of the Home and led by the Rev. C. H. Overman, seemed to this scribe to be the best ever. Our heart was filled with gladness. This writer was called to deliver the Thanksgiving sermon, a message of thanksgiving which was in my heart. I looked back to the day when the first work began with a building which later was called the Girls' Building and which has been replaced with two beautiful and comfortable buildings for our girls. Then I thought of a building that was built later for our boys, which very soon became inadequate and was replaced by a building which was much better than the first building for boys, taking care of approximately 40 boys. Then I viewed the splendid office building with modern convenience; the beautiful home for the superintendent; the laundry; the swimming pool, so well arranged for the enjoyment of our children; and then the beautiful, well-arranged church sanctuary and all the great things on that hill that God has blessed us with. It certainly did stir my heart to look at these blessings and go back in my mind to the beginning. We felt like shouting glory to our God for working in the mind of our fathers and mothers, along with a few that are living now, who were young then. The memory of those men and women who sacrificed to make it pos-

sible to start and to build an institution such as we have today is a wonderful one.

But wait! We have not reached the climax yet. The greatest, the most appreciated, and the most heart-thrilling joy comes when we explore the country and find some of the most successful professional men and women in the various walks of life, men and women that stand along side the best citizens of our country—from a college president and college officials to a large number of schoolteachers and housewives and mothers who are rearing families and teaching them to teach others.

Comparing that small start with the first brick placed in the walls to what we have today, every true and loyal Original Free Will Baptist should say, "Praise the Lord for His wonderful works to the children of men."

If we are dedicated children of God and love our institutions as true believers in Christ, let us go on to greater things in the work of rearing and educating our children to take their places among men in helping to make the world know that we believe in the "faith once delivered unto the saints."

FOUNDERS DAY

Another enjoyable visit of late was the Founders Day service at Mount Olive Junior College, where we met students of the past and a great number of new students, all of whom seemed to be very happy with their work and the fellowship of their classmates.

I want to tell the world that we, the original Free Will Baptists, have an institution that God has arranged for us to have in order to give to our children Christian education. From those walls have come both men and women who are proving themselves to be blessings to the church and to the country in every place where they have been called to serve. Wherever this writer goes, he hears good things about them from people, including men and women of other denominations.

AN ARTICLE RECEIVED

Some time ago I received from the Rev. L. E. Ballard an article written by him in reply to an editorial in the magazine entitled *Free Will Baptist Witness*. Also, Brother Ballard sent a certificate in which he declared that he was on his own in his stand regarding the State Convention of Original Free Will Baptists of North Carolina and the National Association of Free Will Baptists. Brother Ballard caused the editor to admit that in order to be a member of his

Association that he had to be "connected." The article by Brother Ballard, I say, is good and should be read by every Free Will Baptist connected with the State Convention of Original Free Will Baptists of North Carolina.

I had thought that I would say nothing more about *connection* nor congregational form of government. Then I received another letter which was given to me, but not written to me, in which the writer did not state facts, but gave his own interpretation of the controversy. His mistaken, or willful, erroneous statement of facts has caused me to write again.

I am stating without hesitation that personally I am a "congregationalist" on the local level, and I have preached that form of government for 54 years; but after I was ordained in the Western Conference by vote of the examining board in October 1910, I connected my ministerial fellowship with the aforesaid conference. In 1918 I transferred my membership to the Eastern Conference, where I was received by the conference by unanimous vote of the body. I liked the fellowship of the Eastern Conference so well that my *connection* with the conference is active today. This conference has jurisdiction over the minister and over the churches composing the Eastern Conference. This means that if I should preach a doctrine contrary to our treatise, the conference can deal with me; and if the charges are serious enough, I can be excommunicated and my credentials be demanded. And if I am truthful, I will surrender these to the ordaining council.

NEW YEAR

Dear Master, for this new year

Just one request I bring:

I do not pray for happiness

Or any earthly thing;

I do not ask to understand

The way Thou ledest me;

But this I ask, teach me to do

The thing that pleaseth Thee.

I want to know Thy guiding voice,

To walk with Thee each day

Dear Master, make me swift to hear

And ready to obey.

And thus the year I now begin

A happy new year will be

If I am seeking just to do

The thing that pleaseth Thee.

—Frances Ridley Havergal.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 RICHLAND AVENUE

NASHVILLE 5, TENNESSEE

QUESTION: Please explain, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. . . . Let your women keep silence in the church: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Corinthians 14:3, 4, 34, 35). "Let the woman 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" (1 Timothy 2:11, 12). I have heard these verses discussed by several people at different times and in different ways, but have never had what I thought to be the clear and unbiased and correct interpretation given.—*Magaline Taylor, Kinston, North Carolina.*

ANSWER: For some unknown reason, there are times when those of us that are supposed to explain Scriptures do just the opposite and in this way leave the inquirers more confused than they were when they came to us for help. We who do this might well be classed with those, who in the days of the events of the Bible, were called "miserable comforters." These verses are from simple passages and all teach a simple truth, a truth that is consistent with all else that is taught in the Bible. Saying this does not mean, however, that I or any other living man knows all that is meant by what is found in these verses; for none of us has a clear, full, complete, and final understanding of any, even the most simple of all the passages of Scripture in the Bible.

The word *prophesieth* in 1 Corinthians 14:3 means about the same as *preacheth*. When we preach, we speak to men and women in an effort to edify, exhort, and comfort. When we edify, we instruct, build up, encourage, etc.;

that's what we preach to people for. We help the Christians to see all God has done for them, how they have been exalted as they were baptized by the Holy Spirit into the body of Christ, and thus made a member of that glorious body. We tell them that they no longer belong to this world, in that their citizenship is limited to this realm. We further tell them that they are heirs of God and joint heirs of Christ Jesus and that all things belong to Him because all things were made by Him. All that He possesses, we, who are Christians, have come into possession of; and as He possesses us, we also possess Him. Then we exhort those, the same people, to be followers together with us of Him, pointing out that He said that He had kept all of His heavenly Father's commandments and that, therefore, we are likewise obligated to keep all Christ's commandments.

Among the several commandments He gave was the Great Commission, in which we are commanded to go into all the world and preach the gospel to every creature and to teach them to observe all things that He has taught. Again we exhort them to love one another as Christ has loved us, even to the laying down of our lives for the brethren. We exhort those to whom we preach to have a consistent prayer life; this means secret prayer when we withdraw to our closet, and there with God alone prepare ourselves for that which is before us.

Furthermore, we exhort the people to whom we preach not to forsake the assembling of themselves together. Jesus taught that when two or three agree on anything, He will grant it. When preachers have tried their very best to obey Christ's commandments and as a result of this effort, have been misunderstood, and when they have preached zealously that which they believe, many times they have been persecuted—some perhaps as Paul, who was whipped with thirty-nine stripes. As we preach to these we seek to comfort them by tell-

ing them that Paul says, "The sufferings of these things are not to be compared with the glory that is to come, that this suffering at the most, will not likely last a hundred years; whereas, the glories that come as a result, will have no less time to enhance our joys when we have been there a billion years, than when they began."

Then in 1 Corinthians 14:4, the unknown tongue is mentioned as a sign that helped to give the early work of the apostles that which seemed to be needed in the outset of the spreading of the gospel, but which was abused and wrongly evaluated at a later time. One who spoke in an unknown tongue edified himself, in that he called attention to the fact that he was a speaker of distinction and a person that was possessed by supernatural power.

Evidently as time passed and sufficient witnesses were to be observed as being followers of Christ; as possessing the miraculous gifts that accompany Christian lives, including the power to live victoriously over sin and in fellowship with each other in love; and as carrying out Christ's commission, there was not this need of one's being exercised in this particular gift of tongues. On the Day of Pentecost such was useful and apparently needed, while one hundred twenty simple Galilean followers were challenged to go out to the market place and preach to Jews from more than a dozen nations that could not speak and understand good Hebrew, much less the speech of these Galilean fishers and those of other manual occupations. So the Holy Spirit accommodated them when He affected their speech, reversing the miracle that occurred at the rebellion at the tower of Babel. At the tower of Babel, you will recall that, led by Nimrod, the earth's population that had never had any language difficulty rebelled against God, and God there brought judgment upon them in confusing their tongues so that they could not understand one another and be able to carry out this rebellion further. Now at Pentecost, God pushed away that blight long enough to give opportunity for the apostles to speak the gospel in clearness so as to make it understood in a language they each understood. (Compare Genesis 11:1-9 with Acts 2:1-19.)

(Continued Next Week)

●
"But where sin abounded, grace did much more abound" (Romans 5:20).



Christian Stories for Our Boys and Girls



A HAPPY NEW YEAR

REV. JOHN THOMAS

LITTLE Mary's eyes sparkled with glee. Her dimpled cheeks glowed with pleasure as, in answer to the "Come in" of Mother, she bounded into her mother's room, showing the new year greeting.

There was snow on the ground outside. There was snow on the trees, and snow very deep, all over the meadows and down the high-banked lane. Everything seemed still. The birds did not sing, and no little twig was stirred by ever so tiny a breeze.

Far away, in the quiet air, Mary could hear the joyful church bells. She thought they were singing "A Happy New Year!" to all the world.

Mother answered her little girl's greeting with a kiss and a loving response. Mary leaned on Mother's bed, and turned her eyes to the window. The curtains were drawn back.

There she could see the beautiful pure snow everywhere—on the hills far off, in the fields, and covering the pretty little woods. She had often delighted to wander in the woods, picking flowers, or gathering nuts. It all was a great white robe of snow now. The sky was clear, and the sun that had just risen was shedding a rosy light over the dazzling white that was everywhere.

"Mother, it seems just like new year to me, this morning—just as it ought to be. Don't you think so?"

"It is a beautiful beginning, my darling. But why does it seem to you *just like new year*?"

"Well, Mother, it is all so white and pure. There is no dirt, nothing ugly, nothing broken, n o t h i n g unfinished. Whatever there was like that, the beautiful snow has covered over and hidden. It's all like beginning again. Then, Mother, the sun is shining. There is no cloud at all. Everywhere the bright, warm light comes down upon

pure, white snow. It finds no dirty thing that ought to be ashamed to be seen.

"It looks so right for the pure light to come down upon the pure snow. Doesn't that seem like all beginning again, too, Mother? Everything is quiet, all but the bells, and they seem to shout out to all the whole world, 'Cheer up, make the best of a happy new year!' I think it's just the right way to begin, Mother."

"Does my little girl hope to have such a beginning really for herself? The snow may melt. Then the sun will find out much that is unsightly, broken, and unfinished. It is all *there*, only it is covered over for a little while. Whatever is *there* will surely be seen again. But, in my Mary's own case, what does she think?"

Little Mary spoke very softly, as she replied to her mother. There was light in her eyes as she looked up into her mother's face. "I know, Mother, that if all my past year had just been left alone—just as I made it—it would look very much worse than all the world did before it snowed. I know that all the snow that ever was would not really take the sin, and the mistakes, and the undone things away.

"But I went to Jesus, and said to Him, last night, before I went to sleep, 'Dear Jesus, wash me, and I shall be whiter than snow.' I know He said to me, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'

"I went to sleep, glad that Jesus had *taken away* my sins. He had covered me over with His own robe of righteousness. That is whiter than snow, Mother. There is no wrong under it, because before He put it over me *He* made me clean. I know that the *robe* is *Christ's*, not mine. I know that He has taken care to wash me pure before putting it on.

"This morning, I know the sunshine of His great love is all over me. He is

just all round me, Mother. *He* doesn't see the things left undone, the things broken, all the sin and wrong, because He has covered me over with *His* snow, and cleansed me with His blood.

"It is all quiet within, Mother. Jesus is the only speaker, and He says to me, 'Now you are clean. Abide in Me, and I in you. A happy new year, Mary!'"—*Nazarene Messenger*.

Daisy's White Page

HELEN FRAZEE-BOWER

ACLEAN, white page," said Daisy, turning away from the snowy world outside her window. She sat down on the carpet to tie her shoes. "That's what the man called New Year's—'a clean, white page to begin on.'"

"If you don't hurry up, your breakfast will be a clean, white cloth, with nothing at all to begin or end on," laughed her teasing brother George, overhearing her remark.

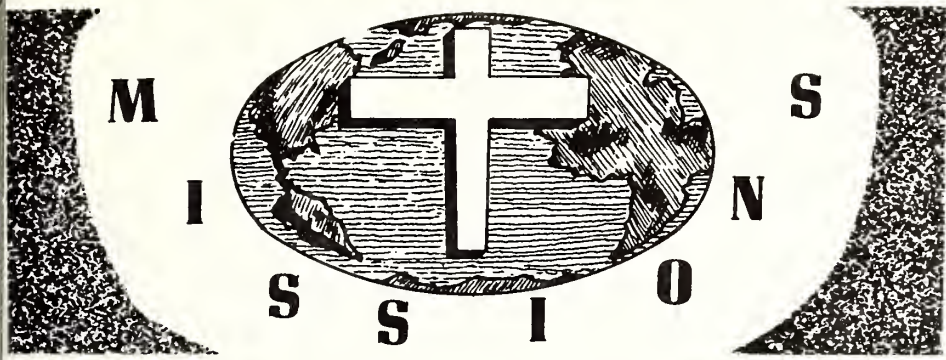
"I don't believe George ever thinks of such things," said Daisy, but hastening her dressing nevertheless, "Now, I want to do something really good—something first-rate—to begin the clean, new page with."

But opportunities for wonderful deeds seemed very poor that morning. There were muffins for breakfast. Daisy did not like muffins, or feel inclined to plan grand doings while she ate them. Then, before she had time to decide what she would do afterward, Mother asked her to take care of baby while she went to the kitchen for a little while.

"Must I take care of him today? Why, Mother, it's New Year's!" exclaimed Daisy, in an injured tone.

"Well, dear, we don't want poor little Puck left to bump his nose or tumble down the stairs on that account, do we?" said Mother, as she turned away to her duties downstairs.

She came back in an hour. Daisy
(continued on page fifteen)



Christian Education

(continued from page four)

H. C. Morgan; Memorial Chapel, \$60,
C. H. Overman, Horace Mixon;

Mount Zion, \$368.75, R. N. Hinnant,
Algie Jones; Rock Springs, \$127, R. N.
Hinnant, Oscar Whitley, Jr.; and Stony
Hill, \$222.50, L. B. Woodall, John
Brantley.

Memorial Gifts

A plan for memorial gifts has been prepared for those who would like to make contributions to the building fund in memory of relatives or friends. An attractive booklet outlining these memorials may be secured from the college or the downtown office of the Mount Olive Junior College Area Foundation.

Memorials range in size from \$500 to \$25,000 or to the naming of an entire building. A \$1,000 gift will memorialize a dormitory room, \$2,000 a faculty office, or \$10,000 a classroom.

If the donor chooses, he may use his gift as a living tribute to a friend or for himself. Special gifts to the building fund will provide permanent recognition to loved ones or to the donor himself.

President W. Burkette Raper will be happy to discuss details for a memorial gift with interested persons at their home or at the college.

NCC General Board Commendation for Mrs. Kennedy

Philadelphia (EP) — The General Board of the National Council of Churches, in a resolution adopted here, lauded Mrs. Jacqueline Kennedy for her "dignity and poise under the most shattering circumstances."

They said her conduct since the tragic slaying of President John F. Kennedy has given the world "a demonstration of the grace that enables a Christian not merely to endure but to transform tragic sorrow into triumphant courage."

The resolution added: "Her sensitive response to the feelings of others were demonstrated in countless thoughtful acts during the rush of events. She remembered the needs of her household, other guests from abroad and of the people as a whole. In meeting these needs, she avoided the excesses of sentimentality, self-pity, political and national aggrandizement."

North Carolina Convention Mission Report

SEPTEMBER, OCTOBER, NOVEMBER, 1963

Balance on Hand September 1		\$ 3,217.15
	<i>Receipts</i>	
General Missions		\$2,780.62
Miscellaneous and Conference Exchange		50.00
State Home Missions		803.71
Foreign Missions:		
General	\$ 988.79	
Mexico, Earmarked	1,564.07	
Mexico Projects	172.21	
Mexico, Sponsored Missionaries	492.00	3,217.07
National Association Missionaries		29.18
Total Received		\$ 6,880.58
Total to Account For		\$10,097.73
	<i>Disbursements</i>	
North Carolina Missions		\$1,110.00
Foreign Missions:		
Arizona-Mexico, General and Earmarked	\$3,644.27	
Texas-Mexico, General and Earmarked	1,333.21	4,977.48
Conference Exchange		59.60
Promotion and Operating		636.32
Audit and Bond		72.22
Secretary-Treasurer's Salary		180.00
Total Disbursements		\$ 7,035.62
Total on Hand (Operational)		\$ 3,062.11
Total Cash to Account For		\$10,097.73
Total Reserve on Interest and Notes		8,634.62
Total Accounted For on November 30		\$18,732.35

THANK YOU FOR YOUR SUPPORT. The mission department is growing. Opportunities are unlimited. All we need is better support, both at home and for the foreign fields. Remember, every time God calls a missionary, He calls someone or an organization to support that missionary so that he can go. Is it true that missionaries have responded, but those called to support have not accepted the call?

You will note the demand has surpassed the income. We spent more during the last quarter at home and in Mexico than we received. This ought not to be. God is calling more supporters. You need to respond.

A QUARTERLY MISSION NEWSHEET IS TO BEGIN. This newsheet will be entitled "Mission News, Original Free Will Baptist, in Cooperation with State Convention of North Carolina." If you want the first issue please send your name and address immediately to Box 308, Ayden, North Carolina.

God is doing great things among Original Free Will Baptists. Your mission board is finding it difficult to keep up with the progress now being made. Get on our mailing list and see for yourself what God can do when men give themselves unreservedly to the glory of God and the proclamation of the gospel of peace. Conversions are taking place both at home and on the foreign fields, and new mission organizations are being formed. You will want to have a part by sending your support to the mission program supported by North Carolina Free Will Baptists and others.

A. B. BRYAN, *Secretary-Treasurer*
North Carolina State Mission Board

The Sunday School Lesson

Lesson for January 12

Philip and Andrew, Evangelists

LESSON TEXT: John 1:35-46

MEMORY VERSE: John 1:42

I. INTRODUCTION

Our printed text for today emphasizes the importance of bringing others to Jesus. This does not mean, however, that each Christian must be an evangelist, pastor, or missionary. It does mean, on the other hand, that each Christian can do something to help in bringing others to Christ. If nothing else, the Christian can pray. Not all persons have the ability to speak, but each person should do all that he is able to do in the field of evangelism.

Philip and Andrew are quite appropriately termed *evangelists*. Actually, an evangelist is one who announces good news. *Unger's Bible Dictionary* states: "In a general sense anyone who proclaims the mercy and grace of God, especially as unfolded in the Gospel; therefore pre-eminently to Christ, and the apostles whom he commissioned to preach the truth and establish. It came, however, to be employed in the early Church as the designation of a special class, as in the following enumeration: 'And he (Christ) gave some, apostles, and some, prophets; and some, evangelists; and some pastors and teachers' (Ephesians 4:11). This passage, accordingly, would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip (Acts 21:8). It follows from what has been said that the calling of the evangelists is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. It follows also that the name denotes a *work* rather than an *order*. The evan-

gelist might or might not be a bishop-elder or a deacon."

—*The Bible Student* (F.W.B.)

II. HINTS THAT HELP

1. If we know the Lord Jesus personally it is our duty to testify of Him (John 1:36).

2. It sometimes takes only a simple message from a believer to lead another to Christ (vv. 36, 37).

3. Those who follow Jesus shall one day go and be with Him where He abides (vv. 38, 39).

4. The first person to whom we witness may be a member of our own family (v. 41).

5. There may not be many "Peters" in the church today, but there is always room for more "Andrews" (v. 42).

6. If there were no "Andrews" there would be no "Peters"; personal work and preaching are both very important (vv. 41, 42).

7. The Lord Jesus is able to win souls for Himself without assistance from human beings (vv. 43, 44).

8. It sometimes takes effort to find one whom we would bring to Christ (v. 45).

9. Jesus alone can make a Simon a Cephas; of Saul a Paul; of a sinner a saint (v. 42).

10. Only those who have come to Christ first are fit to bring others to Him (vv. 42, 45).

—*Bible Expositor and Illuminator*.

III. ADDITIONAL TRUTHS

1. "The conversion and call of Philip are expressed simply: 'Jesus . . . findeth Philip, and saith unto him, Follow me' (John 1:43). The call to faith and to follow came at once, and Philip was ready for both. The impressive feature of his conversion is that as soon as Christ found him, Philip sought to bring others to Christ. The convert became a soul winner. 'Come and see,' he said to Nathanael, and he won his friend."—*Lockyer*.

2. Two teen-agers were recently discussing a project for science class. Jay was explaining a new electro-magnet he was making. "First," he said, "you need an iron core such as this iron bar."

"Will it pick up anything now?" Mike asked.

"Not yet. You have to wrap the core many times with insulated wire," Jay replied.

"Let's see if it will pick up anything now," Mike said impatiently.

"It won't yet. To make an electro-magnet this must be hooked up to a dry cell," Jay explained. "Now watch these nails as I move the magnet toward them. See, they are immediately drawn to the magnet."

How like Philip and Andrew this iron core was. When these two came to listen to John the Baptist, they were not ready to become evangelists. They needed months of preparation and teaching under John's leadership. Only after they came to Jesus, lived with Him, and walked with Him could they become evangelists for Him. Just as the iron bar wrapped with wire was not a magnet until it came in contact with the dry cell, so Philip and Andrew could not become evangelists for Jesus until they had first come in contact with Him.

What a powerful influence Philip and Andrew were as they worked for Jesus. First they brought Peter and Nathanael to Jesus. Then they brought many others to Him.

—*Standard Lesson Commentary*.

3. For centuries God had been preparing the Jewish people for the coming of Christ. This hope of a Messiah had been a ray of light in the many dark nights of trouble in Israel's long history. God sent John the Baptist as a forerunner to prepare the way for the coming of the Messiah. Last week we learned something of His advent into the world. Our lesson today has been concerned with the beginning of His public ministry and the calling of His first disciples.

The emphasis in today's lesson is upon personal evangelism. There are many ways and methods of winning the lost to Christ, and the church should use all of them. However, we must never forget that the most effective method of winning men is for each man, who has come to Christ, to go out and win another. Andrew has the distinction of being the first person to personally win a convert to Christ.

A few years ago this writer had the privilege of hearing an outstanding pastor speak on the subject, "A Soul-Winning Church." This man's church had twelve hundred converts the year before. If anyone could tell us how to have a soul-winning church it ought to be this man. In his message he emphasized (continued on page fifteen)

ONLY 359 DAYS UNTIL CHRISTMAS!

(continued from page five)

prophet thundered, "Prepare to meet thy God" (Amos 4:12). How soon should a person commence to prepare?

An unpublished poem of Robert Browning narrates how a man consulted a clergyman in behalf of a friend. "My friend desires to know when he should get right with God," announced the layman.

"Tell him to turn to God the day before he dies."

"But what man knows that day?" objected the man.

"Then tell him to turn *today!*" commanded the clergyman.

God's Word warns, "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). No one can be sure of a later opportunity.

Yet millions of men, aware that an appointment with death may surprise them anytime, make their wills, but will not yet come to Christ that they may have eternal life hereafter. They provide for the distribution of their estates among their chosen heirs, but neglect their own inheritance hereafter. Some intend to embrace Christ's salvation eventually. "I'll be converted at the eleventh hour!" they confess. But more than one who cherished expectation of eleventh-hour conversion has died at 10:30!

Every day brings Christmas one day closer—and eternity. God "now commandeth all men every where to repent" (Acts 17:30). Every day's relay adds one more day to repent of and subtracts one day to repent in. Christmas is coming, when again we observe the anniversary of Christ's departure from His native heaven to enter our earth. Eternity is hastening for all men, when we shall depart from our native world to enter the hereafter. Man's response to Jesus' redemption determines whether his experience of eternity will be merry or miserable.

—*Gospel Herald.*

Boys' and Girls' Stories

(continued from page twelve)

again stationed herself at the window and looked out sadly. So much of the morning gone, and nothing worth calling a beginning was made yet! She could not think of anything that she could do.

She tapped on the pane, and did not

notice when Mother dropped the ball of yarn, and had difficult work, with baby in her arms, to reach it again. Daisy did not see when Mother had rocked the little fellow to sleep, and needed to have the pillows arranged that she might lay him down.

Daisy did not even notice when Mother left the room and returned, until she heard Mother saying: "Now, Daisy, I want you to put on your hat and warm cloak, and carry this basket to Mrs. Hicks."

"Errands today?" Daisy said unhappily.

"I promised her these things today, and she needs them. You are doing nothing, and everyone else is busy or away," answered Mother.

There was nothing more to be said, but there was certainly a pair of lagging, unwilling little feet that crossed the field and reached the roadside.

There her brother George passed her. "Hello," he called. "I should think from the looks of your face that you had begun your white page by a pretty big blot of crossness."

"A blot! Crossness!" Daisy stood still on the snowy road to think about it. Then a sudden light came to her. How should anyone begin the New Year but by doing each duty faithfully as God sends it?

It was a different face and step that went the rest of the way. When Daisy reached home, she whispered: "I think I know what motto I want for my new page, Mother. I've blotted it dreadfully to begin with, though. It's the verse on my Sunday School card: '*Even Christ pleased not himself.*'"—*Gospel Banner.*

St. CLAIRE BIBLE CLASS

(continued from page fourteen)

sized the fact that he did not deserve the credit for his church. He said the growth of the church had been made possible by the personal efforts of the members. He illustrated this point in his message by telling how one deacon had gone out and during the year brought in more than one hundred people who had been baptized into the fellowship of his church. What an inspiring example this is! How many souls have you ever personally won to Christ?

—*The Advanced Quarterly (F.W.B.).*

Woman's Auxiliary

(continued from page eight)

for the new year were elected as follows: Mrs. Stanford was reelected as president; Mrs. Lawrence Cuddington, vice-president; Mrs. Calvin C. Medlin, secretary; Mrs. Frank Waddell, treasurer Mrs. Glenn Parnell, corresponding secretary; Mrs. Claude Bass, program chairman; Mrs. Joe Sasser, orphanage chairman; Mrs. Wilbert Bass and Mrs. Charles Ray Pope, YFA chairmen; Mrs. Rufus Daniels and Mrs. Selby Vick, AFC chairmen; Mrs. L. B. Woodall, Jr., study course chairman; Mrs. Donald Ray Crumpler, building fund chairman; Mrs. Lucy Jones, Mrs. Leon Edwards, and Mrs. Winston Crumpler, members of the personal service committee.

Plans were made for the auxiliary's adopted daughter at the Children's Home for Christmas. Several more were added to the list of the ones to remember at Christmas.

The hostesses served delicious refreshments of candies, chicken salad sandwiches, nuts, pickles, and grape punch.

Macclesfield, N. C.—The Woman's Auxiliary of Edgewood Free Will Baptist Church met in the home of Mrs. Mary M. Stokes on December 1 for its monthly meeting. There were 21 members, five visitors, and one new member present. The pastor's wife, Mrs. L. E. Ballard, gave the program which was very interesting.

During the business session plans were made for the Christmas supper and party to be held on Tuesday night, December 10. At this party the group will exchange gifts, revealing the names of the "secret pals." The members will draw names for their new "secret pals" for the new year.

Refreshments were served by the hostess and enjoyed by all.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met Friday night, November 29, in the home of Mrs. Aaron Lewis. There were nine members; the pastor, the Rev. Royster Martin; and two new members present. The new members were Mrs. Lovie Narron and her daughter, Mrs. Geraldine Cockrell.

Mrs. Eloise Sutton, program chairman, read the Scripture taken from 2 Timothy 4:1-8; and the group sang "We're Marching to Zion." The pastor prayed the evening prayer. The pro-

(continued on page sixteen)

Woman's Auxiliary

(continued from page fifteen)

gram, entitled "Old Soldiers Have Walked This Way," was presented by Mesdames Geraldine Cockrell, Myrtle Lewis, Lois Boykin, Margie Pittman, Lizzie Godwin, Lovie Narron, Creamer Johnson, Josephine Johnson, and Nadine Crocker. The group then sang "Onward Christian Soldiers," and Mrs. Creamer Johnson led in prayer. Following the business session the group prayed together the Lord's Prayer. Refreshments were served and enjoyed by everyone.

The next meeting will be held on Tuesday night, December 17, at the home of Mrs. Henry R. Johnson. At this meeting the annual Christmas party will be held.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Walter Beddard for its November meeting. The president opened the meeting, and the group sang "We're Marching to Zion." Mrs. Norman Ard prayed the evening prayer, followed by the Scripture text taken from 2 Timothy 4:1-8.

During the business session the roll was called with 20 members and three visitors present. The various committees gave their reports for the month. A report was also given on Yvonne Rouse, the auxiliary-sponsored girl from the Children's Home. A nominating committee for the officers for 1964 was appointed.

The program, "Old Soldiers Have Walked This Way," was given by Mrs. Elma Beddard and was very interesting. The meeting closed with the group's singing "Onward Christian Soldiers" and prayer by Mrs. Willie Beddard.

Delicious refreshments were served by the hostess.

There is always the winepress to be trodden before we drink the juice of the grapes. There is always a battle to be fought before the victory is ours.—*Selected.*

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Free Will Baptist

Ayden, North Carolina, Wednesday, January 8, 1964

PHOTO BY EWING GALLOWAY

Ten Years Ago in the 'Baptist'

The Rev. Floyd B. Cherry, editor of the Free Will Baptist Press, has received notice of his election to the General Council of the National Sunday School Association.

On November 10, 1953, fourteen girls met at Hull Road Church, Snow Hill, North Carolina, to organize a Young People's Auxiliary. They were assisted in the organization by Mrs. J. K. Rhodes.

In the Editor's Mail—

"Please allow me space in our paper to thank my friends, the auxiliaries, and the superannuation board for the nice cards of greetings and gifts sent me on my birthday and at Christmas. May God bless each and everyone of you with success throughout the new year in my prayer."—Mrs. Almeda Phillips, Route 1, Box 351, Tarboro, N. C.

"Will you please place a notice in *The Free Will Baptist* for me. I wish to thank the many auxiliaries for the nice cards and gifts sent me on my birthday and during the Christmas season. Each one was greatly appreciated. May God richly bless everyone in my earnest prayer."—Rev. Romie Mitchell, Route 2, Pikeville, N. C.

"The writer cannot find words adequate to express his heartfelt gratitude to the many friends who sent flowers upon the death of his mother who was laid to rest December 26, 1963.

"Again I deeply appreciate each word of kindness, each visit, and every prayer that was sent to the throne of God in our behalf.

"I feel that God made no mistake in sending her to mother us for 69 years, and that He made no mistake when He saw fit to take her from us to be at rest on heaven's eternal shore."—Rev. Charlie Overton, 811 Academy Street, Ahoskie, N. C.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

LEAGUES OR AUXILIARIES?

For the past several years there has been a tendency within our denomination to begin something new—to organize for organizational sake. We are not advocating that our different auxiliaries are not needed. What we do want to show is that a new organization does not necessarily strengthen the church.

Let's consider the different auxiliaries of our church; that is, the ones that are offered. For our young people we have the AFC (Ambassadors for Christ), BA (Boys' Auxiliary), and the GA (Girls' Auxiliary). The ages of these groups are from nine through thirteen. An auxiliary for younger children has been suggested which will be called the Children's Auxiliary. For our young people between the ages of fourteen through nineteen, we have the YFA (Youth Fellowship Auxiliary). Then, of course, we have the Free Will Baptist League which has a unique place in the church that nothing else can replace. The strongest of our church auxiliaries is our Sunday School. Then for the ladies we have the Woman's Auxiliary, and for the men the Layman's League.

We realize that each of these has something to offer that can strengthen our church. The purpose of the Sunday School is to lead people to Christ. In its beginning, the Sunday School was called the "Garden of the Church." It has been proven that a great percentage of our church members come from the Sunday School. It is the strongest of our auxiliaries. Next on the list is the Woman's Auxiliary.

It is our opinion that, next to the Sunday School, the Free Will Baptist League can do more for the strengthening of the church than any other organization; that is, if its true purpose is fulfilled. Youth auxiliaries are good, but they cannot fill the place of the League. If our leagues in the local church are weak, it is not likely that they will be strengthened by the organization of a YFA, or AFC. They should be a boost to the other, but such is not usually the case. What we should seek to do is to strengthen what we have before something else is started. More can be accomplished in training our youth, and grown-ups as well once a week than can be accomplished in a monthly meeting. That is, of course, if training is what we are interested in.

An examination of the League's purpose will prove that it can be a great asset to the local church. In the "General Free Will Baptist League Manual," written by the Rev. C. F. Bowen, the League is set forth as the training program of the church. This has always been its true purpose. The first chapter begins:

"The idea of such a training program of the church as the Free Will Baptist League must have been conceived in the mind of God, because since its beginning nearly a half century ago, this organization has developed from a simple training idea to the somewhat elaborate function we now know it to be. Moreover, it has met many of the serious needs of our church members and has been greatly instrumental in developing a well-trained personnel in most of our churches. Also, the Free Will Baptist League has given to our denomination her best preachers, teachers, and missionaries; and, best of all, is still preparing thousands of others who will eventually find their places of service. Indeed, God must have had a leading hand in the formation of so vital an auxiliary in our church.

"Unfortunately, however, there are still many who do not know what the League is and what it purposes to do in the local church. Many churches have never had a league; others, having leagues, have not utilized them as they should . . ."

We are in agreement with Mr. Bowen—leagues have not been utilized as they should. They have not accomplished what they should because we have been unwilling to put forth the effort that is required. We shall continue this subject in next week's editorial.

The Book that Understands Me

by Emile Cailliet

THROUGH my college days in France I was an agnostic. Strange as it may seem to the reader, I graduated without having ever seen a Bible. To say that the education I received proved of little help through front-line experiences as a lad of twenty in World War I would amount to quite an understatement. What use, the ill-kept ancient store of sophistry in the philosophic banquet of the seminar, when your own bud— at the time speaking to you of his father—dies standing in front of you, is aillet in his chest? Was there a meaning to it all? The inadequacy of my views on the human situation overwhelmed me. One night a bullet got me, too. An American field ambulance saved my life and later restored the use of my left arm. After a nine-month stay at the hospital, I was discharged and resumed graduate work.

Needless to insist that the intellectual climate had changed as far as I was concerned. Reading in literature and philosophy, I found myself probing in depth for meaning. During long night watches a few yards from the German trenches, I looked at swollen bodies dangling from the barbed wires, I had been strangely

went on reading for my courses, I would file passages that spoke to my condition, then carefully copy them in a leather-bound pocket book I would always carry with me. The quotations, which I numbered in red ink for easier reference, would lead me as it were from fear and anguish, through a variety of intervening stages, to supreme utterances of release

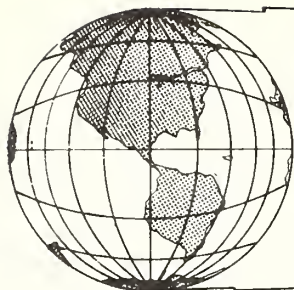
and jubilation. The day came when I put the finishing touch to "the book that would understand me," speak to my condition, and help me through life happenings. A beautiful, sunny day it was. I went out, sat under a tree, and opened my precious anthology. As I went on reading, however, a growing disappointment came over me. Instead of speaking to my condition, the various passages reminded me of their context, of the circumstances of my labor over their selection. Then I knew that the whole undertaking would not work, simply because it was of my own making. In a rather dejected mood, I put the little book back in my pocket.

At that very moment, my British-born wife—who, incidentally, knew nothing of the project I had been working on—appeared at the gate of the garden pushing the baby carriage. It had been a hot afternoon. She had followed the main boulevard only to find it too crowded. So she had turned to a side street which she could not name because we had only recently arrived in the town. The cobblestones had shaken the carriage so badly that she had wondered what to do. Whereupon, having spotted a patch of grass beyond a small archway, she had
(continued on page thirteen)



Emile Gailliet held professorships in French literature at Scripps College, the University of Pennsylvania Graduate School, and Wesleyan University (Middletown, Connecticut) before going to Princeton Theological Seminary, where he was Art Professor of Christian Philosophy until he became emeritus professor in 1960.

ing for . . . —I must say it, however ever it may sound—for a book that would understand me. But I knew of no such book. Now I would in secret prepare one for my own use. And so, as I



THE CHURCH - WORLD-WIDE

Graham Addresses Pentagon Christmas Service

Washington, D. C. (EP)—Dr. Billy Graham predicted ultimate peace for the world and foresaw immediate peace for individuals at the annual Christmas service in the Pentagon Building concourse sponsored by the Pentagon Protestant Pulpit.

Addressing an audience of 2,000, the evangelist declared: "The Bible says there will be wars and rumors of wars until Jesus Christ comes again to establish His Kingdom Then we will know peace."

Dr. Graham predicted that "His Kingdom will ultimately prevail." "There is a day coming," he went on, "when governments of this world will bow at the feet of Jesus Christ, the King of Kings and the Lord of Lords."

His 20-minute address featured the annual Christmas service conducted under the auspices of the Office of Army Chief of Chaplains and the chaplain's office of the Military District of Washington. The evangelist said individual peace from feelings of guilt, hate and dishonesty comes by "opening your heart and receiving Jesus Christ as personal Saviour."

* * *

Court Rules Obscenity Based On Overall U. S. Standards

Trenton, N. J. (EP)—The New Jersey Supreme Court ruled here that standards of the country at large must be followed in determining whether printed matter is obscene, and not the standard of "a particular individual, group of individuals, or locality."

In a 6-0 decision, with Chief Justice Joseph Weintraub not voting, the court reversed the conviction of Hudson County News Company and Hudson County News Dealers Supply Company, affiliated corporations, on charges of selling and possessing with intent to sell obscene magazines.

The convictions had been upheld by the Appellate Division of the State Superior Court and defendants entered an appeal in the Supreme Court claiming

the magazines involved could not be found to be obscene constitutionally.

Writing the court's opinion, Justice Haydn Proctor found that a police search—and confiscation as evidence of several magazines from the warehouse of the news distributor—was in error and in violation of the constitutional rights of the distributor, since only one of the magazines was found to be obscene when the case was finally brought before a jury three years later.

Turning to the question of "community standards," the Supreme Court ruled that the lower courts erred in admitting testimony of lay witnesses "tending to establish that the magazines in evidence were offensive to community standards in Hudson County."

In a footnote, Justice Proctor wrote: "Although the matter was not briefed, we do not believe that a lay witness is ordinarily competent to give opinion testimony on community standards. Of course we do not wish to imply that all evidence of community standards is inadmissible We note that the state purported to qualify the lay witnesses as 'average men.' No witness can qualify as an 'average man.' This is a standard solely for the jury to determine."

Referring to the decision of the U. S. Supreme Court which established the test for obscenity as "whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest," Justice Proctor ruled:

"If, as we believe, the (U.S.) Court in Roth intended by the phrase 'contemporary community standards' to reject the 'mid-Victorian' concept in favor of the effect on the average member of society, then the 'contemporary community' logically refers to society at large and not some local geographical area."

* * *

British & Foreign Bible Society Dedicates Headquarters in Spain

Madrid (EP)—Another chapter in the 160-year history of the British and Foreign Bible Society was written with the dedication here of a new Spanish head-

quarters for the agency, attended by representatives of nearly all Protestant bodies in Spain.

The society, which first started work in Spain about 130 years ago, resumed operations early in 1963 after its activities had been interrupted in 1956 through restrictions placed on it by the government.

This year the society is distributing about 2,000 Bibles and 4,000 New Testaments in the Spanish language.

* * *

Hollywood Christian Group Premieres Film

Pasadena, Calif. (EP) — Pasadena Civic Auditorium here provided the setting for the premiere showing of "This Too Is Hollywood," new documentary film of the Hollywood Christian Group.

In attendance were several well-known Hollywood personalities active in the group, several of them seen in the film. A documentary, "This Too Is Hollywood" depicts the annual "Share Blessings Easter Brunch," attended each year by over 800 at the Beverly Hills Hotel.

Master of ceremonies for the premiere showing was Jimmie Dodd, famed "Honey Mouseketeer" of the Mickey Mouse Club. He credited his wife Ruth as the original suggestion for a Brunch which people of the entertainment industry could "share a blessing" and "what the Lord Jesus Christ has done for their lives."

"We love the Lord very much and pray this film will glorify Him," said Dodd as he enumerated the three-fold purpose of the group: (1) To inspire men and women in the entertainment industry to commit their lives to the Lord Jesus Christ; (2) to encourage an effective Christian witness in daily life and occupation; and (3) to provide Christian fellowship and "a means of growth in the grace and knowledge of our Lord and Saviour, Jesus Christ."

Introduced were Roy and Dale Evans, Rogers, Don De Fore, Nick Adams, Ethel Waters, Ty Hardin, Norm Spear, Dixie Jones, Beatrice Kay, Pamela Baird, Cheryl Holdridge, Jericho Brown, Barbara and Greg Wolcott, Mike Howland, Bobby Burgess, Barbara Baylan, Henry Gordon, Art Rush, Kirby Buchanan, Ed Bellamey, Mickey Finn, the Good Twins, Lee Childs, Bob Stiles, Tony Dow and others.

Preceding the film, Rev. Leonard E. Erse, Chaplain of the Hollywood Christian Group, gave a dedicatory prayer "that someone in the audience (would)

(continued on page fifteen)

IT WAS already a long time ago, but Methuselah as an old man I never forgotten.

"I number many more than twice the years my father numbered when he spoke to me," Methuselah said to himself, "but I remember the talk as if it were this morning."

* * *

"The best that life can leave with me," said his father Enoch, "is something that you can share with some other person."

"One moment only?" said Methuselah. "If you have one such," Enoch said, "your life will not have been empty. Life is not the richest, but they are not in the coin of time. The richest life is not the longest, the richest life is the one which in the end brings back to memory the largest number of moments that have been lived."

Methuselah thought a minute. "What do you mean by a shared moment?" he asked. "I have had companions in wasted hours. I have been through whole days with others who were strangers in the morning, still strangers at night. I have had my own times when I could have been happier if I had been alone. You can't expect that to live through a certain space of time within eyeshot of somebody else is something rare and beautiful?"

"No," said his father, "of course not. There may be hours and moments which you were forced to spend with others, like hours in a cage, hours when the bitterness is doubled because there were others who knew your hour of shame. There are times you long to share and cannot, and there are times which you do share, and you do not regret it. But still I say the best thing in life is a sharing of memories, and the best memories are those we share."

"Imagine yourself in love" (and this was not difficult since young Methuselah had imagined this two or three times before he met Sarah)—"in love," Enoch repeated, "and the girl said to you, 'I do not care to be with you any more. I will not sit by you to hear music nor to watch the Euphrates games; I will not be seen with you at banquets nor in the house of burning. I do not wish to be with you at all. But look! my father has this day given me fifty shekels all my own. Here is the half of them. Take these and go.'"

"Would that satisfy you? Would you rather she shared one hour with you than all her dowry? If there is something you prize more than a memory shared with someone, that is one proof you do not love that person with all your heart." Methuselah wondered: "Is this always

SHARED MEMORIES

Methuselah Learns A Secret

By Kenneth J. Foreman

Luke 22:28.

true? What about the time before Sarah and I were married, and I sailed away in a merchant ship far up the great Euphrates toward the terrible mountains where winter sleeps through the summer days. In my going, I chose a memory which I could not share, rather than to be with Sarah and share all memories with her. Yet I loved her, then and always."

"You chose rightly," his father told him. "When you returned, you were no longer boy and girl. Sarah herself was pleased that you so chose. Had you married first, it would have been little more than the marriage of children. Marrying later you knew and she knew that absence would not destroy true love. You married a young woman, not a child; and she married not a boy but a man who attained his manhood by facing danger and death on far waters. What you bring to a moment of memory determines what you will take away. Who you are also, what manner of person, determines your memory likewise. The life you have begun to share with her is richer because it is two grown persons, not two children, who share their memories."

"What makes friendships? What

makes love?" the frail Enoch went on. "Memories held in common, is it not? The more the memories, the closer they are who remember."

"But what about two persons who have never met, and yet when they meet it is as old friends?"

"That is simple," Enoch said. "Those two have never met, yet they have gone through the same darkness and the same light, and they have felt these in the same way. Not all men feel alike in the many seasons of life. The same pleasure, or the same pain, is not felt by all men in the same way. Yet these men, strangers, have met all the seasons of life as if they were one man. What one recalls with bitterness, the other likewise; and what brought joy to one, blessed the other with equal delight. So when they met, though each was strange to the other, they were to each other as friends because through their years, to that day of meeting, life had meant almost the same to each."

"Almost! That is the rub," Methuselah said. "Is it not true that the heart knows its own bitterness and a stranger does not intermeddle with its joy? Is this not what is most sad about our life, that even those who are friends and lovers, when they suffer or enjoy the same pain or pleasure, find it is never quite the same? Is this not a wall without a door, not to be climbed?"

"No," Enoch said. "If there are two who love each other, they will take much comfort from learning that neither one ever feels just what the other feels. For a circumstance is never mere happenings, this after that after the other. A circumstance is what it is and also what it is felt to be. A circumstance is never fully a circumstance till it has passed through the sieve of someone's mind. It is the same picture for all—but the color is different for each."

"And this is not bad. Each sees, let us say, with a different eye; but the truth is in what both eyes see. What you see, you see best with both eyes open at the same time. So with yourself and Sarah. When your memory of a shared moment is not the same as hers, who is right? Neither is right alone; both are right together. A moment shared is never the same to each of those who share. How can it be, since neither one is the other?"

"I begin to see," Methuselah said. "I ought to stop quarreling with Sarah because our memories are never the same. We are not strangers, we inhabit each other's hearts. We might take joy from seeing the same picture in two colors."

(continued on page fifteen)

PROGRAM
of the
North Carolina Ministers' Association
convening with
ST. MARY'S FREE WILL BAPTIST CHURCH
New Bern, North Carolina
January 16, 17, 1964

Theme Scripture

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 1:8).

Watchword Scripture

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:1, 2).

Thursday, January 16, 1964

- 4:00—Registration
- 5:30—Evening Meal (Place to Be Selected by Individuals)
- 7:00—Calling Association into Session, The Rev. Sheldon Howard, Secretary
Pianist: The Rev. S. R. Kennedy
Music Director: The Rev. Earl H. Glenn
- 7:05—Hymn (Standing)
- 7:10—Devotions, The Rev. Bruce Dudley
- 7:20—Welcome to New Bern, Mr. Mack Lupton, Mayor of City
- 7:30—Welcome to Host Church, The Rev. Earl Glenn, Pastor
- 7:40—President's Remarks, The Rev. David W. Hansley
- 7:55—Appointment of Committees and Announcements
- 8:00—Special Music (To Be Arranged)
- 8:10—Introductory Message, The Rev. F. B. Cherry
- 8:40—Intermission
- 8:50—Motion Picture, "The Life of Martin Luther"
- 10:00—Adjournment Until Friday 9:30 a. m.

Friday, January 17, 1964

- 9:30—Registration
- 10:00—Hymn (Standing)
- 10:05—Devotions, The Rev. Walter Carter
- 10:15—Business Session and Reports of Committees
- 11:00—Special Music (To Be Arranged)
- 11:10—Intermission
- 11:20—Hymn (Standing)
- 11:30—Associational Message, The Rev. Garland Teasley
- 12:00—Recess for Lunch (Place to Be Selected by Individual)
- 1:30—Hymn (Standing)
- 1:35—Devotions, The Rev. J. C. Griffin
- 1:45—Special Music (To Be Arranged)
- 1:55—Panel Discussion: The Original Free Will Baptist Minister's Relationship to the Community Through Civic Enterprises, Schools, Clubs, etc.
Panel Members: Moderator, David W. Hansley, W. S. Burns, Raper, N. Bruce Barrow, C. B. Hansley, W. S. Burns, Jerry Rowe.
- 2:45—Hymn (Standing)
- 2:55—Closing Message, The Rev. Earl Glenn, Pastor of Host Church
- 3:25—Hymn, "God Be With You"
- 3:30—Benediction, The Rev. W. S. Burns

Note: The executive committee has not made any arrangements for sleeping or meals. Each individual will have the privilege to arrange for this.

Remember our conference to be held at Cragmont Assembly June 22-26, 1964. We hope all our ministers will make the plans early to attend.

OFFICERS FOR 1964:

- President: David W. Hansley
- Vice-President: W. H. Carter
- Secretary: Sheldon Howard
- Treasurer: C. J. Harris
- Paul Davis

regular services during the month. On Wednesday nights and in each of the Sunday services some phase of family life and its problems will be discussed.

The pastor is the Rev. F. B. Cherry.

NEWS NOTES

Of Denominational Interest

Second Union Elects Officers

The Second Union Sunday School Convention of the Central Conference of North Carolina met on December 29, 1963, at Rocky Mount Free Will Baptist Church, and elected the following officers: President, H. B. Norman; vice-president, Nobles Craft; secretary-treasurer, Willard Ellis; finance committee, Zelbert Cox. The convention also de-

ecided that all future meetings will be held at Reedy Branch church near Winterville.

Black Jack Church Announces Special Services

Black Jack Free Will Baptist Church near Greenville, North Carolina, announces a special series of services for the month of January, 1964. Family month is to be observed in each of the

Coming Events

January 14—Church Finance Association Inc., Memorial Chapel Church, Free Will Baptist Children's Home, Midlesex, North Carolina.

W. A. BOOKS NOW AVAILABLE

The Woman's Auxiliary secretary record book and treasurer's book are now available for use by the woman's auxiliary. The price for each of these books is \$1.00. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

in, Confession, Forgiveness

"Thou art the man" (II Sam. 12:7).

God's LOVING-kindness and tender mercy toward King David was expressed in sending a messenger to tell him that he had sinned and "displeased the Lord."

Nathan, the prophet, spoke to him in a parable, showing the injustice and wrong done by a rich man toward one who was very poor. "David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die . . . And Nathan said to David, *Thou art the man.*"

God's messengers have always had personal, heart-searching messages to deliver and not all have been received by the one sent to David.

Christians are not all so willing to be told the truth; in fact, there are comparatively few who are as ready to receive a simple statement of their spiritual disease and need as they could receive from the physician concerning their physical need. Usually the more thorough the examination the better the patient is pleased with the physician. But spiritual pride and a deep undercurrent of the old self-life will turn a deaf ear to the truth, and even turn down the messenger of God with the truth.

Someone has said that the four hardest words to say are, "*I have done wrong.*" But whether it was hard or not for David, he immediately said to Nathan, "*I have sinned against the Lord.*" and Nathan said to David, "*The Lord also hath put away thy sin.*"

Sins confessed are immediately forgiven. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). There is not only provision made for the forgiveness of sins, but also for perfect cleansing.

David made no excuse for his sin, either did he try to vindicate himself by blaming another, but he said, "I acknowledge my transgressions" (Ps. 11:3). It was not hard for him to turn around and get in line with the will of God.

A little out of Dayton, Ohio, a young man met an old gentleman one day and asked, "How far is it to Dayton?" "Twenty-five thousand miles," was the answer, "if you keep on as you are going now, and a quarter of a mile if you turn square around."

Many today would be happy and victorious in the Lord if they would have humbled themselves to receive the truth from God's messenger.

Let us not be as the "horse, or as the mule," that must be turned aright with its mouth, but be governed

by the wisdom that is from above which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

David's sin was very grievous in the sight of God, but his confession was complete. His transgression was public and so was his confession, and the blessedness of sins forgiven he also makes known to the world, saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:1, 2).

There is deliverance from all evil habits and unsanctified ways and manners when there is a steadfast purpose in heart to be rid of such hindrances. A girl who wished to conquer a habit of sharp speech tried the experiment of confessing in prayer each night every unkind remark she had made during the day. The change in her talk was marked. "I felt so ashamed as I repeated such words before God," she said years afterward, "that all day long I tried to guard against having any to confess the next night. I grew to hate the sin, and then, of course, I stopped it. The trouble had been before that I did not really hate it though I thought I did."

In times of testing and trial the true character is revealed, and those who love the truth will humbly accept it from the mouth of God's messenger, as David did, the man after God's own heart (Acts 13:22).—D. B. R.

GOSPEL HERALD

CHRIST ALONE

KATHRYN A. HORTON

What makes the Christian life so sweet,
And all its joys here complete?
Whence comes its inner strength and stay?
Where springs its hope for each new day?
Wherein is its great comfort found,
With all the graces that abound?
What is its source of triumph here
O'er disappointment, doubt, and fear?

'Tis not in blessings He doth send
Though they are sweet, and have no end;
But 'tis in Christ, and Him alone,
That such abundance here is known.
He is life's glory and its light,
Its sweet fulfillment and delight;
He is its beauty and its song,
Its comfort when the night is long.

He is life's fount of joy and praise,
Its only hope through earth's dark days;
He is its peace when troubles press,
Its anchor in the time of stress.
He is its fullness and its strength,
Its height and depth, its breadth and length;
He's Life itself, a gift so free,
Ours for time and eternity.



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is written and edited with you in mind—you, the teacher who wants to communicate living truths from the Bible; you, the conscientious student of God's holy Word.

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What to aim for in your preparation and in class
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AYDEN, N. C.

MY PRAYER

by MRS. CLAYTON "CHRIS" CANNON

Am I a beggar on the road of life?
Am I seeking too much everyday?
Am I asking too many favors from you
If I am, God show me the way.

Should I accept things as they come
And consider them a matter of fate?
Or shall I continue to seek something
more
Before it's eternally too late?

Are my desires in accordance with you
will?
Can I accept them if they're not?
Or will I keep on searching for self
things,
Adding to my soul another dark blot

God give me courage to do what
should,
And find happiness in whatever you
choose;
I feel that there is so much in life to be
gained,
But there's much, much more to lose

Help me to find a path that is right;
To not complain when the going gets
rough.

I can find momentary pleasures,
But without you, that's not enough.

Be the light upon my path;
Be the sparkle within my eye;
Help me live each day to the fullest
From now till the day I die.

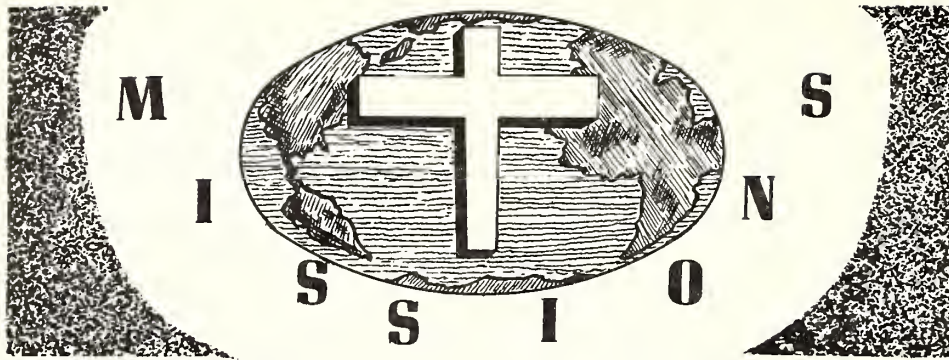
You are my hope and my salvation;
Without you I couldn't live;
But just taking will gain me nothing
Unless I can learn to give.

God grant me wisdom and tolerance
That the Golden Rule may be my way;
I give my life unto your keeping;
Use it as you will, I pray.

Amen.

YOUTH PROGRAM BOOKS AVAILABLE

Program books for the Youth Fellowship Auxiliary and Ambassadors for Christ are now available. The price for each of these books is 50c. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.



Central Conference Missions Report

Please accept our thanks for the response many of our churches and their organizations have made since our last appeal in *The Free Will Baptist* on December 11, 1963. However, we are still in urgent need of funds to pay off pressing bills. We believe that you want us to do what you voted for us to do, that is "launch out into the deep" with our goal ever before us, "An Original Free

each church) since October 31, 1963, which makes the total receipts for the two months of November and December:

CHURCHES	AMOUNT
Black Jack	\$ 85.00
Dawson's Grove	50.00
Faith (Lenoir)	25.00
Friendship	46.00
Grimsley (Greene)	15.05
Gum Swamp	5.00
Harrell's Chapel	25.00
Hickory Grove	12.00
Hull Road	150.00
King's Cross Roads	123.17
Little Creek	10.00
Owen's Chapel	45.00
Piney Grove (Beaufort)	5.00
Piney Grove (Pitt)	42.76
Pleasant Hill	28.70
Reedy Branch	7.00
Roanoke Rapids (Offerings)	237.78
Rocky Mount	25.00
Rose Hill	1.00
Tarboro	25.00
Ministers	35.00
Fourth Union Meeting	25.00
Second Union Meeting	15.80
Other Conferences	6.00
Total	\$1,045.26

Pastors, please bring this matter before your churches and send as liberal an offering as you possibly can right away. Last year 32 of the 48 churches supported the Central Conference missions program. This year we are prayerfully anticipating support from each church. Our prayer is that God may bless you to get a vision of missions in this new year.

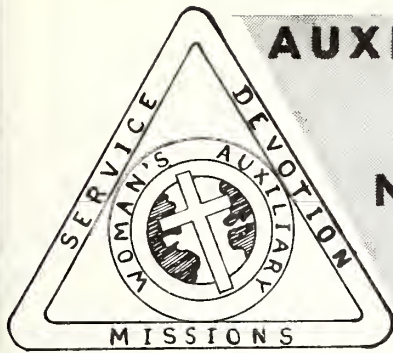
Rev. Fred Powers, *Chairman*
Rev. Raymond T. Sasser, *Secretary*
108 Hope Lodge Street
Tarboro, N. C.

"Give thanks to God
And humbly pray
To serve Him well
This new-born day.



Will Baptist Church in Every Town." In the meantime, we must continue with our work in Weldon, North Carolina, and in Roanoke Rapids, North Carolina. The annual payment of \$1,078 is now due for the Roanoke Rapids Mission. Soon bills will be presented to pay for building materials at Weldon, and the current operating expenses are an every week necessity. At the end of December, 1963, the balance in our banking account was \$882.05. Since the last article in *The Free Will Baptist* one pastor has sent \$25 on the pledges that were made by pastors for the annual payment.

The following is a list of receipts by churches (including all received from



AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Pink Hill, N. C.—The Woman's Auxiliary of Sandy Plain Free Will Baptist Church met for its regular monthly meeting Tuesday night, December 17, at the home of Mrs. Joe Johnson. The meeting opened with a song by the group, followed with prayer by the president, Mrs. Bertha Smith. The president also gave a warm welcome to the 13 members and six visitors present.

During the business session the refreshment committee suggested that the auxiliary draw names for a secret pal for one month. It was also suggested that a card and flowers be sent to Mrs. Joel Kennedy who is a patient in the hospital.

A beautiful worship center was displayed for the Christmas program presented by Mrs. Cagie Houston. Following a special number sung by Miss Thompson, Mrs. Houston read Luke 2:1-20. The different parts of the program were given by other members of the auxiliary. The meeting adjourned with prayer.

The group then joined together for an old-time Christmas party of exchanging gifts; also surprising the president, Mrs. Bertha Smith, with a box full of gifts. Refreshments were served by the refreshment committee.

Ayden, N. C.—The AFC of Elm Grove Free Will Baptist Church met in the home of Mrs. Gerald Briley with Diane and Donna Briley as hostesses for its November meeting. Diane Briley called the meeting to order, and the group sang "If You Know the Lord." The opening prayer was by Cynthia Garris. There were eight members and three visitors present.

During the business period it was decided that at the next meeting each member would bring 25c for missions instead of exchanging Christmas gifts. Plans were also made for the Christmas party to be held at the next meeting. Three get-well cards were sent to sick members of the church.

The program Scripture was taken from Luke 17:11-19; and Nancy Garris, Diane Briley, and Joann Jones presented the

program. Closing prayer was by Mrs. Claxton McLawhorn.

Delicious refreshments were served by the hostesses.

Church Construction Trails 1962 Figure

Washington, D. C. (EP)—Church construction for October totalled \$85 million—bringing the total to date for 1963 to \$791 million—the U. S. Bureau of Census reported here.

These figures represent a drop compared with 1962 which had recorded totals of \$91 million and \$819 million, respectively.

WHERE IS HAPPINESS?

by Albert M. Ezell

You ask me where is happiness
And whither it is found,
Within a world so filled with care
Where strife and grief abound?

'Tis found within the wood and field,
The meadow and the plain;
In every shady sylvian path
And down each country lane.

'Tis found at dawning in each flower
That through the balmy night
Has gathered jewels for a crown
Of iridescent light.

'Tis found when summer's torrid heat
That sears the growing grain
At last is broken by the showers
Of welcome, cooling rain.

Yes, happiness is found within
The laughter of a child;
Within a father's honest toil,
Within a mother's smile.

So, live with courage and with hope
Where care and trials abound;
And soon you'll find 'tis in your heart
Where happiness is found.

THE DOUGLASS SUNDAY SCHOOL LESSONS 1964

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provides for the teacher's easy and thorough use

- Bible text in the King James Version
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THE DOUGLASS SUNDAY SCHOOL LESSONS 1964 is known for its sound Biblical approach to teaching. *Christianity Today* said of the 1963 edition:

"The Douglass Sunday School Lessons, by Earl L. Douglass . . . is the most extensive of these commentaries, yet is very moderately priced. . . . It is evangelical and interdenominational. Although it sees valuable contributions from all branches of Christendom, certain beliefs are stressed that all Christians must accept. These include a belief in God as Creator, authority and inspiration of Scripture, and Jesus Christ as the divine Saviour of the world. . . . Its strength lies in its aids for teachers and its illustrations. *It is a good commentary for the teacher who desires to do a better-than-average job.*"

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AYDEN, NORTH CAROLINA

NOTES

||
AND
||

QUOTES



By J. C. Griffin

SATANIC POWERS

Not too long ago we wrote on the subject, "Satan"; but since we have had so many criminal acts since that writing, our mind is turned toward the sin and crime in the midst of our nation. But of all the crimes and suffering produced of late by the powers of Satan, the death of our President, John F. Kennedy, whose life was taken by the bullet of an assassin, in whose heart Satan had complete control, is one of the worst.

In John 13:27 we learn that Satan entered Judas Iscariot. It seems to us that Satan had to have complete control of Judas before he could kiss his Lord with a diabolical betrayal. But when Satan had complete control, Judas Iscariot was demon possessed; so I believe that the man who shot President Kennedy was demon controlled.

It was hatred that caused the trigger to be pulled that took the bullet into the head of the President. There is no telling how many people that there were who were and are in accord with the assassin in the death of the President. Hatred has caused and is causing the death of millions of people in this world in which we live. No doubt, there are many people who hated President Kennedy, and in their hearts they are glad that the President is dead. This is hard to say; but from our viewpoint, we believe that it is true. While the President was hated by some people, there were millions throughout the world that loved and honored him.

Personally I did not agree with the President in all his political activities, but he was the President of the United States. As a citizen of the United States, and sworn to abide by the laws and edicts, under oath I was obligated to honor him as my President and to support the Constitution of the United States in order to be a law-abiding citizen of the United States of America. I solemnly regret that we have in our nation

people who will open their hearts and allow Satan, the archenemy of God and all His righteousness, to enter and take complete control and commit the crime of murdering our President, and not only him but thousands of others. Only a demon-possessed person could do such a thing. There are demons who will rape a little girl and then kill the child.

HATRED OF SATAN

Hatred is one of the diabolical characteristics of Satan. He hates those whom he cannot control; so do his agents. Someone has written, "Satan is to be feared as a lion, more to be feared as a serpent, and most to be feared as an angel."

Satan is called by many different names. In 1 Peter 5:8 he is called an "adversary"; and in Revelation 20:2 he is called the "dragon that old serpent, which is the Devil, and Satan." He is against everything that belongs to God. He is a busy character. He runs bar-rooms, beer joints, the home of harlots, gambling dens; makes alcoholics; breaks up homes; and leads both young and old to hellfire. Many of his tactics are founded on hatred and jealousy.

RELIGIOUS HATRED

Religious hatred was born in the early days of the human family. The first hatred occurred when Cain slew Abel. This murder was the result of hatred which sprang from jealousy. This religious hatred is in the world today. It exists between individuals. It exists between denominations. It exists between individual churches. But it is the work of Satan. Satan passes unjust judgment on human beings. Thus Satan is to be feared most as an angel.

No doubt, it was hatred in the heart of the man who assassinated President Kennedy. This writer believes that it was not only President Kennedy who was hated, but also President Lincoln and President Garfield, who were murdered by demon-possessed individuals who had completely yielded themselves to the powers of Satan. But let us get back to religious haters. Martin Luther was hated by the powers that largely controlled the religious powers of that day. John Huss was burned to death by religious haters, and many of the faithful saints of those days suffered death because they wanted to worship God according to the will and purpose of God. I am sure that there are people today who hate those with whom they cannot agree. North Carolina Original Free Will Baptists are not exempt from this hatred.

In a broad sense, some—not all, thank God—hate other denominations and individuals with whom they disagree. Yes, the spirit of Cain lives in the hearts and minds of many. These religious haters can make it hard for those with whom they disagree. A husband can make it extremely difficult for a wife to enjoy her church duties and fellowship with the members of her church. A large number of Christian women have told me how hard it is for them to attend church because of the hatred of their husbands toward the church.

Recently I saw a letter that was written to another man, one whom I consider my friend, that was written out of hatred by a man who disagrees with that man and me. But, thanks be to Almighty God that, before anyone can enter the gates of heaven, all jealousy and hatred must be put away; and the individual who hates others must go to Calvary and have his sins blotted out by confessing his sinful hatred, asking forgiveness from all sin, and receiving Jesus Christ as Saviour and Lord; or he will lift up his eyes in a demon's hell.

God does not tolerate sin in anyone. From the pulpit to the humblest church member, from the king to the lowest peasant, all sin is heinous to God.

A FALSE RUMOR

It has recently been circulated that when the Original Free Will Baptists met in Colquitt, Georgia, some time ago that a "new denomination was organized." According to the statements brought to this writer, the "new denomination" stuff is false. It was a fellowship meeting of true Original Free Will Baptists, out of which far-reaching plans were discussed for the spreading of the gospel of Jesus Christ to a lost world. As I have been informed, there was no talk of a new denomination. This writer knows of no plans for a new denomination. We have a denomination which began with the preaching of Paul Palmer, Joseph Parker, and other qualified servants of the Lord more than two hundred years ago. We want nothing better than the gospel of Jesus as preached by the honorable ministers of the Lord Jesus. If any of our accusers will give to us something better than that which was preached by our forefathers and better than this writer has preached for fifty-four years, we will consider listening to what they say; otherwise we will preach the doctrine and adhere to the customs and usages as prescribed by the Original Free Will Baptists for the past two hundred and more years.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 RICHLAND AVENUE

NASHVILLE 5, TENNESSEE

(Continued from Last Week)

QUESTION: Please explain, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. . . . Let your women keep silence in the church: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Corinthians 14:3, 4, 34, 35). "Let the woman 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" (1 Timothy 2:11, 12). I have heard these verses discussed by several people at different times and in different ways, but have never had what I thought to be the clear and unbiased and correct interpretation given.—*Magaline Taylor, Kinston, North Carolina.*

It seems that even though God had given a special gift of tongues to the church, which like other special gifts the church had and used advantageously, there were those who abused the gift, or perhaps misused the gift is better said. They got to be like some Christians you and I have known in our day; they wanted to show off a bit. You and I will do just the same if we fail to keep our bodies, or carnal nature, under a scripturally regulated discipline. The flesh will get out of hand and make a show anytime and anywhere if we do not keep it under; keep letting the Holy Spirit crucify it. Evidently these early Christians let the flesh get out of hand, and thereby showed themselves by speaking in tongues to amuse or to declare what powers they were under control of. One might misconduct himself in many other ways that would in like manner bring damage to the Christian church. This could come in the form of singing, preaching, shouting, testifying, and even in the living of

a quiet Christian life. Whenever it takes on any form of drama, it is worthless. When a Christian lives for Christ, he is the best showpiece to be found and will be the means of helping more Christians live right than anything else. He will also be the means in Christ's hands of calling sinners to repent; but in living, if he tries to attract, then he has spoiled it all. He has become obnoxious and offensive and will drive men from Christ. When the Holy Spirit came upon the people of Acts 2, and empowered them to speak, He was able to use them effectively and thus brought about His desired results; but when there are those who become professional speakers in tongues, it's a different question altogether. The show is on the flesh which should be crucified instead of being glorified and the good purpose is defeated.

It was indeed a wonderful gesture when Joses of Acts 4 sold all he had and lovingly placed the price thereof at the feet of the disciples for the benefit of all that were working in an effort to win lost, hell-bound souls to Christ. When Ananias and Sapphira sold a certain piece of property, laying part of the price at the apostles' feet for use among the same group, that was quite a different thing; for they evidently did it for the show or drama of the incident, wishing to achieve the praise of men. This attitude led them to lie, so God dealt with them in severe judgment, a judgment that brought sudden death and thereby fear upon the whole church. Let's remember that the Bible always condemns the flesh or that which is carnal about man, and that it calls for each of us to do the same at every stage of the game, whether we have just been born again, or if we have been a Christian quite sometime and remained in fellowship with Christ all these years, or if we have been a backslider for part of the time, or if we are one; now the requirement is ever the same. "The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try

the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17:9, 10).

The tongue is also a part of the body that needs to be controlled by a sanctified mind. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). "Even so the tongue is a little 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, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:5, 6). "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, 2).

Notice what Paul says, how he considers it a part of his Christian responsibility to control his body at all times. "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:3-7). "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 6:17, 18). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For

(continued on page fifteen)



Christian Stories for Our Boys and Girls



LOOSERS and FINDERS

Lois Hoadley Dick

GIL WALTERS blew on his fingertips to keep them warm and wished he had worn gloves. How long had he been standing on the corner? An hour? Two? A tan car pulled over to the curb. "Gil! Gil Walters!"

Gil sprang to the open car door. "Glen? Thought you'd never come! Is this Spider?" His arms closed around a wiggling, kicking bundle of life. "Oh, thanks, Glen! Thanks!"

"Be good to him, now." The tan car purred away into the twilight and Gil unzipped his jacket and stuck the puppy inside. He began to trot, the dog bump-bumping up and down in his arms.

"Gill! Wait up!" Ronald Cole hailed him. "Did you get your puppy?"

Gil slowed down. "Hurry up and take a look. I want to get him home before he catches cold." He let Ronald hold the pup while he bent over to tie his loose shoestring. A penknife fell out of his pocket and he covered it quickly with his hand.

"That's Jackie Dye's knife!" Ronald exclaimed. "He's been looking everywhere for it!"

"I found it," Gil said quickly. "Finders, keepers. You know the rest."

Ronald eyed him strangely. "What about the dollar you found? You knew all the girls were helping Margie look for it."

"Come on, give me my dog." Gil took the puppy back roughly and turned to go.

"Want me to help you build the dog house tomorrow?" Ronald called after him.

"Yeh, you can come over in the morning," Gil answered. He kept Spider in a box in the kitchen for the night, with an old alarm clock for company.

Saturday morning was a clear brisk day. Gil was nailing tar paper over a wooden box by the time Ronald arrived.

Gil told Ronald, "My father has some grey shingles out in back of the shed. Let's go get them."

"Better put the pup in the house so he doesn't run away," said Ronald.

"Let him right where he is. He can't get out of the carton." The boys hurried to the shed. "Pick out the best ones," said Gil. "Some are pretty rotten." He sat cross-legged and began to sort them into piles.

Ronald swung himself over the lowest branch of the tree. "Remember how we used to chin ourselves? Watch this!" He hung by his heels and dangled his arms.

"Whee . . . e . . . e!" Gil flung himself up, caught the branch and worked his way higher. "How's this?" He skinned the cat twice, then shinned back down the tree. "I dropped my penknife!" It lay on the moss, its chrome handle gleaming in the sun.

"Jackie's still looking for it," Ron said soberly. "Don't you think that's the same as stealing?"

"No I don't! Ever since you went away to that camp you've acted mighty queer. Good little boy, and all that." Gil patted the knife fondly and slipped it back into his pocket.

"I told you I'm a Christian now. I was saved at camp."

"Saved from what? Were you lost or something?"

"I sure was. Lost in sin. Jesus found me and when I heard He had died because of me—to make me clean again—I just couldn't help loving Him."

"He died on a cross, didn't He?" asked Gil curiously. "On Easter."

"He came back from the dead on Easter," Ronald corrected him. "He's alive, Gil! A real Person! You can talk to Him—just—just like to your own dad. He'll come into your heart, too, if . . ."

"Poooh! I don't believe a word of it! Prove it!"

"I—I don't know how to prove it," Ronald faltered. "I just know . . ."

"Let's go," Gil said abruptly. "Hey . . . the pup!"

They each grabbed a stack of shingles and hurried to the front yard. The carton was tipped over! Gil put down his shingles and raced toward the road. "Spider's gone! Run down the road, Ron! I'll search the woods!"

He had gone clear around the swamp and there was no place else to look. He hated to go home and see the empty carton. What would Glen say when he found out he had lost the puppy the day after he got him?

The front door stood open. He walked right through the house and out the back door. What was everybody doing under the tree?

"Here he is!" Ronald shouted, holding up a furry object. "I found Spider half a mile down the road."

"Yes, Ronald found him," Gil's dad said.

"Yes, Ronald found your dog," his mother nodded.

Gil hardly heard them. He rushed to the pup with his arms out, then stopped dead in his tracks. He half-turned away. "Y-you found him, Ron," he said slowly.

"Well, don't you want him?" Ronald put the dog in Gil's arms and stepped back. "We thought you got lost in the woods, Gil. Your dad was just ready to start hunting you."

Gil cuddled Spider under his chin and followed Ronald around to the front of the house. "You found him," he repeated. "The puppy should belong to you, Ron."

"Huh-uh," Ronald pulled up his drooping socks. "I don't believe in finders-keepers. I told you—I'm a Christian."

"What did you say a Christian was?" Gil kept one hand on the pup's head.

Ronald's face brightened. "It's someone who knows he's sinned, like when I used to swear and smoke and lie to my parents. It's someone who knows he can't get rid of his sin by himself. So he comes to the Saviour, calls on His Name, and believes in his heart that Jesus died for him." Ronald stopped, out of

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The Book That Understands Me

(continued from page two)

gone in with the baby for a period of rest. At this point in her story, she had a moment of hesitation. As she resumed her account, it turned out that the patch of grass led to an outside stone staircase which she had climbed without quite realizing what she was doing. At the top, she had seen a long room, door wide open. So she had entered. At the further end, a white-haired gentleman worked at a desk. He had not become aware of her presence. Looking around, she noticed the carving of a cross. Thus she suddenly realized that this was a church—a Huguenot church hidden away as they all are, even long after the danger of persecution has passed. The venerable-looking gentleman was the pastor. She walked to his desk and heard herself say, "Have you a Bible in French?" He smiled and handed over to her a copy which she eagerly took from his hand; then she walked out with a mixed feeling of both joy and guilt. (I should confess at this point that I had once for all made the subject of religion taboo in our home.) As she now stood in front of me, she meant to apologize. This was the way things had happened . . . She had no idea . . . But I was no longer listening:

"A Bible, you say? Where is it? Show me. I have never seen one before!"

She complied. I literally grabbed the book and rushed to my study with it. I opened it and "chanced" upon the Beatitudes! I read, and read—now aloud with an undecidable warmth surging within . . . I could not find words to express my awe and wonder. And all of a sudden, the realization dawned upon me: This was "the book that would understand me." I needed it so much that I had attempted to write my own—in vain. I continued to read deep into the night, mostly from the Gospels. And lo and behold, as I looked through them, the One of whom they spoke, the One who spoke and acted in them, became alive to me. The providential circumstances amid which the Book had found me now made it clear that while it seemed absurd to speak of a book understanding a man, this could be said of the Bible because its pages were animated by the Presence of the Living God and Power of his mighty Acts. To this God I prayed that night, and the God who answered was the same God of whom it was spoken in the Book. A decisive insight

flashed through my whole being the following morning as I probed the first chapter of the Gospel of John.

I still proceed on the old theme of "the Book that understands me," the main difference being that I now capitalize the B. My devotional life springs from my conversations with Holy Writ. Whenever I am confronted with difficulties, with a puzzling situation, or with a call on which more light is needed, I turn to a set of similar circumstances as presented in Scripture. Or it may be that as I read the Bible as a normal, daily practice, a passage "jumps at me" and lights up the way I must go. Whatever the case may be, I pray over the page, waiting upon Him who speaks through it in a joyful eagerness to do his will. I have learned to beware of putting too much trust in the immediate feelings that may thus be awakened in me, for I know that at such a time, first impressions may amount to mere wishful thinking. Rather, I allow life to take its course, in this way emulating the faith of the Centurion. What is it that the Lord is trying to show me as actual situations develop? Thus I learn to "read" daily happenings in the light of Scripture. The margins of my Bible are marked with dates together with brief reminders of occasions when such a passage "spoke" to me and directed me.

An unexpected result of this approach has been its effect on whatever amount of scholarship I may be credited with. Thus it has sharpened my sensitiveness to the working of the Word in the achievements of such outstanding Christians as Pascal. Some of my students have caught the vision and proceeded upon it. It profoundly moves me to see how the faltering steps I have taken in the light of Scripture have become in their case a firm, steady walk. I think, for example, of some admirable young scholars who are interpreting patterns of Christian thought and like in great writers such as Milton, Bunyan, and Shakespeare. So true it is that any real achievement generally points to an enlightened insight of youth brought to fruition by maturity.

Theological hairsplitting may well suggest to some that a dividing line should be drawn between the scholarly and the devotional approaches to the Bible. All I can say is that things have not worked out this way in my case. My experience of the Bible, unsophisticated though it has continued to be, has actually inspired and directed the best of my efforts as a liberal-arts student.—From *Christianity Today*, copyrighted by Christianity Today, Inc. Used by permission.

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The Sunday School Lesson

Lesson for January 19

Nicodemus, Cautious Inquirer

LESSON TEXT: John 3:1-15

MEMORY VERSE: John 3:3

I. INTRODUCTION

Very little is known of Nicodemus, but it is thought by some that he was Nicodemus Ben Gorion, the brother of Joseph, the historian. This Nicodemus was a member of the Sanhedrin, and considered as one of the three richest men in Jerusalem. It is said, however, that this Nicodemus became poor; and his daughter was seen gathering barleycorns for food from under the horses' feet. This possibility was the result of the persecution he received for having embraced Christianity.

Nicodemus, as did most of the Pharisees, sincerely longed for the coming of the kingdom of God, but they expected it to be established by a political revolution, and by acts of power which the miracles of Christ seemed to prophesy. They believed that every Jew, by right of birth, would have a place in that kingdom. Thus, Nicodemus came to interview Jesus that he might determine His part and place in this matter.

There is an unflinching charm in the story of Nicodemus, but there is also a deep undertone of pathos and sadness. His life is seen in three descriptive scenes in the Gospel of John: (1) In the third chapter he came to interview Jesus by night, and here he appears as a cautious seeker; (2) in the seventh chapter he tries to defend Jesus, and appears as a timid defender; (3) the last mention is in the nineteenth chapter where Nicodemus assisted Joseph of Arimathea at the burial of Christ, and here he appears as a secret disciple. This is what the Scriptures relate concerning Nicodemus, but tradition adds that after this he publicly declared himself a follower of Christ, and was baptized by Peter. He was later displaced from his office and expelled from Jerusalem.—*Teen-Age Teacher* (F.W.B.).

II. HINTS THAT HELP

1. Nicodemus was a ruler of the Jews, but unknown in the kingdom of God (John 3:1).

2. Nicodemus came by night to the One who is the Light of the world (v. 2).

3. Nicodemus had "religious knowledge," but no spiritual understanding (vv. 2-4).

4. Nicodemus, born into the world by natural birth, still needed the spiritual birth (vv. 3-8).

5. Nicodemus could understand earthly things, but he could not comprehend spiritual things (vv. 9, 10).

6. Nicodemus knew of the brazen serpent, but did not know the blessed Son of God whom it typified (vv. 14-16).

7. Nicodemus knew the Law of God, but did not know that in Christ God had come in the flesh (v. 10).

8. Nicodemus knew the works of the Law, but he did not know the Gift of God's love (v. 16).

9. Nicodemus knew about a teacher sent from God, but he did not know the love of God (vv. 2, 16).—*Bible Expositor and Illuminator*.

III. ADDITIONAL TRUTHS

1. If you were to sit down and talk to a friend, it would be relatively easy as long as there were no physical barriers between you. But it becomes increasingly harder to be heard when something like a curtain is hung between you. Some of the sound of your voice is stopped by the curtain and does not reach the ear of your friend. With each successive barrier that is placed between you and your hearer less sound will get through.

When Nicodemus came to Jesus to ask Him about salvation, there were barriers that stood between them. Nicodemus was a ruler of the Jews, a man of some position among the religious leaders. His very position kept him from hearing all the words of life Jesus offered him. His Phariseism also hung in the way. This influential Jewish sect was exceedingly narrow in its view of the kingdom and thus critical of Jesus and His teaching about the Kingdom.

Nicodemus' great learning also stood

in the way. As a teacher of Israel, we would expect him to be a bit reluctant to accept the teachings of Jesus, which must have been new and startling to him.

But in spite of all these barriers Jesus' message evidently got through to Nicodemus at least in a small measure; for after Jesus was crucified, Nicodemus was there to assist with the burial.—*Standard Lesson Commentary*.

2. What does it mean to be born again? Some say that when we are born again we turn over a new leaf. Others say that when we are born again we are given a new heart. Still others say that when one is born again he changes his attitude. But the new birth does not mean any of these things. When we were born in the flesh, we were born with a sinful nature. This sinful nature can never know God. When we are born again, God imparts to us a new nature. This new nature is capable of loving God and serving Him. We can never please God or serve God with the old nature.

There is a great must connected with the new birth. It is an absolute necessity. The new birth is necessary because of our sinful natures, because of our inability to help ourselves, and because it is the method which God has ordained. The idea of being born again may be distasteful to some, but there is no other way that one can come to God. This is what Jesus meant when He said, "I am the way, the truth, and the life."

The new birth is beyond our ability to understand; therefore, there is a great mystery connected with it. Through the study of science man has learned a great deal about himself, but he has never been able to tell by what process a soul is born again and becomes a child of God. The only way that it can be explained is by saying that it is a miracle of God. It is something that we cannot do for ourselves, and no one else can do for us. It is a miracle that must come from God.

The new birth involves more than joining a church, keeping a church ordinance, or even living a clean moral life. It is a personal, heart experience with God. Have you, dear reader, had this experience? Has God done something in your life that has completely changed you?—*Advanced Quarterly* (F.W.B.).

3. There are those who argue that the heathen who have never heard the Gospel are not lost. They say that because they have not had an opportunity to be saved, therefore God should not condemn them,

for it would not be fair for them to be punished for sin when they are ignorant of the plan of salvation. But Jesus stated plainly that a man must be born again, otherwise, he could not see the kingdom of God, nor could he enter into the kingdom of heaven. Heaven is a holy place for holy people, and even though God might feel sorry for the sinner, the fact remains that the unregenerate man is not fit for heaven. Until a man is born again, he hasn't the capacity to appreciate heaven, nor is he eligible for heaven.

Though a man may be ever so ignorant of the truth, he still lacks a new nature, and he must be a "[partaker] of the divine nature" before he can enter heaven.

God may pity the sinner, but He cannot save him until as a sinner, he acknowledges his sins and comes to God for salvation. Though God loved him enough to send His Son to die for his sins, He cannot overlook a sinner's sin. Sin must be paid for. He must be born again.

A sinner is a sinner, lost and without hope, whether he is in America or China. Location does not change his lost condition and his need of salvation.

If all men weren't lost in sin, it would be foolish for us to send missionaries to the uttermost parts of the earth. All men have some religion, and some religions teach morality. But morality and sincerity are not enough. A man must be born again. Otherwise, he is lost in sin! That is why we must evangelize the world and preach the Gospel to every creature—because men are lost in sin!—*Adult Bible Teacher* (Union Gospel Press).

Boys' and Girls' Stories

(continued from page twelve)

breath. "There! That's what a Christian is, Gil. He's born again, into God's family. He's all different inside."

Gil sat still. The penknife in his pocket felt heavier than lead. The dollar he had spent on ice cream bothered him. He'd give the knife back, and earn a dollar to give Margie—but the sin would still be there. Margie and Jackie would forgive him, but God would have to forgive him, too. "I believe what you just said, Ron, but can God forgive my sin? Will Jesus come into my heart if I ask Him?"

"Sure!" Ronald answered. "But—Gil—I thought you wanted proof. You told

me to prove what I believed—and I didn't know how—except for the Bible."

"You proved it," Gil mumbled, "when you found Spider and didn't keep him. You really lived up to what you believed. Maybe I could be like that, too, huh?"
—*My Pleasure*.

Questions & Answers

(continued from page eleven)

all things are your's" (1 Corinthians 3:16-21). "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27).

Any kind of preaching or teaching that would give anyone freedom to speak or act other than as the whole of the teaching of the Bible allows or requires would be wrong and unchristian. I must keep my tongue, my hands, my feet, my eyes, my ears, and every part of me under the Holy Spirit's control, if I am to please God; and this can be done in no other way than that I study and know what the Bible says and do that; and this does not mean that I may isolate some brief passage or expression from the Bible and in a fanatical way give glamour to the flesh. Satan did that by playing it up out of proportion to the rest of the Scriptures as is seen in Jesus' temptation, which may be seen in the reading of Luke 4 and Matthew 4. Just as the Bible holds us responsible to know the whole Bible and apply it to our daily living, so does Jesus. Jesus was heard more than once saying, "It is written," "Search the scriptures," and like expressions that sent His followers to the Word of God for the final answer. Likewise He holds us responsible for what we might, but do not know, for the simple reason that we have not studied the Bible as we ought.

SHARED MEMORIES

(continued from page five)

"Did you never hear two strings making the same tune on one harp?" Enoch said.

"But after all," Methuselah asked, "is there not much we can never share? Do we not have to live some moments alone and in great darkness?"

"No. Not in truth. If a man ever thinks he is alone, if he has not learned that he need not be alone and cannot be, he has not learned the great secret. There is always One who more than wife or

husband, more than father or son, shares every moment of life . . . only because we cannot see him we think he is not there."

* * *

"And that was true," said Methuselah half a lifetime later. For he knew Who had walked beside his father to the end of his days.—*The Presbyterian Outlook*.

THE CHURCH WORLDWIDE

(continued from page four)

come to know Christ" through the viewing of the film.

Setting for the opening scenes of the film was Roy Rogers' Triple R Ranch, with Dale Evans Rogers introducing the events to follow and paying tribute to one of the founders of the group, the late Dr. Henrietta C. Mears.

In the testimonies that followed, at the Brunch at the Beverly Hilton Hotel, additional tributes were paid to Dr. Mears, whose unseen presence was felt throughout the film.

As Jay North, TV's "Dennis the Menace" put it: "I betcha she's right here now beside us . . ."

Evidence that the testimonies of members of the Hollywood Christian Group have a ministry to others was seen in the testimony of Mickey Mouse Clubber Cheryl Holdridge, who said that it was at last year's Brunch that she found the Lord.

After several spontaneous testimonies, Rev. Ralph Hoopes introduced his wife, Christian film actress Georgia Lee, who gave a stirring testimony.

Then the scene shifted back to the Triple R Ranch where Georgia Lee sang Ralph Carmichael's invitation song, "The Saviour Is Waiting" as a reverent closing to the film.

"This Too Is Hollywood" is a World-Wide Pictures Production, Dick Ross, producer.

Following the premiere showing at the Pasadena Civic Auditorium, Dale Evans Rogers presented a brief devotional message.—Reported by Roy Wolfe

How to Live to Be 103

Yuma, Colo. (EP)—Want to know how you can live to be 103?

Fred W. Bushner is a sprightly retired farmer who celebrated his 103rd birthday on Monday, December 2.

His secret: in his words, "I've always worked hard and tried to live like a Christian."

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The Church World-wide

(continued from page fifteen)

Bushner, who was born nearly 4½ years before President Abraham Lincoln was assassinated in a Washington theater, drove his car until two years ago.

N. C. Baptist Journal Raps "Headline-Seeking Ministers"

Williamston, N. C. (EP)—*Charity and Children*, an official publication of the North Carolina Baptist State Convention, has criticized "headline-seeking ministers from Massachusetts" for involvement in this community's racial problems.

In an editorial, the paper referred to the arrest here of 15 white clergymen from the North who had been protesting racial bias. It said their visit was "unwise and in poor taste" since the town's "Christian leadership is seeking an amicable solution" to race problems.

"The real tragedy of their escapade is that they left their flocks in a community where crime is prevalent, juvenile delinquency is on the increase, and the future of Christian churches could hardly be called rosy," said the editorial written by John E. Roberts.

Disciples Pledge Support To Johnson

Washington, D. C. (EP)—President Lyndon B. Johnson has received a telegram from his denomination, the International Convention of Christian Churches (also known as the Disciples of Christ), pledging "support for the difficult tasks which lie ahead" of him.

Says FCC Doctrine Is "Fuzzy"

Washington, D. C. (EP)—Dr. Clyde Taylor, director of public affairs for the National Association of Evangelicals, says that the "fairness doctrine" of the Federal Communications Commission is "fuzzy and unenforceable." Charging that the doctrine, if enforced, may enable "atheists and those of other religions . . . to demand free time to refute paid religious programming," Taylor maintained "the gospel of Christ itself is controversial."

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Ayden, North Carolina, Wednesday, January 15, 1964

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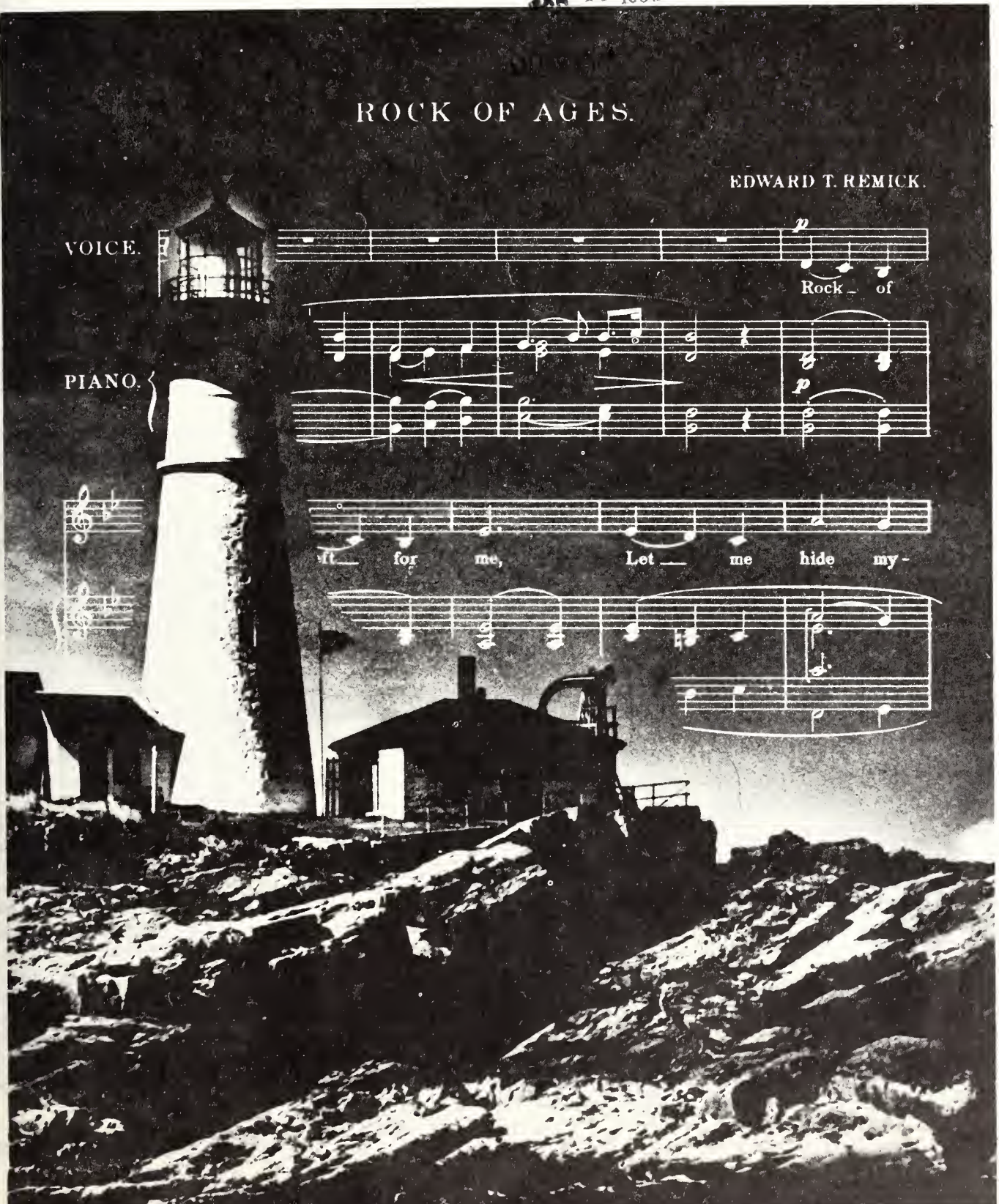
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VOICE.

PIANO.

Rock - of
all - for me, Let - me hide my -



Ten Years Ago in the 'Baptist'

The Rev. J. Randall Bennett, pastor of the Bridgeton, North Carolina, Church and former superintendent of the Free Will Baptist Orphanage at Middlesex, died Sunday, January 17, at his residence, following a long illness.

†

The Woman's Auxiliary of Gum Neck Free Will Baptist Church, Columbia, North Carolina, celebrated their thirty-fourth anniversary November 26, 1953. The meeting was opened by the president, Mrs. Sade Sawyer. Special songs were sung by the members.

†

A new Woman's Auxiliary was recently organized at the Gethsemane Church, New Bern, North Carolina.

†

The Woman's Auxiliary of the First Free Will Baptist Church, Savannah, Georgia, was organized with ten members and now has increased to nineteen members.

† † †

Card Sales Increase

Since the death of President Kennedy, there has been a marked increase in the sale of religious and inspirational Christmas cards. The increase is reported by the card manufacturers. The report says that there has been great demand for the sale of two cards painted by Mrs. Jacqueline Kennedy prior to her husband's death. Both are initialed by Mrs. Kennedy.

†

"I desire part-time pastoral work. I have been licensed by the Trinity Original Free Will Baptist Church of the Albemarle Conference. I am presently enrolled at Mount Olive Junior College. You may contact me by writing to Mount Olive Junior College, Mount Olive, North Carolina, or Route 1, Box 225, Pinetown, North Carolina."—Rev. James Noah "Jimmy" Webster.

THE FREE WILL BAPTIST

Volume 79

Number 3

January 15, 1964

C. H. OVERMAN, Editor

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina, 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

BOARD OF DIRECTORS

R. N. Hinnant, President; S. A. Smith, Vice-President; Hubert Burress, Secretary; J. W. Everton, Fred Powers, D. W. Hansley, and Lloyd Vernon.

Editorial—

THE TRAINING PROGRAM

In continuing our subject of last week, let us again remind ourselves that the league is the training program of the church. This fact is clearly stated in the "General Free Will Baptist League Manual" from which was quoted in our last editorial. In defining what the Free Will Baptist League is, the manual states:

"The Free Will Baptist League is not a little organization in a Free Will Baptist church. On the contrary, the league is the church in training. It is a part of the church, yes, but it is actually the church itself doing things together, and learning how to do still more things together."

The purpose is to train every member in the church, from the youngest to the oldest. The training that the leagues give will make "better teachers, better ushers, and better church workers of all kinds."

"Membership in the Free Will Baptist leagues is primarily made up of Christians who are members of the church. Unsaved people are welcomed to the meetings but are not necessarily sought. The Sunday school emphasizes the need of winning men to God; the league emphasizes training them after they have been won."

The manual then lists the ways the league meets the needs of church members: (1) It helps to develop the member's devotional life; (2) it helps the member to be a better servant in the church; (3) it helps the member to be a better steward; (4) it helps the member to have a larger world vision; (5) it helps to teach the church's doctrines; (6) it helps to promote fellowship; (7) it helps the member to be more loyal to his church.

If the league accomplishes only a small part of these goals, it is worth every effort. To be sure, the church will be strengthened. We can readily see that the leagues of our churches can do more for the training of our people than any other phase of our church work.

If the league in your church is to be successful, there will be many problems to overcome. Space will not allow us to enter into a detailed discussion of these problems, but we will mention two which we personally feel hinder the league's progress.

First, there is the repetition of the program of the Sunday school with that of the league. In reality, it should not be so, but it usually is. Most leagues are conducted just as a Sunday school class is conducted. Thus, most members of the church feel that there is no point in attending league. In our leagues, the program is presented by the leaguers who have been assigned the different topics. The program is not taught as the lesson is taught in Sunday school.

Second, there are few church workers who are willing to take the responsibility of working with a league. There are fewer still who are willing to really apply themselves to the task. Because the attendance in the leagues is much smaller than in Sunday school, it is quite easy for the directors and group captains to take their responsibilities lightly. The success of the league is not in numbers; it is in the conscientious effort of the faithful few who labor to make it what it ought to be.

Often we hear church leaders lamenting that no one is being trained to teach in the church. If such is the case in your church, then consider the organization of the Free Will Baptist League. Before you organize however, count the cost. Find out what a good organization involves. Read the "General Free Will Baptist League Manual." Make a list of the prospective workers. When all things are carefully considered, and when the decision is made to organize, then put every effort into making it a success.

Do not organize a league just so your church can say it has one. Instead, consider the need for trained leaders and believe that the league can help meet that need. Remember this, the league will not function automatically. Someone has to work and it may be you. Make your league successful. Unless you determine to do so, perhaps it would be better to forget the matter all together.

Resolutions

By Albert M. Ezell

ONCE AGAIN we find ourselves standing at the threshold of a new year, the time many will be making new year resolutions, resolutions in many cases only to be broken after the first pangs of inspiration have worn off. Timorousness will keep many persons from making any resolutions at all because they will be afraid they will not be able to keep them; therefore, they will feel it is better not to make them than to risk their being broken so soon. This, I think, is a very foolish attitude; for we still find the old axiom of nothing ventured nothing gained as true in this respect as in any other. Temerity, on the other hand, will cause many to make rash resolves which are impossible to keep. Now there is a happy medium to be maintained between those two extremes wherein reason and conscience can become a victorious team.

We find in many cases that the timorous person fails to become a Christian simply because he is afraid he will not be able to continue in the way he has started. They, in their unenlightened minds, fail to grasp the fact that we, within ourselves, are all prone to failure, but that once we become Christians, not we, but Christ, assumes leadership in our lives and we, following Him, become an unbeatable team. I believe that Herodotus spoke some words of noble advice to the timorous in this sentence, "It is better by a noble boldness to run the risk of being subject to half of the evils we anticipate, than to remain in cowardly listlessness for fear of what may happen."

Any time that we are aroused to the

fact that we are doing our duty, it will add boldness and additional strength of will to our purpose. We will become so filled with anticipation looking toward the goal of our efforts that discouragement can hardly find a place in our lives. If we endeavor to live so that we are always able to consult a clear conscience; we need not because it will fail us in the counsel it gives in time of danger.

I believe in resolutions. I am sure that we can all resolve to profit by the mistakes we have made in the years that are past. We can resolve that faith, not fear, be the predominant factor in our lives; that works rather than words be the criterion of our inner self; that praise and not censure be the gist of our conversation about others; that joy and not moodiness be the self we show to the world; and that even when our hearts are rent with sorrow we not bring sadness into the lives of others by continually reciting our griefs.

Another wonderful resolution would be to refrain from slander, a disease that is very predominant among all. Even Christians often find themselves involved one way or another, for I believe that running a close second to the purveyor of gossip is the receiver. When any word is spoken about anyone with any hint of evil insinuation, it is always better to change the subject.

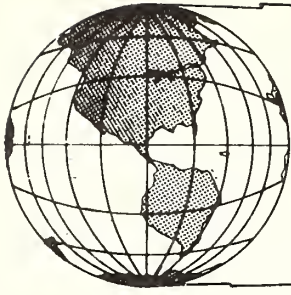
Another great resolution is to have tolerance. In our world today there is so much doubt, envy, covetousness, hatred and such a spirit of suspicion and distrust that tolerance has almost been eliminated from man who was created in the image of God, who is the very epi-

some of tolerance. Am I to say that because my brother was created of God with a different color or a different speech that he is to be ostracized? Or am I to affirm that because I adhere to certain faiths and tenets that all other doctrines have to be wrong?

Another resolution would be to cultivate a heart of gratefulness. A continuous spirit of ingratitude can poison one worse than the bite of a serpent. Surely, according to the Word of God, man was created with a superior intelligence to the lesser animals; yet we should be ashamed because of the greater measure of gratitude they show than we. For a small morsel of food our pet cat will show his gratitude by purring and by stroking us with his fur. For a kind word or a gentle pat on the head, our dog will go with us to the very ends of the earth, and has often been known to give his life for us. Yet man remains the most ungrateful of all God's creatures. Resolve in the year ahead to see the beautiful in all things possible. Richard Cecil has said, "Every year of my life I grow more convinced that it is wisest and best to fix our attention on the beautiful and the good, and dwell as little as possible, on the evil and the false."

Many times we fail to see the beautiful side of one's character because we have magnified some little flaw in him. The thing we need to do in this case is to try to know him better, and in the majority of cases we will see him in a different light. "Never lose an opportunity of seeing anything that is beautiful; for beauty is God's handwriting—a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing."—Emerson.

There are a lot of things you can resolve to be more thankful for in the year ahead: for friends, for health, for the ability to earn by your honest labor the things that are for the sustaining health and power of your body and the others who share this life with you, and for the ability to see the creative hand of a beauty-loving God in nature on every side of you. And not least of these, thank God for giving you a heart capable of seeing and appreciating the magnitude of beauty and wonders. He has created for us who are here in His school of learning.



THE CHURCH - WORLD-WIDE

Buddhists Ban Liquor, Gaming, 'Striptease' from Thai Temples

Bangkok, Thailand (EP)—Buddhist leaders in Thailand have banned all "striptease" shows, liquor counters and gambling tables at fairs held in Buddhist temples as dangerous to the morals of people and as undermining the country's culture.

Such activities have been held at Buddhist fairs in recent years, with some of the proceeds going to the temples. Thailand is a predominantly Buddhist country.

Russian Magazine Charges Churchmen 'Pro-Nazi'

Moscow (EP)—*Science & Religion*, a Russian atheist magazine, has lashed out at the Russian Orthodox monks at the Pechorsky monastery near Pskov for alleged collaboration with the Nazis during World War II.

The article aroused interest because of the apparently tolerant attitude taken by Soviet officials towards the monastery in the past. Last October, a six-member delegation from the U. S. Church of the Brethren visited the monks for two days.

In a five-page article, the magazine claimed there were still monks there who had escaped prosecution for "criminal activity" during the war. Observers saw the article as just another move to discredit churchmen.

Science & Religion charged that there were still 10 monks at the monastery who had collaborated openly with the Nazis. The article was accompanied by photos purporting to show the monastery's wartime head with Gestapo officers. The abbot, it claimed, had permitted valuable religious icons to be taken to Germany for Reichsmarschall Hermann Goering's art collection.

Red China Broadcast Cites Christian Christmas Services

Peking, China (EP)—Chinese Christians, with permission of the Communist regime, celebrated Christmas this year

with prayer, carols and Christmas trees. At least, so says Peking Radio.

Catholic churches were thronged here by members of the schismatic "Patriot" Church permitted by the Red regime.

Bishop Ma Wen Chun, chairman, and Bishop Tsai Wen Huan, vice-chairman of the Peking "Patriotic Association of Chinese Catholics," presided at a High Mass at Nantang Cathedral, the largest Catholic church in Peking.

Protestants held services in various churches.

North Korean General Rejects Christmas Spirit

Panmunjom, Korea (EP)—A United Nations officer's attempt to promote the Christmas spirit was rejected here by a leader of Communist North Korea's army.

The incident came at a session of the Joint Military Armistice Commission. On the agenda was a North Korea claim that the U. N. had sent armed South Korean agents into its territory.

In denying the charge, Maj. Gen. Robert F. Sealock of the United States, spokesman for the U. N. command, said he hoped this Christmas would constitute "a step along the long road to peace which began at Bethlehem and which traverses Panmunjom and the thousand other battlefields where free men have died to protect their liberties."

Maj. Gen. Chang Jung Hwan of North Korea interrupted the U. N. official.

"The Korean people do not believe their happiness comes from Christmas," he retorted. "They believe it will come when the uninvited guests, you American imperialists, leave our country."

Skeletons Found— In Bishop's Palace!

Dublin (EP)—Skeletons of a man and a woman have been uncovered under a stone stairway at a Church of Ireland (Anglican) Bishop's Palace at Ossory in Kilkenny.

Unearthed during renovations of the palace, the two skeletons were reinterred

in the Ossory cathedral graveyard. The female skull had a round hole through the forehead, probably caused by either a bullet or a sword thrust. There was no doubt, experts said, that both skeletons were those of persons who met violent ends.

The skeletons have caused speculation that they may be those of an archdeacon and his wife who were said to have quarreled with a bishop 200 years ago.

Church of England Reports 27 Million Baptized Members

London (EP)—Church of England statistics released here showed the Anglican body now has about 27,000,000 baptized members in Great Britain, of whom 9,000,000 have been confirmed. Of the total, however, only about 3,000,000 can be counted as regular churchgoers, it was pointed out.

Bill for 'Postal Protection' Against Obscenity Approved

Washington, D. C. (EP)—Greater protection of postal patrons from obscene mail, mail appealing to prurient interest and Communist propaganda came through the action of a House subcommittee on obscenity here.

The nine-man subcommittee headed by Thaddeus J. Dulski (Dem., N. Y.) voted to recommend the passage of H. R. 319 which outlines procedure by which a postal patron may have his name removed from the list of any mailer who sends him matter coming within the above classifications.

Aimed primarily at protecting minors the bill would impose a penalty of a \$5,000 fine or 5 years in jail, or both upon anyone who continues to mail matter to a postal patron who has asked to have it discontinued. A minor is defined as an unmarried person under 21.

The bill protects a person from mail matter "which in the opinion of such a person appeals to prurient interest" even where the courts consider the matter as not appealing to prurient interest.

The next step is up to the Post Office and Civil Service Committee. It can either vote out the measure for full House action or let the bill die in committee.

Billy Graham Spends Evening With President Johnson

Washington, D. C. (EP)—Evangelist Billy Graham spent a long evening at the White House here, chatting, swimming

(continued on page sixteen)

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

College Reports Progress in 1963

The year of 1963 was one of decision and outstanding progress for Mount Olive College.

The year dawned with the future location of the college before the board of directors. In March, after months of study and evaluation, the board declined a million dollar proposition from Newbern to relocate the college in Craven County, North Carolina.

Area citizens responded to the decision of the college to remain in Mount Olive by creating the Mount Olive Junior College Area Foundation to provide for permanent private support. A full-time director was employed by the foundation and an extensive campaign was launched to assist the college in the development of a new campus.

With the purchase of an additional forty acres of land, the new campus site was enlarged to ninety acres, a long-range development plan was approved, and an architect was retained to prepare the drawings for the first buildings. Plans call for the first contract to be awarded in the spring of 1964.

HENDERSON ESTATE

Dr. C. C. Henderson, who died in October, named the college to receive thirty-five percent of the annual earnings of the Henderson Memorial Foundation. The noted Mount Olive physician assigned the bulk of his estate, valued at approximately \$700,000, to the foundation which will be a perpetual trust fund administered by the Bank of Mount Olive.

During the year, Mount Olive College was also given membership in the North Carolina Foundation of Church-Related Colleges which will provide another source of stable income.

FINANCIAL SUPPORT

Gifts to the college during 1963 climbed to an all-time high of \$144,137 in

cash and approximately \$20,000 in stocks for a total of \$164,137. Of this amount, \$120,000 was given by the Free Will Baptist Church which sponsors the college, and the remaining \$44,000 came from area friends and foundations.

These figures do not include contributions through the Mount Olive Junior College Area Foundation which have not yet reached the college.

ENROLLMENT AND EDUCATIONAL SERVICES

The student body grew from 199 for the fall semester of 1962 to 226 last fall. With the opening of school in September, the faculty was enlarged to include a full-time director of student personnel services.

During the year 1,000 volumes were added to the library to increase the book collection from 8,500 to 9,500. By the end of 1967 the college hopes to reach a goal of 20,000 volumes in the library.

INTO THE FUTURE

College officials believe that 1964 will record a year of even greater progress for the young college. The building program on the new campus will permit an enrollment of 400 students by the fall of 1965.

An unprecedented educational awakening among the 35,000 Free Will Baptists of North Carolina is taking place and greater support is assured through the Mount Olive Junior College Area Foundation.

Superannuation Retirement Program

To: Original Free Will Baptist Ministers
Subject: The Superannuation Retirement and Insurance Program

Brethren:

There is an urgent need for a greater participation in the superannuation program. The retirement program through the superannuation board will be exact-

ly what we, as ministers, want it to be as expressed by individual participation. The insurance program can only benefit those who participate.

One may participate in the "Ministerial Retirement System" without participating in the insurance program; however, one must participate in the "Ministerial Retirement System" in order to participate in the insurance program since the insurance group is formed from those participating in the "Ministerial Retirement System."

If you are interested please contact the Rev. Walter Reynolds, chairman-treasurer, Route 5, Dunn, North Carolina.

Yours in Christ,
Walter Reynolds

The following is a list of those who have enrolled in the "Ministerial Retirement System":

ALBEMARLE CONFERENCE

Revs. Charlie Overton and Robert N. Rollins.

CAPE FEAR CONFERENCE

Revs. Ollin Swade Benson, Roland C. Cherry, James A. Evans, J. W. Everton, and Walter Reynolds.

CENTRAL CONFERENCE

Revs. R. W. Allman, N. B. Barrow, J. P. Barrow, Bobby G. Bazen, Noah D. Brown, Sr., Hubert Burrell, Floyd B. Cherry, C. D. Hamilton, Vance W. Link, Jr., L. B. Manning, William J. Mayo, Edward W. Miles, R. L. Norville, Fred S. Powers, and Walter Sutton.

EASTERN CONFERENCE

Revs. A. B. Bryan, Thomas Bruce Dudley, Melvin K. Everington, Herman A. Grubbs, Jr., C. B. Hansley, D. W. Hansley, A. J. Keech, Jr., Clifton Rice, Phillip D. Rice, Jerry E. Rowe, Willie E. Stillee, David Allen Thomas, and P. C. Wiggs.

PIEDMONT CONFERENCE

Revs. Crafus F. Armstrong, Walter Carter, Paul Davis, and Louis Lee Threll.

WESTERN CONFERENCE

Revs. Dewey C. Boling, Albert T. Coates, R. H. Jackson, Paul Jenkins, Luther S. Joyner, Cedric D. Pierce, Jr., W. L. Poythress, and Boyd L. Shook.

FREE WILL BAPTIST PRESS EMPLOYEES (Other than Ministers)

Mrs. N. B. Barrow.

THOSE ENROLLED BEFORE MOVING OUT OF STATE

Rev. Ralph Lightsey.

NEWS

NOTES

Of Denominational Interest

\$100 Endowment Gift Presented Board of Superannuation

The endowment gift of \$100 presented to North Carolina Board of Superannuation will be known as the Burress-Galloway Endowment Fund. It was given in memory of Charlie W. Capp Burress and in honor of Mrs. Essie E. Burress of Saratoga, North Carolina; and J. G. Galloway and Mrs. Lydie Galloway of Fountain, North Carolina, by the Rev. and Mrs. Hubert Burress of Pine-tops, North Carolina.

This endowment fund will be placed on deposit with the Church Finance Association. The earnings will be used for the work of superannuation in the Original Free Will Baptist Church of North Carolina by the Board of Superannuation.

If you are interested in making a gift of this nature for the work of superannuation, please contact the Rev. Walter Reynolds, Route 5, Dunn, North Carolina.

Conference Recognizes Resolution Passed by Malachi's Chapel

The following is a resolution passed by Malachi's Chapel Free Will Baptist Church near Columbia, North Carolina, when in special session Sunday afternoon, December 29, 1963, and which was recognized by the Albemarle Conference of which the church is a member:

"Be it resolved that we, the members of Malachi's Chapel Free Will Baptist Church, in special session today, do hereby reaffirm our faith in and adherence to the ways, customs, practices, and usages of the Original Free Will Baptists as set forth in the State Treatise for Original Free Will Baptists of North Carolina."

Gray Branch Choir Entertained

The Gray Branch Free Will Baptist Church choir was entertained at a social on December 18 at the home of their pastor, the Rev. Andrew Hill, Deep Run,

North Carolina. The home was beautifully decorated in the traditional Christmas theme.

At the beginning of the evening Mr. Hill read from Galatians 4:4 and Luke 2:1-20, giving comments about the birth of Christ. Mr. Ben Hines led the group in prayer.

Games were enjoyed and prizes were given to the winners. A gift was also presented to Mr. and Mrs. Hill from the choir.

Refreshments of delicious strawberry punch, toasted nuts, decorated cake squares, cookies, tiny pickles, mints, and Christmas candy were served buffet style from the lovely decorated table to the 18 members attending.

N. C. Superannuation Report For December, 1963

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 December, 1963:

<i>Receipts</i>	
Balance on Hand	
December 1, 1963	\$5,947.89
Regular Receipts for December	612.63
Returned Check	26.14
Earmarked for Ministerial Retirement System	622.50
Earmarked for Life and Hospital Insurance	396.90
Earmarked for Adopted Ministers and Widows	6.00
Earmarked for Endowment Fund	100.00
Total to Account For	\$7,712.06

<i>Disbursements</i>	
Ministers' Monthly Checks	\$249.00
Widows' Quarterly Checks	532.00
Life and Hospital Insurance Premiums	442.46
Operating Expenses	71.66

Transferred to Ministerial Retirement System Fund	622.50
Transferred to Burress-Galloway Endowment Fund	100.00
Total Disbursements	2,017.60

Balance on Hand	
January 1, 1964	\$5,694.40

<i>Receipts by Conferences</i>	
Albemarle	\$146.50
Cape Fear	204.50
Central	634.40
Eastern	408.00
Piedmont	30.00
Western	264.00
North Carolina Woman's Auxiliary State Convention	50.00

N. C. Children's Home Report for December, 1963

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of December, 1963. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED (Includes Gifts for All Purposes)	
Albemarle Conference	\$ 717.50
Blue Ridge Association	19.40
Cape Fear Conference	657.80
Central Conference	2,042.00
Eastern Conference	1,475.00
French Broad Association	175.00
Pee Dee Association	27.20
Piedmont Conference	5.00
Western Conference	1,164.40
Subtotal	6,283.30
Parents and Relatives	384.60
Friends and Others	2,509.90
Miscellaneous (All Other Sources of Income)	79.90
Total Receipts for Month	\$9,257.70

HONOR ROLL	
Special recognition is hereby given to the following who made gifts of \$100 or more during the month:	
Malachi's Chapel Sunday School, Columbia	\$100.00
Aspen Grove Sunday School, Fountain	191.00
Ayden Church	151.00
LaGrange Church	311.50
Bethel Church, Pamlico County	108.70
Marsh Swamp Church, Wilson County	193.80

Friendship Sunday School, Greene County	105.89
Pilgrim's Home Church, Dover	100.45
Howhatan Church, Clayton	233.74
Footy Branch Church, Mount Olive	100.00
Round View Church, Newport	100.00
Major Glennie L. Rouse, Fort Bragg	250.00
Lakeside Sunday School, White Lake	125.00
Pleasant Hill Church, Pitt County	100.00
First Black Mountain Church, Black Mountain	100.00
Wilson Petroleum Company, Wilson	100.00
Greenville Sunday School	214.90
Peoples Bank and Trust Company	200.00
Shady Grove Church, Sampson County	125.00
The Conè Foundation, Greensboro	100.00
Union Grove Church, Wayne County	100.00
Mr. George W. Parker in Memory of Matthew and Sula Parker	1,000.00
Colonial Frozen Foods, Zebulon	125.00
Fourth Union Meeting of Central Conference	105.65

**Felton C. Godwin Ordained
to the Ministry**

Felton C. Godwin of Newton Grove, North Carolina, was ordained into the Free Will Baptist ministry by the board



of ordination of the Cape Fear Conference at services at Oak Grove church, Sampson County, North Carolina, Sunday evening, December 29.

Participating in the service were the Rev. M. E. Godwin, moderator of the conference, who led in prayer; the Rev.

C. M. Coates of Smithfield, who presided; the Rev. Roland C. Cherry who preached the ordination sermon; and the Rev. Ed Taylor who presented the Bible.

A large congregation of friends from Oak Grove and surrounding churches attended. It is believed that Mr. Godwin is the first member of Oak Grove to be ordained into the ministry since the church was organized approximately sixty-five years ago.

Godwin attended Wake Forest College and is a former superintendent of Oak Grove Sunday School. He is currently serving as pastor of Oak Grove and West Clinton churches.

His wife is the former Christine Gilbert. He is the oldest son of Mr. and Mrs. I. D. Godwin of Route 2, Newton Grove.

**Cragmont Stockholders
Elect Board**

At their annual meeting held January 8, 1964, at the Free Will Baptist Press, the stockholders of Cragmont Assembly, Inc., Black Mountain, North Carolina, elected the following Board of Directors: the Rev. Walter Reynolds, president; Fountain Taylor, vice-president; Mrs. J. C. Moye, secretary; Mrs. Clarence Bowen, assistant secretary; the Rev. C. J. Harris, member of the board. Mr. Fountain Taylor was also elected as treasurer for the board. The board elected the officers as listed above.

OBITUARIES

RESOLUTIONS OF RESPECT

Whereas our heavenly Father in His infinite wisdom and mercy has seen fit to call from our midst our sister and collaborer, Mrs. Minnie Smith, on June 22, 1963, we, the members of the Lela Nobles Circle of the Winterville Free Will Baptist Woman's Auxiliary, Winterville, North Carolina, desire to submit the following resolutions:

First, we pray God's richest blessings on each one of the family, that while we grieve with the family in their loss, we can only 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 a loyal and faithful member and was always present whenever her health would permit. We shall miss her presence and her cheerful smile. We shall always cherish her memory.

Third, that a copy of these resolutions

be sent to "The Free Will Baptist" for publication, that a copy be sent to the family, and a copy for the minutes of the woman's auxiliary.

Mrs. Leo Tripp
Mrs. E. C. Hines, Sr.
Mrs. R. D. Churchill

MRS. MARY E. WORTHINGTON

Just one year ago today God came to our house to call Our dear mother that was loved by all.

We loved her so much, but God loved her more;

Now she is at rest on that beautiful shore.

Day after day, and night after night, I can still see her in my sight.

Maybe not so plain, but so clear; For the memories of her are so dear.

I try so hard to understand my loss, And try to be more able to bear the cross;

But Mother, I miss you so, More than you could ever know.

I was fortunate in so many ways To have had you for so many days.

No sweeter mother has ever lived; To be just like you, oh, what I'd give!

I'll keep on praying to do my best, To be just like you as you request.

Now you have gone home to that heavenly place;

Sleep on dear Mother until we meet face to face.

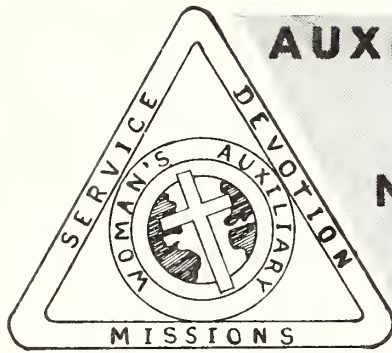
Written by her daughter,
Mrs. Douglas Spencer
Belhaven, North Carolina

MRS. MYRTLE WEATHINGTON

Whereas our heavenly Father in His infinite wisdom and mercy has seen fit to call from our midst our sister and collaborer, Mrs. Myrtle Weathington, on December 8, 1963, we, the members of the Lela Nobles Circle of the Winterville Free Will Baptist Woman's Auxiliary, Winterville, North Carolina, desire to submit the following resolutions:

First, we pray God's richest blessings on each one of her family, that while we grieve with the family in their loss, we can only commend them to our heavenly Father for comfort and consolation.

Second, we desire to pay tribute to the (continued on page nine)



AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Kenly, N. C.—The Mt. Zion Woman's Auxiliary met Tuesday night, December 31, in the church. There were seven members present.

The program chairman was Mrs. Creamer Johnson and prayer was led by Mrs. Nadine Crocker.

Those taking part in the program were Mrs. Eloise Sutton, Mrs. Nadine Crocker, Mrs. Laudie Brewer, Mrs. Myrtle Lewis, Mrs. Lois Boykin, and Mrs. Lizzie Godwin. The next meeting is scheduled for Tuesday, January 28, in the home of Mrs. Creamer Johnson.

The meeting was closed with all the members praying together the Lord's Prayer.

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met on Monday night, January 6, in the educational building for its monthly meeting. The program began with the group's singing "Trust and Obey," followed with sentence prayers led by Mr. J. E. Harris and closed by the Rev. A. B. Bryan. Following the Scripture reading taken from Mark 1:1-6, the program, "Beginning with the Master Builder," was presented.

There were 21 members and one new member present. The minutes of the previous meeting were read and approved.

A "thank-you note" was read from Nancy Sue Heath of the Children's Home for the Christmas gift sent her.

All the auxiliary members offered their cooperation in connection with the approaching youth week.

The auxiliary projects for 1964 were read and discussed. The group adopted these projects as a whole and pledged themselves to help in carrying them out.

The 1964 officers were elected as follows: president, Mrs. J. C. Lucas; vice-president, Mrs. Vivian Suggs; secretary, Mrs. William E. Tyndall; treasurer, Mrs. Emmett Tyndall; assistant secretary, Mrs. Brooks Owens; program chairman, Miss Demoine White; study course chairman, Mrs. F. M. Register, Jr.; youth activity committee, Mrs. Jack Everett and Mrs.

Mary Beard; orphanage chairman, Mrs. Charles Lancaster; benevolence committee, Mrs. W. B. Warren, Mrs. W. S. Oliver, Mrs. Merle Lathan, and Mrs. J. C. Gallop; mission chairman, Mrs. A. B. Bryan; flower committee, Mrs. Blanche Rider and Mrs. Nora Hill.

The meeting adjourned with the auxiliary motto.

Spring Hope, N. C.—The Woman's Auxiliary of Flood's Chapel Free Will Baptist Church held its regular meeting at the home of Mrs. Charles Morgan on December 19. The meeting was begun with the singing of "O Little Town of Bethlehem," under the direction of the president, Mrs. Charles Morgan. "Silent Night" was then sung and Mrs. Jodie Bissette led in prayer.

The devotion was presented by Mrs. Ben T. Bissette and the roll was called by the secretary, Mrs. Harvey Strickland. There were 12 members present. The treasurer's report was also presented by Mrs. Bissette, with a total balance of \$118.96.

During the business session it was decided that the auxiliary should carry sunshine baskets to Mrs. Joe Lamm, Mr. and Mrs. Jimmy Baines, Mrs. Grace Womble, Mrs. Lillie Glover, and Mrs. Albert Dew.

The January meeting will meet with Mrs. Harvey Strickland.

The program topics were then presented by Mrs. Curtis Murray, Mrs. J. D. Bissette, Jr., Mrs. Hayes Flora, and Mrs. Carl Mitchell.

Mrs. Luther Baines dismissed the group, after which delicious refreshments were served.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its annual Christmas party at the home of Mrs. W. B. Smith, Jr., near Deep Run on December 20.

Upon arrival the guests assembled in the living room which was decorated in the traditional Christmas motif. Games

were played under the direction of Mrs. Durwood Merritt and Mrs. Jimmie Boyette and prizes were awarded.

Following this refreshments were served buffet style from the dining room table which held a centerpiece of mixed fruits and nuts, flanked by burning red tapers.

Mrs. Randolph Deaver and Mrs. Alvin Deaver were responsible for the delicious chicken salad on lettuce, crackers, cookies, and fruit punch. Mrs. Laura Boyette asked the Lord's blessing upon the food.

The outgoing president, Mrs. J. E. Smith, assisted by Mrs. Platoe Heath, gave out the presents to the 17 members. Secret pal names were drawn for the coming year, and new officers were elected as follows: President, Ada Hines; vice-president, Clarissa Merritt; secretary, Hilda Tyndall; treasurer, Lala Mae Deaver; orphanage chairman, Adelle Deaver; benevolence chairman, Debbie Heath and Nora Smith; program chairman, Mrs. Laura Boyette; YFA sponsors, Geraldine Hill and Mildred Cauley; reporter, Pearl Smith.

Ayden, N. C.—The AFCs of Elm Grove Free Will Baptist Church met in the home of Mrs. Pete Jones for its December meeting with Bruce and Joanne Jones as host and hostess. Diane Briley, vice-president, presided over the meeting which opened with the group's singing "Stand Up, Stand Up for Jesus." Pattie Williamson prayed the opening prayer.

During the business meeting the nominating committee read the following list of officers for 1964: president, Diane Briley; vice-president, Vonnie Williamson; mission chairman, Joanne Jones; program chairman and song leader, Bruce Jones; secretary, Nancy Garris; treasurer, Donna Briley; benevolence chairman, Diane Roach; study course chairman, Vickie Jones; out-reach chairman, Dail Griffin.

About fifteen members were present for the meeting and the Christmas party.

The program was discussed by different members of the auxiliary. Closing prayer was by Mrs. Claxton McLawhorn.

Delicious refreshments were served by the host and hostess.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Lucille Briley for its December meeting. The president called the meeting to order and "O Little Town of Bethlehem" was sung

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The Lighted Pathway



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

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

WALKING WITH CHRIST

"For what glory is it, if, when ye be afflicted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 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 bore 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" (1 Peter 2:20-24).

In our last message we were writing on the subject, "Thinking with Christ." So today we shall continue our relationship with Him by determining to walk with Him by following His steps. Christ was in the world not only to save all who would come to Him, but to give an example for us to follow all the days we are in the Christian life. Christ has promised His presence to His people continually, for we read in Hebrews 13:5, ". . . for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." And when we do the things He commanded us to do, Christ has promised, ". . . lo, I am with thee always, even unto the end of the world. Amen" (Matthew 28:20).

If we will read God's Word, it will tell us how to walk with Christ. Starting with Jeremiah 6:16, which reads, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls . . ." we will examine just a few of

the ways we are told to walk as Christians.

Christ said that He is the Light of the world. We read in 1 John 1:7, ". . . if we walk in the light, as he is in the light, we have fellowship one with another, . . ." We read again in John 1:9, "That was the true Light, which lighteth every man that cometh into the world."

Christ promised us, His people, the Holy Spirit to help us through an unfriendly, sinful world. Probably with this in mind Paul wrote to the Galatian Christians, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16).

Christ is the Way, the Truth, and the Life. By going to the fourth verse of 2 John we will read, "I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father."

The Bible teaches that we must walk in love. Ephesians 5:2 says, "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 sweet-smelling savour."

And lastly we read in Ephesians 5:15, 16, "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil." According to the dictionary, to walk circumspectly is to walk carefully, cautiously, and watchfully. Jesus said for us to watch and pray.

Let us close with the following beautiful poem:

ALWAYS WITH JESUS

Think of Jesus in the morning,
Think of Jesus through the day.
Feel His Presence ever near you
As you bow your head to pray.

Talk to Jesus in the morning,
Talk to Jesus through the day.
Always seek His loving guidance
In everything you do or say.

Walk with Jesus in the morning,
Walk with Jesus through the day.
Ever be in sweet communion
With your Saviour all the way.

Past life's pitfalls let Him lead you.
Never stray too far behind,
Then at night as sleep o'ertakes you
Peace and comfort you will find.

—Selected.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you" (1 Peter 5:6, 7).

OBITUARIES

(continued from page seven)

memory of our beloved sister. She was a loyal and faithful member and was always present when 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.

FAITH, HOPE, AND LOVE

FAITH sees beyond the grave,

A home of rest,
And whispers in the gloom,
"God's will is best."

HOPE, like a shining star,
Brightens life's way;
Gives courage to the faint,
From day to day.

LOVE, greatest gift of all,
Calms ev'ry fear;
Makes all burdens light,
Brings Heaven near.

—By an Invalid.

Mrs. Leo Tripp
Mrs. E. C. Hines, Sr.
Mrs. R. D. Churchill

Woman's Auxiliary

(continued from page eight)

by the seventeen members present. Opening prayer was by Mrs. Elizabeth Balls, followed with the Scripture reading from Luke 2:1-20.

During the business period the roll was called and reports were heard from the various committees. The nominating committee reported the following officers for 1964: president, Stella Worthington; vice-president, Thelma Reaves; secretary-treasurer, Elma Beddard; mission chairman, Nora Garris; orphanage chairman, Alice Garris; program chairman, Velma Worthington; benevolent chairman, Kara Wingate; youth chairman, Margaret Ard; AFC chairman, Lucille Briley; YPA chairman, Pauline Griffin; auxiliary reporter, Velma McLawhorn.

Mrs. Norman Ard gave the program, "The Way to Bethlehem." Closing prayer was by Mrs. Eva Worthington.

Delicious refreshments were served by the hostess.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

THINKING OF YOU

As we look over the great number of Christmas cards and look back to the Thanksgiving season and view cards of that season, my mind goes back to the writers of these cards; and I can say, "God bless you all, everyone who remembered us with cards and gifts. God has been so gracious to us through your remembrance of us."

I would be so happy if I could shake every hand that has pointed our way, but that is impossible; but, by the grace of God, we hope to meet with one and all in the "Sweet By and By."

More than two hundred people have remembered us during the season, beginning with Thanksgiving and extending to 1964. So we are taking the privilege of thanking you all.

Most of the letters and cards were related to the seasons of Thanksgiving and Christmas. To be exact, several—including a letter from the Woman's Auxiliary of First Free Will Baptist Church of Wilson, North Carolina, which was signed by 45 different members of the auxiliary and which conveyed a message of prayer and best wishes for our work as a minister—had a good word to say about our writing. Everyone of these messages carried an encouraging spirit to keep on working as the Holy Spirit leads.

We hereby give thanks to Almighty God for everyone who has remembered us in any way during the holiday season. And we earnestly pray that everyone will have a prosperous new year in the service of the Lord.

WHY I USE THE TITLE "ELDER"

Some time ago I was asked by one whom I consider a friend, "Why do you prefer Elder as a title to that of Reverend?" My answer was that I was ordained in the year of 1910 in the Free Will Baptist Church, the ministers were called elders; so I was styled "Elder" by those grand old men who laid their hands

on my head at that time. For years afterward, the title *Elder* was used.

When we arranged the first treatise of the National Association (as it was then), every minister placed the term *Elder* before his signature. But gradually, here and there, the younger ministers began using the term *Reverend*; and in time it almost crowded the term *Elder* out of the picture.

Although I have allowed others to put the title before my name, I have never felt worthy of the title *Reverend* because I find only one person called "reverend" in the Bible; and that fact is recorded in Psalm 111:9 and reads as follows: "He (God) sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." Reverence is due to God as set forth in the Scripture: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm 89:7). Again, may we listen to Jesus Christ, who said: "But last of all he sent unto them his son, saying, They will reverence my son" (Matthew 21:37). But it was only a few who did reverence the Son of God. The great majority despised and rejected Him.

Mark also wrote: "Having yet therefore one son, his wellbeloved, he sent him also last unto them saying, They will reverence my son" (Mark 12:6). Then in Hebrews it is recorded: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9). We know that the Bible teaches us to reverence God, and we cannot find to our satisfaction that we should reverence man.

May we see what Peter says: "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" (1 Peter 5:1). If I am criticized for using the term *Reverend*, that is my pleasure and my business. I appreciate just and honest criticism and have sufficient grace to take the other kind.

In conclusion on this matter, my wife and I went out a few days ago into the rural district of eastern North Carolina to see an elderly lady who is afflicted, and what do you think was my greeting after my wife entered and was greeted? This dear old saint of God said, "Here is Elder Griffin." It sounded like old times. Some time ago I was called to assist in a funeral in Greenville, and I was greeted by several of the old-timers

who called me Elder Griffin. I am just a plain old sinner saved by grace who was ordained an elder in the Original Free Will Baptist Church and who in good standing in the State Convention of Original Free Will Baptists of North Carolina. I am also a member of the Eastern Conference in good standing and recognized as such.

Pray for me. I am now eighty-four years and six months old, and I am not expecting many more Christmas seasons. I praise the Lord for those that I have seen, but I will assure you that as long as I can I shall be writing and preaching. So, I say again, "Pray for me and mine."

TO MY BRETHREN IN THE MINISTRY

Remember that the midterm meeting of the North Carolina Ministers' Conference is due to meet in New Bern on January 16 and 17. New Bern is a good city for meeting, as it is centrally located for the Easterners; and it is no further from the west than the west is from the east, so come on down and bring your wives, and may we all be filled with that good old-fashioned spiritual feasting that makes us able to sing "Blest Be the Tie."

I met a friend of mine recently who said in speaking of his many problems, "I'll make it all right, if I can just hold out." I said, "Brother, you just hold on and God will hold out."

Now I say to you who read "Notes and Quotes," "Just hold on and God will hold out." Then you can say as a good Christian lady said to me when she was breathing her last, "Brother Griffin, am I dying?" I said, "Why do you ask?" And she said, "I'm so happy," and smiled and left this domain. Truly did the psalmist say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: . . ." (Psalm 23:4).

Nazarene Church Membership Doubled in 20 Years

Kansas City, Mo. (EP)—Membership in the Church of the Nazarene around the world now totals 401,532, a gain of more than 7,000 over 1962 and double what it was 20 years ago.

From its international headquarters here, the denomination said the world total includes 342,032 in 4,849 churches in the U. S. and the British Commonwealth, and 59,500 in some 920 congregations in 44 countries.

Total giving for all purposes in 1963 was \$52,525,076, passing the \$50 million mark for the first time and representing an increase of \$3,019,632 over the previous year.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 RICHLAND AVENUE

NASHVILLE 5, TENNESSEE

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).—D. Johnson, Texas.

ANSWER: I believe that the "sons of God" referred to here are no other than the descendants of the godly line who came from Seth, the third of the sons of Adam and Eve, whom we have named in Genesis. The daughters of men are the descendants of Cain or of some of the descendants other than those who descended from Seth.

It has long since been the cherished and desired end of Satan to break down the racial lines and barriers that God has set up to keep His chosen, obedient followers from mixing with and becoming defiled with an unregenerated worldly people. God says to His followers, "Come ye out from among them and touch not the unclean thing"; but Satan and the lost world of men say, "Come on and let us all have fun together in a world of coexistence." If Satan can get the followers of God to come together with the followers of the worldly way and have things in common, his feat is accomplished and the cause of God, as far as those particular persons are concerned, is defeated. Before the flood that was all Satan needed to do. He did that; hence we have the Bible statement: "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). This all resulted from: "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6:2, 3).

God's rule is one and the same when it comes to His redeemed. He wants them to be separated from a lost world socially as well as spiritually, and this He

demands of His followers. "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). In order that you correctly see that the Old Testament teaches the same as the New Testament, compare "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods" (Exodus 34:12-16).

God gave Israel miraculous deliverances over great enemies when from a natural point of view all the odds were against her. When necessary, He caused the Red Sea to separate its waters, furnishing her dry ground as an escape hatch from her Egyptian pursuers. When they needed it, He caused the walls of Jericho to fall before her marching priests. When necessary, He caused the sun to stand still to give needed time in one day's battle to bring complete defeat to a

collected army of fierce nations. Whatever was needed, God gave it; and Israel was victorious no matter what the natural odds were; but when Israel forsook God, God forsook her and she fell to a wicked God-rejecting nation.

In the beginning of the church, God uncovered His mighty arm again and the persecuted church so permeated the armies of Caesar that Constantine the Great felt forced to make a compromise. The church seemed to think that this was an unconditional surrender; but the church leaders had forgotten one thing that Jesus had said, that Satan would come as a wolf in sheep's clothing and that he would appear as an angel of light. So in a few years the church greatly deteriorated. Finally the Dark Ages of history were on it; and unless God had appeared in the form of the Reformation, the days would have remained dark.

I think that the time in which we now are living is one in which church history is about to repeat itself. The Dark Ages have already made a recurrence or second debut. If revival fails to come soon, this worldly, back-slidden, apostate church will be experiencing that which is prophesied of her. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:15-17).

The above goes to say that the tricks of Satan are ever the same and he knows the principles on which God works: complete separation and entire dedication to Satan's strategy is so cunningly devised that he never plans nor has any hope of luring a true servant of God into complete open rebellion, but rather his lures aim at slight, simple compromises. A consecrated Christian girl could not by Satan's first effort be influenced to attend a dance or even to dress in all the questionable apparel of the world; but she might be persuaded to lay aside this old-fashioned idea of selecting all clothing so as to come up to Mother's 20th century ideas and, for that matter, the ideas she had before she grew up and got around a little. Next year, however, when new styles are a little more daring, she perhaps will say, "So what, I didn't design the styles; I am not going to be a creep all my life, so I shall wear what the rest of the kids my age wear and,

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Christian Stories for Our Boys and Girls



THIS IS THE KEY

Normand J. Thompson

POSTMASTER Tom Hargett, sorting Saturday morning's mail, peered over his spectacles to grunt, "Here, Randy! It's from the Bynums." He flipped a letter through the window to the lanky young man in blue jeans.

Randy tore open the letter, and cried, "They'll be here at noon, Dad!"

Old Tom scowled. He'd had enough of these rich city tourists, filling Randy's head with tomfoolery about his becoming a medical missionary.

"Oh, Dad! They want to buy the Princess mine."

Tom's ieathery face wrinkled in a wide grin. For more years than he cared to count, he'd kept Old Glory flying over this mountain town. Recently the department's surveys recommended building a new post office. Suddenly that didn't matter. Selling his gold mine would make a dream come true. He'd retire and sprawl on Waikiki's sunny beach for a month, maybe two or three.

His grin faded as Randy said, "Surely the Lord's directing them to buy the Princess, to help me through medical school."

"Forget about doctoring the heathen in Africa! You'll be postmaster here when I retire."

"Here, Dad! This came with the letter."

Tom unfolded a square of red paper. *Are you ready to die?* A tomfool Gospel tract! Randy must have told the Bynums his dad had been shunning church since Clarabelle died. Fiercely, Tom crumpled the tract and shoved it in his pocket.

Later, as his old car chugged up Buckhorn Mountain, Tom fell sullenly silent, listening to Mr. Bynum and his pretty wife Joyce talk to Randy about Africa. Tom swung the car into a clearing among the fragrant pines, and announced, "From here we hike to my claim."

He led the way through a thicket of manzanita and chaparral.

"You sure there's gold on top of this mountain, Tom?" Mr. Bynum asked in a bantering tone.

"Yes, sir. This vein is rich. I took out \$1,000 last winter, just fooling around. But I'm getting too old to—"

"A snake! A snake bit Leon's leg!" Mrs. Bynum was screaming and gesturing wildly.

Tom seized a stick and helped Randy kill the snake, a big brown timber rattler. They helped Mr. Bynum to a rock, and examined the fang marks on his leg. It seemed nobody had a knife, to open the wound. So Randy used Mr. Bynum's necktie for a tourniquet, tying it firmly above the fang marks.

Tom could hear Mrs. Bynum praying, "Dear God, don't let him die," as he drove carefully down the mountainside. He parked in front of his cabin and carried the sick man inside to the sofa. Seizing the telephone, he kept watching Randy examine Mr. Bynum's leg, which was swollen alarmingly now.

Randy asked anxiously, "Does your leg feel sort of numb?"

Mr. Bynum nodded. "It feels dead."

"Is he going to die?" Mrs. Bynum gulped, as Randy loosened the tourniquet.

Tom shuddered. *Are you ready to die?* "Hello! Dr. King?" He wasn't ready to meet God. He'd drifted far from God since Clarabelle died. He told Dr. King about Mr. Bynum, and added, "Better hurry, doc!"

"Please, Mr. Bynum, don't move or talk." Randy slipped away to fetch a knife and small red bottle. "Try to relax, sir. This'll only take a moment."

Mr. Bynum tried to smile. Randy painted the fang punctures with mercurochrome. Then, wiping the knife blade with the germicide, he cut two tiny crosses over the fang marks. Kneeling, he applied his mouth to the wounds and sucked out the poison.

For what seemed like an eternity, Tom watched Randy work. How gentle

and patient he was—and skillful. With a sigh, Tom dug the crumpled tract out of his pocket. He hurriedly put it away at the sound of a car stopping outside and leaped to the door.

Dr. King strode in, a tall, distinguished-looking man, lanky like Randy. "Thank God, you're here!" Mrs. Bynum exclaimed fervently.

Opening his bag, the doctor said, "Thank God that Randy is here. He saved your husband's life." He nodded approvingly at Randy. "You'll make fine doctor."

Tom swelled with pride. It hadn't been easy, raising the lad since Clarabelle died. But Randy must forget the medical missionary business. He'd make a fine postmaster.

When Dr. King left, Mr. Bynum said, "We still want your gold mine, Tom."

"No, Leon! Not after what's happened today." Mrs. Bynum was glancing approvingly at the big comfortable fireplace, the deer antlers nailed to the papered walls, and the obsolete wiring that ran like miniature railway tracks up the walls and across the smok-blackened ceiling.

"Like it, Joyce?"

"Oh, yes, Leon! This is charming—so old-fashioned and peaceful." She gazed out of the window, at Buckhorn pine-clad peaks. "And such a marvelous view!"

"Would you sell us this place, Tom?" Mr. Bynum asked.

Tom felt strangely ill at ease. "Well, I—I don't know what's a fair price. I'll give you \$6,000."

Tom heard Randy's surprised gasp, saw his eyes wild with excitement. He knew what Randy was thinking, that this money was heaven-sent to finance his education. Certainly Tom's retirement checks would never stretch enough to put the boy through college. But the old cabin wasn't worth anywhere near that price.

"This is an old house." Tom moistened his dry lips, and forced himself to say, "You wouldn't be happy with it

the foundation's slipping, and there's plumbing. Would cost you a fortune to fix it comfortable."

He looked away from Randy, unable to bear the bleak misery in his son's eyes.

"I know all that, Tom," Mr. Bynum said quietly. "Joyce, likes this old house, though. Besides, you and Randy have saved my life, and I'm very grateful."

Tom thought about that rattlesnake, supposing it had struck him instead of Mr. Bynum. Supposing Randy hadn't been along—*Are you ready to die?*

Tom felt clammy moisture on his face. Tom fumbled in his pocket for a wad of red paper. He held it out as if it were burning his fingers. "Yesterday I have taken your money, Mr. Bynum. Is this tract you sent me—"

"What has it to do with selling your house, Tom?" Mr. Bynum demanded.

"Hard to explain. Reckon I'm just a stubborn old tomfool that turned from good when my wife Clarabelle died. I've been miserable." Tom took a deep breath and went on. "The key to happiness, that tract says, is not striking rich or taking Hawaiian holidays. It's treating God and man fair and square.

I built this cabin 40 years ago, of scrap lumber. It cost very little. If I took your money, Mr. Bynum, I couldn't sleep at nights."

Mrs. Bynum stood at his elbow, beaming. "Bless you, Tom. I admire your honesty, but—"

"Excuse me, but the evening mail is late." Tom was afraid to look at Randy. He moved to the door, and drove down to the post office. He wondered if he was treating Randy fair and square. He wished he hadn't read that tract.

Hank, the star route trucker, was already there, waiting to be unloaded. Tom was glad when Hank left. He wanted to be alone. He sighed wearily, sorting the letters in the sultry, stifling back room of the closed post office.

What's this? He stared at an official brown envelope, addressed to The Honorable Thomas Hargett, Postmaster. He tore it open, and gasped. With trembling hands, he grabbed the telephone.

"Come down to the post office, Randy! Hurry!"

"Why? What's wrong, Dad?"

"Just hurry." Tom was still staring at the letter when Randy came racing in, breathless. He thrust the letter at Tom. "Read this! Isn't that something?"

"Surely, this is the Lord's doing," Randy said in an awed whisper.

Tom seized Randy's arm. "Tell me

what it says, son. I—I can't believe it's true."

"It says the government wants this site for the new post office they're going to build. They're offering you \$10,000 for the land."

"For the land, eh? That means I can sell off the cabin, or even give it away. Seems that Mrs. Bynum's in love with it. Tom grinned. "That government money—it would help you through medical school, eh?"

"It sure would, Dad!"

Tom took the letter from his son, and again read his own name: The Honorable Thomas Hargett. He held his head high, and straightened his back. His honest blue eyes looked straight at Randy.

"There's a lot of people in the world dying, but not ready to die. You're going to make a fine medical missionary, son. Now scat, and let me sort this mail! And take good care of your patient—doctor."—*Gospel Herald*.



NIGHT COMETH

A child-prince asked his tutor to prepare him for the life beyond. "Plenty of time for that," the tutor replied, "when you are older." "No," the child answered, "I have been to the churchyard and measured the graves: and there are many shorter than I am."—*Selected*.

LAYMAN'S LEAGUE STUDY BOOKS

The North Carolina Laymen's League is suggesting and recommending the following booklets be used as study books for the year 1964: "A Catechism," by C. H. Spurgeon; "Power Through Prayer," by E. M. Bounds; and "These Four Found Life." All three of these booklets are printed by Moody Press and priced at only 15c each. Those who order will receive all three to be used throughout the year. It is suggested that each one be used for four months in the order listed above.

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The Sunday School Lesson

Lesson for January 26

Two Rich Men Meet Jesus

LESSON TEXT: Mark 10:17-22; Luke
19:1-10

MEMORY VERSE: Matthew 6:33

I. INTRODUCTION

In this lesson, we shall see the contrast in attitudes of two rich men who came in contact with Jesus. The rich young ruler had great possessions, but they were a stumbling block to him. He was not willing to give them up. Zacchaeus, on the other hand, was willing to give his heart to Christ and to make restitution for any ill-gotten wealth.

The work of the kingdom is largely dependent upon the support of God's people. By support in this case, we have reference to financial support. The Bible has much to say about the giving of our means. It is a shame to the cause of Christendom that many denominational institutions and programs have to spend so much time in raising funds to meet its budget. If Christian people were faithful and consistent in their support, there would be no such thing as fund-raising campaigns. The money would easily be provided.

Somehow we have the idea that Christianity is not for the rich or wealthy. Jesus taught that it is hard for a rich man to enter into heaven, but He did not say that they could not enter. If those who are wealthy and have been won to Christ would give according to the poorer class, the wealth of the church would be greatly increased and much more could be done for the cause of Christ. Only a few men, however, have been blessed with riches and Christianity at the same time. The reason is that not many men can be faithful to Christ with his great possessions.—*Bible Student* (F. W.B.).

II. HINTS THAT HELP

1. Those who are rich in this world's goods are often very poor in spirit (Mark 10:17).

2. Christ is good only as He is God.

He is good because He is God, for God is good (v. 18).

3. If salvation came by doing, then the keeping of the Law is the way (v. 19).

4. Jesus loves all men, but only those who love Him are willing to obey Him (v. 21).

5. The choice of riches in preference to Christ is bound to bring sorrow (v. 22).

6. Every sinner in the world lives in the place which God has cursed (Luke 19:1).

7. The loving and merciful Saviour comes to the place where the sinner may be found (vv. 1, 2).

8. Sometimes a sinner seeks to see Jesus, but does not want to be seen by Him (v. 3).

9. The eyes of the Saviour are able to find every sinner no matter where or how he may hide himself (v. 5).

10. Every sinner is unable to meet God's requirements and must come down where Jesus can deal with him (v. 6).—*Bible Expositor and Illuminator*.

III. ADDITIONAL TRUTHS

1. While cooking supper one evening the housewife noticed an unusual sizzling sound coming from one of the pans on the stove. One pan was scarred and scratched from much use and considerable abuse through the years, but it was made of heavy metal and she could find no leak in it. The other pan was still shiny on the outside. It looked as new as the day she had bought it, but it was made of very thin metal and when she looked at the bottom she found a tiny hole in it. Acids from the food she had cooked in that pan had eaten through the thin metal.

The wear and tear of time does things to men also. Zacchaeus was like the scarred and scratched pan when he came to Jesus. Zacchaeus had a bad reputation because he had acquired his wealth as a hated tax-collector and had dealt dishonestly with his fellow men. No one had a good word to say about him. But Jesus could see good in Zacchaeus. He knew that beneath the battered exterior lay a good heart. Zacchaeus responded to Jesus' message by giving to the poor and restoring what he had extorted.

The young ruler, however, was like the shiny pan. He had kept all the Commandments of God from his youth and Jesus loved him when He first saw him. But when he heard Jesus say, "Sell all that thou hast and give it to the poor," he went away sorrowing. Like the shiny pan, the young ruler made good appearance; but because he was thin and shallow, he was corrupted by riches so that he could not retain Jesus' message.—*Standard Lesson Commentaries*.

2. The conversion of Zacchaeus, Joseph of Arimathaea and others proves that rich men as well as poor have come to saving knowledge of Jesus Christ. Some have had their lives so radically changed that wealth became a mighty instrument for good in their hands.

Many people today overemphasize the importance of money. Although money in itself is not the chief good, it can serve as a means for helping others. Someone has observed that "when wealth is lost nothing is lost; when health is lost something is lost; when character is lost all is lost." Another has said, "Do not be deeply concerned about things that mere money can replace."

Life is the important matter. Socrates said, "Could I climb to the highest plane in Athens, I would lift my voice and proclaim: 'Fellow citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children to whom one day you must relinquish it all?'"

Many people forget that there are two ways of growing rich—by adding to our possessions or simplifying our wants. By simplifying our wants our essential riches are greatly increased. That was the method of the early Christian Church, and just think of its power!

Jesus said it was easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God (Matt. 19:24). I thought of that the other day when reading about Heinrich Heine, a Jew who was being entertained by a wealthy Christian lady. Though he was known as one of the most brilliant conversationalists of his day, on this occasion he had nothing to say. Finally the irritated hostess berated him. "Why are you so dumb?" Heine replied, "I am studying a problem difficult to solve. I have been looking at these gold dishes, this fine linen, these splendid waiters, your great diamonds, and wondering what you Christians are going to do with the camel question."

It would be poor business to follow the example of the one who:

get his wealth he spent his health, And, then, with might and main turned around and spent his wealth To get his health again.

Senior Bible Teacher (Union Gospel Class).

3. In our lesson today, we get a glimpse of two rich men who came to Jesus. They were interested enough in Jesus to run out in order to see Him. Yet one of them went away sorrowfully and the other returned and spent his wealth to get his health again. Why was there such a difference?

It was not that Jesus was unwilling to receive both of these men. The Scripture points out that Jesus loved the man who went away sorrowfully. It was not that Jesus did not need another disciple at this time. There is always room for those who are willing to follow Jesus and work for Him. The trouble lay in the man himself. It was not the fact that the man was rich, because Jesus received the other man and he was also rich.

Some people get the idea that the man went away sorrowfully because of his great wealth. He did have great wealth, but the same thing might have happened if he had had but few dollars. It is not the quantity of one's wealth that keeps him from following Jesus, but his attitude toward it. One cannot become a Christian without it affecting his attitude toward material things.

Of course, we are taught in the Scripture that we are not to judge, but what about these people who profess the name of Christ and still seem to put their own personal wealth above everything else?

We believe that one measure of a person's dedication to Christ and His cause is his willingness to sacrifice his material possession for Christ and the church.—*Advanced Quarterly* (F.W.B.).

W. A. BOOKS NOW AVAILABLE

The Woman's Auxiliary secretary record book and treasurer's book are now available for use by the woman's auxiliary. The price for each of these books is \$1.00. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Questions & Answers

(continued from page eleven)

furthermore, I shall make up like they do."

Now things are beginning to shape up to please Satan. A couple of popular boys have been on the job, and they begin to notice that the little religious fanatic has begun to snap out of it. She is no longer seen alone at lunch. Other girls are with her; and even though she isn't taking much part in their jokes and their conversation about the boys that are regarded as "the most," yet she never offers anyone a gospel tract or says anything to make one think she disapproves of the little things that they say and do that are entirely outside a consecrated Christian group's activities and conversation. Now the big event has come; a big social of the season is scheduled to take place. What would she do if one of the attractive young men of the campus should ask her to accompany him on this special occasion. Well, just that happens. He asks her and she gives herself a brief period to decide. What if she were to delay and he should ask anyone of a dozen young ladies? She knows without question that they would answer favorably without delay. So in this dilemma she makes a hasty telephone call, apologizing for the delay, and accepts graciously. Finally the big night comes. She is dressed like the others and is trying to be gay as they are but, oh such a heavy heart! Then all at once she discovers that the message of her mood is carrying over; so she swears to herself to throw away all inconvenient conventionalities, those things that have been a ball and chain to hamper her style, keeping her from the good times the other kids have entered into so freely.

That night she rolls and tosses because even though she has changed her behavior patterns she has not been able to do away with what a Christian home, Sunday school, and early habits have given her through the years of her life. Therefore, she, with a somewhat morbid attitude to all about her, decides this is getting her nowhere; so she cuts loose and winds up an unhappy girl.

She would give millions if she had them to be clean and virtuous and apart as she once was. Well all this can't be; but God, who is the same yesterday and today and who is never willing that any should perish, stands at the heart's door and knocks. A few who thus fall come back to God, but broad is the way and

wide is the gate that leads to destruction and many there be who find their way there.

The old game of Satan will ever remain the same. He will always make the daughters of men and the sons of men appeal to the flesh or carnal nature of the sons and daughters of God and will trap any who are foolish enough to view the natural, putting it before the scriptural.

I once heard of a fine eighteen-year-old Christian girl who was very talented and who seemingly had been brought up as well as anyone. There was a young boy her age who had never professed Christ and who had not had such advantages as the young lady. "He is so funny and cute. I can't help but like him," she said. Whereas she paid little or no attention to a boy who seemed and proved later, to be an ideal Christian. Ten years later spelled tragedy.

In this day, an effort on Satan's part to break down religious barricades that serve to keep the Christians separated from members of several religious sects has been what now seems a great victory that militates against true Christian teaching that calls for a separated life on the part of the adherents to Christianity.

One of my cousins who had a godly mother, one who saw to it that he attended the Free Will Baptist church and Sunday school regularly, has married a Mormon. At first they both went quite regularly to his church; then there was a slowing down or cooling off period. Later children were born in the home and they did not go to either the Free Will Baptist church or Sunday school with any measure of regularity. Finally he got started attending some Mormon meetings with his wife and would not argue much when his older brother talked to him. Now he openly argues that his wife's church and that which his children attend is as good as any. Some think he is a secret member since he has ceased going to his own church. Anyway he is useless to his church or to any who are Christians.

If Satan can get us to the point of tolerance that we acknowledge that one church or cult is as good as another and to look to these instead of Christ for salvation and for the power to be kept free from sin, then his purpose is accomplished; and we who started out right and on the right path have gone wrong and will end wrong unless we repent and go back where and as we started, to Christ in faith.

THE CHURCH WORLDWIDE

(continued from page four)

ming, dining and praying with President Johnson.

The evening began with a thirty-minute conference, Dr. Graham having come at the Chief Executive's invitation. The evangelist said Mr. Johnson told him of his Texas boyhood days and early church experiences.

Dr. Graham also revealed that he and the President talked about Latin America, where he had conducted an evangelistic campaign in 1962.

Following the half-hour conversation, the President asked the Southern Baptist clergyman to join him for a swim in the White House pool. Also invited were William D. Moyers, Presidential aide, who is also a Baptist minister, and Grady Wilson, an associate evangelist with the Billy Graham team.

The President later requested that the two evangelists stay for dinner. On Mr. Johnson's scheduled guest list were executives of the New York Herald Tribune, including publisher and editor-in-chief John Hay Whitney. Before the meal began, the President asked Dr. Graham to say grace.

At another point in the evening, reported Dr. Graham, President Johnson asked him to lead the group in a prayer.

The evangelist's invitation to the White House was issued on a morning when he was scheduled to speak at the chapel service of the U. S. Naval Academy in Annapolis, Md. A half-hour before the service was to begin, he was called to the telephone.

He picked up the telephone and heard a voice say, "Billy, this is Lyndon." President Johnson then said that if he had known earlier the evangelist would be speaking at the academy he would have attended the service. The President went on to say that he would send his daughter, Lucy Baines, to the academy.

After the service Miss Johnson came and greeted him, the evangelist related. Later in the day he received word of the White House invitation.

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SS

the Free Will Baptist

Ayden, North Carolina, Wednesday, January 22, 1964

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JAN 24 1964

WILLIAM, N. C.

Ten Years Ago in the 'Baptist'

Every district association in Georgia will have a Missionary Conference during February according to the Rev. E. C. Morris, Promotional Secretary for the Georgia State Association.

†
The Grifton Church, Grifton, North Carolina, is nearing completion, and is planning to hold the first service February 7. Sunday School begins at 9:45 a. m. and church service at 11, by the Rev. C. J. Harris.

†
Ministers of the United States are invited to preach a special temperance sermon in 1954 in honor of the Woman's Christian Temperance Union in its 80th anniversary year. The National WCTU asks that each minister cooperate in this anniversary observance by presenting the ideal of total abstinence to his own congregation.

Success

† † †
God has not made it possible for each of us to be a great painter or leader or businessman or great anything. But God has given each of us the opportunity to live successfully. We all can develop humility and tolerance. And what life ever was described as a failure that has been spent in doing for others?—Milton Caniff, *Guideposts*.

Highway Deaths

† † †
According to *Tomorrow*, the official organ of the Christian Action League of North Carolina, more Americans have died on U. S. Highways in the last sixty-two years than have been killed in all the U. S. Wars. Between the years 1900 and 1962, 1,419,882 Americans died on our highways. Beginning with the Revolutionary War, through the Korean War, 1,130,393 Americans died in battle, or as a result of war.

It is significant to note that more than fifty percent of fatal accidents on the highways is attributed to the drinking of alcoholic beverages. It is logical to conclude, therefore, that at least half of the highway deaths would never have happened if there had been no drinking.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

EDITORIAL—

PASTOR, REVEREND, OR . . . ?

At one time or another each minister is faced with the question to the title which his name and calling should carry. We have yet to see a minister of the gospel express his wish to be called "Reverend." Yet this is the title which seems to be officially accepted. Therefore, sooner or later, at some particular time, preferred it.

In the January 27, 1954, issue of "The Free Will Baptist," we found the following article entitled "Your Minister's Title." The source is well known.

"I recently telephoned the home of one of my members and a seven-year-old daughter answered. I asked for her daddy. Recognizing my voice, the little girl replied, 'I'm sorry, Pastor Warren, but he is at home.'

"As I replaced the receiver on the hook, I suddenly recalled that the little girl and younger brother always address me as 'Pastor Warren.' It then occurred to me that a better title could not be given to the minister of your church than that of 'Pastor.' It has been used through the years almost exclusively by the Lutheran Church. Would it not be well for us to adopt it also?

"The term 'Reverend' is often misused, and it is sometimes even pronounced 'Reverent.' Many folks do not like the use of the word 'Brother,' which actually does not distinguish a minister from a layman. Particularly among the young ministers, a man may be called by his first name by his contemporaries, and he may appreciate having them do so. The danger, however, is in having the little children pick it up until it becomes known throughout his parish by that name. Outsiders may consider it a lack of proper respect thus to address or speak of a minister by his first name.

"I would like to suggest, therefore, that throughout our church the use of the term 'Pastor' become more prevalent. Let our pastors encourage their flocks thus to address them, and the little lambs of the flock will probably be among the first to pick it up."

Some of our older ministers prefer the title, "Elder." Not too many decades ago they were thus called. We have given a great deal of thought to the matter. Our conclusion is that for the minister who is serving a church or churches there is not a better title than that of "Pastor." For those who cannot call him pastor, the term "Elder" seems best. It is never fitting or proper for the minister to publicly be called by his first name. However, each minister has those personal friends who prefer to call him by his first name. To this we do not object, but let it be done with discretion. The calling to the gospel ministry deserves a noble title. No humble minister of God seeks the title for self-glory. Instead, it is his calling that requires it.

SOME THINGS WORSE

The recent report on the effects of cigarette smoking to one's health did not reveal any startling, new information. Most of the information was just what has been talked and written about for several years. The report, however, did make the information more factual. There is no way to properly determine the cost of this research. Let's hope that its benefit to our society will justify the cost.

Personally, we feel that there are far more dangerous evils in our society than that of cigarette smoking. Some temperance advocates place smoking in the same category with the drinking of alcoholic beverages. The basic similarity is that of habit, which is also true regarding coffee drinking.

For some reason, we do not hear much today about the effects of alcohol on the human body, and especially the moral blight upon our society. Beer, for example, is advertised as belonging to our day; that in order to really live there must be some beer around. To be sure, our nation would be strengthened beyond measure if our government would put forth an effort to show the harmful effects of alcoholic beverages. There is a trend away from smoking, with human nature as it is, man will likely find something else to fill the gap equally as worthless.

The Message of the Bible

by Charles Sapp

THE message of the Bible is the story of God's dealings with man. It is not the record of man's search for God; it is, rather, the record of God's search for man. As has been currently understood, it is the confrontation of God with man. The record of this confrontation is given through a particular people who were chosen, or set aside, for the purpose of making God's will known to mankind. It is the record of His mighty acts: what He has done, is doing, and has done decisively and finally in the person of Jesus Christ, His Son. The focus of the whole is upon Christ as the Man—uniquely the God-man, who redeems men by His sinless life, His glorious death, and His glorious resurrection. The message in all generations spotlighted by Paul in 1 Corinthians 15:3, 4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried; and that he rose again the third day according to the scriptures."

CREATION

GOD'S CLAIM

The opening words of the Bible set the stage for all that is to follow. In simple words, the most profound declaration ever made is made without apology. "In the beginning God created the heaven and the earth . . . and man." The Bible does not beg this question,

but going immediately to the very heart of the question of being and becoming, it announces that God is the Author of life and by virtue of His place as Creator, He is necessarily the Architect of our destiny.

This is the first claim of Scripture. God is the Creator and man is the creature, who is made to live in community with God and bring to Him glory and majesty.

MAN'S NATURE

The creation stories are brief, but they set the stage for the development of the doctrine of man through the Bible. Man is described as having been made a living soul. God breathed into man, and he became a "living soul." Man was placed in a garden. This is the Bible's way of indicating man's station and place before God. He was made the head over all the rest of creation. He was given dominion, and told to multiply and replenish the earth. The garden was the meeting place between man and the God who had created him. At stated periods God would visit with man for fellowship. The record indicates that man was made in the image of God, something that is not said of any other part of creation. This word *image* has been an important word. It is used to describe man's nature. Whatever the word means, and there has been continual discussion as to its meaning, it seems to be plain from the narrative

that it is precisely what enabled him to live in community with his Creator. Again this image, whatever else it was, denoted man in relationship. For He made them male and female.

Judging from what is told us briefly in these creation narratives, man's only desire was to do the will of his God. He was innocent of transgression and lived in peace and harmony in his surroundings. Work was pleasure, and life in general was everything which man today desires but does not have.

GOD'S PURPOSE

The creation narrative sets the stage for the revelation of the purpose of God. It is simply given and unelaborated upon in these initial chapters. God's purpose for man was, simply speaking, that he remain in a creature relationship to His God. This was not a relationship of equals, but the community of God and people. It was, as further revelation tells us, an "I will be your God and you will be my people." It was the foreshadowing of what would later be called a covenant. In the midst of freedom, God had placed one restriction — creaturehood. But man could not stand this restriction. The bounds of his freedom, though broad, were not broad enough.

SIN

GOD'S CLAIM REPUDIATED

A few years ago a song writer penned a song entitled "Don't Fence Me In." Unwittingly, he put to music the theme song of the human heart. What is sin? Sin is, and was, the refusal on the part of man to be the creature God had made him to be. It is disobedience arising out of pride, selfishness, and other related motives.

Man's act of high treason in the garden was an effort to push God off the throne and take His place.

God's claim upon man for obedience was repudiated, and man in disobedience fell from the station God had placed him, thus becoming less than he was meant to be. The message of the Bible is that this act of high treason threw man into a state of inward corruption and the world into a state of revolt, and the law of the jungle became the law of nature.

The story of this revolt is given expression in Cain's murder of Abel, the boast of Lamech, the tower of Babel, and the destruction of the world by water. As the theme develops and unfolds, it is seen to be a cosmic conflict in which the rulers of the darkness of this world are involved in a death struggle for the capture of the soul of man.

(continued on page four)

The Message Of the Bible

(Continued from page three)

MAN'S NATURE CHANGED

Man was driven from the garden as a sign of the broken fellowship and the disruption of community. In his estrangement from God, he soon finds that the innocence which he once possessed in loyal obedience became that of constant rebellion because sin had broken the relationship. This dominate theme is constant in the biblical record. Men progressed in evil until God was forced to purge the world, saving only Noah and his family. The Bible charts man's progress in evil. "The very imagination of his heart was evil continually." "There is none righteous, no not one." Jeremiah says, "The heart of man is desperately wicked, who can know it?" But the theme does not reach its climax until man, in final and total corruption, murders God. The climax is at Calvary. The blackness of that scene is contrasted by the life of the Suffering Servant who is being crucified. Where mortal eyes should blush with shame, the record describes the infamy of His persecutors, "and sitting down they watched Him there." Here evil reaches its ultimate: man in murderous hate killing his God.

GOD'S PURPOSE FRUSTRATED

God's purpose for man before sin entered to disrupt His gracious purpose was not changed by sin. Only God's action moved in a different direction. The inception of sin forced God to move in loving-kindness to redeem men from their lost condition. As an expression of that willingness, God delivered Israel from Egyptian bondage and at Sinai made a covenant with them. This covenant was founded on His mighty act of deliverance. His covenant was no sooner finished than the people had broken its stipulation and made unto themselves other gods.

Even after He had brought them into the land of Canaan with a mighty hand, they continued to worship and serve other gods. He would send the enemy in to torment them and destroy their crops and make havoc of their land. Then in desperation the people would cry out for deliverance, and in gracious response He would raise up a judge to deliver them. But the people would return to their wicked deeds as a dog to his vomit, or a swine to her wallowing in the mire. This

is the dominate motif of the Deuteronomic corpus.

It seems impossible for the people to live satisfactorily in covenant relationship. They cannot, or will not obey; therefore, judgment must fall. The ten tribes of northern Israel are carried into Assyrian captivity in 722 B. C. The southern tribes of Judah and Benjamin are carried into Babylonian captivity in 587. The covenant nation is no more, and it looks on the surface of things as if God's purpose for man is defeated.

It is most significant that the Bible begins with man in rebellion and the Old Testament ends with Malachi's describing man's predicament in terms of rebellion. (1) Yahweh has declared His love for Israel. Israel, in rebellious disbelief, charges, ". . . Wherein hast thou loved us? . . ." (Malachi 1:1). (2) The prophet reminds them that they have despised the name of Yahweh. The priest's retort, "Wherein have we despised thy name?" (1:6). He charges them with polluting the altar of Yahweh their God, but in stubborn unbelief they justify themselves, saying, ". . . Wherein have we polluted thee?" (1:7).

The New Testament echoes the refrain: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1:10, 11).

Man's disobedience is the pivotal point in history in its first instance. It is vain to speculate what might have happened if man had not sinned. It is fairly certain, however, that we would not have had history as we know it.

The Bible speaks concerning what God has done in history, and asks us to believe that the God who has acted in our behalf will act again. Therefore, to a very great degree history is the setting forth of God's mighty acts on behalf of man and for his salvation.

SALVATION

GOD'S CLAIM REAFFIRMED

Salvation is the word that sets forth God's reaffirmation of His claims upon man. This story begins with the incarnation and climaxes with the Cross and resurrection. Paul describes this by the contrast of Christ and Adam. "As in Adam all die, even so, in Christ shall all be made alive, Christ the firstfruits, and afterward they that are Christ's at his coming."

The Gospels describe it in the birth narratives by ascribing the act of creation to the Holy Spirit. The angel announces to Mary, "The Holy Spirit shall

come upon thee, and that holy thing which shall be born of thee shall be called the Son of God."

Jesus actually began the new order of creation. He expressed what man is and should become in relationship to God the Father. He lived in complete devotion and perfection to God and His fellow creatures. In a real sense He is the answer to the being and becoming. He is the supreme example. But, He is more.

The message seems to make it abundantly clear that Jesus's work was the work of reconciliation. In order to bring about a new creation, He must live personally victorious over sin and the tempter of mankind. The tempter must be defeated. Hell and death and non-being must be robbed of its power over man. And mystery of all mysteries, Jesus Christ accomplished this on the Cross. In the role of the Suffering Servant, He took our place; and in doing so, God's claim upon man which was repudiated in Adam was reaffirmed in the Son of God.

MAN'S NATURE RESTORED

In a very real sense this can only be seen against the backdrop of holy history. When the Old Testament is seen as failure, chiefly because of man's inability to live in covenant relationship with God, his sin does not allow it. Then in clear relief we see that in Christ we enter the new order of being and becoming what God's original purpose had intended us to be. Paul gives us the clue: "If any man be in Christ, he is a new creation, old things are passed away, behold all things have become new." This restored nature is able to say, "I can do all things through Christ . . ."

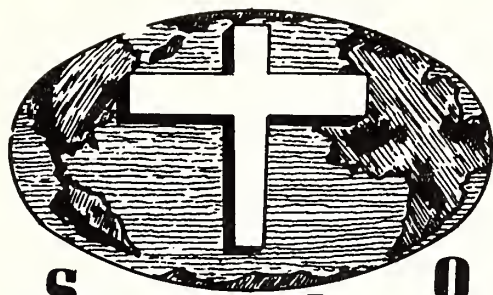
GOD'S PURPOSE REALIZED

The Scriptures are emphatic in their declaration that what happened in Christ was final and ultimate. All that happened before the Cross was pushing toward it, and can only be seen as meaningful in man in his present situation in the knowledge of it. Everything that comes after the Cross is in some sense an extension of it, and is made meaningful by it. In the Christ event, eternity invaded time, and for those who live in Christ there is a sense in which the dimension of living is eternity oriented rather than time oriented. The reason that in Christ reconciling the world unto Himself, He has entrusted to the Church the ministry of reconciliation.

Restored man, living in communion with restored men, who share a common faith in Christ as the revelation of God (continued on page fifteen)

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A Statement of CLARIFICATION

By the Rev. Ralph Lightsey

Several weeks ago, the Challenger carried a false report that I joined a Baptist church in Athens, Georgia, October 20, 1963. The reader will note that the date of the alleged affiliation with the Baptists was given. Some friends in North Carolina sent me a copy of that issue of the Challenger; and upon receipt of it, I asked its editor, the Rev. Ronald Creech, to retract the false report. He subsequently published the following statement in another issue:

"Some weeks ago word reached us that Bro. Ralph Lightsey had joined the Missionary Baptist denomination. Since then he wrote and said that he had not. We are glad to hear him say that he has not and are glad to print this word."

I also asked him to give me the source of the rumor so that I could stamp it out. The following statement is his reply in a letter to me:

"The source of this rumor apparently is widespread since I heard it in North Carolina several weeks ago and heard it a number of times in Georgia while in that state recently."

It certainly seems strange that he would use two full pages to expound a rumor (note, he called it a rumor, too) that is so indefinite that he would only say to me that he heard it several times.

I wish to point out that the rumor is completely false and without foundation. It is my opinion that it was concocted as another attack upon Original Free Will Baptists of North Carolina and others who stand with them.

For those who would like to know, I wish to state that I am a member of the Ayden Free Will Baptist Church, Ayden, North Carolina.

When considering the needs of missions, don't fail to do something, just because you can't do everything!—Bob Pierce.

Humility is the secret of fellowship, and pride the secret of division.—R. C. Chapman.

st Sonora Association Meets

You can imagine with what joy we went to the meeting of the First Sonora Association, when it convened in quarter-meeting in Cananea on January 2. It was a little more than a year ago that we had begun the work there in Cananea. We were able to have an association-meeting there with four regularly established works in that area represented. Those who have helped with your prayers and offerings have had as much a part in this success as we have. Therefore, it gives me great joy to be able to share this report of victory with you. In this way we can rejoice together when we behold the fruits of our labor.

Of course, we took representatives from the churches and missions in both states of Nogales (Arizona and Sonora) with us. This also gave us a deep feeling of accomplishment. Remember that this work is not built upon a foundation laid by others; but we started the first Free Will Baptist work that was ever done in this region, and God has blessed it until it is a vast and active witness for Christ in Mexico.

Many of you who read these lines have been with us in this undertaking for many years. Others have helped at times along the way; while still others of you have new helpers in this field. All of you, whether consistent contributors who have helped the work since its infancy, or occasional or past supporter, or you who have recently begun to support the work with your prayers, finances, clothing, food, etc., can all rejoice together and say, "The LORD hath done great things for us; whereof we are glad" (Psalm 126:3).

When a young mother from the mission in Buena Vista brought her child to present him to the Lord, and to dedicate herself to training him up in the way he should go, my heart overflowed. That baby had been born a few short months earlier she would have taken him

to the priest who would have sprinkled a few drops of water on him in a mockery of baptism and of salvation. Truly you can rejoice at seeing these people led out of darkness into the light.

However, the battle is not yet won. The opportunities in that area are greater than ever. I have received information that a certain minister wishes to work with us to establish a work in Arizpe. Please pray for God's continued guidance, and please help financially if you can.

We are unable to keep you informed of projects rapidly enough for you to help only on them. In fact, most of the time we have had to supply the needs out of the general fund before we even tell you about the project. However, when the money comes in for the project, we are then able to replace what was borrowed from the general fund for that purpose. We need a steady income to carry on all the already established phases of the work, and to have some money on hand for contingencies. We trust that the majority of you will send in money for the general fund of Arizona-Mexico Missions. In this way we can use it where it is needed most. Steady projects are for missionary salaries, including the Laniers and the Ellistons.

Please don't forget other missionary endeavors. We realize that we are only a small part of the work of Christ, and that the rest also must be supported. Send all offerings to: North Carolina Board of Missions, c/o the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513. And above all, don't forget to pray for us. May God bless you.

John B. Elliston

Faithful to the Task!

WHATEVER God bids us do, He will enable us to accomplish. It matters not at all how powerful are our foes, or how great the obstacles that confront us.

Once He gives us our battle to fight, our task to perform, we move forward with the confident step of the conqueror.—*The Prophetic News.*

NEWS & NOTES

Of Denominational Interest

SUPREME COURT REVERSES LOWER COURT ACTION

Perfect Attendance Record at Sherron Acres



Sixteen pupils made the perfect attendance list in the Sherron Acres Free Will Baptist Sunday School, Durham, North Carolina, in 1963. In the picture they are (back row, left to right) Donnie Goodwin, 14 years; Mrs. W. L. Bennett, 23 years; Mr. W. L. Bennett, 26 years; the Rev. Fred A. Rivenbark; Mrs. Fred A. Rivenbark, 23 years; Mrs.

C. E. Ladd, 19 years; Mrs. Percy Smith, 2 years; Mrs. Mary Slaughter, 7 years. (Front row, left to right) Debbie Currie, first year; Donna Sorrell, 5 years; Robert Currie, Jr., first year; Linda Slaughter, 7 years; Betty Wilson, first year; Steve Currie, 2 years; Irene Wilson, first year; Renae Noles, first year.

Children's Home Is Host to Youth Rally

The Free Will Baptist Children's Home, Middlesex, North Carolina, will be host to the Second Western District Youth Rally on Saturday night, February 1, at 7:30. Every Free Will Baptist

youth, as well as adults, are especially urged to attend this meeting. Films taken at Cragmont Assembly will be shown. It should be of special interest to you to see the assembly and its activities.

NCC Leader Terms President's "Martyrdom . . . A Call to Service"

Philadelphia (EP)—As the sixth general assembly of the National Council of Churches opened here on Sunday, December 1, the 5,000 on hand heard NCC President J. Irwin Miller, a Columbus, Indiana, manufacturer, declare that President Kennedy's "martyrdom has brought

us all shame, but it has also brought a clear call to service. Surely no society has ever needed more immediately and more urgently true servants of God."

Mr. Miller's successor to the NCC presidency will be named on Wednesday, December 4.

The North Carolina Supreme Court in a decision handed down on January 17, 1964, reversed the action of Superior Court Judge James F. Latham in declaring nonsuit in the trial involving Edgemont Free Will Baptist Church, in August, 1963.

Since the trial of August, 1963, the church property has been used by the James A. Miles faction of Edgemont church. It is possible, based upon this latest Supreme Court decision, that there will be another trial on the questions involved in the last trial.

Until a settlement of the matter, it is expected that the two factions (Teasley faction and Miles faction) will again have equal use of the church property.

The decision reads as follows:

Appeal by plaintiffs from Latham, J. F., August 1963 Special Session of Durham.

Arthur Vann and R. Roy Mitchell, Jr. for Plaintiffs.

Bryant, Lipton, Bryant and Battle and Lake, Boyce and Lake for defendants.

PER CURIAM. We have heard appeals in this case, and related cases, on two prior occasions—at the Fall Term 1961, and the Fall Term 1962. Conference v. Creech 256 N. C. 128, 123 S. E. 2d 619; Conference v. Miles, 259 N. C. 1, 129 S. E. 2d 600. These prior opinions set out the pleadings and the law applicable to the matters in controversy. The latter opinion (filed 6 March 1963) summarizes the evidence adduced at the trial in Superior Court held in March 1962. That opinion is the law of the case. We ordered a new trial for reasons set out in the opinion.

There was a retrial in August 1963. From this the present appeal arises. This trial was begun on 5 August and terminated on 22 August. Plaintiffs and defendants introduced voluminous evidence. Defendants moved for nonsuit at the end of plaintiffs' evidence and again at the close of all of the evidence. The motions were overruled. The court

(continued on page seven)

Christian Education

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ITEMS FROM COLLEGES
SUNDAY SCHOOLS
VACATION BIBLE SCHOOLS

Benefit Dinners to be Planned for 1964

Plans for the 1964 series of benefit dinners for the Mount Olive College, Mount Olive, North Carolina, development fund will be made in a meeting of county chairmen on January 28.

President W. Burkette Raper has announced that persons who served as county chairmen during 1963 will meet at the college at 4:15 p. m. to consider a schedule for the dinners, goals, and promotional activities. Other interested persons are also invited to attend.

During 1963, a series of nineteen dinners raised \$52,091 for the building program on the new 90-acre campus. More than 3,200 people from 198 churches attended.

Plans call for construction on the new campus to begin this spring. Among the first buildings planned are dormitory units for 88 men and 78 women and an academic building adequate for an enrollment of 400 students.

College Day at Friendship

Friendship Free Will Baptist Church in Johnston County, North Carolina, will observe Sunday, January 26, as Mount Olive College Day, the Rev. Ed Miles, pastor, has announced.

President W. Burkette Raper will speak at the 11 a. m. worship service.

College Offers Night Class in Bible

The department of religion at Mount Olive College has made plans to offer a night course in Hebrew Prophets during the spring semester. The course will carry three semester hours credit, but it may be audited by persons who do not wish to receive college credit.

The class will meet two nights per

week, and the schedule of meetings can be arranged to suit the convenience of participants. Registration for the second semester will be held on January 27.

Interested persons are requested to write Dean Roy O'Donnel, Mount Olive College, Mount Olive, North Carolina.

GOD'S WORD—A lamp Unto Our Feet

*Mrs. James Spell
Dunn, North Carolina*

In Psalm 119:105, we find these words: "Thy word is a lamp unto my feet, and a light unto my path." As a lamp, God's Word illuminates the path of darkness before us. It will keep the feet of the Christian in the right path. It does not always give light to his entire surroundings, but it does give enough light to see each step he takes.

Some years ago, before rural electrification, people used the kerosene lamp as a means of lighting the house. The number of lamps was usually determined by the number of rooms used regularly, and also the number in the family. On Saturday mornings, after the breakfast dishes had been cleared away, the lamps were all carried to the kitchen to be prepared for the weekend. The lamps were filled with oil, the wicks carefully trimmed, and the chimneys washed. If the lamps were properly used, there was nothing to do during the next week except to refill with oil. Sometimes, however, we would purchase a can of kerosene that was not pure, or perhaps the wick was turned up too high. If this happened, the lamp chimneys then became charred, and had to be cleaned again. Sometimes they became so smoked that we had to use baking soda to remove the carbon from the chimneys.

Just as the wick controlled the light of the kerosene lamp, so does the heart control our light as it shines to those who are in sin. If we allow our hearts to become filled with the cares and pleas-

ures of this world, old Satan will cause the chimneys of our lives to be charred with sin. Then we have to apply an extra portion of prayer and supplication in order to remove the stain from our hearts.

In that day (the day of the kerosene lamp) we didn't have to tell others if the oil was good or not, or if the wick had been trimmed carefully. It only took a minute or two after the lamp had been lighted for these things to show up. The same is true in our lives. We don't have to tell others that we have taken God's Word to be a lamp unto our feet and a light unto our path. When our lives are charred with the sins of the world, we stumble along, falling first one way and then another, not being able to see the path before us. When we apply the Word of God as a lamp unto our path, whether we are walking in the night, or the day, we have the "Guiding Light." The pathway is clear enough for faith to travel at all times, and we never walk alone.

When we fail to use the lamp of God's Word, we are in jeopardy. The enemy of man's soul is ever on the alert. If we find our way out of danger, it will be through following our guide. God's Word is the guide—a lamp that lights up the way for our feet and reveals the danger that may ensnare us. Just as long as it reveals one snare at a time, we can continue to be overcomers. Faith and trust are able to stand the test of time. In the hours of temptation, trials, afflictions, and sufferings, the Christian can say, "Yet, do I not forget thy Word."

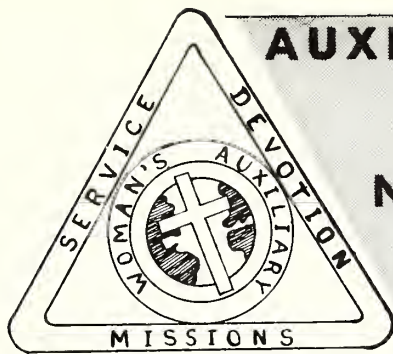
Lower Court Reversed

(continued from page six)

charged the jury and submitted the case to them upon proper issues. After the jury had deliberated about two hours, the judge withdrew the case from the jury, entered a judgment of nonsuit and therein dismissed the action and made other decrees bearing upon the matters in controversy. In allowing the motion for nonsuit and entering the judgement, the court fell into error. The evidence, considered in the light most favorable to plaintiffs, makes out a *prima facie* case for plaintiffs on all material issues of fact. No purpose can be served by a review of the evidence here.

The ruling of the court on the motion to nonsuit is reversed and the judgment below will be vacated.

Reversed.



AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Attention Youth Chairmen!

In electing your 1964 officers for the YFA, AFC, BA, and GA, use the new Woman's Auxiliary Manual with the following changes:

1. Youth chairman for the young people will be known as the *educational chairman*.

2. Field secretary will be known as the *out-reach secretary*.

You will find their duties on Pages 76 and 78 of the Youth Fellowship Auxiliary program books for 1964. If you haven't ordered your program books yet, please do so as quickly as possible so your young people can be using the materials prepared for them.

The time is drawing near for the declamation and essay contests in our districts. Be sure to encourage your young people to take part in these. Please note: in the declamation contest the contestant cannot sing a song in connection with his speech. This was ruled out after the program books had gone to press.

The state youth project for 1964 is still to provide recreational facilities and equipment for Cragmont Assembly. Let's see which district can turn in the largest amount for this project.

Mrs. David W. Hansley
State Youth Chairman
Kenly, North Carolina

Greenville, N. C.—A group of boys and girls, ages nine through twelve, met a Gum Swamp Free Will Baptist Church on January 9, and organized an AFC (Ambassadors for Christ).

The meeting opened with prayer by Deborah Warren; followed by the group's singing several songs led by Ronnie Carroway. The Twenty-Third Psalm was read by Charles Ed Mayo.

Officers for the organization were elected as follows: president, Ronnie Carroway;

vice-president, Eddie Warren; secretary, Deborah Warren; treasurer, Tony Clark; song leader, John Simpkins; reporter, Kirby Clark; program committee, Deborah Warren, Ronnie Brown, Clint Lewis, and Larry Lloyd; project leaders; Kelly Craven, Eddie Lloyd, Charles Ed Mayo, and Eddie Lewis.

Plans were made by the group to make gifts for their mothers and fathers for Mother's Day and Father's Day. They also discussed giving gifts to the sick children in the community on Easter.

The meeting was dismissed with prayer by Ronnie Carroway. The pastor, the Rev. Austin Carter, then served refreshments to the boys and girls.

Goldsboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held an impressive installation service on the evening of January 6 at the church educational building. Following the opening hymn, the retiring officers were seated at a table on which were placed lighted candles. Each officer, in turn, presented a lighted candle to her successor. The pastor, the Rev. James A. Evans, gave the installation address and prayer.

The retiring officers are as follows: president, Mrs. Nellie Jones; vice-president, Mrs. J. R. Newton; secretary, Mrs. James Pierce; treasurer, Mrs. Margaret Wall.

The incoming officers are as follows: president, Mrs. James Pierce; vice-president, Mrs. Raymond Howell; secretary, Mrs. James Roberts; treasurer, Mrs. J. R. Newton.

Among other items of business, a mission committee was elected, consisting of Mrs. Charlie Malpass, chairman; Mrs. Lucy Hill; Miss Gertrude Underhill; and Mrs. Bertha Davis.

The group sang "Blest Be the Tie" as a benediction.

Newport, N. C.—The Woman's Auxiliary of the Wildwood Free Will Baptist Mission met in the home of Mrs.

Virginia Rouse on January 8 for a monthly meeting. There were 11 members and two visitors present.

The meeting was called to order by the president, Mrs. Lillian Best. The group sang "Rescue the Perishing"; and the president read the Scripture taken from Mark 6:1-6. The pastor led in the opening prayer. After a short business session the program was turned over to the guest speaker, Mrs. Reginald Styron of Davis, North Carolina. She gave a very interesting talk about the aims, programs, and projects of the woman's auxiliary. Mrs. Jean Day spoke briefly of the unusual opportunity we have to builders for the Lord.

It was decided that the Youth Fellowship would be divided into the YFA and the AFC.

Mrs. Minnie Senter led in the closing prayer, after which the hostess served delicious refreshments.

The Wildwood Free Will Baptist Mission was organized in November and has 24 members and a Sunday school enrollment of 55. It is sponsored by the Eastern Conference and State Mission Boards. It is a full-time work with the Rev. Virgil H. Day as pastor.

Who'll Get Your Property?

Walter E. Isenhour

Who'll get your property, dear soul,
When you no longer have control?
Will it be left for worldly kin
To sink them deeper into sin?
Will sons and daughters law it out,
Or with each other fuss and pout,
Because they don't and won't agree
Just what the share of each should be?

Will someone drink it all away,
As sometimes happens, let me say?
Will it be spent, when you have done
To gratify a lot of pride?
Will those for whom you've saved it
Expend it just to fill life's cup
With pleasures that will curse and blight
And send them down to hell's blight night?

Who'll get your business, or your land
And cash, perhaps, you have on hand
Who'll get the means that you have saved,

For which you've sacrificed and slaved
You'd better seek God's holy will
Before you grow quite weak and ill,
As to the way your means should go
When you are through with earth be

The Lighted Pathway



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

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

GEMS OF TRUTH

"... If ye continue in my word,
ye shall be my disciples indeed; And
ye shall know the truth, and the truth
shall make you free" (John 8:31, 32).
My dear friends, I hope that the *gems*
of truth which I have gathered for this
week's thought will be as great a bless-
ing to you as they have been to me. May
God bless each one of you, and I ask each
of you to pray for me.

NO TIME

No time for God?
What fools we are to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of life, and life itself—
Our God.

No time for God?
As soon to say, "No time
To eat or sleep or love or die."
Take time for God,
Or you shall dwarf your soul;
And when the angel Death
Comes knocking at your door,
A poor, misshapen thing you'll be
To step into eternity.

No time for God?
That day when sickness comes
Or trouble finds you out,
And you cry out to God,
Will He have time for you?

No time for God?
Some day you'll lay aside
This mortal self, and make your way
To worlds unknown;
And when you meet Him face to face
Will He—should He
Have time for you?

—Anon.

"For we must all appear before the
judgment seat of Christ; that every one
of us shall receive the things done in his body,
according to that he hath done, whether
good or bad. Knowing therefore
the terror of the Lord, we persuade men;
but we are made manifest unto God;
and I trust also are made manifest in
our consciences" (2 Corinthians 5:10,
11).

"And as it is appointed unto men
once to die, but after this the judgment:
So Christ was once offered to bear the
sins of many; and unto them that look
for him shall he appear the second time
without sin unto salvation" (Hebrews
9:27, 28).

LIFE

To the preacher life's a sermon,
To the joker life's a jest,
To the miser life is money,
To the loafer life's a rest.

To the soldier life's a battle,
To the teacher life's a school,
Life's a great thing for the thinker,
But a folly to the fool.

Life is just one long vacation
To the man who loves his work,
But it's constant dodging duty
To the everlasting shirk.

To the faithful, earnest worker
Life's a story ever new;
Life is what we try to make it—
What, my friend, is life to you?

—Anon.

"And he said unto them, 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).

"... I am come that they might have
life, and that they might have it more
abundantly" (John 10:10).

"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 appear-
eth 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" (James 4:13-15).

"Who learns and learns, and acts
not what he knows,
Is one who plows and plows, but
never sows."

Who waits and waits, and sows no
seeds of truth,
Is one who reaps naught, but tares
and dross.

THOUGHT FOR THE WEEK: "So live
that you would not be afraid to sell
your parrot to the town gossip."

Inconsistency

■ A GENTLEMAN was conversing with
an atheist when another man passed.
"That man," said the atheist, "is the
founder of our Atheist Club."

"Why! that is Mr. Jones, an influ-
ential man in the church!"

"Yes, I know; but his inconsistencies
have driven many of us into atheism,
and led to the founding of our club."—
Selected.

Annual Meeting Cragmont Assembly

The annual meeting of the stock-
holders' representatives of Cragmont As-
sembly, Incorporated, was held in the
conference room at the Free Will Bap-
tist Press in Ayden, North Carolina, on
Wednesday, January 8, 1964. It was at-
tended by representatives of the North
Carolina State Convention of Original
Free Will Baptist Churches and the
three auxiliary conventions of the deno-
mination: Woman's Auxiliary, Sunday
School, and Free Will Baptist League.
Mr. Fountain Taylor, president of the
assembly, presided over the meeting.

Reports of the management and of the
treasurer showed that the institution had
experienced its best year in its history
during 1963, both as to finances and
attendance at planned conferences. A
generally increasing interest in the assem-
bly upon the part of churches and minis-
ters over the state, especially with respect
to making needed improvements at the
institution at Black Mountain, was noted.

The Rev. Walter Reynolds of Dunn,
North Carolina, was elected as president
to succeed Mr. Fountain Taylor, who has
served well in this capacity during the
past several years. Mr. Taylor was elect-
ed as vice-president and adviser to the
organization. Mrs. J. C. Moye of Snow
Hill, North Carolina, was reelected sec-
retary, and Mrs. Fountain Taylor was re-
tained as treasurer.

The Rev. and Mrs. L. E. Ballard of
Greenville, North Carolina, were re-
elected as co-managers for the 1964 sea-
son. They are expected to open the in-
stitution for summer activities the first
of May. In the meantime, an extensive
program of publicity is being planned,
to be promoted through church papers
and newspapers and by visits to denomi-
national meetings with films and slides
of Cragmont. The cooperation of those
who plan programs for denominational
gatherings is solicited. The address of
Mr. and Mrs. Ballard will be 1225 South
Washington Street, Greenville, North
Carolina, until May 1. All donations
for the Cragmont Assembly should be
sent to Mrs. Fountain Taylor, Richlands,
North Carolina.

If I had a thousand lives, I'd want to
give them all to Jesus Christ, and be a
revelation of the things He came to do
for men.—Bob Pierce.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

GOD'S FINANCIAL PLAN

The church of the Lord Jesus Christ is the largest organization in the world. God has set a plan for His church to be financed, and all the plans of man are out of line with God's plan.

Some churches make assessments to the membership. Sometimes in some places this works. Sometimes it fails. Several years ago a brother minister told me this story. A certain Free Will Baptist church was falling short of meeting its financial obligations. Missions and other projects were at a low ebb. So they decided to make an assessment, and one brother flew the track and asked for a letter; his request was granted. He took his letter to another denomination and requested membership. He was received; but that church was also run by assessment. When the church made out its budget, he was assessed about four times more than he was in the church that he left.

Some churches have rummage (worn, outgrown, and discarded clothing) sales to help them make both ends meet in their financial obligations. Some plant what they call "God's Acre," which plan brings in much finance. Well there are many other ways, some of which increase the financial assets. But God has a plan that has never failed where honestly practice. That is the tithe of our income.

THE TITHE

The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

The Church belongs to Christ. He said, ". . . I will build my church; . . ." (Matthew 16:18).

So it takes finance to run the Lord's earth. We are permitted to live on God's earth, but God requires us to finance the requirements of looking after the economy of it. Thus, we literally belong to God by the act of creation.

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). This being true, we are God's by creation. So God has placed us upon the earth with the command to ". . . Be fruitful, and multiply, and replenish the earth, and subdue it: . . ." (Genesis 1:28). But it takes money to replenish the earth. We all know that to be true. The longer the earth stands, the more money it takes to run the business of earth. Our congress and state and counties request certain amounts to run the business of earth, and they get it in some way or other. And as this is true, it takes money to run the Church. When I say *Church*, I mean the institution that Jesus said that He would build and which He called His church. This Church is built by Christ by saving lost sinners who confess their sins and accept Jesus Christ as their Saviour and Lord. But it takes money to carry the gospel to all the world.

THE TENTH, GOD'S ONLY PLAN

The tenth is God's only plan. That is set forth in the Word of God. God has said, ". . . I am the LORD, I change not; . . ." (Malachi 3:6). The unchanging God said further, in speaking to Israel, "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" (Malachi 3:8, 9).

GOD'S CHALLENGE

"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 the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). We cannot beat God in giving. The more we give the more God gives.

Some people will say that the Scripture given in this article belongs to the Old Testament believers, but let us go to the New Testament and listen to Jesus. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

The Pharisees had the idea that they were all right if they tithed. To them tithing was a means of salvation; when they prayed they boasted that they were

"tithers." One Pharisee stood and prayed with thanks that he gave tithes of all that he possessed. But Jesus said that he went down to his house unjustified. Like his comrades, he thought that tithing would put him over in the sight of God. Tithing is not enough. The tithe belongs to God, and when we fail to tithe we rob God.

FURTHER PROMISES BY GIVING TO GOD

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, . . ." (1 Corinthians 16:2).

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:6-9). Obey God and He will take care of the situation. ". . . all things work together for good to them that love God" (Romans 8:28).

MY CHALLENGE

I have made the offer several times to any Christian, a born-again child of God, will tithe honestly with God for six months and is dissatisfied at the end of the six months that he is the loser, and wants his money back, that I will arrange to get his money back to his billfold.

REV. A. B. BRYAN SAYS

"We now have fourteen missionaries and native pastors laboring among the Spanish-speaking people in Mexico on the border under the foreign mission program. Others are applying for support to go to that field. We have an experienced nurse who desires to go to the foreign mission field under the sponsorship of the convention. Four additional foreign mission candidates are preparing and will be ready for the field in two years or less."

We said above that it takes money to carry the message of salvation to a lost world. It takes money to prepare missionaries. They must have proper educational qualifications. But God has blessed North Carolina. Let us place the necessary buildings on God's campus at Mount Olive and work and ask the Lord to send reapers unto the harvest. God will call the workers, but He holds us responsible for preparing them.

QUESTIONS and ANSWERS ON THE BIBLE

Conducted by J. P. BARROW

3824 RICHLAND AVENUE

NASHVILLE 5, TENNESSEE

QUESTION: Were the disciples con-
fused before Christ died? If they were,
why did they not understand when He
told them He was going to be crucified?
Ed Jones, California.

ANSWER: There is no doubt that they
were saved before He died and that some
of them had been converted before they saw
Him by the preaching of John the Bap-
tist. It was John the Baptist that said,
"Behold the Lamb of God, which
taketh away the sin of the world" (John
1:29), and they followed Jesus hence-
forth. Then it was before Jesus was cru-
cified that He had told them to rejoice
because their names were "written in
heaven." "Notwithstanding in this re-
joice not, that the spirits are subject
unto you; but rather rejoice, because your
names are written in heaven" (Luke 10:
20). There are several reasons why they
did not understand when He told them
that He was to be crucified:

1. Their minds, like all other men's,
were dull and slow to comprehend spiri-
tual truths.
2. They lacked in being able to under-
stand the Scriptures, being carnally
minded. They were zealous to see Christ
set up His earthly kingdom, which fact
caused them to overlook the numerous
prophecies that point to the Cross, hop-
ing rather for the immediate fulfillment
of the even more numerous promises of
the reign of the Messiah—all found in
the Old Testament they had at hand.
They lacked in much that we know since
the New Testament had not been written
when He was on earth. Compare: "Then
He said unto them, O fools, and slow
of heart to believe all that the prophets
have spoken: Ought not Christ to have
suffered these things, and to enter into
his glory? And beginning at Moses and
all the prophets, he expounded unto
them in all the scriptures the things
concerning himself" (Luke 24:25-27);
and He said unto them, These are the
signs which I spake unto you, while I
was yet with you, that all things must
be fulfilled, which were written in the

law of Moses, and in the prophets, and
in the psalms, concerning me. Then
He opened unto them their understanding,
that they might understand the scriptures"
(Luke 24:44, 45); with "Of which salvation
the prophets have enquired and searched
diligently, who prophesied of the grace
that should come unto you: Searching
what, or what manner of time the Spirit
of Christ which was in them did signify,
when it testified beforehand the suffer-
ings of Christ, and the glory that should
follow" (1 Peter 1:10, 11).

3. Then again there is the fact to be
considered that they had a personal love
for Christ that continuous presence with
Him had fostered and a feeling of per-
sonal dependence on Him and His pres-
ence with them that made them shudder
at the thought of His being crucified.

However, the disciples did seem to be-
gin to understand at the close of His
ministry at least in some limited measure,
for they asked questions concerning His
return to earth. They were somewhat as
we are today who study the Scriptures
and must understand from their con-
tents that the coming of our Lord is im-
minent and yet our conversations betray
our carnality in that we are often found
planning and acting as though the Holy
Spirit and the church were to have their
permanent abode on this sin-cursed
earth. (See Matthew 24:1-3; John 16:
31-33. Compare Matthew 24:36-42;
Luke 17:24-37; 2 Peter 3:3, 4.)

The followers of Christ in this age,
according to prophecy and according to
that we now experience, allow Satan to
write a long line of question marks before
their spiritual eyes and blur their spiri-
tual vision so that they are inclined to
treat with coldness and exercise a lack
of faith toward Christ's teaching con-
cerning the imminence of His second
coming. Christ said of us in this age
that we would have much material prop-
erty and would be disposed to work in
cooperation with one another in retain-
ing our integrity and economical equi-
librium. (See Matthew 24:42-51.) "Bless-

ed is that servant, whom his lord when
he cometh shall find so doing. Verily
I say unto you, That he shall make him
ruler over all his goods. But and if
that evil servant shall say in his heart,
My lord delayeth his coming; And shall
begin to smite his fellow-servants, and
to eat and drink with the drunken; The
lord of that servant shall come in a day
when he looketh not for him, and in an
hour that he is not aware of, And shall
cut him asunder, and appoint him his
portion with the hypocrites: there shall
be weeping and gnashing of teeth" (Mat-
thew 24:46-51).

When it comes to the disciples, they
obeyed Jesus, tarried in Jerusalem and
saw the Holy Ghost come and from
then on were obedient to Him and were
loyal to Christ filling the purpose for
which He chose them. I would that
we His followers were as loyal and obe-
dient, but we lack in most that they ex-
hibited.

OBITUARIES

MRS. SADIE PATTERSON

Mrs. Sadie Patterson died at the age
of 77 on December 16, 1963. God in
His divine wisdom saw fit to call from
our midst our sister and friend. She
was a faithful member of Juniper Chapel
Free Will Church, Vanceboro, North
Carolina.

Mrs. Patterson lived in the vicinity of
Vanceboro all her life and was dearly
loved by those who knew her. Even
though she was in declining health, she
still remained faithful to her church.

Mrs. Patterson leaves to mourn their
loss five children, several grandchildren
and great-grandchildren, and a host of
friends.

We will all miss her but God had a
better place for her since her mission has
been fulfilled. Her funeral was held at
Juniper Chapel church by the pastor,
the Rev. Graham Lane, assisted by a
former pastor, the Rev. Henry Arm-
strong. She was laid to rest in the church
cemetery.

There is an open gate at the end of
the way,
That which each must go alone,
And there is a light we cannot see,
Our Father has claimed His own.

Written by,
Mrs. Margaret McGowan



Christian Stories for Our Boys and Girls



THE VANISHING BLUES

Chester Shuler

H, DE-EAR!" A deep sign, ending in a dismal groan, sounded from the overstuffed chair in which Mary was curled. "What weather! What a day! What a headache! If I've ever had the blues, it's right now. Oh, dear, dear!"

"Same here," sighed Phyllis, who had come in to share her chum's misery. "I'm so blue myself that if I'd put my hands in water, it'd probably turn to indigo. Tell me, Nancy, what makes us so blue?"

"Weather, I suppose. It's enough. Then, having nothing much to do, no place to go, no one to talk with, and—oops, who's coming?"

Forgetting blues, Nancy catapulted from the chair, and peered cautiously from behind curtains. "It's Chuck," she reported, "and some other fellow is with him! Coming to see Ted, I guess. But he's not here. So we'll have to entertain them, Phyl!" Nancy sounded alarmed. "Is my blouse clean? How does my hair look? Oh, dear, dear—"

Chuck, who considered himself quite "at home" in Ted's house, burst in without knocking. "Hi, Ted? You home? I brought—" His yell died out suddenly, as he saw the girls. "Hi," he grinned. "Meet my cousin Louis."

The flustered blue girls managed wry smiles as introductions were made. "Won't you sit down?" Nancy invited. "Ted's not here now. Went off with Dad right after lunch."

"Too bad," from Chuck. "Or is it? You girls seem—er—kind of blue." He looked keenly at Phyllis and Nancy. "Something special wrong? These gals, Lew, are usually such bundles of concentrated sunshine that when they

don't just bubble over with mirth and smiles, I begin to worry—"

Phyllis tried hard to smile, feeling certain her face was cracking under the strain. "Just a trifle blue, perhaps," she said. "What with all this rain, and nothing to do, and—"

"See, Lew?" Chuck laughed. "She radiates sunshine—even in the rain. Come to think of it—since Ted isn't around, I believe these girls will do as substitutes. What do you say?"

"We'll do—for what?" demanded Nancy, looking interested.

"Dad had a call from a Mr. Boggs, a member of his church who lives out near Blue Mountain some place. It seems he's in trouble. A sick child, sick mother, and they need medicines and things brought out. So Dad's detailed Lew and me to do the job. We're going in the good ship Puddlehopper—as far as we can. Then we'll hike." He hesitated. "Would you girls like to go along? Kind of tough going, I guess. But you can just imagine we're missionaries in Burma, New Guinea, Siam, and way stations all at once. I can promise you quite a trip, if you care to go."

The girls exchanged glances. "Let's go," said Phyllis.

"I'm game," from Nancy, leaping up. "Ready, boys?"

"Put on boots and plenty of rain things," Chuck warned. "I hope you won't be sorry you went. We'll be glad to have you, understand, but—"

"We won't complain, if that's what you fear," promised Nancy. "After all, missionaries must be brave and face unflinchingly all hardships, lions, tigers, and—"

"Lots of mud," chuckled Lew. "Let's go, Chuck. These gal missionaries seem to be very brave. The good ship Puddlehopper lies at anchor."

"Without much comfort," Chuck added.

Minutes later the Puddlehopper was rattling, squeaking, and sputtering

along the pike. Chuck guided it over an unimproved road, replete with ruts, puddles and ruts. Nancy and Phyllis clung bravely to the rear seat. The boys tried to keep up a lively conversation. Then the Puddlehopper landed in a deep rut and nearly stalled.

"Here we debark and proceed on foot," Chuck announced, as the boys pushed the car to the side of the road.

"Behold the impenetrable jungle ahead," said Lew.

"This short cut should whack off at least half a mile from the distance," Chuck said, squinting at the treetops. "Too bad we have no stars to guide us but—"

"Let's hope you fellows know where these people live," teased Nancy, stepping gingerly on stones which formed a treacherous bridge across a narrow creek.

"Never fear, fair ladies," Chuck assured. "Forward, march."

Ten minutes later, he said, "Behold the house, in the distance. A sign of human habitation. Methinks our trip nears its end."

Mr. Boggs was very happy to see the young people. He apologized for the condition of the roads. "It is kind of you to come away out here to help us," he added. "I telephoned a doctor and he said he could prescribe if someone could bring the medicines for us. Do come inside and rest awhile."

The boys chatted with the man and his son while the girls talked with the sick mother and daughter. Soon Nancy and Phyllis had donned aprons and were busy tidying the place, washing a stack of dishes and making the place more comfortable.

"Maybe there's something we can do to help Mr. Boggs, Chuck," Lew said. "Glad to, if we can, sir."

Mr. Boggs said he didn't know anything. "We men are quite well, glad to say," he replied. "So we've kept our end in fair shape."

Chuck and Lew exchanged glances

they heard the girls humming a
n tune at their work.

"Won't you young people sing some-
ng for us?" asked the mother. "I'm
fond of music, and we hear so little
here. Even our radio is out of
er, and we haven't been to church
months."

The work finished, Phyllis seated
self at the old, out-of-tune piano
for a half-hour the four sang
ms and gospel songs. Mr. and Mrs.
ggs thanked them heartily, and
ed them to come again real soon.

"Bring your young friends along,"
s. Boggs invited. "The more the
rier. Perhaps I'll be well before
g, and able to serve refreshments."

"You know," said Chuck with a
le, "we may just do that. One of
se Sunday afternoons we'll bring the
of our crowd from the church.
haps we can do better at singing than
did today."

"Delighted to have you any time,"
Boggs declared. "Come real soon.
ther probably will improve just think-
about your visit."

Hiking back to the car, Nancy man-
d to slip and fall into a pool of
ddy water, and Phyllis' cheek was
nfully scratched by thorns. But
ther seemed to mind in the least.

"I've enjoyed this so much," Nancy
lared. "Thanks, boys, for taking us
ng. I hope we haven't been too much
a burden."

"Burden?" laughed Lew. "You were
missionaries. I'd take you along
Africa, Borneo, or anywhere I
uldn't be afraid to go myself."

"Thanks," smiled Phyllis. "I must
this thicket reminds me of trekking
ough jungles—at least of what one
ds about such things. But it's nice
help folks in need. I was just think-
while we worked, supposing my
ks and I lived in a forsaken spot like
Boggs do—how very glad we would
for someone to come and help in
e of need."

"Same here," said Nancy. "I guess
ll appreciate our homes more."

"Here's the good ship Puddlehopper
ing at anchor in Mud Sea," said
uck. "All aboard, ship ahoy, an-
rs aweigh!"

"Puddlehopper's decks feel good
er all this hike," Nancy said.

Washing the mud from her brown
ls that evening, Nancy said, "You
ow, Phyllis, I just happened to re-
mber my terrible blues. Wonder
at became of them?"

Phyllis stopped scraping mud from

her coat. "Same place mine disap-
peared to, of course—that big mud
puddle," she laughed. "Suppose we leave
them out there."

"Sure thing. We ought to repeat
this experience every time the blues
return to torment us. I am sure blues
just can't stand helpfulness!"—*Gospel
Herald.*

Wings of Faith

by Albert M. Ezell

Sometimes as we are oft beset
By trials great and sore
All piled so high and spread so wide
There seems no room for more.

When every way we turn it seems
No progress have we won,
For still the dark and lowering clouds
Blot out the warming sun.

Doubt stalks our footsteps everywhere,
Fear stands at every turn,
And hope has flown too far to fill
The heart's eternal yearn.

While stumbling o'er this rocky path
Of life's cold Stygian night,
Numbed heart finds time to form a
prayer

For one small ray of light.

And then a rosy glow appears
Like early morning's dawn,
When Faith sweeps in on wings of light
And every cloud is gone.

LAYMAN'S LEAGUE STUDY BOOKS

The North Carolina Laymen's League is suggesting and recom-
mending the following booklets
be used as study books for the
year 1964: "A Catechism," by
C. H. Spurgeon; "Power Through
Prayer," by E. M. Bounds; and
"These Four Found Life." All
three of these booklets are print-
ed by Moody Press and priced at
only 15c each. Those who order
will receive all three to be used
throughout the year. It is sug-
gested that each one be used for
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The Sunday School Lesson

Lesson for February 2

The Woman Of Samaria

LESSON TEXT: John 4:7-14, 28, 29, 39-42

MEMORY VERSE: John 4:14

I. INTRODUCTION

Jesus had been in Judea for some time, but He decided to go into Galilee. The usual route between those two places led through the Jordan valley. But Jesus chose to go through Samaria in keeping with the divine plan.

The Jews and Samaritans had no dealings with one another. The Samaritans, as far as the Jews were concerned, were a low class people. They considered them as outcasts. A barrier, therefore, existed between the two peoples.

The lesson today shows how Jesus broke that barrier. When He talked with the Samaritan woman at the well, He shattered a custom that had been practiced a long time: He broke the line of hatred and prejudice that separated the Jews and Samaritans, which is so characteristic of imperfect human beings.

As Jesus sat on the curb of the well, the Samaritan woman came to draw water. Jesus asked her for a drink, which, of course, was a surprise to her. Immediately, however, Jesus began to talk with her about spiritual things. In the course of the conversation, He revealed to her that He knew about her wicked past. That, along with other things, caused her to accept Him as the Saviour.—*The Bible Teacher* (F.W.B.).

II. HINTS THAT HELP

1. There are social outcasts in every city and village, among the "high" and the "low" (John 4:7).

2. Even though one has become a social outcast on account of his sin, the Lord Jesus will not pass him by (v. 7).

3. It often helps to start a spiritual conversation by asking a favor of a stranger (vv. 7-9).

4. In doing personal work it is often well to begin with the natural, and go on to the spiritual (v. 10).

5. The one who has been in the presence of the Lord Jesus finds it easy to forget earthly things (v. 28).

6. The poorest and weakest Christian has sufficient strength and understanding to tell what Christ means to him (v. 29).

7. The testimony of personal experience goes a long way in witnessing to others (v. 39).

8. When people have experienced the saving grace of Jesus Christ they have a great longing to be continually with Him (v. 40).

9. Faith is stronger, when based on what Christ says, than the words of any human being (v. 41).

10. It is a wonderful discovery to find that Christ is the Saviour of the world (v. 42).—*Bible Expositor and Illuminator*.

III. ADDITIONAL TRUTHS

1. At this time of the year the winter sports contests are in full swing. Ice skating seems to be a favorite sport of many countries. One particular contest, the barrel jumping competition, requires a great deal of skill from each contestant. With each round of the contest a new barrel is added to the string of barrels the contestant is required to jump.

The Samaritan woman, like the barrel jumper, had many obstacles to surmount in her attempt to witness for Jesus. First of all, she was a woman. Because women in the ancient world were looked upon as social inferiors, she would have difficulty witnessing for Jesus. She was alone and at first the only messenger to her city at this time. What could one woman do among so many thousands in Samaria? On top of this she had a bad reputation. Who would stop and listen to this one who had had five husbands and was living with a man who was not her husband? In addition, she had come to the well to draw water. But after Jesus talked to her, she forgot this pressing duty, and ran back to the city. Furthermore, the message itself was new. There is nothing so difficult and at times disheartening as the task of pioneering in a new field. Mis-

sionaries often labor months or even years in a new field before they get a hearing. What mission field could have been more difficult than introducing a Jew to a Samaritan community. *Standard Lesson Commentary*.

2. The way Jesus dealt with the Samaritan woman, as He step by step led her to a conviction that He was the Christ, provides an excellent example for those who seek to win others to Him. Note that He proceeded from a very natural request for a drink of water to a discussion of the "living water" which He was able to provide.

Then, in verses not a part of our printed text, He proceeded to focus her attention on her own spiritual needs, letting her see that without being told He knew how great were those needs. So one who was trying to win another to Christ would seek to show him his need of a Saviour by helping him to see that he had sinned and come short of the glory of God.

Recall that it was the fact that she told her all things whatsoever she had done that impressed her so greatly that she was ready to believe Him to be the Messiah.

Perhaps each pupil in your class is already a Christian. If so, they will want to be ready to win others. If not, you will want to be alert to opportunities to lead them to a saving knowledge of Christ as their personal Saviour and Lord. In either case, Jesus' procedure in this incident is valuable.—*Intermediate Bible Teacher* (Union Gospel Press).

3. The truth revealed in this lesson may be classified under three heads: the woman, the well, and the water. May we take a little closer look at each of these.

The woman was a Samaritan. This means that she was a mixed breed who was despised by the Jews. She was immoral, having had several husbands and was now living with a man who was not her husband. She was completely ignorant of spiritual matters; in fact, she was a typical sinner.

The well represents Christ in many ways. The well is the source of water and Christ is the source of eternal water. The well was open to the public; anyone could come and refresh himself with the water. Whosoever will may come and partake of the eternal water that is Christ.

This particular well—"Now Christ was there, . . ." (John 4:6), especially a wonderful type of Christ. It was purchased by Jacob (Genesis 32:2) (continued on page fifteen)

The Message Of the Bible

(continued from page four)

Father and the expiation for sin, is expression to the world of God's purpose and plan for man.

His identification with Christ means that he dies with Him, and is raised with Him to a new order of life that is lived in absolute dependence on the power of Christ, the Head of the Church. In Him His claim is reaffirmed. Redeemed man, and only redeemed man, is restored to his creaturehood. The image of God is restored to him. His purpose in life is to bring honor and glory to God by devotion, worship, and witness in the permanent community which is His Church.

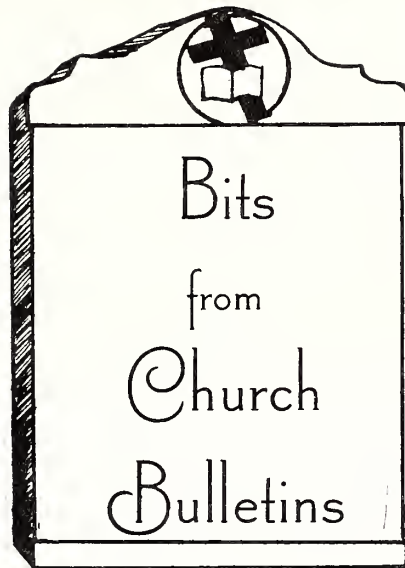
The body of which he is a member must grow up to maturity. The maturity is measured by Christ himself. The ultimate eschatological dimension for the Church, according to Paul, is that every member making up the body of Christ should reach maturity—reach the "measure of the stature of the fullness of Christ."

As the purpose of the Church is to reach full maturity in spiritual excellence, so, it is to reach the unreached for Christ. To this vocation they have been commissioned to proclaim and interpret the good news of salvation to all men. In this task Christians can best express their vocation. For he that "abideth in it beareth much fruit." He has committed unto us the ministry of reconciliation.

Spirit of God, descend on my heart;
Lead me from earth, through all its
pulses move;
Help me to my weakness, mighty as Thou
art,
And make me love Thee as I ought.
Amen.

A. BOOKS NOW AVAILABLE

The Woman's Auxiliary secretary record book and treasurer's book are now available for use by the woman's auxiliary. The price for each of these books is \$1.00. Send orders to the Free Will Baptist Press, P. O. Box 158, Wenden, North Carolina 28513.



First Church—

Wilson, N. C.—What good attendance and offerings we had last Sunday! Our church is pushing toward what it should and can do: a minimum of 450 in Sunday school; morning worship attendance, 400; evening worship, 400; FWBL, 150 up; prayer meeting, 200; weekly offerings, \$800.00, or an annual budget of at least \$40,000. These are conservative estimates for a church of our size and ability.

* * *

Shady Grove—

Dunn, N. C.—We acknowledge with gratitude the receipt of a \$25 certificate of membership in the Church Finance Association from Mrs. W. A. Jackson, and at the request of Mrs. Jackson was transferred to Shady Grove Church. The church now has four certificates.

* * *

First Church—

Smithfield, N. C.—One Sunday not long ago we shocked ourselves and especially our Sunday school superintendent by having 174 for Sunday school. Our enrollment is only around 185. What happened? We only had 11 visitors which is about average. That same day we had about 25 more than usual for worship. Nothing special was going on. What did happen? Simply that most folks decided to come one Sunday. It is much better to come every Sunday and we will all be pleasantly shocked—wouldn't it be nice?

* * *

Bridgeton Church—

Bridgeton, N. C.—Some characteristics of church members: Wheelbarrow member, has to be pushed; trailer member, has to be pulled; rowboat member, has to be rowed or paddled; sailboat mem-

ber, mostly goes with the wind; pitcher pump member, have to be primed.

* * *

Beulaville Church—

Beulaville, N. C.—If I were you, I'd be a Christian. I would be a member of the church. I would own a personal copy of the Bible and read it daily. I would witness and tell others about Christ. I would be a tither. I would realize that my faith is a weapon that God has given me to fight sin and overcome the devil.

* * *

(Please note: Churches are urged to mail copies of their church bulletins to the Free Will Baptist Press for use in this column.)

St. CLAIRE BIBLE CLASS

(continued from page fourteen)

18, 19). The water which Christ provides was purchased by His blood. This well purchased by Jacob was given to Joseph (Genesis 48:21, 22). This became a part of Joseph's birthright. It ought to have been given to Reuben, Jacob's firstborn, but through his fall into grievous sin, it was transferred to Joseph (1 Chronicles 5:1). Christ, the second man, takes the inheritance which the first man forfeited and lost through sin.

The water represents salvation and all of the other blessings that are ours in Christ. Our blessings in Him are both satisfying and eternal. Salvation, like water, is a basic need of every person.—*Advance Quarterly* (F.W.B.).

New Translation for Translators

THE translation of the Bible "in clear, simple English" is underway at London by the British and Foreign Bible Society, for the purpose of helping missionaries who are engaged in translating the Scriptures into various native tongues.

Called "A Translation for Translators," the new edition will aid workers in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straightforward, unambiguous" English edition as a standard for their foreign language versions.

The four Gospels and some of Paul's Epistles which have already been translated have been welcomed by missionaries in various foreign lands, a Society spokesman says.—*The Pentecostal Evangel*.

What Is Your Choice?

by Robert Brown

What are we but mortal fools
To think that we are wise and smart;
We are only God's instrument
On earth to do our part.

We are wise only in our own eyes;
We are poor specimens of humanity;
We are but poor mere mortals,
Speaking foolishly and using profanity.

God created us in His own image,
Gave us breath and tongue to speak,
Gave us heart and mind to reason,
And a backbone that's strong or weak;

Gave us arms and hands to keep us busy,
Feet and legs to stand up straight;
Will you use them for your salvation?
The choice is yours alone to make.

We may choose the wide and crooked
road

While we travel our earthly journey;
But when we depart from this earthly
home,
In hell we will spend an eternity.

Or you can choose the straight and
narrow,

Live the life that God had planned,
And receive at Heaven's gate of pearl
Eternal life in the Promised Land.

Library Contains 22,000 Bibles

■ THE AMERICAN BIBLE SOCIETY, New York City, has the most extensive collection of Scriptures in the western hemisphere. There are more than 22,000 volumes in its library at the Bible House, 450 Park Avenue, written in over 1,100 languages.

The Bible House and its library are included among the 39 major sightseeing attractions listed by the New York Convention and Visitors Bureau. One feature of the library is a permanent display of historic translations and editions of the English Bible, including a handwritten Wyclif New Testament, a facsimile copy of Tyndale's New Testament, an original copy of the Coverdale Bible (the first Bible printed in the English language), and a first edition copy of the King James Version.

Visitors from 31 states and 25 countries called at the library in 1962.—*Pentecostal Evangel*.

SPECIAL OFFER CONTINUED

for those who

SOLICIT SUBSCRIPTIONS

to

THE FREE WILL BAPTIST

Any person who solicits 10 one-year subscriptions during the months of December, January, and February will receive a copy of the Scofield reference Bible, priced at \$4.50 absolutely free.

During this subscription campaign all **new subscriptions** (those who have not received the paper in at least a month) will cost only \$2.00, plus 3% tax if a resident of N. C.

Renewals will be at the regular price of \$2.50, plus 3% tax if a N. C. resident.

Anyone sending just 10 one-year subscriptions will receive the Bible. If you do not want the Scofield Bible, you may have the cost of it in some other merchandise.

REMEMBER—State whether each of the subscriptions are new or renewal. Be sure to send correct mailing address.

Send your subscriptions to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

the
Free Will Baptist

Ayden, North Carolina, Wednesday, January 29, 1964



PHOTO BY DON KNIGHT

Ten Years Ago in the 'Baptist'

The Rev. R. B. Spencer, 67, died at his home in Ayden, North Carolina, Monday afternoon, January 25, at 3:45. He was editor of *The Free Will Baptist* for seventeen years.

†
The leagues of the Central Texas Association organized into a league convention at the Quarterly Meeting of the Association, January 2, at Pine Prairie Church.

†
A New church was organized in Phoenix, Arizona, August, 1953. Rev. George McClive, pastor, held a two week revival in November with good attendance.

†
New Sunday school rooms are under construction at the Black Jack Church, Greenville, North Carolina.

In The Editor's Mail

† † †
"I am so happy to say thank you to the beloved children of God who made this the best Christmas my wife and I have ever experienced. Your lovely cards, many kind words, and prayers were all greatly appreciated. I trust you will all accept our heartfelt thanks for all you have done for us. Many thanks to the North Carolina Superannuation Board for its gift.

"I am still bedfast. As yet I have not been able to go to church and hear my beloved pastor, the Rev. Thurman C. Smith. But he is so good about coming to see me. I took your love offerings and bought a two-way walkie-talkie so I could hear the services at Sts. Delight Free Will Baptist Church.

"Please continue to pray for us. May God bless each of you with a prosperous new year in the Lord."—Rev. B. F. Ringgold, Sr., Route 5, Box 97, New Bern, North Carolina 28560.

† † †
"Will you please run a notice in *The Free Will Baptist* that my address has changed from Greenville, North Carolina, to Route 1, Box 608C, Morehead City, North Carolina."—Rev. Sam R. Kennedy.

THE FREE WILL BAPTIST

Volume 79 Number 5

January 29, 1964

C. H. OVERMAN, Editor

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina, 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

GOVERNED BY SELF-INTEREST

Within its proper bounds, there is nothing wrong with self-interest. When Christ spoke of man's loving his neighbor as himself, He certainly presented the truth that there must be self-interest. Man would not be able to sustain himself without it.

Since man possesses this natural instinct, much of what he does is for selfish purposes. There are few men who perform the deeds of life without self-interest in view. Few there are who can lose themselves to a cause to the point that self-interest is not the governing factor in their every action.

In brief, men act and determine the course of their lives for expedient's sake. This means, in Webster's terms, that such persons' lives are characterized by concern with what is opportune. "Expedient usage implies what is immediately advantageous without regards for ethics or concern with consistent principles," says Mr. Webster.

As individuals, we should be honest with ourselves—honest enough to analyze our purposes and motives. In the business world, men can act on expediency and get by with it. It is to be expected. The business firm may cash in, so to speak, on another's misfortunes to its own advantage. When such happens, we say, "That's business for you." Competition for expedient's sake is to be expected in the business world; however, this does not mean that the Christian, or Christian groups, should follow the same policies.

A person may lie, cheat, or steal for the sake of expediency, with a certain end in view. That is, by so doing he sees some personal benefit. Such a person is governed by self-interest, and such interest is not concerned with ethics or consistent principles.

Sad to say, we find such motives and purposes in Christian circles. We see it in the man who unites with a church for business purposes or for personal prestige. It may be the underlying reason for independency; the independent attitude is often governed by self-interest. We see it in the attitude of one group against another in seeking to hurt and destroy. We see its effect in the narrow and prejudiced attitude of those who do not tolerate the person or persons who disagree with them.

We have seen men act and move with no other purpose than that of self-interest, either for themselves or for that which they represent. Even men called of God fall into this snare and lose their concern for others. We see it when men have every opportunity to serve a cause with great influence and leadership and yet never settle down to a greater service.

In times of controversy, it is so easy to act on expediency. The decisions are made with no regard for ethics or consistent principles. Specifically, action taken against North Carolina Free Will Baptists by those of the National Association has been largely based upon that which was expedient for a few. By so doing, a literature program could be launched; thus, giving a greater centralization of power. Other expedient purposes were accomplished when church government was made an issue. To be sure, God will not honor such purposes.

Man cannot afford to sell his soul for the sake of expediency, or for selfish interests. Somehow the Christian must see beyond himself. He must lift himself up above the standards of the world system. He must "featherbedding" which politicians are accused of must not exist in the Christian's life. The mammon which Jesus spoke of is nothing more than self. We can't be a servant to self and God at the same time. However, we can learn to serve Him first, the other needs will be met.

Jesus said, "... Take no thought for your life, ..." (Matthew 6:25). He did not mean that we are to abuse ourselves, or to ignore ourselves. Instead, we are to trust Him first. If expediency will bring honor to the name of Christ, then let us be expedient. But if it is for self-interest, then let us avoid it.

Heritage of Thankfulness

By Albert M. Ezell

OLD rail fences, spotted with moss and lichens, running an erratic course down a country lane . . . nosegays of wild roses growing from the rich leaf mold in the fence corners . . . rich-gold and purple of daisies spreading across a meadow field in the scarlet rays of sunset . . . grazing cows, like tiny ants, and the tinkling melody of bells floating up from the green valley . . . a lonely crow perched on a tall dead pine, speaking a prophetic address to the sunset . . . unnumbered and unidentified voices of tiny creatures that live beneath the leaves and stems . . . a timid hare venturing forth under a moonlight frolic in the silvery sand between the old fence row . . . a low-flying sparrow scanning the floor of the dark'n-valley . . . the twilight song of the bluebird wafted from the blue-green freshness of the hollow . . . cloud ships of polished gold, sailing across a crimson sky at sunset . . . gentle breezes bearing the aroma of fresh-turned soil . . . winds far, far across the valley reflecting the prismatic splendor of the last rays of the setting sun . . . the welcome anticipation of cooling rain, as we watch the approach of summer showers racing down the mountainside—all of these things, bringing in peace and serenity under the blessing benediction of God, are the riches of life that we of us forget we possess.

Do not believe that all the natural inherent characteristics of man are ordained to be the beautiful, the great, and the good. True, man has failed to walk in the way for which he was created; and in doing so, has forfeited innumerable riches that were to have been his inheritance.

In the story of creation we are told that God pronounced it very good. G. B. Steiner has said, "The man who can live, in living union of mind and heart,

converse with God through nature, finds in the material forms around him, a source of power and happiness inexhaustible, and like the life of angels.—The highest life and glory of man is to be alive unto God; and when this grandeur of sensibility to him, and this power of communion with him is carried, as the habit of the soul, into the forms of nature, then the walls of our world are as the gates of Heaven."

Man was created to be a creature of happiness, a soul of appreciation; he was placed in a beautiful and happy environment; but lust, envy, and an insatiate desire for power and fame soon pushed all of those more admirable attributes into the background until man has lost the power to evaluate the things of his natural heritage. It has become almost a universal custom to judge a man's greatness by the wealth or prominence he might possess, forgetting that in his quest to possess those things he may have neglected to improve upon some talent that could have made him threefold greater than he now is. "Most persons would succeed, in small things if they were not troubled with great ambitions," so says Longfellow, the poet.

I thank God for the poets of our world, those men and women who seem so able to sift the precious metals from the dross, to be able to lift away the layers of ugliness and unsightliness from the very lowliest and commonest, so that after the polish of love and understanding has been applied are able to reveal to the plebeian mind beauties that would have forever lain dormant but for their effort and concern. It has been said, "Unhappy is the lot of him who at some time in his life has not been a poet." Yet, I say, none will find poetry anywhere unless they bring it with them.

In order to be of a discerning nature, we must continually practice the art of discernment. We will find in the continuation of this practice that our minds are enlarged to the extent that we find a greater number of people of sterling worth and character. If we are able to see no difference between one person and another; then we lack the art of discernment.

Seek always to cultivate within your heart a spirit of thankfulness that will spill over into free and uncorrupted praise for the benefits you have received; such acknowledgments will come to the door of heaven as fragrant incense before God, and all your blessings shall be doubled.

May we remember, if ever we feel ourselves lapsing into a spirit of unthankfulness, these words of William Shakespeare, "God's goodness hath been great to thee.—Let never day nor night unhallowed pass but still remember what the Lord hath done."

Transformed By the Book

A Bible colporteur was held up at the point of a revolver in a Sicilian forest in the dead of night. He was ordered to light a fire and burn his books. Having lit the fire, he asked if he might read a brief extract from each book before surrendering it to the flames. From one he read Psalm 23; from another, the Parable of the Good Samaritan; from another, the Sermon on the Mount; from another, Paul's hymn to love, etc.

After the reading of each extract the brigand exclaimed, "That's a good book! We won't burn that one. Give it to me." In the end not a book was burned. They passed one by one into the brigand's hands, who went off, books and all, into the darkness.

Some years later he turned up again, but this time as an ordained Christian minister. Telling his story to the colporteur, he said, "It was the reading of your books that did it."

The harvest of the Bible is the harvest of changed lives all over the world and a harvest of churches planted by the redemption of whole communities.—*The Reaper*.

You may save today, but you cannot save yesterday.—*Walter E. Isenhour*.



Christian Education



MOUNT OLIVE COLLEGE LIBRARY GROWS



During 1963 the Mount Olive College library grew from 8,500 to 9,500 volumes. Students shown using the library are, left to right, Adrian Grubbs of Mount Olive, Ann Heath of Deep Run, and Shirley Lamm of Lucama.

By the end of 1967 the college hopes to have 20,000 volumes. This is the

number recommended for fully accredited junior college libraries.

To reach this goal, friends of the college are encouraged to contribute \$5 monthly for the purchase of new books. For each \$5 gift a nameplate can be used to designate a book in honor or memory of a loved one.

February: Christian Education Emphasis Month

W. Burkette Raper, President
Mount Olive College

To assure Free Will Baptist young people the opportunity of Christian education is the primary mission of Mount Olive College, Mount Olive, North Carolina. There is a growing appreciation for this educational service.

APPRECIATION

A record number of high school graduates are depending upon Mount Olive College. This year our enrollment will reach approximately 250. These students have brought into sharp focus the need for more adequate facilities. In order to accommodate a larger enrollment the building program on our new campus is scheduled to begin this spring.

The denomination has demonstrated its confidence in the college by increasing its support to an all-time high. During 1963 Free Will Baptists contributed approximately \$120,000 to the college, \$64,238 of which was for the building fund. The remaining \$54,000 was used to pay the faculty, strengthen and enlarge the library, and to provide financial assistance for worthy and needy students.

Our college is likewise receiving greater support from the local community. Through the Mount Olive Junior College Area Foundation private citizens and business firms have united with us to speed the building program on our new

campus. An immediate goal of the foundation is to raise \$175,000 for the development fund.

EDUCATION EMPHASIS MONTH

February has been designated by the Free Will Baptist State Convention "Education Emphasis Month" for North Carolina. It is hoped that every church will participate in this observance by:

1. Reminding its young people of the educational opportunities available at Mount Olive College; and
2. Contributing to the financial support of the college.

February will be a good time for churches to move forward in completing their quotas to the general fund. Gifts, whether from the church treasury, Sunday school, auxiliary, league, or individuals, are applied on church quotas. Our donations to the college are an investment in the future of our children and our church.

OBITUARIES

MR. JOE WYATT BAKER

Whereas our heavenly Father in His infinite wisdom and mercy has seen to call from our midst our earthly father, Mr. Joe Wyatt Baker, usually known as J. W., we bow in humble submission to His will. Father was born July 1, 1884, and died after a long illness January 8, 1964. His stay here on earth was seventy-nine years, five months, and eighteen days. He was a good provider for his family and worked hard on his farm in the Pikeville, North Carolina community as long as he was able.

His body was laid to rest in the cemetery at Pleasant Hill Free Will Baptist Church beneath a beautiful mound of flowers. A flower is God's silent messenger. It is the sweetest thing God ever made without putting a soul into it.

Father, dear Father, we miss you,
But God needed you more;
We'll all be faithful to one another,
And meet you on that eternal shore.

Written by his daughter
Mrs. Adele Hinnant

To see Christ in the lives of others is wonderful, but you must have Him in your own life before you can be saved.
Walter E. Isenhour.

A Message to Leaguers

EVER before has there been such a demand for better pastors, teachers and missionaries in our denomination. The Free Will Baptist League has given us some of the best leaders we have, and is still producing qualified and able leadership.

But what is the Free Will Baptist League? It certainly is more than just an auxiliary of the church; it is the church training. Through the league, pastors and laymen, young and old, are trained to carry on successful programs



in our churches. The Free Will Baptist League is made up of people, those who will be the church of tomorrow, will only be as effective in the work of the Lord as the training programs in our local churches train them. We cannot expect of our young people something we have never done in them.

The Free Will Baptist League is the training union of the church, it should be of utmost importance to everyone in the church. We need to renew our interest and concern in our leagues.

One of the most serious problems in our leagues across the state is the local pastor's lack of interest. The pastor is a very important part of every league. He often the success or failure of a league depends upon the interest, cooperation, and promotion of the pastor. If he does not think the leagues worth his

by Frank Ray Harrison, President
North Carolina Free Will Baptist League
State Convention

time and effort, I wonder what kind of training program he proposes? The officers, from the director on down, can be no stronger, can be no more enthused, can be no more burdened for lost souls, than the pastor. He is a keyman in league work; a league-promoting pastor makes for a strong and growing league.

Oh, how we need pastors, directors, presidents, group captains—entire leagues—who are consecrated to God! A man or woman, boy or girl, who has the love of Jesus Christ flowing out of his heart will be consecrated to God. He will be a soldier of the Cross, working for our Lord in every way he can. There will not be a lack of interest in his work because God has no place in His kingdom for lazy Christians.

Why are so many leagues dying? Why are so many boys and girls going to places other than church at league time? They do not go to league because many parents are too lazy and indifferent to go with them to league. Their hearts are not burdened for their children. They have not asked God for a burden for their children and for their church.

How many churches are suffering today because they do not have people capable of carrying on a church program! They are not capable because they have never been trained. Surely someone has failed.

At a union meeting a few weeks ago I presented the cause of the league to the people. During the dinner hour a lady told me now the little leaguers in her class had learned to pray for the first time. A pastor told me some time ago of the ability of his young people to conduct devotions without hesitating because they were dedicated leaguers.

I believe God will bless the work of a league that is devoted wholly to the glory

and service of God. I believe even the smallest efforts will be blessed. The young leaguers will experience the love and grace of God.

One of the problems I hear expressed quite often is the cut-and-dried programs which do not come from the heart. Why do many leagues have this problem? They have it because someone has not prepared the program. League directors can help solve this problem by placing stress on individual preparation rather than have a two minute glance at the printed page at league time. There is absolutely no substitute for preparation if you are to have a good league program. One does not always have to stay completely in the league quarterly for a program. Variety is the spice of life, so do not be afraid to use your imagination a little! Let the quarterly serve as a basis for your programs.

Every Sunday school has, or should have, council meetings. Why not do that for league? Have a council meeting at least once a quarter or once a month, whichever is most expedient, and exchange ideas on the future programs. Do not be afraid to try new ideas in presenting league programs.

The North Carolina State League Convention has asked all leagues to send 10% of their weekly offerings each quarter to the League Convention for support and promotional work of the convention. Send your offerings to the Rev. Norman Ard, Treasurer, Route 1, Box 149, Ayden, North Carolina.

If any league would like some help or a visit from me, I am available on second and fourth Sunday nights. If any league will contact me by writing a card to me at Lucama, North Carolina, I will be glad to help any way I can.

The Free Will Baptist League can and does play a very important role in our church-training, training the church to be a greater church which will render greater service to God. We must realize that the lack of trained and capable leadership has been a handicap to Original Free Will Baptists in the past, and let this be a lesson not soon to be forgotten. May God help us to become better stewards of the kingdom through the Free Will Baptist Leagues.

If you let the mistakes you made yesterday stand between you and your duty today, and your golden opportunities, you bring your own defeat.—Walter E. Isenhour.



NEWS & NOTES of Denominational Interest

Youth Fellowship of Western District Met at Wilson

The Youth Fellowship organization of the Western District met with the First Free Will Baptist Church in Wilson, North Carolina, Saturday night, January 25.

On December 28, 1963, the organization met at Pleasant Grove Free Will Baptist Church near Pikeville, North Carolina. At this meeting it was decided to give \$5 to the guest speaker if he lived less than 50 miles from the church in which he was speaking, and to give \$50 to the speaker if he lived more than 50 miles. It was also decided to give a banner to the church with the largest attendance at the fellowship. Stoney Creek Free Will Baptist Church won the banner at the December meeting with an attendance of 31.

A special invitation is extended everyone in the Western District to attend these fellowships.

Wayne West to Direct Recreation at Cragmont

At a meeting of the board of directors of Cragmont Assembly, Free Will Baptist institution at Black Mountain, North Carolina, held Monday, January 20, 1964, in Goldsboro, the Rev. Wayne West, student at Wake Forest College, was elected as director of recreation for youth conferences held at Cragmont during the 1964 season. Between conferences he will visit churches over the state as a field representative for the assembly.

Under Mr. West's supervision, a uniform program of recreation and physical education will be carried out in all the conferences, thus assuring equality for all in the vacation activities throughout the summer. Mr. West is well qualified for this work, is very popular among the young people of the Free Will Baptist denomination, and it is believed that his election to this position will lessen the danger of some weeks being overcrowded at Cragmont, since all are assured of prac-

tically the same benefits from attending conferences.

The Rev. and Mrs. L. E. Ballard, co-managers of Cragmont, submitted to the board for approval seven members of the Cragmont staff for the summer. They are Mrs. Betty Horton, Wilson, as housekeeper; Miss Maggie Paramore, Enfield, as dietitian; and Michael Day, Harry Grubbs, Linda Godwin, Lucy Lupton, and Terry Lyczkowski as helpers. Other staff members will be named soon.

The policy and scheduling committee presented a statement of policy and ethics for the institution and reported that seven regular conferences have been scheduled so far for this summer.

Cragmont will open for the summer activities on May 15 and will close on September 30.

New Bethlehem Church to Begin Full-Time Services

The Original New Bethlehem Free Will Baptist Church of Grantsboro, North Carolina, will begin full-time services the first Sunday in February. The Rev. Graham Lane who has served the church as pastor for the past several years will continue on as full-time pastor.

There was a large attendance at the quarterly meeting of the church held Sunday night, January 12. At this meeting Mr. and Mrs. Herman Price were elected

Coming Events

- February 14—World Day of Prayer
- March 22—Palm Sunday
- March 27—Good Friday
- March 29—Easter Sunday
- April 11—Bible School Workshop, Mount Olive College, Mount Olive, North Carolina
- May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield
- May 10—Mother's Day

as delegates to the next union meeting to be held at St. Mary's Free Will Baptist Church in New Bern the fifth Saturday in March. The Sunday School Convention will be held on the next day, and the Sunday school hopes it can continue to hold the attendance banner it won at Juniper Chapel Free Will Baptist Church in December.

Marsh Swamp to Observe World Day of Prayer

The World Day of Prayer will be observed on Friday, February 14, at 4 p. m. at Marsh Swamp Free Will Baptist Church, Route 1, Sims, North Carolina. It is being sponsored by the woman's auxiliary of the church. All surrounding communities are invited to participate in this service.

Fellowship to Meet at Marianna, Florida

The Fellowship of Original Free Will Baptists will meet July 7, 8, 1964, on the campus of Chipola College, Marianna, Florida. The college campus will serve as an ideal meeting place which will be able to accommodate a large number of people. Further plans for the meeting will be announced. The Rev. L. Holliday is moderator of the Fellowship.

The Great Question

by Robert Brown

We came into this world without choice,
And we leave it the very same way.
Will someday we find the explanation
In that great Judgment Day?

What about the millions that have gone on before,
The untold souls of ignorance and superstition,
Will they be punished as the hypocrites?
What will be their eternal position?

Is hell waiting with its gaping jaws
To swallow them up in eternal damnation

If they sin without the true knowledge
Of God, His Son, and His creation?

What is the true meaning of life itself?
What is our part in His colossal plan?
At the end of our earthly journey
Will we remember and understand?

Will we know those in eternal torment
Maybe our parents or other kin?
How can we enjoy our victory in death
Knowing they are reaping the wages of sin?



Central Conference Missions Report

It is with grateful hearts that we make the following report of the many who have received our Macedonian call and are doing something about it. Typical testimonials of those who are helping this year are the following: "I was so excited about our offering for missions that I wanted to bring it to you . . . I have another check from our couples' class enclosed . . . \$50.00."—Rev. Wilson Wilcox, Reedy Branch church. "Our leagues at the Ayden church have been saving their pennies for missions (penny each month). Our league is small; however, we did have \$20.06. . . . We originally planned to send this money to our missionaries in Mexico and Arizona. When I told the members about the needs right here in the Central Conference, they immediately voted to divide the money . . . enclosed is \$10.03."—Lorena Moseley, Director, Ayden Free Will Baptist League.

Since our last report at the end of December, 1963, which appeared in the January 8th issue, the following offerings have been received:

Roanoke Rapids (offerings for December)	\$ 99.21
Black Jack Church	105.00
Women's Chapel Sunday School	8.00
Friendship Sunday School	10.00
State Mission Board	15.00
Lawson's Grove Sunday School	10.00
Second Union Sunday School Convention	41.66
Tarboro Church	69.00
Lawson's Grove Sunday School	25.00
Interville Church	10.00
Second Union League Convention	50.00
Interville Sunday School	50.00
Reedy Branch Church	167.37
Tarboro Church	10.00
Lawson's Grove Sunday School (Beaufort County)	5.00
Ayden Free Will Baptist League	10.03
Ayden Sunday School	50.00

Saratoga	15.00
Greenville Sunday School Class	35.00
Reedy Branch Sunday School Class	50.00
Ministers (L.E.B.)	15.00
Peace Sunday School Class	9.16
King's Cross Roads Church	10.00
Tarboro Church	25.00
Total	\$894.43

REPORTS FROM THE FIELD

Weldon: The Rev. Vance Link reports that work on the building is progressing nicely, and that they are planning to use it the first time on March 1. The outside work is complete, the subfloor has been laid, and they are working on the partitions for the rooms and on the ceiling. They are thankful for the wonderful cooperation of the churches in the Central Conference. Their attendance is real good; and when they begin to use the new building, it is expected that the church will begin to show a steady, dependable growth. Note: We need generous offerings to purchase the necessary materials to finish this church. This money is a loan, on a contract; and when they are able to pay it back, then your board plans to lend it to another new church. With this plan in operation, each step we take is another step toward our goal: "An Original Free Will Baptist church in every town." The sum of \$750 is needed right away.

Roanoke Rapids: Report of January 20 from Missionary Noah Brown: "Happy am I to know that the Free Will Baptist people are responding to the call for missions. If they could spend one day with me on the field, they would give, pray as never before . . . God is really blessing us; He has given us nine professions, 7 adults and 2 children . . . Sunday school enrollment is 42; we had 32 present last Sunday, with 34 for church service. Among those present were a public schoolteacher, a real estate dealer, a man who works for a finance company, and a lady who works at a drugstore. We have a woman's aux-

iliary with six members. We will need to take in the back porch before long."

URGENT APPEAL: Please bring this matter before your church or organization. Last year 32 of our 48 churches supported our conference mission program, so far this conference year 26 have sent offerings. If each church really made this matter an object of prayer, your board would not have to beg you to do what you could and should do. If you could visit these two works of faith, you would get a better vision of the mission that needs to be accomplished. Our denomination has lost a great number of members who moved away from their home churches to industrial towns with no church of their faith. They have joined other churches or become inactive. Jesus "must needs go through Samaria." The Samaritan woman didn't come to Him; He went to her. As a result of a trip through Samaria, He spent two days there to help the converts establish their church. Your board can't do this job alone. We need your help to do what you voted for us to do. May God bless each church to make regular offerings is our prayer.

The Rev. Fred Powers,
Chairman

The Rev. Raymond T. Sasser,
Secretary
108 Hope Lodge Street,
Tarboro, North Carolina

Our New Year Begins

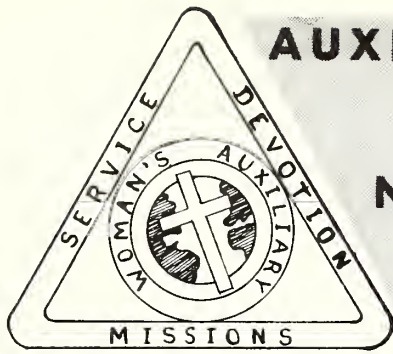
by Mrs. Mary Bell Lanier

Hello! It is a pleasure for me to be writing another article for *The Free Will Baptist*. Since this is the first article I have written this year, I would like to wish you all a very happy new year, even though it's a little late. We had a very nice Christmas for which we are very thankful to the Lord.

All of you who were so kind to send new and used toys here for Christmas. They helped make many a little boy and girl happy for Christmas. We would like to pass along their joy and gratitude to you, the ones who made it possible for them to have such a nice Christmas.

We have just added a new family to the workers under the direction of Arizona-Mexico Missions. They are the Rev. and Mrs. Emiliano Lopez from Santa Ana, Sonora. The work in which he will be engaged will be mostly evangelistic.

(continued on page thirteen)



AUXILIARY ACTIVITIES

News and Views OF THE Woman's Auxiliary

Clayton, N. C.—The YFA of Powhatan Free Will Baptist Church met in the home of Misses Gwen and Vickie Peele for its January meeting. Miss Diane Stevens, president, presided over the meeting which opened with the group's singing the chorus, "Walking with Jesus." The opening prayer was by Mrs. Betty Jean Ard.

During the business session the group decided to sponsor a Youth Sunday on February 2, with young people filling all the offices of the church on that day.

The program, "In Step with Jesus for the New Year," was discussed by Gwen Peele, Glenda Brady, Linda Benson, and Vickie Peele. Fifteen members and two visitors were present. The benediction prayer was by Glenda Brady.

The hostesses served delicious refreshments.

Grantsboro, N. C.—The Woman's Auxiliary of New Bethlehem Free Will Baptist Church met at the home of Mrs. Wesley Harrison January 16 for its monthly meeting. The program began with the group's singing "The Kingdom Is Coming"; followed with the Scripture reading taken from Mark 6:1-6. Mrs. Amanda Buck prayed the opening prayer.

The program, "Beginning with the Master Builder," was presented at this time. The theme for the year, "Building the Kingdom in Our Hearts," was discussed by the group. It was brought out that there are many ways an auxiliary may build for the kingdom, and as a result of this program these ways may be discovered. The group adopted these ways as a project and will strive to carry them out through the year.

There were 12 members present. The treasurer reported a balance in the treasury of \$200.20. The meeting adjourned with prayer.

During the social hour Mr. Harrison cooked delicious donuts, while Mrs. Harrison served them with steaming hot coffee.

The next meeting is scheduled for February 20 at the home of Mrs. Herman Price.

A Bible study is being held each Tuesday night in the church by the pastor, the Rev. Graham Lane. The public is invited to attend.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, January 17, in the church. The meeting was called to order by the president, Mrs. R. L. Goff, who turned the program over to Mrs. David Hobgood, program chairman. Mrs. Hobgood had the group join together in singing "Years I Spent in Vanity." Prayer was offered by Mrs. Lovelace Gardner. Mrs. Robert Oakley and Mrs. David Hobgood sang a duet, "There Is No Friend to Me Like Jesus." Mrs. Hobgood used for the Scripture reading, Mark 6:1-6, and also read "Defining the Theme for 1964" of the program, "Beginning with the Master Builder," written by Mrs. Haywood Hill. Mrs. Robert Oakley read "Builders All," "Discussion Materials," "Leader's Introduction," and "A Carpenter Is Indispensable." Mrs. Hobgood discussed the following topics of the program: "A Carpenter Repairs," "A Carpenter Builds," "A Carpenter Beautifies." She also read the words of the hymn, "More Like the Master"; closing with prayer.

Mrs. R. L. Goff presided over the business session. Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. She then gave the treasurer's report. A motion was made and seconded to send a love gift of \$10 to Mr. Jim Summerlin who is seriously ill. A motion was made and seconded to give Mr. Charlie Bryant a pounding. A motion was made and seconded to send Mr. Frank Owens a love gift of \$10 who is a patient in the Tarboro Hospital. A motion was made and seconded to send Mr. Robert Allen a love gift of \$5. Also plans were made

to send \$5 to Mount Olive College a library book.

A report was made from the ones who were presented love gifts during Christmas season.

The meeting adjourned with the group praying the Lord's Prayer in unison.

Sunday morning, following Sun school, the auxiliary members met and made a motion to give Mr. Jess Hinshaw, who recently returned to his home in Fountain from Pitt Memorial Hospital in Greenville, a love gift of \$5.

Darrell Freleigh of Kansas Joins World Vision

The Reverend Darrell Freleigh, former pastor of the First Baptist Church, Mission (a suburb of Kansas City), Kansas, has become regional representative of World Vision, Inc., according to Bob Pierce, president. Mr. Freleigh will make his home in Wheaton, Illinois, and will serve in the areas of Ohio, Indiana, Illinois, and Michigan.

He will represent World Vision's many projects, including support of nearly 100,000 orphans in 19 countries, channeling of emergency aid overseas through established mission agencies, and conducting of conferences for pastors in remote areas to help in the growth of the national church.

Mr. Freleigh was pastor of the First Baptist Church in Mission, Kansas, for 15 years. For nearly 20 years he has been song leader of the Youth for Christ in Kansas City.

He was converted at 18 following a Bible class for young people. There was no church in his area but a young man from Moody Bible Institute conducted a Bible class. On the way home from one of these sessions young Freleigh asked the driver of the car to stop, and he knelt in the back seat of the car and confessed Christ as Saviour. Upon graduating from high school Darrell Freleigh attended Moody Bible Institute, graduating in April 1931. For two years he led singing on the extension staff of the Moody Bible Institute.

In May 1931 he married Harriet Thayer, also a Moody Bible Institute graduate. They have two daughters, Mrs. Louise and Lyla—both married.

Multitudes of girls trade charm for cosmetics and make themselves look what they are not—Walter E. Isenhardt

WHAT DO YOU THINK?

IT'S EASY to find fault. It's easy to measure another person's shortcomings, and very often we enjoy discussing those shortcomings with other people. Somehow we seem to wait until a certain person is not around, and then we give our evaluation of his reputation by telling his faults. It's silly to think it proper to tell the person himself that he has faults or has made a mistake. It seems that we can accomplish more by letting him be the last to know. There is a wrong conception, and few intelligent people would support such a belief. Yet, actions would prove otherwise.

How many times have you heard someone say, "Do you know something I don't know"; or "Have you heard the news lately"; or "Did you hear about . . . ?" These questions are usually asked in sort of a whisper, and directed to one or a few. The tone of voice used invites the curious mind and the hungry ears. When the question is asked, you see the heads move closer; and the facial expressions reveal the intrigue. Gasps and ah's are heard above the other chatter. These little sessions take place at coffee cups, bridge games, and pool tables. They are prevalent on street corners and in the city markets. They are frequent at bus stations and beauty parlors, not to mention the telephone.

Often little bits of news that someone says and tells turn out to be false. This could quite easily damage the reputation of the accused. We don't bother to stop and think that the next news might be about us. We often think that we will be reproached; but who knows? We don't want to be making news in another person's life.

It's improbable that anyone intends to hurt another by the information gathered and carried concerning some mistake or error; yet many glory in the fact that they "have something" on somebody or know some off-color news about somebody. We often justify our actions by saying, "I don't mean to talk about anybody, but did you know . . . ?" It's easy to say these introductory words to camouflage what

by Tommy Manning

we are really doing. We have all been guilty of this, and we have all carried news at one time or another. It's only human to want to know the bad. We love to hear something unfavorable. John's beating his wife is much more interesting than Ralph's buying groceries for the poor family down the road. Bad news travels faster and further than good news, and is more frequent.

Not any one group is guiltier of this blackballing than another. The men would say that the women are, and the women would say that the men are guiltier. It really doesn't matter who is more to blame; what does matter is that the person getting the "old one, two" gets the short end of the bargain, and this is unjust. All of us have been victims of this "around the corner" talk at some time.

People are bound to talk. This is human. None of us can sit on a pedestal and say, "Aren't you ashamed of yourself for saying that?" None of us can shift the blame and say, "She talks about everyone; isn't that terrible?" When we say that, we are talking about her. Not any of us are very much different, for we all have that same inclination to "discuss" our neighbor.

So, when we gather over our coffee cups, our drawing boards, etc., let's be careful of stones that we throw—unless we make no mistake in our lives. We conclude that none of us can profess innocence in this matter; and we believe that before we find fault with another, we should stop and count ten of our own. What do you think?

Multitudes of people who think they are highly enlightened practice heathenism in the habits they form and the dress they wear.—Walter E. Isenhour.

Must I Go—and Empty Handed?

Mary P. Michael

After a month of Christian life, nearly all of it passed upon a sick bed, a young man, nearly 30 years of age, lay dying. The minister had been called and stood by his bedside.

Suddenly a look of sadness crossed the young man's face. To the query of a friend he exclaimed: "No, I am not afraid; Jesus saves me now! But oh, must I go—and empty handed?"

This short incident led to the writing of the hymn:

"Must I go empty handed

Thus by dear Redeemer meet,

Not one day of service give him.

Lay no trophy at His feet?"

—Gems.

Debtors

A Jew took the Gospel to Rome; a Roman took it to France; a Frenchman took it to Scandinavia; a Scandinavian took it to Scotland; a Scotchman took it to Ireland. No people ever received the Gospel but at the hands of an alien. "Freely ye have received, freely give." —Selected.

LAYMAN'S LEAGUE STUDY BOOKS

The North Carolina Laymen's League is suggesting and recommending the following booklets be used as study books for the year 1964: "A Catechism," by C. H. Spurgeon; "Power Through Prayer," by E. M. Bounds; and "These Four Found Life." All three of these booklets are printed by Moody Press and priced at only 15c each. Those who order will receive all three to be used throughout the year. It is suggested that each one be used for four months in the order listed above.

Send your order to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

NOTES

AND

QUOTES



By J. C. Griffin

THE REVISED CODE OF ETHICS

The Code of Ethics, as revised and now in the hands of many of our ministers who are members of the Ministers' Conference of the Original Free Will Baptists of North Carolina, has but little change from the original, or first copy, as endorsed by the conference. The first was all right for me. When the code was first presented, I said to my wife, "I have been doing what this code calls for ever since I was ordained, so I can sign up in good faith."

The new code has a wonderful agreement, as did the old. Let us notice the preamble, or the facts set forth:

MY MINISTERIAL CODE OF ETHICS

"I AM A MINISTER OF THE LORD JESUS CHRIST, called of God to proclaim the unsearchable riches of His love; therefore, I voluntarily adopt the following principles in order that through dedication and self-discipline I may set a more worthy example for those I seek to lead and serve." Personally, I think that this declaration is a very far-reaching and worthwhile cause.

Let us remember that this code is for life, not a resolution to be signed and forgotten as many New Year's resolutions that are made at the beginning of a new year.

1. "I will cultivate my devotional life, continuing steadfast in reading the Bible and prayer." May we ask what is wrong with this quotation. Every minister should, in a special way, search the Scriptures (John 5:39). And then Paul writes, "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). I believe, and I have based my thinking on knowing the word of truth, that rightly dividing and presenting intelligently and prayerfully the Word, has made people throughout the history of the church to lead lost sinners to a saving knowledge of the Lord

Jesus. I do not mean to criticize, but I have listened to some preachers tell a dying man to do so many things that the poor dying person got more confused. When the jailer asked Paul and Silas the question, "What must I do to be saved?" they did not preach a lengthy sermon telling what it took to be saved. They said, ". . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Did he believe? Yes. How do you know? Because he ". . . took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway" (16:33). Why was he baptized? I say that it was because this jailer believed the Lord Jesus Christ; and because he believed, he expressed his belief in washing the wounds of Paul and Silas and being baptized. He believed on Christ and began to work as a believer, not to be saved, but because he was saved. It is not right to preach that you are saved by working for Christ. We work because we are saved, not to be saved; so we are to rightly divide the word of truth by searching and studying the Word.

2. Part of the code says, "I will endeavor to be fair to my family and seek to give them the time and consideration to which they are entitled." I have known preachers to be so much engaged in so many things that they neglected to do for their families what needed to be done. We do not want to put our families between us and God. But the better we love and serve God, the better we will love and serve our families. We ministers are criticized when we neglect our families. What is wrong with this part of our code? Yet, we have had preachers who do not agree to sign this Code of Ethics. Was it that they did not want to be nice and loving toward their families. No, it must be some other reason.

3. Perhaps this hurts: "I will endeavor to live within my income, and will not carelessly leave unpaid debts behind me."

In moving from one town to another, as usual we had to get different size window shades, curtains, rugs, and many other small items. I knew absolutely nothing about the furniture stores of the town; so having a member of my new church congregation who worked with a furniture store, naturally I went to this man and asked for credit, as I was in need. This brother to whom I was a pastor said to the owner, "This is our new pastor and he needs so and so and wants credit." What was next? The owner of the business said, "Will you

stand for the debt?" Then he continued by saying, "The worst sticking that ever got was by a preacher who bought a big bill of stuff and would not pay it." But my deacon and church officer prevailed, and I got the much needed household goods. But by the failure of the other preacher (not a minister in our denomination), I almost didn't get the

One day while I was in a grocery store a minister came in and gave to the owner of the business a list and wanted to be charged. Then the owner called the preacher by name and said, "You cannot get this list filled, for you do not pay your bills; and I am not going to wait my time, pencil, and paper to charge anything to you." After the preacher left this merchant said to me, his pastor, "Preacher, I want you to go with me. . . ." calling the name of this preacher. "I am not going to let his wife and children suffer." So this godly merchant put up a basket of groceries, and we took them to the home of this man who would not pay his debts. But some preachers would not sign the Code of Ethics to live in the bounds of their income. Was this pledge that caused them to refuse to sign? It must be some other cause.

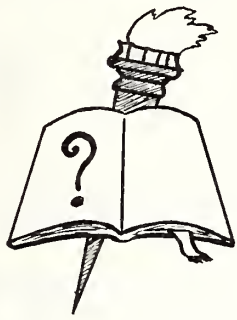
4. "I will strive to grow in my wisdom through comprehensive reading and careful reading and careful study and attending conventions and conferences." We ministers, we should strive to attend meetings that are set up to enlarge our capacity for knowledge pertaining to the cause of Christ in the denomination. We know of a truth that it is hard to attend every meeting that is launched in the denomination, but we should go to as many as possible to get to know the precepts and doings that are voted at the conference or convention. The lowship brings knowledge, and creates within us a love for the prosperity of the success of all concerned.

5. "I will be honest in my stewardship of money." Perhaps this was hard on some preachers. It is so easy to be honest with our money. God says we are to tithe. This is taught by Holy Word. "Will a man rob God?" is asked in Malachi 3. Read it all. Then Jesus said in Matthew 23:23 that you are to tithe. Let us be honest with our money and our God. This is biblical.

6. Part of the code says, "I will continue in keeping with the dignity of the ministry." This does not mean beyond our financial ability. But it does mean to be clean in dress and not to wear some and unbecoming garb that is not in keeping with the dignity of the ministry.

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Questions & Answers



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

QUESTION: Is it right under any circumstances to ride on the train or other means of public transportation on Sunday where workers must be employed on that day to maintain the transportation, whether or not anyone rides the system?—R. L., Illinois.

ANSWER: I suppose that this is one of those questions where the individual himself with whom it concerns must answer. This, of course, he must do by familiarizing himself the best he can with what the Scriptures have to say on what, I think, is indeed an important subject and worthy of more than a passing glance or passing consideration by every Christian. I sometimes wonder what lack of consideration on the part of Christian leaders does not aid the fact that we have so little intelligent teaching on this subject. Might this not be part of the reason for there being in our midst a false cult such as that Helen G. White's name symbolizes, the Seventh Day Adventist? Something in the way of life or history of the Reformation, or the Protestant church, must account for an unreliable woman's heading a counter movement that Protestants of some communities find it hard to cope with. The Seventh Day Adventists, the Jehovah's Witnesses, Mormons, and Catholics are posing a real problem to true Protestants.

Personally I believe that for me to properly honor my Lord, whose resurrection day has become the special week of worship and rest day for the church, should in all sincerity make that day, that day, a day of rest and worship and that I should do no more, nor cause anyone else to do no more than is absolutely necessary in maintaining things in the home and church in decency and orderliness, so that all alike may rest from what is required of us the other six days in order to make a living and be able to worship as the New Testament Scriptures teach us to worship on Sunday. There have been many instances where

preachers had to resort to public means of transportation in order to fill all their appointments on the day. Some that I have known, who did not own sufficient means of transportation and had appointments in more than one place on Sunday, have relied upon public means for their travel, means that would have operated and would have employed the same workers whether or not these ministers used them.

The late evangelist, D. L. Moody, however, so far as I know, would neither drive his own horse on Sunday nor engage one from public stables. It is reported in his biography written by his son that he filled an appointment in London one Sunday morning and that he walked several miles from one section of that city to another, which took all of his time between the appointments rather than that he burden a horse that would have required only half or less of that time. I think Mr. Moody did right; for as he saw it and understood the Scripture, that was the only correct thing to do. I would to God that more men of our day possessed and exercised the courage of their convictions in all such matters, however trivial they may seem, while we perform our duty. Any principal taught in God's Holy Word is worth living by and dying to fulfill.

I can remember very well when most of the people of the neighborhood in which I was reared were very conscientious about what they did on Sunday. They made special preparations for it on other days, and were indeed concerned lest they should in any way misuse the time afforded in it. Most of us walked to church, and this was as faraway to some as three miles and even further to a few. In many of the homes the parents did what they could to encourage Bible reading and meditation between the noon meal and that of doing the necessary chores at night. Visiting on Sunday afternoon was somewhat rare, ex-

cept when some member of the family to be visited was ill.

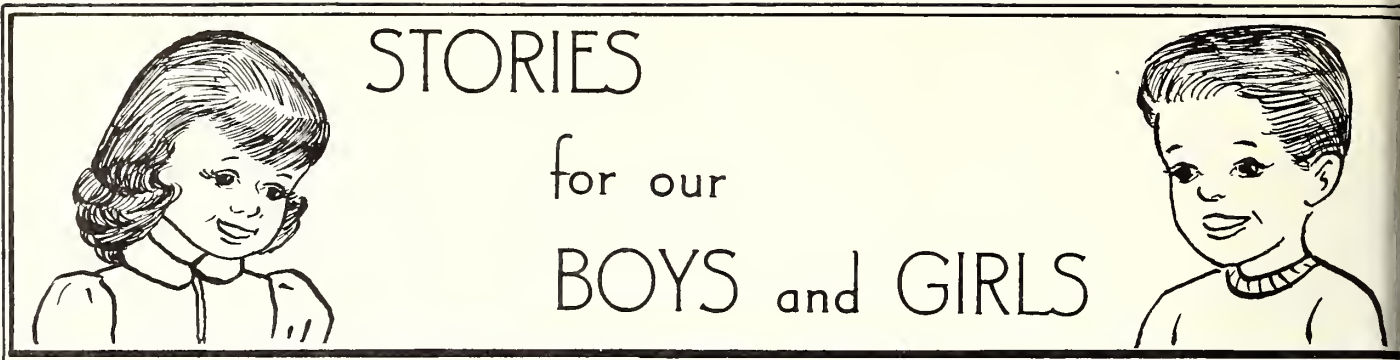
Dr. James M. Gray, late president of the Moody Bible Institute and personal friend of Mr. Moody, says on Page 78 of his little book, *Bible Problems Explained*: "The writer is not in the habit of using trains or cars for pleasure on Sunday, but he thinks that he is at liberty to use them in the Lord's work on that day. Others feel that they may make additional exceptions."

"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. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:1-8).

It is my opinion that the Scriptures teach man that he should use one day out of every seven for rest and worship, and that the smallest amount possible of that time, as well as the least effort and thought of a Christian in the rest day, should be used for anything else. The law allowed the ox or ass that fell in the ditch to be pulled out by its owner the day in which he fell in and, when kept in a stall, to be led to water; but it exercised strenuous rules otherwise in regard to work's being done. But one day out of seven was aside for worship and rest before the giving of the Levitical or Mosaic Law.

It started when God completed His creative work; and even though we are not to think of such strenuous regulations as being the force that governs our activities on Sunday, the first day of the week which the disciples kept after Christ was resurrected, yet, we should

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STORIES

for our

BOYS and GIRLS

GOD'S WAY IS THE BEST WAY

Ralph W. Neighbour

MOTHER, Mother!" Charlotte Swing called, as she threw her books down on her bed. "Guess what happened today?"

"What, Charlotte?" her mother called from the kitchen.

"Oh, Mother, it's just too wonderful to be true. You know how much I want to be a teacher in a Christian college some day. I've prayed about it so often, but it seemed so hopeless because, since Father died, I know you can't afford to send me to college. Well, God is working it all out, I am sure."

"Oh? Just what did happen, Charlotte?" Mrs. Swing asked, as her daughter breathlessly whirled into the kitchen.

"I won the high school oratorical contest! I was sure Jim would win. He's tops as a speaker, so I never dreamed I would win over him, but I did. You know what that means, Mother?"

"No. What does it mean?"

"It means that I go to State University next Saturday to compete in the finals. If I win, I will receive a scholarship to State University. Then, I will be able to receive my degree in education, and my life's dream will be realized, after all."

"I'm so proud of you, Honey. That is wonderful. I hope you win the finals, but you must not set your heart on it, just in case you should lose, you know. After all, there are many brilliant speakers against whom you must compete in the state finals."

"I know, but somehow, I am confident I will win. I've prayed so much for a way to go to college, and this is it. I simply must not fail."

"Honey, God always has a way out. So often we plan how things are to be, but God has another plan for our lives."

"But this is God's plan, Mother. I

am sure of it. Everything does depend upon my winning this contest."

Mother didn't argue the point with Charlotte, but kissed and patted her cheek, instead.

"Charlotte, I believe you have a fever. Your face feels hot and is flushed. Do you feel all right?"

"Oh, yes, only I am very tired. I get that way, of late. I guess it is due to too much excitement."

"You had better lie down and rest a little while. I'll finish getting supper. Suppose you take a little nap, and I'll call you when supper is ready."

It did not require much coaxing to induce Charlotte to lie down. She was completely exhausted.

Just before supper, Mother went to Charlotte's bedroom and gently awakened her. "Here, before you get up, put this thermometer in your mouth. We'd better make sure you're not running a fever."

After a few moments, she took the thermometer, and looking at it, exclaimed, "Why, Charlotte! You do have a fever. It's 101!"

"I'm all right," Charlotte insisted. "I'm just tired."

"Nevertheless, you are staying in bed. I'll bring your supper to you."

The next morning Charlotte felt better and went to school. But when she came home that afternoon, again her face was flushed and hot.

"Charlotte, we must check your fever again," Mother said. "Your face is flushed."

"I'm so tired," Charlotte complained and dropped onto the bed. "Sometimes I think I can't get through the day."

"101 again!" Mother exclaimed. "I'm going to call the doctor."

"Oh, no, Mother, please don't call the doctor. There's nothing wrong with me. Really."

Mrs. Swing went right to the phone and called Doctor Logan. Without delay, he came to the house and examined Charlotte.

"I'm very much afraid Charlotte has rheumatic fever," he said. "Keep her in bed and watch her fever. I will keep in close touch with you, and within a few days we will know if there is anything seriously wrong."

Friday, Doctor Logan returned and checked Charlotte again. He stood looking at Charlotte, shaking the thermometer in his hand as if he were thinking.

"I feel all right, Doctor," Charlotte said. "Only thing wrong is that I get tired. But, tomorrow, I must go to State University and win the finals of the state oratorical contest. My whole future depends on it. If I win I will receive a scholarship. I must win, because it is the only way I can afford to go to college and prepare to be a teacher."

Doctor Logan shook his head slowly. "No, Charlotte, I am sorry, but you cannot go tomorrow, nor for a long time."

"But I must . . ."

"No, you can't. It would cost you your life if you were to go now. I know it is a disappointment, but you must stay in bed for at least six months. You mustn't get up for anything. Your mother must bring your meals to you. That is, unless you want to die before you are 30. You want to get well, don't you?"

"Why, sure, but I don't see why I have to stay in bed for six months. That's awful!"

"Yes, it is. But it is either that or else you will not live very long. You see, you have rheumatic fever. If you take care and do as I say, you will get well; otherwise, your heart will be permanently injured. It won't be easy. Are you ready to pay the price to live?"

"Yes," Charlotte said. Then tears arose in her eyes. "I must forfeit the contest, and naturally, I will lose out on the scholarship. I don't think I will

ve, anyway, not under those circumstances."

Now, Honey, you musn't feel that Mother said. "We will just be patient and take good care of you until you are well again. Remember, God is not limited in ways to work out His will. He will work things out for you. It was His will for you to win the contest, you would not have become

When Charlotte's teachers heard the news regarding Charlotte's illness, they called at the home and assigned lessons so she could study while she lay in bed. Thus, she would not get behind in her classes.

Her Latin teacher, Miss Lambert, volunteered, "I will come Saturday and help you all I can, Charlotte. You are too intelligent a student to fail just because you are ill. Now don't worry. You will have lots of time to study. In fact, it will help you pass the time away."

It was a long, tedious six months. Charlotte studied harder than ever, and prayed each day, "Lord, I can't understand why this had to happen to me. Why am I stricken? Why did I miss out on the contest? Don't You let me go to college and be a teacher in a Christian college?"

One day, after six months, Doctor Nichols examined Charlotte. He listened carefully to her heart. Dropping the stethoscope about his neck, he said, "Charlotte, your heart was not injured. You may now get up and you will live a long long life. God has been good to you and answered your prayers." Charlotte was so happy to be well again, she did not complain about her disappointment in not winning the scholarship.

When she returned to school, the teachers gave her exams on the work she had missed, and because of her illness, she had an unusual amount of time to study, and she made all A's.

Charlotte had learned to know and love her Latin teacher, Miss Lambert, never before. Each Saturday they talked together about her plans and dreams to be a teacher at a Christian college, so when Charlotte made an unusually high grade in her Latin test, her teacher suggested, "Charlotte, I believe you could win the state contest in Latin, now. They, too, offer a scholarship to the winner. Would you like to enter?"

"I surely would," Charlotte agreed. So, Miss Lambert submitted her

name for the Latin examination contest, and, the following Saturday, Charlotte went to State University to take the test. One week later, a certificate came to Charlotte by mail. It said, "FIRST PRIZE IN STATE LATIN CONTEST." An accompanying letter stated, "We are happy to inform you, that you are hereby granted a scholarship which offers four years free tuition at State University."

Charlotte could hardly wait to show the certificate and letter to Miss Lambert.

Miss Lambert smiled and said, "Charlotte, the principal of the high school wants to see you. I think you should go to his office immediately. He has something to tell you."

Charlotte hurried to the principal's office.

"Come right in," Mr. Nichols, the principal, said. "Won't you sit down?"

Charlotte was extremely nervous. She sat down and wondered what he wanted.

"Charlotte, we are mighty proud of you. I heard that you won the Latin scholarship to State University, and I wish to congratulate you."

"Thank you," Charlotte said.

"Charlotte, I have no children of my own, and, therefore, I have always wished I could help to educate some worthy young person who would use her education in the field of teaching. I understand you hope to be a teacher at a Christian college, some day. Is that right?"

Charlotte was so excited she could not hide her enthusiasm. Breathlessly, she answered, "That is right."

"Wonderful!" Mr. Nichols said. "If you are willing, I should like to make you the recipient of my financial assistance. You have won your tuition, so I would like to assume the cost of your room and board. Would you accept?"

"Oh, Mr. Nichols!" Charlotte exclaimed. She threw her arms around his neck and kissed him. "You are my second daddy," she said.—*My Delight.*

●

He is a mighty cheap man who will give the devil his time and money, and in the meantime breathe God's good air, eat His good food, wear His clothes, live in His house, and shut Him out of his heart, mind, soul, and life.—*Walter E. Isenhour.*

MISSIONS

(continued from page seven)

gelistic. We expect him to go from place to place and hold revivals in all the churches and missions with the aim in view to strengthen the churches. Brother Emiliano is 28 years old; his wife, Luz Alicia, is 26; and they have four little daughters: Lydia 7, Elisabeth 5, Evangelina 3, and Noemi 1.

We are very much pleased that the Lord has led this young Mexican family into full-time work for Him so that many lost Mexicans, men and women, boys and girls, may be won to the Lord through their labor. Be sure to pray earnestly for them. We hope to have a picture of the family in a forthcoming issue of the "Baptist."

One special item that Brother Lopez will need greatly is a small transistorized amplifier; not one that runs from a car or house current, but a small, compact, battery-operated amplifier. The reason that they cannot use one operated from a car is that they have no car. They will have to go by bus. And the reason that they cannot use house current is that in many places where they will go, there is no electricity in the houses.

The reason that they need the amplifier is that in many places where we have services, the building is small, and many people cannot get inside; so they stand around outside. They are unable to hear properly; but if they had this amplifier, even the ones outside could hear the Word of God. Please pray with us that the Lord will supply this need; also, that He will provide them a salary of \$12 per week (or \$52 per month), plus \$25 per month for transportation costs. The family will stay in Santa Ana, but Emiliano will be traveling from one place to another, and that will cost money.

We want to thank each of you for your prayers and for your contributions of necessities. Please continue to pray and send that others may learn of God's great love for them. Please send all offerings, including offerings on Jim's and my salary, to the North Carolina Board of Missions, P. O. Box 308, Ayden, North Carolina 28513.

●

When the devil is shaking your faith in the Bible, God and the Christian religion just say, "I'll trust God anyhow."—*Walter E. Isenhour.*

The Sunday School Lesson

Lesson for February 9

Peter, James, and John

LESSON TEXT: Matthew 4:18-22; 17:1, 2; Mark 14:32, 33, 37, 38; Acts 12:1-3

MEMORY VERSE: Acts 4:20

I. INTRODUCTION

This constellation of disciples proved to be the inner circle of the twelve Jesus chose to be apostles. Who are they? What part did they play in the establishment of the Church? What kind of men were they when Jesus met them? What sort of men did they become as a result of His influence in their lives? Finally, what can we learn from them that will help us grow up in the faith? All these questions have an underlying significance in our study today.

Peter came to Christ as the result of the witnessing activity of his brother Andrew. Jesus saw, and prophetically so, the strength of a rock in Peter, and one day compared him to the foundation stone of the Church. ". . . 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).

James and John, brothers and sons of Zebedee, a fisherman, left their nets as did Peter and Andrew to follow Jesus. James was the older of the two. Both were distantly related through their mother, Salome, cousin of Mary, to Jesus. James was the second Christian to face martyrdom for his faith. John the younger of the two is the author of the Gospel that bears his name, and the only one of the twelve who escaped a violent death.

These men are studied together for more than one reason, I'm sure, but perhaps one of the chief reasons is the fact that they shared two experiences in the life of Christ that the other disciples had no part in—the transfiguration of Christ and His Gethsemane agony before going to the Cross.—*Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. Jesus called ordinary men, those

who were willing to obey, to be His disciples (v. 18).

2. He called them to become fishers of men, the most important task in the world (v. 19).

3. Upon being called, the men immediately left all to follow the Master (v. 20).

4. As He called others, they likewise followed Him (vv. 21, 22).

5. Peter, James, and John were allowed to accompany Jesus to see Him transfigured, which was one of their most precious experiences (vv. 1, 2).

6. The same three were called upon to share some of His agony in Gethsemane (vv. 32, 33). Thus, those who are of the inner circle must shoulder the greater responsibility.

7. Although the disciples felt for the Lord Jesus, a little fatigue brought about the failure of human sympathy (v. 37).

8. Jesus issued a warning lest they be caught off guard (v. 38).

9. Herod, in keeping with the policy of his predecessors, sought to destroy the church (v. 1).

—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The famous musician, Mendelssohn, visited a cathedral to see a great organ. The sexton, proud of the instrument, guarded it fanatically, not allowing anyone to play the instrument other than the official organist of the church. When Mendelssohn asked to see the organ, he proudly displayed it, but when he asked to play it, the sexton refused. "Just let me touch the keys," the stranger insisted.

Finally, the sexton acquiesced and said, "That's all. You must not play it. Only the organist is allowed to play this great instrument."

Mendelssohn slid onto the organ bench and began to play. As he continued, the sexton forgot his orders as he was thrilled with the sweet melody that came from the instrument. He had never heard such sweet music before.

Suddenly, Mendelssohn quit playing, slid from the bench, bowed, and said, "Thank you, Sir. It is a beautiful instrument. Thank you for allowing me to play your instrument."

The sexton, overcome with emotion, cried, "Oh, sir, who are you? I never knew the full beauty of the instrument until now!"

"My name," said the stranger, "is Mendelssohn."

"Mendelssohn? Not the famous artist, Mendelssohn?"

"That's my name," he replied and left.

As the sexton proudly related the story of how the famous artist played his organ, telling the story over and over again, he would always add, "And to think, I almost refused to let the famous Mendelssohn play my organ! I never would have known its full beauty."

How many people there are who have refused to let the Lord Jesus Christ possess their lives, and they will never know the fullness of blessing in life! They could have if they had yielded themselves to the Master. One wonders what they could have been?

Peter, Andrew, James, and John could have lived and died as fishermen if Jesus had not come that day and called them into His service. And if they had failed to follow the Lord, no one ever would have heard of them. They had a comfortable business, which was most lucrative, and they were independent; they could have said, "No." If they had, their lives would have been lived, and the world never would have shared the blessing of their ministry. As it is, their names have been emblazoned on the pillars of the New Jerusalem. They have been loved and revered by saints of all ages. They, though dead many centuries, are still a household word, and we continue to hear of them. In the kingdom realm of Christ, they will judge the 12 tribes of Israel.—*Bible Expositor and Illuminator*.

2. The shop in the basement or garage has taken on a new and important role as the man of the house has become a confirmed do-it-yourselfer. One of the first things any handy man learns is to keep his tools sharp and in good repair. A grindstone is absolutely essential when it comes to sharpening the ax, knife, chisel. But no grindstone will do good if it does not come into contact with the edge that needs sharpening.

When Peter, James, and John came to Jesus, they were simple, humble fishermen. They had not had the opportunity to study under the great scholars of their day. But when Jesus called them, they willingly left all—their businesses, their loved ones, and their friends—to follow Jesus. For three years they walked and talked with Him in close fellowship, just as the tools come into

contact with the grindstone. Just rust and nicks that dull the edges of us must be removed, so flaws in the characters of the apostles needed to be removed and their talents honed. Some situations arose that were painful to the apostles, but this was the only way they could be sharpened and prepared. Eventually the day came when Jesus was no longer with the apostles in the flesh. Even though the Holy Spirit was with them, they also had to call upon their own resources. But they were prepared. They witnessed so effectively for Christ that the religious leaders marvelled and "took knowledge of them, that they had been with Jesus" (Acts 4:13) — *Standard Lesson Commentary*.

The study of Jesus and this inner life of the apostles composed of Peter, James, and John reveals several things about the Christian life.

The Christian life is a faith. These apostles had to have great faith in Christ to leave their vocation and their homes to follow Jesus. Nowhere in the Bible is there any promise of wealth or fame that Jesus made in order to get them to follow Him, just the plain old challenge, "Follow me." The promise was, "And I will make you lords of men." They had to have great faith in Him. This faith was the bond that held them together.

The Christian life is like family life. These apostles lived together with their mother as a family lives together. So as we know, they had a common purse and all of them fared alike as the members of a family. Because of their common faith in Christ and their association, they grew to love one another as the members of a family. In fact the Apostle Paul called Christians brothers in Christ.

The Christian life is also a fellowship. Can you imagine what a wonderful time it was and the Twelve must have had together? Of course, they had some difficulties. It is not reasonable to suppose otherwise, but we believe that the sweet fellowship far outstripped any difficulties they might have had.

It is these three things—faith, family, fellowship—that make the life in the church today what it is. All three of these things should be promoted in the church because without them there would be no Christian life.—*Advanced Quarterly* (F.W.B.).

Those who live without prayer will die without God.—*Walter E. Isenhour*.

Questions & Answers

(continued from page eleven)

follow the example of these inspired men who wrote the New Testament, as did the early church, including Paul and other leaders that were active in carrying out the burden of the twelve. We need to not forsake the assembling of ourselves together on that hallowed day. As they, we need to be careful that we do not make hardships for others so as to detract from the symbol it was set apart to carry out. It is the Lord's Day—the day He so controlled that He defeated Nature in her death grip on His crucified body and came forth testifying that all who live and die in the Lord shall in His appointed time be resurrected, having a glorified body in which we shall rest throughout all eternity and carrying a detailed likeness of Him in all things.

"For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works" (Hebrews 4:4). "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:3). "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" (Isaiah 56:2). "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isaiah 58:13). "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 the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:1, 19). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). The first day was the day of rest and worship and the day offerings were brought.

I believe that by combining the thought, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Galatians 4:10, 11), with "One

man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans 14:5) and that found by a study of all day observance in the New Testament, we might conclude that if a Christian was obligated to work on Sunday he could use his day off for worship and rest.

NOTES and QUOTES

(continued from page ten)

living with a clean life. I heard of a certain minister who, as an evangelist, was stopping in a home in the community where he was engaged in revival work, leaving his room on a certain occasion and going into the living room without a shirt, not even a T-shirt, and propping himself up in a comfortable chair. Perhaps this man would condemn women for what they wear or do not wear.

Well, I do not see anything wrong with our Code of Ethics. It must not be the code. It must be something else. (To be continued.)

God's Grace Comes Flowing In

by *Walter E. Isenhour*

Many things may try your patience

On your journey to the goal,
As you stand for all that's noble

And essential for your soul;
But when evil forces rally

To entice you into sin,
O how blessed and uplifting

When God's grace comes flowing in!

Little home-tests meet you often,

For it's here you gain or lose,
In your heart-life and your spirit

By the way you act and choose;
Yet if you are set for heaven

And you truly mean to win,
Somehow in your sorest trials

God's sweet grace comes flowing in.

As you earn your daily living

In a good and honest way,
You may find that you're surrounded

By some folks who never pray;
And sometimes they tempt you strongly

To pursue their ways of sin,
But by prayer and faith and patience

God's sustaining grace flows in.

If you meet temptation with prayer rather than cowardice and fear, you will be the winner.—*Walter E. Isenhour*.

The Lighted Pathway



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

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

IN APPRECIATION

I am taking enough space at the beginning of this article to express my deep appreciation for every expression of helpfulness recently given regarding the meditations given in *The Lighted Pathway*; for your assurances of having missed the column while it was not being published; for expressed concern about my health, and your assurances of remembering me in your prayers to God. It is a most wonderful feeling to know that we have faithful friends who are concerned about us. We are living in an age of selfishness and self-righteousness. So when so many take time to show their interest in the things of God, our hearts are made to rejoice, and we are spurred on to try to be a blessing to as many as possible. I will appreciate hearing from just as many as care to write and I will appreciate any suggestions as to how to make the column of greater blessing to those who read it. I will also appreciate articles written by those who care to write for future publication.

Not only do I express my appreciation to you, my readers and friends, but I thank God for all His goodness to me. God is good to us and blesses us with many blessings. If we live for God as Abraham did, we can claim God's promise as recorded in Hebrews 6:14, ". . . Surely blessing I will bless thee, and multiplying I will multiply thee." And His further promise in Hebrews 13:5, ". . . for he hath said, I will never leave thee, nor forsake thee."

With these assurances of God concerning us I am giving you the following beautiful poem written by John Newton:

THE LORD WILL PROVIDE

Though troubles assail, and dangers affright,
Though friends should all fail, and foes unite,
Yet one thing secures us, whatever be-tide,
The promise assures us, "The Lord will provide."

The birds, without barn or store-house are fed;
From them let us learn to trust for our bread:
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."

When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He can not take from us, though oft he has tried,
The heart-cheering promise, "The Lord will provide."

He tells us we're weak, our hope is in vain;
The good that we seek we ne'er shall obtain:
But when such suggestions our graces have tried,
This answers all questions, "The Lord will provide."

No strength of our own nor goodness we claim;
Our trust is all thrown on Jesus's name:
In this our strong tower for safety we hide:
The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view,
The word of His grace shall comfort us through;
Not fearing or doubting, with Christ on our side,
We hope to die shouting, "The Lord will provide."

—Selected.

"Commit thy way unto the LORD; trust in him; and he shall bring it to pass" (Psalm 37:5).

THOUGHT FOR THE WEEK:

"Before me, even as behind,
God is, and all is well."

—John Greenleaf Whittier.

Things Money Can't Buy

Money can't buy friendship—friendship must be earned.

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy the glow of good health—right living is the secret.

Money can't buy happiness—happiness is a mental attitude, and one may be as happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds, and the music of the wind in the trees—these are free as the air we breathe.

Money can't buy inward peace—peace is the result of a constructive philosophy of life.

Money can't buy character—character is what we are when we are alone with ourselves in the dark.

Continue the list yourself. You'll agree that among the things money can't buy are some of the most valuable treasures life has to offer. It is a good thing to check up now and then to be sure we are not missing these things.—*Exchange*.

Those who think they know it all will find out some day that they know very little.—*Walter E. Isenhour*.

W. A. BOOKS NOW AVAILABLE

The Woman's Auxiliary secretary record book and treasurer's book are now available for use by the woman's auxiliary. The price for each of these books is \$1.00. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

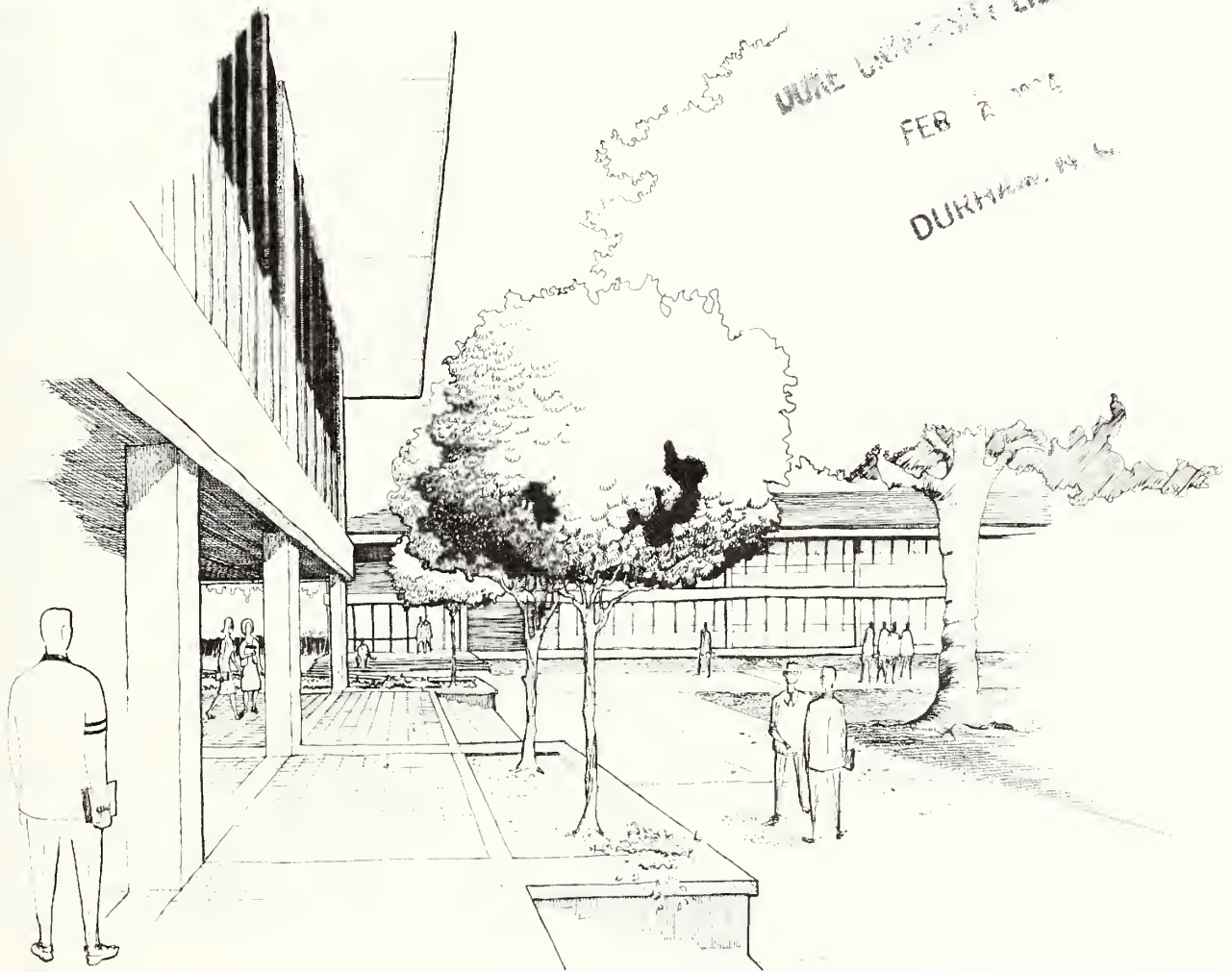
the Free Will Baptist

AYDEN, N. C., WEDNESDAY, FEBRUARY 5, 1964

ARCHITECT'S CONCEPT OF ACADEMIC COURT

Mount Olive College

Mount Olive, North Carolina



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VIEW OF ACADEMIC COURT

Preliminary studies have been completed for the first buildings on the new 90-acre campus of Mount Olive College. These buildings include dormitory units for 88 men and 78 women and an academic building. Also under study are plans for a library.

The academic court, which will include classroom buildings and the library, is shown above.

G. Milton Small and Associates of Raleigh, North Carolina, architectural firm for the college, plans to complete in the spring the working drawings for the academic building and dormitory units. Contracts will be awarded in time for the first buildings to be ready in September, 1965.

Future buildings for the new campus will include a chapel, administration building, student center-cafeteria, gymnasium, auditorium, and additional classroom buildings and dormitories.

Ten Years Ago in the 'Baptist'

A missionary conference will be conducted at Reedy Branch Church, Winterville, North Carolina, February 14-19. The Rev. Henry Melvin is the pastor. The theme of the program is "Look on the Fields."

↑

After nine years of service, the Rev. Clarence Bowen has resigned as pastor of the East Nashville, Tennessee, Church. The resignation was read to the congregation on January 24, and becomes effective Easter Sunday.

↑

A new church will be organized in Wilson, North Carolina, February 11. The Calvary Mission, sponsored by the First Free Will Baptist Church, Wilson, will receive charter members for the new church organization. The Rev. James A. Evans is pastor of the First church.

↑

A woman's auxiliary was organized at Branch Chapel Church, Johnston County, December 29, with twenty charter members.

↑ ↑ ↑

Temperance Quotes

(Taken from "The Union Signal")

"One out of eight who start drinking will become a heavy drinker. Dr. Andrew C. Ivy predicts, judging by past history that there will be a revolt against liquor in or by 1970."

↑

"If we are to succeed we must think in terms of prevention. There are 200,000 new alcoholics per year and only five percent are rehabilitated."

↑

"There are 427,000 liquor outlets in the U. S.; 279,440 grocery stores; 184,757 service stations; 252,000 churches."

↑ ↑ ↑

Strength of a Nation?

It's not possible for a nation of 185,000,000 people to drink 361,360 gallons of alcoholic beverages an hour and remain strong.—Mrs. Fred J. Tooze, president, *Woman's Christian Temperance Union*.

EDITORIAL—

WE ARE ALL HERE

North Carolina Free Will Baptists have a lot for which to be thankful. There was a time, not too long ago, that filled us with dread and a degree of uncertainty.

Briefly, there were those who wanted to see what we know as true Free Will Baptistism crushed in North Carolina. As we have so often reviewed those circumstances in our minds, we know that God has been good; for even in spite of the concentrated effort to take over North Carolina, the faithful remnant and majority remain true to the North Carolina State Convention of Original Free Will Baptists. We believe that something new has been gained in the sense of loyalty and support. In the words of the Apostle Paul, which he spoke to the jailer, "We are all here" (Acts 16:29).

Our thankfulness springs forth for several reasons. Chief among them is the fact that nearly 30,000 Free Will Baptists were represented at the 1963 session of the North Carolina State Convention in September, with close to 200 churches representing. When we consider those churches that did not represent this year, we can still safely claim 40,000 Free Will Baptists, or more.

Yes, we are all here. The past two years have proven many of the rumors false. As an example, one minister who caused much trouble and disunity in several of our churches, told this editor, "Just wait two more years and they'll be sending preachers to your churches." That was in the fall of 1961. We are still waiting, but no such things has happened, nor will it happen. There never has been a basis for such a rumor.

We are also thankful for the response of our people toward Mount Olive Junior College, the institution that was so severely attacked. Mount Olive College is still here and the Lord is greatly blessing.

There are many good signs of greater things from God and for God. There are ministers and laymen who have placed themselves under these new responsibilities. Young ministers have, in a very special way, dedicated themselves to greater things for God and the cause of Free Will Baptists in North Carolina.

As we have said before, time will reveal a lot of things. We believe that the cause of North Carolina Free Will Baptists, and those who choose to unite with them, will make great advances during the next few years. To be sure, God has a great work for us to do. During this period of uniting our efforts, we must be patient. A nation is not built overnight. A church does not grow overnight.

Let us, however, not be deceived. We have enemies. They will be working to sow tares among the wheat; but with Jesus leading the way, we shall overcome. "We are all here."

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

THE CHURCH AND THE SUNDAY SCHOOL

"The Sunday school is a part of the church. It is the arm of the church responsible for reaching out after the boys and girls of the community and gathering them in for instruction in God's Word, seeking them for salvation, and guiding them into the fuller fellowship of the baptized church body.

"Because of this relationship between the church and the Sunday school, the pastor and superintendent are under a special obligation to cooperate. Also, there should be a sharing together of the responsibility of choosing the workers, or the church should choose the Sunday school officers and teachers along with the other church officers and workers at a regular business session of the church.

"In those cases where the church receives, as a part of its funds, the offerings received in the Sunday school, the church is under obligation to support financially the causes for which the Sunday school would normally be responsible for—such as support for the State Sunday School Convention United Program."—Taken from the "Sunday School Reporter," written by the Rev. L. E. Ballard.

A MAN SENT from GOD



J. GARLAND TEASLEY,

*Pastor First Free Will Baptist Church,
SMITHFIELD, NORTH CAROLINA*



(This sermon was preached at the Spiritual Life Conference of the North Carolina Ministerial Association at Saint Mary's Church, New Bern, North Carolina, January 17, and is printed here at the request of the association.)

SOME time back there appeared in a national magazine an article entitled, "Why I Quit the Ministry." The author, who for obvious reasons wished to remain anonymous, set down in black and white for all the world to see the reasons why he could take it no longer and why he did, in fact, leave the ministry.

Following this, there came a number of articles entitled, "Why I Stayed in the Ministry." Many read them with interest and found many points worthy of consideration advocated. Some stayed because that's where the people are; others for the satisfaction they get; others for yet other reasons. But one man really caught my attention and imagination—as he quoted John Calvin Payne's famous aphorism as his reason for staying: "If it doesn't happen in the local church, it doesn't happen."

The fact is, he is right. If it doesn't happen in the local church it just doesn't happen. And we pastors must realize that, with few exceptions, as we go, so goes the Church. We would like to think that laymen play a greater part in the work of our Church, but unfortunately this is not so. For the most part, as we go, so goes the Free Will Baptist Church.

All of us here are vitally connected with the parish ministry—the pastorate. Even those who may now hold administrative positions have, I believe without exception, been pastors. Our lives are wrapped up in that life. And at times, we have all wanted to quit and become eligible to write our article as to why we quit:

When we had worked and worked with a couple only to hear that they had joined a larger and more influential church and we strongly suspect the reason is that they will get more customers for their business from the other church;

When we presented our plans for the proper organization and forward movement of the church only to have them looked at with something less than enthusiasm by the leaders—yet we knew they were best for the church;

When we had laboriously and prayerfully prepared a sermon that we knew they needed only to have some sit before us with that "I could care less" attitude, or squirm for fear they had forgotten to turn down the heat under the roast before they left for church, or even yawn in our face;

When we have got one family back

into the fold only to discover that two have slipped out;

To have one's work go largely unnoticed or appreciated, not that we seek first to be noticed or appreciated, but that we, despite belief to the contrary, are human.

But over against these inevitable frustrations there are those times when we declare to ourselves that "We have the most dramatic job in the world"; when we could sit down and write our article on why we stayed.

Some of you here have known something of drama and excitement. Perhaps you will never forget the keen sense of exultation which swept over you when enemy planes were sighted; the acute excitement and fear of combat; the anxiety of a night carrier landing in a damaged plane; or the daily witness of raw courage. And then all of us watched some months ago as we sent up our first man to orbit the earth. The excitement of this drama was accentuated by the fact that the Russians were ahead of us and we had had several delays. The air was tense with feeling that morning as we heard and saw the countdown. Our feelings were expressed precisely by one reporter who, when he heard the command to blast-off, dropped some of his aloofness and said, "Go, man, go!" And he went as we sat and watched the Atomic and Nuclear Ages move aside to make way for the Space Age.

We saw drama in those days. We have seen it before and we will see it again—and yet these experiences cannot bear comparison to our years as Christian ministers. Our hearts are kindled even more with exhilaration as we step into our pulpit each Sunday to proclaim the unsearchable riches of Christ. Nothing can parallel the awesome conviction that God himself is using you as His spokesman; that He who holds the universe in the palm of His hand has chosen you to be His ambassador.

Nothing can equal the sheer delight of opening one's mail to read: "Dear Reverend: On the eve of our fifth anniversary we thought it would be appropriate to write you this letter of thanks. As you know only a few days after our fourth anniversary we came to you with a serious problem. It looked as if our short marriage was over, but through careful counselling and prayer you led us, with God's help, to stay together. We have enjoyed the best year yet and we wish to express our deepest appreciation

(continued on page sixteen)



Christian Education



February is education month

History and Progress of Mount Olive College

W. Burkette Raper, President

BACKGROUND

More than three centuries ago, Shakespeare, perhaps the greatest man of English letters, wrote,

"There is a tide in the affairs of men
Which, taken at the flood, leads on
to fortune;

Omitted, all the voyage of their life
Is bounded in shadows and in
miseres."

Jesus likewise taught the urgency of using present opportunities. As the tide of opposition to his ministry began to stiffen, he declared,

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Thirteen years ago we realized that the tide of educational opportunity for the Original Free Will Baptists of North Carolina would soon run out if definite steps were not taken to establish a college. We recognized that the day was growing short for our church unless we could challenge and educate our youth. Both ministers and laymen were asking, "Whom shall we leave here to advocate and defend our faith, the principles we hold so dear, if we fail to teach our children?"

A full generation had been born since Ayden Theological Seminary and Eureka College closed their doors. For half a century we had depended upon these schools for the education of our laity and the training of our ministers.

One by one, however, the graduates of these schools were crossing the river and going to their true home. The shadows were beginning to lengthen on a church with more than two hundred years of

rich spiritual heritage—a heritage characterized by freedom, dignity, and biblical truth.

BIRTH

In 1951 the board of Christian education of the Free Will Baptist State Convention of North Carolina asked for the authority to establish a junior college.

Under the approval of the convention, these brethren filed with the North Carolina Secretary of State on November 27, 1951, the charter of Mount Olive College. The following September, the college opened at Cragmont Assembly, Black Mountain, North Carolina, with nine students.

In September, 1953, the State Convention decided that its infant college should have a home of its own. With only \$6.17 in its treasury for Christian education, the convention agreed to a purchase price of \$25,000 for an abandoned public school building and a block of property in Mount Olive.

The board of directors raised \$2,000, borrowed an additional \$2,000, and made a down payment of \$4,000. Without faculty, funds, facilities, or students, it was announced that a standard junior college program of study would begin in September, 1954. Twenty-two students enrolled.

Friends wondered if the college would survive the year, but the board of directors, administration, and faculty faced the challenge before them with unrestrained dedication. They despaired to think of what would happen to the Free Will Baptist Church without the ministry of this college.

The college found friends. It refused to die. It built carefully upon a foundation of educational excellence and Christian integrity. It proved its loyalty to the Free Will Baptist Church without becoming narrowly sectarian.

PROGRESS

Today Mount Olive College stands as

an unparalleled achievement among Original Free Will Baptists. In thirteen years it has grown from an idea into an ornament to the Free Will Baptist Church.

From an enrollment of nine students in 1952, it has grown to approximately 250 for the 1963-64 academic year.

From \$6.17 in 1954, the assets of the college have grown to nearly one-half million dollars. Since 1951, Free Will Baptists have contributed approximately \$550,000 for operating expenses, endowment, student loan funds, and development of a new 90-acre campus.

Mount Olive has become the first college in the history of Free Will Baptists to attain regional accreditation, the highest form of accreditation.

Its alumni are preaching the gospel of our Lord, teaching in our schools, ministering to the sick, caring for orphan children, defending our nation, contributing to our business and industrial growth, and making useful citizens in the home and church.

For those who appreciate the heritage of the Free Will Baptist Church—freedom, dignity, integrity, and biblical truth—Mount Olive College stands as a bulwark of our faith. It was born and nurtured in a decade of destiny, and the destiny of generations yet unborn will be influenced by its ministry.

The New Campus of Mount Olive College

An entirely new campus is being planned for Mount Olive College on a 90-acre site located on U. S. Highway 117, bypass. Construction is scheduled to begin in the spring of 1964.

Since 1954, when the college opened in Mount Olive, enrollment has grown from 22 students to 250 for the 1963-64 academic year. The new campus will provide for an enrollment of 400 by September, 1965.

Included in the first phase of the building program will be dormitory units for 88 men and 78 women along with an academic building for biology, chemistry, physics, mathematics and foreign languages. These will be followed by a library, student center-cafeteria, and chapel.

All buildings on the new campus will be air-conditioned to permit year-round use. The college plans to begin on the trimester system in September, 1965, which will permit students to get three semesters each year rather than two.

(continued on page nine)

Missionary Mother

by Matilda Nordtvedt

THE alarm clock shrilled. Martha awoke with a start. "Tuesday," she groaned as she jumped out of the warm covers and into her robe.

The slightly-built missionary shivered as she lit the kerosene heater in the living room. Usually she would go back to bed until it warmed up but not on Tuesdays.

The table was set and a warm breakfast ready before she aroused the boys. "Boys, get up quickly. It's Tuesday. You don't want to miss the train."

No, they didn't want to miss the train so jumped out of bed immediately in spite of the cold room.

"Come and dress by the stove," Martha suggested. "It's pretty warm now."

Martha watched her three small sons as they solemnly ate their breakfast. Nobody felt much like talking at six o'clock on a dark, cold, wintry morning.

"Since Daddy's away I'll have to call a taxi for you," remarked Martha as she went to the phone.

"Have you got everything now? Mittens? Where's your cap, Johnny?" she asked of her fourth-grade son.

The three small suitcases had been packed the night before. Martha checked them again quickly before she snapped them shut and handed them to the boys. Johnny took the money for the train tickets and the taxi fare, putting it carefully into his wallet.

"The taxi's here!" shouted Jimmy, the second-grader. "Let's go!"

Martha followed her three tow-headed sons to the *genkan* where they put on their shoes and boots. She kissed each one tenderly. "Be good boys now, won't you? I'll see you on Saturday."

The Japanese taxi driver was at the door to help with the suitcases. "To the

station, please," Martha explained, "in time for the 6:30 express to Akita."

The taxi driver nodded, then looked questioningly from Martha to the three lively boys scampering into the waiting car. This mother didn't look ready for a trip, but surely she wasn't sending these little fellows all the way to Akita alone!

Finally it dawned upon him that that's just what she was doing. Bowing a polite good-bye he started for the taxi, shaking his head in bewilderment. Didn't American mothers care for their children any more than that?

Martha stood at the door smiling bravely until she could see the waving hands no more. Then the tears came like a flood. She ran into the house and throwing herself beside the davenport gave vent to her grief.

"They're so little, Lord," she sobbed, "to be away from home for a whole week! Billy's just six. He needs me! They all need me! Why do I have to send them away to school?"

Martha knew the answer. They were missionaries to Japan and there were no American schools for their children any closer than Akita where the mission they belonged to had started one for their missionaries' children. The boys were happy there with their friends and were getting a fair education.

"I know it's best for them, Lord," sobbed the heartsick mother, "but it's so hard!"

In her mind's eye Martha could see herself living in America. The house

would be modern with central heating. There would be no need to light fires in the morning—she'd just turn up the thermostat. The children would get up in a warm room, dress and eat leisurely. She would watch them proudly as they started off for their large, well-equipped, modern school. There they would have every opportunity. There would be a library full of books for her little "book-worms." They would take music lessons and play in the band. They would compete in various sports that would develop their bodies. Best of all, at 3:30 she would hear their footsteps at the door as they would burst eagerly into the house with all their excited chatter of the day's activities.

There would be evenings together, homework, practicing, family games, the bedtime story and prayers. Martha would happily tuck them into bed, glad that they were safe under her wing.

Martha dreamed on. If she were in America she would use all those new frozen foods, like chicken pies that you just pop into the oven. When she was in a hurry she would open a can of delicious soup. It would take only a jiffy to stir up a cake from one of the many mixes.

There would be other Americans. They would be invited to dinners and social gatherings. There would be special evangelistic meetings in the church, beautiful music—

"Martha, you quit your daydreaming!" she scolded herself sternly. "You've got work to do!"

With a sigh she pulled herself up from the floor and started on the day's routine. She would have her devotions first, then tidy up the house and write those important letters. After that she'd cycle out to the T. B. hospital for visitation.

Martha drew her jacket closely about her as she started off on the old bicycle. The wind from the Japan Sea bit her cheeks. Soon the exercise warmed her body, but her heart still felt desolate. It was hard—hard to be a missionary mother.

"I'll visit Sumiko San first," thought Martha as she checked her shoes at the hospital entrance and received a pair of slippers to wear. Shuffling along through the cold, airy passages she grumbled, "This reminds me more of a well-ventilated barn than a hospital!"

Sumiko San's face lit up with pleasure when she saw the missionary. "Sensei," she cried joyfully, "you've come well!"

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news & notes of Denominational Interest

Marsh Swamp Awards Perfect Attendance Pins

On January 12 the Marsh Swamp Free Will Baptist Sunday School, Sims, North Carolina, awarded perfect attendance pins to those who had attended Sunday school for fifty-two consecutive Sundays in 1963. They were as follows: First year, Carolyn Boykin and Patricia Boykin; third year, Susan Nichols, Debbie Boyette, and Eddie Morris; fifth year, Dennis Gay; seventh year, Bradley Nichols and Cathy Williams; eighth year, Douglas Gay, Becky Davis, and Nancy Fulghum; ninth year, Wiley Boyette; tenth year, Nelda Deans, Carol Deans, and Dianne Deans; thirteenth year, Carolyn Jackson.

Ormondsville Church Begins Full-Time Services

In a special called meeting Wednesday night, January 29, the Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, voted to go on full-time services as of February 2. Services will be held each Sunday morning at 11:00 with evening services only on second and fourth Sundays. The Rev. Clifton Rice of Kinston, who has pastored the church for several years, will continue as full-time pastor.

Ormondsville Sunday School Awards Attendance Pins

The Ormondsville Free Will Baptist Sunday School, Route 1, Ayden, North Carolina, awarded twenty-six perfect attendance pins to members of the school who had a perfect attendance record for the year 1963. These pins ranged from first year pins to one twenty-second year pin. These pins were presented during Sunday school January 26, 1964.

Organ Dedicated at Piney Grove Church

A dedication service was held recently at Piney Grove Free Will Baptist Church, Kenly, North Carolina, for the new organ that was contributed to the

church as a gift in memory of the late Mr. Joe Jones. Contributors of the organ were the children of the deceased. They are Alton Jones of Newport News, Virginia; George Albert Jones, also of Virginia; and Marvin Jones and Mrs. Joe Sasser of the Kenly community. The widow of the deceased, Mrs. Lucy Jones, resides on Route 1, Kenly, and is a spiritual asset to the community. She is very active in all church and community activities. The pastor, the Rev. L. B. Woodall, Jr., had charge of the dedication service which was combined with the Sunday morning worship service.

Western Conference Board of Ordination to Meet

The Western Conference Board of Ordination of Original Free Will Baptists of North Carolina will meet at the home of the Rev. Boyd Shook, located on Waddell Street, Selma, on February 10, 1964, at 7:30 p. m. Anyone desiring to meet the board is urged to attend.

Hull Road Church Adopts New Subscription Plan

The Hull Road Free Will Baptist Church, Snow Hill, North Carolina, has set aside \$40.00 for the purpose of supplying one-year subscriptions to *The Free Will Baptist*. These subscriptions will be given to institutions such as sanitariums and hospitals, and also to needy persons interested in Free Will Baptists. The Hull Road Church feels that this is a new service for the cause of local missions. The Rev. Bobby Bazen is pastor.

Children's Home Child Is Seriously Ill

According to the Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, Miss Sandra Mercer of the Homc is seriously ill. At the present she is a patient at Chapel Hill hospital. Mr. Johnson reports that the doctors have not

made a final diagnosis; that is, as of January 31.

Miss Mercer expresses her appreciation for the many cards and telephone calls which have been received in her behalf.

N. C. Superannuation Report For January, 1964

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, 1964:

Receipts

Balance on Hand	
January 1, 1964	\$5,694.44
Regular Receipts for January	357.58
Ministerial Retirement System	970.00
Life and Hospital Insurance	656.38
Adopted Ministers and Widows	23.00
Interest	862.08

Total to Account For \$8,563.48

Disbursements

Minister's Monthly	
Checks	\$ 130.50
Insurance Premiums	471.77
Operating Expenses	84.29
Transferred to Ministerial Retirement System	
Fund	2,224.58

Total Disbursements 2,911.14

Balance on Hand	
February 1, 1964	\$5,652.34

Receipts by Conferences

Albemarle	\$ 46.15
Cape Fear	424.61
Central	702.74
Eastern	476.29
Piedmont	151.60
Western	205.57

Pollard Licensed To Preach

Mr. W. M. Pollard of 111 Glenwood Drive, Greenville, North Carolina, was recently licensed to preach the gospel by his church, First Free Will Baptist of Greenville. He can be contacted at Pollard's Grocery, 1200 Broad Street, or called at PL 2-3310 during the day. At night he can be reached at his home, PL 2-2493.

Many people hold to bad habits that cut their lives short and seem to love them more than life itself. Strange, isn't it?—Walter E. Isenhour.



Magdalena Mission

Dear Christian Friends:

I am happy to have the opportunity to write another article in *The Free Will Baptist* so that you can have some idea what is happening out here with the work of the Lord. You all know that my father, the Rev. Jose Guzman, has a new mission in Magdalena, a town about 60 miles south of Nogales. Actually, Magdalena is southwest of Nogales, while Cananea is southeast; and the two towns are farther apart from each other than they are from Nogales.

As we reported before, Magdalena is the location of the statue of San Francisco, and is a very strong Catholic stronghold. However, the mission there is growing. At present the attendance is averaging over 30 i

averaging over 30, and there have been some 15 persons to accept Christ in the services. These services are being conducted in a room of a private dwelling there in Magdalena which measures about 10 by 12 feet. As you know, a room that size isn't very large in which to have a service with over 30 people. There can be little hope for continued growth in attendance until there can be a place provided sufficiently large in which to hold the services.

The people in Mexico are so anxious to hear the gospel that they will crowd in and stand throughout the services; but even then, there is a definite limit to the number who can crowd into a 10 by 12 room. They need a larger place in which to have services.

Brother Guzman has had two lots, in different locations, offered to him as a place to build a church building. However, because of the poverty of the people, it will be a long time before they can obtain enough money to build the necessary building. What they need is some money with which to build. We are asking if there are some of you who will contribute toward a building fund

for Magdalena. Altogether, they need about \$300 to build the building and furnish it. I know that to you that sounds like a very little; but it will not be a very big building, nor very fancy, and the furniture will consist of a few plain benches and a pulpit stand. Very few churches in Mexico have backs on their benches, so no one thinks such a thing is necessary.

If anyone would like to have a part in this building in Magdalena, please send your offerings to North Carolina Board of Missions, C/O the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513, and state that it is for the building in Magdalena. Please, please, do not take money from other missionary enterprises for this project. When a special project like this is mentioned, it is with the hope that others will become interested in helping, not that those of you who are now giving to other needs should divert the funds from them. Please do continue to give to the other needs.

May God bless you is our prayer. Please pray for us.

Yours for the cause of Christ,
Sally Ann Elliston

OBITUARIES

TRIBUTE TO MRS. ROSA SASSER ROWE

By Mrs. E. L. Hill

On Friday evening, January 3, 1964, the death angel visited the home of one of our most devoted auxiliary members and called Mrs. Rosa Sasser Rowe to receive her reward.

Mrs. Rowe was the daughter of the late W. A. and Martha Lou Sasser, a native of Johnston County. She first came to Ayden and attended the Ayden Seminary, where she met her husband, Mr. Alton F. Rowe. After World War I they married and later returned to

Ayden, where they made their home for some 42 years.

Mrs. Rowe was active in community affairs; she was also an active worker in our auxiliary. She was past treasurer, in which capacity she served for many years. Although she had been in declining health for some time, she was always thinking of her church and auxiliary.

When Christ died on the Cross, love reached its zenith and opened the door through which all mankind can come to know God, our Saviour and Lord. For Christ the Cross was the crown of his redemptive work; for He said, "It is finished." So it becomes the crown of life to all who will accept it.

We honor her because she was our royal kindred through the blood of Christ—for she walked with Christ.

As we think of her and offer thanksgiving for those who received the faith and lived by it, thus meriting the crown of life, let us examine our own hearts and lives in the presence of God, to find if we have the true faith and are living by it so that we may be worthy to receive the crown of life.

As we pause a moment to honor her who has run the race, let us remember that death was the gate through which she entered to receive her crown: "Henceforth there is laid up for me a crown . . . not to me only, but to all them also that love his appearing" (2 Timothy 4:8). Paul had the assurance of his crown when he wrote to Timothy.

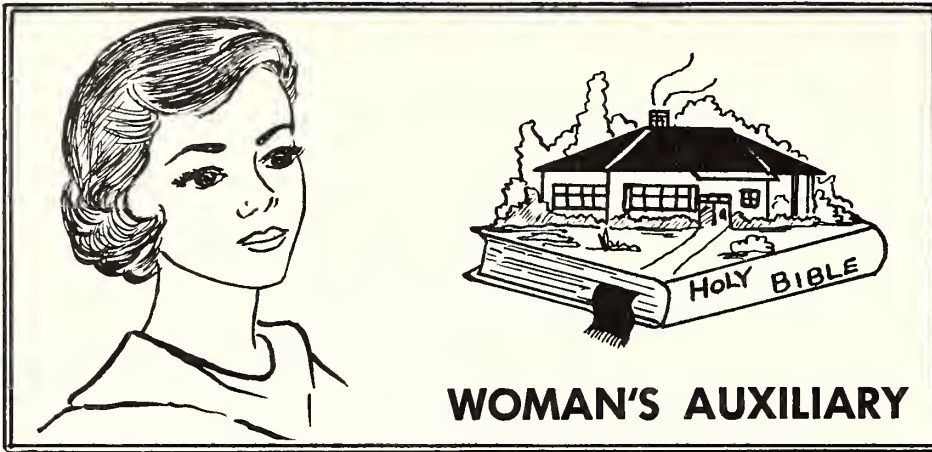
Doubtless there are many gems or stars glowing in the crowns of heroines of the Cross who have gone to be with the Lord; at their deaths they received the crown of life made possible through the Cross.

Mrs. Rowe was presented a Life Award Pin by her auxiliary for her years of loyal service in the Ayden Free Will Baptist Woman's Auxiliary.

We shall long miss her presence, but the beauty of her life will live on in the lives of those who follow in her wake. Words could be written about Mrs. Rowe and yet not describe the nobility of her life, so we humbly bow our hearts in sincere thanksgiving that God placed her in our ranks as a co-laborer.

MRS. MERTIE SMITH SMALL

On November 2, 1963, the death angel visited the Lenoir Memorial Hospital in Kinston, North Carolina, and
(continued on page thirteen)



Attention: Local Woman's Auxiliary Secretaries

The report blanks used by the local auxiliaries to report to the district and the district to the State Auxiliary Convention of North Carolina have been mailed. It is time to prepare your report and mail to your district secretary with your 30c per capita dues for each active member along with your regular gift to the convention.

The North Carolina State Auxiliary Convention adopted a new constitution and bylaws in its 1963 meeting. Included in this was the continuance of the 30c per capita sent to the district. The district treasurer in turn will send 20c on to the state treasurer and retain 10c for the district. The amount of per capita dues dropped last year and perhaps it was due to not understanding that this was to be continued. Please respond real well because this is the main source of income for the State Auxiliary Convention to do its promotional work.

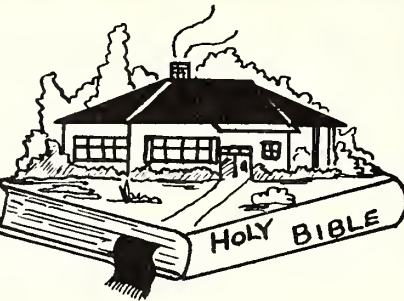
If you do not receive your report blank please contact your district secretary or write to Mrs. C. F. Bowen, 1731 Hillcrest Drive, Wilson, North Carolina, your state secretary.

Installation of Officers Held

by Mrs. Leon Dunn

The new officers of the Celia Hart Garris Woman's Auxiliary of the Ayden Free Will Baptist Church were installed by their pastor, the Rev. C. B. Hansley, Sunday night, January 19, during the regular church hour.

The service began with a congregational hymn, "Love Divine." Then the pastor offered prayer.



WOMAN'S AUXILIARY

Mrs. Tommy Manning then rendered a beautiful solo, "Oh, Master, Let Me Walk with Thee."

Following this, in a very impressive candlelight ceremony, the following officers were installed: Nettie Woodall, president; Beulah Stocks, vice-president; Elizabeth Barfield, recording secretary; Mary Dunn, corresponding secretary; and Bernadine Hart, treasurer. Stewardship chairmen were also installed. They were as follows: Anna Hill, Study Course and Anna Phillips Loan Fund; Mildred Hansley, Vida Godwin, and Audrey Hart, Youth; Mae Barrow and Margaret Moseley, Missions; Nannie Lee Cox, Children's Home; Aurrey Hart, Victoria Hart, and Helen McLawhorn, Benevolent; Gladys Tripp, Enlistment; Burnell Padley, Program; and Hazel Hart and Nanny Hart, Ways and Means.

Miss Lorena Moseley then sang "Give of Your Best to the Master."

At the close, Mrs. Thelbert Hart read a very fitting tribute to the late Mrs. Rosa Rowe. (See Obituary.)

The service was closed with prayer.

Kenly, N. C.—The YFA of Stencil's Chapel Original Free Will Baptist Church met at the church Thursday night, January 23, for their monthly meeting, with the president, Lyn Renfrow, presiding. The group sang "Stepping in the Light." Mrs. W. E. Renfrow led in prayer. Scripture was read from Genesis 1:1.

The program was given by Miss Faye Wall, program chairman. Those assisting in the program, entitled "In Step with Jesus for the New Year," were Woody O'Brian, Cris Johnson, Danny Batten, Larry Hodge, Lyn Renfrow, Brenda Narron, and Mrs. Renfrow.

During the business session the YFA voted to send get-well cards to all sick people of the church and community.

The group was dismissed by praying together the Lord's Prayer.

The youth auxiliary has made remarkable progress during the past year. The youth choir renders special music each first Sunday in the month, and are also in charge of devotion every Sunday.

Mount Olive, N. C.—The Woman's Auxiliary of North East Free Will Baptist Church met for its monthly meeting on January 7 at the church with 24 members present.

Mrs. Geneva Walker was in charge of the installation service, a very impressive candlelight service. The theme was "Hold High the Torch."

Mrs. Louise Malpass was in charge of the program. The topics and those taking part on the program were as follows: "A Carpenter Is Indispensable," by Mrs. Christine Jackson and Mrs. Louise Wiggins; "A Carpenter Builds," by Mrs. Inez Whitfield; "A Carpenter Beautifies," by Mrs. Mildred Best; "A Carpenter Repairs," by Mrs. Janice Parker.

Following the business session, the meeting was adjourned with the benediction.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met at the church recently for the January meeting with Mrs. Ben Hines presiding.

The group sang "What a Friend," after which Mrs. Andrew Hill prayed the opening prayer.

Mrs. Laura Boyette presented the program, using pictures illustrating different aspects of life with God as the Master Builder. Those participating were Geraldine Hill and Clarissa Merritt.

Mrs. Hilda Tyndall called the roll; twelve members were present.

Business was discussed, and Mrs. Pearl Smith and Mrs. Ruth Hines were elected AFC leaders. The group voted to be responsible for refreshments for the youth auxiliaries each month.

Mrs. Boyette pronounced the benediction.

Ayden, N. C.—The Celia Hart Garris Woman's Auxiliary of Ayden Free Will Baptist Church met on Monday night, January 20, at the home of Mrs. R. H. Mason. There were twenty-one members present.

Mrs. Thomas Woodall, president, presided over the meeting, which was opened with the group's singing "Take Time to Be Holy." Mrs. Doug Stocks then offered prayer.

During the business period the minutes were read and approved; and Mrs. Wilbur Barfield, secretary, called the roll. Mrs. Leon Dunn gave the treasurer's report for the year 1963. Included in the report were the various contributions that had been made during the year. Various other committees also reported.

A Book-A-Month for Mount Olive College report was given by Mrs. Anna Hill, who reported that since the auxiliary began in 1963 to give books, it has given a total of \$202, or 41 books. Thus the auxiliary is paid up through April of 1966. Mrs. Hill also reported that the auxiliary filled an Anna Phillip's Loan Fund Chart for both the March and September district auxiliary conventions for a total of \$40.

Mrs. C. H. Overman read the Scripture taken from Mark 6:1-6. Mrs. C. B. Hansley then presented the program, entitled "Master Builders," after which she closed the meeting with prayer.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church met in the home of Mrs. Charles Pope on Tuesday evening. Mrs. Roy Stanford, president, presided. Scripture was read by Mrs. Claude Bass, which was followed with prayer by Mrs. Glenn Parnell. Mrs. Bass continued with the program, "Beginning with the Master Builder." Mrs. Stanford concluded this portion of the meeting with prayer.

Mrs. Calvin Medlin, recording secretary, then called the roll with an attendance of 16, including two new members, Mrs. Selby Vick and Mrs. Lee Hooks; one visitor, Mrs. Bobby Parnell. The minutes of the last meeting were read and approved.

Various reports were submitted by Mrs. Glenn Parnell, outgoing youth chairman. Mrs. Lee Hooks reported on the AFC auxiliary. Both auxiliaries have experienced a most progressing year. Mrs. Joe Sasser, orphanage chairman, reported on the Children's Home at Middlesex. Mrs. Frank Waddell submitted a very interesting and encouraging treasurer's report. The auxiliary was informed by Mrs. L. B. Woodall, Jr., study course chairman, of the study course on missions to be taught by Mrs. David Hansley at Pleasant Plain Free Will Baptist Church on February 17. A motion was made and carried to send Mount Olive College the balance of our benefit dinner quota.

At the conclusion of the meeting the members joined hands and prayed the Lord's Prayer in unison.

During the social hour the members

voted to draw Pollyannas. Each member may remember her Pollyanna as often as she wishes during the year, especially on her birthday and at Christmas. Mrs. Pope served hot chocolate, pimento cheese sandwiches, pickles, and cookies. The February meeting will be at the home of Mrs. Claude Bass.

Kenly, N. C.—The YFA of Piney Grove Free Will Baptist Church met on Thursday evening in the home of Gail and Steve Bass. The president, Donnie Faucette, presided. Miss Linda Pope, program chairman, presented the program, "Why Some Prayers Aren't Answered." A very interesting and inspiring discussion followed the program. Hal Woodall concluded the program with prayer.

During the business session officers were elected for the new year as follows: president, Jackie Pope; vice-president, Hal Woodall; secretary, Bonnie Hales; treasurer, Carolyn Edwards; program chairman, Linda Pope; corresponding secretary, Frances Parnell.

The possibility of some members going to Cragmont in the summer was discussed. To aid in financing this worthwhile project, the members will be selling community cookbooks sometime in the near future. The cookbooks will be compiled from recipes submitted by the woman's auxiliary and local women of this community. The books are now in the process of being printed and will be available in a few weeks.

Singing was enjoyed during the social hour. Mrs. Bass served refreshments consisting of Pepsi-Cola, fudge, peanuts, and popcorn balls.

The February meeting will be at the home of Mrs. Stanford on February 6.

Kenly, N. C.—The AFC of Piney Grove Free Will Baptist Church met on Friday night at the home of David Barnes. Stanley Stanford, presided. The meeting opened with the group's singing "If You Know the Lord," followed by prayer. The program, "Step by Step Through the First Commandment," was presented by the program chairman.

During the business session officers were elected for the new year as follows: president, Kenneth Vick; vice-president, Stan Stanford; secretary, Debra Renfrow; treasurer, Donna Jackson; program chairman, Rose Hill; usher, David Barnes; recreation leaders, Connie Aycock and Brenda Cuddington; song leader, Debra Renfrow.

Various reports were submitted by the

outgoing officers. There were twenty members and three visitors present for this meeting. The adult leaders for the new year are Mrs. Rufus Daniels and Mrs. Selby Vick.

Delicious refreshments were served by Mrs. Jimmie Barnes following the adjournment of the meeting.

Notice District Officers And Secretaries

When making Life Membership Awards, send the money (\$25.00) to Mrs. Raymond Sasser, 108 Hope Lodge Street, Tarboro, North Carolina. Also notify Mrs. H. L. Spivey, Maury, of the person's name and whether they are using gold-filled pins or 10k gold pins. The woman's auxiliary pins are to be ordered from the Free Will Baptist Press.

Christian Education

(continued from page four)

ARCHITECTS

G. Milton Small and Associates of Raleigh has been retained as the architectural firm to design the first buildings. Small, a fellow of the American Institute of Architects, also prepared the master plan for the new campus. The architectural motif will be of modern design.

Flexibility in the site development plan will permit the college to expand to 800 or 1,200 students.

The college board of directors has endorsed a formal resolution requesting that the new campus be incorporated into the town limits of Mount Olive. Town officials have assured the college of its fullest cooperation in providing city water and sewer services and fire protection.

College Day At Little Rock

Little Rock Free Will Baptist Church, Lucama, North Carolina, will observe Sunday, February 9, as Mount Olive College Day, the Rev. Frank Harrison, pastor, has announced.

President W. Burkette Raper will speak at the 11 a. m. worship service.

A noisy tongue is not always the proof of a mind and head that is full of knowledge.—*Walter E. Isenhour.*

NOTES

|| AND ||

QUOTES



By J. C. Griffin

COMMENTS ON OUR CODE OF ETHICS

(Continued)

The reason that these comments are made is that the readers of our church paper may know the truth concerning the Code of Ethics. Exaggerated comments have been made by some of those who refuse to accept and abide by the code. Last week we talked about seven points in the code.

This week we are talking about points under the caption, "My Relationship to the Church or Churches Which I Serve."

1. "In my preaching I will exalt the Bible and will be true to my convictions, proclaiming the same in love!" I cannot find any fault in this decision. This was among the things that some preachers refused to sign.

2. "I will maintain a Christian attitude toward my church officers and will not expect the unreasonable of them." I'm not bragging, but this has been my attitude toward officers that have been my helpers. It is possible for a pastor to expect too much from those who are as much interested in the ongoing of the church as the pastor can ever be.

3. "In my pastoral calling I will have respect for every home I enter." I am a representative of Christ and His Church. This writer thinks that every pastor should be happy to sign this part of the code.

4. "I will strive with evangelistic zeal to build up my church, but will maintain a Christian attitude at all times toward members of other churches and their religious bodies." Personally I have many wonderful and tender friends among other denominations as well as among Free Will Baptist churches which I never served. All of them are churches of God. We should love and respect each other. What keeps us from that? Well, many causes. I have been dealing with

denominational problems in different union meetings, conferences, and conventions ever since the fall of 1910. In all of these I have found some "carnality" in which you could sense the spirit of jealousy and hatred. For more than 55 years now I have been going by what is set forth in code number 4. Thank God, I have found it profitable. It is God's way I believe. *Love will win.*

5. "I will under no circumstances violate confidences that come to me as a minister." Will some objecter give me an honest reason for not signing this number?

6. "I will not break a contract which I have made with a church for pastoral or evangelistic services without first securing their expressed consent." Yet, this writer has known ministers to break contracts and take other work. On one occasion I closed out a meeting in about half the time allotted because of conditions in the community that were in opposition to the meeting. This seemed to be agreeable.

7. "I will seek to make service primary and remuneration secondary." This part of the code means that we will not preach for money, but for the glory of God. Yes, we will render service and let God and the people take care of the pay. Perhaps there are some people who make the "filthy lucre" of more interest than their service. On several occasions when I was doing revival work, I would receive letters saying, "What will you charge, or expect, to conduct a revival for us?" I always answered, "No charge, the remuneration is with you and God." Peter says, "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 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" (1 Peter 5:1, 2). Notice that God and our code says to put service first, your pay secondary. Peter, the apostle, also says the same thing in substance. Why not sign the pledge? It has been reported to this writer that a certain minister accepted the call to pastor a church and, after a few months, one Sunday morning he announced from the pulpit, "I am giving notice that I am resigning today, and my time will be up in ninety days. My reason is that I have found a church that will pay me more than you are paying." Of course they accepted his resignation. I have no idea that this fellow ever signed the Code of Ethics.

8. "When employed for full-time service by a church, I will not engage in other lines of remunerative work without the knowledge and consent of the church or its official board." Jesus said that no man can serve two masters. It is hard for a minister to try to give full time to a church and to a business employer. It may be that in some instances that the church does not pay the pastor a living salary and it becomes necessary for some sideline work. But it is much better, I think, to get enough to live respectfully. In any case let the Holy Spirit lead and control.

9. "I will not take sides with any faction in my church unless a doctrinal or moral issue is involved." This writer says, as of old, "Hoe to the line, and let the chips fall where they will." We should be glad to sign pledge number 9, and keep out of trouble.

10. "As a pastor, I rightfully control the use of my pulpit, but I will not invite persons into it who are not generally acceptable to my people." What is objectionable to this, Brother Minister?

11. "In my administrative and pastoral duties I will remember that I am pastor of all my members, and I will seek to avoid any display of preferences and the cultivation of intimacies within the church or community which may be construed as evidence of partiality. I will seek not to identify myself with any social set in either the church or the community, and I will endeavor to not allow personal feelings to interfere with the impartial nature of my administrations." What is wrong here? Some did not sign.

12. "When I can no longer command the respect and cooperation of a congregation, I will, in interest of the church, quietly resign, and will strive to strengthen the unity of the congregation regardless of the circumstances." This is the best thing a pastor can do. It is dangerous for anything other to be done. Don't be foolish and give in because of a very small number of gossipers and "newstoters," but act wisely. If you listen to everything you hear, you may be on the go much of the time.

13. "I will never speak disparagingly of my church or my profession." Most people are disgusted when a person has a chip on his shoulder and is continually talking about the faults of his church. It is sickening. Some preachers would not sign for some reason.

14. "I will not incur any sizable financial obligation for the church without first obtaining their consent." It is not

(continued on page fifteen)

Questions & Answers



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

claim Peter was the first pope. I do not believe it but would like for you to explain the following Scriptures with this in mind. "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). "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23).—G.E.S., Florida.

ANSWER—These passages in no way suggest that Peter was the first Roman Catholic pope. Dr. James M. Gray in his book, *Bible Problems Explained*, says: "It is fatal to the theory of the papacy that Peter never really went to Rome. Peter's name means 'rock' but the rock on which Christ proposed to build His church is Christ Himself and not Peter. Christ is in the process of building His church on that rock whom Peter confessed in the first of the above passages of scripture. The word 'Peter' is translated 'rock' in one place and 'Peter' in another. In the first of its uses in the passage the gender signifies a casting or small stone and in the next a hugh rock or foundation stone one on which a large structure might rest. The allusion to 'the keys' in the next verse is qualified by the reference to John where we find the authority thus given to Peter was extended to each person who composed the twelve apostles."

What all this authority included may not be fully known but is explained in part in other Scriptures. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:18). When received with the full light of its context this passage gives some explanation on the subject. The power of discipline seems to have been included in the authority delegated to these twelve disciples and through them to the whole

this earth.

We sometimes forget in this modern age that the church has authority on earth and that it has equal responsibility to carry out such authority. There is both authority and responsibility to be exercised in the reception of members as well as the excommunication of members who are heretical and unruly. The whole body needs to act in such activities; that is, when people are either to be taken in or excluded from its membership. Too often members remain away from certain services in order to shirk their duty in the expulsion of certain members from their ranks when they should be there to be counted and many such absentee members will never be able to give God in the judgment a valid answer for such absences. Their often absence gives place for such a doctrine and such practice as that exercised among Roman Catholic popes.

Some ministers take entirely too much authority in such matters. The pastor of a church who is there in the will of God is indeed the under shepherd to Jesus Christ among that segment of the Christ's flock, but so is each member of that church and each has a responsibility. The practice of the early church in voting and casting lots helped to keep views of heresy from dominating. It will take no less today.

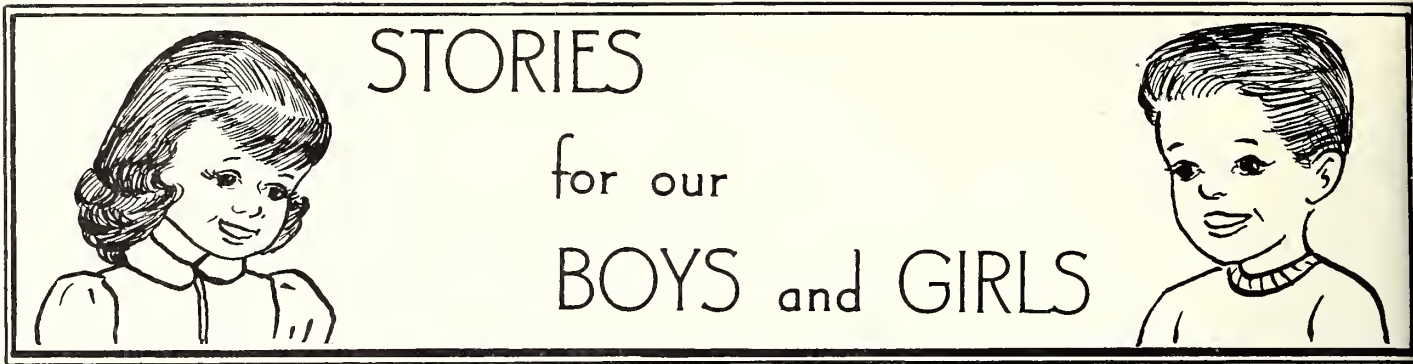
God's crying and continuous complaint to Israel was that she had not fulfilled her obligation. "And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him, And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD" (Exodus 19:7, 8). Compare "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the LORD; As I live, saith the LORD GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the LORD GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them" (Ezekiel 34:6-10).

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd . . . My sheep hear my voice, and I know them, and they follow me" (John 10:7-9, 14-16, 27).

Israel promised to keep all God's laws. Such was the Old Testament covenant between Jehovah God and His people Israel. She failed to do so and therefore lost the nation to heathen. When saved, we each entered into Christ and hence with Him the new covenant—the New Testament—in it God required of us "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, 2).

The fellow who believes there is no God is worse than the devil in that respect, for the devil believes in God's existence.—Walter E. Isenhour.



TIMMY and GOLIATH

by Robert B. Haslam

AND that, boys, is exactly how David killed Goliath."

Timmy Thomas sat motionless in his seat in the Sunday-school class. In his mind he could see it all happening. And then it was in his own hands—the piece of leather the teacher had fashioned into a slingshot just like David's!

Timmy looked it over carefully. "I could make one of these," he thought.

The next day after school Timmy asked his mother if he could have an old piece of leather out in the garage. It was too narrow for anything useful, so she said he could.

Timmy borrowed his father's big, heavy shears that were lying on the tool bench. With great difficulty, he cut the leather into a long strip that was wider in the middle than at the ends. When he was finished, he went out of the garage and looked it over in the sunlight.

It was just like David's slingshot, he thought. "Even I could kill Goliath," he said to himself. Timmy's teacher had told the class how much David must have practiced to have good aim. So Timmy decided that he needed to practice.

Timmy's eyes looked around his yard. And then a strange thing happened. As he looked across the yard, he imagined that the big tree standing on the line between his yard and the neighbor's yard was Goliath. My, how big and tall it was. Just like Goliath. Now in his imagination the battle began to shape up. He was David, the tree was Goliath, and he, Timmy Thomas, was not afraid!

Boldly he stepped into the little brook (the gravel driveway) and picked up five smooth stones. Four of them he put in his shirt pocket for instant use if needed. The other one he placed in the center of the slingshot which he had made.

Then Timmy advanced toward Goliath. In his mind he imagined that he

shouted out to Goliath (the big tree), "You come to me with a sword and a spear and a javelin. But I come to you in the name of the Lord God of the armies of Israel. This day will the Lord deliver you into my hands."

And as those words thundered across the valley (the yard), he swung the slingshot around above his head, just like his teacher had shown them, and he flung the rock as hard as he could toward the big tree.

WOW-EE!! Did it ever fly. Straight to the tree it went. In Timmy's mind he could just see Goliath falling to the ground. And then—crash!! Tinkle, tinkle. Had Goliath really fallen down? It was the neighbor's living room window.

For a stunned moment Timmy stood as though he were paralyzed. And then, as the truth dawned upon him as to what had happened, he suddenly turned and ran to his house as fast as he could. He ran lickety-cut upstairs to his room and closed the door. He could hardly breathe, he was so scared.

He looked out the window, but he could not see his neighbor's house because of the tree. Timmy sat down on the edge of his bed. Slowly his breathing returned to normal.

But Timmy was still scared. Had anyone seen him? Did anyone know whether or not he had been the one that had thrown the rock through the window?

And then the Spirit of Jesus began to talk to Timmy. He began to help Timmy remember what he had been taught in Sunday school from the Bible. He knew he should be honest about it, even if no human person had seen him throw that stone. Because God knew all about it.

Timmy realized that the temptation to be dishonest was a bigger Goliath than the big elm tree out in the yard. Was he afraid of this Goliath? Was Timmy Thomas afraid to go over to his neighbor's house and confess that he had thrown that rock?

Timmy thought and thought. Finally he said, almost out loud, "Jesus, if you will help me, I will go and tell my neighbor. With your help I will really kill Goliath."

When he walked up the front steps and stood at the door, Timmy was trembling. He was scared. And then in his imagination the door became Goliath. Once more Timmy shouted out in his mind, this time at the door, "You come to me with a sword and a spear and a javelin. But I come to you in the name of the Lord God of the armies of Israel. This day will the Lord deliver you into my hands."

Timmy reached and knocked loudly on the door. Almost immediately the door opened. And can you imagine it? There stood Goliath!! Only this Goliath was real. This Goliath was breathing, and he had eyes, and they were looking right at Timmy.

Timmy lost his voice. He could not say a word.

Finally the man said, "Well, what do you want, Timmy?"

Inside himself Timmy prayed, "Help me, Jesus."

Then finally he forced the words to come out. "I am the one who threw the rock through your window, Mr. Wilson."

Mr. Wilson was very serious. "Come in, Timmy," he said.

They went into the house. The Wilsons had no children, so Timmy was not accustomed to going inside their house. Mr. Wilson had him sit down in the big sofa chair.

"See that window?" he asked Timmy.

"Yes, sir," replied Timmy. "I—I—I'll pay for it all myself."

"How much money do you have?" asked Mr. Wilson.

"I have thirty cents," said Timmy. "But I get fifty cents for my allowance every Friday, and I'll give it all to you until the window is paid for."

Mr. Wilson's eyes began to twinkle. "I'll tell you what, Timmy," he said. "If

ou will come over and mow my lawn next Saturday you won't owe me a thing."

Timmy was grateful. "Oh, sure," he blurted out. "I'll come over right after breakfast, and I'll do the nicest job you ever saw."

Mr. Wilson's eyes changed again.

"Timmy," he asked, "how did you come to throw that rock at my house? I have never known you to do anything like that before."

Timmy told Mr. Wilson all about Goliath, that the big elm tree was Goliath, and how the stone had sailed all the way through the tree and through the window.

Mr. Wilson's eyes changed again. This time they were wet with tears. He got up and went over to a shelf and took something off it.

"Timmy," he said, "you should be very proud. You really did kill Goliath! You killed one of the biggest temptations that ever come to boys—the temptation to hide the truth, to be dishonest."

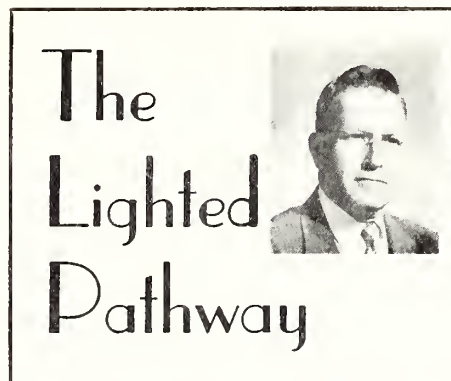
And then Mr. Wilson went on. "Timmy, I am going to tell you something. I saw you break my window. I was looking out the kitchen window while I was washing my hands, and I saw you throw this stone. I decided I was going to wait until tomorrow. And if by that time you would not come and tell me about it, I was going to take this stone and show it to your father, and tell him all about what happened."

Timmy could imagine what would have taken place if that were to happen. How glad he was that he had come and told Mr. Wilson.

"Timmy," Mr. Wilson went on, "I want you to take this stone back to your house and put it on the dresser in your room. And every time you are tempted not to tell the truth, you just look at that stone and it will remind you of what you did today. It will help you always to be as big and brave as you are right now."

As the stone dropped into Timmy's outstretched hands, a lump came into his throat. He was proud. But most of all he was grateful to Jesus. Because with Jesus' help he had killed Goliath. And he had the stone to prove it.—*Free Methodist*.

If you have to stand alone to stand right, stand. One good tree in an orchard is worth a thousand fruitless trees.—*Walter E. Isenhour*.



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

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

LOVE AND FRIENDSHIP

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Some one has written the following beautiful paragraph on the subject, "A Good Friend," which I hope you will enjoy as much as I do each time I read it:

"To have a good friend is one of the highest delights of life; to be a good friend is one of the noblest and most difficult undertakings. Friendship depends not upon fancy, imagination or sentiment, but upon character. There is no man so poor that he is not rich if he have a friend; there is no man so rich that he is not poor without a friend. But friendship is a word made to cover many kindly, impermanent relationships. Real friendship is abiding. Like charity, it suffereth long and is kind. Like love, it vaunteth not itself, but pursues the even tenor of its way, unaffrighted by ill-report, loyal in adversity, the solvent of infelicity, the shining jewel of happy days. Friendship has not the iridescent joys of love, though it is closer than is often known to the highest, truest love. Its heights are ever serene, its valleys know few clouds. To aspire to friendship one must cultivate a capacity for faithful affection, a beautiful disinterestedness, a clear discernment. Friendship is a gift, but it is also an acquirement. It is like the rope with which climbers in the high mountains bind themselves for safety, and only a coward cuts the rope when a comrade is in danger. From Cicero to Emerson, and long before Cicero, and forever after Emerson, the praises of friendship have been set forth. Even fragments of friendship are precious and to be treasured. But to have a whole, real friend is the greatest of earth's gifts save one. To be

a whole, real friend is worthy of high endeavor, for faith, truth, courage and loyalty bring one close to the Kingdom of Heaven."—*Selected*.

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24).

THOUGHT FOR THE WEEK: "What I am, what I am not, in the eye of the world, is what I never cared for much."—*Robert Browning*.

OBITUARIES

(continued from page seven)

called one of our dearly loved members, Mrs. Mertie Small, from our midst.

She was married to Mr. Samuel Small on December 25, 1912; and to this union were born three children. Her husband preceded her in death on November 15, 1957.

Her funeral was conducted by her pastor, the Rev. R. M. Fader. She leaves to mourn their loss three children, several grandchildren, two sisters, and two brothers.

Mertie joined Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, in September of 1909, and was baptized by the Rev. H. Cunningham. She was a faithful member as long as health would permit.

We, the church, bow in humble submission to Him who doeth all things well, and thank God for the example of this Christian life lived before us, and for her faithfulness to the church and community. We shall miss her, but we realize that our loss is heaven's gain.

Yes she's gone from our midst,
We'll see her here no more;
But one day we'll see her again
When we meet on that beautiful shore.

By a friend,
Mrs. J. J. Blizzard

Our friend the mechanical engineer, tells us that it takes six times as much power to start a flywheel from a dead start as it does to keep it going, once it is in motion. In other words, it takes only one-sixth as much effort to keep going once you are on the way as it does to stop a bit and rest and then start all over again. When you slacken, remember the flywheel.—*Selected*.

Love doesn't keep accounts of the many good things it does, but the Lord does.—*Walter E. Isenhour*.

The Sunday School Lesson

Lesson for February 16

A Man Made Whole

(TEMPERANCE)

LESSON TEXT: Luke 8:26-39

MEMORY VERSE: Luke 5:31, 32

I. INTRODUCTION

Today's lesson is a study of the demoniac of Gadara, a man who had been possessed of devils for a long time. He was what we would term a wild man. He wore no clothes, and he lived in the tombs. Moreover, he was more than a wild man. In addition to having all the traits of such a man, he was possessed of demons.

Just prior to the time of our lesson, Jesus had been very busily engaged in Galilee. As He passed over the Sea of Galilee into the land of the Gadarenes, He met the demoniac. After a brief conversation with the man, the Lord Jesus restored him to true life. As He made the demon-possessed man whole, He began a work that could have resulted in many other miracles and blessings.

The devils were cast into a herd of about 2,000 swine, and immediately they ran violently down a steep place into the lake and were drowned.

As soon as the people of Gadara became aware of what had happened, a great number of them besought Him to depart from their coasts. They seemed more interested in the material worth of the hogs than they were in the blessings that Jesus could have brought them. And, of course, Jesus went. He never forces Himself on unwilling people.—*Intermediate Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. Jesus had a particular mission in mind when He started across a hazardous sea at night: healing the demoniac (vv. 22, 26, 27).

2. The man was so filled with demons that he was dominated by the power of Satan (vv. 27, 29).

3. The man recognized Jesus and worshiped him (v. 28).

4. There were many evil spirits in the man, enough to make 2,000 swine drown themselves (vv. 30, 33).

5. The demons recognized that Christ had power to cast them into eternal torment; but they asked to be spared that, at least temporarily (v. 31).

6. The demons would choose anything else in preference to eternal doom (v. 32).

7. The restored man was a living example of what the grace of God will do for a person (v. 35).

8. The Gadarenes thought more of the worth of 2,000 hogs than of this man's welfare (v. 37).

9. The restored man wanted to stay in the presence of Christ (v. 38).

10. Jesus commissioned the man to tell the story to his fellowmen (vv. 38, 39).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. A big city grew up in the river valley. Then the nearby river became polluted. Cities upstream dumped their refuse in it. Manufacturing plants disposed of all sorts of chemical waste products in it. Harmful bacteria made its waters unfit for swimming or boating. It seemed impossible for the big city to use this polluted water; but the city needed water, so it built a huge new purification plant. The water that the city needed was sent through the plant. In the processing the bacteria and harmful chemicals were removed from the water so that in each home in the city clean, pure water flowed from the water tap.

When Jesus crossed the Sea of Galilee and came into the country of the Gadarenes, He was immediately confronted by a demon-possessed man. The man's heart was filled with demons who ruled him so completely that other persons would have nothing to do with him. They banned him from their villages, and so he lived among the tombs, unclothed and in filth. But Jesus did not reject this man. Instead He cleaned up his life. When the legion of demons came out of the man, Jesus permitted them to enter into a herd of swine that ran down the slope and drowned in the Sea. When the man was in his right mind, he sat at the feet of Jesus to learn of Him. Then Jesus sent him out to tell his countrymen what had been done

for him. Like the clean water, the demoniac was now cleansed and usable in the kingdom of God.—*Standard Lesson Commentary*.

2. Some years ago, I flew to Haiti, to preach the Gospel. As the plane soared through the clouds, I looked down upon a land that was all beauty, charming beyond words. When the plane landed, I saw what I could not see from above. Above I saw only the beauty of nature, but now I dwelled among the people. As I drove and walked through the island, I saw poverty and squalor. I saw sin, its power and fruit. I saw wickedness on every hand.

When we arrived in a little village, a demented boy followed me wherever I went, and even stared through the door while we dined. I thought of the man of Gadara, and how the Lord had set him free.

As we returned in our journey to Port au Prince, I saw a statue of a famous general, the liberator of Haiti. At his feet knelt a Haitian, bound with chains. But the chains had just been broken! He had been set free!

I prayed, "Oh, God, these people have been set free from political slavery, but there is another slavery which still binds them and chains them—the slavery of sin, and Jesus, Thou art the only liberator who has the power to set them free from Satan and the chains of sin!"

The Gospel is the only hope of men throughout the world. The missionary is the liberator who brings the Gospel of Jesus Christ, with the power of God, to set men free.

When we arrive in any country, we never know what or who we will meet. Each country has its own brand of spiritual slavery, but one thing is common to all—they are all enslaved and bearing burdens too heavy to endure. The Gospel is a message of good news. It is the message of liberation and joy!

Jesus found a man in Gadara who dwelled in the tombs. Spirit possession had debased him until he was a wild man. This is not unusual on the mission field. In the heart of Havana, Cuba, I discovered people living in the lowest type of hovels which were worse than rat holes. It was unbelievable, and no tourists were ever shown this area. Using a jeep, so we could make good our escape, we took motion pictures of this area, and we were driven out even as we took the pictures. The people who dwelled here were ashamed of their environment. But that is what sin does to the human race.

There are similar areas in every country of the world.

But let us not make the mistake of thinking that the only example of spiritual slavery and sin's debasement is to be found in the slum areas of the cities of the world. Sometimes in the palaces and mansions sin lurks with a more vicious power and sting than in the hovels. Mankind has covered up his shame through training and education, but the corruption of the human heart remains the same. All men everywhere need the Gospel, and the missionary must make the Gospel to help deliver the highest social caste from the powers of sin. Fear, hate, evil thoughts, cruelty and all other vile characteristics of sin exist in the hearts of men.—*Adult Bible Teacher* (Union Gospel Press).

3. It is the feeling of this writer that we should put more emphasis on our temperance lessons in the Sunday school. Since the repeal of the eighteenth amendment to the constitution, liquor advertisements have appeared in newspapers, on radio, and on television until a large part of our population has been lulled to sleep concerning the dangers of strong drink. We believe that it is the task of the church to keep alert and to use every means possible to keep our people alert to the dangers inherent in strong drink.

Not many years ago pastors would often preach a whole sermon against liquor, but even this seems to be a thing of the past. How long has it been since you heard a sermon on strong drink preached from your pulpit? If you feel that more ought to be done in your community about this evil that casts a shadow everywhere man is found, talk to your pastor about it, and get some good literature on the subject and give it out in your community.—*Advanced Quarterly* (F.W.B.).

NOTES and QUOTES

(continued from page ten)

good business for a minister to make debts against his church with no authority being given to him by the church, not simply a few, but by the majority in regular church conference.

These comments are made in love and for the cause of Christ and our church. (To be continued.)

Those who curse are never great, and those who are great never curse.—*Walter E. Isenhour*.

Missionary Mother

(continued from page five)

"How are you, Sumiko San?" asked Martha warmly as she came to her bedside.

The 20-year-old girl's face clouded for a moment. "The X rays show no improvement, Sensei."

There was a painful silence. "But I am well enough to get up a little," she added brightly. "I'll put on my kimono and take you to see the others."

In a moment she had put on her colorful kimono and smoothed her jet-black hair. "There are several new ones who are interested in the Gospel," she exulted as she led the missionary out of the cold, cheerless room and into the passageway.

Martha followed Sumiko San from room to room. They sang together for the patients, read from the Bible, explained the verses and prayed. Some had already received the Saviour and were thrilled with the Christian fellowship. Others, sad and lonely from life's adversities, listened hungrily to the comforting message of Christ.

Martha waved at Sumiko San as she mounted her bicycle for the homeward trip. She was deep in thought as she pedaled along the narrow streets between the tiny shops and drab houses.

"Oh, God, I said it was hard to be a missionary," confessed Martha. "Forgive me. It's a wonderful privilege to bring Your message to those poor hopeless T. B. patients."

The wind stung Martha's face but she didn't feel it now. "Oh, God, I wouldn't trade my calling for all the warm, beautiful houses in America!"

She slowed to a stop before the vegetable shop. "What do I care about canned soup? I'll make my own!" she decided gaily as she chose two long carrots and a large head of cabbage from the array before her.

The vegetable lady eyed her curiously. She couldn't figure out this bicycle-riding American woman, but gratefully accepted the tract Martha offered her.

Martha sang as she prepared her dinner from "scratch." "Lord, thank You for letting me be a missionary. Things don't matter."

She looked around the little Japanese house in which they lived. With the curtains, rug and pictures she had brought with her from America, it was cozy. It was home. She could get along without a beautiful house, the frozen dinners and cake mixes.

But could she get along without her children for five days a week? Her heart ached again with loneliness as she thought of them. The soup was boiling merrily on the stove. Martha sat down to wait and think.

"Lord, why does it hurt so much?" she asked, the tears welling into her eyes again. "Will it always hurt to send them away?"

Suddenly it dawned on her that it would, because she was a mother. "But Lord," she prayed as she bowed her head in submission, "please make me willing to hurt for Your sake." In a moment joy and peace flooded Martha's soul. He had made her willing.

Across the street the woman who helped Martha in the house occasionally, was gossiping with the fish lady. "Every Tuesday morning at six 'clock they send their little boys off to Akita for a whole week!"

The fish lady clucked and shook her head unbelievably.

"I can't understand them," the other one went on. "We Japanese could never do that! We must love our children more than they do."

The soup forgotten, the missionary mother sat with bowed head in the chilly little kitchen. "Yes, Lord, even my children—for Your sake and for the souls of the Japanese."—*Gospel Herald*.

SUBSCRIPTION HONOR ROLL

Mrs. J. J. Blizzard, Deep Run, N. C.	63
R. C. Baggett, St. Augustine, Fla.	30
Mrs. Lester Hills, Greenville, N. C.	20
Rev. C. L. Patrick, Walstonburg, N. C.	17
Mrs. R. E. Drinkwater, Morgan, Ga.	15
W. A. Marsh Swamp Church, Sims, N. C.	15
A. J. Lyczkowski, Vanceboro, N. C.	14
W. A. Gethsemane Church, New Bern, N. C.	14
Mrs. Lillian Grubbs, Mt. Olive, N. C.	13
W. A. St. Mary's Church, Lucama, N. C.	13
W. A. Pleasant Grove Church, Pikeville, N. C.	13
Mrs. Mary Stokes, Macesfield, N. C.	12
W. Lee Franks, Brilliant, Ala.	11
James L. Lanier, Nogales, Ariz.	11
Mrs. Paul Marshburn, Snow Hill, N. C.	11
Mrs. James Spell, Dunn, N. C.	11
Norman Foy, High Point, N. C.	10
Mrs. Fred Cox, Coward, S. C.	10
Mrs. T. E. Dickerson, Greenville, N. C.	10
M. B. Hutchison, McArthur, Ohio	10
Rev. Grayson L. Spencer, High Point, N. C.	10
Mrs. J. A. Starling, Fine Level, N. C.	10
W. A. Rain's Cross Roads Church, Selma, N. C.	10
Rev. J. C. Griffin, Bridgeton, N. C.	9
Nobles Men's Class, Winterville, N. C.	9
Mrs. R. L. Goff, Fountain, N. C.	8
Mrs. Fannie Swindell, Arapahoe, N. C.	8
W. A. Mt. Zion Church, Nashville, N. C.	8
W. A. Stoney Creek Church, Goldsboro, N. C.	7
Mrs. A. L. Summerlin, Tarboro, N. C.	7
Jimmie Tyndall, Pink Hill, N. C.	7
W. A. First F. W. B. Church, Kinston, N. C.	7
W. A. Calvary Church, Wilson, N. C.	7
W. A. Friendship Church, Zebulon, N. C.	6
W. A. Hopewell Church, Smithfield, N. C.	6
Mrs. Harold House, Selma, N. C.	6
Mrs. J. R. Cayton, Aurora, N. C.	6
Mrs. J. F. Skinner, Stantonsburg, N. C.	6
W. A. Sarecta Church, Kenansville, N. C.	6
Mrs. C. M. Whaley, Richlands, N. C.	6
A. H. Aycock, Shellman, Ga.	5
M. S. Cowan, Robersonville, N. C.	5
Larry Edmundson, Goldsboro, N. C.	5
W. A. Powhatan Church, Clayton, N. C.	5
Rev. R. T. Sasser, Tarboro, N. C.	5
W. A. Selma Church, Selma, N. C.	5
W. A. St. Mary's Church, New Bern, N. C.	5
Tom West, Plymouth, N. C.	5
A. W. Massengill, Four Oaks, N. C.	5

A Man Sent from God

(continued from page three)

tion to you." You file the letter away with a feeling of satisfaction, almost more than you can contain.

Standing at the window of your study on Sunday morning, you watch the families come up for worship. As the Jones family comes by, you breathe a prayer of thanksgiving. Mr. Jones stands erect and carries himself with quiet dignity. It hasn't always been that way. You recall 14 months before when you heard a brokenhearted woman sob out her story of an alcoholic husband and father, a fine career shattered, a home broken, a marriage crushed. You go to prayer and you go to work. You recall later kneeling with Mrs. Jones in prayer at the first twenty-four hour victory. You remember how those victories were multiplied. They disappear into the church now and you thank God for having had a part in a man's redemption, a family's rebirth.

It is 11:45 at night; the phone rings; an elderly parishioner is dying; you hope to get there in time. Five minutes after you arrive the last breath is breathed. You offer words of comfort, words that you have offered before and which always seem to be so useless. Then you prepare for the funeral. Later, the widow comes by and says to you, "Pastor, if you had not said those words to me that night that Jim died, I believe I would have collapsed. Thank you so much." What joy is yours in that moment!

During the singing of the first hymn, you see a distinguished looking couple make their way to their usual places. Today their hair seems a little grayer, the lines in the face a little deeper. Four days before they called you and showed you the telegram that had just come—their only son killed in a plane crash. Today as they sing "Oh God, our help in ages past; our hope for years to come . . ." they seem to stand more erect, their voices firmer. They called you for help and you were able to give it.

This, then, gentlemen, is our life—the circle in which we live and move and

have our being. Nothing in this world can take us so high or drag us so low. And those of us who best learn how to cope with both these sides of our life are the ones who stick with it and achieve a measure of success.

WE ALL DESIRE SUCCESS

We all wish to be successful. We may as well admit it. And this is good. To be successful is as worthy an ambition for the minister as for the man of any other calling. There is no Christian virtue in failure or in mediocrity. But what constitutes success in a pastorate? What are the measuring lines?

If we can show a gratifying record of increased membership, are we successful? Maybe so, maybe not. We are successful if the members are being enlisted and trained for the one purpose for which the church was created—to carry on Christ's mission in the world; unsuccessful if they are joining the church simply because they find it a congenial group of people of similar tastes and good social standing. We Free Will Baptists need to lose in the wilderness this concept that there is any particular virtue in large memberships. If we stay on the job, members, of course, are going to be added to the church through the power of the Holy Spirit, but what we need to rediscover is that there is more virtue in quality than in quantity. We need to continually keep before us the maxim set forth by Deitrich Bonhoeffer, Is our church "being Christ in the world"?

In Washington, D. C., a church was established several years ago that still has only seventy members, but we might call it one of the most successful in existence. The Church of the Saviour is small because it requires every member to have a training period of two years for learning what is involved in being a church member. After this he must commit himself to attend and tithe. Their budget this year is \$85,000, spent largely outside their parish.

If we can report that the church is attaining a large income, are we successful? Maybe so, maybe not—successful if the budget reveals an out-reaching missionary spirit and a deep concern for the souls of men; un-

successful if virtually all the money is being spent in a self-centered program to satisfy only the members and their children.

In New York City there is a church known as the East Harlem Protestant Parish. Started deliberately in the slums, it remains there in order to expend all its energies on reaching people one by one with help from God.

Or, if we have an extensive program of activities, can we claim success? Maybe so, maybe not—successful if these activities are making better churchmen out of our flock; unsuccessful if they only keep people busy being busy. It is my honest and sincere opinion that some of our churches need to discard some of their *regular* services in favor of something else which would be of greater value. Why have an evening prayer meeting that attracts twenty-five people when in some cases an early morning prayer meeting might attract seventy-five people? One Free Will Baptist church initiated a morning prayer service with great success. Now I do not wish to be misunderstood. If the five "regulars" (that is, Sunday school, morning worship, league, evening worship, and prayer meeting) work, that is fine. I am simply saying that we must plan and execute our work in the manner which will reach the most people most effectively.

Again, if the minister is well liked by everybody and the church is free of controversy, are we successful? Maybe so, maybe not—successful if the fellowship is the kind that is rooted in a common dedication to the purposes of Christ; unsuccessful if they are carefully avoiding things that might ruffle the smooth surface. The fact that some people in the church want the church to be free from all controversy may indicate that they are not coming to grips with the serious problems of the community. The preacher who explained his popularity by saying that he gave the people what they wanted should remember one man's remarks that "the people want to be humbugged."

Successful we wish to be: not as the world sees success, but as God sees it.
(To be continued next week.)

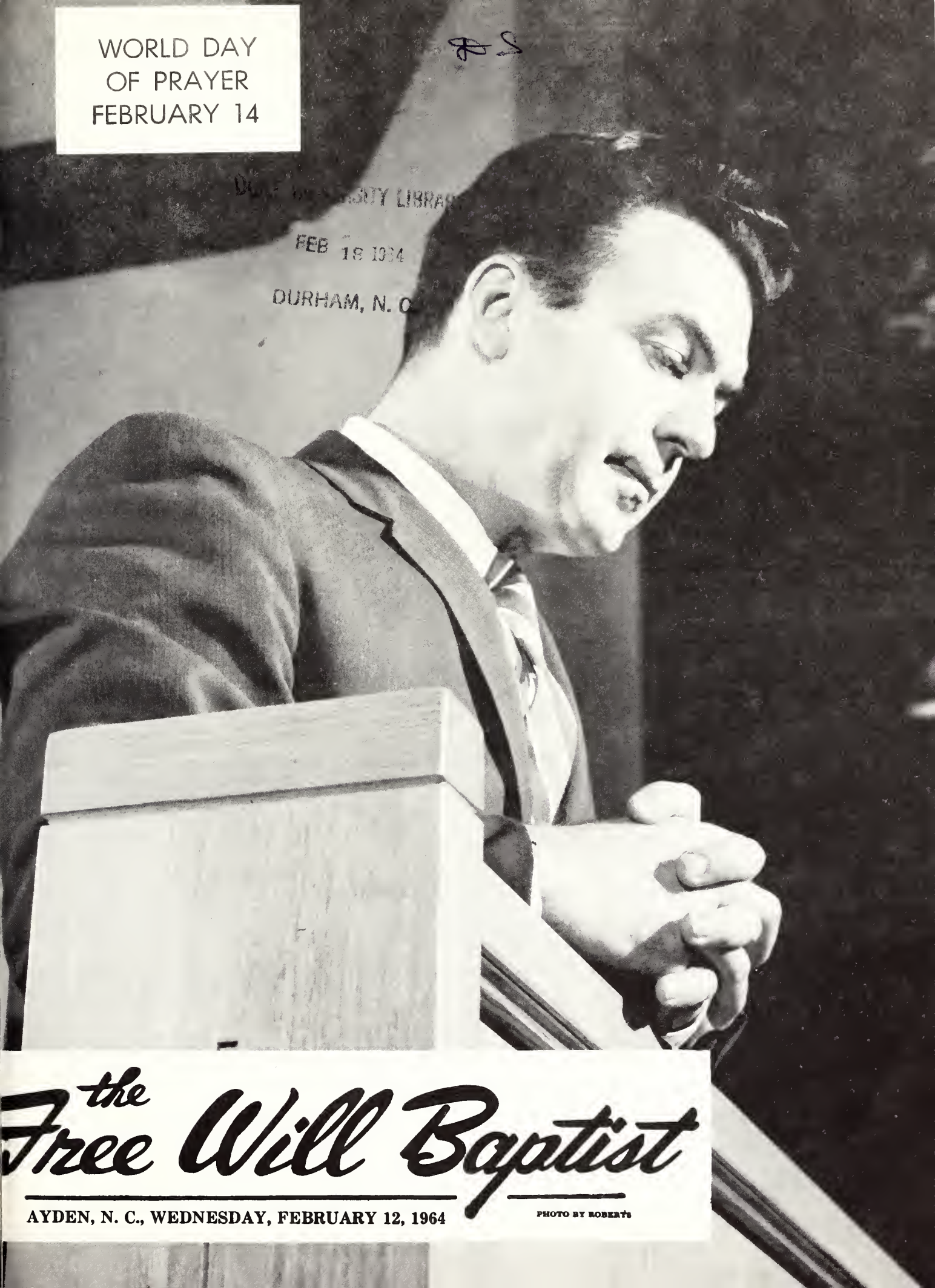
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Free Will Baptist

AYDEN, N. C., WEDNESDAY, FEBRUARY 12, 1964

PHOTO BY ROBERT'S

Ten Years Ago in the "Baptist"

Florida Free Will Baptists will be featured in the March 3 issue of "The Free Will Baptist." Many pictures and stories will be carried showing the growth of the work within this state.

The New Bayshore Church at Bay Cliff, Texas, organized last September, was represented at the quarterly meeting of the Central Texas Association January 3. The meeting was held at the Pine Prairic Church near Huntsville, Texas.

Gifts to the Free Will Baptist Children's Home, Middlesex, North Carolina, for the month of January, 1954, totaled \$6,523.09.

We Agree

A letter to the editor of the *Biblical Recorder*, journal of the Baptist State Convention of North Carolina, expresses a conviction which we share. The letter was written by Ernest W. Moore of Wilmington. In view of the report on smoking and its effect on one's health, Mr. Moore writes:

"I am wondering if it would not be an opportune time for the right agencies and news media as well as denominational leaders to get behind the U. S. Public Health Service, our Congressmen and Senators for a like research project on another and more deadly commodity—Alcohol—and its effects on the health of the nation and the diseases it too causes. Also as to the liquor industry's false and blatant advertising of its wares.

"Cigarette smoking has its ill effects upon the health of the smoker, but smoking cigarettes won't make a man whip his wife, abuse his children, break up his and other homes, waste as much money, wreck his car, kill his fellowman and kill himself. But liquor does."

In the Editor's Mail

"This is to state that I am available for part or full-time pastoral work. I am a member of Mount Olive Free Will Baptist Church, Kannapolis, and also a member of the Piedmont Conference."—Rev. John Tillman, Route 1, Box 331, Kannapolis, North Carolina.

THE FREE WILL BAPTIST

Volume 79 Number 7

February 12, 1964

C. H. OVERMAN, Editor

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina, 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

PLAN FOR DVBS

The month of February is by no means too early to begin making plans for your daily vacation Bible school for this spring or summer. Those who make their plans early will have the best school.

Now is the time to decide on your director and your staff of teachers. Most churches have a difficult time locating those who can (and those who are willing) to work with the school.

Again this year, the Free Will Baptist Press is publishing daily vacation Bible school materials. This year's series is entitled "The Great Book." It is a study of the greatness of the Bible. Materials are provided for five departments: nursery, beginners, primary, junior, and intermediate. There will be suggested crafts and activities for each department, as well as work packets and workbooks. The introductory packet will be available by April 1. The price of the packet is \$4.95.

A daily vacation Bible school workshop will be conducted at Mount Olive Junior College, Mount Olive, North Carolina, on April 11, 1964. As in previous years, workshop sessions will be conducted for each department, including the directors. This workshop will begin at 10 a. m. It is a joint effort of the North Carolina Woman's Auxiliary Convention, the Free Will Baptist Press, and Mount Olive College. We hope you will make your plans to attend.

PLACING THE BLAME

When men face difficulties and problems, it is quite easy to place the blame for such circumstances on someone else. There's something about human nature that keeps us from honestly looking at ourselves.

Vance Havner, a well-known minister and writer, tells of a visit to a prison. In talking to the inmates, he found only one who placed the blame for his being there on himself. The others blamed someone else for their plight.

To further illustrate this truth, we only have to consider our reactions to some national problem. If it is during a time when the Republicans are in office, the Democrats are blamed, and vice versa. We may blame the President, or we may blame his associates. When President Kennedy was assassinated, some blamed the civil rights issue. Some blamed the right-wingers and others the left-wingers. Others placed the blame on the entire nation.

We often read of young people who get into trouble with the law, and then blame their trouble on their parents. To be sure, the blame is often properly placed; but on the other hand, even young people have the privilege of choosing to do right regardless of whatever else might have influenced them.

Our own unhappiness and miserable condition which we may often find ourselves in is not the other fellow's fault. We can rightfully blame ourselves. Thus, we can bring ourselves in focus with things as they are and as God sees us.

In reality, blaming others for our plight is the result of sin. It is also characteristic of the sinner—the man who refuses to see himself as God sees him. Such a lost man will never see his need of salvation until he begins to examine his own heart and soul. Before redemption is imparted, conviction of sin is essential; for the sinner must admit, "I have sinned."

Before placing the blame on others, we should pray with the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

THE New Testament (John 1) gives us a portrait of a successful preacher. "There was a man . . . whose name was John" (John 1:6). It goes on to tell us that he came to bear witness of the light; and that light, of course, was then and is now Jesus Christ. And that is exactly what we are to do—bear witness of Jesus, the Christ. But what kind of witness?

Bishop Gerald Kennedy was on a train a few years back seated near the rear of the car. He saw a man get up from his seat and began to go to each person asking "Are you saved?" Most of them were ignoring him. The Bishop knew his time was coming and by and by it did. The man stuck his face down into the Bishop's and asked his question, "Are you saved?" Bishop Kennedy replied, "Yes, I am saved, and I am being saved everyday." The man was so stunned that he had to go back to his seat and think up another approach.

Fortunately for us we have already learned a better approach. We need to witness by word-of-mouth, but we need to do it in a way that will draw people to the kingdom rather than drive them away. Contact is important; tact is equally important.

We also witness by our lives. Someone has noted that the best sermon preached is the sermon lived. Call the roll of successful pastors and you will find men who have gone about their daily work as living witnesses of what Christ can do in a life.

Now any layman can and should witness by word-of-mouth and his life, but here it is that we go on ahead. For we have an opportunity to witness with our preaching. In fact, preaching which does not bear witness to this Light is no preaching at all.

There was a "way out" country church which had great difficulty in keeping a pastor more than a year. Finally, after many of these one year stints, a man of very modest abilities was called. Everyone thought he might set a record by not even staying a year. Well, the weeks went by; the months went by and three years went by. A fellow pastor decided he would check to see what the secret of his success was; so he journeyed to the village nearest the church, where he approached a storekeeper who was the most ruffled member of the church. He asked the question that was on his mind. The storekeeper replied in a leisurely drawl, "Well, parson, out here we don't really

A MAN SENT from GOD



J. GARLAND TEASLEY,
Pastor First Free Will Baptist Church,
SMITHFIELD, NORTH CAROLINA



(This sermon was preached at the Spiritual Life Conference of the North Carolina Ministerial Association at Saint Mary's Church, New Bern, North Carolina, January 17, and is printed here at the request of the association.)
(Continued from last week.)

want no preaching at all and he's the closest we've come to it yet."

Your reaction is the same as mine. We smiled at his answer, but how tragic it is that so much of our preaching is just like that—pretty close to no preaching at all. We have all heard of those preachers (certainly none of us would dare do it) who get upset with someone in their congregation and hide behind the pulpit to "let 'em have it" and then have the audacity to say it was bearing witness to the Light. How cowardly! How utterly foolish!

Our abilities vary. Some of you are able to stand here and be eloquent; some of us cannot. But there is never any excuse under the sun for us to preach when we are not motivated by love for our people; and contrary to what we may think, this kind of preaching can be preaching of thorough scholarship. There are times when our people need to be reminded of their sins, but even then it should be because we love them and we should let them know of the Light which can guide them to better living.

We are not to bear witness of our own ideas, though we cannot completely divorce them from our preaching; nor of the great theologians, though we need to know more of them; nor of the major ideologies, though we should be aware of these; nor of the aged philosophies, though a lesson in them would strengthen our faith; but of the light, Jesus Christ, who said "I am the way, the truth, and the life . . ." and about whom John wrote, ". . . as many as received him, to them gave he power to become the sons of God, . . ." (John 1:12).

CRYING IN THE WILDERNESS

Our text also lays before us the fact that this successful preacher was the voice of one crying in the wilderness, which means that he spoke with urgency. And this just may present a puzzle to us, for we have learned that the work of the church is slow. In fact, sometimes we have to have the perspective of several years to see that we have accomplished anything at all. It is slow, so slow sometimes that we feel like "clawing the walls" at so little progress. For many of us several years as a pastor have been a lesson in patience.

So how do we fit this message of urgency in with the knowledge that the work of the church is slow. Are we not confronted with a paradox? Not really.
(continued on page sixteen)



THE CHURCH - WORLD-WIDE

New Film Called 'Missions Spectacular'

World Vision's new movie "So Little Time," just completed for banner premieres throughout 1964, has been called a "missions spectacular" by viewers at sneak preview showings.

Featured throughout the 90-minute film are the varied ministries of World Vision and the strategic role of Dr. Bob Pierce, its president. The film chronicles the historic Pastors' Conferences introduced by World Vision a decade ago . . . takes the viewer inside several large-scale evangelistic crusades in key cities of the globe . . . offers glimpses of tender medical care in many countries and rushes to the scenes of disaster where emergency funds and aid are distributed.

The film also features a series of unusual shots unique in missionary films. One sequence shows the birth of a volcano—Mt. Batur in Indonesia, the destruction it caused and the distribution of relief goods to unfortunate people. The film offers an on-the-spot view of a weird "Dance of the Demons"—a heathen rite obviously controlled by unseen powers of darkness. Presented also are journeys with Bob Pierce along the eight blocks of indescribable filth and sorrow inside Hong Kong's lawless "Old Walled City" . . . scenes of lepers in Formosa . . . of happy orphans in Korea enjoying the loving care of Christian men and women.

Closing scenes capture on film the World Vision Korean Orphan Choir, those 34 tiny songsters who last year traveled around the world singing in person for an estimated 450,000 people and for millions more through television and radio outlets.

"So Little Time" is for World Vision unprecedented in size and scope. It provides a history of missionary work mainly in Asia during the past decade, in addition to shots of the most recent victories and heartaches in the progress of missions.

Following the premieres, the new film

will join World Vision's library of seven missionary films which are sent free (with a small service charge) to any group promising to take an offering for *their own* missionary interests abroad. "So Little Time" is a Westminster Films production.

More Liberal Attitude In Spain

World Gospel Crusades of Los Angeles, California, has recently been informed by Ruben Gil, its agent in Spain, that the government of Spain has officially approved three of its Light of Life Bible correspondence courses for publication and circulation in Spain.

"This action," states Rev. C. Mervin Russell, Executive Vice-President of World Gospel Crusades, "is most significant to all evangelicals in Spain. It represents further substantiation on the part of the Spanish government of its good faith in announcing several months ago its policy of a more liberal attitude toward Protestants in this Catholic dominated country. This action follows only a few months previous action by the government approving the publication of nine evangelical books. The Bible correspondence work may now be brought up from the "underground and an aggressive campaign for students may be launched."

World Gospel Crusades has enlisted some twenty thousand students in Spain under the most adverse government restrictions. This is considered phenomenal in view of the report that the Roman Catholic church has enlisted only nine thousand students in a church sponsored correspondence course. Emergency funds are being rushed to Spain by W.G.C. to step up efforts in view of the recent government approval.

Oswald's Child Was Secretly Baptized

Dallas (EP)—Mrs. Lee Harvey Oswald, wife of President Kennedy's accused assassin, obtained a secret baptism

for her daughter last year because she feared her husband's reaction, it was reported here.

June, the 23-month-old daughter, was baptized here on Oct. 16, 1962, by Father Dimitri of the St. Seraphim Eastern Orthodox Church, it was learned.

Father Dimitri said a woman he declined to identify requested the secret baptism and accompanied the mother and daughter to the church. He said Mrs. Oswald made remarks indicating her husband "would have objected violently" to the baptism.

Marina, the alleged assassin's pretty 22-year-old wife, was raised in Russia by a grandmother who was a devout member of the Eastern Orthodox Church. Her husband has been described as an adherent of Marxism and a religious skeptic.

Agency Says Condition of Jews In U. S. S. R. Worsens

New York (EP)—Conditions for the 3,000,000 Jews inside the Soviet Union "appear to have become worse" as they continue to be made the scapegoat for the country's economic difficulties.

This observation was made here in a statement issued by the American Jewish Committee.

The statement, which embodied a special resolution adopted by the Committee, urged that the Soviet Union uphold its laws and treat its Jewish population on a basis of equality.

The Committee called upon Soviet authorities to:

1. Permit Jewish religious practices and without discrimination;
2. Make possible the free development of Jewish cultural institutions;
3. Allow Jewish education to develop freely; and
4. Vigorously combat anti-Semitism in all its forms.

An example of the "scapegoat" techniques employed against Jews in Russia was cited by the Committee.

According to its statement, a recent editorial in *Izvestia*, the official Soviet news organ, called for a "show trial" which the Committee said "would place responsibility for general economic inefficiency and corruption on Soviet Jews" and "aggravate anti-Jewish bias among the masses of the Soviet peoples."

Aside from this, the Committee said, anti-Semitic practice in the Soviet Union has resulted in further restrictions on Jewish religion, education and culture.

The American Jewish Committee,
(continued on page fifteen)

Information About Cragmont Assembly

L. E. BALLARD
Co-Manager for 1964

Cragmont Assembly is located about one-half mile outside the city limits of Black Mountain, North Carolina, to the north. By the nearest access road, it is about one and a half miles from the center of Black Mountain. The institution is owned and operated by the four statewide conventions of Original Free Will Baptists of North Carolina: the State Convention of Churches, the State Sunday School Convention, the State Woman's Auxiliary Convention, and the Free Will Baptist League Convention. The assembly is incorporated under a charter granted by the State of North Carolina. Each sponsoring convention elects three members of a general stockholders' committee, which meets annually to set up policies and select a board of five members to have supervision over the institution. The board of directors for 1964 are the Rev. Walter Reynolds, chairman; Mr. Fountain Taylor, vice-chairman; Mrs. J. C. Moye, secretary; Mrs. C. F. Bowen, assistant secretary; and the Rev. C. J. Harris. Employed by the board for special duties for the year are Mrs. Fountain Taylor, treasurer; the Rev. and Mrs. L. E. Ballard, co-managers, with Mrs. Ballard acting as the official hostess at the institution; and the Rev. Wayne West, director of recreation and field representative.

The four ownership bodies are sponsors for the various conferences and camps held at Cragmont during the summer.

The Free Will Baptist League Convention is the only one of the four which "moved" to Cragmont when the institution was opened. This convention had for several years sponsored an annual camp for young people, using the facilities of Camp Leach on the Pamlico River in Beaufort County for several years, and facilities at Blue Ridge Assembly, Black Mountain, the year before Cragmont was purchased. Cragmont became the permanent home of the Free Will Baptist League Camp the year after it was purchased in 1946. However, in the early fifties the Free Will Baptist League Convention suffered a recession in its activities, and the camp program was suspended for a few seasons. The camp was reestablish-

ed in 1957 and has been held annually ever since with increasing attendance and interest. The 1963 camp was considered one of the best in recent years.

The Woman's Auxiliary Convention organized their annual Cragmont Woman's Conference the first year of Cragmont operations, and the conference has been held annually ever since. The conferences were directed by Mrs. L. E. Ballard until 1961. Since then Mrs. Carl Dudley has been the director. Every session of this conference has been well attended, and women from all parts of the state have very precious memories of their experiences at Cragmont. In 1963, the Woman's Auxiliary Convention began sponsoring a conference for young people through their youth department, known as the Youth Frontier Conference. This conference was well attended for its first session, which was directed by the Rev. Wayne West.

In 1953, after the Free Will Baptist League Convention abandoned plans for a camp at Cragmont, the State Sunday School Convention made the conducting of conferences at Cragmont a part of the work of its newly established field work department. The convention-sponsored General Youth Conference was established the week after the first Sunday in June in 1953, and has continued annually ever since. The same year, another conference was held in August. It was first called the Second General Youth Conference, and was held the first year because many young people couldn't go to the June conference. Interest justified making the conference an annual event, and it has continued to meet the week after the first Sunday in August. The name was changed in 1959 to Young People's Bible Conference. Over the years the Sunday School Convention has also sponsored a number of special conferences for young people and Sunday school workers from stated areas, as the Piedmont Youth and Sunday School Conference (1958-1961), and the Albemarle Youth Conference (1959-1962). The Sunday School Convention conferences were under the direction of the Rev. L. E. Ballard, as a part of his duties as promotional secretary for the convention, until 1960. Since then a director for each conference has been designated by the executive board of the convention to work cooperatively with the promotional secretary. The Rev. C. H. Overman and the Rev. Earl Glenn directed the two conferences sponsored

by the Sunday School Convention in 1963.

The State Convention of Churches as such has not sponsored conferences at Cragmont. However, the State Ministerial Association, an affiliate of the convention, has been holding its annual meeting and retreat at the assembly for several years, and the event is something the ministers look forward to from year to year. At times, a special director has been named for the week, but most of the time the president of the association has directed the week's activities. At present, the Rev. David W. Hansley is president. For three years the mission board of the State Convention sponsored mission conferences at Cragmont.

A "Family Week" is sponsored by the institution annually, under direction of Mr. Fountain Taylor, the final week of the season in August. It is open to individuals and church or family groups who wish to combine a visit to Cragmont with a few days vacation in the mountains.

The following conferences and camps have been scheduled for this summer:

June 15-20: General Youth Conference. Write the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina, for information.

June 22-27: Ministerial Association Retreat. Write the Rev. Sheldon Howard, Walstonburg, North Carolina, for information.

June 29-July 4: Free Will Baptist League Camp. Write the Rev. Norman Ard, Route 1, Ayden, North Carolina, for information.

July 6-11: Youth Frontier Conference. Write Mrs. David Hansley, Kenly, North Carolina, for information.

August 3-8: Young People's Bible Conference. Write the Rev. L. E. Ballard (address above) for information.

August 17-22: Woman's Auxiliary Conference. Write Mrs. Carl Dudley, Fuquay, North Carolina, for information.

August 24-29: Family Week. Write Mr. Fountain Taylor, Richlands, North Carolina, for information.

●

He who sees the devil catch a man in a trap should have sense, grit, and grace enough not to be caught in the same trap.—*Walter E. Isenhour.*



news & notes of Denominational Interest

Fifty Years of Service Honored

On Sunday, February 2, Mr. George L. Rouse of Winterville, North Carolina, was honored for fifty years of service as secretary-treasurer of the Winterville Free Will Baptist Sunday School in a brief



service during the general assembly of the Sunday school. He is shown above receiving a valentine made of styrofoam sprayed with gold paint and of red cardboard which was decorated with fifty cent pieces from Superintendent Clyde Hines.

Although Mr. Rouse is a member of Rose Hill Free Will Baptist Church near Winterville, he has been a faithful member of the Sunday school at Winterville and has attended worship services on the Sundays that Rose Hill did not have services. Shortly after the Winterville church was organized (1905), he began attending Sunday school there; and in 1914 he became secretary-treasurer. At that time the Rev. J. E. Sawyer was pastoring the church.

(See sonnet, "On Fifty Years of Service," elsewhere in this issue.)

Pensacola, Fla., Church to Conduct Weekend Revival

The First Free Will Baptist Church of Pensacola, Florida, has scheduled a weekend revival for February 14-16, with the Rev. Arnold Woodlief as the evangelist.

Services will begin each evening at seven. On Sunday the usual Sunday school will be held at 10 a. m., followed with the worship service at eleven. At 6 p. m., the leagues will convene, followed by the closing service of this revival.

The pastor, the Rev. L. V. Pinson, extends a cordial invitation for everyone to come and hear this spirit-filled man of God.

1963 Proved Successful For Hugo Church

The members of Hugo Free Will Baptist Church near Grifton, North Carolina, join together in giving thanks to the Lord for His wonderful blessings during the year 1963. Under the leadership of the pastor, the Rev. W. H. Willis, the overall project for the year was the improvement of the home church.

Hugo church was organized in 1896 and a small building was erected on a one-half acre tract of land. The Elder E. T. Phillips was the first pastor, and his first sermon was based on the Scripture, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1).

In 1903 the membership had grown to 45. The small structure that was built in 1896 was used without change until 1928. At this time, with a membership of 110, the old building was almost completely rebuilt and doubled in size. Then in 1947, six Sunday school rooms were added, the chapel enlarged, and the entire building bricked.

In 1963, with a membership of 165, the face of Hugo church changed again. More land was purchased, the roof was changed from a flat roof to an "A" roof which improved the appearance, the walls of the chapel were repainted, the floor refinished, the wainscoting was replaced, the pews refinished, and a new carpet put down. This work was not done by any one group. But all the organizations of the church pitched in and the work was easily accomplished. The

Men's Class, made possible the refinishing of the pews; the Ethel Whaley Circle gave the carpet; the Ada Phillips Circle paid for the wainscoting and refinishing the floor; the woman's auxiliary sponsored the painting which was done by the members; and the roof was sponsored by the entire church membership. The grounds of this dedicated place of God are being kept by the YFA as a yearly project.

Mrs. Frances Dudley, church reporter, makes the following statement: "In 1964, with the continued blessing of the Lord, we hope to make more improvements in our Sunday school rooms and complete the restrooms which have been started. We feel that we have gained much by working and fellowshiping together here at Hugo. Without this cooperation these improvements could not have been made. We pray that through our improvements our church will be a way station to Christ for the lost of the community, and that all the members will be drawn closer to Him who gave us everything. We owe a great deal to our beloved pastor, the Rev. W. H. Willis.

"Our services are as follows: Sunday school each Sunday at 10 a. m., morning worship each second and fourth Sundays at 11 a. m., and evening services each second and fourth Sundays at 7 p. m. All who can and will are invited to come and worship with us, and if you do not have a church of your own, come and join us."

Children's Home Report For January, 1964

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of January, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED

(Includes Gifts for All Purposes)

Albemarle Conference	\$ 238.64
Blue Ridge Association	35.80
Cape Fear Conference	70.87
Central Conference	857.68
Eastern Conference	905.18
French Broad Association	15.64
Jack's Creek Association	50.00
Pee Dee Association	20.13
Piedmont Conference	40.00
Toe River Association	26.40
Western Conference	919.30
Statewide Bodies	106.25

Subtotal 3,285.89

Parents and Relatives	463.60
Friends and Others	362.25
Miscellaneous (All Other Sources of Income)	61.00
Total Receipts	\$4,172.74

HONOR ROLL

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

Arapahoe Church	\$145.23
Kenly Church	\$139.36
Leder's Inc., Wilson	\$100.00
Fifth Eastern Union	\$100.00
W. S. Williams, Jr.	\$112.00
Middlesex	
Mount Zion, Nash County	\$250.00
The Church Finance Association, Inc.	\$106.25
New Hope Church, Concord	\$169.04

Bethany to Observe College Day

Bethany Free Will Baptist Church near Winterville, North Carolina, will observe Sunday, February 16, as Mount Olive College Day, the Rev. E. C. Morris, pastor, has announced. President W. Burkette Raper will speak at the morning worship service.

He Had to Leave It

■ A RICH MAN died. Success had crowned his unwearied efforts, and it was well known that a large fortune was the result of a life spent in the accumulation of earthly goods. He died in the morning, soon after the sun had risen, and all through the day that followed, men were commenting on the event: "He died rich." "He amassed a handsome fortune." "He was successful in business." "He left a large property," said one, who was himself increased in goods. The reply of a poor man standing near, yet one rich in faith, seemed for the instant to startle him out of his own worldly infatuation, "Yes, he had to!"

Men may heap to themselves the wealth of worlds, and gather about them all earthly riches, but they must all come shoulder to shoulder in the march of life; lay down their armor, their burdens, and their treasures at the tomb's door, and together enter in to explore the mysteries of that unseen state, within whose dark shadows so many have before entered them.

There is but one thing a man can carry with him through the darkness of death. A hope of heaven through the atoning blood of Jesus is the priceless treasure of which the grave cannot rob the soul, for it is not of the earth, earthly, but a heavenly inheritance.—*Sel.*

Barnes Hill S. S. Awards Perfect Attendance Pins

Recently the Sunday school of Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina, awarded 29 perfect attendance pins and bars to students with a perfect attendance record for 1963. They are as follows: Ervin Vick, 13 years; Barbara and Joyce Langley, 12 years; Trent and Etta Vick, 11 years; Nellie Nelms and Norma Eason, 10 years; Aubrey and Mike Farmer and Delton Eason, 9 years; Yvonne and Lonnie Worrell and Henry Eason, 8 years; Rosa Lee Langley, Cleo Worrell, Estelle Eason, and Beulah Lindsey, 7 years; JoAnn and Brenda Pittman, Susie and Monroe Lindsey, and Pamela Harris, 5 years; Minnie Pearl Joyner and Jessie Tom Pridgen, 3 years; Teresa Nelms and Iva Langley, 2 years; J. W. Holland, 1 year; Bill Lindsey and Maggie Joyner, 6 months.

Armstrong to Conduct Weekend Revival

The Rev. Crafus Armstrong will be the guest minister for a weekend revival at Calvary Free Will Baptist Church, Concord, North Carolina. Services will begin Wednesday evening, February 12 and will continue through Sunday evening, February 16.

The public is cordially invited to attend these services which will begin each evening at seven o'clock.

Gum Swamp Church to Observe World Day of Prayer

Friday, February 14, at 7:30 p. m., Gum Swamp Free Will Baptist Church, Route 1, Greenville, North Carolina, will observe World Day of Prayer.

The World Day of Prayer is observed annually by churches throughout the world. "My Disciples" is the theme for the observances this year. Emphasis is placed on prayer for Christians to be faithful and effective in their witness for Christ.

THE LORD IS MY HELPER

LILLIAN L. CHURCH

Be near us, Lord, when we awake,
And bless us all, for Thy name's sake.
Keep us safe through day and night,
Help each one to do the right.

Be with us in the afternoon,
Keep our hearts with thine in tune.
And when the evening shadows fall,
Still be to us our "All in All."
When nighttime comes, and we fall asleep,
May angels o'er us their watch keep.

So lead us, Father, day by day,
That we may never from Thee stray.
May each of us at set of sun,
Hear Thee whisper, "Child, well done."

OBITUARIES

MRS. TENELLA CLEVELAND

Mrs. Tenella Cleveland, usually known by everyone as "Aunt Tenella," passed away after a long illness on January 16, 1964. We bow in humble submission to God's will who does all things well. Aunt Tenella was born October 5, 1874, which made her stay on earth 89 years, three months, and eleven days. She joined the Bellview Free Will Baptist Church of Colquitt, Georgia, in 1905; and there she taught a Sunday school class for 50 years. Her health failed her several years ago, which made it impossible for her to attend church as often as she wanted to; however, she went as often as she was able. When she could not attend she always sent an offering to help carry on the work of the church.

Aunt Tenella was my mother's sister, and had lived with me for the past 17 years. She was married to Mr. J. D. Cleveland. They did not have any children; however, Mr. Cleveland had one son by a previous marriage. Both husband and son preceded her in death. She has a host of relatives and friends who mourn her passing.

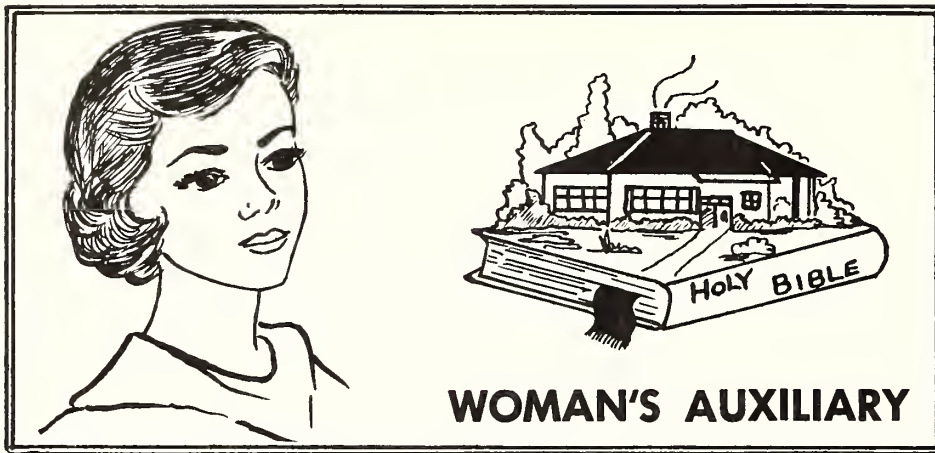
It is believed that she was the first subscriber of *The Free Will Baptist* from the Martin Association of Georgia. She was also a member of the first woman's auxiliary of the Martin Association. We are very proud of her, and we know that Jesus is too.

Written by her niece,
Mrs. L. H. Brooks

CREATES GOOD WILL

The good will created by advertising is an intangible asset that is just as valuable to a merchant as to the manufacturer of any of the thousands of things that have made fortunes for their owners because they have been well advertised. It is often hard for a merchant to realize that advertising has an effect, even if all the people in the community know already that he is in business, and that he wants them to buy what he has to sell.

This fact, however, does not alter the truth established by the experience of many business men, that advertising, like the truth, if stuck to, pays.—*Select-ed.*



Attention Youth Chairmen of the Western Conference!

Time is drawing near for the declamation and essay contests sponsored by the North Carolina Woman's Auxiliary Convention. Please urge the members of your YFA and AFC to have their declamations and essays ready to read or recite at a later date. Contest rules are found in the YFA and AFC program books. Time and place for the contests will be announced in *The Free Will Baptist* at a later date.

Mrs. R. H. Weaver
District Youth Chairman

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church held its January meeting in the home of Mrs. Henry L. Johnson with 14 members present.

The meeting opened with the group's singing "Won't It Be Wonderful," with the Scripture being taken from Mark 6:1-6. Mrs. James Crocker led the opening prayer.

The program chairman, Mrs. Lizzie Godwin, introduced the program, "Beginning with the Master Builder." Those participating were Mrs. Nadine Crocker, Mrs. Eloise Sutton, Mrs. Lois Boykin, Mrs. Crema Johnson, Mrs. Martha Boswell, Mrs. Alonia Narron, and Mrs. Ruby Johnson.

During the business session new officers for 1964 were elected.

The group prayed together the Lord's Prayer as their benediction.

Bear Grass, N. C.—The Rose of Sharon Woman's Auxiliary held its January meeting in the home of Mrs. Ophelia Taylor with 12 members present. The new officers for 1964 are as follows: president, Mrs. Rebecca Wynne; vice-

president, Mrs. Peggy Bailey; secretary, Mrs. Jeannette Wynne; treasurer, Mrs. Selma Cowan; program chairman, Mrs. Annie Cratt; card chairman, Mrs. Fessie Bailey.

The group sang "Standing in the Need of Prayer"; then Mrs. Peggy Bailey read the Scripture text from Mark 6:1-6. Mrs. Annie Cratt introduced the lesson, after which she asked Bible questions.

Two new members, Mrs. Mertie Coltrain and Mrs. Faye Williams, joined the auxiliary.

Mrs. Annie Cratt dismissed the group, after which refreshments were served.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met in the home of Mrs. J. W. Brickhouse for its January meeting.

The president opened the meeting, and the group sang "Build Your Faith on the Lord Jesus Christ." Mrs. Marvin Sawyer prayed the opening prayer. The Scripture was read from Mark 6:1-6.

After the program introduction was given the following took part in the discussion: Mrs. Robert Rollins, Mrs. Marvin Sawyer, Mrs. Madge Van Horn, Mrs. Bernice Maitland, and Mrs. Betty Brickhouse.

During the business session the roll was called with 11 members and four visitors present.

The meeting closed with the group's singing "Blest Be the Tie." The Rev. Robert Rollins pronounced the benediction, after which delicious refreshments were served.

Bailey, N. C.—The Woman's Auxiliary of Rock Springs Free Will Baptist Church held its regular monthly meeting at the home of the pastor and his wife, the Rev. and Mrs. R. N. Hinnant. The president, Mrs. Verma Edwards,

introduced the new program books and read the Scripture. Mrs. Hinnant prayed the opening prayer.

The roll was called and the minutes were read. There were 12 members and one visitor present.

During the business session there was a discussion on having a study course on the manual with Mt. Zion church, to be taught by Mrs. Hinnant.

Before the program began, Mr. and Mrs. Hinnant rendered a song, after which the group sang "If Jesus Goes with Me." Those participating on the program were Mrs. Leona Bissette, Mrs. Mary Lamm, Mrs. Hinnant, Mrs. Myrtle Brown, Mrs. LaRue Manning, and Mrs. Elizabeth Ann Whitley.

After the benediction delicious refreshments were served by the hostess.

Bailey, N. C.—The Woman's Auxiliary of New Sandy Hill Free Will Baptist Church met in the home of Mrs. George Wilson on Saturday night, January 11. There were 12 members and two visitors present.

The meeting was opened by Mrs. Agnes Wilson, who turned the program over to the program chairman, Mrs. Ineze Bunn. Mrs. Wilson read the Scripture from Mark 6:1-6. Mrs. Charles Morgan led in prayer and Mrs. Carolyn Bissette gave a talk on "Beginning with the Master Builder."

After the business session there was a short Bible quiz which was won by Mrs. Daisy Griffin. The next meeting will be in the home of Mrs. Harold Sherrod.

Mrs. Wilson served delicious refreshments which were enjoyed by everyone.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met for its January meeting in the home of Mrs. Faye Burrough. The president, Mrs. Stella Worthington, called the meeting to order. "Living for Jesus" was sung by the 12 members and three visitors present.

Mrs. Velma McLawhorn led the opening prayer and read the Scripture from Mark 6:1-6.

During the business session the roll was called and various reports were given. A motion was passed to give the mission offering this month to Mr. and Mrs. Edgar Dennis, which was \$5.

Mrs. McLawhorn introduced the program, "Beginning with the Master Builder," and Mrs. Annie Eliza Chappell led the closing prayer.

Refreshments were served by the hostess.

The Lighted Pathway



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

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

LIVING DAY BY DAY

"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" (James 4:13-15).

A long time ago, while I was just a boy in grade school, I learned the following poem which has meant a great deal to me down through the years. It will help us to forget the mistakes of our yesterdays, which cannot be recalled or corrected. It will also help to banish the fears of our tomorrows, many of which will never happen. Then we can really live day by day for God and man.

BEGIN AGAIN

Every day a fresh beginning,
Every day is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

THE OLD SCHOOL

by the REV. WALTER E. ISENHOUR

I'M from the old school. In those days we had school buildings with just one room for all classes and one teacher. That may seem odd now, and may appear to students of today to have been a great handicap in getting an education. Although I am not wanting the one-room school buildings to return, nor advocating the idea of one teacher for the entire school, yet I am conscious that we have lost some things of great value in our schools across the passing of the years.

In those days we had school books we valued highly. Although I did not study McGuffey's readers, as they were out of use when I entered school, they have never been excelled, to my opinion. It is said that McGuffey's readers did more to moralize and Christianize the United States, outside the Bible, than any other books. They are not found in our schools today. They taught great and wonderful lessons in

Let them go, since we cannot relieve them,

Cannot undo and cannot atone;
God in His mercy, receive, forgive them;
Only the new days are our own,
Today is ours, and today alone.

Here are the skies all burnished brightly,
Here is the spent Earth all reborn,
Here are the tired limbs springing lightly
To face the sun and to share with the morn,
In the chrim of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.
—Susan Coolidge.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:34).

THOUGHT FOR THE WEEK:
"God gave me something very sweet to be mine own this day:
A precious opportunity a word for Christ to say."
—Selected.

truth; and if they could be in our public schools all over the nation now, I think we would make a great step forward in the moralizing and spiritualizing of our children and youth.

In the beginning of my school career we had Holmes' readers, which were fine books. They not only enabled students to read, and read well, but they were likewise moralizing and spiritualizing. They gave us actual facts, or dealt in stories and themes that brought out great and worthwhile lessons. I remember that some of their great, outstanding truths were called "Memory Gems." These we committed to memory. For instance, "There is nothing so kingly as kindness, and nothing so royal as truth." We don't forget those great gems of truth as the years go by. In putting them into practice they have meant much to me and to others.

Then in those far-off school days we had many teachers who were godly, and would begin school each morning by reading the Bible and praying. They greatly influenced their pupils with the fact that Christianity is far above education. They taught great lessons in morals and spiritual uplift. Many of them put God first, and revealed to us that honesty, uprightness, truthfulness, godliness, righteousness, and purity are of priceless value. They taught us the value of noble childhood, manhood, and womanhood. Vulgarity and bad language was disdained. Courtesy, modesty, uprightness and noble living were set before us by precept and example.

We had some real students in those days. They didn't go to school to idle their time away, but to obey the teacher and to learn. I remember one teacher told his school that he had but one rule, and he wrote it on the blackboard in a sentence of two words; namely, "Do right." The most of us tried to live up to that rule. Another teacher emphasized the importance of work, or real study, that we might learn our lessons well and master our books. We were not to cheat, but to get an honest education that would be practical for life.

We would do well today to turn back to some of those far-off school principles which we have remorsefully lost. That which made multitudes of our people noble and great in the schools of the past would undoubtedly have a wholesome effect today. Truth and sound principles never fade away when they are kept before students, along with the salvation of their souls and lives. Thank God for the good things of the old schools.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

MORE OF THE CODE OF ETHICS AND MY COMMENTS

MY RELATIONSHIP TO MY DENOMINATION

1. "I will keep myself informed concerning my denomination, by regular attendance at meetings of conferences and conventions, reading periodicals and familiarizing myself with our history, doctrine and polity." As this writer sees the situation, it looks as if every minister would be happy to accept and apply this part of the code, as this will improve a preacher and give him a better understanding of the Original Free Will Baptists.

2. "I will not be unduly critical of my denomination but will cooperate in correcting whatever faults or failures that may occur." Why should I dodge this responsibility? If there is something that is wrong, as a loyal and cooperative minister, I ought to be happy to help make the corrections, but some said "no."

3. "As a pastor I will seek to lead the church (or churches) which I serve to be loyal to the denomination and to cooperate with its program." Why should I not as pastor seek to obey this part of the code? If I did not, I would be very much out of place with a group that did accept and apply the same to their ministerial activities.

4. "I will endeavor to be loyal to my denomination; however, if the time should ever come when I feel it necessary to sever my relationship with the denomination I will surrender my credentials to the proper authorities." I believe in telling and living the truth; and if I should refuse to surrender my credentials to the proper authority, I would be untrue to my promise. When I was ordained and received these credentials, I promised to surrender my papers when called for. Yes, I promised to return the credentials of ordination whenever requested by the proper authority for any

cause. If I should refuse to surrender the credentials, delivered to me after being certified as an ordained minister, I would be false in claiming that I was in good standing with the church, the conference, and the denomination. In fact, license and ordination certificates belong to the ordaining council. The very minute that I should be silenced, that very minute the certificate of ordination is no longer mine. It is mine to be used as long as I am recognized in good standing; and should I hold to these papers I am holding property of the conference, and I made a false statement when I received them. My word should be no longer trusted.

We now come to another very important part of the Code of Ethics as prescribed by the Minister's Conference of the Original Free Will Baptist Convention of North Carolina: namely,

MY RELATIONSHIP TO MY BROTHER MINISTER

1. "I will refuse to enter into unfair competition with a brother minister, in order to secure a pulpit or place of distinction." It is hard to believe that any minister of the gospel would be guilty of making an unfair act in order to get the pulpit of another. Yet, I have heard of an instance when a minister offered to serve a church for less money than that which the serving pastor was getting. This code as presented condemns such unfair tactics.

2. "I will refrain from frequent visits to a former field without consulting the present pastor, or if I am called back for a funeral or wedding, I will request that the present pastor be present." This writer believes that this is the way that it should be. This being true, we signed the code.

3. "I will not trouble my successor by meddling in the affairs of the church that I formerly served." It seems hard to think that any minister would go back to a former pastorate and meddle in the affairs. If any member of the church should go to the home or office of his former pastor asking for advice or information, he should give the requested advice as far as possible, without infringing on the manner of the present pastor, unless a point of sacred doctrine of the church and the Bible is in question. Let me illustrate. If a successor should deny the virgin birth or the blood atonement or any other fundamental truth of God's Word, then I would not hesitate to speak out for the truth. This is my personal mind.

4. "I will be courteous to any predecessor of mine when he returns to the field, so long as he does not meddle in affairs." When we leave a pastorate, the business of the church belongs to our successor. We should cease to advise, unless someone comes to us for advice as stated before; but we need to be careful in giving requested advice. Of course, our advice when requested should be based upon the Word of God, and given so that we could refer to it in the name of the Lord.

5. "I will be thoughtful of any retired minister." To the thinking of this scribe, a retired minister, whether by age or affliction, is a man that we who are able to work should be ready and willing and really anxious to help in any way possible. Yet, there is a danger of our forgetting or neglecting to be helpful to the servant of God who has given his life for the cause, but who now has to sit on the sideline and hope for the best. He may become childish and his thinking somewhat impaired, but we should love and help him because he is God's man.

6. "I will show courtesy and respect toward ministers who are my senior in age." It has been a custom in many places and with some people to forget to show proper respect to seniority. In institutions and in labor groups seniority counts for much, but in many places and with many people it has been observed that the minister has a very small place after becoming inactive and is not thought of in many cases. That was very visible fifty years ago, but thoughtfulness of the aged and retired minister is looking upward now through our superannuation activities, thank the Lord. The Code of Ethics as arranged by the North Carolina Free Will Baptists is looking out for the retired minister. But some of us failed to sign the code for some reason, as said before. May we keep going forward. We will learn the reason the code was frowned upon sometime. There is a cause. More later.

W. A. BOOKS NOW AVAILABLE

The Woman's Auxiliary secretary record book and treasurer's book are now available for use by the woman's auxiliary. The price for each of these books is \$1.00. Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Questions & Answers



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

QUESTION: Where is Jesus Christ now? I have heard various views as to His whereabouts. Some say here, some say in heaven, and some say that He is now reigning. What does the Bible say?—*J. R., Indiana.*

ANSWER: Jesus is now in heaven where He will remain throughout this the church age. It is true that He is omnipresent, present everywhere at the same time, since He is the divine essence; but so far as His local abode was concerned before He was incarnated, made flesh, put on the likeness of sinful flesh, born of the virgin Mary, etc., He was in heaven with His heavenly Father. He returned there when He ascended from the Mount of Olives and will stay there until this age on earth, like all preceding ages, becomes so corrupt that God will not allow the human race to continue governing the affairs of men. He will then come and take the church, including both the living saints and all of them that have died and gone on to be in His presence while He finished the Church, and will endow them with glorified bodies like that of His own present glorified body; composed not of flesh and blood but only of flesh and bone. We shall henceforth be with Him and like Him. "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). Jesus' parting promise to His followers assures this. "Let not your heart be troubled: ye believe in God, believe also in me. 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 14:1-3). "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 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret

chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:14, 26, 27). Jesus is not here now in the sense that He was before His ascension. He has left us who are the members of His church, the members of His mystical body, the branches, of which He is the Vine, to win a lost world unto Him, and while being subdued of His enemies to be subduing them.

Jesus in His high priestly prayer indicated where He was to be when He had been crucified, died, was buried, arose, and ascended. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves" (John 17:11, 13).

Jesus told His disciples several times where He was departing to. "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 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:12, 28). "Of righteousness, because I go to my Father, and ye see me no more" (John 16:10). (See John 16:7-15.) "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father" (John 16:16). (See John 14:2 quoted above.)

He made clear what would occupy His time while away. This is revealed in some of the passages above and also in, "But now I go my way to him that sent me; and none of you asketh me, Wither goest thou?" (John 16:5). "As thou hast sent me into the world, even so

have I also sent them into the world" (John 17:18). "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42).

His position or place of authority was also manifested. "Hereafter shall the Son of man sit on the right hand of the power of God" (Luke 22:69). "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).

Cleopas and his companion were told to what place Jesus should go. "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26). (See verses 25-45.)

Stephen saw Jesus in this same locality when he was being stoned to death. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55, 56).

Paul also sheds light on His whereabouts as the Holy Spirit guides him in writing the inspired word. "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" (1 Timothy 3:16). "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Ephesians 6:9). "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)" (Romans 10:6). "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 1:19, 20). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:1, 11).

(To be continued next week.)



MILLER and SON

OLIVE BISHOP BRANCH

IT had been a busy day in the store. Dean was glad when the last customer left shortly after eight o'clock. Quickly he closed the safe, turned off the lights, and left by the front door. He paused outside to watch the neon sign above the door flash off and on. "Miller's Hardware" it proclaimed to the world. If his father went ahead with his plans, that sign would soon read, "Miller and Son." How could he make his father understand he didn't want to spend his life in a hardware store?

He hadn't meant to eavesdrop this afternoon but his father had been on the phone when he came back from a trip to the bank. "Be sure you have the papers for the partnership finished by next month for Dean's birthday," his father was saying. Then he saw Dean.

"I was going to surprise you, son," he said, as he replaced the phone, "but I guess it won't be a surprise now. I'm making you a full partner in the business."

If his father had expected him to be overwhelmingly pleased, he was disappointed. "Why, Dad, I—I don't know what to say," he stammered. "I just got out of high school and—well, I was counting on going to college."

"Oh, you don't need college for this business," his father laughed. "You know it already. You've worked here ever since you were knee high."

"I don't want you to think I don't appreciate it," Dean said hesitantly, "but ever since I was saved last winter I've felt the Lord wanted me for some kind of Christian service."

"But you can still go to church. I always have. You can't afford to take your religion too seriously."

Dean could see disappointment and resistance in his father's eyes as he went to the front of the store to wait

on a customer. There hadn't been time for further conversation all day.

Dean walked past his home, a large two-story house, and then two blocks east, where he stopped in front of a small bungalow. A knock on the door brought a scurry of feet and a slender little girl erupted from the door, her pony tail flying. "You're late tonight," she said, as they started walking back toward the drug store for their nightly coke.

"We had more business than usual tonight, Joyce. I couldn't get away earlier."

Joyce started telling him about her day's activities, but she soon stopped short. "Is something wrong, Dean?"

Dean impatiently brushed back his brown hair. "Everything's wrong."

She walked quietly beside him while he told her of the proposed partnership. "What'll I do?" he asked. "I don't want to hurt my dad or disobey him, but I think he planned all this so I wouldn't leave the hardware business. That's all he lives for."

"We'll have to do a lot of praying about it," Joyce answered. "You must obey the Lord."

They were walking past his home. He stopped and looked at the substantial white house in the early evening twilight. Joyce waited. "Dad's got my life all figured out." Dean seemed to be talking to himself more than to Joyce. "Work in the hardware store, marry a girl like Jane Jones, build a house on the vacant lot next door to where I've always lived, raise a family, go to church on Sunday mornings and sleep through the sermon like he always does. Pretty cut and dried! It wouldn't be such a bad life, I guess, if it were not that the Lord saved me and called me into His service."

"I know what you mean," Joyce said, "but your father just couldn't understand because he doesn't know the Lord as his own Saviour."

Business was brisk the next day but

when Dean saw Jim Watson come into the store early in the afternoon, he made a special effort to wait on him. "We've been missing you at church, Jim," Dean said, as he weighed out the nails Jim had ordered. "I hope no one is sick in your family."

Jim looked uncomfortable. "No," he admitted. "I just had so much to do I stayed home to catch up, but I only seem to get farther behind. I—I guess we'll all be back in church Sunday."

"Fine," Dean said, pouring the nails into a bag. "You know the Lord told us not to forsake the assembling of ourselves together."

"I know," Jim nodded. "Thanks for reminding me."

As soon as Jim went out the door, Mr. Miller called his son aside, his eyes dark with anger. "Dean," he ordered in a low tone, so the waiting customers couldn't hear, "don't you ever preach to one of my customers again. It's not good for business."

He turned abruptly, giving Dean no opportunity to answer him. Dean turned to the next customer with a troubled sigh.

Later in the afternoon when business tapered off, Mr. Miller came over to where Dean was rearranging the shelves. "I'm going to give you this evening off," he announced.

"Thanks, Dad. I—"

"You've been sticking too close to business and to church," his father interrupted. "I called Mayor Benton this afternoon and made arrangements for you to go to Centerville tonight with Bob and some friends for an evening of fun."

"But I don't—I mean, Bob and I—"

"You and Bob used to be good friends. I don't know what came over you. It's good business for you to be seen with the mayor's son."

"I don't suppose you would understand," Dean said wearily, "but since I was saved Bob and I don't have any-

thing in common. Some of the things he does—”

“Oh, nonsense! It’s just boyish fun.”

“I don’t want to go, Dad.”

I made arrangements for you to go and you’re going,” his father said firmly.

“Yes, Dad,” Dean agreed. His father had always been a stern disciplinarian but he had never known him to be so arbitrary.

Bob Benton picked him up that evening in a car already loaded with the boys who had once been his companions. “Glad to know you had a change of heart,” Bob remarked as he drove off.

“I didn’t,” Dean answered. “Not since the change of heart I had when the Lord saved me.”

Bob laughed. “Then why did you decide to go along tonight?”

“My father got me into this,” Dean answered pleasantly. “It isn’t that I don’t like you boys any more. It’s just that I don’t enjoy doing the things we used to do together.”

“You’re a real square since you got religion,” one of the boys in the back seat remarked.

“I suppose I am according to the old standards. A few months ago I would have thought so, too, I guess, if one of you had changed like I have.”

“Well, let’s have our fun,” Bob said. “Open up the bottles, boys, but the deacon will take lemonade.” They all laughed loudly.

The car was out on the open road now and traveling at a high rate of speed. Bob swerved to pass another car and his car rocked as he brought it back under control.

“Don’t you think you’d better slow down?” Dean asked.

“Chicken!” Bob jeered. “Are you scared to die?”

“No,” Dean answered. “I know I’d go to heaven, but I’m scared for you to die.”

“Lay off,” Bob ordered angrily. “If you don’t quit preaching, I’m going to put you out.”

“I won’t stop talking about the Lord,” Dean said, “for I love Him and I’ve been praying that you might know Him too.”

The car slowed down and the brakes squealed. “This is the end of the line for you,” Bob said. “Get out, Dean.”

Dean opened the door and got out. The car went tearing off down the road. Nearly three miles from home, but it was a nice night for a walk!

Dean was surprised to see all the

lights on in the house when he turned in at his home. He could see his father pacing up and down in the hall. When he opened the door, his father stared at him as if he were seeing a ghost.

“Dean, it’s not you!”

“Who else, Dad? What’s wrong?”

“But the accident! They said everyone in the car was hurt and in the hospital.”

“What accident?” Dean clutched his father’s arm.

“The mayor just called me. They’re all hurt bad. Speed and drinking, they said. Benton’s going to pick me up and take me with him. But how did you get here?”

“I walked,” Dean said simply. “I told the boys how the Lord had saved me and how I love Him and they needed Him and they put me out of the car about three miles out in the country.”

“What a fool I’ve been!” Mr. Miller exclaimed. “I didn’t need to worry about you. You weren’t missing anything, were you? Innocent boyish fun, I said, and it may cost all of them their lives! What a fool I’ve been!”

A car honked loudly out in front. “That’s Benton now. I mustn’t keep him waiting. I’ll go along and help what I can.” Relief shone in his eyes as he opened the door. “You’d better get the right college picked out, son. I guess I’m not too old to run the Miller and Son Hardware Store.”

The door slammed shut. Dean stood there until he heard the car drive off and then he turned to the telephone to call Joyce. The Lord had worked out one problem and surely He could work out the rest, even to saving his father and the five boys in the hospital.

—My *Delight*.

Christian Action League Elects Director

James C. Furman of Columbia, South Carolina, and Nashville, Tennessee, has been elected as the Associate Director of the Christian Action League of North Carolina. He will spend his time as a representative of the League’s work by speaking in high schools and churches throughout the State. Mr. Furman was elected at the Executive Committee meeting in Greensboro on Thursday, January 30.

Mr. Furman is a native of South Carolina and a graduate of Clemson Col-

lege. After spending several years in the motion picture industry as an advertising and public relations man, he enrolled and graduated from Southern Seminary in Louisville, Kentucky. He lived and worked in Tennessee for sixteen years as Executive Secretary of the United Tennessee League. His family resides in Nashville and will remain there. His work with the League will be on a part-time basis. Mr. Furman has recently completed the Chaplain’s intern course at the South Carolina Baptist Hospital in Columbia.

In connection with the employment of Mr. Furman, the League announces a campaign for financial support. A “1000-100 Club” has been formed to seek out \$100.00 gifts from 1,000 interested individuals, groups, clubs or organizations across the State. John Borchert of Charlotte, acting publicity director for the League, announced that letters are being mailed to many individuals across the State setting forth the aims and objectives of the League and its plans in the “1000-100” effort.

The Reverend D. P. McFarland of Raleigh is Executive Director of the League.

ON FIFTY YEARS OF SERVICE

When to the sessions of corporate thought

We summon up remembrance of things past,

We do not fail to note the things you’ve wrought,

Or pass unnoticed faithful service fast; It is the goal of every seeking steward, Whose aim it is to follow Jesus’ way, To hear Him say, because he has gone forward,

“Well done; enter thou into thy joy today”;

Because you’ve given to us faithful service

In keeping accurate records of our school,

Expending honestly funds without price, And even telling when the weather’s cool

For these short fifty years or more, dear friend,

Our many thanks to you will have no end.

—Leah McGlohon

(Written, with apology to Shakespeare, in celebration of fifty years of service by Mr. George L. Rouse to the Winterville Free Will Baptist Sunday School as secretary-treasurer, January, 1964.)

The Sunday School Lesson

Lesson for February 23

Simon and the Repentant Woman

LESSON TEXT: Luke 7:36-50

MEMORY VERSE: Ephesians 1:7, 8

I. INTRODUCTION

The lesson today is a study of two personalities. One of them is a truly repentant woman, and the other is a self-righteous Pharisee.

The scene opens with Jesus' going to the Pharisee's home as a guest. Shortly after they started eating, a sinful woman entered the house and stood behind Jesus weeping. Then she began to wash His feet with her tears and to wipe them with her hair. She also kissed them and anointed them with an expensive ointment.

When Simon, the Pharisee, saw what the woman did, he was very critical. He said that if Jesus were a prophet He would have known that the woman was a sinner. Of course, Jesus had an answer for him. He first spoke a parable unto him, and then He applied it to Simon. He pointed out to him his negligence in failing to extend to Him the normal courtesies; whereas, the woman had come into his own house and had done the things that the host had failed to do.

The scene in the house of Simon is very full of beauty as it reveals our Lord as He dealt with two entirely different personalities. The Pharisee was cold and dispassionate, and he was satisfied with his own integrity. The woman, conscious of her sinful past, rejoiced in her forgiveness and poured on Jesus the evidences of her love. The Lord himself contrasted the two in the most striking way, revealing the value of moral cleansing as leading to the victory of love.

—*The Bible Teacher (F.W.B.)*

II. HINTS THAT HELP

Luke 7:36. This Pharisee was apparently impressed with what he had heard about Jesus and probably invited Him to his home to see for himself. Since Jesus came as a guest, why didn't the

Pharisee show him the customary tokens of respect and affection?

Luke 7:37. Some suppose that this was Mary Magdalene, but there is not one bit of Scriptural evidence for this.

Luke 7:38. This poor girl wept in deep humiliation for her sins. She poured out her heart and her tears upon Him.

Luke 7:39. The Pharisee kept his thoughts to himself, not knowing that Jesus knew them. The Pharisee would not have allowed such a woman to touch him, and he thought Jesus should not.

Luke 7:40. The Pharisee doubted that Jesus was a prophet, but Jesus showed that He was more than a prophet. He was *the* prophet, the divine Messiah predicted in the Old Testament.

Luke 7:41. It is very clear that in this parable the creditor is God and the debtors are the Pharisee and the woman.

Luke 7:42. The Pharisee was forced to admit that the woman's sins were the greater; therefore she should show the most love. Good reasoning.

Luke 7:43. Many debtors are more hateful than grateful. Debtors should make every effort to satisfy their creditors. Honesty requires it.

Luke 7:44. Sin is a debt, and sinners are debtors to God almighty. Even though the woman could not pay her debt, she did what she could to show her gratitude.

Luke 7:45. Whether from contempt or forgetfulness, the Pharisee was sadly deficient in common courtesy.

Luke 7:46. Ingratitude is one of the most hurtful of sins.

Luke 7:47. Perhaps the woman was discouraged by the Pharisee's attitude.

Luke 7:49. "Who is this?" was somewhat like "Who does He think He is?"

Luke 7:50. "Go in peace" was as if Jesus had said, "May goodness, mercy, and peace continue to follow thee."

—*Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. While the Church age today is not synonymous with the age of the

Law in which Jesus Christ ministered, nevertheless salvation in all ages has been by grace through faith. Christ's words to the notorious woman, "Thy faith hath saved thee" (Luke 7:50), are perfectly appropriate to any of God's saints today.

During His earthly ministry Christ was presenting Himself to Israel as Messiah. He was offering to Israel the kingdom which is described in its many aspects in the Old Testament. He adequately proved His Messiahship both by His authoritative words and His miraculous works. He was able to forgive sins, as He demonstrated. Today the words and works of Christ continue to challenge the unbelieving sinner. Like the bulk of Israel in His earthly ministry, the majority of people today go about from day to day in spiritual darkness although confronted repeatedly by the irrefutable evidence of His Identity. The word of God presents Him as the sufficient Saviour for all who will exercise the personal responsibility of trusting in Him.

Let us not make the mistake that Simon the Pharisee made. While he showed Christ some outward respect, inviting Him to dinner, yet Simon remained unconverted. Simon remained woefully ignorant of the true Person of Christ. Moreover Simon's heart apparently revolted at the sight of a poor contrite sinner washing Christ's feet. Simon's great defect was what all unsaved men lack—true heart-love for Christ. Outward civility is never a substitution.

—*Bible Expositor and Illuminator*.

2. In this day of great road-building activity, motorists are often confronted with a sign such as this: "Road closed, Detour," and an arrow directs the motorist to a rut-filled third-class road that is rapidly deteriorating because of the heavy traffic on it. One motorist approached the sign and said to himself, "The road ahead is beautifully paved and I can see for miles and miles. I think I will continue to drive on this road. It is so smooth that I can get to my destination much faster." And it was true that the road was smooth, but twenty miles farther on it ended in the middle of a field. A bridge just beyond was not completed. There was nothing to do but come all the way back, for there was no other way to get off the expressway. A second motorist came to the sign and quietly obeyed. He followed the detour and was soon on his way.

How like the first motorist was Simon

the Pharisee! He was so self-righteous. He had kept all the minute details of the law as every good Pharisee must do. He was so sure he was on the right road to eternal life that he could not concede the possibility of a mistake. The sinful woman, however, recognized her own unworthiness. She heeded the sign and turned down repentance road. Jesus made it very plain that the woman was to be commended for her repentant attitude, and He forgave her.

—Standard Lesson Commentary.

3. "During the Revolutionary War there lived in Pennsylvania a pastor by the name of Peter Miller. Although Miller was greatly loved by nearly everyone in the community, there was one man who lived near the church who hated him and had earned an unenviable reputation for his abuse on the minister. This man was not only a hater of the church, but it also turned out that he was a traitor to his country, and was convicted of treason and sentenced to death.

"The trial was conducted in Philadelphia, and no sooner did Miller hear of it than he set out on foot to visit General Washington and intercede for the man's life. But Washington told him, 'I'm sorry that I cannot grant your request for your friend.'

"'Friend!' Miller cried. 'Why, that man is the worst enemy I have in the world!'

"'What?' the general exclaimed in surprise. 'Have you walked sixty miles to save the life of an enemy? That, in my judgment, puts the matter in a different light. I will grant him a pardon for your sake.'

"The pardon was made out and signed by General Washington, and Miller proceeded at once on foot to a place fifteen miles distant where the execution was scheduled to take place that afternoon. He arrived just as the man was being carried to the scaffold, and when he saw Miller hurrying toward the place he remarked, 'There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hung.' But scarcely had he spoken the words when Miller pushed his way through to the condemned man and handed him the pardon that saved his life."—*Bible School Journal*.

There is a most important application we can make to our own lives as we study this lesson—as God forgives us, we are to forgive one another. Much of today's strife and hatred exists be-

Lincoln's White House Kitchen

by Robert S. Wilson

Both the kitchen steward and the cook objected to Master Tad bringing into the kitchen of the White House "such squads of poor, dirty urchins of the street to be fed." At last they decided that Mrs. Lincoln must be told.

Tad became angry at this, and ran upstairs to seek his mother and tell her all about it. When he could not find his mother he started out in search of his father, who was busy in his duties as President of the U. S.

The boys whom Tad wanted to feed waited patiently at a lower door, for Peter, the steward, had refused to let Tad bring them inside.

His father was spied crossing the yard with head bowed and eyes to the ground as he talked earnestly with Mr. Seward one of the Cabinet officers. They were on their way to the State Department offices. Tad wasted no time in calling out to his father, "Father, Father, can't I bring those poor, cold, hungry boys home with me whenever I want to? Isn't it our kitchen?"

By this time, Tad had his father by the hand. Abraham Lincoln had to forget the affairs of state for a moment to listen to the appeal of his son.

"Can't I give them a good, warm dinner today? They're just as hungry as bears, and two of 'em are the boys of a soldier, too! Father, I'm going to discharge Peter this minute, if he doesn't get out the meat and chicken and pies and all the things we had left yesterday. Isn't it our kitchen, Father?"

By this time Secretary Seward was shaking with laughter, amused at the earnest appeals of the President's boy who wanted to feed some of the hungry boys he met on the street. Mr. Lincoln turned to the Secretary, with a twinkle in his eye and said, "Seward, advise me. This case requires diplomacy."

Mr. Seward patted Tad on the back and said he must be careful not to run the government into debt. The President took Tad's little hands in his own

cause men are not willing to forgive. Perhaps the above illustration will help us to more completely understand what forgiveness means.

—*The Bible Student (F.W.B.)*.

big ones and with a very droll smile told him to "run along and feed the boys." Then he added, "Tell Peter that you are really required to obey the Bible by getting in the maimed and the blind, and that he must be a better Christian than he is."

Later, Mr. Seward passed through the yard to a Cabinet meeting and saw no less than ten small boys sitting with Tad on the lower steps cracking nuts and having a "State Dinner."

Could you blame a boy who lived in the White House of his country for wanting to share some of the good things with other boys?—*S. S. Herald*.

THE CHURCH WORLDWIDE

(continued from page four)

founded in 1906, aims at combatting bigotry, protecting the civil and religious rights of Jews, and advancing the cause of human rights everywhere.

Kennedy School of Religion To Be Conducted by Laity

Lexington, Mass. (EP)—A unique Roman Catholic School of Religion to be staffed by lay men and women here will be named in honor of the late President John F. Kennedy.

The 16-room school now under construction will serve as a catechetical center for St. Brigid Church, a colonial-type edifice which faces the historic Lexington Green.

Msgr. George W. Casey is pastor of St. Brigid's and planner of the project which, he predicts will "be an interesting experiment for the religious sociologists to observe."

(In August, 1961, Msgr. Casey proposed in *The Pilot*, Boston archdiocesan newsweekly, that the parochial elementary school system be abandoned in favor of a "more productive" investment in secondary higher education. The proposal touched off a nationwide discussion on his stand.)

According to Msgr. Casey, the President John F. Kennedy School of Religion will be primarily a layman's operation. The teaching staff—over 150—will be overwhelmingly lay men and women. The faculty board will have a lay chairman with "unquestioned authority." The overall operation of the school will be under the supervision of the parish priests, with "executive management" in the hands of some nuns, he said.

A Man Sent from God

(continued from page three)

We preach with urgency because man needs to be saved from his sins now; man needs to be saved from himself now. St. Augustine prayed to God, "Our souls are restless 'til they rest in thee." That is why we preach this way—knowing that man outside of God is restless and he needs rest now. We preach this way while cognizant of the fact that we will reap results in due season if we faint not.

CALLED OF GOD

Underlying these two previous facts about this preacher is a third, and it actually is a foundation upon which the first two rest; namely, that he was "a man sent from God." This means that he was divinely appointed, or called to his work, if you please.

I'll not subject you to those stories often told of the man who saw the G. P. in the sky one day and interpreted it to mean Go Preach. The call for some of you may have been just that vivid. It was loud and clear, but for others it was simply an abiding conviction that this was right for you to do.

The truth is that we cannot do this work unless we are men sent from God. We cannot begin to stand the pressures and temptations of the ministry unless God himself has set us apart.

A young man came to me recently and indicated that he might like to enter the ministry. He seemed to want me to tell him I thought he should. I was pleased and in his case I feel that he could be a real asset to the church; but I told him, "Don't go into the ministry if you can keep from it." It is my contention, and I am sure you share it with me, that if a man is called to the ministry no power on earth can keep him from it. On the other hand, if God has not called him, he will be a casualty and we do not need any of those.

When we are called we are called to something special. We believe in the priesthood of all believers. We know that the 16th century church had corrupted this; but let us not forget, gentlemen, that we are different. Our or-

dination says to the world that we are set apart for a special work.

I will admit that there is nothing we do that a layman could not do, but it takes a minister, full time and fully trained, to preach the gospel; to administer the Sacraments; to counsel with the troubled; and to enter into an involvement-in-depth with the joys, sorrows, trials and rewards of those whom God has entrusted to him. I do not say laymen cannot do it. I say they do not do it. In a real sense, we are parish priests.

This call will issue in preparation. As one gets older he finds himself more tolerant of most things. But there is one thing that I find myself getting less tolerant of and that is this idea that a man can do the work of the ministry without being trained for it in any way. We ourselves do not wish to have a gall bladder operation, get a haircut, or have our car worked on by someone not trained for the task; but we are willing to ask the Conference to ordain us when we do not have any training and no plans to get any.

I feel strongly that this same God who called us will tell us, if we listen, to be prepared and will then make a way for us to get this preparation. This becomes doubly important when we note that the average education of "Mr. man in the pew" goes higher each year.

One of our pastors, and he is here today, told me recently that he was conversing with a young boy from one of our churches who feels called to preach. He asked him where he was going to study for the ministry. The boy replied that he was going to the school of *kneeology*. Well, all of us know that his spiritual life is important. A well-educated man who has a cold spiritual life will not get far, but we will do such a young man and our church a disservice if we ordain him for he will be ill equipped to fulfill his calling in the 20th century—or the 21st.

Therefore, led I pray by the Holy Spirit, I submit unto you that I would like to see the Free Will Baptist Church:

I. Continue to raise its standards for ordination to the ministry.

2. Maintain a sound, solid, sane, and sensible evangelistic fervor.

3. Become the force in the religious life of America we should be. Most of us will die with the Free Will Baptist Church still a minority, but what we should realize is what can be done by a dedicated minority.

4. See ourselves not as an off brand sect, but as a part of Christ's Holy and Universal Church.

5. Recognize that anything that has been good for the church historically can be good for us.

6. Learn to pray for the other.

This, brethren, is our life. As a concluding thought may I add that the ministry has never been, will not, and should not be a bed of roses. The more dedicated and sensitive a minister, the more he will be wearied by the tedium of the daily rounds, frustrated by his frequent inability to get things done, harassed by the petulant, grumbling, meddlesome members of which every parish has its share. Everyday he will die a little under the weight of his cross. He will be many times tempted to flee from such ordeals. But he remains on the job because he knows that the parish—not the bishopric, the professorship, the executive office, or any other laudable ministerial post—is the arena where Christ's battle for the world must be fought.

(The author wishes to acknowledge a debt of gratitude to many sources for insights into the ministry, especially articles which appeared in *The Saturday Evening Post*, *Reader's Digest*, and *Pulpit Digest*.)

●

If God were as close with His blessings as some people are with their money, they would starve to death.—*Walter E. Isenhour*.

●

He who gives a penny to the church when he ought to give a dollar is cheating God out of ninety-nine cents.—*Walter E. Isenhour*.

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FEB 20 1964

DURHAM N. C.



the Free Will Baptist

DURHAM, N. C., WEDNESDAY, FEBRUARY 19, 1964

PHOTO BY ROBERTS

Sermons from Science

Among the many exhibits to be shown at the World's Fair in New York City, beginning in April, will be one under the direction of Dr. George Speake and Mr. Jim Moon of Moody Bible Institute of Science. It will be a Sermons from Science exhibit, similar to the one which proved to be very effective at the Seattle fair.

In addition to the live demonstrations, multilingual science films will be shown. Earphones will allow foreign visitors to dial any one of five languages. The Moody Bible Institute student body, through Missionary Union, has a goal of \$5,000 to provide literature for distribution at the Fair.

† † †

Mission Organized

North Carolina Free Will Baptists will be happy to learn that a Free Will Baptist Mission has been organized in Fayetteville, North Carolina. As editor, we would like to personally comment on this work.

The mission is under the sponsorship of First Free Will Baptist Church, Goldsboro. The mission director is Taylor Hill and the assistant director is J. K. Adcox Jr. Both of these men, and their families, are members of the Goldsboro church. Mr. Hill is a deacon in that church.

The first service was held February 11 at Jernigan-Warren Chapel, at 7:30 p. m. with 32 people present. The pastor of the First Free Will Baptist Church of Goldsboro, the Rev. James A. Evans, spoke on Free Will Baptist History. Mr. Hill spoke on "The Key to Happiness Through Christian Service." The music was directed by Mr. Adcox.

Both Mr. Adcox and Mr. Hill were active members of the Goldsboro church when this editor was serving as pastor. We believe the Lord has a wonderful work for these two Christian men. On their behalf we urge your prayer support. If you know of any person in Fayetteville who would be interested in uniting with this work, please notify First Free Will Baptist Mission, % Taylor Hill, 311 Bryan Street, Fayetteville, North Carolina. Sunday services will be held at this address with Tuesday evening services at the Jernigan-Warren Chapel.

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

ENTHUSIASM FOR THE FAITH

We are living in a day of glamour and excitement. It is the space age—an age of speed and impatience. Things have changed so rapidly in the last couple of decades that we have become addicted to the excitement. When the first American orbited the earth in 1962, we were filled with wonder and awe, but soon the sharp edge of that wonder and awe wore off. From all indications, space travel will soon become a regular event. Then there will have to be other things to excite and amaze us for awhile.

To a great extent, the Church has found itself trying to compete with the age. We have frantically searched for something to match this age of wonder. In reality, however, the Church does not have to search for an answer; the Church has the answer—something that this space age cannot give. It is the excitement and the enthusiasm that comes from God, and it affects the soul.

It is an easy matter for us to become enthusiastic over the outward and physical things of life. Hobbies fill us with enthusiasm. Modern comforts and conveniences give us enthusiasm to the point of obtaining them, even to the point of financial sacrifice. Athletics fill us with enthusiasm, causes us to shout, and even to fret if our team loses. To prove this point, listen to the conversations that go on in Sunday school on some Sunday morning when the favorite team is engaged in the final play-off. The end result of such enthusiasm is always the same—it doesn't last long. Thus, we have to turn to something else to satisfy our false hunger.

Suppose, just for one month, the Church, or the people who make up the Church, would become enthusiastic about the things of God. If such would really happen, there is no limit as to what could be accomplished. There are few people who can so completely give themselves to a cause that they lose themselves in it. Yet, this is what each Christian should do. Like the Apostle Paul, we are to be filled with the Spirit and crucified with Christ.

Enthusiasm is contagious. It will spread to others. After the Day of Pentecost the Church grew rapidly. The apostles were filled with the Spirit and began to preach and tell others about Christ. As a result, many gladly received the word "... and there were added unto them about three thousand souls" (Acts 2:41). As they continued in their service to God "... the Lord added to the church daily such as should be saved" (Acts 2:47).

If you are wondering why everything seems drab and lifeless in your church, the reason is that there is no one who is filled with the zeal and enthusiasm of the Lord. It may be that your pastor has no contagious enthusiasm. If this is true, become enthusiastic yourself and then see that he catches it.

Enthusiasm is essential to accomplishment. If things are to be done for the glory of God, we must possess enthusiasm. Paul's enthusiasm was so great that he could say, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14). Paul was enthusiastic for the Lord, and only eternity will reveal the great things he accomplished for God.

Enthusiasm adds spark to the Christian's life. It makes us happy when others are unhappy. It gives endurance in times of trials and testings. It gives us a driving force that will carry us up the steepest incline. It will give an entirely different outlook on life.

If, however, we are to possess enthusiasm for the faith, we must work for it. In fact, work is a channel for enthusiasm. We will not accomplish very much if we simply say that we ought to do thus and thus. We must be the ones who will get out and do whatever needs doing. Try it! See what happens!

Meeting the Needs of Our Youth

TODAY'S generation is education conscious! The desire to learn and gain knowledge, a basic psychological need, is one of the primary characteristics that distinguishes man from the animal kingdom. This "inner hunger" which must be satisfied is the reason that the happiest and healthiest people are those who have an opportunity to satisfy their God-given curiosity. In today's world, ignorance is not bliss—it is a decided handicap! New schools and colleges are rapidly being established, and large amounts of printed material is made available daily for public consumption to help man as he strives to satisfy this unquenchable thirst for knowledge. To note the vastness of the printed page, Dr. Clyde Barramore, noted Christian psychologist, compiled some staggering figures. According to him, if all the books and periodicals published in the United States alone in one year were placed on top of one another, and if they were each an inch thick (many are more than that), they would reach to the top of the Empire State Building which is 102 stories high—not just once or twice but 3,200 times. In other words, stacked skyward, these books would make 3,200 miles, each as high as the Empire State Building!

Today's youth are seeking in many places to satisfy this curiosity and their minds are consuming many ideas during their search for an understanding of the world about them. Dr. Billy Gram has described our youth by comparing them with new automobiles as they come off the assembly lines—sparkling and perfect in every detail but without gasoline in their tanks.

Today's youth have more advanced

by HILDA OWENS

Miss Owens is a graduate of East Carolina College, Greenville, North Carolina. At the present she is teaching in junior high school at New Bern, North Carolina. She is the Sword Drill Leader for the North Carolina State League Convention.

intellects, greater poise, more developed talents, and more well-rounded personalities perhaps than at any other time in our history. They are not all bad as many pessimists would have you believe, but these characteristics are indicative that they have the potential either to become the most productive or the most destructive generation ever. From within their ranks will probably come the most qualified ministers that we have ever known, the most well-rounded missionaries that have been on the field, and the most influential laymen of all time. This of course depends upon us and our willingness to help them find a meaning for life.

Most Free Will Baptists believe that it is the responsibility of the church to put the gasoline of Christian love and concern in their tanks and to help them remove the spiritual vacuum in their life by filling it with a personal knowledge of Jesus and an increasing faith in Him. We need to reexamine our church and denominational programs to see if we are offering our youth those things that will help them become faithful Christians and good citizens. We need to see if we are meeting their needs, and if we are really offering them what they are searching for so diligently. Their inner hunger will be

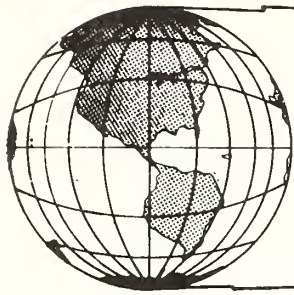
satisfied—not by socials, poorly planned activities, or unchallenging programs—but when we offer something that helps them better understand themselves and their relationship with the Creator and with society in general.

The Free Will Baptist League was designed for Christians who recognize a need to be trained in order to become prepared Christians. The league can and will meet the needs of young Christians today if it is properly organized, directed, operated, and supported. The league is no place for a lazy Christian! Leaguers must want to learn and be trained if a league is to be successful. Many leagues have failed because a pastor lost his vision of the need for training, or because its officers were not sincerely dedicated to the area of training. Concerned parents will see to it that their children are in league on Sunday night training to be effective Christians just as they have them in school on Monday preparing for active citizenry.

The league is too vital to our denomination to sit idly by and watch it struggle for life. We need too much its services not to rush immediately to its rescue with prayer, concern, and dedicated energy and offer this organization the needed first-aid. Not only must we look backward, but we must look ahead as a denomination. To borrow a statement of Dr. Charles Carroll, Superintendent of Public Instruction in North Carolina, we offer this challenge to our people: "Yesterday's excellence may be today's mediocrity; today's mediocrity should be tomorrow's challenge." Perhaps it is time for a re-evaluation of our program and a rededication of our energies!

There are many ways in which the Free Will Baptist League can meet the needs of both the young and the old in your church. It helps the member (1) develop his devotional life, (2) become a better servant in the church, (3) become a better steward, (4) have a larger world vision, (5) learn more about his church doctrines, (6) gain strength through fellowship, (7) become more loyal to his church and denomination, and (8) learn how to use his knowledge to be a more effective worker for Christ. The league strives to help each leaguer know himself and know more about God. This is done in many ways—the most prominent perhaps is through Bible study. It seeks to impress upon each leaguer the im-

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THE CHURCH - WORLD-WIDE

Spain Approves Bible Correspondence Courses

Los Angeles (EP)—World Gospel Crusades, with headquarters here, has recently been informed by Ruben Gil, its agent in Spain, that the Spanish government has officially approved three of its Light of Life Bible correspondence courses for publication and circulation in Spain.

"This action," states Rev. C. Mervin Russell, WGC Executive Vice President, "is most significant to all evangelicals in Spain. It represents further substantiation on the part of the Spanish government of its good faith in announcing several months ago its policy of a more liberal attitude toward Protestants in this Catholic-dominated country. This action follows by only a few months previous action by the government approving the publication of nine evangelical books. The Bible correspondence work may now be brought up from the 'underground' and an aggressive campaign for students may be launched."

World Gospel Crusades has enlisted some twenty thousand students in Spain under the most adverse government restrictions. This is in contrast to a report that the Roman Catholic church has enlisted only nine thousand students in a church-sponsored correspondence course.

Conservative Baptist Clergy Ask University Probe

Minneapolis, Minn. (EP) — Twenty-five Conservative Baptist ministers have called for "an objective federal or state investigation into the atheistic-socialistic-immoral ideologies sanctioned and promoted" on the University of Minnesota campus here.

"We further urge the Board of Regents to reexamine and retract their approval of such anti-American activities," the resolution said.

The ministers deplored statements allegedly made by Dr. Mulford Q. Sibley, university political science professor, that it might be a good idea to have advocates

of communism, atheism, nudism and free love at the university "to challenge orthodoxies."

Dr. Sibley, a Quaker who is a socialist and a pacifist, has been under fire from veterans groups.

He has been defended by his fellow Quakers and religious advisers at the University.

Religious Objection to 'Shots' Rejected in Albuquerque

Albuquerque, N. M. (EP)—City commissioners have rejected a proposal to exempt children of certain religious beliefs from immunization "shots."

Recommended was an amendment to the city's child care center ordinance, which requires that children attending pre-school kindergartens and nursery schools be vaccinated against diphtheria, whooping cough, tetanus and polio. No exceptions are allowed.

New Mexico state law, however, grants exemptions to public school children for religious beliefs of parents.

The Albuquerque amendment was prepared by an attorney, Oscar Beasley, representing himself and "certain members of a Christian Science church." Mr. Beasley told the City Commission that the present ordinance "changes the teachings of our children at home and in Sunday school."

Chairman Archie Westfall replied that the commission respected the religious beliefs represented, but felt obligated to act on the recommendation of the city health department in rejecting the amendment.

The amendment would have permitted a parent who did not want his pre-school child vaccinated to submit a petition signed by a recognized officer of a religious denomination stating "that such child's parents or guardians are bona fide members of a denomination whose religious teaching requires reliance upon prayer or spiritual means alone for healing."

A health officer pointed out that the existing city ordinance "does not inter-

fere with anyone's freedom of religion inasmuch as no one is required by law to enroll his child in a child care center in the city."

Graham to Conduct Atlanta Crusade in '66 or '67

Atlanta (EP)—Evangelist Billy Graham has accepted the invitation of pastors of the Atlanta area to conduct a crusade here in 1966 or 1967.

Accepting the invitation at a luncheon meeting of more than 800 of the city ministers, Dr. Graham stipulated that "the meeting must be integrated; it would not come otherwise. If we can meet at the cross of Christ as brothers we can't make it in other areas."

The evangelist speculated that the crusade in Atlanta might have "a psychological effect around the world.

"How wonderful it would be," he said "if Atlanta and Georgia could set an example for the world in real understanding and love." He added that racial and moral revolts across the globe could not be solved by legislation "and will not be solved until God himself gives us a supernatural love" for fellow men.

Negro churchmen in Atlanta, including Dr. Martin Luther King, Jr., were among the ministers who responded with "amens" to Dr. Graham's address, in which he called for a "worldwide renewal within the church."

Atlanta had its first Billy Graham crusade in 1950.

E. Stanley Jones, 80, Sees 'Greatest Contribution' Ahead

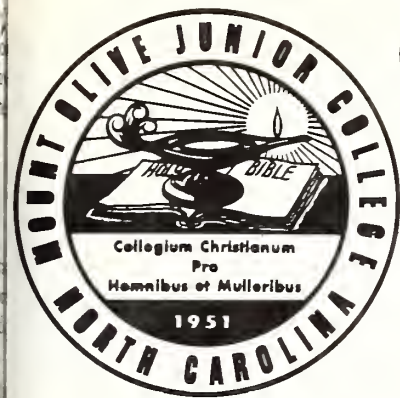
Chicago (EP)—As he neared the end of a fortnight-long, cross-country celebration of his eightieth birthday, Dr. E. Stanley Jones told a Chicago audience that God was leading him to begin "the era of the greatest contribution" he has yet made.

The missionary evangelist and writer is preparing for a six-month evangelistic tour that will take him around the world. It will begin when he finishes the last of a series of birthday dinners honoring him in nine cities across the nation.

Dr. Jones explained why he now spends half his time in America and Europe rather than concentrating his evangelistic energies on the Far East, as he did earlier in his career.

"I find both (East and West) in the same human need," he declared. "The soul of modern man is empty—in East and West—and he cannot stand this

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Christian Education



College Will Be Host to VBS Workshop April 11



Plans for the tenth annual Vacation Bible School Workshop to be held at Mount Olive College, Mount Olive, North Carolina, were made recently in a meeting in the office of President W. Burkette Raper.

Among those who attended the meeting, from left to right, were the Rev. N. B. Barrow, manager of the Free Will Baptist Press, Ayden; Charles Harrell, college business manager; Mrs. David W. Hansley of Kenly, youth director for the State Woman's Auxiliary Convention; and Mrs. A. B. Chandler of Pinetown, one of the vacation Bible school literature writers.

The workshop is scheduled to begin with registration at 9:30 and classes at 10 a. m. Adjournment has been set for 2:30 p. m.

The college will provide lunch at \$1 per plate. Those who prefer to bring their own lunch are invited to do so.

The Free Will Baptist Press will have

on display in the college library a full supply of vacation Bible school literature and supplies for purchases and orders.

Sponsors of the workshop are the college, the Press, and the State Woman's Auxiliary Convention.

It is suggested that Bible school workers and directors be elected early so that they can attend the workshop on April 11.

Enrollment Reaches 260

Registration for the spring semester brought 34 new students to the campus of Mount Olive College and pushed the total enrollment for the year to 260. This year's student body shows a fifteen percent increase over the 229 students who enrolled during the 1962-63 academic year.

"This increased enrollment represents

the enlarged educational opportunities Mount Olive College is offering the Free Will Baptist denomination and the people of eastern North Carolina," President W. Burkette Raper declared.

Applications for the fall semester beginning in September are running more than 75 percent ahead of one year ago, according to information received from the office of Dean Roy O'Donnell.

"The continued growth of the student body emphasizes the urgency for the building program on the new campus," President Raper noted. "Present facilities are already inadequate."

Preliminary studies for an academic building and dormitory units have been completed, and working drawings are now being prepared by G. Milton Small and Associates of Raleigh. Plans are to award contracts for the first buildings this spring President Raper announced.

Benefit Dinner Leaders Meet



County chairmen who directed a series of benefit dinners last year for the college development fund met at the college January 28 to consider plans for 1964. Among those attending were, left to right, the Rev. Garland Teasley of Smithfield, chairman of the Johnston County dinner; the Rev. S. A. Smith of Beulaville, representing Duplin County; and Gray Boswell of Lucama, cochairman of the Wilson County dinner.

Music Scholarships Awarded

Five students have been awarded music scholarships at Mount Olive College, Mount Olive, North Carolina, for the spring semester. Included was Geraldine Strickland of Seven Springs, piano accompanist to the chorus. Voice scholarships went to Bonnie Coates of Smith-

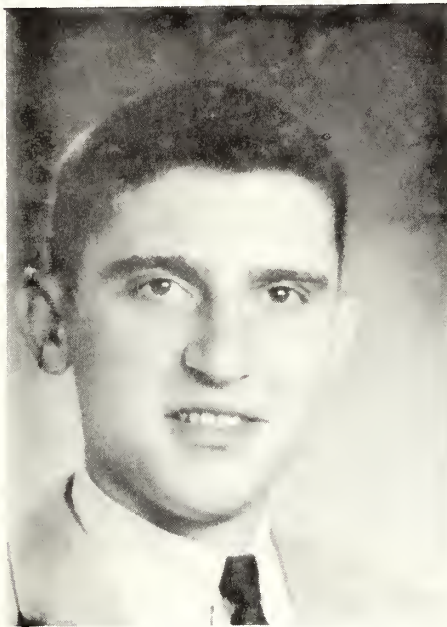
(continued on page nine)



news & notes of Denominational Interest

Honeycutt Elected President Youth Fellowship

Mr. Jerry Lee Honeycutt, son of Mrs. Eunice S. Honeycutt of Route 1, Dunn, North Carolina, has been elected president of the Cape Fear Youth Fellowship.



Mr. Honeycutt is a very active member of Robert's Grove Free Will Baptist Church, where he serves as president of his Sunday school class and a very devoted member of the church choir. He has also served as president of the YFA and as assistant choir director.

While in high school, Mr. Honeycutt was very active in 4-H Club work. He was president of the club from 1958-1961! recreation leader at senior camp in 1961; 4-H subject matter leader 1963-1964; state champion tractor driver 1961; county champion of teen-age rodeo 1962; district first place tractor driver 1963; member of the North Carolina 100 Bushel Corn Club 1960-1963; member of the North Carolina Gurnsey Cattle Club.

He was also very outstanding in F. F. A. work, serving as president from 1961-1962; treasurer 1960-1961; and chairman

of Supervised Farming Commission 1958-1961. The State Farmer's degree was awarded him in 1961; agriculture medal in 1961 (this being the highest award given), and the Fitchett Cup in 1962. He is a member of the Mingo Grange and the W. O. W.

Mr. Honeycutt is a 1962 graduate of Midway High School and will graduate from N. C. State Agricultural Institute in 1964.

He is the very proud owner of 26 blue ribbons, 8 white ribbons, 13 red ribbons, and 5 ribbons for special recognition.

Youth Sunday Observed By Powhatan Church

Youth Sunday was observed Sunday, February 2, at Powhatan Free Will Baptist Church, Route 1, Clayton, North Carolina. The services began with Sunday school at 10 a. m., with Randy Southerland acting as superintendent.

Coming Events

March 16—Cape Fear Conference Study Course, 7 p. m., First Church, Smithfield, N. C.

March 22—Palm Sunday

March 27—Good Friday

March 28—Union Meeting Time

March 29—Easter Sunday

April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.

April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

Members of the YFA served as teachers for all the classes of the school.

The morning message was delivered by Larry Coates who has recently been licensed by the church to preach. During the worship service special music was rendered by the two youth choirs of the church and by others.

On Sunday night, the young people took charge of the leagues and the evening service. A highlight of the evening service was a panel discussion on the subject, "Teen-agers in the Church." Sixteen teen-agers took part in this discussion.

The day's activities were sponsored by the YFA whose leaders are Mrs. J. W. Nichols and Mrs. Atlas Hogg. The Rev. Kemery Ard is pastor of the church.

Treasurer's Report of Cragmont Assembly, Inc.

Mrs. Fountain Taylor, Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the months of December, 1963, and January, 1964:

Balance in Bank
December 5, 1963 \$2,596.88

<i>Receipts</i>	
Personal Donations	\$201.00
Sunday Schools	68.52
Sunday School Conventions	21.66
Churches	135.37
Woman's Auxiliary	10.00
Woman's Auxiliary Conventions	10.00
Refund	2.05
Unions	50.29
Leagues and YPA's	15.82
Total Receipts	514.71
Total for Which to Account	\$3,111.59

<i>Disbursements</i>	
Utilities	\$ 112.57
Caretaker for November, December, and January	45.00
Insurance	177.71
Miscellaneous	15.35
Operating Expenses	73.45
Gift to Treasurer for Services	100.00
Debt Retirement	1,900.00
Total Disbursed	2,424.08

Balance in Bank
January 31, 1964 \$ 687.40
(continued on page sixteen)



ANOTHER MISSION COUPLE



The Rev. and Mrs. Emiliano Lopez have joined the mission organization in Mexico. Brother Lopez will work as a traveling evangelist among the churches and missions while his family will stay in Santa Ana, Sonora. He is 28 years old; his wife, Luz Alicia, is 26; and they have four little daughters: Lydia 7, Elisabeth 5, Evangelina 3, and Noemi 1 (shown above). He attended the Free Methodist Bible School for three years and is qualified for the work. The Stoney

Creek church near Goldsboro, North Carolina, is sponsoring Brother Lopez.

This minister was working for \$40 per week as a cashier of a bank in Mexico and also doing evangelistic work. He has joined the staff of missionary workers at a great sacrifice. If any Sunday school class, church organization, or individual would like to send a special offering to supplement his salary of \$12 weekly, it can be used.

HUMILITY

If the Lord pleases to bless you, He will undoubtedly make you humble; for you cannot be either happy or safe, or have any probable hope of abiding usefulness, without it. Oh, to be little in our own eyes! This is the groundwork of every grace. This leads to a continual dependence upon the Lord Jesus. That is the spirit which He has promised to bless. This wins us good will and acceptance amongst men; for he that abases himself is sure to be honored.—*John Newton.*

The Believer's Resurrection

A vase closely sealed was found in a mummy pit in Egypt. In it were discovered a few peas, old, wrinkled, and hard as a stone. The peas were planted carefully under a glass and at the end of thirty days they sprang into life, after having lain sleeping in the dust of a tomb for almost three thousand years—a faint illustration of the mortal body which shall put on immortality. "Because He lives, we shall live also."—*Selected.*

Mission in a New Field



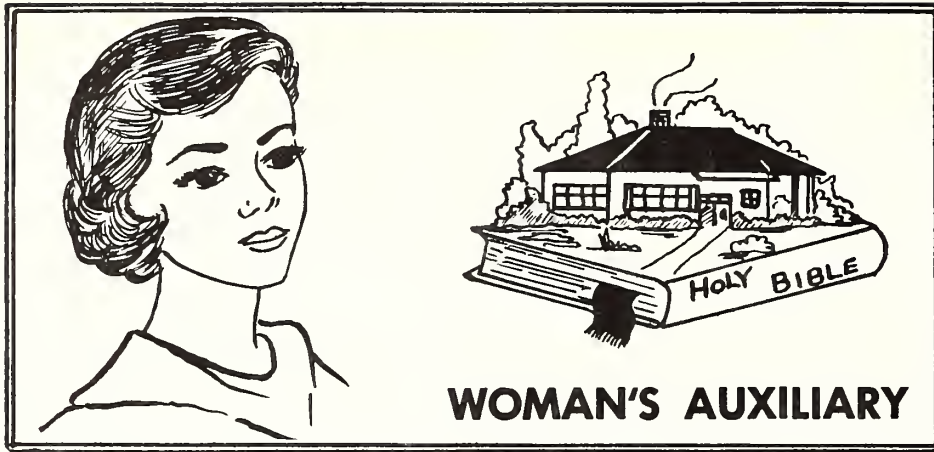
Pictured above is one of the Sunday school classes of the Satillo Mission, a new mission in the state of Coahuila in Mexico. The teacher, a young Indian girl, is shown in the back row.

Satillo, the capital of Coahuila, is located some three hundred miles from the border of Texas in a mountainous area. One of the oldest cities in Mexico, it has been and still is one of the most fanatical Catholic areas there. The Catholics are not just Catholic in name; they are very devout and faithful to their church. There are several Catholic colleges and schools in this most difficult, but yet needy, field.

The Rev. J. E. Timmons of Eagle Pass, Texas, is working with the pastor, Juan Lopez, who was ordained a Free Will Baptist minister five years ago. Recently in a Sunday evening service, Mr. Timmons preached to thirty-eight persons, most of them recent converts from Catholicism who are awaiting baptism as soon as the weather is a little warmer.

Pastor Lopez works as a salesman, going from house to house selling clothing and telling others of the gospel at the same time. Mrs. Lopez and the children work in the mission teaching Sunday school and visiting. They own their own humble chapel and home, and they plan to remain in Saltillo and work for God.

Support is needed for Mr. Lopez, and they can also use some used clothing. Send the used clothes to the Reverend J. E. Timmons, P. O. Box 517, Eagle Pass, Texas; and he will see that they get them.



President of Eastern Auxiliary Challenges Local Presidents

by Mrs. D. W. Hancock

It is certainly a great honor to be elected president of an auxiliary, and what a wonderful opportunity it gives us to honor our Master and further the work of His kingdom! The paths of service are broad and long, and it is important that every president be familiar with her duties. The success or failure of the local auxiliary will largely depend upon the president. In this place of leadership, it is important that she be a consecrated Christian. Through her faith, love, patience, sympathy, tact and enthusiasm, she will be able to lead her women to a higher and nobler service in the Lord's work. She must be resourceful and devoted to the missionary ideal, for this is the basic purpose of the auxiliary.

The president is chairman of the executive committee, and it is in this committee that plans are drafted to be presented to the auxiliary. The outcome of auxiliary work in the church depends largely on the executive committee and its planning.

Study the new Woman's Auxiliary Manual and see that one is available for other officers and committee chairmen. Presidents are responsible for having twelve meetings per year to reach this standard on the Standard Achievement Chart.

Our theme for 1964 is "Building the Kingdom in Our Hearts." Our emblem challenges to service, missions, and devotion. It takes work to keep God's kingdom growing. Each has a task to do. Let's not shirk our task, but do it to the best of our ability. Let's build the kingdom of God through every phase of

our denominational work and let Christ be the Master Builder in our individual lives in the paths of leadership during the year 1964.

Each local president is urged to be much in prayer for and attend the Eastern Auxiliary Convention on March 19 at Beulaville. There she will receive information that will help her broaden the influence of women in missions, stewardship, Children's Home, Mount Olive Junior College, benevolence, and personal work.

Attention Auxiliary Secretaries of Eastern District

Another year in our auxiliary work has ended, and it is about time to get our reports ready for the spring convention. You will receive the annual report blank in a few days, and I am depending on you to fill this out and return it to me by the suggested date. I would like to

have a good report of our auxiliary work to give to our ladies at the convention.

Since you are responsible for point five on the Standard of Achievement Chart which is to send the annual report to the district convention and the regular fee to both the district and state convention will you please see that this is done and help your auxiliary to meet the A-standard?

If I can be of any service to you, please feel free to call on me and I will assist in any way that I can.

Mrs. Nelson Simpson
Recording Secretary
of Eastern District

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its installation service for the new officers on February 15 at the church. They were as follows: president, Mrs. Agnes Garner; vice-president, Mrs. Jean Rowe; recording secretary, Mrs. Ethel Bush; treasurer, Mrs. Ann Garner; other chairmen, Mrs. Pat Gurganus, Mrs. Elizabeth Slaughter, Mrs. Nina Kelly, Mrs. Dorla Hill, Mrs. Rena Kirk, and Mrs. Dorothy Riggs.

Four Oaks, N. C.—The YFA of Bethel Free Will Baptist Church met Sunday, January 26, at the church. The president, Johnny Lee, presided.

Those participating on the program were Gayle Hill, Becky Nowell, and Ann Gilbert.

During the business session officers were elected as follows: president, Johnny Lee; vice-president, Pat Lassiter; recording secretary, Ann Gilbert; program (continued on page fifteen)

NORTH CAROLINA WOMAN'S AUXILIARY REPORT

Mrs. Raymond Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the third quarter ending January 31, 1964:

Balance in Bank October 31, 1963		\$1,208.69
<i>Receipts</i>		
General Fund	\$ 38.88	
State Auxiliary Home Missions	1.82	
Designated Denominational Enterprises	1,786.01	
Total Receipts		1,826.71
Total for Which to Account		\$3,035.40
<i>Disbursements</i>		
State Auxiliary Home Missions	\$ 97.31	
Convention Expenses	242.38	
Designated Denominational Enterprises	1,786.01	
Total Disbursed		2,125.70
Balance in Bank January 31, 1964		\$ 909.70
SUMMARY—BANK ACCOUNT BALANCES		
State Auxiliary Home Missions	\$ 541.64	

Per Capita Dues	275.65	
General Fund	38.88	
Interest	53.53	
Total		\$ 909.70
Edgecombe Bank and Trust Company	\$ 356.17	
Tarboro Savings and Loan Company (4%)	553.53	
Total		\$ 909.70

SUMMARY CONVENTION EXPENSES

Treasurer's Salary	\$ 60.00	
Treasurer's Expense	1.00	
Secretary's Expense	7.80	
Life Award Pins	57.90	
Executive Committee Meeting	39.45	
Receipt Cards	11.85	
Report Blanks	64.38	
Total Expense		\$ 242.38

DENOMINATIONAL ENTERPRISES REPORT

		Received	Disbursed
		\$ 97.02	\$ 97.02
N. C. Home Missions, General			
N. C. Home Missions, Special			
Arizona-Mexico	\$ 26.31		
Lantern	16.00		
Francisco Castro	15.00		
James Lanier	6.00		
John Elliston	28.00		
Central Conference Missions	25.00		
Weldon	2.00		
Roanoke Rapids	5.00	123.31	123.31
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N. C. Foreign Missions, General		74.53	74.53
Mt. Olive College			
General Fund	\$109.75		
Piano	77.41		
Alice Lupton Scholarship	94.00		
Water Pitchers	21.24		
Books	15.00		
Canned Goods, Kitchen Shower	2.00		
Western District \$1,000 Club	17.00		
Albemarle District \$1,000 Club	59.00		
Tarboro Church \$1,000 Club	10.00	405.40	405.40
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F. W. B. Children's Home			
General Fund	\$228.14		
Bedspreads, Dressers	154.87	383.01	383.01
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Superannuation			
General Fund	\$154.05		
Adopted Widows and Ministers	84.00	238.05	238.05
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Cragmont			
Freezer	\$ 35.00		
Recreation Facilities	15.75		
Life Membership Fees	100.00	150.75	150.75
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Christian Service Fund		205.74	205.74
Anna Phillips Loan Fund		33.00	33.00
Metal Building Mission Project		56.20	56.20
Miscellaneous			
Johnston County March of Dimes	\$ 5.00		
Johnston County TB Fund	5.00		
Flora Hines	2.00		
Church Finance Association	7.00	19.00	19.00
		<hr/>	
Totals		\$1,786.01	\$1,786.01
Christian Service Fund disbursed as follows:			
Mt. Olive College	\$ 51.43		
Missions	51.44		
F. W. B. Children's Home	41.15		
Cragmont	41.14		
Superannuation	20.58		
		<hr/>	
Total		\$205.74	

Christian Education

(continued from page five)

field, Adrian Grubbs of Mount Olive, and Carlton Collins of Pamplico, South Carolina.

Sarah Rose of Lucama received a piano scholarship.

These scholarships are partially underwritten by a gift from W. B. Sutton of Faison.

Mount Olive College Benefit Dinners Are Planned for 1964

A series of benefit dinners which raised \$52,091 for the college development fund in 1963 will be repeated this year. County chairmen met at the college in January to lay plans for the 1964 dinners.

The leaders agreed to seek a goal of \$100,000 for the college development fund for the year beginning July 1.

Approximately 20 dinners will be planned. Organizational meetings will be held in the spring to set dates and to elect chairmen and steering committees for each county or district. It is planned that a county would participate in only one dinner during the year. Most dinners will be held in the early fall.

"Our dedication must be commensurate with our needs if Original Free Will Baptists are going to adequately provide Christian higher education for the youth of our denomination," President W. Burkette Raper declared. "Little ideas will not achieve high goals. The building of a Christian college can be our finest hour," he added.

Student Fees And Costs

Student expenses at Mount Olive College next year will total \$900 for resident students, including tuition, room, board, and fees. Costs to day students will be \$520. It is estimated that income from student fees will cover sixty percent of the operating budget of the college; the balance will depend largely upon gifts.

For students who need financial assistance, the college maintains a program of scholarships, loan funds, and part-time employment. Approximately \$20,000 is being used for student aid during the current school year.

NOTES

AND

QUOTES



By J. C. Griffin

COMMENTS ON THE CODE OF ETHICS

(Continued)

For the information of those who do not know, we have been discussing the Code of Ethics for ministers so that our readers might know what it is. Some of those who refused to sign the code have made it appear to be what it is not. As I have said time and time again, I have observed and lived in keeping with the North Carolina Code of Ethics, as originated and presented to Free Will Baptists, ever since I began to preach in the year of 1910.

The continuation of this subject is presented with love and Christian goodwill. Today we continue with No. 7.

7. "I will not accept the pulpit of another person unless he invites me, or in his absence, I receive an invitation from the deacons." Years ago when we had so many quarter and half-time churches, there were preachers who would go to some person of the church and offer to preach; and they often caused friction.

8. "I will not knowingly use sermon material prepared by another without acknowledging the source from which it comes." We have known preachers to use another man's work and claim it as his own. I knew a certain man who copied a whole page of "Notes and Quotes" and put his name on it. I was reading that writing, and it seemed very familiar. So I looked up some back issues and found that I was very familiar with the subject matter. This code is planned to prevent such from occurring.

9. "Upon leaving a parsonage I will seek to leave it in first-class condition with all dirt, rubbish, etc., removed." Why not?

10. "Upon retiring from active ministry, I will give my pastor my loyal support."

11. "I will not gossip about other ministers, nor encourage it. But in cases

of unethical conduct I will bring the matter before the proper body." This part of the code could have prevented some signatures. We don't like to be brought before a character committee.

12. "I will hold in respect any minister whose work is well done, regardless of the size or the nature of the field he serves."

13. "Although I may sometime differ from my fellow ministers, I will respect their Christian earnestness and sincerity." Because I see things differently from the way that my brother minister sees them, why should I stick out my lips and refuse to respect him? Yet there are some fellows that do that very thing.

14. "I will seek not to interfere directly or indirectly with the church work of another minister, and I will especially be careful to avoid the charge of proselytizing." Often we have had people to come to us asking for church fellowship, and we gladly received them; but to go out and try to get people to leave their church and come to us, we disdain. The Code of Ethics condemns proselytizing. This could have caused some to refuse to sign.

15. "I will neither make or consider overtures from a church whose pastor has not yet resigned." Yet there are preachers, according to information coming to this writer, that have done such; and perhaps it is being done today.

16. "I will seek to make my relationship with my fellow ministers one of frankness and cooperation." Why do otherwise? A satanic spirit works differently from that of Christ. The Christian cooperates with good works, whenever and wherever manifested.

17. "I will show a friendly, cooperative interest in my brethren, attending the group meetings of the ministers, assisting them with labors of love, defending them against injustice, and following them with kindly concern in their need and distress." This means real *brotherhood*.

MY PUBLIC RELATIONS

1. "I will never lower my ideals in order to appear a 'Good Fellow.'" This means that I will agree with everything that is called good, but that I will by the grace of God say "No" when unrighteousness says "Say yes."

2. "I will consider that my first duty to my community is to be a conscientious pastor and leader of my own congregation, but I will not use this fact as an easy excuse to escape reasonable responsibilities that the community calls upon me

to assume." We should all be helpful citizens of the community in which we live. Live with and for others; not selfishly, but helpfully.

3. "As an ethical leader in the community, I will seek to be scrupulously honest and meet my bills promptly." Perhaps this part of the code had some thing to do with the signing, but I cannot conceive of this being the sole cause for refusal to sign.

4. "I will not consider myself under obligation to marry every couple that comes to be married, but I will use the power of refusal with great discretion." Why not make your own decision?

5. "I will not give the sanction of my presence to unbecoming conversation or conduct and indecent dress." Indecency does not belong to the man of God. We should be careful as to how we act and dress.

"This Code of Ethics has been adopted by the North Carolina Ministerial Association of Original Free Will Baptists as amended during its regular session at Cragmont Assembly, June 18-21, 1962."

I hardly think that there is any part of this code that is the real cause for the refusal to sign. I really believe that there is another cause. I fully believe that one reason was that some did not want to support the institutions that are owned and operated by North Carolina Free Will Baptists. You see the organization that arranged this code is in good standing with the North Carolina Convention of Original Free Will Baptists. We support Cragmont, Mount Olive Junior College, the Children's Home at Middlesex; and we use Free Will Baptist literature published at Ayden, North Carolina, by the Free Will Baptist Press.

CONCLUSION

There have been so many false impressions created by misinterpretations broadcast from mouth to mouth and so many ears filled with false impressions that I have made these comments so that the truth can find its right status. Some church bulletins have added to the flame of unrighteousness.

ATTENTION CHURCH CLERKS OF N. C.

The minutes of the 1963 session of the North Carolina State Convention have been mailed to the church clerks. If you do not receive your copies within ten days, please notify the clerk of the convention, C. H. Overman, 703 Montague Avenue, Ayden, North Carolina 28513.

Questions & Answers



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

QUESTION: Where is Jesus Christ now? I have heard various views as to His whereabouts. Some say here, some say in heaven, and some say that He is now reigning. What does the Bible say?—*J. R., Indiana.*

(Continued from last week)

The Holy Spirit also adds the inspired testimony of Peter, "the very chief of the apostles." "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21). Mark and Luke give about the same kind of evidence in what they say when writing under the influence of the Holy Spirit's power. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19). "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). Then the writer of the Book of Hebrews adds his portion among the inspired witnesses when he says "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:1-3). "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2). (See and compare with Genesis 18:1—19:16.)

Jesus sent two angelic witnesses to appear in visible form to give witness to the place of His abode while they performed for Him and of His future advent. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

In these days He is to be interceding for us. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:25, 26). "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 1:19, 20). "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Peter 3:21, 22). "Ought not Christ to have suffered these things, and to enter into his glory? . . . And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:26, 51). "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" (1 Timothy 3:16).

He is High Priest at this time. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Hebrews 8:1). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14).

He is our Advocate. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

He has a Fatherlike heart, and He regards us as His little children while we obediently carry out His instructions. "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" (1 John 2:1). And yet He is to be with His and our heavenly Father while all of this takes place. "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). "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

A special place of distinction in the presence of Jesus is promised to us who overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" (Acts 7:49). "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" (Isaiah 66:1).

Jesus Christ our Lord left us with sufficient information and enticement with this instruction that none need for want of such information and encouragement to ever slack his pace in carrying out the command which the Bible represents as being both imminent and urgent. At twelve years of age He felt impelled to be about His Father's business. I would to God that we might accept with the

(continued on page sixteen)



STORIES

for our

BOYS and GIRLS



A LITTLE SPARK

Winta M. Armstrong

CRAIG PATTERSON had always longed to see and talk with George Washington, his hero from earliest childhood. And now the dream had come true. Craig, with his parents and big sister Isabel, was actually spending a fortnight at Mount Vernon.

The great ex-president, now proud to call himself "an American farmer," had welcomed Craig with a smile and a formal handshake. But that was a whole week ago. And Craig had not yet asked the General even one of the questions he had been saving up!

There were too many people around—that was the trouble. The twenty-four mahogany chairs in the dining room were filled at every meal—too many people, and all of them grown up!

Isabel found a delightful companion in Nelly Curtis, one of Martha Washington's two grandchildren, whom the General had adopted. Nelly was sorry that her younger brother George was away. George would have been a fine playmate for Craig, she was sure. As it was, Craig was left alone much of the time, free to wander at will over the vast plantation.

One day, as he was strolling close to the boundary of the Washington estate, Craig met Randolph Miller, a visitor at a neighboring plantation. Randolph, too, was lonesome among the grown-up guests at his host's mansion. Quite naturally, the boys struck up a friendship.

Some days later, the two were resting in the shade of the great weeping willow trees at Mount Vernon, close to the riverbank.

"The General grew these trees from slips off the willows over Napoleon's tomb," Craig was saying. "The General's friend, Lafayette, sent him the cuttings."

Randolph yawned in a bored fashion. "They've grown pretty big," he remark-

ed. "Guess you wouldn't dare climb that biggest one!"

"What makes you say that?" demanded Craig. "Think I'm scary?"

"Maybe not. But people like you, who admire heroes a lot, aren't usually much at taking risks."

"Well, I'm not afraid to climb! You watch!"

Craig swung himself up on the lowest branch, then climbed to the next highest. Nobody should say that he was afraid!

Then—crack! The bough gave way under him. Craig fell to the ground, but picked himself up, unhurt.

"Who's scared now?" he asked, laughing at Randolph's pale face.

Randolph made no answer. He was lifting the broken bough. Now he threw it, as far as he could, out into the river. It went floating down the Potomac.

"There!" cried Randolph. "Nobody will ever know! Let's get away from here!"

Craig looked up at the tree. The loss of the branch had marred its symmetry. There was a jagged stump where the branch had broken off.

"I'm afraid they will know," said Craig, soberly.

"I mean nobody will know you did it. Come along! The General will probably blame one of his slaves."

"I suppose so," agreed Craig. "And nothing much will happen. The General is a good master. He doesn't much approve of having slaves. They say he hopes to see a day when all the slaves will be freed."

"What!" exclaimed Randolph. "Whoever heard of such a thing? Why, there's got to be slaves!"

Craig, not liking his tone, made no reply.

After a little silence, Randolph spoke again. "Do you know, Craig, I've got a chance to go home tomorrow? The folks are getting anxious to see me. I really came here today to say good-by."

"O, Ran!" cried Craig in genuine distress. "I'll miss you so!"

"I'll miss you, too. But we'll be seeing each other again sometime. I'd better start packing my things right away. Good-by, Craig!"

"G-good-by, Ran!"

Next minute Craig stood alone under the trees. He tried not to think that Randolph was running away from possible trouble. Surely he wouldn't do that!

And why should there be any trouble? When George Washington discovered the damage to the tree, he would of course blame the slave children. He would not know which one to punish, and so probably wouldn't punish any of them. And so no harm would be done. It all seemed very simple at the minute.

Randolph left for home next morning. Craig was very lonely without him. His loneliness was increased by the fact that he was no longer good company for himself. He could not keep from thinking about the broken bough, although neither the General, nor anybody else, mentioned the matter in his hearing.

Once Craig stole down to the scene of his crime. He found that the stump of the branch had been neatly sawed off. So the damage had been discovered!

Was the General angry? Had he questioned the slave children? Had he put the blame on the most mischievous one? Craig began to have dreams of hearing a little slave's cries.

One night he woke with a start from one of these dreams. For what seemed hours, he lay awake and tossed. Would he always be haunted by this sense of guilt? Was there no way to escape it?

"CONFESS YOUR FAULTS ONE TO ANOTHER" (James 5:16). Those words, once read in Sunday school class, came back to his mind, bringing a blessed calm. "CONFESS YOUR FAULTS . . ." Why, he had only to go to General Washington tomorrow, and tell him everything. Yes, and offer to pay for

the damage to the tree! Having decided upon this course, Craig at last went to sleep.

But when morning came, the plan did not seem so practicable. How could he confess to General Washington, when he never saw the great man alone? Perhaps he had better tell his parents, and let them handle the matter. But no! Something in him demanded that he, himself, face the General in his wrath. Isabel would tell him what to say. Isabel was always ready to help a fellow out.

But there was that Nelly Custis! After the first few days of their friendship, the girls had even slept together. And all day long, Isabel kept as close to Nelly as her shadow. Bother Nelly! And yet—

All at once, Craig had an idea. Nelly was kind. She was a great favorite of Washington. She was the very one to arrange for a meeting with the General.

Craig found the two girls reading poetry together in a cute little house built into the garden wall. This tiny building, originally intended for a seed and tool house, served Nelly and her brother as a schoolroom, and was a beloved haunt of theirs.

When Craig had told his story, Isabel burst into tears. Nelly put her arms around her, and promised, without being asked, to do all she could for Craig.

"But I do wish you had come to me all at once, Craig," she said. "The General likes courage and truthfulness. But then I don't think he'll blame a boy for being afraid of him."

So speaking, she led the brother and sister to a shady bench close to the great house, and then dashed off to find the General.

After what seemed an age to Isabel and Craig, they saw Nelly coming back, followed by the tall, majestic ex-president.

Craig made a desperate effort to speak. So did Isabel. But neither could utter a single word. In the end, kind Nelly came to the rescue, and told the story. She told it in her own way, putting all the blame on Randolph, and making every possible excuse for Craig.

When she was finished, there was a moment of ominous silence.

Then all at once, Craig raised his eyes, looked straight at the General, and said: "It was all my fault, Sir. I knew it was wrong. No matter if Ran dared me. I am the one to blame."

The General's face was stern yet kind. After a long minute, he spoke. "Craig,"

he said, "I think you have learned something—that the company in which you improve most will be the least expensive to you. I take it you did not improve much in this Randolph's company.

"Your conscience wouldn't let you sleep. Conscience, my boy, is a little spark of celestial fire. Labor always to keep it alive."

"Yes, Sir," faltered Craig.

"But don't worry any more about the tree," said the General. "I haven't punished anybody. And the tree will look better after it grows out a bit. Yes, and you shall soon have a more suitable playmate than Randolph. Young George is due home tomorrow or the next day. He is an expert horseman, and will teach you to ride. Would you like that?"

"Say! Would I?" cried Craig. "I mean, yes, Sir, I would. Thank you, General!"

And the great man actually smiled!—
Junior Challenge.

THE CHURCH WORLDWIDE

(continued from page four)

emptiness, meaninglessness, purposelessness. So he is unhappy and frustrated.

"We don't have to speak against Hinduism, Buddhism or Mohammedanism," he continued. "We have to speak against the emptiness in man."

"As far as I can see," Dr. Jones said, "there is no alternative to Jesus Christ in filling that emptiness. There is nobody else seriously on the field. It is Christ or nothing."

He cautioned against confusing Christianity with Western culture or even the church.

"The one thing we have to give is the Person of Jesus Christ, rather than the organized system (the church) built up around Him in the West," he said.

It is important, Dr. Jones warned, that Christians remember, in confronting their non-Christian brothers that "the issue is not Western civilization or the Western system of faith. The issue is Jesus."

Dr. Jones first went to India as a Methodist missionary in 1907. He has conducted preaching missions throughout the world and is identified with the Ashram (spiritual retreat) movement.

He is the author of 24 books which have been translated into 20 languages. In 1962 he was nominated for the Nobel Peace Prize.

Assemblies Approve First Negro Missionary

Springfield, Mo. (EP)—An associate of the Billy Graham Evangelistic Association has become the first Negro approved for service under the Assemblies of God Foreign Missions Department, according to the Rev. J. Philip Hogan, executive director of the department.

Named for a tour of evangelistic missionary work in British Honduras, and Jamaica, British West Indies, was the Rev. Robert Harrison, an Assemblies of God evangelist. He began his new duties early in January.

Hays Leaves White House Staff for College Post

Washington, D. C. (EP)—Brooks Hays, former president of the Southern Baptist Convention, has resigned his post as a special assistant to President Johnson to become a professor at Rutgers University.

The White House said Mr. Hays will become Arthur Vanderbilt Professor at the New Jersey University. He will lecture on contemporary problems of government at the Eagleton Institute of Politics there starting March 2.

Mr. Hays is the first Presidential assistant to resign since President Johnson took office. He joined the White House staff in 1961 and was a specialist in federal-state relations during the administration of the late President Kennedy.

In late fall, 1962, the Southern Baptist layman and onetime Congressman from Arkansas took an extended leave of absence from his White House duties to conduct a series of lectures at Methodist-related colleges.

Mr. Hays is national chairman of the 1964 Brotherhood Week sponsored by the National Conference of Christians and Jews.

Plan 'Christian Endeavor Day' At N. Y. World's Fair

Columbus, Ohio (EP)—Saturday, July 18, 1964, will be "Christian Endeavor Day" at the New York World's Fair, according to announcement made by Harold E. Westerhoff, general secretary of the International Society of Christian Endeavor.

Plans for activities for Endeavorers who will be participating include luncheon and a special hour-long service of worship in the afternoon.

The Sunday School Lesson

Lesson for March 1



Mary, Martha, And Lazarus

LESSON TEXT: Luke 10:38-42;
John 11:20-27; 12:1-3

MEMORY VERSE: John 11:27

I. INTRODUCTION

When Jesus Christ left heaven's portals and came to this earth, He took upon Himself the robe of human flesh. He was, and is, the Son of God. Yet, while on this earth, He identified Himself with the human race by being one of us. Thus, He was the Son of man. He was in all points tempted as we are tempted. During His earthly sojourn, He suffered the same emotions and conflicts that we suffer. He wept, He became angry, He grew tired, He thirsted, He hungered, etc. This was the humanity of Jesus.

As a man, Jesus associated with His countrymen; that is, so far as He was able. Not many wished to be in the presence and company of so righteous a man. A few, however, learned to love Him, and they desired His presence. In this lesson today, we shall consider His closeness to three people—Mary, Martha, and Lazarus. Christ often visited with them. His presence with them in times of crisis proved to be a great blessing. His visits deepened their insights and gave their lives a new dimension.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Martha, the head of the house, was concerned about many things (vv. 38, 40).

2. Mary sat at Jesus' feet and listened, which was hailed by Him as the good part (vv. 39, 42).

3. A certain amount of concern for the ordinary things is necessary, but the many things should never take preference over the main thing (vv. 41, 42).

4. Martha went to meet Jesus; but Mary stayed in the house, probably to exemplify her grief (v. 20).

5. Martha believed that Jesus could cure at hand, but she did not have

a complete knowledge of His omnipotence (v. 21).

6. She apparently looked upon Jesus as no more than a prophet whose requests God would honor (v. 22).

7. Martha believed that Lazarus would rise in the resurrection, but she had no idea that he would live immediately (v. 24).

8. Jesus convinced her that He is the resurrection and the life (vv. 25-27).

9. Lazarus is shown as a normal person after his resurrection (v. 2).

10. Mary showed her appreciation of her Lord by anointing His feet (v. 3).—*The Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. When God created man and woman, He gave to each two hands with which to work. In physical labors these hands complement each other. One hand may perform some tasks easier than the other, but it takes both working together to do many things.

In the spiritual realm we must also use two "hands." We must use daily the hand of service. The hand of service is a hand of action. With this part of our Christian lives we minister to the physical and spiritual needs of man. Our activities reach out into the realms of benevolence, evangelism, education, missions, and hospitality.

Martha was a woman of action. When Jesus came to the friendly home in Bethany, she immediately busied her hands in the preparation of a dinner for a guest.

The hand of worship is also ours to use. With this hand we are strengthened as we learn of God's will for us and shape our lives according to His precepts by study, prayer, and communion with Him. Fellowship is ours as we gather with other Christians to worship and sing His praises together. Worship necessitates our giving our all—our time, talents, and possessions—to Him.

While Martha hurried to the kitchen to minister to Jesus' physical needs, Mary sat at His feet expressing her love to Him through worship. Each of us needs the qualities that both Mary and Martha possessed.—*Standard Lesson Commentary*.

2. What a difference there is in people! Our capabilities vary, and our interests in life differ. Mary was a devotional thinker and Martha was a kitchen server. And yet, each one had her place in the plan and purpose of God. Just as God has not made us all alike, and each one of us is distinct from the other in our features, color, capabilities, psychological make up and interests, so also He has created us to be different in spiritual things. He has prepared each life for its own distinct purpose. No one can copy the life and ministry of another. God made only one Billy Sunday, one Billy Graham, one Moses, one Peter. He has also made some to pastor little churches, and some to go to India, and others to Africa. Some are translators of the Scriptures, whereas others are preachers in the villages, and some are teachers in the schools, and some are doctors and nurses, and some are executives directing mission work, and some are carpenters who build mission compounds. But God needs us all in His service to accomplish His goal.

We must not try to do everything ourselves. We are commanded to evangelize the entire world and to preach the Gospel to every creature, but no one man can do this. The Holy Spirit is the one who is planning and guiding this missionary ministry. Just be sure that you are filling the niche in the great missionary program where God planned for you to be, for you were created for that purpose, and there is no one else in all the world who can ever take your place.

At the same time, let us be careful lest we criticize or belittle the ministry of another. You may be fast and expressive, he may be quiet and unobtrusive, but God made him that way to fulfill His divine purpose

Not only are we different in our capabilities, we are also different in our personalities. Martha was forward and frank; Mary was retiring and reticent. Martha went directly to Jesus and expressed her displeasure, whereas Mary remained at home and allowed her grief to smolder within her breast. It was Martha who went to Jesus, straightened out her misunderstanding, and then she sought Mary, to bring her to Jesus.—*Bible Expositor and Illuminator*.

3. The accounts of Luke and John give us clear insight into the character of Mary and Martha. Lightfoot says, "But the characteristics of the two sisters are brought out in a very subtle way. In Luke the contrast is summed up, as it were, in a definite incident. In John it is developed gradually in the course of

continuous narrative. In Luke the contrast is direct and trenchant, a contrast (one might almost say) of light and darkness. But in John the characters are haded off, as it were, into one another."

Even though Martha is rebuked by Jesus, we should not suppose that she was not as devoted as Mary. The women were different in personality and temperament. They were sisters; yet they were so different. Does this not bring out the fact that all kinds of personality are attracted to Jesus and that He is adequate for them all?

The fact that the home of Mary, Martha, and Lazarus was so important should reveal to us that Jesus is interested in our homes and that a good home is important to Him. A good home is a Christian home. A Christian home is important to Jesus because there is no better agency for the teaching and training of children than the home. One of the best ways to improve the church is to go back to the homes from which the members come.

The Lord's comment on Mary's anointing His feet with the costly ointment shows us that He is pleased with a sacrifice made to Him. We should, of course, be practical in our expenditure of money. But let us remember that it is natural and practical for God's people to want to make some sacrifice that shows their devotion to the Lord.—*Advanced Quarterly* (F.W.B.).

Meeting the Needs of Our Youth

(continued from page three)

importance of studying God's Word that we might be able "to rightly divide the word of truth." His Word challenges us to "search the scriptures daily" and to let it be "a lamp unto our feet and a light unto our path." We can never overemphasize the necessity of studying God's Word if we hope to be effective Christians.

We strive to facilitate this by having a Bible quiz leader in each league whose responsibility it is to offer helps and ideas with regards to the study of His Word and to provide games and quizzes at intervals to assist and check on progress in understanding and using this effective tool. Getting our people to study the Scriptures is a concern at all levels; however, at the state level we do a little something extra for our intermediates to encourage the study and the rapid use of the "Sword."

Each year at the North Carolina State League Convention we have an Intermediate Sword Drill for leaguers from throughout the state. Each district or each intermediate league may enter a contestant. That contestant, however, must be from twelve to fifteen years old at convention time. The intermediates in your league should start preparing now for the selection of your contestant for this year's convention drill when we meet in Smithfield on the first and second of May. All the expenses of the winner and one half of the expenses of the runner-up are paid by the convention for their attendance at a week of encampment at Cragmont during League Week. Why not let this year's winner be one of your leaguers?

The Standard Sword Drill is composed of five major types of drills. Briefly, they are as follows:

1. *Scripture searching.* In this drill the leader announces a verse of Scripture to be found, and the leaguers find the reference and read it.

2. *Book drill.* The name of some book in the Bible is mentioned in this drill. The leaguers find the book. They then must be able to tell which book comes before this book and which follows it.

3. *Character drill.* The name of some Bible character is given. Leaguers find the name of the character in the Bible. It must be found in the body of a verse and not at the heading of a chapter. This drill can be varied by telling some facts about the character without calling his name.

4. *Unfinished quotation drill.* The leader quotes the first part of a verse of Scripture. The boys and girls must know its location and turn to it in the Bible.

5. *Doctrinal drill.* The leader asks the group to find a verse in the Bible setting forth some great Bible doctrine. For example, "Find a verse which proves that faith in Christ saves"; or, "Find a verse proving that all have sinned." The plan of salvation may be worked into this drill.

Try some of these drills in your league. With little modification, they can be used with juniors through adults. Use some of your ideas and make the Bible more interesting and powerful by applying different techniques. As Sword drill leader of the North Carolina State League Convention, I challenge league sponsors and Sword drill leaders to begin a renewed effort to help

train your young people in the effective use of the Word of God. Watch *The Free Will Baptist* for later announcements concerning the details of the state drill. If I may be of service to your league, please contact me at 617 East Front Street in New Bern, North Carolina. May we sincerely "Seek the Kingdom of God First" as we study His Word and strive to be more fruitful Christians. Let's accept the challenge of Christian education by offering our youth a program that will meet their needs and make them better Christians and better citizens.

Woman's Auxiliary

(continued from page eight)

chairman, Becky Nowell; treasurer, Danny Lee; benevolence chairman, Carolyn Massengill; mission chairman, Gail Gilbert; study course chairman, Gayle Hill; educational chairman, Cathy Evans; corresponding secretary, Vickie Evans; outreach secretary, Dennis Lee. As a project for the month, the group decided to send tray cards to Johnston Memorial Hospital on Valentine Day.

The group then sang "Walking with Jesus," after which Mrs. Boyd pronounced the benediction.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its regular monthly meeting on February 4 at the home of Mrs. Pat Gurganus. The meeting was called to order by the president, Mrs. Jean Rowe, who welcomed all members and visitors.

The program was then turned over to the program chairman, Mrs. Pat Gurganus. The group sang "The Kingdom Is Coming," after which Scripture was read from Philippians 4:9-13 by Mrs. Jean Rowe.

Those taking part on the program were Mrs. Floraine Slaughter, Mrs. Kathleen Slaughter, Mrs. Ann Garner, and Mrs. Dorla Hill. The group then sang "His Way with Thee," after which the group prayed together the Lord's Prayer.

There were eighteen members, two visitors, and one new member present.

After a brief business session Mrs. Dorla Hill dismissed the group with prayer.

The years write their records on men's hearts as they do on trees; inner circles of growth which no eye can see.—*Saxe Holm.*

News Notes

(continued from page six)

Over 300 Attend Cape Fear Youth Fellowship

On Saturday evening, February 1, 1964, Robert's Grove Church, Route 1, Dunn, North Carolina, was host to the Cape Fear Youth Fellowship. Over 300 attended.

Mr. Jerry Honeycutt of the local church served as master of ceremonies for the evening. The girls' trio of Robert's Grove and the inspiring youth choir of St. Paul, under the direction of Mrs. Emerson Warren, furnished the special music. Chorus time was led by the pastor, the Rev. David C. Hansley; and the Rev. Wayne West served as pianist. The highlight of the evening was the message, "The Easy Way Out," by the Rev. Wayne West.

A wonderful fellowship and social hour was enjoyed in the new educational building. The ladies of the church were in charge of refreshments.

After the social hour everyone returned to the sanctuary for the election of officers. Those elected were as follows: president, Jerry Honeycutt, Robert's Grove; vice-president, Gary Price, Goldsboro; secretary-treasurer, Jean Lee, Smithfield; song leader, Danny Coates, Hopewell; pianist, Jean Blinson, Powhatan.

The First Church of Goldsboro will be host to the next Youth Fellowship, February 29, 1964, at 7:30 p. m.

Questions & Answers

(continued from page eleven)

same seriousness this energizing force of the Holy Spirit that is ever present with us, to do the same as was done by Jesus while He was here. He always obeyed His Father's commandments; and in being here in this manner and then returning to His and our heavenly Father, He made it possible by our accepting Him as Lord and Saviour that through His person and power we also obey in all things He calls upon us to do.

(ONLY TWO MORE WEEKS)

SPECIAL OFFER CONTINUED

for those who

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to

THE FREE WILL BAPTIST

Any person who solicits 10 one-year subscriptions during the months of December, January, and February will receive a copy of the Scofield reference Bible, priced at \$4.50, absolutely free.

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DS

the Free Will Baptist

AYDEN, N. C., WEDNESDAY, FEBRUARY 26, 1964

An interior view of the sanctuary of the First Free Will Baptist Church, Kinston, North Carolina. (See story in "News and Notes.")



Ten Years Ago in the 'Baptist'

The Cape Fear Conference of North Carolina will observe the 100th session of the Conference at Casey's Chapel Church, Wayne County, North Carolina, Thursday and Friday, November 4 and 5. To make the year an outstanding year of achievement, they began the first of the Conference year to launch an intensive program of promotion.

Burning Desire

Call it what you will, there is a waiting before God that we hurried, modern mortals do not know; that sends a man back to his task with the hand of God upon him in such a fashion that the waters of Jordan part before him. It is not that God puts a premium on fasting, and nightlong prayers, and tears, and austerities of the flesh. But He does reward burning desire for His very best—that leaves no stone unturned.—*Vance Hayner.*

Board Member in Sanitorium

The Rev. S. A. Smith of Beulaville, North Carolina, was admitted to East Carolina Sanitorium, Wilson, North Carolina, about three weeks ago. According to reports, Brother Smith's condition is not serious and it is hoped that his convalescence will be of relative short duration.

Friends may write to Brother Smith at the address given above. He expresses his appreciation to the many friends who have written and those who have visited him. He has been a member of the Free Will Baptist Press board for the past several years.

In the Editor's Mail—

"Please allow me space in "The Free Will Baptist" to say thanks to my many friends, auxiliaries, and the superannuation board for the nice cards, greetings, and gifts sent to me at Christmas and on my birthday. It is very heartwarming to know I have so many friends. May God bless each one that made this possible."—*Mrs. Duffy Toler, 131 N. Eastern Street, Greenville, N. C.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

A FAITHFUL SAYING

The Apostle Paul wrote to Timothy, his son in the ministry, "This a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15). Whatever else we may think about God's direct entrance into human life this is the one and only purpose—to save sinners. To the apostle this was a faithful, or true and worthy statement. He could so testify because he had been a most vile and wretched sinner: "Chief among sinners," he said.

This message is the very heart of each Christian's purpose. This is not to say, however, that each Christian must preach or even teach before others. The greatest testimony is that of personal belief and example that Christ has saved us and that we live that example daily. Thus, each and every act and deed is done in the personal knowledge of Christ as our Saviour.

This, then, is the message of the Church. It is likewise the message that the minister must herald from the pulpit. It is the truth that must be remembered and taught by the teacher before the Sunday school class. Each lesson and message must hinge around this truth—Christ came to save sinners. The message cannot be heralded unless we show knowledge of that salvation.

It was fourteen years ago that we found a statement in "The Free Will Baptist" that appealed to us a great deal. In fact, we clipped it and pasted it in the inside of our Bible. We do not know who the author is but it reads as follows: "Young soldier of the Cross, if you would preach the gospel throughly, and give full proof of your ministry, you must have no other work. You won't need to have anything to fall back on nor to become entangled in the affairs of this life." Some would perhaps argue with the message of this quotation, but we doubt that the wisdom of it can be refuted. The minister must give full proof of his ministry. He does this by proclaiming the gospel message.

The truth is that we, as messengers of this faithful saying, sometimes become entangled with other things: things that are secondary and of far less importance than the message of saving grace. Christ never stooped to some of the things that we find ourselves involved with.

Christ did not come into the world to revolutionize the government of that day. It is true that He obeyed its laws, but His purpose was not to begin a new political system. He was careful to do everything that was required of Him. In fact, they could find nothing of which to factually accuse Him. On the other hand, He did not align Himself with the factions of that day. He used His powers for the betterment of mankind, and thus caused men who believed to have better government.

Christ did not come to set up social standards. In fact, He broke down many of the social standards; but He replaced them with better and more just standards. For example, it was not socially acceptable among the Jews to visit the Samaritans; but Christ went through Samaria. Thus, He brought salvation to a sinful woman and an entire city. The Christian must not conform to the social patterns and standards of the world just for conformity's sake. Christ wants those who will dare to be different for His glory and the advancement of His kingdom.

Christ did not come into the world to win the approval and popularity of the world. If He had been interested in man's approval alone, He would never have driven the money changers out of the temple court, or condemned the hypocrisy of the Pharisees. A righteous and holy man will be disliked.

If the Church of this twentieth century would faithfully proclaim the message that Christ came to save sinners, and if everything done was with this truth in mind, the Church would advance like a mighty army. Nothing else, not even parties, socials, and dinners, can substitute for the pure proclamation of this message—Christ came to save sinners.

The Book of Books



by

HARRY F. ANDERSON

taken from

"THE FREE METHODIST"

FIGURES RECENTLY released through a survey of 150 publishers indicate that the Bible is still the world's best seller. We are not surprised. Neither are we surprised to

learn that the King James Bible outsells all the other translations put together by a ratio of four to one. Two current English translations, it is reported, are selling at a brisk pace, but it will be some time before they catch up—certainly not in the near future—to the popularity the version of 1611 now enjoys. There are good reasons for this, of course. For one thing, the King James Bible is great literature, a fact accepted on all sides. It has a charm, a beauty and a majesty which sets it apart and makes it unique. Some years back a prominent convert to the Roman Catholic church paid a warm tribute to the surpassing excellence of this version in the following words, "It lives in the ear like a music that can never be forgotten, like the sound of church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words." At the time these words were written, he could also state, "It is part of the national mind, and the anchor of national seriousness."

But the Bible contains some of the finest world's literature in its own right, and regardless of the translation in which it appears. Ernest Renan, an outstanding French orientalist and avowed liberal, declared that Luke's Gospel was the most beautiful book in the world and, incidentally, that the Gospel of Matthew was the most important book that had ever been written. In more recent times H. G. Wells, no friend of the church, added his support to the high quality of at least a part of the Bible. Asked to write on the ten most important books in the world, he confessed he was too much of a heretic to choose the Gospel of John; he therefore selected the Book of Isaiah!

Yet the Bible was not written merely as a masterpiece of literature. That was in fact quite incidental. The Bible presents us with timeless ethical teachings which are universally accepted. Fifteen years ago a certain journalist decided to find out from a "blue ribbon" jury which in their opinion were the greatest moments in history. Could they roll time back, what two scenes from the past would they select to shoot with a camera if they had only two rolls of film available. All 17 men and women who replied were well-known Americans from various walks of life. None of them was a minister, rabbi or priest, and perhaps not one could have been called an evangelical Christian. Yet the results of this questionnaire were astounding. Three out of every 5 of all the first and second choices were scenes taken right out of the Bible! And the scene which received the highest number of choices was that of Jesus delivering the Sermon on the Mount! No wonder, then, that Journalist Crandell was moved to write, "Remembered most as having top importance

in history are the events which contributed to man's progress—to his freedom, his spiritual concepts, his code of ethics, his battle for universal brotherhood."

Preeminent as the Bible is for its splendid literature and for its sublime ethical teachings, both of which make it a book of singular power, still these are not the reasons we have the Bible. The great apostle to the Gentiles spoke of the Holy Scriptures as having been written "for our learning, that we through patience and comfort of the scriptures might have hope"; that they "are able to make thee wise unto salvation" and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The intent of the Bible is religious through and through, and this is the basic reason for its extraordinary power. It has a distinctiveness about it that no other literature can match. It is a volume divinely inspired.

What the Bible will do to a person who reads it with close attention and with an open mind has been told over and over again. What a portion of it did to a noted classical scholar not long since serves only to demonstrate how potent the Book of Books is after all. Our scholar friend was prevailed upon to translate the four Gospels into English. Hearing of this project, his son, who is a scholar in his own right, remarked that it would be interesting to see what his father would do with the Gospels, but still more interesting to see what the Gospels would do "with father." Speaking about his work on the Gospels after it was completed, the translator said, "It . . . changed me. My work changed me. And I came to the conclusion . . . that these works bear the seal of the Son of Man and God."

In the preface to his translation of the Book of Acts, J. B. Phillips has told us how alive the material he was working on seemed to be. He never knew when he might receive what he likened to an electric shock! The revered founder of Methodism has given us one of the most moving eulogies ever accorded the Sacred Volume. It bears frequent repetition. No apology need be made for including it here. It goes to the heart of the question, "Why the Bible?" "I have thought I am a creature of a day. I am a spirit come from God, and returning to God. I want to know one thing—the way to heaven. God Himself has condescended to teach me the way. He hath written it down in a book. Oh, give me that book! At any price, give me the book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone: only God is here. In His presence, I read His Book; for this end, to find the way to heaven. . . ."

North Chili, N. Y.



THE CHURCH - WORLD-WIDE

10 More Protestant Churches Permitted to Reopen in Spain

Madrid (EP)—Ten more Protestant places of worship were authorized to reopen in January, it was reported here by Jose Cardona, secretary general of the Evangelical Defense Commission (Comision de Defensa Evangelica). The churches had been closed long ago by provincial authorities.

Mr. Cardona said the denominations involved in the new easing of restrictions on Protestant worship centers were the Baptist Church, the Plymouth Brethren, the Methodist Church, the Spanish Evangelical Church and bodies belonging to the Federation of Independent Evangelical Churches of Spain which are commonly referred to as the "independent" churches.

Three churches were permitted to reopen in Barcelona—one Baptist, one Plymouth Brethren and one Independent—the Protestant official said.

The other reopenings, each involving a single denomination, took place in Zaragoza (Evangelical), Arenys del Mar (Independent), Castellon de la Plana (Baptist), Mollerusa (Independent), Badajoz (Methodist), Termens (Plymouth Brethren), and Ubeda (Independent).

Earlier, Mr. Cardona had reported the opening or reopening of 13 Protestant places of worship during 1963, as well as abatement in the difficulties previously experienced by Protestants in contracting civil marriages.

Protestantism in Spain is estimated to have 30,000 registered communicants. The total population of this traditionally Roman Catholic country is more than 30,000,000.

British Clergy Oppose 'River of American Dirt'

London (EP)—A public campaign to control the flow of pornographic literature into this country from the United States is being planned by the newly

established London Committee Against Obscenity.

The committee is headed by Father Thomas Corbishley, of the famed Jesuit Farm Street Church, and supported by the Rev. Kenneth Greet of the Methodist Department of Christian Citizenship, and Rabbi Raymond Apple of the Bayswater Synagogue.

In a statement here, the committee complained that "tens of thousands" of pornographic and obscene American magazines are pouring into Britain.

Declaring that these magazines are reported enjoying heavy sales, the committee said "this river of American dirt is causing harm to British youth."

Laymen Authorized to Preach During Critical Clergy Shortage

Munich, Germany (EP)—To relieve the acute clergy shortage in rural areas of West Germany, the Lutheran Church of Bavaria has issued a decree permitting competent laymen to preach sermons. They also will be allowed to sing the liturgy.

The "lectors," as the lay preachers are called, require special authorization from Church authorities. The position of "lector" originated during World War II when many pastors were drafted for military service.

Red Propaganda Program Hits U. S. for Jewish Persecution

Moscow (EP)—A Jewish editor who recently visited the U. S. was interviewed here in a Soviet propaganda broadcast aimed at American Jews.

Aaron Vergelis, editor-in-chief of *Sovietish Kheymland*, Yiddish language weekly, spoke in English as he commented on U. S. "misconceptions of Jewish freedom in the USSR" and the "discrimination faced by Jews in America."

He said he was "astonished at the kind of life American Jews lead."

In Williamsburg, a New York City neighborhood, he said he found "a real Jewish ghetto" where Jews lived as they

lived in the Russia of the 18th and 19th Centuries.

"I was amazed to learn about anti-Semitism in the United States," he said. "I have seen places closed to both Jews and Negroes. I have seen anti-Semitic literature circulated widely."

He claimed that he had been told in the U. S. about "frequent hoodlum raid on synagogues" and heard that "many organizations, both government and private" refuse to hire Jews.

"Of course," he qualified his remarks. "I don't mean to say that all Jews are badly off in the U. S. A. and that they are all ostracized. I saw many Jews among college students and faculty members and attended a big Jewish meeting in which all the proceedings were in Jewish."

"What worries me," he continued, "is why does the American press have to lie about Soviet Jews? Why do they have to invent stories about anti-Semitism in the USSR? The worst of it is not that they lie, but that most Jews and the American people believe the lies for lack of any true information about the Soviet Union."

He suggested an "exchange of true information" about Jews in the U. S. and Russia and concluded his broadcast by saying: "I would like to invite all American Jews who come to the Soviet Union to call at the offices of *Sovetish Heymland*. The address is 17 Kirov Street, Moscow."

(Jewish leaders in the U. S. have documented many instances of Jewish persecution by the Soviet Union. On several occasions the U. S. Senate has been informed of Soviet oppression of Jews in addresses by Sen. Jacob Javits and Sen. Kenneth Keating of New York.)

Taylor Named NAE General Director

Washington, D. C. (EP)—After serving almost 20 years as the director of public affairs for the National Association of Evangelicals, Dr. Clyde W. Taylor has been named general director of the Association.

He will continue to serve here in Washington where he has aided evangelicals since October 1944, when the capital office was opened to assist foreign mission agencies.

Dr. Taylor also will continue as executive secretary of the Evangelical Foreign Missions Association.

His appointment came in late January (continued on page fifteen)



Christian Education



Mount Olive College Library Continues To Grow

Thomas Carlyle once said, "The true university is a collection of books." An education at Mount Olive requires extensive use of the library. The college is grateful to its many friends who are helping the library to grow.

Almost everyday, special gifts are received for new books. During the past ten years the number of volumes has grown to nearly 10,000. More than 75 periodicals are received regularly.

During the first seven months of the current fiscal year (July 1, 1963, through January 31, 1964) library expenditures for new books have totaled \$1,360 and expenditures for binding and supplies have been \$1,751 for a total of \$3,111. This amount needs to be greatly increased in order to keep the library growing and to provide adequate research facilities for an enlarged student body.

In January the college library received a check for \$422 from the earnings of The J. C. Moye Trust Fund. This income is received annually from an endowment established by the late Mr. Moye of Snow Hill, North Carolina, and is a valuable source of support. Though he is dead, Mr. Moye still speaks to the students of Mount Olive College through the library.

Other friends of the college are giving \$5 for the purchase of a book in memory or in honor of friends and loved ones. Many people now send a library gift in lieu of flowers. Our goal is a book in the library in the name of every Original Free Will Baptist.

The college welcomes the support of all of its friends in helping to develop its library into a strong center of learning.

"Books are masters who instruct us without words or anger, without bread or money. If you approach them, they are not asleep. If you seek them, they do not hide, if you blunder, they do not scold, if you are ignorant, they do not laugh at you."—Richard de Bury.

College Gifts At All-Time High

Gifts to Mount Olive College during the current fiscal year are at an all-time high, President W. Burkette Raper disclosed today. For the seven-months period, July 1 through January 31, cash gifts have totaled \$95,527.

Of this amount Free Will Baptists, who sponsor the college, have given \$88,721, and the Mount Olive College Area Foundation, along with the Mount Olive and Goldsboro communities, have given \$2,637. Receipts from other foundations and friends have totaled \$4,169. These figures do not include gifts to the College Area Foundation which have not yet been appropriated to the college.

Gifts to the development fund since July 1, which are included in the above figures, have totaled \$58,065.

College Day at Stoney Creek Church

Dr. Roy O'Donnell, dean of Mount Olive College, will speak at the morning worship service at Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, on Sunday, March 1. The church has designated this date as Mount Olive College Day. The Rev. Joseph Ingram is pastor.

College Day at Rains Crossroads

Rains Crossroads Free Will Baptist Church near Kenly, North Carolina, will observe Sunday, March 1, as Mount Olive College Day. President W. Burkette Raper will teach the Young People's Sunday School Class at 9:45 a. m. and preach at the morning worship service. The Rev. N. D. Wiggs Jr. is pastor.

DELIGHTS OF THE CROSS

"The preaching of the cross is . . . the power of God" (I Cor. 1:18).

Adieu! ye vain delights of earth;
 Insipid sports, and childish mirth,
 I taste no sweets in you;
 Unknown delights are in the cross,
 All joy beside to me is dross;
 And Jesus thought so, too.

The cross! Oh, ravishment and bliss,
 How grateful even its anguish is,
 Its bitterness how sweet!
 There every sense, and all the mind,
 In all her faculties refined,
 Tastes happiness complete.
 --Madame Guyon.



news & notes of Denominational Interest

Martha Glynn Jenkins Receives Award

Miss Martha Glynn Jenkins of New Bern, North Carolina, was recently awarded the Teenager-of-the-Year Award at the Annual Distinguished Service Awards banquet of the New Bern Junior Chamber of Commerce.

Miss Jenkins, daughter of Mr. and Mrs. Manley Jenkins, is a senior at New Bern High School where she is a mem-



ber of the Honor Society, Student Council, A Cappella Choir and Senior Girls Tri-Hi-Y; was chief marshal at graduation exercises last June; was processional leader at the National Citizenship Conference held in Washington, D. C., in September; is a junior hostess at Tryon Palace; and has a high school scholastic average of 95.78 for her four years.

She is a member of St. Mary's Free Will Baptist Church; a member of the church choir; president of the YFA; president of the Free Will Baptist League; and president of the Senior Sunday School Class.

Martha Glynn has been very active

in the youth work of the church, having written two programs for the YFA program book used by North Carolina youth and having won declamation contests in her church and the Eastern District for several years.

She has been accepted at the University of North Carolina at Greensboro for the coming college year.

Pastor and Wife Entertain Board Members and Wives

The Rev. Earl H. Glenn, pastor of Saint Mary's Original Free Will Baptist Church, New Bern, North Carolina, and Mrs. Glenn entertained the members of the general board of the church and their wives at a supper Friday night, February 14. The meal—consisting of home-cooked Italian spaghetti, tossed salad, potato chips, pickles, French rolls, coffee, pie, and cake—was served to approximately forty guests. The Glenns were assisted in serving the guests by

Coming Events

March 16—Cape Fear Conference Study Course, 7 p. m., First Church, Smithfield, N. C.

March 22—Palm Sunday

March 27—Good Friday

March 28—Union Meeting Time

March 29—Easter Sunday

April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.

April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

their three daughters, Linda, Holly, and Jan.

Valentine arrangements with candle decorated the tables which were overlaid with white damask cloths. Mr. Ralph A. Morris, chairman of the board, gave the invocation.

After the meal Mr. Glenn led the group in singing several old familiar songs: "Let Me Call You Sweetheart," "When You Wore a Tulip," "You Are My Sunshine," and others. Mrs. Glenn read the stories of two romances which ultimately led to marriage. The group guessed that these were the true stories of Mrs. Miller Harrison and Mrs. Durwood Hancock. Several other games were played during the evening.

At the close of the fellowship period the group formed a friendship circle and sang "Blest Be the Tie that Binds." Benediction was offered by Mr. U. W. Daugherty.

Note Burning Service At Kinston Church

A note burning service was held recently at the First Free Will Baptist Church of Kinston, North Carolina.



Pictured above are the following: Mr. Herbert Bradshaw, trustee; Mr. Gordon Pike, trustee; Mr. Stanly Jenkins, chairman of board of trustees; the Rev. A. B. Bryan, pastor; and Mr. J. E. Harris, honorary deacon for life and the oldest member of the church, having united with the church in 1910.

Bowen to Conduct Goldsboro Revival

The Rev. C. F. Bowen, pastor of the First Free Will Baptist Church in Wilson, North Carolina, will be the evan-

gelist for revival services at the First Free Will Baptist Church in Goldsboro, North Carolina, March 2-7. He will be assisted in the services by the pastor, the Rev. James A. Evans. Services will begin each evening at 7:30.

The pastor and the church extend a cordial invitation to everyone in this area to attend if possible.

Kinston Church Continues To Make Progress

In October of last year, the First Free Will Baptist Church of Kinston, North Carolina, dedicated its church plant. In preparation for dedication a renovation and redecoration program costing more than \$6,500 was almost completed.

In the renovation and redecoration program a modern fiberglass baptistry was installed, two dressing rooms were added, and two restrooms were provided for the sanctuary. A new musical sound system and modern lighting fixtures were installed. Also the choir and chancel area has been modernized for better appearance. The pulpit furniture has been reupholstered with matching scarves and baptismal drapes. The church sanctuary, chapel, church office, and most of the classrooms and hallways have been redecorated; also a much needed larger nursery was provided. The heating plant has been completely overhauled, and recently an activity bus was donated to the church for youth and scout work by the deacon board chairman, Mr. Frank Crary. The church bus will be used by any department of the church for group activities and outings.

During youth week, which was held January 26 to February 2, more than seventy-five young people took over the complete services of the church. Under the direction of Mrs. Jack Everett, YFA and AFC officers were installed on Sunday night, January 26. On the following Tuesday night ten different services were held with the shut-in members of the congregation, followed by an instruction period with the pastor and Sunday school worker's council. Afterwards a fellowship hour was enjoyed by all. Services were held Wednesday, Thursday, and Saturday nights, coming to a climax with the Sunday school and morning worship services being conducted by the youth. All positions were filled by youth of the church.

On Sunday night, February 2, a film, "The Tony Fontane Story," was shown. In the closing service on Sunday night approximately fifteen came forward for rededication.

CHILDREN'S HOME REPORTS ON CONDITION OF SANDRA MERCER

By M. L. JOHNSON, *Superintendent*

In a previous issue of *The Free Will Baptist* we reported the sickness of one of our children, Sandra Mercer, age 15. Because of the widespread interest and concern of our people, we are releasing this report as of February 20.

Sandra was admitted to the Carolina General Hospital in Wilson on January 21 and was moved to the North Carolina Memorial Hospital in Chapel Hill on January 25. It required several days for the doctors to determine exactly what her trouble is. Her illness has been diagnosed as nephritis, with rather serious kidney damage.

Now that they know what Sandra's illness is, the doctors at Chapel Hill hope that they will be able to control the disease itself. At this time they feel that her condition has stabilized to the point that she can be moved back to the hospital in Wilson within a few days, and after a short time she can return home. However, it is expected that special care and treatment will be necessary for some time. We urge our people to continue to make her condition, her needs, and those who minister to her needs the object of special prayer.

All has been done, and is still being done, for Sandra that the doctors, hospital personnel, Children's Home per-

Those directing youth week were Mrs. Joe Ethridge; Mrs. F. M. Register; Mrs. Jack Everett; and the pastor, the Rev. A. B. Bryan.

The pastor says, "Our youth took over with dignity. No program seems to be more thrilling and challenging to our youth than the youth week activities. I was overjoyed as I sat in the morning worship service and saw our fine youth carry on for the church. It was a grand occasion. I am looking forward to youth week again next year."

Mount Zion Host To Youth Rally

The Second Western District Youth Rally will be held at Mount Zion Free Will Baptist Church near Spring Hope, North Carolina, Saturday night, February 29, at 7:30. Everyone is cordially invited to attend and participate in this youth work.

sonnel, and friends know to do. We are most grateful for the many prayers, the widespread interest and concern, and the willingness of our people to do all they can. Sandra expresses her deep appreciation for the many prayers, cards, letters, gifts, and other remembrances on the part of her many friends.

We are also grateful for the many gifts that are being received to help pay the hospital and medical expenses. The hospitals are giving us the benefit of very reasonable rates. Doctors are donating their services. However, the drugs and treatments that have been used, and are still being used, are very expensive. We do not know what the final cost of this illness will be, but we are grateful that special gifts for this purpose are helping to pay the expenses to this date.

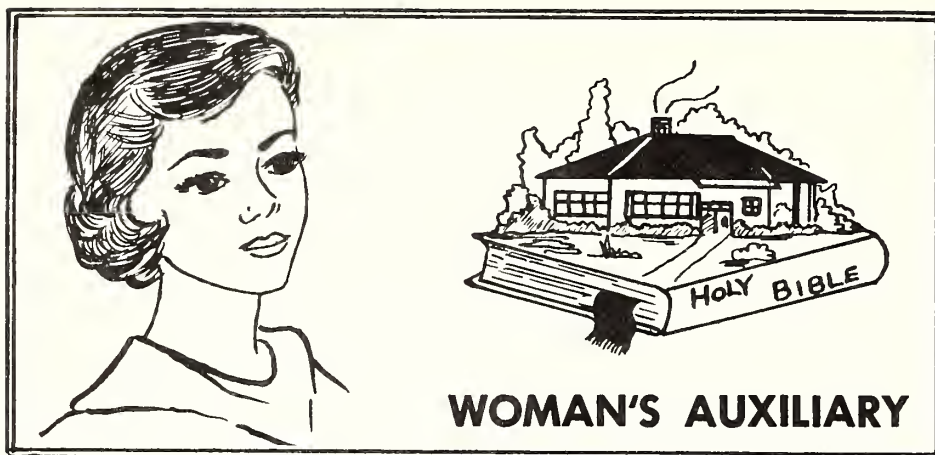
We assure our people that we shall continue to do all that we can for Sandra. We will try to keep our people informed about her condition. We invite your continued prayers, support, and remembrances of Sandra.

No Time to Pray

There is many a businessman today that will tell you he has no time to pray; his business is so pressing that he cannot call his family around him and ask God to bless them. He is so busy that he cannot ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing!"

I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business upon hand than God ever intended you should have."

But look at Daniel. He had the whole or nearly the whole of the king's business to attend to. He was prime minister, secretary of state, secretary of the treasury, all in one. He had to attend to all his own work, and give an eye to the work of lots of other men. Yet he found time to pray—not just now and then, nor once a day; not just when he happened to have a few moments to spare but "three times a day."—D. L. Moody.



Attention Youth Chairmen of Eastern District

As spring planting time is approaching in Eastern North Carolina, the planting time for our youth chairmen is at hand. We must get the seeds of *interest, zeal, love,* and *spirituality* into the fertile minds and hearts of each of our children and young people. We have the following groups:

- Cherub Auxiliary — Children through 8
- Girls' Auxiliary — Girls 9 through 13
- Boys' Auxiliary — Boys 9 through 13
- Ambassadors for Christ—Children 9 through 13
- Youth Fellowship Auxiliary—Youth 14 through 19

In order that you might have a guide in this endeavor, there are books available at the Free Will Baptist Press in Ayden, North Carolina, at a cost of 50c each. They are "Ambassadors for Christ" and "Youth Fellowship Auxiliary," and each contains a watchword, motto, hymn, and colors, along with a suggested program which may be used at your meetings.

Each group has a state youth project for 1964: "To provide recreational facilities and equipment for Cragmont Assembly."

At the present time we have not established ranks or steps; however, I plan to have some supplementary material which your young folk may work with until our state material is published. I am sending a copy of this material to the auxiliaries for which I have names and addresses. If you do not receive a copy for your auxiliary, please let me know.

I would like to take this opportunity

to say to all youth chairmen that I want to work with you individually as much as possible and will be glad to meet with you in your groups if I can be of any assistance.

On March 14 the Eastern District Youth Convention will meet at the First Free Will Baptist Church in Kinston. I hope that each auxiliary will have a good representation present if possible. This convention will start with registration at 4 p. m., and the program will begin at 4:30 p. m. On the program will be the winner of our essay contest. The declamation contest will be held during the convention. Each church may represent to the district with a contestant for each age group. The subject of the declamation is "Stewardship," and the rules are in both the AFC and YFA program books. I have some typed declamations which I will be glad for you to use; however, you will receive more credit if the declamations are original.

There is not much working time left, so let's get busy planting these seeds and harvest the results on March 14 at Kinston. Please do not slight the essay contest either. The essay subject is, "What I Believe in as an Original Free Will Baptist." You perhaps know some of your group who can write better than speak, or visa versa. Ask your pastor's help in encouraging these young people to work on these projects.

You will remember I mentioned our project for 1964. Please send the project money with your group to the convention in order that we might recognize each group and receive the money.

A report blank is provided for AFC and YFA groups (similar to the woman's auxiliary report blank) in your program books which I would also like to receive by March 1, along with a \$1 representation fee. The amount of 50c will remain in our district for promotional

work, with the remaining 50c going to our state chairman, Mrs. David Hansley.

Now, youth chairmen, please read this carefully and you might even desire to keep it awhile for reference. If you have no helpers, enlist your auxiliary member to help you. I'm finding it is a full-time job from my standpoint.

This isn't all the youth chairman is responsible for, but this needs to be attended to immediately! You'll be hearing more from me very soon! Let our motto be: "Train up a child in the way he should go, . . ." (Proverbs 22:6).

Please let me hear from you. Let us all work together for the glory of Christ.

Mrs. Reginald T. Styrer
District Youth Chairman

Attention Benevolence Chairmen of Eastern District

We have a great responsibility in our work as benevolence chairmen. As we start this year of 1964, we trust that you will do a greater work in your department than in 1963.

Maybe you are not sure what our work is; thus I shall list our duties as benevolence chairmen:

1. We should lead in benevolence activities. We should always start in our own community. There are always people that need help.
2. We should sponsor cottage prayer meetings. We should plan meetings in homes of shut-ins and the unsaved.
3. We should keep the needs of our Children's Home before the members. There is so much we can do along this line. We can adopt a child and send gifts of linens, towels, clothing, and food.
4. We should give aid to retired ministers and their widows. We should never forget them for they have given their lives for us. We owe them much more than we can ever repay.

We are responsible for Point 9 of the Standard Achievement Chart. For our auxiliary to be "A-1" we must do some type of benevolence service each month.

The benevolence chairman should have her activities already planned before the monthly meeting.

We have work to do; let's not fail our people, especially those around us. Now is the accepted time to work! "For we are labourers together with God: ye are

God's husbandry, ye are God's building" (1 Corinthians 3:9).

Mrs. Woodrow McCoy
Benevolence Chairman
of Eastern District

Kenly, N. C.—The YFA of Saint Mary's Free Will Baptist Church held its regular meeting Sunday, January 26, at 6 p. m. The president, Thurman West, presided over the meeting. The meeting was opened by the members' singing "Ready" and several other favorite choruses. Afterwards, the pastor, the Rev. J. C. Yates, led the group in prayer.

Following a short business meeting, a very inspiring program, entitled "In Step with Jesus for the New Year," was given by Margaret Leigh Pittman.

Present at the meeting were twenty-two members, the pastor, and three visitors. The meeting was adjourned with the group's praying the benediction prayer.

The YFA then continued its work for God by being in charge of the Sunday night church service, during which the officers for 1964 were installed. Mr. Yates and the youth chairman, Mrs. Jim Mumford, presented a candlelight installation service entitled "Stepping into Service." The officers for the coming year are as follows: president, Thurman West; vice-president, Danny Yates; mission chairman, Emma Lou Overman; study course chairman, Hilda Pittman; educational chairman, Sue Moore; program-prayer chairman, Margaret Leigh Pittman; benevolence chairman, Kay Overman; recording secretary, Brenda Lamm; corresponding secretary, Elaine Mumford; outreach secretary, Annette Ford; treasurer, Barbara Barnes; assistant treasurer, Pat Turner.

Following the installation service, special music was rendered by the YFA trio. The service was then turned over to Mrs. Jim Mumford, who gave an interesting talk on "The Master Is Coming."

The invitation was given by Mr. Yates, and Lloyd Edwards pronounced the benediction.

All the youth were then invited to the home of Danny Yates for a social hour. During this time refreshments were served and games were played and enjoyed by everyone.

Pine Level, N. C.—The Woman's Auxiliary of Pine Level Free Will Baptist Church held its February meeting in
(continued on page sixteen)

General Principles of Ethics and Procedure For Cragmont Assembly and Conferences

(As approved by Board of Directors in session January 20, 1964)

All organizations sponsoring conferences, camps, or meetings of any kind at Cragmont Assembly, Inc., Black Mountain, North Carolina; and all persons directing or managing such conferences, camps, or other meetings; and all persons employed by Cragmont Assembly, shall observe the following general principles of ethics in managing the assembly and in arranging for and directing said meetings at the assembly:

FIRST: All those who use Cragmont Assembly facilities are to keep in mind that Cragmont is a Christian institution, and that all the property has been dedicated to God and, therefore, must be used with due reverence and in such a way that God will be honored.

SECOND: Organizations using Cragmont facilities, and all committees preparing programs for use in connection with conferences or other meetings at Cragmont, must respect the fact that Cragmont Assembly is the property of statewide organizations operating under the Treatise of Faith and Practices of Original Free Will Baptists of North Carolina, and in no case shall any organization or group use Cragmont Assembly buildings for meetings hostile to the interests of Original Free Will Baptists of North Carolina as represented by the four statewide bodies owning and controlling the assembly, to wit: The North Carolina Free Will Baptist Convention of Churches, the North Carolina Free Will Baptist Sunday School Convention, the North Carolina Free Will Baptist Woman's Auxiliary Convention, and the North Carolina Free Will Baptist League Convention.

THIRD: Since the proclaimed purpose of Cragmont from the beginning has been to provide "inspiration, information, and recreation in a Christian atmosphere" and to promote better understanding among Free Will Baptists, all leaders and instructors employed in the conferences, camps, and other meetings are to avoid as much as possible allowing controversial issues between various groups or factions of Free Will Baptists to be discussed in the conferences, or among the workers, since Cragmont conferences are not in any sense policy making or legislative meetings. (This does not apply to official meetings of

organizations that may be allowed to use the facilities for regularly scheduled meetings of the organizations.)

FOURTH: All persons employed as counselors or other workers in the conferences, as teachers of courses which are made a part of any conference, or as workers in connection with the operation of the assembly, shall be Free Will Baptists in good standing with organizations not antagonistic to the North Carolina conventions that own Cragmont Assembly. (This does not apply to the employment on a temporary basis of local workers by the management to supplement the regular workers when needed.)

FIFTH: No subjects shall be taught in any conference, camp, or other meeting at Cragmont which conflict with the recognized doctrines of the Original Free Will Baptists.

SIXTH: An outline program, or schedule, showing subjects to be taught, names of instructors, and general activities planned, shall be submitted to the conference committee prior to being carried out at Cragmont. It shall be understood that each organization which is assigned a period for a conference, camp, or meeting agrees to abide by the decisions made by the committee relative to any subject taught or to any instructor or worker to be employed. It is to be understood further that if the committee does not file any objection, or request any change in a program or staff, the same shall be considered as approved.

SEVENTH: The wearing of shorts or any other kind of immodest apparel on the campus, in the dining room, or in any places in the building occupied by both sexes, is prohibited during all scheduled conferences, camps, or meetings. (It is understood that this does not apply to the wearing of "peddle-pushers," "dungarees," or other similar forms of attire approved by matrons or deans for wearing on hikes or during sport activities—but these shall not be worn in chapel or during classes.)

EIGHTH: No director or other agent of any conference while soliciting registrants for his conference shall attempt to persuade persons who have already registered for some other conference to change their registration in order to go with his group. All methods of solicitation must be Christian and ethical.

NOTES

AND

QUOTES



By J. C. Griffin

THE PRECIOUSNESS OF FAITH

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter 1:1).

Faith is the sincere credence of testimony. The faith referred to in the text is clearly the belief of the gospel, by which Jesus is received into the soul as the only Saviour from guilt, condemnation, and the wrath to come. Faith is not only an important grace in religion, but it is the very foundation of it, and there cannot be genuine and evangelical piety without it. The apostle directs our attention to its preciousness.

FAITH IS PRECIOUS IN ITS OBJECT

That object is the Lord Jesus Christ. Who can tell the preciousness of the blessed Redeemer? In the dignity of His person, He is higher than the loftiest seraph in the skies. He is the Son of the Most High, the incarnate Deity, Jehovah-Jesus Immanuel, God with us, the Creator of the universe, the ruler of worlds, the upholder of all things, the terror of devils, the benefactor of earth, and the joy of heaven. No language can describe Him. No imagination can reach the height of His dignity and His glories. And He is the only object of faith. We may hearken to Moses, sit in the school of the prophets, or joyfully listen to the tidings of the apostles and evangelists; but we are only called to believe on or in the name of the Son of God.

FAITH IS PRECIOUS IN HIS TESTIMONY

The testimony which faith receives is the glorious gospel of the blessed God. The value of this testimony cannot be calculated. It is the word of God, the word of life, the word of salvation. It reveals tidings, divine and eternal. It is more precious than thousands of silver and gold; yea, more precious than all this world. Jesus said, "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?" (Mark 8:36, 37). One single verse of this Scripture is worth more than all the books in the world. In fact, mortal man cannot estimate the value of these words. We may imagine and reach to the limit of our thinking, but we must have a mind greater than that of man to comprehend the preciousness of faith. Truly it ". . . is the substance of things hoped for, the evidence of things not seen" (Hebrew 11:1).

FAITH IS PRECIOUS IN ITS BENEFITS

We are saved by faith. The jailer at Philippi said to Paul and Silas, ". . . 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).

We are justified by faith. "Therefore being justified by faith, we have peace with God . . ." (Romans 5:1). But this faith is made possible through our Lord Jesus Christ. "By whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:2).

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: . . ." (Romans 3:21, 22).

WE ARE SANCTIFIED BY FAITH

Jesus prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17). But to receive this sanctification, we must have faith in all that Christ taught and accomplished for us. We must be as willing to receive as God is to give; and when this is true, the work is done. By faith we receive eternal and complete salvation. May we examine 1 Peter 1:7-9: "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found to praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."

Believers, according to John, know that they have eternal life (1 John 5:13).

FAITH IS PRECIOUS IN HIS INFLUENCE

Jesus said, ". . . he that believeth in me, though he were dead, yet shall he live" (John 11:26).

The life that we live as a Christian is

a life of faith. The limit of our activities is the measure of our faith. It has been said, "A little faith will take us to heaven, and a great faith will take heaven to us." However, it is impossible to please God without faith (Hebrews 11:6). We are saved and kept by faith in the Lord Jesus Christ.

FAITH PRODUCES AN ENRICHING INFLUENCE

"For by it the elders obtained a good report" (Hebrews 11:2). Our influence upon others reaches no farther than our faith in the Lord Jesus Christ. We must be dominated by the Christ who said, ". . . Thy faith hath saved thee; go in peace" (Luke 7:50).

We cannot be acceptable to God without faith. "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).

"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).

VICTORY TO THE CHILD OF GOD IS BY FAITH

Paul the apostle writes, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

This victory is obtained through faith in the Lord Jesus Christ. When we pray, we must believe that God answers our prayers through Jesus Christ. *Faith must be the foundation for works*: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was his faith made perfect?" (James 2:21, 22).

So may we cherish that precious faith that takes us out of the bondage of sin and makes us children of God. This is precious faith to the redeemed of God. It is precious because there is none other name under heaven given among men whereby we must be saved. Precious faith takes us through, in the name of Jesus Christ.

FAITH IS PRECIOUS BECAUSE IT DOES NOT FAIL US IN DEATH

The psalmist says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4). Thus faith that keeps us in intimate relationship with God is precious. But death itself
(continued on page fifteen)

Questions & Answers



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

QUESTION: Please explain, "For this cause was the gospel preached also to them that are dead, that they might be judged according to me in the flesh, but live according to God in the spirit" (1 Peter 4:6). What does Peter mean by preaching to the dead? How *dead* are these?—*Jane Adams, Illinois.*

ANSWER: I think this means that the gospel was preached to those who are now dead while they were yet living and active upon this earth and in the natural life. The gospel has not been preached to them since they died, but only while they were alive. The result is that, having accepted the gospel while they heard and were alive, they now live before God in the Spirit, even though while here upon this earth and in their bodies they suffered as men in the flesh and at the hands of evil men who were also here alive in the flesh.

Peter shows concern as he encourages his Christian hearers who, at the time of his writing, were passing through persecution by the example of Christ whom he holds before them as he does some of their own number who had passed hence. Some in their own number had been delivered and had triumphed in the power of Christ. They had been brought before the judgment seat of men as had Christ and had been judged in a like manner to that in which He had been judged. Therefore, they are now living in the presence of God the Father as Christ also is now living in that hallowed presence. Remember that these were those who had the gospel preached to them and those who accepted it, allowing its message to apply to them personally while alive here.

There is a widespread false teaching that interprets this verse to indicate that the gospel is universal in its aspect even to the end that lost souls in hell may hear and accept it and thereby be recovered from their suffering in hell to a place of ease and tranquility. Nothing could be further from the truth and from what the Bible teaches. Lenski

agrees with this view, as seen on page 191 in his book *The Epistles of St. Peter, St. John, and St. Jude*, which I quote, "To state that Peter expounds Christ's right to judge the living and the dead, that Christ has this right only because the gospel is preached also to those in Hell, and that Peter makes clear the absolute universality of the gospel by pointing to its saving promulgation even in hell, is to do an injustice to the holy apostle Peter and to Christ himself."

There are many other scholars of note that might be named here as agreeing with Lenski, whose view I accept, but a few, such as Dr. Kenneth S. Wuest, Dr. C. I. Scofield, Dr. Albert Barnes, and Dr. James M. Gray, will suffice. Both the old and new Testaments teach that as a man lives here and dies so will he be judged and so will he spend eternity. A few Scriptures might also give weight to the evidence already brought before us. Here are a few of these: ". . . 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).

Pay attention to the solemn words of Abraham who was resting peacefully in paradise with Lazarus who is depicted as being in his bosom: ". . . the rich man also died . . . in hell he lifted up his eyes, being in torments, . . . And he cried and said, Father Abraham, have mercy on me, and send Lazarus, . . . and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:22-26). Also Mark quotes Christ saying, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell,

into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44); "But he that shall blasphemize against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29). "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 7).

I recognize these passages to be quite a few in number and of considerable length, and yet I think it worth the time and space to view them here because many false views of considerable popularity are excluding the eternal aspect of God's judgment from their popular doctrines that are gaining momentum from year to year as they attract an increasing number of young people reared in Christian homes. Any anti-eternal hell-fire doctrine is antigod, antichrist, and therefore antibiblical.

Identified by Their Hair

Kay Stadler

Jesus wanted to show how personal, and careful our heavenly Father's knowledge of us is. He said: "Do not two sparrows sell for a cent apiece? And yet not one of them can fall to the ground without your Father's notice. Even the very hairs on your head have all been counted by God. So stop being afraid; you are worth more than many sparrows."

Paul must have been thinking about this when everyone on the boat was very frightened at the threat of shipwreck. His faith was in God because, in answer to prayer, he had been assured God would protect them all from drowning. When Paul tried to calm the others, he expressed their deliverance from danger and harm by saying: "Not a hair will be lost from the head of a single one of you."

Did you know that your hair is just as different from the hair of anyone else as your other features or your fingerprints? Under the microscope two of your hairs among a lot of others could be identified and paired up. No wonder David said in the Psalms: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."—*Selected.*



THE SECRET THAT WASN'T KEPT

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 15 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 super-

intendent 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 the 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.

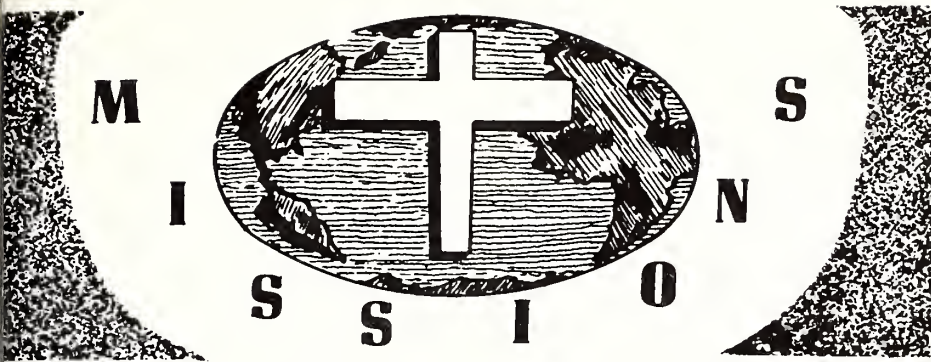
The girls contacted others, too. They had some difficulty with the boys, because making notebooks seemed too much like "school" to suit them, at first. But when they noticed how quickly the girl could repeat verses, they accepted the idea as a challenge. "We'll show those smart girls!" they declared.

"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 we must be very careful that we do not fail 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 (continued on page fifteen)



Signs of the Times on The Mission Field

Rev. J. E. Timmons
Missionary to Mexico

We are made to wonder how much longer will Old Mexico be an open door for the gospel of our Christ. Word has come to us of a new and different enemy to the cause of Christ in Mexico.

Just recently Chinese from Red China have traveled to a number of important cities and rural areas, giving out large quantities of well written pamphlets in the best of Spanish, asking the people to do away with Christianity and to persecute the churches.

Just recently in central Mexico, several pastors have been beaten, some homes destroyed, and chapels burned to ashes. Many protestants are losing their jobs because the Roman clergy tell employers they cannot hire non-Catholics. Just recently our place of worship in Pierdras, Negras, was stoned during one of the services; and many of those that have attended have been threatened by fanatic Catholics. Yet, on the other hand, we find many that ask for us to explain the gospel and many that request Bible and tracts, and we are happy to fill this need.

Brother German Rodriguez, pastor of the Free Will Baptist Church in Jimenez, carries on a most wonderful ministry of caring for the sick since he is the only doctor in Jimenez. God has given him a ministry that is unlimited in the Jimenez area. Brother Elias Rodriguez works in Santa Rosa and several other small areas where we are ministering.

February 6, when we opened a new Mission in El Moral, Mexico, where I preached to some 12 persons that had gathered for our first service, was a day of great victory. These hungry souls cried as they listened to the preaching of the Word. There are no other churches in El Moral except the Catholic, and they do not have a regular priest.

Just recently in Eagle Pass, Texas, an evangelist was arrested and taken to the police station. He was accused of disturbing the peace. Even though he was preaching in a church building, a staunch Catholic complained and demanded that the preacher be arrested.

Some time ago I conducted a week of services in Eagle Pass. Of the thirty homes I visited in one day, not one person attended. Do you know why? Because of fear of the priest. In every block the Catholic church has one person who is their watchdog and who reports to the priest if a person attends a Protestant church.

There is to be a special called meeting for all church members and pastors to attend on the twenty-eighth of this month (An Evening of Ecumenical Witness). This is headed by Catholic Bishop Stephen A. Leven.

Our Lord will return again. Will He find you and me to be faithful stewards and witnesses for Him? May we encourage you to be faithful in praying and giving and doing till He comes again. Will you not now write the Rev. A. B. Bryan, North Carolina Board of Missions, Box 308, Ayden, North Carolina? Can we count on your prayers? We need them so much as we continue in Mexico.

Progress in West Mexico

by JOHN B. ELLISTON

We are happy to report progress in all phases of the work here in West Mexico despite some difficulties, which are always to be expected. The revival in Cananea, conducted by Emiliano Lopez in the Petroleos District, was quite successful. Six persons made definite acceptance of the Lord, and four more made moves in the direction of becoming Christians. These latter four are still somewhat doubtful. Only time will tell for sure.

In this Petroleos District we now

have four firm families, plus many children from other families. We are ready to build a building, and the lot is available. We shall need another \$300 for this building. This money is in addition to the other building programs we now have in process.

Brother Guzman has now obtained title to the lot in Magdalena, on which he is ready to begin construction of a building. As I reported earlier, we need \$300 for this construction. At present the mission there in Magdalena is in a rented building.

I realize that I seem to be constantly making requests of this nature, but you will be happy to see many Free Will Baptist churches throughout this part of Mexico. When these two buildings are constructed, we shall have permanent church locations in Nogales, Los Nogales, Cananea, and Magdalena.

The other missions in Cananea and in Nogales will continue. There is good reason to hope that very soon we can begin a building in Buena Vista. There is a firmly established work in Buena Vista, now. Please continue to pray that God will lead in all these things.

When you read this article in *The Free Will Baptist* we shall probably be in the Eagle Pass-Coahuila district. We are going to make some films of that work. We hope that in a very short while you will be able to obtain this film for showing in the churches. However, it will probably be two months before the film will be ready. We shall try to keep you informed of developments by means of these articles in *The Free Will Baptist*.

Please send offerings, requests, and other correspondence to the North Carolina Missions Board, c/o the Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513.

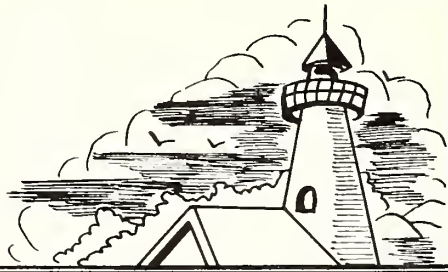
Freewill Offerings

■ God desires a willing sacrifice. If we yield to His will because we cannot help it, and offer our desires on His altar only when we find it impossible to carry them out, we cannot expect to receive a blessing. If the rich young ruler had suddenly lost his fortune he might have followed Christ, but he would hardly have been a disciple after the Master's heart. To offer willingly and freely that which we might retain is the test of sacrifice.—Selected.

GOSPEL HERALD

The Sunday School Lesson

Lesson for March 8



The Man Born Blind

LESSON TEXT: John 9:13-17, 24, 25, 33-38

MEMORY VERSE: 1 John 1:7

I. INTRODUCTION

According to our Lord's own report to His disciples, the man's blindness was not due to any sin of his own or of his parents. His affliction was the result of a fixed plan that would manifest the works of God.

The wrath of the Pharisees was kindled over the fact that the Lord healed the man on the Sabbath. Actually, they cared little about when or where the man was healed. They were after Jesus. It was organized religion in opposition to Him. Yet, the Pharisees were divided on the matter. Some of them maintained that the miracle of healing was in accord with the plan of God; whereas, others said that God would not bless one who broke the Sabbath. Furthermore, some of them indicated that they were not sure that the man was blind. So with some doubt in their minds about the man's actual condition before he met Jesus, or with a strong determination to discredit the miracle at all costs, they sent for the man's parents.

When the father and mother came, they said that the man was their son and that he was born blind. But they claimed that they did not know how he was healed. They, therefore, insisted that since he was of age that he give his own statement regarding his healing.

The healed man was again called before the rulers in what appears to be a formal investigation where the courage and understanding of the previously blind beggar kindled the wrath of his examiners, and they cast him out of the synagogue. But when Jesus heard that they had cast the poor man out, He went immediately to help him.—*Intermediate Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. The people wanted to know the validity of the miracle of healing (vv. 13, 14).

2. The one who was made to see gave the credit to Jesus (v. 15).

3. The Pharisees were divided over who Jesus was (v. 16).

4. The man did not know Jesus; but because He healed him, he believed Him to be a prophet (v. 17).

5. The Pharisees used pressure to try to force the man who was made to see to say whether or not Jesus was a sinner (v. 24).

6. Although the man could not say who Jesus was, he knew that He gave him his sight (v. 25).

7. The man reasoned that Jesus was of God because He was able to perform the miracle of healing (v. 33).

8. Because of his steadfast faith and firm convictions, the Pharisees excommunicated the man (v. 34).

9. Jesus immediately came to the man's rescue and revealed Himself to him (vv. 35, 37).

10. The man became a believer and worshiped the Lord (v. 38).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The camera is a marvelous little instrument. It can take a picture and preserve those cherished moments when Johnny's smile was so impish or when Mary enjoyed her first birthday cake. But to do all this the camera needs certain parts to make it work. Of prime importance are a good lens and a shutter. When the man born blind came to Jesus he did not have all the essential parts like a good camera. He was like a camera without a lens. Thus he did not have an accurate picture of the world or of this Jesus he had heard so much about. Then Jesus restored his sight as He placed moistened clay on the man's eyes and sent him to wash in the pool of Siloam. His eyes were opened and he could see physically. The world was new to his sight and later he met Jesus who had made him whole and said, "Lord, I believe," and worshiped Him. He could see spiritually as well.

The Pharisees, on the other hand, were whole physically. They had perfect sight. They were like a perfect camera. They had the advantage of knowing the

holy Scriptures, for they had read them. They too had seen Jesus and knew He had performed miracles. But strangely they had never really seen Jesus or His miraculous powers because their eyes and their ears were closed. They were like a new camera whose owner forgot to take off the dust cap. Such a camera cannot take a picture.

Which camera are you like? Is your lens in place? By chance have you forgotten to remove the dust cap?—*Standard Lesson Commentary*.

2. A budding high school orator delivered Lincoln's Gettysburg Address. Calmly he began: "Four-score and seven years ago." He glowed with fervency when he came to the climactic words: "That government of the people, by the people, and for the people shall not perish from the earth!" The audience applauded enthusiastically. An old man hobbled slowly through the crowd and said to the young orator: "You did a grand job, Son! I was present at Gettysburg when Lincoln delivered that memorable speech. What an occasion it was! But, Son, you didn't say it just like Lincoln did. You said, 'Government of the people, by the people, and for the people.' When Lincoln spoke those words—it seems I can hear him still—he said: 'Government of the **people**, by the **people**, and for the **people** shall not perish from the earth!'" His emphasis and concern were on the **people**. Your emphasis is on **prepositions!**"

It was the need of **people**—not the slavish, legalistic observance of the Sabbath—which was of paramount concern to the Saviour. The sight of hungry, shepherdless people moved the heart and hand of the Saviour in their behalf. Let us not forget that the Sabbath was made for man, and not man for the Sabbath. In countries where this principle is reversed, people become pawns of the state and are degraded to the lowest bestial levels. When religious institutions lose their primary concern for the spiritual and temporal needs of people, heaven weeps and the zest to carry on fades and dies. Such institutions become soulless and are distorted images or caricatures of what they ought to be. Our major emphasis must ever be people. We must love people, respect people, and have an unfeigned concern for

people, wanting their highest and best welfare every way.

—*Bible Expositor and Illuminator.*

3. "A child blind from birth had been carefully examined by many surgeons who felt that a delicate operation could restore his sight. After surgery the child was blinded by bandages, but each day walked about the hospital garden as her mother described the beauties. Finally the day to remove the bandages arrived and the child was able to see. As she progressed to stronger light she was permitted to walk in the garden. Upon seeing it, she asked her mother, 'Why didn't you tell me that it was so beautiful?' Every human effort at description was feeble. So it was when the Holy Spirit opens the spiritual eyes of a sinner and he sees the Saviour in indescribable glory."—*Selected.*

This story not only shows how Christ reveals Himself to those who are blind in sin, but it also shows how a man's creed is developed. If the man had any belief about Jesus to begin with, not one word is said about it. But gradually by experience he was enabled to say, "Lord, I believe." Our creeds are not very functional unless they are based upon experience rather than some philosophical theory that we have read somewhere. When we are able because of our own experience to say, "Lord, I believe," our creed will carry conviction for ourselves and others.

Another truth revealed by this story is the strength of religious prejudice. The very people who should have wanted to help the man condemned him because his healing was not done by one of their group in their prescribed way. There is no prejudice in the world greater than religious prejudice. Many wars have been fought because of it; remember the Crusades. We need to have the courage of our convictions, but we must be careful to see that it does not cause us to be prejudiced against those who do not agree with us.—*Advanced Quarterly* (F.W.B.).

Boys' and Girls' Stories

(continued from page twelve)

er 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.—*Gospel Herald.*

Attention N. C. Ministers

If Cragmont Assembly, Black Mountain, North Carolina, is to serve our denomination well, it urgently needs your help and cooperation. What can you do? As a minister in the Original Free Will Baptist Church you can:

1. Pray for the work of the assembly.
2. Give out information concerning the assembly.
3. Encourage young people and others to attend the various conferences and to visit the assembly when in that area.
4. Be sure your church makes regular, generous contributions to the work of the assembly. (Send your gifts to Mrs. Fountain Taylor, Sr., Route 2, Richlands, North Carolina.)

The following information should be of interest and concern to all Original Free Will Baptists:

I. INDEBTEDNESS ON CRAGMONT: The indebtedness on Cragmont Assembly is \$14,000. We are paying this at the rate of \$1,000, plus interest, annually. It would be good if we could clear the indebtedness soon.

II. SCHEDULE OF CONFERENCES AND CAMPS FOR 1964:

*May 15—June 7: Open period for guests or groups.

*June 8-13: Open for assignment for conference or for guests.

*June 15-20: General Youth Conference.
June 22-27: Ministerial Association Retreat. (Write the Rev. Sheldon Howard, Walstonburg, North Carolina, for information.)

June 29—July 4: Free Will Baptist League Camp. (Write the Rev. Norman Ard, Route 1, Box 149, Ayden, North Carolina, for information.)

July 6-11: Youth Frontier Conference. (Write Mrs. David Hansley, Kenly, North Carolina, for information.)

*July 12—August 2: Open period for conference or for guests.

*August 3-8: Young People's Bible Conference.

*August 10-15: Open period for conference or for guests.

August 17-22: Woman's Auxiliary Conference. (Write Mrs. Carl Dudley, 114 East Street, Fuquay, North Carolina, for information.)

August 24-29: Family Week. (Write Mr. Fountain Taylor, Sr., Route 2, Richlands, North Carolina, for information.)

*August 30—September 40: Open period for guests, family groups, church groups.

* (Write the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina, for information.)

III. RATES FOR GUESTS: (These rates apply to individual guests only.)

1. Rooms per day: In the old building \$1.50 for a single; in the motel building \$3.50 for a single; \$5 for a couple and \$7 for three or more.

2. Meals are \$2 per day—50c for breakfast and 75c for dinner and supper.

NOTES and QUOTES

(continued from page ten)

is precious in the sight of God to those who have accepted the Lord Jesus Christ as Saviour and Lord, "Precious in the sight of the LORD is the death of his saints" (Psalm 116:15). Thus it is possible and it is the will of God that we share the blessing of precious faith in the Lord Jesus Christ, God's Gift to save the lost from the powers of Satan. Then we conclude that faith is possible because of God's grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). So to the true believer God's grace makes faith precious. It is all from God. It comes from God and therefore it is precious.

THE CHURCH WORLDWIDE

(continued from page four)

ary when the NAE Board of Administration met in Washington. Dr. Taylor was named to succeed Dr. George L. Ford, who resigned last fall from the top administrative position of NAE.

N. C. School Board Bans Sunday Sports Activities

Raleigh, N. C. (EP)—The North Carolina State Board of Education has banned Sunday meetings of practices for high school, junior high, and elementary school athletic teams.

This means that teams cannot get together on Sunday for practice, chalk talks, or to watch game movies.

Approval of the ban carried out a recommendation of an advisory committee on high school athletics and activities.

Cragmont Assembly

Analysis of Manager's Report for 1963

In order that our friends and supporters may have an easy to understand picture of the operations at Cragmont Assembly, Black Mountain, North Carolina, during the 1963 season, it was suggested at the recent meeting of the board of directors that we give a breakdown, or analysis, of the official report made to the board on the overall operations for the season. This is not to be confused with the official report, or with the report of the treasurer for the year. The management at Cragmont handled only receipts from operations and donations made for special projects at the assembly. All donations to the general fund were sent to the treasurer, Mrs. Fountain Taylor. Receipts at Cragmont were disbursed by the management as per the wishes of donors and the instructions of the board, and the net earned income was transferred to the general fund.

Receipts from Operations

Conference Groups (board, room, laundry, etc.)	\$7,389.28
Individual Guests (board, room, laundry, etc.)	2,056.11
Store Sales	1,004.00
Total Gross Earned Income	\$10,449.49

Expenditures for Operations

Food	\$3,348.65
Salaries of Workers	3,484.80
Office Expense	39.72
Travel	134.68
Laundry	455.05
Utilities	783.48
Household Supplies and Miscellaneous	836.78
Stock for Store	866.33
Total Operational Expense	9,949.49
Net Earned Income from Operations	\$ 500.00

<i>Receipts from Donations</i>	
Special Designated Gifts	\$ 842.68
Miscellaneous Donations and Offerings	1,733.84
Total Receipts from Donations	\$ 2,610.85

<i>Investment Expenditures</i>	
Repairs and Replacements	\$ 613.16
Equipment and Improvements	1,997.69
Total Investment Expenditures	\$ 2,610.85

<i>Comparisons</i>	
Net Earned Income from Operations	\$ 500.00
Donations Received and Invested	2,610.85
Gain in Assets from Summer Income	\$3,110.85
1962 Income from Operations	\$7,880.71
1963 Income from Operations	10,449.49
1963 Gain Over 1962 in Operation Income	\$2,568.78
Loy E. and Gertrude Ballard Managers	

Woman's Auxiliary

(continued from page nine)

the home of Mrs. Merle Godwin. Nineteen members were present.

The meeting was opened by the president, Mrs. Merle Godwin, who turned the program over to the program chairman, Mrs. Sadie Peedin. "The Kingdom Is Coming" was sung and prayer was offered by Mrs. Ola Denning.

The topic for program discussion was "The New Woman's Auxiliary Emblem Points to Kingdom Building." The Scripture was read by the leader from Philippians 4:9-13. Those taking part on the program were Mrs. Merle Godwin, Mrs. Ola Denning, and Mrs. Dolcie Hinnant.

There was a short business session in

which the group decided to go to Pleasant Plain church on Monday night, February 17, for a study course. It was also decided to send \$10 to Mount Olive College for the \$1,000 Club.

The meeting adjourned by singing "Hallelujah, What a God We Worship."

Kinston, N. C.—The YFA of the First Free Will Baptist Church held its annual Valentine banquet in the fellowship hall of the church on Saturday night, February 15. The banquet theme was "A Song in My Heart." The fellowship hall was decorated attractively in the Valentine motif.

Mrs. Leonard Seymour, honored guest and pianist, played appropriate music on the piano to correspond with the theme throughout the entire program.

The YFA king and queen for 1963 were Joe Pike and Barbara Lancaster.

The Rev. Adrian Grubbs, a senior pastor at Mount Olive College, was guest speaker. He challenged the twenty-three young people present to set their goals high and climb to the top by better preparing themselves through higher education.

The honored guests who attended were the Rev. and Mrs. A. B. Bryan, pastor and wife; Mr. and Mrs. Carroll Lucas, president of the woman's auxiliary and husband; Mr. and Mrs. Leonard Seymour; and Mr. Grubbs.

The benediction was pronounced by Dorothy Wainwright.

BY GIVING A PENNY, A DIME,
A DOLLAR

by WADE C. FOLSOM

By giving a penny, a dime, a dollar,
I taught a child who became a scholar.

I lifted a cup to lips so dry,
And brought a smile instead of a cry;

I lifted an orphan in my arms
Whom Jesus blessed with youthful charms;

I gave the Word of Life to men
Who read of pardon for all sin;

By giving a penny, a dime, a dollar,
I entered a home—a personal caller.

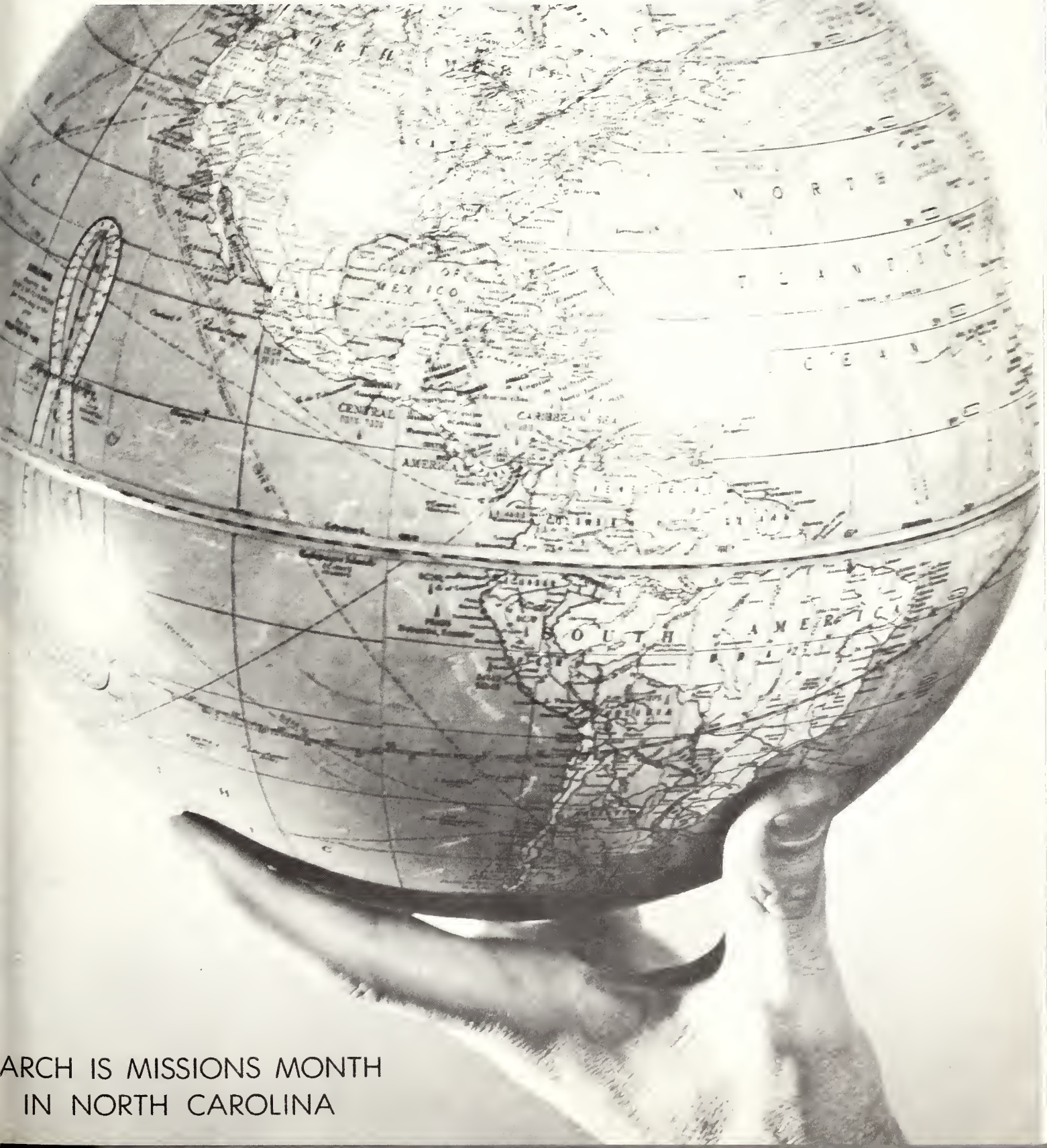
DUKE

RS

the Free Will Baptist

AYDEN, N. C. WEDNESDAY, MARCH 4, 1964

PHOTO BY ROBERTS



MARCH IS MISSIONS MONTH
IN NORTH CAROLINA

Ten Years Ago in the 'Baptist'

Tuesday evening, February 16, the Rev. and Mrs. J. O. Fort, Mrs. Robert Clyatt, Mrs. Donald Dukes, and Mrs. Opal Howard met with Unity Free Will Baptist Church to assist in the organization of a Woman's Auxiliary. Twelve charter members were enrolled at this meeting.

The First Free Will Baptist Church, Hot Springs, Arkansas, was organized January 24, 1954 with 16 charter members. The Revs. Robert King and T. H. Dixon officiated at the organizations.

In the Editor's Mail—

"In regards to the current show of interest in the health of humanity in our nation and the world, why is this interest so one-sided? No one has more sympathy for the sick and the invalid than I. It is good that we have committees investigating these things today. Why stop with the one item, that of smoking? There are many others. I believe we all realize a list of items could be headed with alcoholic beverages. It not only affects some organs of the body, but the physical and the mental conditions as well. The recent report on smoking was very clear in each detail. Such an investigation and report covering the drinking of alcohol, I believe, would not only show its effects in cancer, heart disease, etc., but would show that it plays its part in filling our mental institutions, our hospitals with cripples, our homes with shut-ins, and the cemeteries with graves. I hope our President and the leaders of our nation will be fair and continue the investigations into all fields, especially the one that may top the list—alcohol. The public should be informed all the way. If something should be done by leaders of the land, then let them be fair. Let them go all the way. Now is the time for this to begin—not later when others have suffered far worse, or have been killed."—Charles T. Beaman, Walstonburg, North Carolina.

THE FREE WILL BAPTIST

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March 4, 1964

C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

EDITORIAL OPINIONS—

GOSPEL SINGING IS becoming more and more popular. In fact, its popularity is so great that some of the quartet troupes have established quite a profitable income for themselves. Some of the most popular groups have their own recording label. One such group records on the RCA label. Not every group is so fortunate.

Most of the gospel singing is nothing more than entertainment. At least it's pretty illogical to think that its purpose is to glorify Christ when we take note of the tenor's shrill pitch, the bass' low note, the motion of hands and arms while singing, and the beat of the music. If any music causes us to pat our foot instead of blessing our hearts, it is nothing more than entertainment. From what we have been told by informed sources, the conduct behind the scenes is not becoming to those who propose to talk about Jesus and sing of God's love. Please understand that this is not a condemnation against those who like such music. Neither is it a condemnation against all gospel singers.

The truth is, however, that we like to be entertained; and who would deny that a certain amount of it is necessary in this day of stress and strain. The need, then, is the ability to differentiate between entertainment and worship. We can't be entertained while we worship, and we can't worship while we are being entertained. Hootenanny and gospel jazz singing offer entertainment. There is little difference between the two.

ROMAN CATHOLICISM RECEIVED worldwide attention during the funeral service of the late President, John F. Kennedy, in November. Thousands of Americans observed and heard the prayers of the priests in behalf of the soul of the late President. On Friday, November 22, at 1:00 p. m., the Rev. Oscar L. Huber, a Roman Catholic Priest, anointed Mr. Kennedy's head with oil and prayed, "I absolve you from all censures and sins, in the name of the Father, and of the Son, and of the Holy Spirit. Amen." This is called "conditional absolution"—offered when a priest has no way of knowing the victim's mind or whether the soul has yet left the body. To absolve means to set free from an obligation or the consequences of guilt. There is no human on earth with such power. In fact, nowhere in the New Testament do we find reference to prayers being offered in behalf of the departed soul. The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved." Such condition must be met by every individual while living. This is the teaching of Protestantism and New Testament Christianity.

THE PEOPLE OF WAYNE COUNTY, North Carolina, will decide on April 4 whether they want liquor stores or not. The Christians of that county need all the encouragement and support they can get. The battle will not be easy. The wet forces have long sought the legalized sale of liquor. The last referendum of a few years ago came pretty close, we are told, but the dry forces won. Wayne is our home county, and we hope and pray that it will forever remain free from the presence of ABC stores.

THE LETTER ON THIS PAGE from our friend, Mr. Charles T. Beaman, of Walstonburg, raises a question that is expressed by many others relative to the recent governmental report on the effect of smoking. We would like to have other readers' comments on the subject—either pro or con. An aroused citizenry could do something relative to the danger and evils of the sale and use of alcoholic beverages. For too long we have taken the attitude that nothing can be done. As long as we think this way, nothing will be done. The trouble may be that the big men of the northeast have too much at stake to really point out the evils of alcohol. With tobacco, however, only a few southeastern states are affected.

Jesus of Galilee

by Ruth Hill

Then and Now

by R. L. SPENCER
Malachi's Chapel Church

HERE was a time when the privilege of attending church or Sunday school was held very dear and sacred. It was there that brother met brother with a feeling of kinship and a greeting of warmth scarcely known among church people today. The "amen" corners held their place of sanctity which has long since been done away with. It is extremely regretful that along with that sanctity has gone the friendly atmosphere and the brotherly love that once characterized the men who met at church.

In a frenzy of disappointment we stop and ask, "What has happened? Why can we not experience the warmth of friendliness among our brethren that once we knew? Why do we not feel the brotherly love among our church people that existed in the past? Where is the old time religion that was good for our fathers and ought to be good enough for us?"

The answer is as old as the Bible itself. "An enemy hath sowed tares in the wheat field." Like many obnoxious weeds the tares have been scattered far and wide. Carefully planned programs or campaigns have determined which fields were to be infiltrated with the seeds of confusion and hatred. Even the Sower has been selected and appointed to the task, and under the guise of being led by the Lord, has gone forth to lay waste and to destroy.

The harm that has been done by this unscrupulous and ruthless enemy cannot be estimated. Perhaps its effects may even be felt in eternity. But the picture is not all dark. All people are not asleep. And some who were blinded by the hypnotic spell are even now beginning to wake up.

The cloak of shame that has recent-

ly enshrouded the Free Will Baptist denomination will slowly decay and fall. However, bits of it may cling when most of it falls away.

Underneath that cloak, though, there seems to beat a stronger heart. When times are worst, man is at his best. Out of strife and confusion comes a challenge and a mandate. Action, not sorrow and regret, will best help us to answer the challenge.

Not long ago a man stood, with uncovered head, among shivering mourners as the slain President's body was borne past on that stark, black caisson. Behind him stood a college girl and her companion. "How do you feel?" the friend asked as the sound of the horses' feet drew nearer. "I realize, for the first time, that I am an American," was the reply.

Similarly, many of us have realized, for the first time, that we are Free Will Baptists. We have come to realize, too, the enemy has launched a powerful drive to wrest from us, as the Original Free Will Baptists, the ideals that we have lived with and worked and sacrificed for for all these years.

Now, at this moment, let everyone realize we have been brought to our knees in prayer, not in surrender; then let us rise, not in regret and despair, but in *resolve and determination*.

Bible Moths

One of the names given to the Methodists by their enemies was "Bible Moths," because they were constantly found "feeding upon the Bible as moths do upon cloth." Some nicknames are really compliments.—*Live*.

His was the kindest, most beautiful face of all mankind. His voice was so sweet it stilled the fears of the sinner, but so powerful it commanded the fury of the wind and the waves. The radiance of love that shone from His eyes was surely sent from heaven. More gentle was His touch when He healed the sick and restored sight to the blind than a mother caressing her firstborn son. Even His thoughts were cleaner and purer than the early dew. He lived the only perfect human life in all the generations of the world.

Unsurpassed was His love for His fellowman. Everyday of His life He taught love. In the end He proved His love on Calvary's Cross with a prayer of forgiveness for those who persecuted Him and put Him to death. He died so that we might live with Him in heaven someday. Surely His courage has never been equaled.

Riches He spurned. The whole world could have been His had He so chosen. But His choice was to roam homeless over the countryside and through the cities teaching men to love God and each other.

Triumph was His at last as He won the greatest victory of all—victory over sin and death. Mercy was His—mercy for poor unworthy sinners to whom He gave grace and eternal hope. Was there ever a man as great as He, Jesus of Galilee? There never was nor ever will be.

His Substitute

"When did you become a Christian?" someone asked a little boy.

"It was the day a bee stung Mother," answered Jacob.

"Will you explain that to me?" questioned an older Christian.

"Gladly. It just wasn't clear to me how Jesus' dying could save us. Bees frightened me terribly. While on the porch one day, a bee flew round and round me. I was certain it would sting me so I quickly called Mother. She came. Since she could not keep the bee from stinging me, she put her hand between mine and the bee. The bee stung her. She took my place. I realized what Jesus did for me. He died in my stead. I was saved. That's how I understood what He did for me."—*The Christian Witness*.

GOD HATH CHOSEN THE WEAK

by the REV. WALTER SUTTON JR.

TEXT: "For we see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" (1 Corinthians 1:26-31).

THE truth of the subject of this message is illustrated many times in the Bible. God used Paul, who was weak physically and buffeted by Satan, to preach the gospel to the Gentiles, to organize churches, and to become the first missionary, whose zeal even today challenges the cause of missions. Jesus used a lad's small lunch to feed a multitude of people. After He blessed it and the multitude feasted, the disciples took up twelve baskets of food (John 6:1-13). God used a little shepherd boy to defeat the giant Goliath, who had challenged the armies of Israel. The secret of David's victory was that he faced the giant with faith in God's power, and he knew as he walked closer to the giant that God was going to give him the victory that day (Judges 17:45).



the REV. WALTER SUTTON JR.

WHY HAS GOD CHOSEN THE WEAK, BASE THINGS OF THIS WORLD INSTEAD OF THE STRONG INTELLIGENT THINGS OF THIS WORLD?

The reason is to teach us the importance of depending upon Him for strength, wisdom, and leadership. We cannot rely upon human energy and wisdom and expect to accomplish the purpose of God. God has given us Christians the Holy Spirit, who lives within us, to teach us and to enable us to do His work which will bring results and will bring glory to His dear name.

God has so chosen to show us the power of God and the weakness of man. There are no limits to God's power; but, as humans, we have our limitations; and when all human ways are exhausted, we catch a glimpse of the great power of God.

But God has so chosen that no man should have reason to glory in his attainments; that none should have reason

Mr. Sutton is a former student of Mount Olive Junior College. He is presently serving as pastor of Beulaville and Cabin Free Will Baptist Churches, both of the Eastern Conference of North Carolina.

This message was delivered at the 1963 session of the Central Conference

to boast; that all should give glory to the precious name of Jesus (1 Corinthians 1:29, 31).

WHAT GLORY! GOD HAS CHOSEN THE WEAK TO CONFOUND THE WISE OF THIS WORLD.

God has declared that those who believe are saved by His grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

God declares that the strongest, most intelligent, most educated man is weak and ignorant until he knows Jesus Christ as His personal Saviour. What glory that salvation does not come by human effort or human merit but by the grace of God and the act of faith by the individual in Christ as his Saviour (1 Corinthians 1:17-25)!

GOD CHOSE UNWORTHY, INADEQUATE, FINITE MEN TO WRITE THE INFALLIBLE WORD OF GOD.

Let me hasten to say that all Scripture is inspired or God-breathed. God forbid that the day should ever come when I should challenge the authority of the Scriptures. David said that the Word was forever settled in heaven. Jesus said that heaven and earth would pass away, but the Word of God would never pass away. God is bound by His word and it can never be changed, or altered (1 Timothy 3:16).

The Bible was written by men from all walks of life. Some could boast of literary attainment; whereas, others could not. While they differed in many ways, we can say that they were all holy men whom God used to record the sacred Word. "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). These men wrote and preached,

not in their own wisdom and reasoning, but in the wisdom and power that God gave them. Paul said in Galatians 1:11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And in 1 Corinthians 2:4, he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Let me hasten to say that I believe in the dignity of the worship service, good grammar, and pulpit posture; but I don't want it to replace zeal for souls and God's power and wisdom in the preaching of the gospel message.

These men may have been weak, poor, uncultured—and some may have been unlearned as far as the world was concerned—but they had the power to discern spiritual truth. They were taught of God and were wise to the evil devices of Satan. They preached the love of God and impending judgment upon sinners without any reservation in their hearts. One of our greatest needs today is men who will dedicate themselves to the study of the Word of God, allowing the Holy Spirit to be their teacher. People want to know the truth—the whole truth of the Bible. It doesn't matter what Dr. Sounding Brass and Mr. Tinkling Cymbal have to say about the Scriptures, because they are not always right. Let us take the Bible, get in a quiet place, breathe a prayer to God, let the Holy Spirit be our teacher; and we will come from that place with a message that will bring results to the glory of God. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10). The Holy Spirit teaches us to compare spiritual things with spiritual.

Yes, God chose weak, unworthy men to write the Bible. It has stood the test of time and is to the Christian today the most precious library of books.

GOD HAS CHOSEN WEAK, VILE, UNWORTHY, HELL-DESERVING SINNERS AS THEIRS OF SALVATION.

Let us ponder the richness of God's love and grace. Jeremiah says that God has loved us with an everlasting love. John says that we love Him because He first loved us. Paul says that God commended His love toward us while we were yet sinners because Christ died for us. God so loved. What love! We

can only know in part now the great love wherewith He has loved us.

Because God loved us, He acted in grace to give His Son Jesus to die for our sins. God took the initiative in providing for the salvation of sinners. "For God so loved the world, that he gave his only begotten Son, . . ." (John 3:16).

Because God so loved and acted in grace, He was careful to provide in Jesus all the righteousness for the sinner's salvation. Jesus was the perfect, virgin-born Son of God, who lived and died according to the Scriptures (1 Corinthians 15:3). It is inexcusable ignorance for anyone to deny the virgin birth of Jesus. If Jesus were not virgin born, then He is not worthy to be my Saviour, because there are no grounds for atonement.

Jesus hung upon the Cross for six long agonizing hours. As He bore the sin of the whole world, He was forsaken by His Father, angels, and men. But when He yielded up His spirit to His Father, having never yielded to Satan, He died in grace to become our perfect Saviour. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

The fact that God acted in grace to provide a Saviour and that Jesus died in grace providing salvation for all who believe means that our salvation is by grace alone. It means that the sinner cannot buy his salvation; he cannot inherit it; he cannot through human goodness merit it; but he can by a simple act of faith receive it. Bible salvation comes only by the grace of God through the faith of the trusting sinner. Because the sinner's salvation is by grace, all are saved the same way, trust the same Jesus, and go to heaven trusting the same Jesus. Jesus said, "I am the way, the truth, and the life. I am the good shepherd; the good shepherd giveth his life for the sheep. I am the door to the sheepfold." All who go to heaven will go the same way—by trusting the same Jesus—and stand in heaven and sing to the glory of God the same song, "Saved by Grace." None will have reason to boast, but all will have reason to praise Jesus who made possible their salvation by God's grace.

GOD OFTEN CHOOSES WEAK, UNWORTHY, AND UNPREPARED CHRISTIANS FOR SERVICE.

Paul said that not many mighty, no-

ble, or wise men were called. God did not choose to announce the birth of Jesus to Herod or to the priest in the temple, but He sent the angels to the shepherds in the field. Jesus did not call the wealthy, cultured men to be His disciples; but He called fishermen, tax collectors, and husbandmen of obscurity. Jesus told them, "It is given unto you to know the mystery of the kingdom of heaven." The strength of our nation does not rest with the elite or highly cultured people; nor does it rest with the extreme lower class. The strength of this republic is found in the middle class, or working class. This is the class of people today who are more receptive to the gospel message. These are the ones who build strong evangelistic churches. These hold to the fundamental teachings of the Bible and preserve them for their children. Herod would have destroyed Jesus if he could. The priest in the temple would not have believed the angel's message. God knew this. Jesus knew this. He called poor working men, trained them, and taught them. When He went back to heaven, they obeyed Him.

Jesus never talked much about the church to His disciples. In the Book of Acts we see the church becoming a visible structure, but even then the apostles did not fully understand its ministry. Saul, who persecuted the early Christians and witnessed the stoning of Stephen, was converted en route to Damascus. He was destined to become the man to whom God would fully reveal the mystery and ministry of the visible church. Paul, a name he later bore, organized many churches on his missionary journeys. He organized a church at Corinth. This church caused Paul a lot of heartache and trouble. He, without doubt, prayed a lot of prayers that he might not have prayed if it had not been for this church.

The church at Corinth resembled many of our churches today. It was far from being the perfect or the ideal church. It was divided over preachers (1 Corinthians 1:12). It was filled with carnality or worldliness. The people were divided in doctrine and practice. But I believe that there were some in the church who were faithful to their profession. It was this group that Paul loved and labored for. If you read 1 Corinthians 6:9-11, you will find that these members' past lives had not been very reputable or clean. But it was these who were guilty of gross sin, who
(continued on page thirteen)



news & notes of Denominational Interest

Rev. Jones Celebrates Eighty-Fifth Birthday

The Rev. Felix E. Jones of the Sarceta Community near Kenansville, North Carolina, and a host of relatives and friends celebrated his eighty-fifth birth-



day on Sunday, February 16, 1964, with a picnic lunch and an afternoon of fellowship and singing at Sarceta Free Will Baptist Church. During the morning worship service, his pastor, the Rev. M. E. Godwin, paid tribute to his long and faithful years of service to the church and his fellowman. The woman's auxiliary presented a flower arrangement to the church in his honor.

Mr. Jones is a retired farmer and minister of the Original Free Will Baptist Church. He has always been keenly interested in singing and all church work.

To Mr. Jones and his first wife, the former Addie Melinda Jones, who died in 1941, were born eleven children (four of whom died in infancy). The children now living are David F., Wilbert A., and Herbert A. Jones, Mrs. Maggie

Caston, Mrs. Betty Kennedy, and Mrs. Mamie Dunn. Mr. Jones also has 40 grandchildren and 72 great-grandchildren.

Mr. Jones is now married to the former Matilda Lancaster of Johnston County. He attributes his long life to "honoring my father and mother, serving God, and living a spiritually clean life."

Friendship Church Announces Revival

Revival services will be held at Friendship Free Will Baptist Church, Greene County, North Carolina, the week of March 8-14, at 7:30 p.m. The Rev. W. S. Burns will be the evangelist and will be assisted by the pastor, the Rev. R. L. Norville.

The pastor and church members invite everyone to attend these services which will feature special music throughout the week.

Coming Events

March 16—Cape Fear Conference Study Course, 7 p. m., First Church, Smithfield, N. C.

March 22—Palm Sunday

March 27—Good Friday

March 28—Union Meeting Time

March 29—Easter Sunday

April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.

April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

N. C. Superannuation Report for February

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 February, 1964:

Receipts

Balance on hand February 1, 1964	\$5,652.3
Regular Receipts for February	304.4
Ministerial Retirement System	40.0
Life and Hospital Insurance	298.8
Adopted Ministers and Widows	34.0
Total to Account for	\$6,329.6

Disbursements

Ministers' Monthly Checks	\$130.50
Insurance Premiums	479.98
Operating Expenses	55.59
Total Disbursements	666.07

Balance on hand March 1, 1964	\$5,663.53
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Receipts by Conferences

Albemarle	\$ 15.85
Cape Fear	\$ 71.45
Central	\$ 90.40
Eastern	\$159.16
Piedmont	\$ 29.94
Western	\$101.85
North Carolina Woman's Auxiliary State Convention	\$208.63

Fellowship Supper at Tarboro Church

The North Central Area Fellowship Supper will be held at the First Free Will Baptist Church in Tarboro, North Carolina, at 7 p. m. on Friday, March 20.

This supper is for officers, teachers, and pupils of the Sunday schools of Original Free Will Baptist churches in Edgecombe, Bertie, Hertford, and Halifax counties, and for schools north of Greenville in Pitt County. (People from schools anywhere will be welcome.)

The supper will be furnished by the women of the church, as has been the custom in these fellowship suppers. The price will be \$1 per plate, and a good supper is assured all.

Preceding the supper, the Rev. L. E. Ballard, assisted by Mrs. Ballard, will hold "open house" in the church from 5:30 until 7:00 to demonstrate various kinds of visual aids, distribute free literature (continued on page sixteen)



Christian Education



Committee of Cultural Events Appointed

The appointment of a Committee on Cultural Events at Mount Olive College for 1964-65 has been announced by President W. Burkette Raper. Michael



Perret, head of the department of foreign languages, will serve as chairman. Other members include Donald Becker of the history department, Dean Roy O'Donnell, and Mrs. Josephine H. Ricks, registrar. Mrs. Johnny Walker will serve as a representative of the Mount Olive community. Student representatives will be selected by the committee.

"The purpose of this new program," President Raper explained, "will be to enrich the educational program of the college, and to enlarge the cultural contribution of the college to the citizens of this area."

The committee will arrange programs by distinguished visitors, including noted lecturers, authors, journalists, musicians and other artists, entertainers and dramatic groups. It is planned that all events will be open to the public and

area citizens and civic organizations will be invited to help sponsor the programs. An initial authorization of \$1,000 has been made for the work of the committee.

Mrs. Cassick Files Insurance Policy

Mrs. Frances Allen Cassick of Greenville has become the eighth person to file with Mount Olive College a life insurance policy payable to the college. Hers is a twenty-year endowment policy in the amount of \$1,000.

Mrs. Cassick's policy brought to \$16,500 the amount of life insurance now known to be assigned to the college. She is a member of the college board of directors and also a member of Piney Grove Free Will Baptist Church, Pitt County.

Other persons who have assigned life insurance policies to the college include President W. Burkette Raper; the Rev. S. A. Smith of Beulaville; Tom West of Plymouth; the Rev. Daniel F. Pelt of Marianna, Florida; E. L. Jones of Walstonburg; the Rev. D. W. Hansley of Kenly; and the Rev. Thomas Bruce Dudley of Wilson.

Friends who would like to know more about plans whereby they can assist the college through insurance are invited to contact President W. Burkette Raper. Existing policies may be assigned to the college or new policies may be made payable to the institution.

College Day at Daniel's Chapel

President W. Burkette Raper will teach the senior Sunday school class and deliver the morning sermon at Daniel's Chapel church in Wilson County, North Carolina, on Sunday, March 8. The Rev. W. S. Burns, pastor, has announced that the church will observe the day as "Mount Olive College Day."

Attention All Leaguers

Time is drawing near for the conferences to begin at Cragmont. If you are planning a vacation, we believe Cragmont will be the place for you. Its rates are low and there are many places to go. You will have Christian fellowship with young people from all parts of our state. There will also be recreation; but I think the most important of all is the training in the Bible, league work, and other things to help you be a better and more victorious Christian. I have all ready received six registrations for our League Encampment.

If you are planning to attend this conference, we hope you will send your registrations early. We can accommodate only one hundred ten, and we are planning to have a full house for the League Encampment. Send your name, address, age, sex, and the name of your church, plus five dollars to Norman Ard, Route 1, Box 149, Ayden, North Carolina. The other twenty-five dollars will be paid when you board the bus. The date is June 29-July 4; the place is Cragmont Assembly, Black Mountain, North Carolina.

If you think the Beatles can stir your emotions, then go to the League Conference and we will stir your heart.

The Rev. Norman Ard

Director of League Encampment

PEOPLE

by Jack C. Pischell

They can't go to church in the summer;
They say, "Oh, this weather is too hot!"

They can't go to church in the winter;
"It's too bad to be out, is it not?"

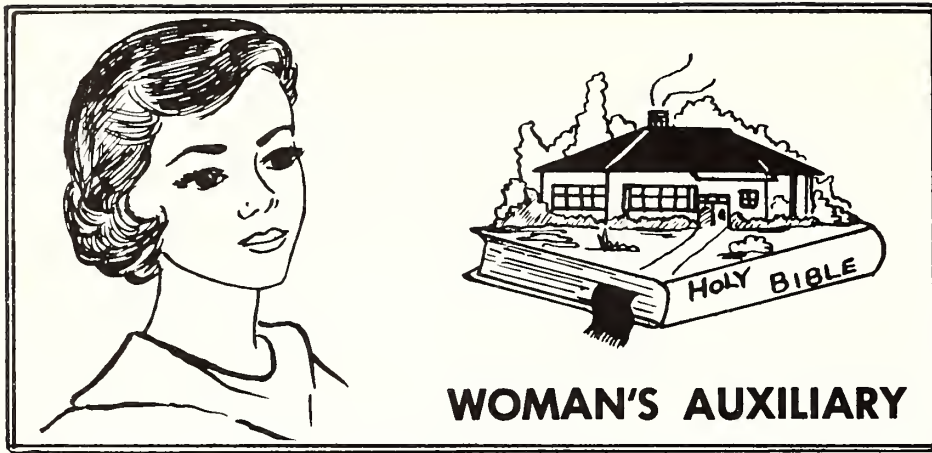
They can't go to church when it's dusty;
"My asthma and my sinus complain."

They can't go to church when it's
"dampish,"
"We just can't go out in the rain."

They can't go to church in the morning;
"My family must have all their rest."

They can't go to church in the evening;
"That's when the TV's are the best."

—Missionary Worker.



Eastern District WA Convention

The Eastern District Woman's Auxiliary Convention will convene at Beula-ville Free Will Baptist Church, Beula-ville, North Carolina, March 19, 1964. The theme is "Building the Kingdom Through Christ the Rock." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "The Church's One Foundation"
—Devotion, Mrs. Arthur Kennedy
- 10:15—Welcome, Mrs. Jaek Jarman
- 10:25—Recognition of Ministers, Officers, and Delegates
- 10:35—President's Remarks
- 10:45—"Building the Kingdom Through Our Children's Home," the Rev. M. L. Johnson
- 11:00—Hymn, "How Firm a Foundation"
—Offering for Children's Home
- 11:10—Trio, "On Christ, the Rock, I Stand"
- 11:15—"Building the Kingdom Through the Work at Mount Olive College," Dr. Burkette Raper
- 11:30—Hymn, "Rock of Ages"
- 11:40—AFC and YFA Declamation Winners
- 12:00—Appointment of Committees
—Lunch

Afternoon Session

- 1:00—Hymn, "The Kingdom Is Coming"
—Prayer
- 1:10—State President's Remarks
- 1:20—State Field Secretary's Remarks
- 1:30—"Building the Kingdom in Our Denominational Enterprises"
—Free Will Baptist Press
—Cragmont

- Missions
- Others
- 2:00—Secretary's Report
- Treasurer's Report
- Old Business
- New Business
- Appoint Delegates to Other Conventions
- Adjournment

Central Youth To Meet

Members of the youth auxiliaries of the Central district will meet Saturday, March 21, at Elm Grove Free Will Baptist Church near Ayden, North Carolina, for the Central Conference district youth day. Registration will begin at 9:30 a. m., and the program at 10 a. m. Lunch will be served by Elm Grove church.

YFAs and AFCs are requested to bring contributions for the state project (recreation facilities for Cragmont) and \$1 each group for promotional work. Of this contribution for promotional work, fifty cents will be used in the district and fifty cents will be sent to the state. There will be no more 10% offerings sent in quarterly.

Typewritten copies of essays and declamations must be sent to Mrs. Norman Ard, Route 1, Box 149, Ayden, North Carolina, by March 14.

A report blank, found in the back of the yearly program books for YFA and AFC, should be filled out for each group and brought to the meeting.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met at the church for its regular meeting on February 5. The program chairman, Mrs. Emma Rose, was in charge of the

program. Mrs. Ina Pait West gave the devotional.

The program, "The New WA Emblem Points to Kingdom Building," was given by Mrs. Joyce Bass, Mrs. Christine Godwin, and Mrs. Mae Ellen Warwick.

On Tuesday night, February 11, the Rev. Walter Reynolds, pastor of Shady Grove church, held a study course at Newton Grove. Mr. Reynolds spoke on "Tithing." Everyone enjoyed the study course very much.

Afterwards, everyone enjoyed a period of social fellowship in the educational building.

Deep Run, N. C.—The Gray Branch YFA had its Valentine banquet at the Barbecue Lodge on Saturday night. The speaker for the banquet was the Rev. Andrew Hill.

Delicious chicken, barbecue, potato salad, slaw, hush puppies, tea, and strawberry shortcake were served to the 17 present.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, February 14 in the church. The meeting was called to order by the president, Mrs. R. L. Goff, who turned the meeting over to Mrs. Mary Smith, program chairman. Mrs. Smith had the group to join together in singing "Take My Life and Let It Be." The opening prayer was given by Mrs. Smith. She used for the Scripture reading Philippians 4:9-13. She also gave the program, "The New WA Emblem Points to Kingdom Building." The program closed with Mrs. Robert Oakley and Mrs. David Hobgood singing a duet, "What a Day That Will Be."

Mrs. R. L. Goff, president, presided over the business session. Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting, and they were approved. This was followed with the treasurer's report. A motion was made and seconded to send a love gift of \$5 to Mr. Jim Summerlin, who is seriously ill. A motion was made and seconded to send a love gift of \$10 to Mr. Jonathan Galloway who is seriously ill. Plans were made to send \$5 to Mount Olive College for a library book in memory of the late Mr. J. P. Killbrew, who was a faithful member of the church during his lifetime. Mrs. Robert Oakley pronounced the benediction.

(continued on page sixteen)

The Lighted Pathway



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

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

CHRIST—NO CHRIST

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

I am sorry that "The Lighted Pathway" did not appear in its accustomed place the past two weeks, but I did not feel like preparing it. I hope that all will forgive and bear with me in this undertaking, and don't forget to pray for me and for the column.

The text above divides all the people of the world into two classes: those who have Christ and those who have no Christ. We all belong to one or the other of these classes. There are no others—no other ways.

An unknown author has written a beautiful article on the subject, "The Incomparable Christ," the Christ who belongs to every Christian and to whom every Christian belongs:

"He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on Divinity. He became Son of man that we might become sons of God. He came from Heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone for a doctor, for there no one is ever sick. There are no undertakers and no graveyards, for no one ever dies—no one is ever buried.

"He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and had neither training nor education. His relatives were inconspicuous and unimportant.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood, ruled the course of nature. He healed the multitudes without medicine, and made no charge for His services. He

never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him.

"He never wrote a song, yet He has furnished the theme for more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practiced medicine, yet He healed more broken hearts and broken bodies than the doctors.

"He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders made rebels stack arms or surrender without a shot being fired.

"He is the Star of Astronomy, the Rock of Geology, the Lion and the Lamb of Zoology, the Harmonizer of all discords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another's ass. He was buried in another man's tomb. All failed, but He never.

"The ever perfect One—He is the Chief among ten thousand. He is altogether lovely."—*Selected.*

Is He your Christ? Are you His child?

But now to look briefly at the plight of those who have no Christ in the words of the following poem:

OH, TO HAVE NO CHRIST

Oh, to have no Christ, no Saviour!
No Rock, no refuge high!
When the dark days round thee gather,
When the storms sweep o'er the sky!

Oh, to have no Christ, no Saviour!
How lonely life would be!
Like a sailor, lost and driven,
On a wild and restless sea.

Oh, to have no Christ, no Saviour!
No hand to clasp my own!
Through the dark, dark vale of shadows,
Just to press my way alone!

Oh, to have no hope in Jesus!
No friend, no light in Jesus!
Oh, to have no Christ, no Saviour!
How dark this world would be!

—W. O. Cushing.

“. . . Lord, to whom shall we go?

thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68, 69).

To the Aged

by HAYWOOD B. HILL

How beautiful it is to grow gracefully old
And let contentment fill your age of gold.

Night is approaching, the day is far spent
To accomplish the purpose for which you were sent.

Let us approach the evening and sunset of life,
Scattering sunshine instead of worry and strife.

When visiting friends never display your trouble;
If you do yours and his will make his double.

Spend not your time in brooding and sorrow,
But be alert with hope for today and tomorrow.

Be not disturbed with future fear,
When the end of your day is drawing near.

Be able to say—I have had a good fight,
By always striving to be in the right.
And when the sunset and evening shadows fall,

Be patiently waiting to hear the Master's Call.

LIVING BY THE LAW

John Smith, taxpayer, not only lives in a world of law, but he pays for the upkeep of the law's machinery. It is not merely when he goes to the polls on election day to cast his ballot for legislators and judges that he ought to have an interest in the processes that go into the making of the law. It is not only when he has to sue somebody or has to defend a suit brought against him that the law affects his life. Every day and all day he lives with his neighbors in a society governed by law. It ought to be a matter of first concern to him to know the nature of this force which is as essential to his well-being as the clothes he wears or the food he eats.—*Selected.*

NOTES

AND

QUOTES



By J. C. Griffin

THINGS TO THINK ABOUT

Recently I received a tract, published by the Pilgrim Tract Society, which was entitled "What Would Happen If We All Believed?" The tract contained many selected verses of Scripture, the first one being, "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). A portion of the tract (adapted here) follows:

The God that stopped the sun on high,
And sent the manna from the sky (Exodus 16:4-15),

Laid flat the walls of Jericho (Joshua 6:20),

And put to flight old Israel's foe
(Joshua 10:9, 10),

Why can't He answer prayer today
(Luke 1:37)?

And drive each stormy cloud away (John 14:14)?

Who turned the water into wine (John 2:3-11)

And healed a helpless cripple's spine
(Luke 18:11-16),

Commanded temptests, "Peace be still"
(Mark 4:39),

And hungry multitudes did fill (John 6:9-13).

His power is just the same today (Hebrews 13:8),

So why not labor, watch and pray (Matthew 26:41)?

He conquered in the lion's den (Daniel 6:16-23);

Brought Lazarus back to life again (John 11:38-44).

He heard Elijah's cry for rain (I Kings 18:42-45)

And freed the sufferers from pain (Matthew 8:16, 17).

If He could do those wonders then (Exodus 14:21-31),

Let's prove our mighty God again (Malachi 3:10).

Why can't the God who raised the dead
(I Kings 17:17-22),

Gave little David, Goliath's head (I Samuel 17:32-51),

Cast out the demons with a word (Matthew 8:28-32),

Yet sees the fall of one wee bird (Matthew 10:29),

Do signs and miracles today:

In that good old-fashioned way (Acts 5:12-16)?

He can. He's just the same today
(Ephesians 3:20).

If we believe it when we pray (Mark 11:23, 24),

He's no respecter now of men (James 2:1-9),

He'll do the same as he did then (John 14:12).

OUR COMMENT ON THE ABOVE.

Throughout all ages God has met the need of each and every one of His children. He did things in the past that He will never do again; for instance, He sent the flood, but He will never send another. He took care of Daniel in the den of lions. I believe that if one of God's ministers were to be cast into a den of lions for preaching the gospel, and if that minister had the faith that Daniel had, God would take care of the situation.

But, thank God, we are not subject to such punishment. We are free to preach the gospel in this country. We may not be at sometime in the future. The powers of Russia and Red China may be nearer to our door than we think. We may be put in prison for preaching the gospel; but if we are, our God is able and ready to stand by and to give us victory.

Christ healed the sick. He can do it today, and will when it is for the glory of God and the good of God's child. God does not heal every sick man who goes to Him in prayer, because it is appointed for men to go through the ordeal of death: "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). I knew a good preacher who believed that he would not see death before the return of the Lord. He led many to Christ, but he just about dried up in prophecy. But he died years ago. Christ has not set up His kingdom on earth, but He will in His own good will and time.

I knew another good man who said, "It is not the will of God that any Christian should suffer affliction." This good man was with me in my pastorate, and I took him to see a very sick member of the church that I pastored. We prayed for this lady; and in the prayer I said, "Father, if it can be Thy will,

heal this dear sister . . ." Before we got to the street after leaving the home, this minister said, "Griffin, you asked God to heal . . ." Then he said, "We should never say 'Thy will' when praying for the sick. It is not the will of God that any of His children should be sick." This man is dead. He died in a hospital with doctors and nurses standing by; also prayers were offered, but the man died.

God did miracles and wonders during biblical times. He does not perform miracles in the manner in which He did then because conditions do not call for His doing so. It is not necessary to turn water into wine. It was at the time Jesus performed the miracle. Jesus brought Lazarus back to life, but it is not necessary for Christ to bring back to life those who die now. He will someday, but not as He did Lazarus. "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" (Romans 8:11).

God wants us to perform miracles today, but miracles that will meet the need of the hour. The greatest miracle is to win a lost sinner to Christ. I know that God heals. I know this by being healed myself. God is able and can and will heal when it is for His glory and our good: ". . . all things work together for good to them that love God, . . ." (Romans 8:28). Sometimes death is better than physical life. The best thing that God can do for people is to take them home to be with Him. I stood by a young afflicted woman when she was passing. She said, "Brother Griffin, am I dying?" I said, "Why do you ask this question?" She answered, "I'm so happy; I feel so good." She passed away with a smile. She had suffered much, but God took her out of her suffering by taking her home.

I had a Christian lady years ago to say, "Brother Griffin, don't pray for me to get well, but pray for God to take me home to be with Him."

A warranted deed does not give you ownership of property, but rather, exclusive use of that property. The Lord owns the property for the earth is the Lord's and the fulness thereof.—C. R. H.

Questions & Answers



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

QUESTION: Please explain, "Let no man seek his own, but every man another's wealth" (1 Corinthians 10:24); "But he that doeth wrong shall receive or the wrong which he hath done: and here is no respect of persons" (Colossians 3:25). May we always subdue our interest to the degree that we are all required in the first of these passages and if not will we be punished for every act of this disobedience?—B. P., Tennessee.

ANSWER: After considering carefully what several commentaries say in their discussion of 1 Corinthians 10:24, I am of the opinion that what R. C. H. Lenski, the great Lutheran scholar, says on pages 418 and 419 in his commentary on 1 and 2 Corinthians is about as true to the context and as clear as may be found on the verse; therefore, I quote in full his comment: "Paul therefore at once interprets the principle of Christian liberty of which the Corinthians seek to mark so much and which they do not after all really understand. *Let no one seek his own (interest) but that of others.* This interpretation itself may be called a principle, one that must always be combined with the principle of liberty if the latter is to be applied successfully. This second is, of course, the principle of love about which Paul has already said so much. So he merely restates it in a simple way. This time he formulates it in a concrete way. He tells the Corinthians in the tenderest manner what they are to do when they are following the promptings of love. He purposely states the principle in the broadest form so that it may answer all the questions that now await solution. Not to seek one's own interest—is of course, not to be understood in an absolute way, but must be considered in connection with the seeking of interest of the other person. It excludes all selfish regard which cares nothing for the interest of the other people. It demands that we have regard for the good of others also, for by doing

this we shall serve also ourselves in the best possible manner."

Jesus Christ's own life, as well as what He taught as found in the Old Testament prophecies and the Gospels, says to us who are saved: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20). The Bible requires of us who are Christians no easy task from the point of view of the natural man when it tells us to keep our bodies before God or presented as living sacrifices (Romans 12:1, 2); or when it suggests that we die daily (1 Corinthians 15:30, 31); or when it uses the parable of crucifixion (1 Corinthians 4:10; Galatians 5:24; 2:20).

This state of death or dying while here in the body by no means at any place equals to that of pampering the flesh, living a selfish life of ease and luxury. The Old Testament says of Him, "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" (Isaiah 53:4, 5). Compare with this Scripture, "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" (1 Peter 2:21-24).

Now let's see what Jesus tells us in

the Gospels: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15). Jesus says that He gave us an example, which indicates that we should do as He did while here—of course, in the washing of one another's feet as He did on the occasion represented in this passage of Scripture, but also in all the other things He came to earth and did. He followed the Father's orders and carried out His commission in all details. He expects no less of us than that we follow His orders and carry out His commission in every single detail. "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:15, 21). "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). "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

Jesus also 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. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:7, 8). The matter of abiding, obeying, asking, and receiving go hand in hand and in this order. One hears and believes the Word (Romans 10:8-18). He has everlasting life (John 3:36). Now he is not his own to follow the motions of the flesh, for he who was dead has been quickened or made alive (Ephesians 2:1; Hebrews 4:12; Psalm 119:50; Colossians 2:13). Hence he has a new master (1 Corinthians 6:19). He gained this master-servant relationship by the kind of faith and the kind of baptism all saints must have (Ephesians 4:4, 5). With the lack of any one act or quality of this required to become a Christian, one would come up altogether wanting and would be as any uninvited person found at a wedding and, therefore, would not be properly dressed; and because of this he would not be received.

Now that he qualifies, having taken Jesus by faith, he is a son, an heir, a joint heir with Jesus; he is clothed in Jesus' righteousness and not his own self-righteousness. It is entirely differ-

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STORIES

for our

BOYS and GIRLS



THE CONTEST

by LEONA C. LILLEY

NOW remember, children, have your stories ready next Sunday morning. Think it over carefully and let us see who will be the winner of the surprise gift." Mrs. Noble, teacher of the junior class at the Arbor Lane church, had given her class a special assignment. Each boy and girl was to tell a little story about the most precious thing he owned.

The class was dismissed and the children crowded together to decide what to tell about. "Oh, I have so many things that I love," said Sandi. "I can't decide now. Let's go play." They all scampered out into the bright sunshine.

The week slipped by quickly. Soon it was Sunday morning again. The children took their seats in the Sunday school room quietly. Mrs. Noble welcomed everyone with a bright "Good morning," called the roll, and prayed the morning prayer. "Now," she said, "who would like to be the first to tell his story?" All the children raised their hands. "Well, you're all very anxious," she said. "Let's see. Sharon, suppose you begin."

Sharon went to the front of the class. "I would like to tell about an old coin found by my uncle when he visited the Holy Land. It is a shekel." Sharon passed the ancient coin around for the children to look at. "It was used in the days of Jesus. To have something that was used in that day makes me feel closer to Jesus. That is why I love it." When the coin had been returned to her, she went back to her seat.

"That is very interesting," said Mrs. Noble. "Let us see what Joey will tell us about."

Joey began his story: "I would like to tell about my bike. I got it for Christmas and I like to play with it; but it is very helpful, too. I use it to run errands for my mother and also for other ladies in the neighborhood. I used it

to take flowers to Mrs. Jackson and Mrs. Burke when they were sick. I enjoy helping others and doing nice things for them. That is what Jesus wants us to do."

When Joey had finished his story, Jane, Teddy, Sandi, and all the others had interesting stories to tell.

Debbie was the last to be called upon. She moved slowly to the front of the class with her Bible under her arm. "The most precious thing I own," she began, "is this, my Bible." She held out her Bible for the class to see. It wasn't an old Bible, but it was plain to see from its cover that it had been used often. "As Sharon said about her coin," Debbie went on, "it makes me feel closer to Jesus. Not only because it was written in His day, but because it has words from His very own mouth. It's like a letter from Him written especially to me, or to anyone who will read it and believe. He tells us what we must do. If we read and study it carefully, and do as Jesus says, we can't go wrong."

When Debbie had finished her story, Mrs. Noble picked up a box from her desk. She took out a big, beautiful Bible. "I think all of your stories were very good," she said: "but I feel I must award the Bible to Debbie. We should all love our Bibles as she does. We should study them and learn more about Jesus." She turned to Debbie. "This is for you," she said, handing the Bible to Debbie.

Debbie thanked the class and Mrs. Noble, politely; then she said, "I already have a Bible. If I may, I would like to give this one to a friend who doesn't have one." The class agreed.

Mrs. Noble opened another box and said, "All of your stories were good, so I have a Testament for each of you." She passed one to each child. There was one left. "And this one is for you, Debbie. I'm sure you already have one, but perhaps you have another friend who doesn't." Debbie smiled. Then Mrs. Noble and the class smiled, too.

NAILS AND WHALES

ELIZABETH BJARK HILL

LILLY sat on the porch with one foot on a cushion. That foot was covered with bandages and tape.

Grandfather had just come downstairs after his nap when he saw Billy. "Why, Billy, my boy, what happened?" he asked.

"Oh, I hurt my foot down by the old mill. Now I can't play ball with the other boys," Billy said sadly.

Grandfather sat down near Billy and said, "Well, now, that's just too bad! But say, how could you get to the grocery store and back and then go way down to the old mill just since dinner?"

"I didn't go to the store," Billy answered, without looking up.

"That's strange," Grandfather said. "Now I was sure I heard your mother ask you to go to the store for her."

"She did," Billy said slowly, "but I wanted to go down to see the shack the boys are building for a club house."

Grandfather nodded as though he understood that part. "And then how did you hurt your foot?" he asked.

"Oh, I was running and I didn't notice a piece of board with a nail in it. I just had my gym shoes on and the nail went way into my heel," he explained.

"So, you got caught by a whale," Grandfather said, shaking his head.

"No, no, no! You didn't hear me right. I said *nail*, not *whale*," Billy almost shouted.

"I know," his grandfather said, "You said nail and I said whale and I meant it. A whale got you! You listen to me. A long time ago God told a man named Jonah to go to preach to the people of Nineveh. Jonah didn't want to go there so he went the other way. While he was on a boat going in the other direction, a storm came up. The men on

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GOD HATH CHOSEN THE WEAK

(continued from page five)

had been saved by the grace of God, that God wanted to use to carry on the work in Corinth. God can take the weakest individual, forgive him of his sins, put within him the Holy Spirit, and make him accomplish much to His glory.

However, there are conditions upon which God will use people for His glory. There must be dedication; they must give their best, and they must offer themselves upon the altar for service. What minister could boast that he was worthy or prepared to preach when he first received his call? But God calls and molds us as we yield to Him, and reveals to us His truth as we study and dedicate ourselves to our calling. The church now, as in the first century, may not be perfect in every way; but it is the organization through which God has chosen to carry on His work, though its members may be weak and unprepared. Let us live clean lives that we might be the channels through which God can reach out and save another soul to His glory. Again I say, God has chosen weak, unworthy, unprepared sinners who have been saved by grace for service today.

GOD HAS CHOSEN WEAK, LITTLE, BASE THINGS OF THIS WORLD TO CONFOUND THE MIGHTY THINGS OF THIS WORLD.

God burned one little word upon the heart of Martin Luther, and it changed his life and the course of the church. The word was *faith*. "The just shall live by faith" was the theme of the Reformation.

God can take the tithe and use it to carry on His work in this world and never be indebted to any man. God will use your tithe to bless you again and again, and to support missions, education, and orphans. He asks of every Christian a tenth of his income and promises to bless him in many ways if he obeys. I'd rather have ninety cents with God's blessing than to have a dollar without His blessing. You know, with all the taxes that the federal government collects every year, our country is still heavily in debt. But think of God's program, supported only by the tithe to His glory.

Yes, God takes things, little things, and uses them for His glory. Only

God could do this. Jesus said that the very hairs of our heads are numbered and that not even a sparrow can fall from heaven without God's seeing it. If God is so watchful of these little things, let us never forget that He sees and watches every little thing that we do in His name. Let us give what we have to God and watch it multiply for His glory. God wants to use your home for a prayer service, your car to carry some sinner to church, old clothing to warm a cold body in distant lands. God can take radio programs and reach people who would not be reached in church.

God can use your tongue to pray for the sick, to teach His Word. But you know, the devil gets more glory from some Christians' tongues than God does. What a shame! They spend more time criticizing their preacher, their church, or their Sunday school teacher than they do in praying for them. The Bible does not say for us to unduly criticize one another, but it does command us to pray for one another.

Yes sir, God has chosen to use your tithe, your tongue, your home, your car, your hands, and your talents, if you will surrender to Him fully. Try God and see if He will not bless you for your dedication.

GOD HAS CHOSEN WEAK, SICKLY, TIRED, LIFE-WEARY BELIEVERS TO SHARE IN THE GLORY OF HEAVEN IN THE PRESENCE OF JESUS THROUGHOUT ALL ETERNITY.

Paul was a weak man; he had been stoned, ridiculed, persecuted, shipwrecked, and buffeted by Satan; and he carried a thorn in his flesh which God never chose to remove. When an old man, in victory he said, "I have kept the faith. I have fought a good fight, and there is laid up for me a crown of righteousness." When men fall asleep in Jesus as Paul did, it's the greatest sleep of all.

There was Fanny Crosby, who never saw the light of day. But God used her here to bless the hearts of many, and now she sees the beauty of heaven. Though she was weak and blind and helpless, God chose her to live in the dominion of heaven robed in the garment of His righteousness.

A year or so ago I visited a man who had given the major part of his life to his church. Struck with sickness and weakness that led to his departure from this world, he softly said to me, "Preacher, I'm glad you came. I'm going to be leaving soon." As I looked at him and

prayed over him, my heart rejoiced in the fact that God had chosen him to share in the peace of heaven.

Some of you who read these broken thoughts today have heavy hearts; your hair is gray; Father Time has plowed lines in your face, and you are just waiting for Jesus to come. Your life has been for Jesus' and you can rejoice that God has chosen you to share the glory of heaven in the presence of Jesus.

The story is told of John Jasper, the colored preacher who preached a sermon on heaven one Sunday night to his congregation. He went home and dreamed that he went to heaven. As he stood on the street of that fair city, he saw the river of life flowing from the throne of God. He stood admiring the vastness and beauty of the city he had entered. An angel approached him and said, "Mr. Jasper, your mother has been here for twenty years. Let me show you where she lives." Mr. Jasper replied, "No, I don't care to see her just yet." "Let me show you where your father lives. He has been here ten years," the angel continued. "I don't care to see him just yet either," he replied. The angel inquired further of Mr. Jasper, "Whom, then, would you like to see first?" Mr. Jasper answered, "Just let me stand here on this street and gaze at Jesus a thousand years; and when I'm through, I want to see my mother and father."

Yes, praise God, He has chosen the weak.

Let Us Thank Him

Let us thank the Lord for springtime,
When the birds fill air with song;
Let us thank Him, too, for summer,
When the days are warm and long.

Let us thank Him for the autumn,
When the leaves are brown and dry;
Let us thank Him for the winter,
When the sun seems cold and high.

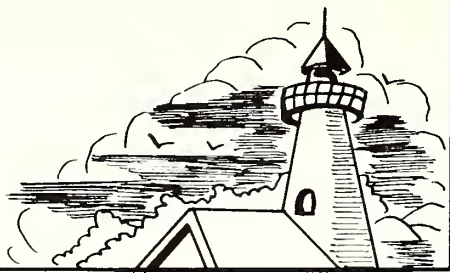
Let us thank Him for the morning,
When the air is cool and clear;
Let us thank Him for the evening,
When our night's sweet rest is near.

Let us thank the Lord each moment,
For its blessings and its joys;
Let us always and forever
Be His thankful girls and boys.

—Mabel Glenn Haldeman.

The Sunday School Lesson

Lesson for March 15



Pilate Judged by Jesus

LESSON TEXT: John 18:28-38

MEMORY VERSE: John 18:37

I. INTRODUCTION

The time of our lesson is the early morning of the day that Christ was crucified. Sometime during the night before, He was taken by the mob with staves and swords as though He were a criminal. He was led away to be pushed through a mock trial before the Sanhedrin. The Jewish leaders—the leading religionists—condemned Him to death; but in order to execute Him, they had to have the approval and authority of the Roman government.

In order to secure Roman authority and approval, they had Jesus taken to Pilate's judgment hall. Of course, the Jewish leaders would not go inside, lest they be defiled. Therefore, Pilate came out and asked them what the accusation against Jesus was. They told him that if Jesus were not a malefactor that they would not have brought Him there. Pilate then told them to judge Jesus according to their own law. It was then that they told the Roman governor that they must have his approval and authority to put Jesus to death. Upon hearing that, Pilate went back inside.

In a conversation with Jesus, Pilate let it be known that he thought Jesus was the King of the Jews. Of course, he asked the Lord if He was their King; but He did not answer directly. Instead, He judged Pilate by his own words.

—*Intermediate Quarterly (F.W.B.).*

II. HINTS THAT HELP

1. The Jews sent Jesus to Pilate with the hope that he would approve their verdict to put Him to death (v. 28).

2. The Jews, for fear of becoming defiled, would not enter the judgment hall (v. 28).

3. Although it was a condescension for him, Pilate had no choice but to go out to the Jews in keeping with the custom (v. 29).

4. The Jews accused Jesus of being a malefactor, hoping that Pilate would

immediately consent to put Him to death (v. 30).

5. When Pilate suggested that the Jews judge Jesus according to their own law, they objected, saying that the law did not give them the right to put Him to death (v. 31).

6. Jesus had already stated that He would be put to death in this manner (John 3:14 and 12:32).

7. Pilate might have been sincere when he asked Jesus if He was King of the Jews, although he had heard the accusation from the Jews (vv. 33-35).

8. Our Lord's kingdom is a spiritual one (v. 36).

9. Jesus came to establish His kingdom on truth (v. 37).

10. Pilate testified of the innocence of Jesus, although he later delivered Him to be crucified (v. 38).

—*The Bible Teacher (F.W.B.).*

III. ADDITIONAL TRUTHS

1. Motives! How important they are in determining our actions! Pilate was torn between several motives. His motives were mixed—some good and some evil. Pilate was the presiding judge in the case of the religious leaders versus Jesus because he was the official Roman ruler of the Jews at that time. As a Roman governor he felt obligated to render a decision that was fair and official. But even though he did not realize it, Pilate's motives were being tested. In the spiritual realm, Pilate was being judged by Jesus. Jesus reminded him, "Thou couldst have no power at all against me, except it were given thee from above" (John 19:11).

While many forces were brought to bear upon Pilate, he acted as an individual. He wished to release Jesus, for he sensed that this man had done nothing worthy of death. But he realized that this case was vital to his own welfare. The fate of the Son of God depended on his decision. It was the crucial decision of all time, for it carried forward God's plan of redemption. But like so many, Pilate failed to act upon principle, choosing rather to do that which was expedient. He was torn be-

tween his desire to free a man he knew to be innocent and his desire to avoid endangering his own position. If he released Jesus, the Jews in wrath might appeal to Caesar, who was a very suspicious ruler. Pilate was just selfish enough to desire the praise and position that were his as a ruler, so he permitted Jesus to be condemned to death.

—*Standard Lesson Commentary*

2. "In this wonderful conversation which demands the most exhaustive study, recorded only by John, Jesus accomplishes these three things: (1) He makes his own innocence clear to the governor. Pilate perceives that Jesus has no political aspirations. Notice, that when a fair hearing would be had, Jesus was ready to defend himself from false charges. He was silent only when justice was turned into a mockery. (2) He brings out in a strong light the true nature of his kingdom for the benefit of all men in all times. (3) He opens the door of salvation to Pilate. If Pilate had been candid and earnest, he would have sincerely inquired further. It was probably the crisis of his fate."—*Clarke.*

3. Some heathen religions are related to the government. We are all familiar with the Japanese *Kamikaze* pilots who deliberately crashed their planes into American ships during World War II. They had been taught from birth that their Emperor was deity, and that if they died for him in battle, they would immediately be rewarded by going to heaven.

In both China and Japan the people were taught that the ruler was the offspring of the sun god. Therefore, one could not leave the faith of the fathers and depart from Shintoism without becoming a traitor to the country. Patriotism and worship were one and the same. To become a Christian meant that they had betrayed their ruler, their nation, and their flag. In addition, the worst thing an oriental could do would be to bring shame upon the family eschewon by disgracing the ancestors.

This concept that religion is an integral part of patriotism, makes it extremely difficult for the missionary to evangelize certain areas of the world. The penalty and consequences a convert must face hinders him from accepting Christ.

An American violinist, who played a concert in Yokohama before the war, reported that the students were compelled to reverence and worship the Emperor in the chapel, whereas, in our country, absolute separation of church and

tate is practiced more and more. The trend in America is to leave God entirely out of our educational system, whereas in heathen countries worship is required as an act of patriotism.

Jesus stated clearly before Pilate that He was a king, but He also made it plain that His kingdom was not of this world, otherwise His followers would take a sword and fight. He admitted He was a king, but said He was a king who had come to this earth to proclaim and defend truth.

—*Bible Expositor and Illuminator.*

4. Sometime ago our newspapers carried the story of a strange theft in a church. The building and offices of the church had been ransacked. In one of the offices, a large picture of Christ had been turned facing the wall. Evidently, the thief could not bear to have the eyes of Jesus upon him as he committed his crime. Of course, we know that turning the picture did not turn the eyes of Jesus away from this wrong.

Pilate must have felt uneasy and conscience smitten when he faced Jesus. He did the popular thing so far as the Jews were concerned. Yet he called for a basin of water and went through the notion of washing his hands clean of the whole affair. If he had done the right thing why was this necessary? Pilate's conscience was hurting him and this was an effort to appease it.

There is the fable of a king who had a wonderful ring, which pricked his finger when he was doing anything wrong. It had been given to him by his father. Its purpose was to help him to always do the right thing under all circumstances. At first he took great pride in the ring; but in time he began to be vexed at being so often checked by its pricking, and so often stopped him from doing what he wished. One day, he had set his heart on doing something he was well aware was wrong, and he was about to do it in spite of the warning of the ring; but it pricked him so sharply, that he drew it off his finger in a passion, and threw it away. From that moment he fell into bad ways and misfortune.

Many persons have done well as long as they observed the pricking of their conscience, but when they threw it away, they fall into evil and sinful ways.

—*Advanced Quarterly (F.W.B.).*

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“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Timothy 2:24).

Questions & Answers

(continued from page eleven)

cent; for it is entirely essential to his happiness and the pleasure of his heavenly Father, as well as that of his Saviour, that he be obedient in all things. Complete unlimited loyalty and obedience in all things is required of all who would claim and maintain the pleasure and favor of his master. The kind of servants the Holy Spirit has in mind, when He represents us in the Bible as those once belonging to the devil and his kingdom, but now belonging to Christ only, are servants who have been bought and paid for, and who are the Lord's property to require of or do with as He sees fit with no obligation on Christ's part to seek the will or wish of the servant in any area of life. Because of His grace shed abroad upon all of us in this, He does let us, in certain things and under these conditions, make choices; but to say that He is obligated to do this would be wrong.

In this day when equal rights and democratic equality are given emphasis completely out of proportion, we may easily get the wrong conception of the Lord-servant relationships as represented in the Bible. In order that we rightly divide the word of truth as taught in 2 Timothy 2:15, we must once and for all get this servant-Lord relation as depicted in the Scriptures clearly fixed in our minds. Jesus is to be Lord of all in a person's experience or not at all. When confronted with a similar question, Joshua drew a sharp line of contrast, taking his stand on the Lord's side of the line and demanding that all that claimed to believe as he to do the same (Joshua 24:15). Samuel declared that obedience was preferred before sacrifice (1 Samuel 15:22, 23).

Now we may turn our attention to the part of your question involving Colossians 3:25. I think that again the answer is yes, that all the acts of disobedience that are unconfessed and for which proper restoration is not made will come with a Christian to the judgment seat of Christ. (See Proverbs 28:13; Psalm 90:8; 1 John 1:8-10; Galatians 6:5-10.)

“Some men's sins are open beforehand, going before to judgment; and some men they follow after” (1 Timothy 5:24). This verse seems not only to collaborate the teachings of the others pointed out here but to give further light to the teaching that every sin

should be confessed and forsaken while we are here in the body; otherwise they are to stand against Christians in the judgment. Hebrews 12:6-8 makes the fact clear to us that Christians who submit to it are subject to the Holy Spirit's convicting power. Children who lived in the home with their fathers were subject to the wisdom and correction these fathers exercised over children at the time Hebrews was written. Children who were illegitimate might live elsewhere and were not subject to the influence of a good home and the environment such afforded. The Christian who refuses to acknowledge in attitude at all times his relation to Christ and his indebtedness to Him and all His is taking the attitude of a bastard child. He does not subject himself to the tutorship of the Holy Spirit in the God-given conscience he acquired at the new birth; therefore, he is subject to the judgment we are warned against in Proverbs 29:7. We need to acknowledge that we abide in Christ as suggested in John 15:5-10 and to continually confess, forsake, and denounce all sin and to always be pressing toward the mark of the prize of our high calling as suggested by Philippians 3:13, 14.

When it comes to the unsaved, they may either believe on Christ as Saviour as the Bible directs or they will remain forever lost (Isaiah 53:6; 1:18; John 3:14-17, 36; Romans 10:9-11; Matthew 11:28-30). That grim message received by the rich man who was in hell, which came by the way of Abraham now in Paradise, makes it clear that when God's message has been rejected in all of one's life here on earth, his destiny is forever fixed in that place of torment and that no praying, pleading, and begging after death can alter it. So let all readers remember that today is the day of opportunity, the day of grace, the day when men may hear the message and be saved by its power for all eternity; whereas, tomorrow even ten minutes hence may be forever too late.

• Sandra Mercer Still At Chapel Hill

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, reports that Sandra Mercer is still in the hospital at Chapel Hill. She will be there until further notice. Friends are reminded to remember her in their prayers.

Boys' and Girls' Stories

(continued from page twelve)

the boat thought the storm had come because Jonah was doing wrong. They threw Jonah out of the boat."

"Did he drown, Grandfather?" Billy asked.

"No. A whale got him—just swallowed him up!" Grandfather said.

"Now I see why you said a whale got me. I was running away from what I was supposed to do and I got stopped. But Grandfather, is that all of the story?" Billy asked.

"No," the old man answered. "Jonah made up his mind that if he got out of that old whale, he'd do what God had told him. He'd go to Nineveh just as fast as he could get there. And he did, too. That whale just tossed him up on the shore, and Jonah went to Nineveh and he preached, just the way he should have done in the first place."

"Thanks for the story, Grandfather," Billy said, "but now I've got to go. The stores will be closing in a little while." Before Grandfather could speak, Billy was gone, running with one foot and hopping with the other.

Soon Mother came to the door to see how Billy's foot felt. "Why, where's Billy?" she cried.

"Oh, he's gone to Nineveh!" Grandfather said. Then he started laughing. He just laughed and laughed. At last he stopped long enough to say, "I mean he's gone to the grocery store!"—*The Children's Friend*.

Woman's Auxiliary

(continued from page eight)

Fountain, N. C.—On Thursday night, February 13, the YPA of Aspen Grove Free Will Baptist Church met for its regular monthly meeting in the home of Mr. and Mrs. Ben Turner Owens.

The president, Angae Owens, opened the meeting with having the group sing "At the Cross." Mrs. David Hobgood led the opening prayer.

Brenda Goff used for the devotion Ecclesiastes 11:9, 10. She also gave

the program, "Young People of Today."

During the business session Evelyn Morgan, secretary, called the roll and read the minutes of the January meeting, which were approved. Judy Fay Ellis, treasurer, received the dues. The closing prayer was given by the group's praying together.

After the meeting adjourned the hostesses, Angae Owens and Judy Ellis, served pimento cheese sandwiches, potato chips, toasted pecans, Valentine candy, and cold drinks to the 18 who attended.

Following the social hour, games were played.

Kinston, N. C.—The AFC of White Oak Grove Free Will Baptist Church met in the annex of the church on February 10, 1964. Glinda Garris called the meeting to order. David Herring and Johnny Herring led the group in the AFC hymn, "Stand Up for Jesus." Mrs. Lan Dawson led the group in prayer.

The program was presented by the president, Glinda Garris. She was assisted by Mrs. C. W. Wood. The lesson was pertaining to the second commandment, which was very inspiring.

The meeting was then adjourned and Mrs. C. W. Wood pronounced the benediction.

Davis, N. C.—The Woman's Auxiliary of Davis Original Free Will Baptist Church met recently for its regular monthly meeting at the home of Mrs. William A. Davis. The president, Mrs. Reginald Styron, opened the meeting by leading the group in singing a variety of choruses. The Scripture lesson was taken from Philippians. Mrs. Roy Styron offered prayer with a special request for a child from the Children's Home who is in the hospital at Chapel Hill.

The program was introduced by the program chairman, Mrs. Davis, who used the auxiliary emblem as the subject for consideration. Each member was given an incompleting copy of the emblem; and as the lesson progressed, the special parts were reviewed and fitted into their places. Reviewed also was the purpose of the auxiliary; its his-

tory and future; the colors and their meaning; the hymn, "In the Service of the King"; and the watchword, "I can do all things through Christ." The leader asked that everyone be prepared for a quiz at some later meeting.

After the group had been dismissed the annual Valentine party was observed with everyone exchanging gifts and cards.

News Notes

(continued from page six)

erature, and counsel Sunday school workers. The open house program will also include inspection of the fine new sanctuary recently completed by the local congregation. It is hoped that many will come early and take advantage of this open house workshop.

A new film, "The Christian Teacher," will be shown during the fellowship program following supper, and the Rev. Raymond T. Sasser will give a follow-up inspiration and encouragement talk to the workers.

THE LIVING SERMON

I'd rather see a sermon than hear one any day,

I'd rather one would walk with me than merely tell the way;

The eye's a better pupil and more willing than the ear,

Fine counsel is confusing, but example's always clear;

The best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done,

I can watch your hands in action, your tongue too fast may run;

The lectures you deliver may be very wise and true,

But I'd rather get my lessons by observing what you do;

I may not understand the high advice you give,

But there's no misunderstanding how you act and how you live.

—*Author Unknown.*



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Free Will Baptist

MAR 11 1964

AYDEN, N. C.

the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, MARCH 11, 1964

Photo by Roberts

In the Editor's Mail

"You asked for readers to comment on the subject of the recent governmental report on the effect of smoking. The report was very clear in every detail. I agree one hundred percent with arousing the public to the danger and evils of the sale and use of alcoholic beverages. In all the walks and relationships of life, whether in the home, the medical profession, the pulpit, or the legislative assembly, men should stand for temperance. To license the liquor sale is to legalize and foster it. It cannot exist or thrive without the patronage of each rising generation

"Have we the public weighed the facts in the sale of alcoholic beverages or are we more interested in how much we can get out of the sale of it? Have we really counted the cost to the body? to a man's family? . . . Tobacco hurts only the person who uses it. The drunkard's life is a wreck, and he wrecks the lives of those about him. ABC stores could not exist if it were not for the so-called respectable, moderate drinker. We are responsible and held accountable if by our vote we sanction it. Since we cannot keep the drunkard out of the liquor stores, it is our duty to force the closing of them.

"When we read of a fourteen-year-old boy being found dead because he was drunk and couldn't make it home, we must awaken and do something. Are we going to build off liquor tax? If so, our foundations are laid with human skulls. The bricks are the blood of those whom liquor has killed and they are molded in the miseries of those whose lives have been destroyed by alcohol. The drunkard's history is written in tears and blood

"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' (Proverbs 23:29, 30)."—*Mrs. Hersel Bowen, Winterville, North Carolina.*

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C. H. OVERMAN, Editor

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Editorial—

WANTED: BIBLICAL SERMONS

There is a dire need in the Christian church today for biblical sermon and biblical preaching. They are needed in the pulpit and in religious periodicals. We do not mean that there are no biblical sermons today; but we do say that there are not enough of them.

As we have previously pointed out, this is an age of change—an age of excitement. It is also an age of frustrations and discontentment. The things which people hoped would satisfy them have not done so; therefore the need for Bible-centered messages becomes even more acute.

Volume upon volume of books have been written about sermon preparation and delivery. The truth of the matter is that no minister can claim ignorance on the subject and be justified in so doing. Each minister is personally responsible to his Lord for his handling of the gospel. If it is not the most serious responsibility in his life, then he has no business trying to preach at all.

There is yet another aspect to his preaching that is very seldom mentioned; that is, the expressed will and need of the laity to whom the minister preaches the gospel. We do not mean that the laity should tell the minister what he should preach each time he stands in the pulpit. On the other hand, a minister can often find the best and most suitable ideas for his sermons by what he hears from his laity. If the minister is not oversensitive to criticism, he can often find many areas for improvement. The conscientious layman will do all he can to help the minister to be more effective in his pulpit ministry. After all, he has the right and privilege to counsel with his pastor.

Nothing can replace the proclamation of the Word of God. If the Word is faithfully proclaimed, there will be results. These results may not always be visible, but the Spirit of God will be at work.

Modernistic trends easily affect the minister's preaching. He may be fundamental in his beliefs, but fail to impart those beliefs to others. He may be influenced to the extent of "watering down" gospel truths. He may become inclined to avoid positive statements. He may fill his sermons with too many words such as, perhaps, maybe, it seems, it is likely, etc. The consistent use of these words may cause the congregation to doubt the wisdom of the minister. In reality, nothing can replace "Thus saith the Lord," or "The Bible says," or "Jesus said." After all, the true teachings of the Bible are what really matters.

We contend, therefore, that the need of the hour in religious matters is good, sound, biblical sermons. These sermons must be based upon the authority of God's Word. No person can sincerely take exception to the Word of the Lord.

Philosophical sermons cannot meet the spiritual hunger of the soul. Neither can the social message. If the minister is to deliver his own soul, he must center his message on the Word of God. Nothing else can take its place.

Adolph Bedsole, in his book, "The Pastor in Profile," says, "I wish I could preach. Oh, I move along at the job, but I wish I could really preach, powerfully and effectively. The greatest need of human society today is **preaching that will move men God's way.** Just as surely as atoms hold the secret of power in the physical universe, preaching holds the secret of power in the spiritual world about us."

Biblical sermons will move men God's way!

Young People

and

Moral Courage

by WALTER E. ISENHOUR

PERHAPS there is no time in one's life when it means more to have moral courage than in the days and years of youth. Thinking of what the word *moral* means in different respects, I turned to Webster's Dictionary and this is his definition: "Pertaining to morality or morals; conformed to right; subject to, or influenced by, the moral law; virtuous; practically sufficient; serving to teach a moral; inner meaning; the lesson or truth taught by, or derived from, a fable; likeness or counterpart; moral philosophy or ethics; conduct of life; behavior."

This is quite a lengthy definition of the word *moral*, but it is a very important word, and should hold a very prominent place in one's life. To be highly moral is perhaps the next thing to being deeply spiritual. However, it is possible to be highly moral without being spiritual; but it is not possible to be spiritual without being moral. Both should have the leading place in the life of every man. To be deeply spiritual, one must have great moral courage. The enemy of one's life sorely and tremendously tempts people along moral lines. If he can break down one's morals he has access more easily to the soul, or the inner spiritual life.

One must continually guard his morals if he would keep his spirituality. Even if one is not spiritual, he should cherish his clean morals as a pearl of priceless value, and then seek to reach the higher realm of spirituality.

To most of us the meaning of morals is that of clean living, having a good name and character, virtuous, honest, truthful, a high state of manhood and womanhood, splendid conduct, and good behavior.

It means more to have moral courage than we can express fully in words. Just here is where the enemy of youth tries so severely to come in and gain the victory that may mean the wreck and ruin, defeat and damnation of the life across the years of his future. Of course the youth always needs divine leadership and protection as he meets the onslaughts of the enemy. To fail here may mean ever afterwards a blighted mind, soul, spirit, and life.

It indeed takes great moral courage to withstand the temptations of the devil at all times in life, but more particularly in the days of youth when one's life is in the formation and molding period. We are conscious that to fail here may mean to fail out in future years; but to succeed here may mean to succeed in future years. O the importance of being a moral soldier and here in the days of youth, and going forth to life's best, highest, and holiest!

The morally courageous youth shall have to go against the downward trend of the world. There will be those about him who drift with the tide; who fall for the things the devil tempts them

with; who are morally unclean; who fall a prey to bad and ruinous habits; who may even laugh at those who will not take in with them; who will tell the moral and spiritual here that he is missing the most enjoyable things in life; who are out to gratify their fleshly appetites and passions, and who may strive very hard to pull him into the same tide that is taking them down the stream hellward.

Indeed it takes moral courage and heroism to stand against the attacks, temptations, onslaughts, wiles and power of the devil; but it can be done, God's grace is sufficient. While the devil is powerful, God is all-powerful. God wants heroes, not cowards. However, He can take a cowardly youth who will yield himself fully to Him and make a moral and spiritual hero out of him. Likewise, He can take a youth who is fully consecrated to Him and make a burning and shining light of him for the world to look upon, maybe with wonderment.

Dear youth, you don't have to yield to defeatism. Blot this out of your vocabulary. If sometimes you have to stand alone to stand right—STAND. If you fully trust God remember that He is there. Put your faith in Him at all times and under all circumstances.

Let me advise you to breathe an earnest prayer in the ever-hearing ears of God. He will sustain you in spite of all the devil can heap upon you and in spite of the forces he brings to bear against you in opposition to your godliness and bravery.

Behold the moral cowards that live in defeat about you. See what bad habits, bad company, idleness, aimlessness, and living without a great and sublime purpose is doing for them. See how they are drifting with the tide that is carrying them to wreck and ruin in health, in morals, in mentality, and that is robbing them of heavenly blessings and heaven itself. Let this be an incentive to you to be different. Let this spur you onward to higher heights and deeper depths in godliness and holiness, and help to make and keep you a moral and spiritual hero.

Yes, be courageous. Scale the heights and ascend to the peaks of noble manhood and womanhood, usefulness, success, and to the honor and glory of God. It's your privilege; therefore use it and save yourself of a million regrets, and let God bring to you an eternity of blessedness and rejoicing.



Declaration of the Mission Board of the Fellowship of Original Free Will Baptists

Inasmuch as mission work is being carried on in Mexico—known as the Arizona-Mexico Missions, Inc., Post Office Box 550, Nogales, Arizona—under the direction of the Rev. John B. Elliston, and also that other mission work is being carried on in Mexico under the direction of the North Carolina State Convention of Original Free Will Baptists through its missionaries and assigned agents, the Rev. James E. Timmons, Post Office Box 517, Eagle Pass, Texas, being the director there, and at present there being three missionary couples and native workers totaling fourteen in all working in this field; and,

Inasmuch as other opportunities are being extended both home and foreign—other missionaries are in training for other fields, and more mission workers have intimated their desire to work with this fellowship—making it imperative that a sound, well supported and correlated mission program be established and sponsored by this organization and its cooperating constituency; and,

Inasmuch as the above named organization was brought into being for cooperation in extending the work of the kingdom of God through Christian fellowship, missions, Christian education, Christian literature, and other ways and means as may be mutually agreed upon, and that to accomplish the required goal all Christians of like faith and persuasion must have common grounds of interest and fellowship in the cause; and,

Inasmuch as the above-named missionary endeavor is being supported by many loyal Original Free Will Baptists from several states, some of whom support by direct contact and contribution, others through their respective denominational organizations; a large part of support being dependent upon and coming from churches and organizations affiliated with the North Carolina State

Convention of Original Free Will Baptists with a membership of approximately forty thousand; and,

Inasmuch as the best, most convenient method and channel of support has not been clearly established, making it difficult for contributors to determine where to forward funds or to determine who is in control of or in supervision of said mission endeavor;

I. CONTROL

- A. That a mission board of five members be committed the responsibility of working with all subordinate organizations in promotion, policy making, budgeting and determining the needs and protecting the interest of this organization and its associates, subject to the approval of the body while in regular session.
- B. That all mission endeavor above the level of the highest organization in the state associated with this fellowship be supervised by or labored with in cooperation with this board.
- C. That the board and those committed the responsibility of supervising the work exercise no authority other than that committed to the board to protect the interest of those contributing to the said mission cause.
- D. That all missionaries and workers be approved by and be under the supervision of this board or its assigned agents.

II. FINANCIAL SUPPORT

- A. That all persons or organizations in support of this mission endeavor consider and forward funds for credit to Paul Irvin, P.O. Box 164, Newton, Ga., of-

ficial treasurer, and that the above address be clearly established as the correct address to which to send all funds for credit.

- B. That any organization forwarding funds for support of missions or workers in this organization, or on the mission field be requested to forward them to the treasurer or be requested to give a record of such funds to the treasurer of this fellowship for his records.
- C. That any subordinate organization or individual holding interest or voice in the mission endeavor by reason of accumulated shares, stocks, or bonds be asked to blend efforts and voice in further establishing and developing the mission cause, but not to any degree tending to jeopardize their spiritual or financial interest already established.

III. FUTURE DEVELOPEMENT

- A. That the mission department continue to develop and strengthen the cause of missions among the Spanish speaking people and in other parts of the world by periodicals, employing missionaries, opening mission stations, and other ways by such means as deemed wise as funds and personnel are available.
 - B. That a suitable educational institution for training native workers and prospective missionaries be established on the border of Mexico, presumably in Nogales, Arizona, and that this board be committed the responsibility of seeing that this project goes forward with reasonable speed.
 - C. That all Mexico work under this board be harmonized, with suitable headquarters, and that a general director for Mexico missions be employed to work in this capacity.
 - D. That both home and foreign mission endeavors be united and supported by this board and its constituency.
 - E. That those in support of missions inasmuch as possible be encouraged to contribute generally for missions, making designations only to home or for-
- (continued on page thirteen)

Faith to Live By

NO acquire signal success in any vocation requires a complete dedication to the job at hand. We must believe in the thing we are doing, and use every effort to make it as perfect as possible.

No farmer has ever been a success who goes about his job in a slipshod, slovenly manner. To be a success, he must lay out his job with systematic order and diligenece. He must take pride in seeing the things he has planted respond to the work of his hands; he must be ever striving to increase his per acre yield. In order to find real happiness and contentment, one must learn to feel a kinship to the soil and the growing things. He must learn to meet the challenges of nature with faith and a will to win.

No matter if one goes all the way through life believing in and trusting in someone or something and never sees his faith and hope fulfilled, he will still feel better for having believed. Without a strong and abiding faith there remains no great future for any person; for where his faith has stagnated or burned out, there remains only the dimmest of visions; and bright visions and hopes are the only real formula for success.

We see eternity mirrored in faith; it is the crux of all things past, present, and future. Perseverance in duty will finally reward the hope we have nourished in our hearts that there is a reward for the faithful. Faith is not only the altar but the sacrifice, and perhaps is itself the greatest of all. Faith is a submission of our understandings, a resignation to God's will, an abandonment of self, a relinquishment of pride and lust, and a lifting of our affections humbly and meekly toward God.

We see faith and hope in the eyes of a mother who has prayed long and earnestly for the soul of the son whom the law has condemned as an incorrigible. Though society has branded him as depraved and hopeless, the mother

still feels a strengthening hope and promise each time she brings him in her heart to an altar of prayer.

The missionaries that were killed by the Auea Indians were real examples of self-sacrifice; the Indians were amazed that they did not attempt to protect themselves by shooting their way out of the ambush but only fired their guns into the air to try to frighten their attackers. This was a perfect picture of love for others. If the missionaries had saved themselves by killing a part of their attackers, they would have defeated the very purpose they went there to establish—that love is supreme, and

by ALBERT M. EZELL

force is savage. "Greater love hath no man than this, that a man lay down his life for his friends." I do not believe that this great sacrifice made by those five men of God will go unrewarded, but that the blood that they spilled in this foreign land in the cause for Christ will be a living testimony for others who will gain inspiration from their example of love and faith.

God not only said for us to love our neighbor as ourselves, but He also said for us to love our enemies. This is the one way we can have proof of the grace of God, for without God's grace we find it is impossible to love our enemies. Then through the revelation of Christian understanding we see ourselves just as our enemies appear to us: unlovely and unlovable—for that is the state we were in as sinners.

When I find myself tempted to harbor some grudge or some feeling of ill will against someone, I am reminded of

the words Jesus spoke to the accusers of the woman who was taken in adultery, "He that is without sin among you, let him first cast a stone at her." This will certainly open our eyes to our imperfections and bring us to an altar of repentance that we even thought ill of our fellowman.

I thank God for a faith that has been tried and proved over and over, time and again. The very fact that God gave us access to faith is one of His greatest benedictions. The discords of the present, by faith, become the harmonies of the future.

You must be a possessor of faith to be aware of the magnitude of its greatness and glory. Epochs of fruitfulness come only in epochs of faith, for we always find eras of unbelief as barren of wholesome grain as a fallow field.

Hawthorne once said, "Christian faith is a grand cathedral, with divinely pictured windows.—Standing without, you can see no glory, nor can imagine any, but standing within every ray of light reveals a harmony of unspeakable splendors."

PLANT THESE P's ANY TIME

Prayer. It is the one plant you can absolutely count on when droughts and other disasters devastate your patch.

Purpose. Don't drift along through life. Have a big worthwhile purpose and pursue it through thick and thin.

Politeness. Someone has wisely said that courtesy is one of the outstanding requisites of success.

Praise. Don't be afraid of planting too much of this seed. It will not only add a lot to your garden, but cause the other person's, which may look stony and bare, to blossom like the rose.

Pity. Be sure your packet is marked "For Others." This will enrich your garden wonderfully, but if you make the mistake of planting the packet labelled "Self," your garden will be blighted.

Patience. This kind of seed is slow in germination and growth, but very needful to the general welfare of your garden.

Perfume. Grandmother understood the art of gardening when she planted Sweet William along the border and poppy seed right in the onion bed. Don't let the practical vegetables crowd out the perfume plants.—*Children's Friend.*



news & notes of Denominational Interest

Lightsey to Be Evangelist For Winterville Revival

The Rev. Ralph Lightsey of Athens, Georgia, will be the evangelist for revival services at Winterville Free Will



Baptist Church, Winterville, North Carolina, March 16-21, at 7:45 p.m. He will be assisted by the pastor, the Rev. Cedric D. Pierce Jr.

The pastor and church members invite everyone to attend these services which will feature special music each night.

Shiloh Church to Observe Annual Youth Sunday

The Shiloh Free Will Baptist Church of Pinetown, North Carolina, will observe its annual Youth Sunday March 15. Beginning with Sunday school at 10 a.m., all the offices and teaching positions will be filled by the YFA members.

At the morning worship the YFA members will again fill all the positions except that of the minister. The minister will be the Rev. Adrian Grubbs, a ministerial student at Mount Olive

College. Also during this service a trio from the college will render special music.

The public is cordially invited to attend these services.

Lee's Chapel Host to Cape Fear Union Meeting

Lee's Chapel Free Will Baptist Church, Sampson County, North Carolina, will be host to the Cape Fear Union Meeting Saturday, March 28. The theme for the union will be "Our Risen Lord" (Philippians 3:10). The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. Robert Jones
- 10:15—Roll Call of Officers and Ministers
 - Welcome to Visitors
 - Roll Call of Churches
 - Appointment of Committees
 - Reading of Minutes
- 11:00—Morning Worship, the Rev. Walter Reynolds
- 12:00—Lunch

Afternoon Session

- 1:00—Congregational Singing
 - Devotions, the Rev. Larry Coats
- 1:20—Special Feature, Smithfield Church
- 2:00—Recognition of Denominational Enterprises
 - Treasurer's Report
 - Business Session
 - Benediction

People's Chapel Church Begins Prayer Meetings

People's Chapel Original Free Will Baptist Church near Elm City, North Carolina, began a prayer meeting in the church January 22, which is progressing rapidly. The attendance is averaging between 30 to 47 for each service. The church requests your prayers for the services that God will continue to bless the church.

Cabin Church Announces Spring Revival

The Cabin Free Will Baptist Church near Beulaville, North Carolina, announces its spring revival which will begin Monday evening, March 16, and continue throughout the week, with the Rev. Norman Ard of Ayden, North Carolina, as the evangelist. He will be assisted in the services which will begin each evening at 7:30 by the pastor, the Rev. Walter Sutton. Everyone is cordially invited to attend these services.

God Works Greatly In Weekend Revival

The Cool Springs Free Will Baptist Church near Norman Park, Georgia, held at weekend revival February 20-23, with the Rev. Arnold Woodlief of Marianna, Florida, as the evangelist. During the services many Christians re-

Coming Events

- March 16—Cape Fear Conference Study Course, 7 p. m., First Church, Smithfield, N. C.
- March 19—Eastern District Woman's Auxiliary Convention, Beulaville Church, Beulaville, N. C.
- March 22—Palm Sunday
- March 25—Central District Woman's Auxiliary Convention, Hugo Church, Lenoir County, N. C.
- March 27—Good Friday
- March 28—Union Meeting Time
- March 28—Piedmont District Woman's Auxiliary Convention, Ashland Street Church, Archdale, N. C.
- March 29—Easter Sunday
- April 1—Western District Woman's Auxiliary Convention, Pleasant Grove Church, Pikeville, N. C.
- April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.
- April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.
- April 16—Albemarle Woman's Auxiliary Convention, Belhaven Church, Belhaven, N. C.
- May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield
- May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County
- May 10—Mother's Day

dedicated their lives. Mr. J. B. Mercer, a Sunday school teacher and a deacon in the church, made a surrender to God to preach the gospel. The church will grant him license in its next conference which will be held March 14. The Rev. W. L. Purvis is pastor of Cool Springs church.

Faith Church Announces Revival Services

Revival services will be held at Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, March 15-21. The Rev. Walter Carter of East Rockingham will be the evangelist; he will be assisted by the Rev. Carcy Cheslure, pastor. Special music will be featured each night.

Moseley's Creek Church Announces Revival

Moseley's Creek Free Will Baptist Church near Dover, North Carolina, announces its spring revival to begin Sunday, April 5, and run through Saturday, April 11. The evangelist for these services will be the Rev. Clifton Rice, Kinston, North Carolina.

The pastor, the Rev. R. L. Norville, invites everyone in the vicinity to participate in these services, beginning each evening at 7:45.

Rev. Glenn to Conduct Juniper Chapel Revival

The Rev. Earl H. Glenn, pastor of St. Mary's Free Will Baptist Church in New Bern, North Carolina, will be the evangelist for revival services at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, March 16-26. He will be assisted in the services which will begin each evening at 7:30 by the pastor, the Rev. Phillip Rice.

The pastor and the church extend a cordial invitation to everyone to attend the services and pray for a real old-fashioned revival.

Friendship Church Announces Revival

Revival services will be held at Friendship Free Will Baptist Church, Greene County, North Carolina, the week of March 15-21, at 7:30 p.m. (The date, March 8-14, which appeared in last week's paper was incorrect.) The Rev. W. S. Burns will be the evangelist and will be assisted by the pastor, the Rev. R. L. Norville.

The pastor and church members invite everyone to attend these services which will feature special music throughout the week.

Revival Services Owen's Chapel Church

Revival services will be conducted the week of March 15-22 at Owen's Chapel Free Will Baptist Church, Elm City, North Carolina. The speaker for these services will be the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church of Wilson. Services will begin each evening at 7:30. The pastor is the Rev. R. W. Allman.

Eastern District Youth Convention At First Church of Kinston

The Eastern District Youth Convention will be held at the First Free Will Baptist Church, Kinston, North Carolina, Saturday, March 14, 1964, at 4:30 p.m.

All chrubs, GAs, BAs, AFcs, and YFAs are urged to attend this convention, along with their sponsors and all other interested persons.

There will be displays of Bible quizzes, chorus books, etc.; also, the declamation and essay district finals will be held at this time.

Sandra Mercer Moved To Wilson Hospital

Sandra Mercer, fifteen-year-old girl of the Free Will Baptist Children's Home, Middlesex, North Carolina, who has been in the hospital at Chapel Hill for the past six weeks, has been moved to the Carolina General Hospital in Wilson. She was moved last Wednesday, March 4. According to the Rev. M. L. Johnson, superintendent of the Home, she will likely be moved back to the Home sometime this week.

Robert's Grove Goes on Full-Time Schedule

At a regular business meeting of Robert's Grove Original Free Will Baptist Church, Route 1, Dunn, North Carolina, Sunday night, March 1, the church voted to go on a full-time schedule as of that date. Worship services will be held each Sunday; however, evening services will be held only on first and third Sundays of each month.

The Rev. David C. Hansley who has served the church as pastor for the past year will continue as full-time pastor.

N. C. Children's Home Report for February

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of February, 1964. Receipts have been mailed to each in-

dividual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED (Includes Gifts for All Purposes)

Albemarle Conference	\$ 354.97
Cape Fear Conference	225.83
Central Conference	1,538.15
Eastern Conference	1,306.23
Pcc Dec Association	8.24
Piedmont Conference	20.00
Western Conference	1,197.76
Statewide Bodies	41.15
<hr/>	
Subtotal	4,692.33
Parents and Relatives	467.85
Friends and Others	15.00
The Duke Endowment	13,463.58
Miscellaneous (all other sources of income)	1,397.04
<hr/>	
Total Receipts	\$20,035.80

HONOR ROLL

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

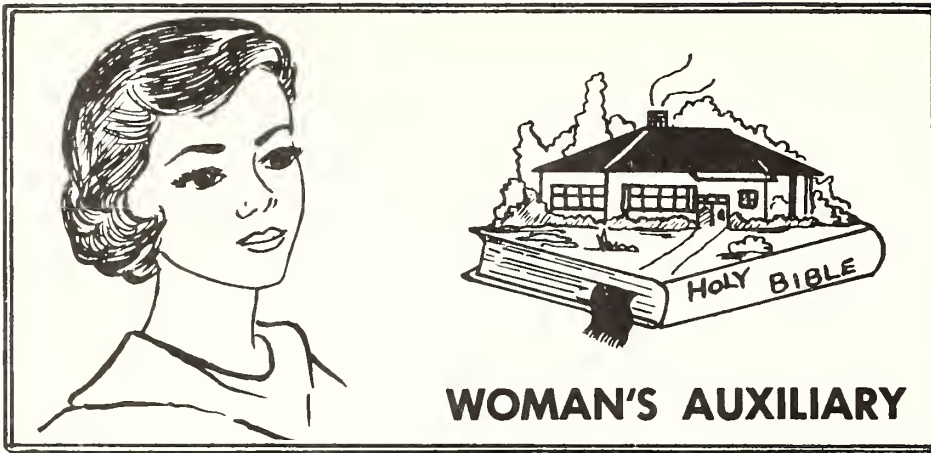
Rose Hill Church, Pitt County	\$119.28
Greenville Sunday School	\$184.24
King's Cross Roads, Pitt County	\$109.50
Aspen Grove Sunday School, Wilson County	\$132.70
Free Union Church, Greene County	\$135.06
Ormondsville Church, Greene County	\$151.22
Wilson Church	\$228.87

Johnston County Free Will Baptist Ministers Organize

Eighteen Free Will Baptist ministers from Johnston County, North Carolina, met at the First Free Will Baptist Church in Smithfield recently and organized the Johnston County Free Will Baptist Ministers' Association. The stated purpose of the meeting was to be able to deal as a group with issues that affect the county and for fellowship. The group will meet each month at the Smithfield church. Meetings will include a business session and a sermon by a preacher in the association.

It was noted at the organizational meeting that Johnston County has the largest number of Free Will Baptists of any county in the world, some 4,830.

Officers elected were: the Rev. Leonard Woodall of Kenly, president; the Rev. Everette Bryan of Selma, vice-president; the Rev. N. D. Wiggs of Rains' Cross Roads, secretary; the Rev. (continued on page eleven)



WOMAN'S AUXILIARY

ATTENTION LOCAL PROGRAM-PRAYER CHAIRMEN IN EASTERN DISTRICT

by MRS. BERNARD ADKINS

Program-Prayer Chairman for Eastern District of North Carolina

The program-prayer chairman of your auxiliary should use the monthly program as found in *Devotion*. Your program can be presented in many interesting ways—several speakers, playlets, panel discussions, guest speakers, etc.—but it should be mission-centered as much as the material permits, and should stimulate the members to a greater devotion to Christ and a more earnest service to the world.

Careful and prayerful planning of your programs will always be rewarding, and those who attend will experience a spirit-moving program urging the individual to a more dedicated life.

You, as chairman of the program-prayer committee, should plan with your committee impressive ways to give programs using the Bible. If your auxiliary is large enough to be divided into circles, you will find programs outlined in *Devotion* for the circle meetings; or perhaps you would like to study a book.

The Woman's Auxiliary Standard of Achievement requires the observance of three weeks of prayer—Easter, Thanksgiving, and Christmas. You and your committee are responsible for these three seasons of prayer (point 7 on the standard), and also for the annual increase of ten percent in tithers (point 4 on the standard).

Each monthly program in *Devotion* and circle meeting programs stress another means of service to our Saviour around our theme for 1964, "Building the Kingdom in Our Hearts." Devoted Christians divide their purse; we need fervent and persistent prayer warriors

also. You should encourage individual devotions, emphasize the establishment of family altars in every home in your church, and report monthly on special programs, services, offering, etc.

As your district chairman, I shall be delighted to assist any local auxiliary program-prayer chairman if called upon. I covet your prayers in the planning of our convention programs.

Attention Local Mission Chairmen in Eastern District

by MRS. J. C. GRIFFIN

Temporary Mission Chairman for Eastern District of North Carolina

Our hearts are made to rejoice when we read *The Free Will Baptist* and note the awakening to the call of missions in the different auxiliaries of our Free Will Baptist churches.

We see the "Go ye" put in action beginning at home, then to the faraway land.

I think we all like to have a goal set to work toward. First, let's help one of our missions here in North Carolina each month; then, help build a church at Magdalena, Mexico. The Rev. Jose Guzman is pastor of this mission. He says that they can build a church for \$300. The sum of \$300 is a small amount to build a church. May the Lord speak to someone to answer that call and send the amount needed. Let's keep this goal in mind and work until we reach it. We can expect great things from God when we have obeyed His command, "Go ye."

Mission chairmen, it is your responsi-

bility to keep all the mission projects before your people; also, to keep them informed of the progress made. Information keeps us inspired to keep on keeping on. In our enthusiasm for missions may we not forget a most important obligation we have, and that is to support our college at Mount Olive, North Carolina, and Cragmont Assembly at Black Mountain, North Carolina.

Missions is the first and most essential department of the woman's auxiliary. As mission chairmen, you should plan and promote mission projects; assist active missionaries by writing letters, sending occasional gifts on birthdays and other special days; encourage missionary candidates; distribute mission literature and Bibles; emphasize stewardship; and lead your women to pray for missions.

Cape Fear Auxiliary Workshop

The Cape Fear Woman's Auxiliary Convention will hold a workshop at the First Free Will Baptist Church in Smithfield, North Carolina, on Monday night, March 16, at seven o'clock. All auxiliary members and officers of the convention are urged to attend. There will be classes for each officer, to help her to become better acquainted with the new manual of the auxiliary.

Mrs. Ed Taylor,
Study Course Chairman

Attention Youth Chairmen

In a recent executive meeting of the North Carolina State Woman's Auxiliary Convention, it was decided that the ranks for YFA, AFC, BA, GA, and CA be left up to the local youth chairman to plan these as a special part of her youth program in her local church.

Awards for state winners of declamation and essay contests have been set as follows: YFA and AFC declamation contests—winners \$15, runner-up \$7.50; YFA and AFC essay contests—winners \$10, runner-up \$5. Winners in district contests will receive medals; cash awards also may be given.

A YFA member who has won a state declamation or essay contest is not eligible to participate for an award again. However, he is encouraged to participate as a member of the Paul Palmer Society, which is made up of all state winners.

An AFC member who has won a state exclamation or essay contest is not eligible to participate in an AFC contest for an award again. When he becomes a member of the YFA, however, he may enter the YFA contests.

The time is drawing near for the district youth conventions. Youth auxiliaries are requested to fill out the report blank in the program book and send it, along with \$1, to the district convention. The dollar will be divided between the district and the state conventions for promotional work—fifty cents for each.

The state youth convention will be held in April. Watch for the time and place.

Mrs. David W. Hansley
State Youth Chairman

Saratoga, N. C.—The Woman's Auxiliary of Saratoga Free Will Baptist Church met in the home of Mrs. Floyd White for the February meeting. Mrs. George Welton, president, turned the program over to Mrs. Luby Amerson, program chairman. The group sang the auxiliary hymn, "In the Service of the King." Scripture was read by Mrs. White, and the opening prayer was prayed by Mrs. Paul Thigpen.

Mrs. Albert Proctor introduced the program entitled "The New WA Emblem Points to Kingdom Building."

The group had a very brief business session with 16 members and two visitors present.

"His Way with Thee" was the closing hymn, and Mrs. Bill Jones offered the benediction.

Delicious refreshments were served by the hostess, Mrs. White.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met in the home of Mrs. Madge Van Horn for its February meeting.

The president opened the meeting with the group's singing "In the Service of the King." The Scripture was taken from Philippians 4:9-13. Mrs. Marvin Sawyer prayed the opening prayer.

After Mrs. Bernice Maitland gave a very interesting introduction, the following took part on the program: Mrs. Elizabeth Brickhouse, Mrs. Nancy Sawyer, and Mrs. Zinnie Taylor.

During the business session the minutes were read and approved. The roll was called with 12 members present.

The meeting closed with the group's singing "The Way of the Cross Leads

Home." The pastor, the Rev. Robert Rollins, pronounced the benediction.

Delicious refreshments were served by the hostess.

Whortonsville, N. C.—The Woman's Auxiliary of Bethel Free Will Baptist Church held its installation service on Thursday, February 13, following a regular monthly meeting.

The call to worship, Scripture reading, and prayer were given by Mrs. Lupton. The following officers were installed: president, Mrs. Rosa Deimo; vice-president, Mrs. Bertha Silverthorn; recording and corresponding secretary, Mrs. Ethel Whorton; treasurer, Mrs. Bettie Whorton; study course chairman, Mrs. Glennie Banks; youth chairman, Mrs. Grace Whorton; program-prayer chairman, Mrs. Sara Lupton; mission chairman, Mrs. Zella Woodard; Children's Home chairman, Mrs. Ruby Hill; flower chairman, Mrs. Jo Hazel Silverthorn; benevolence and social committee, Mrs. Hilma Lupton, Mrs. Mate Lupton, and Mrs. Kathleen Slade.

Each officer accepted her office willingly and those who were not installed as officers pledged themselves to help in any way possible to make 1964 a successful year.

The meeting was then adjourned.

Greenville, N. C.—The AFC of Gum Swamp Free Will Baptist Church held its monthly meeting on Tuesday, February 18. There were 11 members present.

The meeting was called to order by the AFC sponsor. After the singing of several songs, the Scripture was read by Ronnie Carraway and Clint Lewis. The group then sang a prayer song, "Father, We Thank Thee."

During the business session the roll was called and minutes of the previous meeting were read by the secretary, Deborah Warren. The treasurer's report was given by Tony Clark.

It was decided that each member make a gift to carry to the children's ward in the Pitt Memorial Hospital in Greenville to be given to the sick children.

Bernice Clark led the group in repeating the watchword and motto. She then explained the meaning of the emblem of the auxiliary. Those taking part on the program were Ronnie Brown, Ronnie Carraway, Kirby Clark, Tony Clark, Clint Lewis, Eddie Lewis, Charles Ed Mayo, and Eddie Lloyd.

The meeting was dismissed with sentence prayers.

Refreshments were served by the pastor, the Rev. Austin Carter.

Clayton, N. C.—The YFA of Powhatan Free Will Baptist Church met for its February meeting in the home of Jean Blinson on February 13. The meeting was called to order by the president, Diane Stevens, after which the group sang several choruses.

The Scripture was read from Acts 12: 1-9 by Mrs. J. W. Nichols.

During a brief business session the secretary called the roll with 18 members present. Various other reports were also given.

The program, "In Step with Jesus in Patriotic Service," was given by Larry Coates, Jenny Williams, Randy Southerland, Jean Blinson, and Diane Stevens.

Glenda Brady prayed the benediction prayer, after which the hostess served refreshments.

Raleigh, N. C.—The Woman's Auxiliary of Palmer Memorial Free Will Baptist Mission held its regular monthly meeting at the home of Helen Strickland and Shirley Hairr on February 20. The meeting was called to order by the president, Mrs. Lawrence Garris, who welcomed all members and visitors.

The group sang "In the Service of the King," and was led in prayer by Mrs. Earl Phillips. Mrs. Lawrence Garris read the Scripture which was taken from Philippians 4:9-13.

Mrs. Louis Puckett, program chairman, turned the program over to Miss Helen Strickland, speaker for the evening. After the program, the group sang "His Way with Thee."

There were 15 members, one new member, and ten visitors present.

After a brief business session Mrs. Albert Woodard dismissed the group.

Winterville, N. C.—The Woman's Auxiliary of Bethany Free Will Baptist Church met on February 17 in the educational building for its monthly meeting.

The meeting opened with devotions by the president, Mrs. Archie Nobles. Following this the roll was called and minutes were read by the secretary, Mrs. Winnie Mae Bright. Various other reports were also given.

The youth chairman reported that the
(continued on page fifteen)

NOTES

|| AND ||

QUOTES



By J. C. Griffin

Recently in going through my files, I found in the *The Free Will Baptist* "Notes and Quotes" which were written in the year of 1937 (Wednesday, September 1). I thought at that writing that what I had selected was good for us to know; and I have not changed my mind, so I am giving to our readers the article as it appeared in print on that date:

CONSIDER CHRIST

CONSIDER CHRIST—He is our Saviour—Matthew 1:21.

He is our Shepherd—John 10:11.

He is our Guide—Jeremiah 3:4.

He is our Passover—1 Corinthians 5:7.

He is our Sacrifice—1 Corinthians 5:7.

He is our Advocate—1 John 2:1.

He is our Life—Colossians 3:4.

He is our Head—Colossians 1:18.

He is our Wisdom—1 Corinthians 1:30.

He is our Righteousness—1 Corinthians 1:30.

He is our Sanctification—1 Corinthians 1:30.

He is our Redemption—1 Corinthians 1:30.

He is our Foundation—Matthew 16:18.

He is the Image of God—Hebrews 1:3.

He is our Pattern—Matthew 11:29.

He is All in All—Colossians 3:11.

What more do we need? Even though we are criticized by those who know more than we, and possibly, "all manner of evil spoken of" by those who would build up themselves by dragging someone down, yet in "Christ we are more than conquerors." Praise the Lord.

— — — — —
"And be not drunk with wine, where-
in is excess; but be filled with the

Spirit" (Ephesians 5:18). This is a divine command. To be less than filled with the Spirit is equally as much of a transgression of the divine command as to "be drunk with wine." No drunkard can go to heaven; neither can those who are not filled with the Spirit. If I know the teachings of the Bible, ye must be filled. To be filled with the Spirit, we must be emptied of self. That is a task. We can see the selfishness of the other fellow, but it is hard to see our own selfishness. The results of the Spirit-filled life are:

1. It means that we are burdened for lost souls.

2. It means that we will be led by the Spirit.

3. It means that we will be able to forgive those who trespass against us.

4. It means that we have love in our hearts for the children of God.

5. It means that we will be able to confess our faults with no strings tied to the confession.

6. It means that we will go where the Lord commands or calls us to go, and we can go without reservations. Do it whole-heartedly.

— — — — —
We have just examined the new songbook, "Hymns of Praise," Number Two. It is a real good selection of hymns. It is compiled by Revs. R. F. Pittman and R. N. Hinnant and printed and made up in our own printing house at Ayden. I think it is the best selection of hymns that we have had in many years. Send for a copy, or 100 copies. You will like it.

— — — — —
The Fifth Eastern Union which was held at Oak Grove, Craven County, was an extremely good session. The Spirit of the Lord was there. One reason why we say "The Spirit was there" is because we felt His presence. Another reason is that when an offering was made for foreign missions and a couple of dear old saints and ministers, who had to give up work years ago, the people responded with gladness and tears. You can measure a man's religion by his pocketbook if he has a pocketbook. Yes, those who have money and love God and His saints, and the souls of lost men, will put their money into the work without hesitation.

•
God never uses any one very much until He breaks him all to pieces.

We Can Live Above Our Circumstances

by WINNIFRED AVERETT
Winterville, North Carolina

(A Challenge to Original Free Will Baptists)

No matter who we are or where we are, we can live above our circumstances. Time after time in history, both men and women have proved that we can live above our circumstances. They have proved it by using what they had.

Abraham Lincoln became president of the United States without having any formal schooling. The words of many of our hymns were written by Fanny J. Crosby, who was blind. Beethoven's most famous music was written during his years of deafness.

The person best known for living above her circumstances is Helen Keller. She was born without being able to hear, to see, or to speak. Through the years she learned to speak. Her handicaps did not keep her from obtaining an education. She even attended college and took part in many of the social activities. Traveling around the world to visit war-blinded soldiers has been one of her many tasks. Today she is well known as an authoress and lecturer.

We, as Original Free Will Baptists, are not living above our circumstances. Many of us are letting our circumstances get us down. As individuals and as a Church, we are spending so much time wishing things were different that we are overlooking all the advantages and opportunities we have before us. We can live above our circumstances if we use what we have. God made us as we are and placed us where we are so that we can best serve and glorify Him.

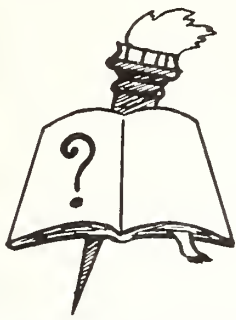
Let us as Original Free Will Baptists stop wishing things were different and start using what the Lord has given us to serve and glorify Him. Let us as Original Free Will Baptists live above our circumstances.

The Only Sufficient Answer

Mr. Gladstone was once asked, "What is the remedy for the deeper sorrow of the human heart?"

His answer was, "I must point to something which in a well-known hymn is called 'the old, old story,' told of in an old, old Book and taught with an old, old teaching which is the greatest and best gift ever given to mankind."—*Christian Observer*.

Questions & Answers



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

QUESTION: What does the expression, *the fear of the Lord*, we find in the Bible mean?—A. J. J.

ANSWER: First I quote from L. T. Talbot's book, *Bible Questions Explained*, page 241, which says of this phrase: "This is an Old Testament expression meaning *reverent trust*."

In your letter you seem puzzled at the expression thinking that we who are Christians do not need to be afraid of God, a fact which is of course true. When we fulfilled John 3:36, Acts 16:31, Isaiah 1:18, trusting Christ and His redemptive work on Calvary for our salvation, we became identified with Him in that death on Calvary and in His resurrection as well. In that death and resurrection He took away even *the fear of death*. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; 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).

Death was Satan's most powerful implement of destruction. Adam and Eve, our first parents, were never afraid until they sinned; but then, being dead spiritually, they became afraid and tried to hide because their sin was against God. They needed to be afraid; for God had said, "... for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). But God interposes, providing for them in their destitution and covering them with the skins of animals whose blood evidently was shed in their behalf and symbolized that to be shed on Calvary about A.D. 33. The garment that God placed on Adam and Eve symbolized Christ; the garment of righteousness He places on every sinner the instant he exercises saving faith in His only begotten Son. Henceforth, the believer may come in Christ boldly before the throne of grace and be ac-

cepted as freely as Christ Himself is accepted; "for in Him we live and move and have our being."

Jesus in His every act and move here upon the earth exercised reverential trust and respect for His heavenly Father and now in Him we should do likewise. The difference is that Jesus had no sins of His own with which to be concerned or to confess. We ever need to let the confession and forsaking of our personal sins have a place in our worship; but we need not, as a sinner who does not confess Christ as Saviour and Lord, fear the eternal judgment awaiting the end of this life. We come boldly without any fear of His rejecting us or discrediting the offering Christ made in our behalf, or of our prayers not being answered, since we abide in Him and He in us. "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 15:7). It is on the grounds of better blood than any other the old covenant could offer. It was divine blood that was offered on our behalf; and on that grounds we came before God in Christ clothed, not in our own righteousness, but in Christ's righteousness. No Jew could come in the presence of Christ without having offered the blood of an innocent victim. We may come only when the blood of our innocent victim has been appropriated ever since He was appropriated by us. In Him we have free access to the throne of Grace. Aaron, the Levitical high priest, had to have the garment fitting according to God's prescription for such and had to follow all details in preparing and presenting the offerings before he gained admittance into the presence of God in behalf of his own as well as the sins of all Israel. Now we are all king-priests in Christ and appear, not as defeatists, but as victors in Him.

Of course we always come feeling that in ourselves we are unworthy and unfit to approach unto the presence of the holy, sinless, just, and eternal Judge of

the whole universe, and yet with assurance and without fear for perfect love casts out all fear. The consecrated Christian is not afraid of disasters that are pending; for he can say with Paul, "Absent from the flesh—present with the Lord." He is not afraid of that state of eternal separation from the presence of God because he can say with Paul, "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).

The Christian's once for all commitment to Christ when he was saved and his continuous knowledge of His abiding presence as he renews his vows from day to day, walking in Christ's light and liberty as a son of God and an heir and joint heir with Christ, should keep him in a frame of mind to always reverence and respect God but to never fear evil from or of Him. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, . . ." (Psalm 23:4). God has no evil in mind toward His children who obey and will allow no evil mind to dominate them.

It is a wonderful thing to be a Christian while one awaits final benefits, but the poor hell-bound lost souls of the world have no idea what they miss by seeking pleasure from any other walk. They display the state of spiritual blindness in which they are and of which they are victims.

News Notes

(continued from page seven)

C. M. Coates of Tee's Chapel, treasurer; the Rev. Willie Renfrow of Branch Chapel, program chairman; the Revs. J. W. Everton of Johnston Union and J. Garland Teasley of Smithfield, publicity; and the Revs. Roland Cherry of Hopewell, Clyde Cox of Pine Level, and H. M. Minschew of Kenly, refreshments.

The Rev. G. C. Joyner, retired minister of near Smithfield, led in the prayer of dedication.

Conscience

"OH, yes," said the Indian, "I know what my conscience is. It is a little three-cornered thing in here," he laid his hand on his heart, "that stands still when I am good; but when I am bad it turns around, and the corners hurt very much. But if I keep on doing wrong, by-and-by the corners wear off and it doesn't hurt any more."—*Weapons for Workers*.



STORIES

for our

BOYS and GIRLS



BE PREPARED

J. B. STETZ

DALE and Carl stood on the bluff overlooking the creek which snaked through the barren prairie. Dale kicked a dried fish head lying on the rocks. Carl pointed to another, then another which had evidently been discarded by some previous fishermen.

"There's bound to be fish in that creek. We were just plain foolish to come without our fishing poles," Carl said.

"You said it!" Dale agreed. "After hiking this far and finding a good creek, it's disgusting to be unprepared."

"'Be prepared.' That is our Boy Scout motto. We're not very good scouts today!"

"That's right," Dale replied, at the same time wincing as he remembered another time when he was unprepared. Several weeks before when he was first saved, he had asked Carl if *he* were saved.

"Saved from what?" Carl had asked.

Dale hadn't been prepared for that question. He hadn't known how to answer, so he had just shrugged his shoulders and said, "Oh, I dunno, exactly."

At that time he wasn't too clear himself about what salvation meant. Mainly he had gone to the altar because his mom and some of the church people had told him that he should be saved. He'd always heard his mom talking about the need to be saved. He knew that it was a good thing, so he had gone to the altar and prayed the way they told him. Afterward his mom told him that he should tell other people about the Lord, so that's what he had tried to do, but the boys didn't know what he was talking about. He didn't want them to think he was crazy, so he hadn't tried to explain. It was real confusing, trying to tell someone

about something you didn't know much about yourself.

"Well, anyway," Carl began, breaking the short silence when Dale's mind had been working overtime. "Let's go closer and take a look. Any creek around here that still has water in it this late in the year should have some nice fish. Maybe we can see some."

The two boys zig-zagged down from the bluff toward the creek which wound through the dry prairie.

"Look at that!" Carl exclaimed in a whisper, pointing to a lazy catfish muzzling a mossy rock just beneath the water.

"Wouldn't he be fun to get on a line? The water's sort of muddy, but I can see some little ones, too. There's bound to be others," Dale said.

"It's a long ways from town, but it would be worth coming again if we caught some fish," Dale said as he pushed the shock of damp red hair from his forehead.

"We'll come prepared for you next time," Carl told the big "eat." The boys laughed when the "eat" twitched a feeler in reply and lazily sunk into the water.

Dale and Carl elambered up the bank and began the hot hike back to town. But Dale was more silent than usual. He couldn't get away from the thought that he should say something to his friend about the Lord.

He had learned a few things since he had asked Carl if he were saved. He had learned that a person had to be saved from sin to escape hell, and he had learned too, that being saved meant more than kneeling at an altar just because someone had told him he should, but that it meant loving Jesus enough to not do sinful things which would displease Him. Now Dale knew more about salvation, but since he had "flubbed up" his first attempt to witness, he was afraid to try again. He was afraid Carl would either laugh at him or ask another question he wasn't prepared for.

Maybe the Lord would give him another opportunity. Silently he asked the Lord for another chance. But he couldn't seem to find it as they hiked back to town. They were almost home when Dale asked in desperation, "Carl, how about going to church with me Sunday night? We will have some good music, and you will like our evangelist."

"No. I'm not much for church," Carl replied.

The boys parted after they made plans to return with their poles and bait on Monday.

Sunday night came. When the evangelist announced that he was going to preach on the Second Coming of the Lord, Dale wished that he had been able to get Carl to come.

The evangelist read his text, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Dale about jumped out of his seat when Evangelist Summers said, "We must all be prepared because we do not know the moment when the Lord will return. If we are caught away from God, and unprepared, we will be lost."

Suddenly a very thankful feeling flooded Dale's heart. For the first time since he'd been saved he was impressed with just how much it meant for him to be saved. Along with it, came a strong desire to see Carl saved.

The evangelist continued, "If Christ is sincerely real to you, you will not rest until you know that your friends are prepared to meet God also. It would be a terrible thing to be lost forever."

"That's Carl he's talking about," Dale thought. "He might be lost. Oh, I'm sorry I wasn't prepared to explain it to him the first time. If he only lived closer to the church, I'd go tell him right now."

Eagerly Dale waited for the next day to come when he and Carl would go fishing together as they had planned.

(continued on page fifteen)

MISSIONS

(continued from page seven)

eign, in order that expense of operating and bookkeeping may be kept to a minimum.

F. That general operating expense be held to a minimum that more funds may be used directly in evangelization of the unevangelized.

G. That this organization request and seek the loyal support of all individuals, churches, and other higher organizations in the promotion of the mission cause unselfishly, and that it be understood and known that this organization seeks not to be in opposition to any worldwide mission endeavor which is designed to proclaim the gospel of saving grace to the world, but is interested in having the goodwill in peacefully making such a mission program conform to the New Testament "Great Commission."

- A. B. Bryan
Chairman
- C. C. Burris
Member
- W. J. Starr
Member
- Hoyt E. Powell
Member
- L. A. Holliday, ex officio
Member

Central Conference Missions Report

Please accept our sincere thanks for the splendid support during the month of February. Offerings for the month amounted to \$1,148.23, the largest offerings for one month in the history of the board of missions. We are grateful for your confidence and loyalty to the cause of missions. The issues of January 8 and 29 of *The Free Will Baptist* gave detailed reports of the board since last November.

Reports from the field are very good. The church building at Weldon will be used for the first time the third Sunday in March. You should be proud of the work these loyal people have done. You should be grateful that you had an opportunity to help these fellow Christians build a suitable place of worship. Pay

them a visit third Sunday if possible. We hope to have a picture of the church for the paper real soon. In the meantime, we have bills to pay that amount to over \$1,000. Remember this is a loan, and someday our investment there will be used to help another young church. Send a special offering for this cause as soon as possible. Our credit is good, but we don't want to stretch it.

Our work in Roanoke Rapids is growing rapidly. Attendance is good with 37 for Sunday school last Sunday, and 39 for worship services. Offerings?? 39 for worship services. A weekly children's meeting is held every Friday afternoon that has grown from two members to seventeen. Offerings during February amounted to \$104.05, which was a great help in meeting operating expenses. The Rev. Noah Brown, pastor of the mission, says they need to close in the back porch of the building to be used as a classroom for Sunday school. Soon we hope to be able to undertake the building of an educational building there. Mr. Brown thinks the local people will assist in the work of this project. The annual payment to the Church Finance Association on this mission has been paid on time, together with interest.

Other fields are opening up. The field is white to harvest; there is only one handicap, the necessary funds. We would like for you to do one thing: pray daily for Central Conference missions. Ask God to help you see the vision and goal of our conference: "An Original Free Will Baptist Church in every town." If you will pray about this, we need not worry about the necessary funds to do the job. Our missionary will be able to do a better job because your prayers will be backing him up.

Now to finish this report with the usual urgent appeal. We wish that it were not necessary to do this, but somehow it seems that we must operate on the old-fashioned basis. Old-fashioned water pumps have to be primed almost every time they are used. Nowadays most people have the self-priming kind. That is the kind the mission work needs so that the reports will be of blessings received instead of pump-priming articles for more money. Our prayer is that officers and pastors of each church will look at these reports. If the name of your church does not appear in them, will you please pray and then give your people an opportunity to give.

OFFERINGS FOR FEBRUARY	
Hull Road Church	\$ 200.00
Greenville Church	170.27

Daniel's Chapel Church	15.00
Friendship Woman's Auxiliary	5.00
Bridgeton Woman's Auxiliary (Eastern Conference)	2.00
Tarboro Woman's Auxiliary	25.00
Pincy Grove Church, Beaufort County	50.00
Pincy Grove Church, Pitt County	5.00
Roanoke Rapids (January offerings)	61.14
Dawson's Grove Church	25.00
Aspen Grove Church	100.00
Owen's Chapel Sunday School	8.00
Little Creek League	5.00
Saratoga Church	100.00
Bethany Sunday School	2.13
Pastors (see note)	50.00
Interest	8.68
Rose Hill Church	100.00
Pincy Grove Church, Beaufort County	5.00
Grimsley Church	14.24
Friendship Sunday School	8.00
Gum Swamp Sunday School	25.00
Roanoke Rapids (February offerings)	104.05
State Missions Board	50.00
Owen's Chapel Sunday School	9.72

Total \$1,148.23

Note: A total of \$100 has been received from pastors since the Central Conference met. Received before the conference met was \$195. This is a voluntary work of confidence to help make the annual payment.

Rev. Raymond T. Sasser,
Secretary-Treasurer

Good Family Horse

A horseman once went to Henry Ward Beecher and said, "Mr. Beecher, I have a good family horse I want to sell you. He is a good saddle horse, a good buggy horse, and a good carriage horse. He works double with any other horse, and on either side of the wagon tongue. He is a good, all-around horse, and a good team worker."

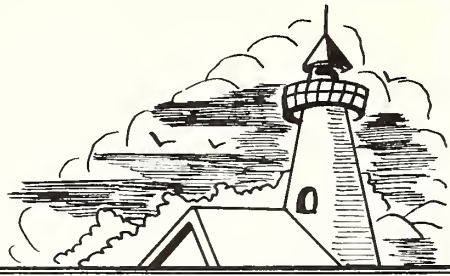
"I can't buy your horse," replied Mr. Beecher, "but I would surely like to have him as a member of my church."—*Moody Monthly*.

●

Be thoroughly willing that God should treat you in the manner that pleases Him.—*Selected*.

The Sunday School Lesson

Lesson for March 22



TWO MEN—TWO DESTINIES

LESSON TEXT: Lukc 23:32-43

MEMORY VERSE: 1 John 1:9

I. INTRODUCTION

In this lesson we are concerned with the lives and destinies of the two men who were crucified with Jesus. They were probably former associates of Barabbas, who was set free and in whose place Christ was crucified. However, it would be impossible to overlook the death of Jesus Christ, for this is one of the most important events that ever took place in the world. His death alone has influenced more lives than the death of all the great men of all ages. This lesson reveals how His death especially influenced the thieves being crucified beside Him.

It has been almost two thousand years ago on the day just preceding the Sabbath that a guard of Roman soldiers came from one of the gates of Jerusalem escorting three prisoners to be executed. They were accompanied by a varied crowd, many of whom were jeering, but a few were weeping. The soldiers made their way toward a small hill called Calvary just outside the city. Two of the prisoners were known criminals; the third was Jesus, who was pronounced innocent by the Roman judge, but yet delivered up to be crucified. When they reached the place of crucifixion, the preliminaries were soon arranged. Jesus and the malefactors were nailed to the crosses which they had been bearing, which were then set upright and fixed. Jesus occupied the central position. On each side the malefactors were placed and the weary hours passed. Today, in this lesson, we place ourselves in thought before these crosses on Calvary and ask the meaning of all of this.

—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. The world's only innocent person was numbered with the transgressors and executed (v. 32).

2. His being crucified between the malefactors indicated that His enemies considered Him to be the worst of the three (v. 33).

3. As He bore the sins of His enemies and executioners, He asked God to forgive them (v. 34).

4. The people as a whole seemed indifferent toward the dying Saviour (v. 35).

5. The rulers looked upon Him with contempt and derided Him (v. 35).

6. The soldiers mocked Him and called upon Him to come down from the Cross if He was the king of the Jews (vv. 36, 37).

7. The superscription gave the reason for the criminal's execution (v. 38).

8. With a hardened heart, one of the malefactors joined the crowd in mocking Jesus (v. 39).

9. The other rebuked him, declared the innocence of Christ, and asked to be remembered in His kingdom (vv. 40-43).

10. The dying Saviour heard and answered the prayer of the dying thief (v. 43).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Three men hung on crosses that day. Two of them were sinners of the worst sort, but the one on the middle cross was sinless both in nature and in deed. He hung there, not for Himself, but for all the sinners in the world.

When Israel was traveling through the wilderness toward Canaan, they were stung by fiery serpents and many died. God instructed Moses to make a brazen serpent, and to raise it upon a pole, so that all who were dying could look at the serpent of brass and live. They were saved by a look—a look of faith. The brazen serpent symbolized the Christ, who knew no sin, and was without sin, yet He became sin for us, took our place upon the cross and died in our stead.

Jesus said, "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."

The cure for a snake bite is the poison

of a snake. The immunity of a vaccine is made possible through the inoculation with the very germs against which we must be fortified. And the cure for the bite of a serpent was the brazen serpent. Likewise, the cure for sin was Christ's death upon the cross, the sinless One taking the judgment of sin in our stead.

The two thieves who hung on the cross had reached the end of a life of sin—"the wages of sin is death." The one thief died as he had lived, a lost sinner in rebellion against God. He railed at the Lord for not saving him from the cross and its suffering, but he did not seek salvation or forgiveness of sin. Christ Jesus was dying for his sins within his sight and within the sound of his voice, yet the thief died without being saved. Many there are who die the same way, without excuse, knowing that Jesus died for their sins. He heard Christ give assurance of life hereafter to the other thief, yet he sought not the Saviour.

The other thief cried to the Lord in his dying hour and was forgiven, saved. As long as we are in this flesh, we may be saved, but the day of salvation ends with death. "Now is the day of salvation." The rich man in hell wished for someone to warn his brothers lest they should come to his place of torment, but he did not seek to escape hell himself. Why? It was too late, and he knew it. Revelation 22:11 states the case clearly—"He that is unjust, let him be unjust still."

Those who walked about the cross, deriding Jesus, cried "He saved others; let him save himself!" They made a confession without realizing it. They admitted He had saved others. If He had accepted their challenge to save Himself, He could not have saved others. He chose rather to die in our place, to save us.

The thief who derided Christ for not saving him knew and believed that Jesus was the Christ, otherwise he would not have condemned Him for not saving him from the cross; therefore, he was without excuse.

The thief who was saved on the cross was saved in his dying hour. Yes, you can be saved on your death bed, but one can never be sure that they will have that opportunity. Sudden death may sweep you into eternity, without warning. The time to be saved is now.

—Bible Expositor and Illuminator.

2. When you go into the jewelry store to buy a strand of pearls, what determines its value? What is on the out-

side? No, not entirely. Here are two strands of pearls. To the naked eye they look just alike. Only the experienced jeweler knows the difference. He can, with the aid of an X-ray or a very bright light, tell you that this necklace is made of culture pearls and the other is of natural pearls. The cultivated pearl has an artificial core that is visible only to one who can see within.

Three crosses stood on Calvary's hill. There Jesus hung between two thieves. The people who stood below saw just this and nothing more. But Jesus as He hung there could see into the hearts of both thieves, and they were not alike. There was a significant difference. Both thieves were sinners, but one remained unrepentant, resigned to the consequences of his unholy life. In utter defeat he mocked Jesus, saying, "If thou be the Christ, save thyself and us" (Luke 23:39). But the other thief was different in his heart. He rebuked his comrade because he realized that they deserved the punishment they were receiving, but Jesus had done no wrong. In repentance he asked Jesus to remember him when He came into His kingdom. Two thieves on the outside, but within their hearts what a difference! Just as the value of a pearl is determined by what is in his heart. What's inside makes the difference!

—*Standard Lesson Commentary.*

3. Our lesson today emphasizes two great truths about Christianity. Christianity is a religion of forgiveness and anyone may have that forgiveness who comes to Christ.

The fact that Christianity is a religion of forgiveness is proven by Christ's prayer of forgiveness when He hung on the Cross. There are many wonderful things about Jesus. He was a great teacher—"Never man spake like this man." He had a marvelous birth. If it had not been for His birth we would have no Christmas. His miracles are wonderful. They manifest great power and wisdom. But the most blessed thing about Jesus is that He made the forgiveness of our sins possible. We must never forget this.

If we are not careful it is easy for us to become so involved in a church program that we forget the basic purpose of this program. The whole purpose and plan of the church will fail unless they result in one thing—leading men to accept Christ so that they can find the forgiveness of sin.

It has been said that the preeminent characteristic of Christianity is love.

This is true, but this love results in one thing—forgiveness. Have we learned to forgive ourselves and others even as we seek God's forgiveness?

Jesus has said, "Him that cometh to me I will in no wise cast out." This means that anyone, regardless of how deep into sin he may have gone, may come to Christ and be saved. This fact is both illustrated and proved by the thief on the cross who turned to Christ in his dying hour and was saved.

Have you ever wanted someone to be saved and he just would not yield himself and accept Christ? Perhaps all of us have had this experience. Of course, there is the danger that a person may reject Christ and never have another opportunity to be saved. In no way do we want to justify procrastination; however, we should be heartened by the fact that even in one's dying hour, if he turns to Jesus, he may be saved.

—*Advanced Quarterly (F.W.B.).*

Boys' and Girls' Stories

(continued from page twelve)

He prayed that night, and he asked his mother to pray, too.

The next day when Carl came by he opened the conversation himself. "I'm well prepared this time. See—pole, bait, lunch, and I even have my first-aid kit strapped to my belt."

"Boy, I'll say!" Dale exclaimed, then the thoughts which were heavy on his heart spilled out. "You're prepared for any emergency down here, but what about up there? Are you prepared for heaven, Carl? Have you asked the Lord to forgive your sins?"

Carl looked scornfully at Dale. "Are you crazy? I'm not planning to go to heaven today; I'm planning to go fishing. Now can the religion, if you plan to go with me."

Dale felt as if he'd been slapped. He had been prepared this time. He wanted Carl to be saved so badly, and he was sure that this was the time.

Catching the big "cat" wasn't nearly the thrill for Dale that it would have been ordinarily. There just wasn't the closeness between him and Carl that there had been.

The boys were almost ready to go back to town. Dale was winding up his line when suddenly he heard a sliding, then splash! Carl had reached out across the mossy rocks to pull his stringer of fish out, and he had fallen in.

He thrashed about in the water for

a moment, then went under. Gradually it dawned on Dale that Carl was having trouble—maybe he couldn't swim.

Dale shouted, "Tread water, Carl! I'm coming!" Dale kicked off his shoes and dived in.

In a few moments both boys were on the bank, safe, but thoroughly soaked.

Carl grinned weakly. "I never told you that I couldn't swim. I've tried a few times to learn, but it is hard for me. I've been ashamed to admit that I didn't know how. But say, that minute when I was under, I did some fast thinking. Are you ready to tell me how to get prepared for heaven?"

"Sure thing," Dale told him gladly.

—*My Pleasure.*

Woman's Auxiliary

(continued from page nine)

young people had formed an auxiliary to meet each month.

It was moved and carried to remember each child at the Children's Home at Middlesex with a gift. It was also decided to send Sandra Mercer, a child from the Children's Home who is a patient at North Carolina Memorial Hospital, a gift.

In preparation for the next meeting it was decided that the members bring clothes, blankets, and other items of use to be sent to the Arizona-Mexico Missions. One of the auxiliary members gave a gift of a permanent arrangement of flowers, which was placed in the brass flower stands at the altar, to the church.

Mrs. Jack Dail gave an informative and inspiring talk on "The New WA Emblem Points to Kingdom Building."

After the benediction Mrs. Herman Wainwright and Mrs. Cletus Meeks served refreshments during the social hour.

—
Selma, N. C.—The Woman's Auxiliary of Pleasant Plain Free Will Baptist Church held a study course on "Youth and Child Evangelism," taught by Mrs. David Hansley, Kenly, North Carolina, on February 17. St. Mary's, Pine Level, and Rains Crossroad churches were represented with approximately 75 in attendance.

●
Defend the Bible? Defend a lion? Would you? No, no. Open the cage and let him out and he will defend himself.—*Spurgeon.*

BETHANY MEMBER HEAD OF FIVE GENERATIONS



Mrs. Sallie Ann McGlohon, age 91, is the oldest living member of Bethany Free Will Baptist Church, Winterville, North Carolina. She is the head of five generations of "girls."

Until recent years, "Miss Sallie Ann," as she is affectionately called by her many friends, was very active. She enjoyed reading, chatting with friends, and taking walks. For the past few months, however, she has been confined to the house, but still enjoys music of all kinds. Her favorite hymn is "The Old Rugged Cross," and she can be heard humming it frequently.

Mrs. McGlohon has five daughters: Mrs. Tinie Manning, Mrs. Lillis Tripp, Mrs. Lula Allen, Miss Maggie McGlohon, all of Ayden; and, Mrs. Lila Beaman of Snow Hill.

Pictured with Mrs. McGlohon are her daughter, Mrs. Tinie Manning; her granddaughter, Mrs. Sallie Loftin; her great-granddaughter, Mrs. Jeanne Hardee; and her great-great-granddaughter, Regina Hardee, making complete the five generations of girls.

IN THE DARK

"A number of years ago," said a presiding missionary of Minnesota, "one who had been a heathen red man came 600

miles to visit me in my home. As he came in at the door he knelt at my feet. He said to me, 'I kneel to tell you of my gratitude, that you pitied the red man.'

"He then told me this simple, artless story: 'I was a wild man, living beyond the Turtle Mountain. I knew my people were perishing! I never looked in the face of my child that my heart was not sick! My fathers told me there was a Great Spirit, and I have often gone to the woods to ask for help!'"

"Then he looked in my face in that artless way, and said, 'You don't know what I mean. You never stood in the dark and reached out your hand, and took hold of nothing. One day an Indian came to my wigwam. He said to me that he heard you tell a wonderful story at Red Lake; that the reason why the white man was so much more blessed than the red man was because he had the true religion of the Great Spirit; and I said, I must see that man.'

"They told me that you would be at the Red Lake crossing. I came 200 miles, I asked for you, and they said you were sick. Then I said, Where can I see missionary? I came 150 miles more, and I found that my missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.'"—*Selected.*

MY CHURCH CREED

by MRS. H. L. BOWEN

I recently read a corporation creed, which I think we could very well apply to us, the church. I have adapted it by using a few of my own words. The adaptation follows:

1. I will keep myself informed on the affairs, problems, and methods of my church so as to be an intelligent and constructive member.

2. I will faithfully support my church with my presence and encourage my friends to do the same, because in togetherness there is strength.

3. I will help build and maintain my church by accepting my share of the responsibilities.

4. I will not expect miracles from

my church, yet I do receive a lot of them.

5. I will refrain from asking my church to do *me* favors in the form of special services anytime I may think *need* them.

6. I will take great pride in my church and do all that I can for it.

7. I will stand by my church in its days of adversity and help protect it from weaknesses from within or without.

8. I will always remember that my church is *me* and *others* like *me*, and that its behavior is a reflection of my behavior.

THE LESSON

by TOMMY MANNING

If fortune should ordain it
And place within your care
A soul in need of training,
And one too young to dare;

And if he should grow older
Ere time would run its course,
Could you hope to guide him
Without the use of force?

Yet if you have to tell him,
Then show him how instead;
For wayward souls are driven;
Obedient ones are led.

Whene'er his heart is heavy,
Don't stoop to share his tear;
But offer him some warmth; a smile,
And chase away his fear.

Then teach him to be happy;
To do that which is good;
And let him see in you, good friend,
A man who always would.

But if he chooses wrongly,
Apart from all that's right,
Don't chasten him with whippings,
Nor scold him with your might.

Still love him when your duty
Would make you reprimand;
Speak gentle words—not harsh ones,
And take him by the hand.

And if he proves unworthy
Of all the things you've done,
Then, only, should you drop your head,
Ashamed of him—your Son!

PS

MAR 21 1964
DURHAM, N. C.

the Free Will Baptist

DURHAM, N. C., WEDNESDAY, MARCH 18, 1964

Photo by Roberts

Ten Years Ago in the 'Baptist'

The Rev. L. B. Manning, Fountain, North Carolina, will hold revival services at Gum Swamp Church, Pitt County, North Carolina, beginning March 28 and continuing through April 4.

Painting and repairing is being done this week on Cragmont Assembly, Black Mountain, North Carolina, in preparation for the opening on April 20 of the 1954 season, according to an announcement by the Rev. James A. Evans, president of the assembly.

The Woman's Auxiliary Convention of the Central Conference, North Carolina, will meet at Grimsley Church, Wednesday, March 31. The Rev. L. E. Ballard is the pastor.

The Coronary Profile

It may be true that at no time have we had so many nervous breakdowns and afflicted hearts as today. The tensions of modern business and even ordinary living are simply more than people can bear.

Our mode of living must be changed if we as a people are to recover poise and reveal that we are wise. A heavy toll is being taken of talented men and women dedicated to their vocations but who become exhausted by the pressures placed upon them.

Can we keep up the exaggerated pace? Can the human heart continue to carry the load? We cannot stop the wheels of progress. But we can seek the peace of God in our work by remembering He is able to help us.—*The Watchman-Examiner*.

In the Editor's Mail—

"I am available for pastoral work and revival services anywhere and anytime my services are needed."—*Rev. Allen Campbell, 204 John Street, Clayton, N. C.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

LIMITED LIBERTIES

We usually think of liberty as being the power to do as one pleases. We cherish such a thought and belief. At the same time, however, we understand that our liberties are based upon certain restraints. We are free to do as we please; but in doing as we please we must regard the rights of others, and we must not do anything that would bring harm or danger to others. We must not go so far with our liberties that we endanger our own physical being, or bring reproach upon the cause we represent. In other words, our liberties are limited.

We often speak, as Christians, of Christian liberty. This liberty is opposed to the restraining power of the Law that bound men to certain rituals and ordinances. Christ came, and with His coming the rituals and customs of the Law were fulfilled. Still, there are definite restraints—realizations that some things are to be avoided. The Apostle Paul wrote "For the love of Christ constraineth us; . . ." (2 Corinthians 5:14). It is His love that keeps us from overstepping the bounds of our liberty.

Ours is a day of changing fads and customs. Almost everyone is affected because most people are conformists. There is something difficult about being different; there is that inward desire to be as other people, to do as others do, and to think as others think.

Christians, therefore, often find themselves in a dilemma. They are torn between the natural desire to do and be as others and the spiritual desire to always please the Saviour. This conflict is to be expected, for the Bible teaches that there is a constant warfare between the natural man and the Spirit. The Spirit will win if the individual is submissive to His will and purpose.

The Christian has more to consider in the exercise of Christian liberty than others. There is the all-important matter of his personal testimony. What others can do without any harm, the Christian cannot do. He may be convinced that something is not wrong for him, but he is restrained from doing it because of his testimony before others.

The Apostle Paul tackled this problem in his writings to the Corinthians, and especially regarding the eating of meats that had been offered in a pagan temple. He gives the answer to the problem in 1 Corinthians 8.

The Gentiles claimed that there was nothing wrong with the eating of these meats, since they were under grace. The Jews, however, contended that it was wrong. Both the Jews and Gentiles, in this case, had received Christ; but each group was inclined to lean toward its own particular views.

Paul points out that the meat is not affected by the act of sacrifice. The eating of meat was not an endorsement of the idols or the temple. If a person had no conscience against the act, then there was nothing wrong with it. The apostle draws the line, however, and sets forth a basic principle for such matters of Christian conduct when he says: "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. . . . 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 8:9, 13). In this case, it was not a matter of personal conscience, or personal Christian liberty, but a matter of what it would do to the weaker believer—would it cause offense? would it build up? or would it do harm?

For the conscientious Christian, this governing factor cannot be ignored. The Christian must remember that he is an example—a living epistle. Our problem is not the eating of meats that have been offered in a pagan temple. It involves other things of a more complex society. It involves things too numerous to mention in this writing; but we believe there are some things that must be avoided by the Christian and especially by the person who is a leader. Ministers of the gospel must especially be conscious of this guiding principle. He must not abuse his Christian liberty, and thus cause some weaker brother to stumble.

'He Steadfastly Set

HIS FACE'

AT this Palm Sunday season, Luke's words in Luke 9 capture my attention. "He steadfastly set His face to go to Jerusalem." I see in the face of our Saviour three things: *commitment, courage, and calmness.*

Luke would have us know that with Christ the issue was settled. The question of the Cross was not an open question. Step back a moment to Caesarea Philippi, where Jesus received from His disciples the great confession, "Thou art the Christ, the Son of the living God." This personal discovery and declaration brought a change into the program of Christ's teachings to His disciples. For immediately follow the words, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (*Matthew 16:1-11*).

One week later, immediately following the Transfiguration, we read, ". . . Jesus said unto them, The Son of man shall be betrayed into the hands of men; And they shall kill him, and the third day he shall be raised again. . . ." (*Matthew 17:2, 23*). Then follows our text, "He steadfastly set His face to go to Jerusalem."

Nothing else mattered. He knew tempests would buffet the soul and body. He knew the roughest road earth could offer was before Him, even the Cross. Still He was fully committed and surrendered to the will of God.

Have I a commitment? Do I think of my life as my own? Or is there something bigger than my own will? Yes! There is something bigger than my will; it is the will of God. To His will, you and I should be fully dedicated and committed, as was Christ.

During a vicious storm, an old sea captain was asked by a young sailor officer what to do. The old captain counseled the youth to face squarely into the storm, teaching him that to waver from that course was to be swallowed by the waves. Keep your boat facing it—always facing it; that's the way through, face it. This same commitment to our problems is our safety. There is a thrill in this way of living.

Near Ponca City, Oklahoma, is the bronze statue of the pioneer woman high on a stone pedestal. This great figure is clothed in rough pioneer garb. In her right hand she clutches a well-worn volume of Scriptures to her bosom. In her left hand she holds the small hand of her infant son, whom she leads forward into the future. She faces into the storm, committed to do the will of God in her pioneer world.

Indecision and noncommittal were not the part of Christ as He faced the last week of His life. But look again at the face of our Saviour, and read there the message of courage, as He set His face steadfastly "to go to Jerusalem."

Some forms, faces, and voices are very charming. Some lives look big, sturdy, and noble until trouble bears on them; when they shrivel and shrink. Others are grandest under pressure; persecution polishes them, suffering beautifies, opposition expands, and difficulties add to their dimensions. This

MARK F. SMITH

Reprinted from "Gospel Herald"

was true of Jesus. His disregard for consequences, His refusal to spare Himself was magnificent. It has awed the generations.

Mark gives us a view of this: "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid" (*Mark 10:32*). The disciples were both afraid of the crowd and amazed at Jesus' unflinching courage as He faced His enemies and the Cross. "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

The measure of one's courage should be determined by the value of the object that calls it forth. A man who leaps from a high bridge and loses his life in an effort to rescue last year's straw hat is classified as a fool. But another doing the same thing to save the life of a child is heralded as a hero, a man of great courage.

The value of the object determines true courage. It was the value of God to Joseph that called forth his courage in the hour of temptation. The courage of Daniel was based on the fact that his prayer life was more valuable to him than life itself.

David's courage as he faced Goliath was measured by the statement, "Is there not a cause?" The cause for his courage was the esteem and reverence he had for God as compared to the heathen idols—my life for the reputation of God. My life and courage must match the occasion. Who is sufficient for these things? Our sufficiency is of God.

Once more, look at the face of our Saviour and see if you do not discern calmness along with courage and commitment. He is unhurried and unworried. Calmness in His mind results in calmness in His actions.

John tells us of Lazarus' death, and Christ's decision to go to Bethany to the grave. The disciples protested going back to Judaea. "The Jews . . . sought to stone Thee; and goest Thou thither again?" They were panic-stricken, but His answer was calm, even though He looked into the faces of human sharks from day to day.

A soldier boy tells how he alone was to take instruction and materials up front by a certain route which led to a stricken tree standing alone. From that point onward, he would find a white tape on the ground. All that he had then to do was to follow the white tape to his destination. He recalled vividly his feelings as he inched ahead while enemy guns winked wickedly. There was a wonderful sense of relief and comfort

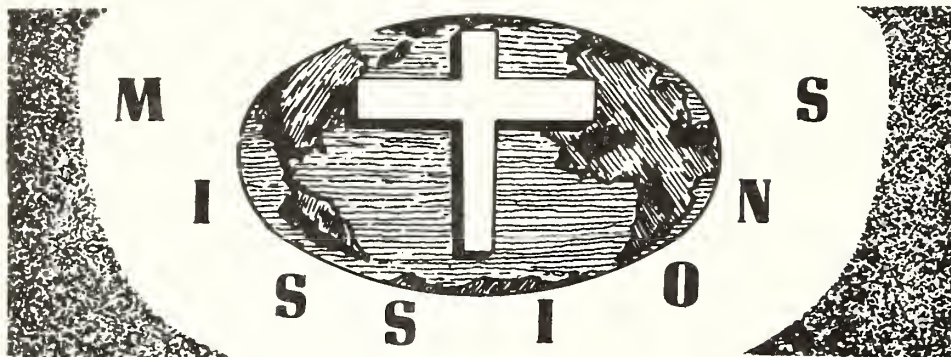
when he reached the lone tree and found the tape. He knew he had not missed the way, and he felt the comfort of knowing that others had passed that way before him, leaving a white example that he should follow.

This is the kind of comfort the lone tree of Calvary affords. One has been there before us who knows the way. All that remains for us is to faithfully follow the white and holy way. While voices vainly call in every direction, we are called to calmly follow Him.

Today we stand before the Cross of Christ. What are we

going to take away with us? So many are satisfied with temporalities—Easter weather and sales—and forget Christ. The soldiers took His garments, but forgot Him and His spiritual gifts, which were of infinitely more value.

Satan tempted Christ forty days, hoping He would choose bread, or the praise of the people near the Temple, or the glory of this world. Solomon chose wisdom. My friend, let us make a proper choice, setting our faces steadfastly to do God's will. Those who settle it forever with God find commitment, courage, and calmness as rewards.—*Herald of Holiness*.



Mexican Free Will Baptists

by JOHN B. ELLISTON

March is Missions Month in North Carolina. I must apologize for being so late with this missionary article; however, I trust that it will help all of you to conclude the month of March with a big offering for missions, and that in your giving you will not forget Mexico. The reason that I am so late with this article is that we have just completed a tour of a large part of northern Mexico, including almost all the border east of here.

We left here very early on Monday, February 24, and drove over through Douglas to El Paso. We had looked the field over in Douglas, Arizona, many times; and we are very strongly impressed with the need for a Free Will Baptist work there and across the line in Agua Prieta, Sonora, as well as a little to the west in Naco, Sonora. It seems at this time that God is definitely making a way for us to establish a work in this area. Please pray for it!

When we arrived in El Paso, we first went to visit Brother Miller at the Mision Compasion de Cristo, and made plans to return there later in the evening. Then we went to visit a sister of Emiliano who lives in El Paso. Our party consisted of my wife Sally, Emiliano Lopez, and me. We left Emiliano with his sister while we went to the green stamp store to get another gaso-

line lantern. This is now the fifth such lantern we have procured since we began our appeals for gasoline lanterns. We have purchased two of them with green stamps and three with cash. We can always use green stamps, or gold bond stamps. When we returned to the mission, we were quite overwhelmed to learn that the Millers have a station wagon bought with green stamps. After supper with the Millers, we went over and took pictures of the Free Will Baptist Orphanage in Ciudad Juarez, Chihuahua, Mexico. We spent the night with Emiliano's sister, and left El Paso very early on Tuesday morning.

As we approached Eagle Pass, Texas, in the late afternoon, we were very happy to see green fields and even some leaves. These were the first signs of spring that we had observed this year. When we arrived at the house of Brother Timmons, we went with him to look over the prospects there in Eagle Pass and in Agua Prieta. It is really unnecessary to say it, but we were greatly impressed with the possibilities for Free Will Baptist work in that area. We need your prayers very much concerning the possibility of procuring property in Eagle Pass, and also in Quemado, Texas, a little town about 20 miles north of Eagle Pass. Both of these seem to be promising opportunities, and your mission board very definitely needs your prayers for guidance.

On Wednesday we went to Jimenez, Coahuila, where we had services in the church there pastored by the Rev. German Rodriguez, ably assisted by Elias

Rodriguez, who is a deacon very apt to teach. We spent that night with Brother German Rodriguez, and on Thursday we had services with the brethren in El Moral, a little town about ten miles from Jimenez. After that service, we visited a ranch named Victoria, where Brother Timmons and Elias stayed to have services while we returned to Santa Rosa for services there. God was present with us in all these services, and we truly enjoyed all of them.

On Friday we had services in Agua Prieta. We had the privilege to be with them in their first service in the building they had just rented there. We could clearly see how the work is growing and spreading in that area. In Jimenez one of their great needs is to complete their church building. They want to build it of concrete blocks, and the need about \$300 to do the job. They started to build it of adobe, but when they had the walls nearly up a big rain came and washed them down again. Now they want to build of concrete blocks, so that in case they can't finish the walls before it rains they won't wash down.

On Saturday we revisited Jimenez. This time in the company was the Rev. Joe Ingram of Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina. Then we went to look at some property in Eagle Pass, to which I referred earlier. We were very happy to meet Brother Ingram there, particularly in view of the fact that his church at Stoney Creek is sponsoring Emiliano, and he had a good opportunity to visit with him for awhile. This wasn't quite as productive as it could have been, however, because Brother Joe speaks no Spanish, and Brother Emiliano almost no English. However, they got along.

Early on Sunday morning we went to Laredo, and crossed into Nuevo Laredo in the Mexican state of Tamaulipas from whence we journeyed through Nuevo Leon to Saltillo. We were especially impressed by the size of Monterrey (continued on page fifteen)

A Summons to Rediscovery Of League

by LEAH MCGLOHON

In these days the Christian church faces the unique paradox of material success and spiritual failure. More and more people are going to church, yet there are so few that have any tangible grasp of what it means to be a contemporary disciple of the Risen Lord.

So many put in their appearances at church for an hour on Sunday mornings—some going to Sunday school and not remaining for the worship service and some sleeping late and straggling in just in time for the worship service—and then forgetting about church or the service of the Lord until the next Sunday morning. These seem to have little desire to be more than just nominal Christians. They take little interest in seeking to grow in the knowledge of the Lord or in training themselves to serve Him.

Then there are those who do show enough interest to attend night worship services and prayer services if they do not have something else that they had rather do.

Finally there are those, though seemingly few in number, who have a desire to serve the Lord and to grow in knowledge of Him. They attend the auxiliary organizations of the church. Yet in this group, so few have grasped the meaning of being a disciple motivated by the Holy Spirit so that they put Him at the center of all that they are and everything that they do.

The Free Will Baptist League was designed to help train those who desire to let Christ be a living force in their lives so that they can serve Him better. Is it fulfilling its purpose? Are you helping it to fulfill its purpose?

So often when members of a Sunday school class or church are asked to do something, they say "I can't." The truth of the matter is that they are not willing to try. Of course all people do not have the same talents, but many people have talents that they don't even know about because they have never tried.

The Free Will Baptist League gives one the opportunity to find these talents and to develop them. One does not have to be an accomplished speaker, a marvelous singer, or a dynamic leader to attend league. One must only be



Library Gifts Grow

Cash gifts of \$596 during February brought to \$3,064 the amount given to the library fund during the current school year. This amount includes \$422 received from the earnings of the J. C. Moye Trust Fund.

Nameplates are used to recognize gifts of \$5 or more. Leading gifts during

willing to attempt the untried, to profit from his stumbling errors, to ignore those thoughts that his fellow leaguers might laugh at his efforts, to desire to learn to serve his Lord better.

Yet the leagues seem to be the weakest link in many churches. Why is this true? There are many, many reasons: lack of interest on the part of pastors, parents, and young people; programs are uninteresting, according to some; lack of leadership, etc. To this writer, one of the most senseless excuses for a person not to attend league is that it is uninteresting—boring. Why is it so? Who is responsible? Of course the program chairman has the greatest responsibility, but each leaguer is also responsible for making the program interesting. The truth of the matter is that many of those taking part on the program are too indifferent or too lazy to prepare an interesting program; thus many league programs result in reading circles: the participants are chained to the program as printed in the quarterly, and many of them have never read over the part before they rise to read it.

What can you do to change this picture? This writer challenges you to rediscover in this day what can happen when you—boy or girl, man or woman, young person or older person—motivated by the Holy Spirit, dare to put Christ at the center of your life and everything you do so that the league will fulfill its purpose in your church and community.

Christian Education



February included: \$115 in lieu of flowers in memory of Woodley Hughes Little, former student of Selma; \$60 each by Mrs. Celia C. Garris and Frank Hart of Ayden. Memorial and honorary gifts are noted below.

In Memory of: Mrs. Victoria Hamilton and John Allen Stryon by Eugene I. Gaskill; the Rev. D. C. Johnson by the Advance S. S. Class No. 1 of Hopewell church; Mr. and Mrs. W. S. Chesson by Ida Dean Spencer; Mrs. Nannie D. Spencer by Sunbeam Bible Class of Malachi's Chapel church;

Mrs. Mary Rider by Kinston auxiliary; Mrs. Dail Nobles by Moseley's Creek auxiliary; Mrs. Callie Turnage by Wintergreen auxiliary; Festus Powell by Mrs. Rotha Reardon; F. E. Joyner by Edgemont auxiliary; C. Manley Whaley by Bessie Whaley; J. M. Mitchell by Mrs. J. R. Newton.

In Honor of: J. F. Abrams, Sr., by Edgewood S. S.; A. B. Memorial Class of Arapahoe by Mrs. B. L. Andrews; Laura Wilson by Charles H. Harrell; Laura Imettie Raper by Mr. and Mrs. Burkette Raper; Frank Ray Harrison by Pattie Davis; Mrs. Jesse Johnson by Mr. Johnson; Superintendent Calvin R. Mercer, Sr., by Cabin S. S.; Raeford Blizzard by Bessie Whaley.

Other Donors: Mount Zion church, Pamlico County; N. C. Woman's Auxiliary Convention; Aspen Grove auxiliary; Sherron Acres auxiliary; Clingman Kirby Family of Lucama; Mr. and Mrs. Rufus H. Harrell; Friendship S. S.; W. H. Pipkin, Jr.; Mr. and Mrs. J. T. Wilson; Macedonia league; Beulaville auxiliary; Arapahoe auxiliary; Rosebud S. S.; Hull Road Fidelis Class; Saint Mary's Grove league and S. S.; Willing Workers, Ned Skinner, nad Kirby Wooten S. S. classes of Ormondsville church; J. J. Grimsley; Pine Level Philathea Class; Mr. and Mrs. Weils Thomas; Mr. and Mrs. Calvin R. Mercer, Sr.; Mr. and Mrs. Roland P. Callahan; Mr. and Mrs. Lawrence Houston; Mr. and Mrs. Flaue
(continued on page sixteen)



news & notes of Denominational Interest

Bridgeton Church Announces Spring Revival

Revival services will begin Monday evening, March 23, and continue through Easter Sunday, at the Original Free Will Baptist Church, Bridgeton, North Carolina. The Rev. W. A.



Hales, pastor of the Arapahoe Free Will Baptist Church, will be the guest minister. Mr. Hales is a well-known pastor-evangelist in this section. Services will begin each evening at 7:30.

The pastor, the Rev. J. C. Griffin, and the church members extend a cordial welcome to everyone to attend these services and to pray for their success.

Verona Church Announces Spring Revival

The Verona Free Will Baptist Church, Verona, North Carolina, announces its spring revival beginning Monday evening, March 23, and continuing through Sunday, March 29. The Rev. Walter Carter of East Rockingham, North Carolina, will be the evangelist.

The pastor and the church invite the public to attend these services.

Rains' Cross Roads Host to Western Youth Convention

The Western District Youth Convention will convene with Rains' Cross Roads Original Free Will Baptist Church near Kenly, North Carolina, Saturday, March 21. The theme will be "Step by Step with Jesus." The program is as follows:

- 4:30—Registration
- 5:00—Song, "Yield Not to Temptation"
- 5:05—Devotions, Judine Edgerton, Micro Church
 - Welcome, Nellie Gail House, Rains' Cross Roads Church
 - Response, Frances Weaver, Holy Springs Church
- 5:20—Who's Here, Mrs. R. H. Weaver, District Youth Chairman
- 5:30—Special Music, Pine Level Youth
- 5:40—Declamations, AFCc and YFAC
- 6:30—Song, "Give of Your Best to the Master"
 - Supper
- 7:30—Chorus Time, Linda Godwin, First Church, Wilson
- 7:45—Let's Go to Cragmont, Charles Ray Watson, Kenly Church
 - Offering and Prayer
 - Special Music, Rains' Cross Roads Church
 - Playlet, Saint Mary's Youth
 - Solo, Gail Jones, Kenly Church
 - Winning Essays, AFCs and YFAs
 - Declamation Winners, AFCs and YFAs
 - Closing Song, "Living for Jesus"

State SS Convention to Meet in Rockingham

The twenty-fourth annual session of the North Carolina Sunday School Convention of Original Free Will Baptists will be held with the East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, on Thursday, April 23, 1964. The Rev. Walter Carter is pastor of the host church, which is a member of the Piedmont Conference.

The theme of this year's conventio will complete a trinity of themes begun in 1962. The theme that year was "Bring Them In," with emphasis upon Sunday school expansion. In 1963, the theme, "Keep Them In," gave special emphasis to effective teaching and all sentee follow-up. This year's theme will be "Send Them Out," with the emphasis on Sunday school evangelism. This year there will be a departure from the traditional four division workshop plan. Since the host church can furnish two large assembly places, it has been decided to have two workshops. One will be on the subject, "The Sunday School's Evangelistic Challenge to Men," while the other will be on "The Sunday School's Evangelistic Challenge to Women." The workshops will pinpoint the areas in which men can best exercise themselves in soul winning and the areas in which women can work most effectively.

Coming Events

- March 19—Eastern District Woman's Auxiliary Convention, Beulaville Church, Beulaville, N. C.
- March 22—Palm Sunday
- March 25—Central District Woman's Auxiliary Convention, Hugo Church, Lenoir County, N. C.
- March 27—Good Friday
- March 28—Union Meeting Time
- March 28—Piedmont District Woman's Auxiliary Convention, Ashland Street Church, Archdale, N. C.
- March 29—Easter Sunday
- April 1—Western District Woman's Auxiliary Convention, Pleasant Grove Church, Pikeville, N. C.
- April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.
- April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.
- April 16—Albemarle Woman's Auxiliary Convention, Belhaven Church, Belhaven, N. C.
- April 23—North Carolina Sunday School Convention, East Rockingham Church, East Rockingham, N. C.
- May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield
- May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County
- May 10—Mother's Day

An automatic workshop will be in operation during all open periods during the day by the convention's field secretary, the Rev. L. E. Ballard. Mr. Ballard will be assisted by Mrs. Ballard and others who will demonstrate many different kinds of visual aids for teachers. A joint exhibit of the Free Will Baptist Press, the field work department of the convention, Mount Olive Junior College, the Free Will Baptist Children's Home, and Cragmont Assembly, will be designed to acquaint the people with the services of these institutions and agencies and to make available valuable free literature. The focal points of the Press exhibit will be books on Sunday school evangelism and visitation and visual aids.

A committee headed by the Rev. Earl H. Glenn, president of the convention, is preparing a program for the day which will include devotional features and special music.

Report blanks, along with a letter from the convention president urging that all schools represent by making an annual report and that as many as possible also send delegates to the convention, are going out this week to Original Free Will Baptist Sunday schools over the state. Attention is called to the fact that all pastors and superintendents are members of the convention and should attend.

A special twelve-page edition of *The Sunday School Reporter*, which will contain the program of the convention, full directions on how to reach the host church from all directions, and other valuable information about the convention, is to go out about April 10. It will be mailed to pastors and superintendents whose names and addresses are on the lists in the field worker's office. Others who would like to receive a copy may have one by writing to *The Sunday School Reporter*, 1225 South Washington Street, Greenville, North Carolina.

People's Chapel Announces Spring Revival

Spring revival services will be conducted at People's Chapel Free Will Baptist Church near Elm City, North Carolina, beginning Sunday, March 22, and continuing through Easter Sunday morning. The Rev. Swade Benson, pastor of the church, will be bringing the messages. Services will begin each evening at 7:30.

The pastor and the church extend a cordial invitation to everyone to attend these services. Anyone who will render special music is especially invited.

Gum Swamp to Dedicate Educational Unit

On Sunday, March 22, the Rev. J. C. Griffin of Bridgeton, North Carolina, will preach the dedication sermon in a services dedicating the educational unit



Rev. Lane to Conduct Ormondville Revival

The Rev. A. Graham Lane of Ernul, North Carolina, will be the evangelist for the spring revival at Ormondville Free Will Baptist Church, Route 1, Ayden, North Carolina, March 23-28. Mr. Lane will be assisted in the meeting by the pastor, the Rev. Clifton Rice. Services will begin each evening at 7:45, and will feature special music throughout the week.

A cordial invitation is extended everyone to attend these services.

Rosebud Church Host to Second Western Union

The Second Union Meeting of the Western Conference will be held at Rosebud Free Will Baptist Church, Wilson County, North Carolina, on March 28. The following is the scheduled program for the meeting:

Morning Session

- 10:00—Devotions, the Rev. Harold Jones
- 10:15—Welcome, Mrs. Henry Bridgers
—Response, Mrs. Mary Walston
- 10:20—Roll Call of Ministers and Churches
- 10:30—Reading of Minutes
- 10:40—Moderator's Remarks
- 10:50—Business Session

- 11:10—Intermission
 - 11:20—Song Service
—Special Music
 - 11:30—Sermon, the Rev. R. N. Hinnant
 - 12:00—Lunch
- Afternoon Session*
- 1:00—Devotions, Hardy Talton
 - 1:20—Report of Committees
—Special Music
—Final Business
 - 2:00—Adjournment

Rev. Armstrong Called to Pastor Calvary Church

The Calvary Free Will Baptist Church of Concord, North Carolina, has called the Rev. Crafus Armstrong of East Rockingham, North Carolina, as its pastor. Mr. Armstrong began his pastorate there on February 13. He is a member of the Piedmont Conference.

The church, under the leadership of the new pastor, has already begun a program of remodeling. Your prayers are coveted for the work there.

Gum Swamp Revival March 23-28

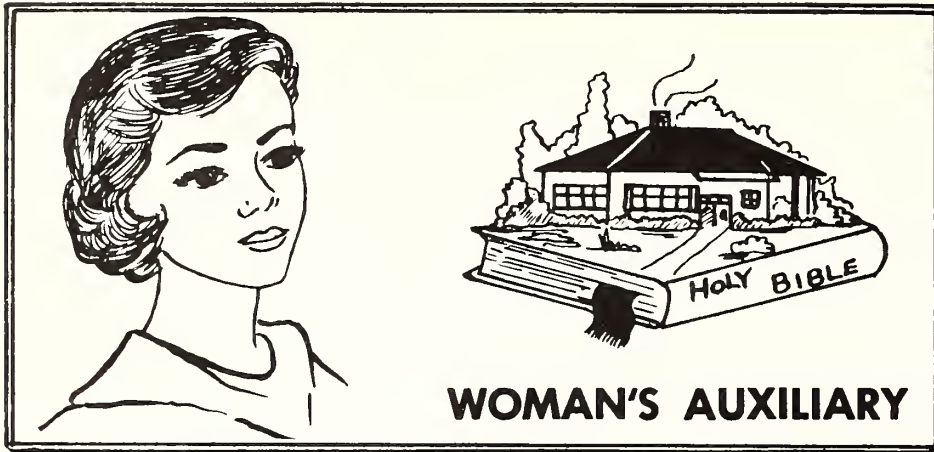
Revival services will begin at Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, on Monday evening, March 23, and continue through Saturday evening, March 28.



The Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. Austin Carter, and the church extend a special invitation to the public to attend these services.

(continued on page fifteen)



**CENTRAL CONFERENCE
WOMAN'S AUXILIARY
CONVENTION**

The Central Conference Woman's Auxiliary Convention will convene at Hugo Free Will Baptist Church, Kinston, North Carolina, Wednesday, March 25, 1964. The theme for the convention will be, "Evangelism, Our Supreme Task." The Scripture will be taken from 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." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Send the Light"
—Devotions, Mrs. Haywood Hill
- 10:15—Welcome, Mrs. Bertha Harris
—Response, Mrs. James Taylor
—Recognition Time
—President's Remarks
—Short Business Session
—Hymn—"Bring Them In"
—News from Children's Home, Mrs. M. L. Johnson
—Report of Children's Home, Mrs. J. C. Moyer
—Special Music, Miss Leah McGlohon
- 11:30—Sermon, the Rev. Willis Wilson
—Appointment of Committees
—Announcements
- 12:00—Lunch

Afternoon Session

- Hymn
- Prayer
- Presentation of Life Membership Award, Mrs. Paul Thigpen
- News from Mount Olive College, Dr. W. B. Raper
- Special Music, Miss Ruth Cotton Clark
- Report of Youth Chairman

- Report of Central Conference Missions
- Report of Study Course Chairman
- Report of Benevolence Chairman
- Business Session
- Cragmont Report, Mrs. L. E. Ballard
- State Field Work
- Benediction

Mrs. Bill Taylor will serve as pianist, and Mrs. P. L. Barrow as music director.

**WESTERN DISTRICT WOMAN'S
AUXILIARY CONVENTION**

The Western District Woman's Auxiliary Convention will convene at Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, Wednesday, April 1, 1964. The theme for the convention is "The Old Time Religion." The Scripture will be taken from Psalm 143:5: "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands." The program is as follows:

Morning Session

- 9:15—Registration
- 9:40—Opening Hymn, "There Is Power in the Blood"
—Devotions, "Power of Old Time Religion," Mrs. D. W. Hansley
- 10:00—Welcome, Mrs. Dewey Pate
—Response, Mrs. Woodrow Ferrell
—President's Remarks
—Appointment of Committees
- 10:20—Mission News, Mrs. R. H. Jackson
- 10:30—Enlistment Chairman, Mrs. Jim Mumford Jr.
- 10:40—Children's Home Report, Mrs. W. E. Renfrow
—Hymn, "There Shall Be Showers of Blessings"
—Offering for Children's Home

- 10:55—Superannuation Report, Mrs. Effie Davis
—Field Worker, Mrs. James Ray Kennedy
—Study Course Chairman, Mrs. Linwood Griffin
- 11:20—Special Music, Mr. Clyde Cox
—Youth Chairman, Mrs. R. H. Weaver
- 11:30—Declamation Contest Winners
—Hymn, "He Ransomed Me"
—Prayer of Thanks
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn " 'Tis So Sweet to Trust in Jesus"
—Devotions, "Pardon and Promise of Old Time Religion," Mrs. Cecil Jackson
- 1:20—Mount Olive College News
—Hymn, "Bringing in the Sheaves"
—Offering for Mount Olive College
- 1:55—Memorial Service, Mrs. Christine Bryan
- 2:15—Business Session
—Minutes, Mrs. L. A. Boyette Jr.
—Treasurer's Report, Mrs. B. L. Godwin
—Report of Committees
—Appointment of Delegates
- 2:45—Installation of New Officers
Mrs. Clarence Bowen
—Hymn, "Standing on the Promises"
—Benediction

**ATTENTION SECRETARIES AND
TREASURERS OF WESTERN
DISTRICT**

Please send your completed report blanks to the secretary, Mrs. L. A. Boyette Jr., Route 3, Kenly, North Carolina, and your per capita dues and donations to Mrs. B. L. Godwin, Pine Level, North Carolina.

These reports should be in by March 26 in order that they may be compiled for the spring convention.

If your auxiliary has not sent an offering for the \$1,000 Club, encourage it to do so. Cooperation from all auxiliaries will help to pay this in full at the April convention at Pleasant Grove Free Will Baptist Church.

Whortonsville, N. C.—The Woman's Auxiliary of Bethel Free Will Baptist Church observed World Day of Prayer by holding prayer services at the church Friday, February 14, from 2 p.m. to 3 p.m.

The services were opened by singing

"Sweet Hour of Prayer." The invocation was given by Mrs. James Lupton, program-prayer chairman. Mrs. J. C. Silverthorn gave the introduction. The following participated on the program: Mrs. Cleora Hill, Mrs. William Silverthorn, Mrs. Wilson Whorton, and Mrs. Nettie Whorton.

The services closed by praying the Lord's Prayer and singing, "Blest Be the Tie."

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its February meeting in the home of Mrs. Norman Bailey with 13 members and one visitor present.

The group sang, "In the Sweet By and By." Mrs. Peggy Bailey read the Scripture, which was taken from Philip-
pians 4:9-13. She also introduced the program.

After a short business session, Mrs. Marvin Cowan dismissed the group with prayer.

Kenly, N. C.—The Woman's Auxiliary of Stencil's Chapel Free Will Baptist Church held its regular meeting on February 21 at the home of Mrs. Marie Parrish. The meeting was called to order by the president, Mrs. Dorothy Wall.

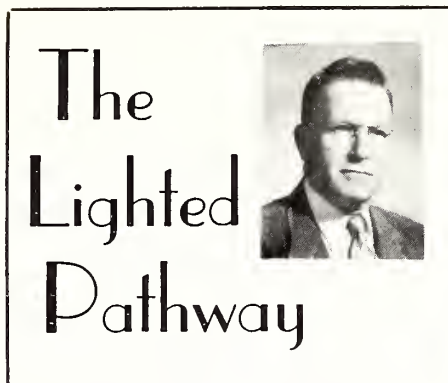
After a short business session the program was turned over to the program chairman, Mrs. Eleanor Pittman. The group sang "Stepping in the Light," which was followed by Scripture reading by Mrs. Pittman.

Those taking part on the program were Mrs. Doris Batten, Mrs. Neria Mae Bunn, and Mrs. Naydelle Hodge.

The program closed with the singing of "His Way with Thee," after which the group prayed together the Lord's Prayer.

God Is Faithful

This is the time to prove God—in the hard places—in the darkest of night—when you cannot see your way. God will bless. We do not walk by sight, but must walk by faith. I had rather walk in the dark with God than in the light without Him. God will most certainly honor our faith, as He did Abraham's. He has not yet disappointed the faith of any of His children.—*The Messenger of Peace.*



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

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

"Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

Our last meditation was on the subject, "Christ—No Christ." Christ taught while He was here on earth among men that all people belonged to Him, their Saviour and Lord; or else they belonged to the devil, their enemy and destroyer. After preparing the article for last week, I read the following which I pass on to you and ask you to consider carefully and prayerfully:

WHOSE ARE YOU?

Most of us keep close tabs on what is ours, whether our assets be small or great, but few of us keep as careful check on what is someone else's. Probably our most cherished possession is ourselves. At the top of the list of our assets we would write "ME."

What the Christian often fails to realize is that when he was born again he passed under new ownership. He no longer possesses the title deed to himself. He cannot include himself on the list of his assets because by virtue of his faith in Christ he is now the property of the living God in Heaven.

The believer is the Lord's property because the Lord chose him "before the foundation of the world" (Ephesians 1:4). The Christian also belongs to God because he has been "purchased with his (Christ's) own blood" (Acts 20:28). Paul reminded the Corinthians that they were "bought with a price" (1 Corinthians 6:20).

A final reason why the believer belongs to the Lord is that God has adopted him into His own family as a full-fledged son (Ephesians 1:5; Galatians 4:5). He has conferred on us the dignity of sonship, to share the responsibility commensurate with that position.

Although we cannot satisfactorily explain why God chose us—except to say that there was nothing in us to merit that choice—we do know what is expected of us as a result of belonging to Him. We know, for example, that it is foolish to live under two owners, or under dual control. The believer must find out what his Owner expects of him and how to obey those instructions.

We can do this confidently because we know our Owner values us greatly. If purchased by Him, we are valuable to Him—and sometimes He does more for our own good than we realize. The Lord Jesus will not treat indifferently that for which He paid so high a price.

We know that we are His "workmanship," chosen to "go and bring forth fruit" (Ephesians 2:10; John 15:16). Somehow, our lives must be brought into line with this purpose. Any other purpose, no matter how good it may be in its own right, cannot take the place of finding and doing the works of our Owner.

Not only will such a life be fruitful, but it will be marked by a calm assurance and peace, a resting in the love and wisdom of the God who is "our shield from foes, our balm for woes, our great and sure salvation."

Whose are you? This is how pioneer missionary C. T. Studd answered that question:

"I had known about Jesus dying for me, but I had never understood that if He had died for me, then I didn't belong to myself. Redemption means buying back, so that if I belong to Him, either I had to be a thief and keep what wasn't mine, or else I had to give up everything to God. When I came to see that Jesus Christ had died for me, it didn't seem hard to give up all for Him."

"Either I had to be a thief, or . . ." That is always the issue the Christian faces. Will he try to own himself, or will he gladly turn over the controls of his life to the One who died for him?—Copyrighted by *The Sunday School Times* and used by permission.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

THOUGHT FOR THE WEEK:

"I preached as never sure to preach again,

And as a dying man to dying men."

—Richard Baxter.

NOTES

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N D ||

QUOTES



By J. C. Griffin

THE TRUTH, THE WHOLE TRUTH, NOTHING BUT THE TRUTH

When you attend a court case, you hear people swearing to tell "the truth, the whole truth, and nothing but the truth." After making this solemn vow, many people do not tell the truth. This is a well-known fact to this writer. Often we hear that someone has been charged for perjury, which is a very serious crime that brings judgment from the courts of our land. But there is perjury that, to my mind, is more serious than swearing falsely in a court trial. It is not living up to the agreement you make in accepting your church covenant.

CHURCH COVENANT

The first paragraph of our church covenant is as follows: "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." Was it a fact that we did actually give ourselves to God and to one another? Was it a real gift? How long did that gift to God and to one another last?

I have seen children give some plaything to another child and then demand that gift to be returned. I am afraid that many folk play like children in religion. This method of giving is proved by the way many people act toward others. Many church members talk very ugly about others. James says, "... the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5).

It is contrary to the laws of God and the church covenant of the Free Will Baptists to talk unbecomingly about any Christian; but when it comes to people who claim to be Free Will Baptists and who have accepted, or pretended to accept, a covenant of giving themselves to God and to one another and then who

try to destroy others who disagree with their ideology by slandering the good name of those with whom they differ, to my mind that is downright perjury, to God and man.

I was talking with a Christian gentleman sometime back, who said, "Brother Griffin, if people would tell the truth, our differences could be worked out." Then we agreed that Christ is the answer. But Christ must have control of a man's heart in order to work out problems.

ACTIONS SPEAK LOUDER THAN WORDS

It is possible for a man to sing "Oh, How I Love Jesus" on Sunday and then to contradict that Sunday singing on Monday by smearing the good name of some true Christian by slanderous remarks. My father said one time in my presence, "If you cannot say something good about your neighbor, say nothing." This principle is a good one to follow. I never heard my father speak evil of any person. This method of living does not mean that we are to sanction the sinful actions of any person, but that we are to hate evil in the life of all men. We are to have the Spirit of the Lord, who hates sin but loves sinners. "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).

If we obey the teachings of our church covenant, we will love each other and reach out with a hand of charity toward all who suffer in any form. It is sickening to ask a favor for some sick person, only to have the one asked bring up all the sins and mistakes of the sick man. Jesus did not say to the sinful woman who anointed His feet with precious ointment, "You have been so sinful that I don't want you to touch me"; but rather He said, "... Thy faith hath saved thee; ..." (Luke 7:50). Read Luke 7:36-50. There you learn how Jesus deals with sinners. This woman and Simon are examples of God's grace.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21:13). Our church covenant teaches us the Spirit of Christ, and we are bound by it to follow the Spirit of Christ.

THE SECOND PARAGRAPH

The second paragraph of the covenant says: "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 sanc-

tion of the use and sale of intoxicating beverages, and to provide things honest in the sight of all men."

Is it not a fact that both men and women who belong to some churches are deliberately disobeying God and are guilty of perjury. They have lied, not only to the church, to the pastor, and to the official board, but also to the Holy Spirit. May we notice that we promise "by His grace to love and obey Him." We are not obeying Him when we refuse to help the poor, or to support missions and Christian education, or to absent ourselves from the worship of God in His sanctuary. We are guilty of perjury.

THE THIRD PARAGRAPH

According to the third paragraph of the covenant, "We agree faithfully to discharge our obligations in reference to the study of the Scriptures, secret prayer, family devotions, and public worship, and by self-denial, faith and good works, endeavor to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." I fear that there are a great many people who are guilty of perjury regarding this. Perjury means to lie. So many people are liars when it comes to observing prayerfully and obediently the church covenant.

My space for this issue has run out, but I must mention the fourth paragraph, which reads, "We will not forsake the assembling of ourselves together for church conferences, public worship, and the ordinances of the Gospel; nor fail to give according to our ability for the support of the church and its benevolent work." To be plain, this writer says that there are a great number of church members who have failed to live in accordance to the covenant. My friend, if you are guilty of disobeying your sacred pledge, what will you say when you meet God face to face, which all of us will have to do?

When God intends to fill a soul, He first makes it empty. When He intends to enrich a soul, He first makes it poor. When He intends to exalt a soul, He first makes it sensible of its own miseries, wants and nothingness, and then fills it with Himself, which is unspeakably glorious. This is the fullness of New Testament privilege for every Christian.—*The Elim Evangel*.

Questions & Answers



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

QUESTION: Please explain "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29).

ANSWER: These words from John the Baptist explain, in part, the difference between the Old and New Testament saints in their relation to Christ. John the Baptist, who represents in quite a different sense the Old Testament saints, expresses a delight to know the Bridegroom. John was not, as I understand, part of the bride, which is the church of which you and I as Christians are a part. He was not a member of the church but was a prophet. Jesus said that he was. He was beheaded before the advent of the Holy Spirit on the Day of Pentecost.

There is a sense, however, in which the church had its beginning on that day. Our word *church* comes from a word that means "called out"; in other words, the church is composed of those who are called out. Therefore, as I said above, there is a sense in which the church had its beginning on the Day of Pentecost. There is another sense in which it had its beginning when Christ called His first disciples from their fishermen's nets as Dr. Wheaton Taft, late president of the Northern Baptist Seminary, used to remind his students.

John the Baptist says, in substance, "I am glad just to know the Bridegroom." As for the bride, she is in possession of the Bridegroom and He is in possession of her. The above sets John the Baptist apart in his true humility, even as the following statement: "He must increase, but I must decrease" (John 3:30). This humility was symbolic of him and gave cause for the following unique words of Jesus: "Verily I say unto you, Among them that are born of women there hath not risen a

greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11:11).

—o—

QUESTION: Please explain, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).—R. Porter, Texas.

ANSWER: The word from which *perfect* is translated might have just as well been translated *compel* or *mature*; hence Christ would have His followers develop into full or complete maturity. Christians are exhorted in other passages of Scripture to feed on the sincere milk of the word and thereby to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The saving and keeping power of God is a fact the Scriptures give evidence to; yet that's not all, for over and over again the same Bible teaches that each Christian is responsible to use all means that God has made available to him that he may mature into a full grown, complete, or perfect Christian. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:13, 14). "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:13-15). "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy

that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

On the other hand, we shall find no passage in the Bible that teaches that this process of development here in this life will bring us into a state of sinless perfection. Strive as we may, and as the Bible definitely teaches, we need not assume that at anytime such perfection is to come while we are striving. "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).

BE Yourself

A young preacher, desirous of improving his style, wrote to Jacob Gruber for advice. He had contracted the habit of prolonging his words, especially when under excitement. The old gentleman sent the following reply, "Dear-ah! brother! When-ah! you-ah, go-ah, to-ah, preach-ah take-ah, car-ah, you-ah, do not-ah-say-ah-ah-ah! Yours, ah- Jacob-ah Gruber-ah."

Which leads us to say:

Don't be what you ain't;
Jus' be what you is,
'Cause if you is not what you am,
Den you am not what you is.
If you is jes' a little tadpole,
Don't try to be a frog;
If you is jes' de tail,
Don't try to wag de dog.
You can always pass de plate
If you can't exhort an' preach,
Don't be what you ain't;
Jus' be what you is.
'Cause de man that plays it square
Am gwine to get his.
It ain't what you is has been,
It's what you now am is.

—Anon.

Encouragement to Pray

When you come to the close of a battle in prayer, punctuate it with "the faithfulness of God," and mark "to be continued."

There will be prayer battles for prayer warriors. But as long as we come to the end of such a season of prayer with an unshaken faith, we are victorious. Faith in God's faithfulness makes the weapon of the enemy to be ineffective. The devil would like to discourage us until we would quit praying because the battle is hard. But praise God for the privilege of and the encouragement to persevere in prayer.—J. Wesley Adcock.



STORIES

for our

BOYS and GIRLS

MARU and the UNSEEN HELPER

by CAROLYN LONDON

THE hot African sun was just creeping up over the tops of the tall jungle trees. In the girls' dormitory at the mission leper hospital Maru was looking cross.

"I don't see why you thought my heart would feel joy at this news," Maru said angrily.

"But, Maru, please feel joy for me. My heart is happy now that I belong to Jesus," Lati answered.

"Well, my heart does not feel happy. And beside, I won't be your friend any more. Well, I'll be your friend here in our room. But I won't walk to school with you any more. And I won't pound grain with you. And I won't put my hand in the same porridge bowl with you. If I did, ayeeee!—you know people would say that I was following the Jesus path. And I don't want all that trouble."

Maru turned away sadly and threw herself down on her cot. A few tears trickled down her black cheeks. She'd been happy here in the leprosarium. She was getting medicine, and she had a nice house to live in, and good food, and the missionaries were kind to her even if she had told them that she didn't want to follow Jesus. And she and Lati had been such good friends. They'd had lots of fun together. Maru wiped a tear away. It was a shame that Lati had to go and spoil it all by leaving the religion of their ancestors. Not that the religion really meant anything to Maru, for her people had told her that the Creator-God didn't care for people, let alone a girl or woman.

Maru knew that if Lati walked in the Jesus' path that the older people in the leper settlement who were not Chris-

tians would make it hard for her. And she knew, too, if she played with Lati that they would say she was a Jesus follower. And Maru didn't think she wanted to have people laugh at her and tell her that the evil spirits would "get her."

Maru shuddered. She wished that she didn't have to fear the evil spirits all the time. Quickly she rubbed the cowry shell charm that hung around her neck. Her father had given that charm to her and told her that it would help to protect her from the evil spirits and also from the words of the missionaries. But sometimes Maru thought it would be good to listen to the words and to believe them. "Ap!" she thought, "the stories the missionaries tell about Jesus—they are good. And the songs . . . they are sweet to my ears." Quickly she rubbed her charm again. Ayee! she hadn't realized how difficult it would be not to believe in Jesus. If only the missionaries would quit preaching and singing and just give her medicine so she could get well!

She rolled over on her cot and yelled, "Lati! You—you are praying!"

"Yes," Lati answered, "I'm praying. Last night when I talked to Nurse and I told her that I wanted to follow Jesus, she told me that I ought to try to do something for Jesus. So just now I told Him I wanted to do something real hard for Him to show Him that I loved Him."

"What are you going to do?" Maru asked.

"I don't know. But I also asked Jesus to save you, too."

"Well, you may seal your lips about that!" Maru said as she flung a pillow across the room. "I don't want to walk the Jesus path. Ayee! such troubles! Don't you remember Luzu and his son Bolo?"

"Eeewo! do my thoughts remember him!" Lati said. "Do you know that Bolo won't even look at a follower of Jesus now? And when he sees one he

spits on the path in front of them . . . just to show Luzu that he hates Christians."

"One thing," Maru said, and laughed, "he won't be pounding any grain for Luzu. Serves Luzu right. He hurt Bolo's arms so bad the doctor had to tie bandages on both of them, and now Luzu's wife is sick and she can't pound grain. Ha! old meanie Luzu will have to pound his grain or go hungry. I expect he'll go hungry, too. And so will his wife and Bolo, for Luzu thinks he'll lose face if he does women's work by pounding grain."

Maru twisted around so that she could reach the pillow and stuck it back under her head. She watched as Lati tied her sandals on.

"Lati," she said, with a worried note in her voice, "what *are* we going to do? I want to be your friend, but I'll have to be your friend just in our room. I wouldn't dare—ayeee! I'm too much afraid, I wouldn't dare walk with you for fear Luzu would see me. And maybe Luzu would beat me. Just 'cause we are from the same village he thinks he owns me." She sighed and said, "There's no school today. Why don't you play here, and then I could play with you. If you go out, I can't be with you. You know, by this time the word that you are following Jesus is all over the settlement."

"While you were talking about Luzu, I was thinking in my heart," Lati said. "I've been thinking that I asked Jesus to give me something to do for Him. Well, maybe I could go and pound grain for Luzu."

"Ayeeee! you wouldn't dare!" Maru screamed. "He'd beat you, or maybe he'd kill you."

Maru shook her head sadly as she saw that Lati was determined to go. She waited until Lati had left the dormitory and then she ran quickly the back way and hid behind the cornstalk fence around Luzu's yard. In a few moments

he saw her friend enter Luzu's yard. He could hear her voice very clearly.

"Luzu," Lati said, "my ears have told me that your wife is sick. I came to pound grain for your meal."

"And my ears have told me that your head is divided, and that you have lost your senses, and have begun to walk the Jesus path," Luzu shouted.

"I would like to pound your grain for you," Lati said, ignoring the shouts. "But first, I will enter your hut and greet your wife."

In a few minutes Lati came out of the hut and started pounding the grain. She sang, "Ni kende ne amo, Kristi ne kwa me . . ."

"Stop that singing!" Luzu shouted. "No one in this house will sing about following Jesus and about Him being powerful." He grabbed Lati's arm and twisted her around. Maru could hear her friend gasp with pain.

"You see that tree?" Luzu said as he twisted Lati's arm. "That tree is the dwelling place of our tribal gods, and it is at that tree you shall worship." He tried to drag her off through the fields towards the huge mahogany tree. Maru could see Lati struggling.

Maru's heart pounded. She started to get up and help her friend, and then sank back to the ground frightened. She just couldn't. She was afraid. She sighed with relief as she saw Lati break away and run back toward the dormitory. Maru hurried to her room and found her friend lying on the bed and crying.

"Look!" Maru said, "look what that old meanie did to your arm!" She ran out of the room and in a few minutes came back with the missionary nurse.

"Tell me what happened," the nurse said as she rubbed soothing ointment on the bruised arm.

"I'll tell you," Maru said. And she told the nurse all that she had seen. And then she added, "And I was afraid to go help her." She started to sob.

"Let's pray about it," the nurse suggested.

Lati and the nurse knelt beside the bed, and then, to her own surprise Maru knelt and bowed her head. Lati prayed, "Dear Jesus, help me to be brave and to follow You. Help me to show Luzu that he needs to love You, too. And don't let me be scared to go back to pound grain for him. In Jesus' name, Amen."

There was a few minutes silence, and then Maru broke into tears and said, "I want to follow Jesus, too. I really do, but I've been afraid, and my heart has

been fearful. Dear Jesus, thank You for dying for me. Help me to be brave like Lati, Amen."

Nurse stood up and as she smiled at the girls she said, "I'll get the pastor and tell him to speak to Luzu and tell him that he's not to lay a hand on you girls. If he does, he'll be punished."

"No wait," Maru said. "I've got an idea. Come along, Lati, we've got work to do."

In her haste she almost dragged Lati down the path towards Luzu's compound.

"So—so, you came back?" Luzu turned angrily as they entered his yard.

"Yes, we came back," Maru said. "And I saw what you did to Lati. But, now there are three of us here. We've got a Helper. And you aren't going to fight Him . . . 'Cause He's big and powerful."

Luzu looked around. He seemed frightened. "I—I only see two of you and you are both young girls. And . . . well, if you're going to pound my grain, —go ahead and do it. But do a good job of it."

He almost ran from them, and entered his hut. The girls picked up the pounding sticks and started to work. "Why do you suppose he didn't ask us about who the third Person was, Maru? You did mean Jesus, didn't you?" Lati asked.

"Yes," Maru said, as she threw her pounding stick up in the air and caught it and thrust it into the mortar. "Well, you know, I told you that we are from the same village. And Luzu knows what our witch doctors tell us. They always say that the God-Creator is powerful, but He can't be seen. But they say that sometimes He does help people when they need help. But they really don't know about God and Jesus."

"But—but," Lati said excitedly, "Luzu really knows about Jesus 'cause he's been here at the mission a long time. And he's heard that Jesus is the God-Creator. And, —why, Maru, he's afraid of Jesus!"

"Yes, that's right," Maru said. "I think we'll have to ask the God-Creator to talk to Luzu's heart. Ayee! I'm thinking in my own heart that maybe Luzu is feeling like I felt. He wants to follow Jesus, but he's afraid. You know, if I hadn't seen you being brave for Jesus, well, I wouldn't have had courage to follow Him."

"And He really was our Helper to—
(continued on page sixteen)

Report on Condition Of Sandra Mercer

By M. L. JOHNSON, *Superintendent*
Free Will Baptist Children's Home
Middlesex, North Carolina

We are happy to report that Sandra was able to return home on Thursday, March 12. She had been in the hospital



since January 21. It will be necessary for her to return to the hospital for periodic examinations and treatments. Special care and treatment will also be required for some time at the Children's Home.

We feel that Sandra's return is the result of the many prayers that have been offered and the dedicated service of the doctors and other hospital personnel. We are most grateful for the prayers and genuine interest of our people. We urge our people to continue to pray for Sandra and those who minister to her needs.

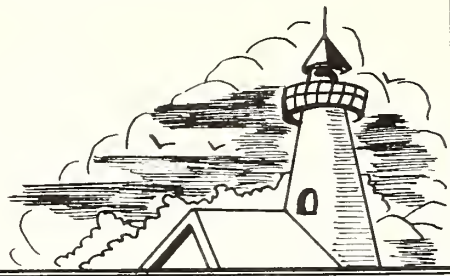
Sandra is most grateful for the hundreds of cards and letters which she has received. We urge our people to continue to remember her in this way.

We are also grateful for the many gifts that have been received to help pay the hospital and medical expenses. We invite our people to continue to help meet this need as we continue her care in the Home and her return trips to the hospital.

We assure our people that we shall continue to do all that we can for Sandra. We will try to keep our people informed about her condition.

The Sunday School Lesson

Lesson for March 29



Thomas and Mary Magdalene

LESSON TEXT: John 20:11-18, 24-29

MEMORY VERSE: John 20:29

I. INTRODUCTION

With this lesson, we conclude our study for this quarter concerning personalities around Jesus. We have given consideration to some of the men and women whose lives were affected by the presence and power of Christ.

The events in today's printed text, in the lives of Thomas and Mary Magdalene, took place after Christ's resurrection. Both Thomas and Mary had grown to love Christ before He died. As a result of the resurrection experience, however, they learned of a deeper love and renewed hope. It is the resurrection that gives the believer hope today, as it has down through the centuries.

—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Mary wept because the body of her Lord was gone (v. 11).
2. Her sincerity in seeking Him gave her an opportunity to see Him (vv. 12-14).
3. Her grief and lack of comprehension kept her from recognizing Jesus (v. 15).
4. Jesus revealed Himself to her at the proper time (v. 16).
5. Jesus would not let Mary touch Him; instead, He sent her away as the first herald of the risen Saviour (vv. 17, 18).
6. For a reason unknown to us, Thomas was absent when the Lord first appeared to His disciples (v. 24).
7. The disciples who had witnessed the appearance told Thomas about it, but he rejected their testimony (v. 25).
8. Jesus gave Thomas an opportunity to witness what he said was necessary for him to believe (vv. 26, 27).
9. Upon being convinced that Jesus was risen, Thomas made one of the

greatest confessions of faith of all time (v. 28).

10. Jesus pointed out that those who accept by faith are blessed the same as those who look for more proof.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. In our day it is necessary to have building codes that set standards to insure the structural strength of new buildings. When a large office building is being built in the heart of town, the workmen drive its foundations down into the bedrock. If such a large building were to be placed on an inadequate foundation, it would soon collapse because sand or soil would in time shift beneath its weight.

God was also concerned about a similar problem when He sent the gospel into the world. Would man accept it? Would it stand the strain of time? God, the master builder, made absolutely certain that it would stand for all time! God had a plan of salvation for men that was built upon the resurrection of Christ. To become a part of His kingdom men must believe that Jesus died, was buried, and arose from the dead. But how could God make certain there was sufficient evidence for the resurrection? At first even Jesus' own followers did not accept the resurrection. Mary Magdalene's first reaction to the empty tomb was the fear that someone had stolen the Lord's body. Only after she returned to the tomb and heard Jesus himself speak to her did she believe. And Thomas would not believe the testimony of the others until he had seen Jesus with his own eyes.

Today we believe because we have the testimony of Mary and Thomas and others who bore witness that Jesus was resurrected from the dead. They helped establish the historicity of the resurrection, the foundation of the gospel.

—Standard Lesson Commentary.

2. The generally accepted order of events of the resurrection morning are given as follows by Henry H. Halley in his book, *Pocket Bible Handbook*: "(1) At the first break of dawn, two or more

groups of women, from their abodes in Jerusalem or Bethany, probably a mile or two distant, start groping their way toward the tomb. (2) It was probably about that time that Jesus was emerging from the tomb, accompanied by angels who rolled away the stone and neatly folded the shroud. (3) The guards, meantime, frightened and dazed, fled to tell the priests who had placed them there. (4) About sunrise, as the women approach the tomb, Mary Magdalene, ahead of her group, seeing the tomb empty, but not seeing the angel, nor hearing his announcement that Jesus had risen (John 20:13, 15), turns and runs to tell Peter and John. (5) The other women draw near. See and hear the angels. Hurry away, by another route, to tell the main group of disciples. (6) By this time, Peter and John reached the tomb. Go in. See the empty shroud. Depart, John believing, Peter wondering. (7) Mary Magdalene, meantime, following hard after Peter and John, returns to the tomb, and remains, alone, weeping. Then she sees the angels. And Jesus Himself appears to her. (8) Shortly thereafter, Jesus appears to the other women, as they were on their way to tell the disciples; or, as having told the disciples, they were returning to the tomb. This all happened in probably less than an hour's time."

—Teen-Age Teacher (F.W.B.).

3. Tell the world that Jesus is risen! This was the first missionary commission and the first missionary message. The first missionary sent forth to tell of His resurrection was Mary, who had stood weeping at the tomb.

"Why weepest thou?" the angels asked. Her sobs and tears were very real, for her heart was crushed with the grief of the death of Jesus on the cross. Oh, the sobs and wails of a lost world, who stand before the tomb without hope and without salvation! What hope do they have in face of death and eternity? What hope of heaven? What assurance of life hereafter? None!

One of the greatest comedians, who makes the world laugh, lives in dread fear of death. He fears what lies beyond the grave and dreads the unknown of eternity. He makes others laugh while he himself weeps.

There are even many religious leaders who admit that they have no assurance or certainty of life after death. They live in constant fear of that inevitable day when they must die.

The wail and sob of unbelief is heard

News Notes

(continued from page seven)

Sidney Church to Observe Youth Sunday

The youth auxiliary of Sidney Free Will Baptist Church, Belhaven, North Carolina, will observe Youth Sunday March 22. The young people will be in charge of all the services on that day. Joe Smith will act as superintendent of the Sunday school, and James Hope of Free Union Free Will Baptist Church, Pinetown, North Carolina, will speak at the morning service.

Everyone is invited to attend these services.

St. Mary's Entertains Fifth Eastern Union

The Fifth Eastern Union Meeting will convene with St. Mary's Original Free Will Baptist Church, New Bern, North Carolina, Saturday, March 28. The theme will be "Victory Through the Resurrection" (John 14:19). The program is as follows:

Morning Session

9:30—Congregational Singing

9:35—Welcome, the Rev. Earl Glenn

9:40—Devotions, the Rev. Billy Twiddy

9:50—Roll Call of Ministers and Recognition of Visitors

—Appointment of Committees

—Roll Call of Churches

10:30—Recognition and Reports of Denominational Enterprises:

Mount Olive College

Free Will Baptist Press, the

Rev. Graham Lane

Missions, the Rev. J. B. Starnes

Cragmont, Mrs. A. J. Lyczkowski

Children's Home

Woman's Auxiliary

11:25—Congregational Singing

11:30—Morning Message, the Rev. James Lupton

12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing

1:20—Devotions, the Rev. Elmo Harper

1:30—Final Roll Call of Ministers and Churches

1:35—Business Session

2:30—Adjournment

Revival in Progress at Smyrna Church

Revival services are being held this week at Smyrna Free Will Baptist

Church, Blounts Creek, North Carolina, with the Rev. Jerry Rowe of Newport, North Carolina, as the evangelist. Mr. Rowe is being assisted by the pastor, the Rev. Elmo Harper. Services are beginning each evening at 7:30. You are cordially invited to attend the remaining nights of this meeting.

Rev. Burns Evangelist For Wintergreen Revival

A series of revival services will begin at the Wintergreen Free Will Baptist Church, Cove City, North Carolina, on Monday night, March 23, and will continue through Saturday night, March 28. Mr. Burns will be assisted by the pastor, the Rev. James Lupton, in the services which will begin each evening at 7:30.

The public is invited to attend these services.

MISSIONS

(continued from page four)

Monterrey, which is the capital city of Nuevo Leon and has a population of nearly a million souls. There are unlimited possibilities for work in Monterrey. However, we spent very little time there, needing to hurry on to Saltillo.

Saltillo is the capital of the Mexican state of Coahuila, and a city of some one hundred thousand. Brother Juan Lopez has been conducting services in the Free Will Baptist Mission in Saltillo for about a year. He has done a very good work there. On Sunday night we had about 70 persons in attendance, and we had four young men to accept the Lord when the invitation was given. Please remember that work in your prayers.

I hope that all of you will get a map of Mexico and follow this journey. We went from Saltillo to Durango, across 180 miles of mountains to Mazatlan, and up the coast to Nogales. The field there is white unto harvest, but the laborers are pitifully few. Will you pray earnestly to the Lord of the harvest that He will send forth laborers into His harvest? Through your prayers He has sent many, but the need is still very great. Please pray more earnestly than ever. He will answer!

THE vision is always a fact. It is the reality that is often a fraud.—G. K. CHESTERTON.

It is much easier to talk about evangelism than to do evangelistic work.

throughout the world. Yet, there is hope in the midst of death. Why weep? Let us tell the world that there is hope in death, for Jesus is risen!

Throughout history men have lived and died, not knowing what lies in the great beyond, until that glorious Easter morn when Jesus arose and broke the bonds of death and dropped the shackles of the tomb. He told Mary to go and tell the disciples, to dispel their grief and sorrow and allow the glorious good news of hope to melt their fears and sorrows into a disappearing vapor.

If Mary had not fulfilled her mission, if she had left the disciples in ignorance of this glorious truth of the resurrection of Christ, she would have committed a great sin. And we are just as wicked if we allow the heathen and the masses of people throughout the world to die and go into eternity without hope, when there is hope.

—*Bible Expositor and Illuminator.*

4. Our lesson today is about two people: both were disciples, but they were so different. Mary Magdalene was devoted and loving to the Lord; but Thomas was pessimistic and unbelieving until he had proof. Yet, these two have some things in common.

Just what did Thomas and Mary Magdalene have in common? First, neither of them expected Christ to rise from the dead. Evidence that Mary did not expect it is shown by the fact that she thought they had taken away the body. Thomas did not believe it even after the other disciples had given witness to it. Second, both of them made a mistake about Jesus. Mary thought He was the gardener, and Thomas thought that He had not appeared to the other disciples.

Mary's main problem seemed to be that of sorrow. She was so devoted to Jesus that her heart was broken over His death. The tears of sorrow dimmed her eyes so that it was difficult for her to see and understand the truth of the resurrection. But Jesus' presence was the answer to her problem.

Thomas' main problem was doubt. He was a pessimistic character who had to see evidence before he would believe. But when Jesus appeared to him, he said, "My Lord and my God." The presence of Jesus was the answer to his problem. Is it not marvelous the way Jesus is the answer to man's many and varied problems?

—*Advanced Quarterly (F.W.B.).*

Christian Education

(continued from page five)

Mercer; Mr. and Mrs. Ruben Earl Mercer; Cabin Adult and Junior S. S. classes; Whaley's Chapel Adult and Senior leagues and Young Married Class.

Mount Olive College Library

The Mount Olive College library is continuing its growth as more books are added almost daily. The above picture made in the stackroom shows a portion



of the approximate 10,000 volumes which now make up the library. A goal of 20,000 volumes has been set to be reached by 1968. This goal is necessary to help the college retain its full accreditation.

VBS Set for April 11th

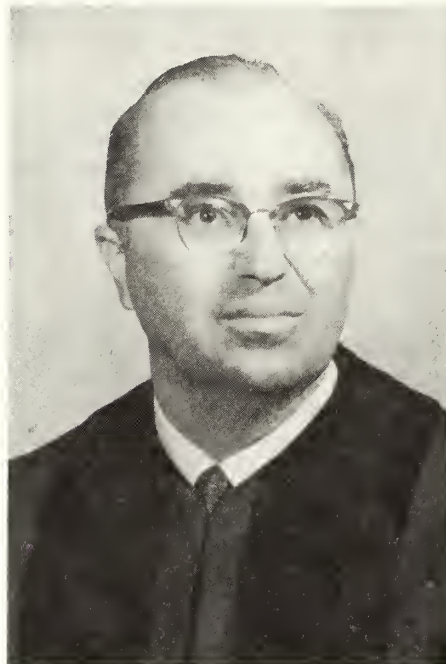
The tenth annual Vacation Bible School Workshop at Mount Olive College has been set for Saturday, April 11. Registration will begin at 9:30 a.m. and classes will end at 2:30 p.m.

Lunch will be provided by the college at \$1 per plate. The Free Will Baptist Press will have in the college library a full display of literature and supplies for those who wish to make purchases or enter orders.

Plans for the workshop were formulated January 29 in a meeting at the college attended by the Reverend N. B. Barrow of Ayden, manager of the Free Will Baptist Press; Charles Harrell, college business manager; Mrs. David W. Hansley of Kenly, youth chairman of the State Woman's Auxiliary Convention; Mrs. A. B. Chandler of Pinetown, Bible school literature writer; and W. Burkette Raper, president of the college.

Holy Week Services

Special pre-Easter services will be held at Mount Olive College under the



WILLIAM J. HADDEN, JR.
Principal Speaker

direction of Charles Sapp, director of religious activities. Principal speaker will be the Reverend William J. Hadden, Jr., pastor of the Eighth Street Christian Church, Greenville, North Carolina.

Mr. Hadden will speak in chapel March 23, 24, and 25 at 10 a.m. and will lead evening discussion groups. In addition to holding degrees from Lynchburg College, Vanderbilt School of Religion, and Austin Peay State College, he

has studied at Edinburgh University, Scotland. Each summer he conducts a travel seminar under the sponsorship of Butler University to Europe and the Middle East.

In Eastern North Carolina Mr. Hadden is widely known from his weekly television program on WNCT (Greenville), "Lessons for Living." He is also chairman of the Education Commission of the N. C. Christian Churches and the Greenville-Pitt County Good Neighbor Committee.

Boys' and Girls' Stories

(continued from page thirteen)

day," Lati said, "even if we can't see Him."

Several days later the missionary nurse called the girls and said, "Do you know what happened when I went to Luzu's hut to give his wife medicine? Well, I found Pastor there, and Luzu told him that he wanted to follow the One who was powerful enough to give two fearful girls courage."

"Thank You, Jesus," Lati said.

Maru bowed her head and prayed, "Thank You, Jesus, for being our Helper. And thank You that Lati showed me how to walk in Your path."

—*Gospel Herald.*

What Is Worldliness?

It is human activity with God left out.

It is life that is horizontal only, and not vertical.

It is ambition without aspiration.

Its goal is success, and not holiness.

Hearing no mystic voice, it is destitute of reverence.

It never bows in rapt, silent wonder in the secret place.

It has lusts but no supplication.

God is not denied—He is forgotten and ignored.—*J. H. Jowett.*

DS

the Free Will Baptist

AYDEN, N. C., WEDNESDAY, MARCH 25, 1964

LUOMA PHOTOS



Ten Years Ago in the 'Baptist'

Mount Allen Junior College was featured on the front cover and on Page four. During the college year 1952 and 1953, Mount Allen Junior College operated in Cragmont Assembly, Black Mountain, North Carolina. Property in Mount Olive was purchased near the close of 1953 and classes began on the new site for the year 1953-54.

↑ ↑
The Rev. M. L. Johnson, Sims, North Carolina, will hold a series of revival services at Howell Swamp Church, Greene County, North Carolina, beginning April 4 and continuing through April 10. The Rev. J. B. Narron, Raleigh, is the pastor.

↑ ↑
The Bryan, Texas, Church was host to the District Woman's Auxiliary Convention, March 9. The Rev. Charles Sapp is the pastor.

↑ ↑ ↑ In the Editor's Mail—

"Mrs. Carrie Ringgold of Bridgeton, North Carolina is a bed patient and needs a hydraulic lifter. She is unable to get on and off the bed by her own strength. She would like to borrow or buy the lifter."—Rev. J. C. Griffin, Bridgeton, North Carolina.

↑ ↑ ↑ From 'Tomorrow'—

A recent pilot study using the new "Standard Report of Alcohol Involvement" form in five California counties showed that among 488 drivers who died within six hours after the accident, and who were tested for alcohol, 52 percent had been drinking. In those accidents in which the victim was responsible for the accident, 59 percent had been drinking, and in one-car accidents, 66 percent had been drinking. Among all fatally injured pedestrians, 40 percent had been drinking, but among those under 65 years of age, 52 percent had been drinking.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Editorial—

ASSURANCE OF VICTORY

The Church of the Lord Jesus Christ has been promised a sure and certain victory—victory over the power of evil and victory over death at the grave. Each Christian will share in this final and complete victory. "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

Man has always sought after that which would give assurance—a surety in this life and beyond the grave. Job of old was faced with the same question: "If a man die, shall he live again? . . ." (Job 14:14). For centuries man lived in darkness concerning the immortality of the soul, but soon man was brought into the marvelous light of salvation through the death, burial, and resurrection of Christ. Then men could trust in the future with no fear of its consequences, if they would trust in Christ.

The Resurrection of Jesus Christ is the central truth of the gospel. Christians cannot and do not deny this truth. To deny it would mean the denial of a living Christ. Someone has aptly said that the message of the Church is, "A Living Christ for a Dying World." If man is to have any hope and earthly contentment, he must see beyond himself and the world system. He must see and accept the divine purpose and will of God: ". . . that 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).

The Resurrection of Jesus Christ gives joy to the believer. When Jesus appeared to the disciples on that first Easter morning, their grief and despair were turned to joy. They had become discouraged and despondent when Jesus was taken from them and crucified and buried. He had spoken to them about His death, but they had not understood what He was speaking about. When He spoke of destroying the temple, they thought He was speaking of the temple building in Jerusalem. Sorrow had come to them; but as Christ appeared in their midst, their sorrow fled and they communed with the resurrected Christ.

The resurrection gives the Church the greatest message the world has ever known. At the time Christ appeared to the disciples, they were most interested in their own assurance that Christ was alive. Little did they realize the spreading of the message would depend so completely upon them.

Likewise, the Church today is a witness to this victory through faith in the Christ. We are not only witnesses to a resurrected Christ, but to an ascended Christ. The Apostle Paul wrote that Christ has been exalted "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:21).

"'Now is Christ risen from the dead, and become the firstfruits of them that slept.' Ring it out, Easter bells! Peal forth, glad anthems of the church! Let the flowers tell in symbolic beauty their message that life has conquered death. Let the church join in the great affirmation of her faith, 'I believe in . . . the resurrection of the body, and the life everlasting.'"—Selected.

*Oh, day of awful story—Jesus is dead!
Sad end to hope of glory—Jesus is dead!
Behold the stone is rolled away!
And shining ones have come to say:
"He is not here, but is risen!"
The night of death is past and gone—
Arise and greet the glorious morn!
"He is not here, but is risen!"*

—D. W. Whittle.



When We View the Cross

by REV. JAMES WESTMAN

MOST PEOPLE are quite deeply moved when they stand in the presence of death. To witness a person's last hours and moments in this life is to come at least somewhat emotionally involved.

Matthew writes concerning the soldiers who actually carried out the crucifixion of Jesus Christ, that, "Sitting down they watched Him there." We are left to imagine how the sight of our suffering Saviour may have impressed these hardened Roman soldiers. Most of us are inclined to believe that they were completely indifferent to the death scene before them.

We find now ourselves at that time of the year when, over nineteen centuries later, the church calendar calls Christians to a contemplation of the cross. This means that millions of individuals in Christendom will be turning their thoughts to Calvary.

For many this will involve no more than giving their annual recognition to the historical fact of the death of Jesus Christ. Such an intellectual acceptance of a well-substantiated event is, of course, no indication that such individuals are Christians.

For others, contemplating Calvary will mean going on their annual religious binge as once again they become deeply affected by the recitation of the facts of Christ's agony. However, the continuing popularity among non-Christians of such songs as *The Old*

Rugged Cross is evidence enough that much of the thinking that is done regarding the death of Christ is in the realm of the merely sentimental and does not constitute a true appreciation of Jesus Christ.

But what about the Christians? Does the suffering and death of Jesus Christ have any effect upon the one who, having admitted his own hopelessly lost condition, has come to Jesus and has trusted in Him as the One Who bore his sin in His own body on the cross?

Yes, the scene on Golgotha cannot help but make an indelible impression upon the Christian. Needless to say, each one of us as Christians should go back continually in our thoughts to Calvary and "watch Him there." As we do so, we are bound to be different because of what we have seen.

Experience has proved that even a glimpse of Golgotha will influence the Christian's attitude both toward sin and toward the sinner. When a Christian takes time to survey the wondrous cross, he will find himself increasingly loathing sin and loving the sinner.

HE WILL LOATHE SIN

Certainly we cannot spend time at Calvary without some change being effected in our attitude toward sin.

The mind of unregenerate man has spawned numerous definitions of sin. Most of us have heard such fancy yet fallacious definitions as "psychic rebellion," "goodness in the making," "the backward pull of outworn good," and "an upward stumble in man's progress." None of these even approximates the Biblical concept of sin. The following definition, although a few pages too

short to satisfy the theologians, contains the core of what constitutes sin. "Sin is lack of conformity to the revealed will of God, either in our behavior or our attitudes."

Let us assume that we have an evangelically sound definition for sin. Is it sufficient for us as Christians to have a purely intellectual grasp of what sin is? No! We must have some feeling about it. God does!

We will find that it is impossible to remain dispassionately objective regarding sin when we stand in the place where the Christ Who knew no sin was made sin for us. At such a time, cold intellectual concepts of sin that were adequate in providing a theological definition prove miserably inadequate in setting forth the exceeding sinfulness of sin.

For example, in the realm of the physical we may feel that we have adequately defined cancer as "a malignant growth of tissue resulting from the uncontrolled multiplying of cells." However, such an intellectual concept of what cancer is provides very little stimulus in getting us to donate money for cancer research. On the other hand, when we see what this dread disease has done to a loved one, we react emotionally with a positive feeling of either dread or loathing that moves us to do our part in helping science find cancer's cause and cure.

It is the same in regard to sin. Ordinarily, an intellectual grasp of what sin is does not produce much of a reaction in an individual against sin. *But as soon as one becomes aware of what sin does, one cannot help but react emotionally and have very strong feelings regarding*

(continued on page fifteen)



Matthew
18:19, 20

MISSIONS

Mission Prospects in West Mexico

By JOHN B. ELLISTON

In last week's "Baptist" I gave a report of our visit to the Free Will Baptist work in the Mexican states of Chihuahua and Coahuila, with a mention of the prospects in the state of Nuevo Leon. In that report, after we left Saltillo, there was very little about the rest of the trip. I am still going to skip over the states of Durango and Sinaloa, which we crossed; and am now going to give you an idea of the prospects in Sonora. Later on, I hope to give you a full report of the prospects in Sinaloa.

Here in west Mexico the prospects for missionary expansion are very great. Our first step seems to be to consolidate our work on the border. But, at the same time, we must continue to penetrate more deeply into Mexico. Right now, it seems, we have an opportunity opening in Douglas, Arizona, and across the line in Agua Prieta, Sonora, as well as a little to the west in Naco, Sonora. Some spadework has been done in this area. The Rev. and Mrs. David G. Wallace were in the area for a good while, but they were hampered greatly by lack of finances and the inability of either of them to speak Spanish.

More recently, the Rev. Leo Alvarez and the Rev. Emiliano Lopez did some survey work in the area; and the prospects are very promising. We covet your earnest prayers for the guidance of the Lord concerning our part in evangelizing this area. We desire to always know and follow His will, and your prayers are essential to our knowledge of His will.

Another location which offers very good prospects for early exploitation is the city of Hermosillo, Sonora, and its environs. Hermosillo is the capital of the state of Sonora, and a city of about 100,000 souls. It is about 180 miles south of Nogales, on an excellent highway, Mexico 15, and easily accessible.

The city of Hermosillo itself is a very attractive field; and around it are several small towns and villages, some of which do not have a church of any kind.

Of course, we can only move forward as God provides the finances and the workers. He will provide the finances just as rapidly as you will hear Him and do your part. The workers will be provided through your prayers as you provide the finance to support them. It is heartbreaking to us here to watch people come, dedicated to the task of missions, ready to sacrifice all they hold dear in order to win souls, and then to watch them have to return to their homes because there isn't enough money to keep them eating. Many of you don't realize how completely the missionary must depend upon your faithfulness to the Great Commission.

March is Missions Month in North Carolina. The month is about over. Have you heard the call? Remember that the 11 churches and missions which we now have in Arizona-Sonora, and the 5 churches and missions in Texas-Coahuila, as well as the mission work in North Carolina, is possible only because of your prayers and offerings. No new work can be begun until the present work is satisfactorily supported. When Jesus said, "Go ye into all the world, and preach the Gospel to every creature;" He was talking to every Christian. Please hear Him!

Send all offerings to North Carolina Board of Missions, C/O The Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina, 28513. Please pray for us! Don't forget Mexico in your prayers and offerings. May God richly bless you in our prayer!

News Notes

Rev. Reynolds to Conduct Casey's Chapel Revival

The Rev. Walter Reynolds, pastor of Shady Grove Free Will Baptist Church, Dunn, North Carolina, will be the

evangelist for revival services at Casey Chapel Free Will Baptist Church near Goldsboro, North Carolina, April 1-5. Services will begin each evening at 7:30. The pastor, the Rev. N. B. Barrow, will assist Mr. Reynolds in the meeting.

Everyone is cordially invited to attend.

Convention to Meet at Reedy Branch

The Second Union Sunday School Convention of the Central Conference of North Carolina will meet on Sunday, March 29, at Reedy Branch Free Will Baptist Church, Winterville, at 2 p. m.

Hickory Grove Announces Spring Revival

Hickory Grove Free Will Baptist Church near Bethel, North Carolina, announces its spring revival to be held March 30—April 4. The Rev. J. W. Everton of Clayton, North Carolina will be the evangelist. The pastor, the Rev. Ed Fordham, will assist in the services which will begin each evening at 7:45.

The church and the pastor invite the public to attend any or all of these services. Your prayers are also needed.

Anointed for My Task

It is easy to understand why the followers of Jesus were called Christians, or Christ-ones. Possibly the title was used first in derision. If so, it had a happy consequence, for it has become a most significant name. However, it may be used very cheaply and with no true sense of its real meaning. Unfortunately, this is often the case.

The thing which every Christian should realize is that he must partake of the anointing of the Anointed One if he is to bear the name worthily. Christ is a sacred name. To bear it as a Christian is a solemn responsibility. He who was anointed in a pre-eminent degree has promised the Spirit's unction for His followers. A severe penalty was imposed in ancient days for taking God's name in vain. It would be well to ask ourselves, "Do I bear Christ's name in vain? Am I truly a Christ-one, reflecting Him to the world?"—*Publisher Unknown*

The SIGNIFICANCE of CHRIST'S RESURRECTION

What difference does it make whether or not Jesus Christ was raised from the dead? Is the belief in His resurrection a vital part of the Christian faith, and does it have a bearing upon my own relation to God?

These are questions which may occur to you when on Easter Sunday Christians once again witness to their faith that Jesus of Nazareth was raised from the dead. And they are important questions which deserve an answer.

Without the resurrection of Jesus Christ there could be no Christian faith. Had He not risen, there would have been no rallying of discouraged and disillusioned disciples. Peter and John would have gone back to fishing. There would have been no outpouring of the promised Holy Spirit at Pentecost, no Apostle Paul, no New Testament. There would have been nothing to believe.

"If Christ be not risen," wrote the Apostle Paul, "then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14).

But you object, "What of His teachings?" Yes, what of them? Where would they leave us if Christ remained in the grave?

"Blessed are the pure in heart: for they shall see God" (Matthew 5:8). Would you see God on the basis of the purity of your heart? "Who can say, I have made my heart clean, I am pure from my sin?" (Proverbs 20:9). It is axiomatic that the higher His teaching, the greater its condemnation, because we cannot and do not live up to it.

At the heart of Christ's teaching was the fact that He came to be our Saviour, and that to be our Saviour He must die for our sins and be raised again. He said, "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), and again, "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:11, 18). If what He claimed for Himself was not true, then there is nothing to believe.

"If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). That which distinguishes Christianity from all other religions is the belief that God grants forgiveness of sins on the basis of the death of Christ for our sins, His burial and His resurrection.

This is the very heart of the Christian faith and constitutes the good news of salvation and man's only hope of heaven. Read it from the inspired pen of the Apostle Paul: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4).

The resurrection of Christ gave us a worthy object of faith. It proved true His Messianic claims. He was "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4).

Assurance that He obtained forgiveness of sin, and a right relation to God for us through His death, is given by the

resurrection. He "was delivered [to death] for our offences, and was raised again for our justification" (Romans 4:25).

Our hope of eternal life—resurrection life beyond the grave—is inseparably bound up with His resurrection. He said, "Because I live, ye shall live also" (John 14:19). "As in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). How important then to be "in Christ" by faith.

Without the resurrection, there is nothing to believe, but with it there is good news for you. Christ is a living Saviour. Christianity is not a lifeless adherence to the teachings of a dead man who was mistaken about His own calling, but it is communion with the living Son of God who will come to indwell, cleanse and empower every heart opened by faith to Him.

—American Tract Society.

OBITUARIES

MR. WOODLEY HUGHES LITTLE

This obituary is in memory of Woodley Hughes Little of Smithfield, North Carolina, age 21, who was accidentally killed on February 19, 1964, near Raleigh. He was the son of Woodrow and Alice S. Little, and had been a member of Hopewell Original Free Will Baptist Church for twelve years.

Hughes walked in God's light and he
knew
Of the wonderful Saviour's love.
He's happy today with the angels
Who reign in heaven above.

He walked in the light and found
Other Christians who walked that
way too;
Now he is waiting for his loved ones
In heaven beyond the blue.

He walked with God, as did Enoch;
Even then, things weren't always
bright,
But by grace he kept the faith, and he's
gone
Where God himself is the light.

Hughes has gone away, but still
We know he's happier there;
With God around the White Throne
No happiness here could ever com-
pare.

He is missed by his family and friends;
They grieve for him each day,
But someday we will all be reunited
In heaven not faraway.

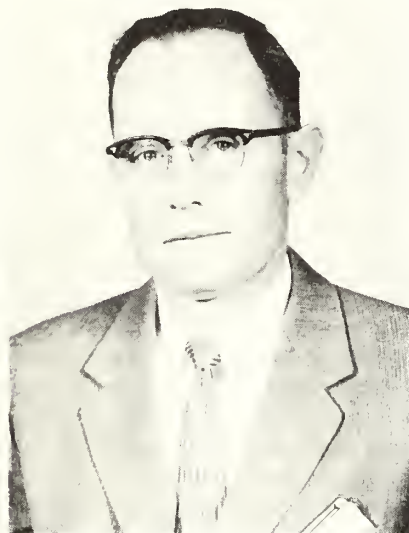
Written by an aunt,
Mrs. Albert Braswell



news & notes of Denominational Interest

Hull Road Church to Conduct Pre-Easter Services

The Hull Road Free Will Baptist Church, Route 1, Snow Hill, North Carolina, will conduct pre-Easter services starting March 25 and continuing through March 27. There will be two



THE REV. A. B. BRYAN

services each day: one at 10:30 a.m., and one at 7:45 p.m. The pastor, the Rev. Bobby G. Bazen, will preach at the morning services, and the Rev. A. B. Bryan, pastor of the First Free Will Baptist Church of Kinston, North Carolina, will preach at the evening services.

Grimsley Church Announces Spring Revival

The Grimsley Free Will Baptist Church, Snow Hill, North Carolina, announces its spring revival which will begin Monday evening, March 30 and continue through Saturday evening, April 4. The Rev. Vance W. Link, pastor of the Community Free Will Baptist Church in Weldon, North Carolina, will be the guest speaker. Special music will be a feature of the services each evening beginning at 7:30. All Original

Free Will Baptist churches in this area are invited to bring their choirs and help with the special music. Mr. Link will be assisted in the services by the pastor, the Rev. R. P. Harris.

The pastor and the church extend a cordial invitation to everyone to attend and be much in prayer for the success of the meeting.

Pleasant Hill Host to First Western Union

The First Union Meeting of the Western Conference will convene with Pleasant Hill Free Will Baptist Church, Wilson County, North Carolina, Saturday, March 28. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. Jimmie Barfield
- 10:15—Welcome, Host Pastor
—Response, the Rev. W. L. Poythress
- 10:20—Reading of Minutes, Secretary
—Appointment of Committees
- 10:30—Roll Call of Ministers
—Visitors Welcomed
- 10:40—Roll Call of Churches and Seating of Delegates
- 11:15—Recess
- 11:25—Song Service
- 11:30—Message, the Rev. Frank Ray Harrison
- 11:00—Lunch

Afternoon Session

- 1:00—Devotions, James W. Boyette
- 1:10—Visitation Evangelism, the Rev. C. F. Bowen
- 1:25—Reports of Denominational Enterprises
—Reports of Committees
—Business Session
- 2:45—Adjournment

Rev. Bryan to Conduct Piney Grove Revival

The Piney Grove Free Will Baptist Church, Pitt County, North Carolina, will begin a spring revival on Monday

night, March 30, which will continue through Saturday night, April 4. The Rev. A. B. Bryan, pastor of the First Free Will Baptist Church of Kinston will be the guest evangelist. The pastor, the Rev. James E. Howard, will assist Mr. Bryan in the services. The church extends a cordial invitation to everyone to attend.

King's Cross Roads Announces Community Sing

The Rev. L. B. Manning, pastor of King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, announces a community sing at the church Easter Sunday night, March 29. The service will begin at 7:30 and the public is invited to attend.

Pilgrim's Home Church Host To Lenoir Singspiration

The Pilgrim's Home Free Will Baptist Church, Route 1, Kinston, North Carolina, will be host to the Lenoir County Singspiration Sunday evening, March 29, beginning promptly at 6 p.m.

The Rev. Robert Fader, president of the singspiration, and the Rev. Robert Cauley, pastor of the host church, in

Coming Events

- March 27—Good Friday
- March 28—Union Meeting Time
- March 28—Piedmont District Woman Auxiliary Convention, Ashland Street Church, Archdale, N. C.
- March 29—Easter Sunday
- April 1—Western District Woman Auxiliary Convention, Pleasant Grove Church, Pikeville, N. C.
- April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.
- April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.
- April 16—Albemarle Woman's Auxiliary Convention, Belhaven Church, Belhaven, N. C.
- April 23—North Carolina Sunday School Convention, East Rockingham Church, East Rockingham, N. C.
- May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield
- May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County
- May 10—Mother's Day

te everyone to be present for this occasion. A special invitation is extended to all singers to participate in the singing.

Hales to Conduct Pleasant Hill Revival Services

The Rev. W. A. Hales of Arapahoe, North Carolina, will be the evangelist for revival services at Pleasant Hill Free



Will Baptist Church near Greenville April 6-8. The services will begin at 7:30 each night. The pastor, the Rev. Charlie T. Rice Jr., and the church invite everyone to attend.

Revival in Progress at Gray Branch Church

Revival services began Monday night, March 23, at Gray Branch Free Will Baptist Church, Deep Run, North Carolina, and will continue through Saturday night, March 28. The Rev. Norman Ard, pastor of Elm Grove Free Will Baptist Church, Ayden, is the guest minister. He is being assisted by the pastor, the Rev. Andrew Hill.

The public is invited to attend the remainder of these services which are beginning each evening at 7:30.

Rev. Powers to Conduct Wilson Revival

Revival services will be held at the First Free Will Baptist Church in Wilson, North Carolina, March 29—April 1, with the Rev. Fred Powers of Rocky Mount as the evangelist. He will be assisted by the pastor, the Rev. C. F. Bowen. The church choir will be directed by Kenneth Raper.

The pastor and the church extend a cordial invitation to everyone to attend these services.

Carteret Co. Union Meeting At Free Union Church

The Carteret County Free Will Baptist Union Meeting will meet with Free Union Free Will Baptist Church, Sea Level, North Carolina, Saturday, March 28. The Rev. Sam Kennedy is moderator of the union and the Rev. Jerry Rowe is clerk. The theme for the day will be "The Gift of God" (Romans 6: 23). The program follows:

Morning Session

- 10:00—Devotions, "Our Eternal Life," the Rev. Clifton Styron
- 10:15—Meeting Called to Order, Clerk—Moderator's Remarks—Roll Call of Churches
- 10:40—Congregational Singing
- 10:45—Promotional Period (Questions and Answers on Denominational Enterprises and the Growth of the Union Meeting)
- 11:15—Special Music—Offering
- 11:25—Message, "The Unspeakable Gift," the Rev. T. C. Smith
- 12:00—Benediction and Adjournment for Lunch

Afternoon Session

- 1:00—Devotions, "The Receiving of the Gift," Everett Gould
- 1:15—Reading of Minutes of Previous Meeting
- 1:20—Business Session—Report of Committees—Unfinished Business—New Business—Reading of Minutes
- 2:15—Benediction and Adjournment.

Evening Session

- 7:30—Carteret County Free Will Baptist Youth for Christ Rally (All churches should be present and present candidates for officers of the rally to be elected at this meeting.)

Sunday Afternoon Session

- 2:15—Carteret County Free Will Baptist Sunday School Convention

Spring Revival at Elwood Lane Church

The Elwood Lane Original Free Will Baptist Church, Kannapolis, North Carolina, announces its spring revival to begin Monday evening, March 30 and continue through Sunday, April 5. The visiting evangelist will be the Rev. Earl Glenn, pastor of Saint Mary's Free Will Baptist Church of New Bern, North Carolina. He will be assisted by the pastor, the Rev. Paul Jenkins.

Everyone is cordially invited to attend these services.

Rose Hill to Host Second Union Meeting

The Second Union Meeting of the Central Conference will convene with Rose Hill Free Will Baptist Church near Winterville, North Carolina, Saturday, March 28, with the moderator, the Rev. Norman Ard, presiding. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. E. C. Morris
- 10:15—Welcome—Response
- 10:20—Reading of the Minutes, Secretary—Appointment of Committees
- 10:30—Roll Call of Ministers—Welcome to Visitors
- 10:40—Roll Call of Churches and Seating of Delegates
- 11:15—Recess
- 11:25—Song Service
- 11:30—Message, the Rev. Cedric D. Pierce Jr.
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. James Howard
- 1:10—Reports of Denominational Enterprises
- 1:50—Report of Committees—Business Period
- 2:40—Adjournment

Bethany Church to Conduct Pre-Easter Services

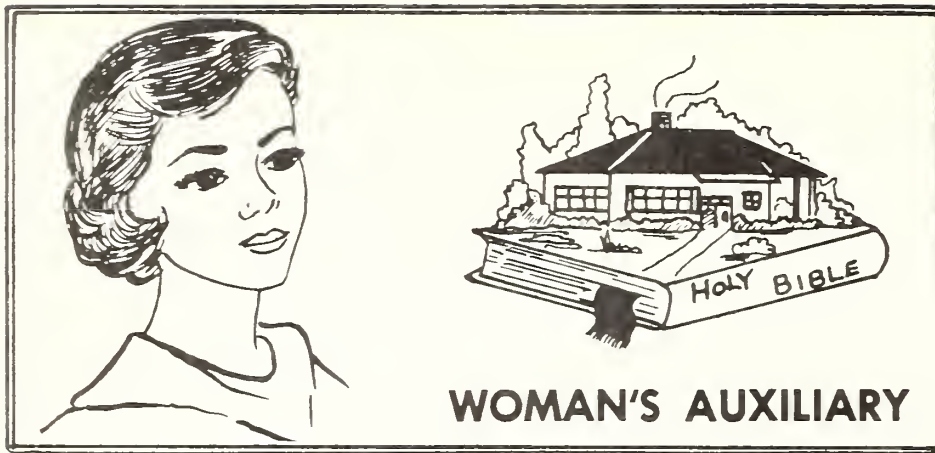
There will be pre-Easter services held at Bethany Free Will Baptist Church near Winterville, North Carolina, beginning Wednesday evening, March 25, at 7:30, and continuing through Easter Sunday. The pastor, the Rev. E. C. Morris, will do the preaching and special music will be featured in each service under the direction of the church choir. A cordial invitation is extended to all.

In preparation for these services, two groups held cottage prayer services on Monday and Tuesday evenings. Each group had two services each evening.

Rock Springs Church Announces Spring Revival

The Rock Springs Free Will Baptist Church, Bailey, North Carolina, will begin its spring revival on Sunday, April 5, with the Rev. C. F. Bowen of Wilson as the evangelist. He will be assisted by the pastor, the Rev. R. N. Hinnant. Services will continue throughout the week. At 7:30 each evening a fifteen-

(continued on page sixteen)



WOMAN'S AUXILIARY

Report of Eastern Auxiliary Convention

The Eastern District Woman's Auxiliary Convention met at Beulaville Free Will Baptist Church, Beulaville, North Carolina. Mrs. D. W. Hancock, the president of the convention, asked the women to pray silently for a few moments before the beginning of the day's program. The convention theme was "Building the Kingdom through Christ the Rock." The devotional thought, brought by Mrs. Nora Winstead, centered around the scripture, ". . . upon this rock I will build my church: . . ." (Matthew 16:18).

Reports were given from the Children's Home and Mount Olive College. Both reports were very encouraging, and suggestions were made for various projects for the women's participation which will help build the kingdom through Christ. A trio from St. Mary's church sang "On Christ, The Rock, I Stand."

Miss Stephenie MacSwain from St. Mary's church delivered a declamation entitled "A Little Child Shall Lead Them." She was the winning contestant of the Eastern district AFC contest. Miss Sandra Anthony from Saints Delight church delivered her declamation entitled "Stewardship." She was the winner of the YFA contest from the Eastern district. Both contestants delivered their declamations well and gave much food for thought to those who listened.

Various other reports were given in the afternoon, and the remaining business was attended to. There was a large attendance at this convention, and everyone enjoyed the gracious hospitality of the people of Beulaville church.

Challenge from Field Worker

Today, as never before, there is a great challenge before each officer and chairman of the local auxiliary, as well as the district officers. As we look unto the harvest fields and see that they are already white, truly we need to be more consecrated to the task of the Great Commission, "Go ye, teach, and preach." In each office of work we hear the Master speaking and saying, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38). As each person accepts her responsibility and answers the call to duty, let us each one say with Paul, "I can do all things through Christ" (Philippians 4:13).

When we think of the threefold purpose of the woman's auxiliary, the work of missions always stands out foremost in our hearts and minds. It is through this channel that lost souls come to realize that they need Jesus as their Saviour. What a great task the youth chairman has of working with our youth and saying to them, "I press toward the mark for the prize of the high calling of God in Christ Jesus." And as we "study to show ourselves approved unto God," let us rightly divide the word of truth as set forth in the Scriptures. No time have we ever been called to a more effective and dedicated prayer life than in times like these. Let us pray without ceasing till the Lord says, "It is enough: well done."

"Give and it shall be given unto you" are the words of the Lord Jesus. Surely the benevolence workers of our auxiliary are always ready to lend a helping hand in any way and at all times to those in need. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflic-

tion, and to keep himself unspotted from the world."

As field worker for the Eastern District of North Carolina, let me challenge and urge each officer and chairman "to lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Mrs. Rivers Winstead
Field Worker of Eastern District

BEAVER DAM HOST TO PEE DEE AUXILIARY CONVENTION

The Pee Dee District Woman's Auxiliary Convention will be held at Beaver Dam Free Will Baptist Church, Columbus County, North Carolina, April 1964. The theme will be "Building the Kingdom Through Love and Unity." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn
 - Devotions, Mrs. Cornelia Gairy
 - Welcome, Mrs. Dora Mercer
 - Response, Mrs. James Hardie
 - President's Remarks, Mrs. Hattie Adcox
 - Special Music
 - Business Session
 - News from Children's Home
 - Report from Benevolence Chairman
 - Report from Program - Prayer Chairman
 - Hymn Time, Congregation
- 11:30—Convention Message, the Rev. Benny Turner
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. George McPherson
- News from Field Worker, Mrs. James Hardie
- News from Mount Olive College
- News from Cragmont
- News from Mission Board
- Hymn Time
- Report from Enlistment Chairman
- Report from Youth Study Chairman
- Benediction

SMITHFIELD CHURCH TO ENTERTAIN CAPE FEAR CONVENTION

The Cape Fear Woman's Auxiliary Convention will convene with the First Free Will Baptist Church, Smithfield

North Carolina, April 8. The theme will be "Stewardship in the Life of Women"; and the Scripture text, "She hath done what she could" (Mark 14:8). Mrs. M. E. Godwin will serve as convention organist and Mrs. H. E. Dorman as song director. The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Take My Life and Let It Be"
 - Prayer, the Rev. Walter Reynolds
 - Devotional, Mrs. J. R. Davis
 - Welcome, Mrs. Kenneth Brown
 - Response, Mrs. James Stanley
- 10:25—President's Message, Mrs. R. Y. Stephenson
- 10:30—Recognition of Personalities
- 10:40—Business
 - Reading of Minutes
 - Appointment of Committees
- 11:00—"The Stewardship of Children," Mrs. H. E. Dorman and Mrs. M. L. Johnson
 - Offering
- 11:15—Worship Hour
 - Hymn, "My Jesus I Love Thee"
 - Special Music, Danny Coates
 - Message, Mrs. L. E. Ballard
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "I Am Thine"
 - "A Memorial to Faithful Stewards," Mrs. Carl Dudley
 - "The Stewardship of Our Youth," Mrs. Albert Coates
 - "The Stewardship of Missions," Miss Winnifred Averett
 - "The Stewardship of Christian Education," Miss Barbara Beeton
 - "The Stewardship of Cragmont," Mrs. Almond Warrick
 - Report of Study Course Chairman, Mrs. Ed Taylor
- 2:00—Business
- 2:30—Hymn, "God Be With You"

ATTENTION YOUTH CHAIRMAN CAPE FEAR CONFERENCE

Contestants planning to enter the declamation or essay contests in the Cape Fear district are requested to send a copy of the essays, or their names if they plan to enter the declamation contest, to Mrs. Albert Coates, Route 1, Smithfield, North Carolina, by April 1. The Cape Fear Youth Fellowship will be held at Hopewell church on April 4.

The Lighted Pathway



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

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

INFLUENCE

"... 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).

A good definition of influence is "The power of persons or things to affect others, seen only in its effects."—*Webster's New World Dictionary*.

I suppose that there's no one living who is destitute of the power of affecting others for their well-being or for their woe. The eternal destiny of many depends upon the influence of some other person. If you ask why this is so, I answer that God has thus arranged the matter, and it is wisely arranged. Who does not see that it is a happy circumstance that God has ordained that parents have influence over their children? The operation of the natural inclination or tendency is very powerful in the child. They are very easily influenced. Parental influence and instruction have much to do in fixing their destiny, both in time and eternity.

Influence cannot be destroyed. It is indestructible. Every one is responsible for the influence he exerts upon others. We are prone to forget that we are as accountable to God for our influence as for any thing else.

All Christians are constantly exerting their influence. In this the obscurest member of a church is not excepted.

All influence is not for good. There are those whose influence is for good and others whose influence is bad. The rich and the poor, the wise and the ignorant, the proud and the humble, are all influential. They are always making impressions. Some are profane, some licentious, some covetous, some drunkards, gamblers, liars, and all such abominable characters. All have influence. All help to shape the lives and desti-

nies of those about them. Paul says in Romans 14:7, "For none of us liveth to himself, . . ."

Every act, every word, every thought, and every feeling is something thrown into the ocean of life, producing waves which spread through all time, and reach the shores of eternity. We may determine what acts we will perform, what words we will speak, but there our power of determination stops—our control goes no farther. The act being performed, or the word being spoken, it is no longer optional with us to say what influence it shall exert. The influence commences its operation at once, and it is impossible to arrest it. It is transmitted from one generation to other generations. We all know that Adam's sin has affected the condition of his posterity to this day, and that the results of its influence will be eternal. We all know too that the atonement of Christ introduced to fallen man a new feature into the lives of men, affecting the life of every one who accepts Christ's atonement. There is something perceivable and striking in Adam's sin and Christ's atonement. The evil we do may not exert the millionth portion of the influence created by Adam's disobedience, but its effects are just as real. So it is of the Saviour's mediation, and so of the operation of the Holy Spirit. The grand tendency, both of the mediation of Christ and the operation of the Holy Spirit, is to glorify God and counteract the evil influences that are at work in the universe. All the good influences originated by our acts of obedience to God have a similar tendency.

Influence does not cease at death. No man, however much he may desire it, can, at death, leave the world just as it was at his birth.

(Continued Next Week)

THOUGHT FOR THE WEEK:

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

—Henry Wadsworth Longfellow.

If you want to show how little you are—not how great—just use profane language like taking God's name in vain, keeping smutty words in your vocabulary, telling filthy jokes, and even vulgar jokes. All this surely tells your littleness, or helps to. Ask yourself the question, "Just how little am I?"—*Walter E. Isenhour*.

NOTES

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AND
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QUOTES

By J. C. Griffin



THE LIVING CHRIST

We who have been saved believe in and preach a living Christ, one who burst the bands of the tomb and walked out and communed with His followers at the grave, on the road, by the seashore, and in various places and in various manners.

The writer of the Book of Revelation says, "And when I saw him, I fell at his feet as dead, And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 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 1:17, 18).

May we repeat, we worship and adore a living Christ, not a dead man. There are religious bodies whose religion is based on a dead man, one who died and stayed dead. Mohammed is dead and will remain dead until the last resurrection, and so are religions based on a dead man; but Christians worship and adore a living Saviour.

THE APOSTLE PAUL SAYS

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). Let us see what Paul tells us about the witnesses who saw Jesus after the resurrection of his body and the living presentation of himself to his disciples.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that,

he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (I Corinthians 15:3-8). May we notice what Paul said after mentioning the great number who saw the living Christ, ". . . the greater part remain unto this present, . . ." It is reasonable to believe that if Paul had been mistaken about the number who saw and gave witness to the living Christ, someone would have challenged his statement. But there is not a dissenting vote, so the record is given to us that a great number saw Christ after He was raised from the dead.

OUR FAITH IN CHRIST

We are bound to believe in the resurrection of Christ in order to be a believer indeed. Believing in His virgin birth, His sinless life, His divine healings, His miracles, His atonement, and in all that He did and taught, and then to deny His resurrection would not make us a full-fledged believer. We just as well say that Christ was only a man who was crucified and died on a cross and that there is no salvation for lost humanity as to say that there is no resurrection and that Christ was not brought back from the dead.

Let us see, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also 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 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" (I Corinthians 15:14-23). See I Corinthians 15 and learn from the Scriptures that Christ is a living being and that if He lives and we accept Him, live in Him, and die in Him, we will be resurrected when He comes for His own.

May we notice that Paul said that as in Adam all die, in Christ shall all be made alive, but every man in his own order: Christ the firstfruits, afterwards them that are Christ's. There is nothing said here about those who are not Christ's being raised at this time. Why? Because the wicked dead are not raised

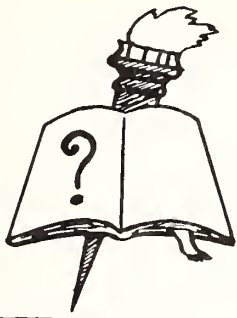
at that time. The wicked dead will be raised at the end of the thousand-year reign of Christ on the earth. Let us notice, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" (Revelation 20:6, 7). May we notice that it is revealed, "But the rest of the dead lived not again until the thousand years were finished. . . ." (Revelation 20:5). This sets forth the fact that the wicked dead are not raised from the dead at the time the righteous dead are raised. Again let us notice that the writer of Revelation says, "Blessed and holy is he that hath part in the first resurrection." Because it says "the first," there must be a second resurrection.

May we notice these words: "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" (Revelation 20:11-14).

The first resurrection will be a time of rejoicing because our Christ will be there to comfort and give glory. It will be a great meeting in the air; whereas the second resurrection will be a time of fear and sadness and weeping and wailing by the lost as they are cast into eternal fire to suffer forever and ever.

Now, my reader, let us consider some more Scripture which is for the redeemed, those who have accepted and served and loved Christ in this life: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (continued on page thirteen)

Questions & Answers



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

QUESTION: What is the abomination of desolation referred to in the twenty-fourth chapter of Matthew? — W. R. Jones, Alabama.

ANSWER: It will be the image of the beast, or of the antichrist. He is called both in the Bible. "And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate" (Daniel 9:26, 27). "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" (Matthew 24:15). His beast or political tyrant, is to have a religious leader that will cooperate with him in all his evil, uncanny devices by which he is to gain access and domination over almost all men's minds that shall be on the earth at that time. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the firstbeast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Revelation 13:11, 12). (Read all of Revelation 13—17).

This false prophet, or second beast as he is also called in the Bible, will be the one to cause this abomination of desolation or idol, false god to be made and placed in the temple that is known to the Jews as "the holy place." "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by

the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six" (Revelation 13:13-18).

Daniel in his time saw this as being the most outlandish of all the feats accomplished by ungodly Gentiles against his people the Jews. The image that Nebuchadnezzar made and the three Hebrew children were required to worship was an abomination, but since these three Jews did not worship it, it was not a spiritual desolation to them; on the other hand, if they had worshipped instead of defying Nebuchadnezzar's command, that is exactly what it would have been to them; and instead of their having, as they were, been cast into the fiery furnace they would have gone free from his tyranny for the time. Since they chose to please and obey God rather than this sinful king, God honored them in letting the enraged king see what He could do in the deliverance of His own. Then after their triumph, they were exalted in a grand promotion.

Those depicted in Revelation 13 will fare badly who refuse to worship and honor the image but will triumph in the final scoring. "And I saw as it were a sea of glass mingled with fire:

and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy words, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Revelation 15:2-4).

The seven years of great tribulation are to be the worst ever upon the earth, and there have been some terrible tribulation years that the saints of God have experienced upon this old earth. It will test both saints and sinners and prove to each person what he really is. These years will begin as the Bride of Christ is raptured, and therefore, the Church, the body of Christ, as we are called in the Bible, will not be here. Only those who refuse the mark of the beast will come out in triumph, they will be helped by the 144,000 of Revelation 7:4 and the two witnesses of Chapter 11. They, like the three Hebrew children, will pass through all the fury of the furnace, for this period of trial is called God's furnace, and triumph over the antichrist. Instead of coming out with physical bodies alive and well as the three Hebrew children; however, they are to seal their testimony with the shedding of their own blood and in laying down of their physical lives in obedience to Christ and in disobedience to the antichrist. No one now or then can obey and honor both, any more than the Hebrews could obey God and the edict of the king of Babylon to worship the image of himself.

This offers opportunity for a word of warning and exhortation to any who may read this. If you are unsaved, now is the time of opportunity for you. You may flee from the world of sin into the protecting arms of a loving Saviour. (See Revelation 21:8; Matthew 11:28-30; Isaiah 1:18; Acts 16:31, John 3:14-17, 36.) If you are saved and ashamed to witness for Jesus, remember that you are a traitor and used of the devil against Christ's kingdom work. (See Mark 8:38; Matthew 12:30; Philippians 2:5; Ephesians 5:5-7, 11, 18; 6:12-20.) "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons" (Colossians 3:25).



SUNRISE

by STAN BEST

BUZZY MILLER and Tiny Jones were sitting in Walt's Hamburger Hut across from the school. Fortified with a coke apiece they were studying up for the coming exam in history.

"Say, Buzz, what a list of inventors we're supposed to know," said Tiny, "the inventors of everything except the doorknob." The well-fed member of Lincoln High's Bible Club scratched his head reflectively. "Say, Buzz, who *did* invent the doorknob? It seems to me that the fellow should get a little recognition, anyway."

Buzzy grunted a noncommittal answer and continued, engrossed in his studies.

Tiny warmed to his subject. "Just think how it would be without doorknobs. What a lot of work to open the doors and keep them closed—it makes me hungry to think about it." Tiny learned toward the counter. "Say, Walt, construct me a hamburger and my friend, Buzz, will pay for it."

"What?" said Buzzy, coming to the surface.

"You pay for my hamburger and I'll pay you tomorrow when I get paid for mowing lawns."

Buzzy grinned at his good natured friend. "Everything just naturally works around to food for you, doesn't it? O. K., I'll pay."

Tiny repeated his order to the smiling Walt: "Make it a cheeseburger, Walt, but leave out the pickle. I'm on a diet!"

Tiny had just received his sandwich and was munching contentedly when the door opened and in walked Betty Bronson with Gwendolyn Cruthers, one of the would-be poets of the school and an assistant editor of the school paper.

"Hi, Buzzy and Tiny," called Betty, "I've been after Gwendolyn here to give us some space in the paper to write about our Bible club."

"Good idea," agreed Buzzy. "What's chances, Gwendolyn?"

The assistant editor adjusted her heavy-rimmed glasses. "Yes, I believe so, Buzzy. Easter is coming right up and you can give us something for them." She smiled superiorly. "You religious folks make quite a bit of Easter, don't you?"

"Sure, Gwendolyn," returned Buzzy pleasantly. "Easter means a lot to us because at this time we remember especially that the Lord Jesus Christ not only died for our sins, but that He arose from the dead. To us He is a living Saviour."

"Just what my mother would say," nodded Gwendolyn. "Just recently she has adopted your religion."

"You mean she has become a Christian?" questioned Tiny.

"I guess you'd call it that."

Betty's eyebrows arched a question mark. "But aren't you interested?"

"I'm afraid not, Betty, it all seems so sort of—well—antiquated and unreal. A person has to live in the present and not the past. As for Easter I enjoy it in my own way."

"How is your way?" asked Tiny.

Gwendolyn laughed. "Oh, I like to think about the bunnies and Easter eggs and things like that—that's all the day means to me. As a matter of fact, I have my Easter poem here that I'm writing for the paper. Perhaps you would like to hear it?"

"Sure," said Tiny. "I like good poetry."

Gwendolyn opened a notebook and began to read: "Oh, funny, funny Easter bunny, hopping, hopping and not stopping, bringing eggs of colored hues, gold and pink and pretty blues; oh, funny, funny Easter bunny. That's the first verse. Now the other five go like this . . ."

Tiny held up his hand. "A masterpiece, Gwendolyn, but the hour is late and we should be going."

"Say, Gwendolyn," said Betty, as they

were stepping out the door, "you better come to our sunrise service that we're going to have and bring your mother, too."

Gwendolyn shrugged indifferently as she walked away.

The following day Buzzy and Tiny, and many of the members of the Calvary Church young people, knocked on doors distributing gospel tracts, and giving out papers with special invitations to the sunrise service.

"Say, Buzzy and Tiny," said Betty, as they drew near, "did you hear what happened?"

"Nope—what?" responded the two.

"Gwendolyn's mother died of a heart attack this morning," added Carol.

Gwendolyn didn't show up to school until three days after the funeral. All the students tried to help and comfort her, but she seemed to want to talk especially with those from the Bible club. The gang from the club put in plenty of time in prayer that she might find Christ at this crisis time of her life. And, too, Buzzy got an inspiration in how to help her and began to plan accordingly.

Friday before Easter, Betty, Mildred and Buzzy were early in class and waiting for first period science class to start.

"What's that you have, Buzzy?" asked Betty, pointing to a small object in a jar that he carried.

"It's a cocoon—look now it's wiggling. The butterfly will be coming out soon."

Mildred wanted to know what he would do with it.

"You just wait and see," responded Buzzy mysteriously. "This little bug is going to help Gwendolyn a whole lot—sh-h, here she comes. Hi, Gwendolyn."

The school poet's eyes were rather red from crying as she entered the room. "Hi, Buzz, Betty, Mildred. Good to see you."

"How's everything coming?" asked Betty tenderly.

"Oh, you don't know how terrible it is. I just can't get over it. I try and try to forget but I just can't." Gwendolyn dabbed at her eyes with a handkerchief. "If I could only have Mom back I'd do anything. Oh, why did she have to die? Why does anyone have to die? Why can't we live forever?"

Buzzy stole a glance at his cocoon, then put the jar before the weeping girl. "Here's your answer, Gwendolyn."

She raised her brimming eyes and stared at the bottle.

"Watch the cocoon and see what it does," said Buzzy.

Together they watched the brown shell, now cracked, split wide open. A pair of fragile wings popped out, then the butterfly struggled forth. Buzzy tilted the jar down on the sill of the open window and the butterfly walked out still trying its wings. Suddenly in a fluttering flash of color it swept off the sill and disappeared, flying toward hillside trees green in the early spring sunshine.

After they had returned from the window Gwendolyn asked: "I don't get it. What has that got to do with me?"

Buzzy opened his Bible. "You see, Gwen, we always think of the butterfly as a wonderful illustration of the fact that those who love the Lord Jesus Christ will someday have an eternal and incorruptible body. Out of the cocoon there came a beautiful creature. Our earthly body must die, but out of it will come a new one as the Word of God promises us. Look at what the Bible says here in 1 Corinthians 15:51-54: 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' So you see why the resurrection of the Lord Jesus means so much to us because He died and paid the penalty of our sins on the cross, and then rose again that we might be able to have life everlasting with Him." Buzzy paused a minute. "Try not to worry about your Mom, Gwendolyn. She's far happier now and you can see

Christian Education

Building to Be Named 'Henderson Building'

The first academic building on the new campus of Mount Olive College, Mount Olive, North Carolina, will be named in memory of the late Dr. C. C. Henderson, Mount Olive physician and leading benefactor of Mount Olive College.



The decision to memorialize Henderson through the college building program was by a unanimous vote of the board of directors in a called meeting Tuesday.

her again if only you'll take Christ as your Saviour."

Gwendolyn bowed her head on a desk and prayed out loud. "Lord Jesus, forgive me for being so wicked in not accepting You. Forgive all my sins. I take You as my own personal Saviour. Help me to live good and obey You and grant, Lord, that Mom may know I'm saved too. Amen." As she lifted her head her eyes sparkled—"Why, I feel just like a new person—just like starting all over again in life. And best of all I—I just kind of know that I'll be joining my Mom. Just wait 'till I tell Dad about this!"

—*Gospel Herald.*

Groundbreaking exercises for the building are scheduled for June. It will be a two-story building of modern design with classroom space for 350 students, including laboratories for biological sciences, chemistry, physics, and foreign languages, and will contain 23,400 square feet of floor space. Also included will be faculty offices and a lounge.

A gift of \$37,200 made by Dr. Henderson to the building fund before his death last October will be applied on the building.

In addition to his generous financial support, Dr. Henderson served gratuitously as college physician from 1954 until his death.

In his will he provided for the college to receive 35 per cent of the income from the Henderson Memorial Foundation to which he assigned the major portion of his estate.

The Henderson Building is expected to be ready for use in September, 1965.

NOTES and QUOTES

(continued from page ten)

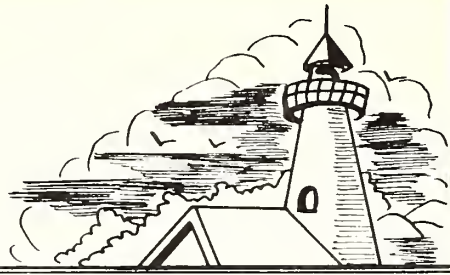
them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (2 Thessalonians 4:13-17).

Remember that we who are saved and live in fellowship with Christ will be resurrected and meet the Lord in the air, so the great white throne judgment will have no power over us. It is the wicked dead that are in that resurrection and judgment.

Praise the Lord for Easter and the Christ that made it possible for us to have Easter. Let us forget material things and praise the Lord for a *living Christ*. He is in my heart. How about yours?

The Sunday School Lesson

Lesson for April 5



This Is God's Universe

LESSON TEXT: Isaiah 40:21-26

MEMORY VERSE: Psalm 24:1

I. INTRODUCTION

Many long years ago the psalmist observed that the heavens declared the glory of God and the firmament showed His handiwork. Though the ancients had a much narrower view of the scope and the operation of the universe than that held by informed people of today, it never occurred to them to doubt for a single moment that the universe which they beheld was a part of the creative work of the Lord, their God.

The Christian view of the universe, and one that is certainly in keeping with the teachings of the Bible, is that the universe was created by God, is upheld by God, and is ruled by God. We often hear the expression—God, the Creator, the Upholder, the Sovereign of the universe. We take this to be not only the orthodox view of God's relationship to the physical universe, but we must also maintain that it is the most obvious and the only satisfactory view that can be entertained. Order did not emerge from chaos by accident; nothing in the vast universe operates through the medium of blind chance—everything follows the preordained laws established and put in force at the beginning by the Creator.

—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Certain knowledge of God has been available from the beginning (v. 21).

2. God reveals Himself in all ages, but all are in a position to comprehend that revelation.

3. He is such a great God that the children of men are no more than grasshoppers in comparison to Him (v. 22).

4. By His Word He created the heavens and put them in their places (v. 22).

5. Even the mighty are brought down before Him (v. 23).

6. He confounds the wicked and humbles the proud (v. 23).

7. The wicked are insecure and will soon be cut off (v. 24).

8. The disobedient shall wither and be carried away by the whirlwind of God's wrath (v. 24).

9. There is no other God's equal (v. 25).

10. God's mighty works reveal His power and should enlighten the creature (v. 26).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. This whole fortieth chapter of Isaiah has as its theme the greatness of God. The people of Judah were facing exile and enslavement by a foreign nation. Their sin had made the discipline of God necessary. Corruption abounded so among the people that God's judgment was inevitable. Awful hours of doom awaited them. It is against this background that Isaiah speaks of the greatness of God.

Isaiah then shows that this great God offers hope along two very definite lines. He promises comfort. God is not through with Judah. He has plans for His people. This is the one ray of light in their darkness. It is the one star in their night. It matters not how evil we have been or how dark the night of trouble and sorrow may be, there is always comfort and help for us if we will turn to God. He is great enough to overcome our sins and our troubles.

The closing words of this great fortieth chapter of Isaiah offer helps in another direction. God will not leave His people without strength to bear what lies ahead. What a message this is for a discouraged sin-sick people. The great God who created the universe is the one who offers comfort and strength if we will but turn to Him.

—Advance Quarterly (F.W.B.).

2. "Thirty-one centuries passed. In the chamber of the Supreme Court in the Capitol at Washington, Samuel Morse, an American painter who had turned inventor, tapped out a message on a new device. The message was received and recorded by those who were

waiting in a room in Baltimore. The telegraph, which since that time has transmitted so many thousands of messages of joy and sorrow, of birth and death, or war and peace, was an accomplished fact. May 24, 1944, was the hundredth anniversary of the sending of the first message. Again the first message—the exclamation of the eloquent seer on Pisgah's height—was flashed over the wires, sounding the time around the world: 'What hath God wrought!'"—Macartney's Illustrations.

As man views the universe he still exclaims, "What hath God wrought!"
—Teen-Age Teacher (F.W.B.).

3. The skeptic scans the universe and boldly proclaims that God is NOWHERE. He cannot see beyond the present world. Has not man conquered the earth? By force he has subdued nature and built mighty kingdoms. Through science he has probed the vast reaches of space. When asked how the earth came into being or whence came man, the skeptic has many theories that satisfy him. He may say that the earth evolved all by itself from the great masses of matter in space, while man developed from lower forms of life. But the skeptic has no answer beyond this. He cannot explain the origin of the universe.

Only the man of faith can see the answer. By faith he looks at the universe and realizes that the skeptic's vision must be blurred. God is not NOWHERE. Rather God is NOWHERE. The man of faith can see that the world belongs to God. Man had conquered the earth, but he is really only a tenant. God is the great landowner. Not only is the earth His, but all that it produces as well as all who inhabit it belong to Him. God is the ruler of the universe because He created it. God has preserved the world. Storms cannot destroy the world, because God holds everything in His hand. "This is my Father's world: I rest me

in the thought

Of rocks and trees, of skies and seas,
His hand the wonders wrought."

When you look at the universe, is God NOWHERE or NOW HERE?

—Standard Lesson Commentary.

4. Man is utterly helpless without God's help. But he does not fully realize this until caught in a time of peril. On a gray morning during World War I, David Lloyd George, prime minister of Britain, stood grim-visaged before the
(continued on page fifteen)

When We View The Cross

(continued from page three)

t. And where are we faced with a more terrible testimony to the effects of sin than on Calvary's cross?

The excruciating agony of body and the indescribable anguish of soul experienced by our Lord that day were the result of sin. None of us can even begin to understand the spiritual torment endured by the sinless Son of God as "His SOUL was made an offering for SIN." The well-beloved Son Who did always those things that pleased the Father and Who had known unbroken fellowship with Him from eternity now was left alone, losing even that inward consciousness of His Father's presence. "My God, My God, why hast Thou forsaken Me?"

Do we know the answer to this poignant plea from the loneliest soul in the universe? What could possibly drive the eternal Son of God into such "outer darkness" as was His in experiencing, as far as it was possible, the consciousness of being eternally rejected? What was the monstrous evil that could achieve such a cataclysmic catastrophe?

It was my sin and yours!

Surely a contemplation of Calvary reveals to us how God feels about our sin. How He must hate that which caused Him such anguish that day! As we take time to pause and ponder the scene on that barren, blood-bathed hill of Golgotha, we will find ourselves sharing God's attitude toward sin. We will praise it wherever we find it, in our own lives, or in the world around us.

HE WILL LOVE THE SINNER

At Calvary we are not only convinced about God's attitude toward *sin*; we are also fully persuaded about His attitude toward *the sinner*. When we spend time viewing the cross, we will find a change effected in *our* attitude toward the sinner. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." If Calvary tells us anything, it tells us that God loves man in spite of all his sin. By all that was Calvary God says in the most unmistakable terms, "I love man. I love the sinner." Calvary is, indeed, the most powerful reinforcement of the words of John 3:16.

Most of us have personally experienced God's Calvary love. We *know* that God loves *us*. But what about His

attitude toward those around us who have thus far rejected His love? How does He feel toward them? Well, what does God see when He looks at them? Sinners! We have already noted that it was while we were YET SINNERS that Christ died for us. Therefore, we know that God loves all men even as He loved us, and the measure of that love is Calvary.

In the sight of God each individual is precious beyond measure. If we ever want to find out just how precious that neighbor of ours is to God, or how much that cannibal in the heart of South America means to Him, we need only go to Calvary and there in that suffering, bleeding body and in that aching, breaking heart we shall see how exceedingly priceless that soul is to God.

Just how precious is each individual non-Christian to us? Do we see them as God sees them, worth all the suffering of the cross? Oh, that we would evaluate our fellow men in the light of Calvary! That individual, who may be so unattractive, and even offensive, to us, is so very precious to our Lord that for that one He was willing to suffer even the torment of a damned soul.

Has our love for the lost grown cold? Are we becoming increasingly indifferent to the spiritual needs of those around us who are "without God and without hope?" Then we need to draw near to Calvary. As we do so, and allow the Holy Spirit to show us something of what it meant for Jesus to "taste death for every man," we will again become persuaded of the true worth of each individual.

We may even find that lost souls will become so precious to us that we, too, will be willing to suffer something that they might be saved. For example, we might even be willing to "suffer" that bit of ridicule sometimes experienced when speaking to others about Christ. Or we may be willing to "suffer" the necessary self-discipline involved in spending more time in prayer for the salvation of the lost. In fact, we might even find ourselves willingly "suffering" the supreme indignity of not keeping up with the Joneses because we have made a larger financial investment in the spread of the Gospel!

Yes, we might be surprised at the joy with which we accept greater responsibilities in the Lord's work after we have been given something of Christ's compassionate love for the souls of men, a love that recognizes the true worth of each individual. This love that appre-

ciates the surpassing value of each soul will become increasingly ours as we go to Calvary and see mankind through the perspective of the cross.

Let us each pray with Fanny J. Crosby,

*"Near the Cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me."*

We may be sure that such a walk in the shadow of the cross will be a walk that not only loathes and shuns the sin that nailed our Saviour there, but also loves and seeks to win the sinners for whom He died.

—*Evangelical Beacon.*

St. Claire Bible Class

(continued from page fourteen)

British Cabinet. He said, "Gentlemen, we are fighting with our backs to the wall. The only way out is up! Our only help is God! Let us pray!"

Recently, survivors of a ditched American airliner (many of them tough paratroopers) sang, "Glory! Glory, Hallelujah!" and recited the Lord's Prayer. Ten-foot waves tossed their raft about on the ocean for five hours. Eventually they were rescued by the Swiss freighter *Celerina*. The captain of the ill-fated plane, John D. Murphy of Oyster Bay, N. Y., said, "God had His hand on the controls to help me make such a magnificent landing in rough weather!"

—*Adult Bible Teacher* (Union Gospel Press).

A Strange Family

THE father has never missed church or Sunday School in 23 years. The mother has had a perfect record for 11 years. A son has not missed for 12 years. A daughter has been at the evening service on Sunday for eight years.

What's the matter with this family? Don't they ever have company on Sunday to keep them away from church? Don't they belong to any lodges where they get their religion, instead of the Father's house? Don't they ever have any headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or weekend parties, or business trips, or picnics, or trouble? Don't they have a radio so that they can get some good sermons from out-of-town preachers?

What's the matter with this family anyway, and why are they so happy and cheerful? We leave it to you to answer.—*The Christian Messenger.*

News Notes

(continued from page seven)

minute prayer service will be held, followed with the revival service at 7:45.

The church and the pastor invite everyone to attend these services and be much in prayer for their success.

S. S. and W. A. Convention Central Fourth Union

The Sunday School and Woman's Auxiliary Convention of the Fourth Union Meeting of the Central Conference will be held at Owen's Chapel Free Will Baptist Church, Elm City, North Carolina, Sunday, March 29. The program is as follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, David Dilda
- 11:10—Welcome, Mrs. Daisy Owens
 - Response, Mrs. Albert Proctor
 - President's Remarks
- 11:15—Recognition Time
- 11:20—Children's Home News
 - Offering for Children's Home
- 11:30—Congregational Song
 - Mount Olive College News
- 11:40—Special Music
- 11:45—Sermon, the Rev. R. W. Allman
- 12:15—Announcements
 - Lunch

Afternoon Session

- 1:15—Devotions, Mrs. R. W. Allman
- 1:30—Special Music, Free Union Male Chorus
- 1:35—Business Period
- 1:50—Program, Local Church
- 2:15—Adjournment

Rosebud Church Host to Second Western S. S. Convention

The Rosebud Free Will Baptist Church near Wilson, North Carolina, will entertain the Second Western District Sunday School Convention on Sunday, March 29. The theme will be "Looking unto Jesus, the author and finisher of our faith" (Hebrews 12:2). The program is as follows:

Morning Session

- 9:45—Song Service, the Rev. James Joyner
 - Devotions, Mrs. Nancy Duncan

- Welcome, J. W. Pender
- Response, Miss Judy Joyner
- Business

- 10:00—Sunday School, J. W. Pender, Superintendent
 - Intermission
 - Song Service, the Rev. James Joyner
 - Convention Message, the Rev. Harold Jones
- 12:00—Lunch

Afternoon Session

- 1:00—Song Service, the Rev. James Joyner
 - Devotions, Mrs. Virginia Joyner
 - Report of Officers
 - Special Music, Joyner Sisters, Eason Trio, and Russell Davis
 - Report of Committees
 - Youth Rally Report, Mrs. Virginia Joyner
 - Awarding of Banner and Trophy
- 3:00—Adjournment

Second Union League Convention To Meet at Elm Grove Church

The Second Union League Convention of the Central Conference will meet at Elm Grove Free Will Baptist Church near Ayden, North Carolina, on Saturday night, April 4, at 7:30. The program is as follows:

- Song, "Onward Christian Leaguers"
- Devotions, Piney Grove Leagues
- Chorus Time
- Intermediate Sword Drill, Miss Leah McGlohon
- Business Period
- Song
- Special Music, Elm Grove Leagues
- An Easter Playlet, Hull Road Leagues
- Song
- League Benediction
 - Fellowship and refreshments will follow.

Fourth Union and League Convention at Owen's Chapel

The Fourth Union Meeting and League Convention of the Central Conference will convene with Owen's Chapel Free Will Baptist Church near Elm

City, North Carolina, Saturday, March 28. The programs are as follows:

Union Meeting

- 10:00—Devotions, the Rev. R. W. Allman, Host Pastor
- 10:15—Call to Order, Moderator
- 10:20—Business
- 11:15—Special Music, Host Church
- 11:30—Morning Worship, the Rev. Cecil Rose
 - Alternate, the Rev. Hubert Burgess
- 12:15—Adjournment

League Convention

- 8:00—Song, "Onward Christian Leaguers"
- Devotions, Aspen Grove
- Special Music, Spring Branch
- Business
- Program, Saratoga
- Benediction

February Report of Treasurer For Cragmont Assembly

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of February, 1964:

Balance in Bank January 31, 1964	\$687.46
Receipts	
Personal Donations	\$ 10.00
Sunday Schools	21.53
Sunday School Conventions	10.00
Churches	67.50
Woman's Auxiliary Conventions	191.89
Leagues	5.00
Total Receipts	305.92
Total for Which to Account	\$993.38

Disbursements

Utilities	\$ 20.41
Caretaker	15.00
Insurance	97.50
Operating Expenses	92.81
C. P. A.	150.00
Total Disbursed	375.72
Balance in Bank February 29, 1964	\$617.66

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the Free Will Baptist

DURHAM, N. C., WEDNESDAY, APRIL 1, 1964

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Ten Years Ago in the 'Baptist'

The North Carolina State Sunday School Convention-Institute meets at the Swannanoa Church, April 21-23. The field secretary for the convention, the Rev. L. E. Ballard, says that he is expecting this to be one of the best sessions of the convention ever held.

†

Ground-breaking ceremonies were held Sunday afternoon, March 21, marking the beginning of construction of a new educational building for the First Free Will Baptist Church, Tarboro, North Carolina. The church was organized September 6, 1953, with 35 members. The membership has now grown to 87 and the church is enjoying a consistent growth.

† † †

Prayer in Wayne Churches

The churches of Wayne County North Carolina will be open on April 1 and April 3 for special prayer. The prayers are to be offered in behalf of the liquor referendum scheduled for April 4. Let us pray with them that the county will remain free from legalized liquor sales.

† † †

It's Hard to Believe

When the National Safety Council indicates that more than half the highway fatalities involve drivers or pedestrians who "had been drinking"—

When insurance companies and traffic officials constantly warn against drinking and driving—

When drivers are repeatedly urged, instructed, informed, taught, warned about the harmful effects of alcohol on one's driving skill—

It is hard to believe that among the top 25 national outdoor advertisers eleven are makers of beer and liquor! Forty per cent of these billboards along the highways urge viewers (be they drivers, children, teen-agers or anyone) to buy and drink their intoxicating beverages!—*Clayton M. Wallace, Editor, "The American Issue."*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

LET'S LAUNCH A CAMPAIGN!

Since the report of the Surgeon General's advisory committee on smoking and health, we have raised the question of a study being made on alcohol and health. We have had several responses on the subject. On the most part, however, Americans seem willing to accept the presence of alcoholic beverages with little concern. Even many Christians have the idea that it is here and there's nothing we can do about it. History has proven that when citizens are aroused, the seemingly impossible can be done.

We have noted that many others share the conviction that we have, namely, that it is inconsistent to condemn smoking and overlook the dangers of alcohol to our country and society. The liquor industry has greatly succeeded in brainwashing us into an acceptance of it as a normal part of our everyday lives.

The official organ of the Christian Action League of North Carolina, "Tomorrow," offers the following suggestions relative to this problem:

1. Write immediately to your national Congressman and Senator, urging that a definite study in the cost of alcohol to America—health-wise, economic-wise, accident-wise, etc., be made.

2. Write to the head of the Department of Health, Education and Welfare in our Federal Government. The individual to write is: Mr. Anthony J. Celebrezze, Secretary, U. S. Department of Health, Education and Welfare, Washington, D. C.

3. Write to President Johnson, urging that a study be made of what alcohol is doing in America and how much it is costing the nation.

4. Write a letter to the editor of your local paper, and several of the big metropolitan papers, commenting on the need for a study—always bringing in and calling attention to the appreciation for the study of the smoking and health study and government report.

Let's launch such a campaign today! We believe that such a campaign would have far-reaching effects. No one person can do the job alone. Each individual must do his part. If we believe in a government of the people and by the people, let's let our representatives in government know what we want and expect.

DVBS WORKSHOP

The annual daily vacation Bible school workshop will be held at Mount Olive Junior College, Mount Olive, North Carolina, on April 11-12, 1964. This annual event is sponsored by the Free Will Baptist Press, the Woman's State Auxiliary Convention, and Mount Olive College. The first workshop was held ten years ago. The workshop has consistently attracted approximately 400 daily vacation Bible school officers and teachers from all parts of North Carolina.

The Free Will Baptist Press will display the 1964 series of daily vacation Bible school materials entitled, "The Great Book." Also on display will be the suggested crafts and projects for this series.

Departmental instructors will be present to direct the activities of each group which includes: nursery department, beginners' department, primary department, junior department, and intermediate department. There will also be a class for directors, and a music period for each department.

All vacation Bible school personnel and workers are urged to attend this workshop. Registration will begin in the rooms at 9:30 a. m. Classes will begin at 10 a. m. and end at 2:30 p. m. Lunch will be served by the college for \$1.00 per plate.

HERE was a day when a message was brought to Jesus that Lazarus, the brother of Mary and Martha, was sick; however, He did not seem outwardly disturbed by this message, for He saw in it an opportunity to render a great service to those present, and also to those who should come after.

"When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John 11:4). Thus Jesus, knowing what He would do, tarried two days in the place where He was.

After the two days were past, and Jesus told His disciples that they were going to Judea again, they did not want to go for fear of the Jews. Finally, having spoken of Lazarus as being asleep and going to awaken him, Jesus said plainly, "... Lazarus is dead" (John 11:14). At this time Jesus said that He was glad for their sakes that He was not there in order that they might believe. This one desire, that men might believe that He was the Son of God and that believing they might have life eternal, was always the foremost and foremost in His mind, as well as in His actions.

When Jesus and His disciples arrived at the home of Mary and Martha, there were many people gathered there to mourn the death of their friend Lazarus, who by now had been dead four days. Martha went out to meet Jesus, but Mary remained behind in the house.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee" (John 11:21, 22). Then Jesus spoke to her of the resurrection, and reminded her that her brother would rise again. This was not exactly the comfort that Martha had in mind, for she missed her dead brother and wished that Jesus had arrived sooner in order that He might have healed him. Martha maintained faith in the resurrection, and said that she knew her brother would rise that day, but now her heart was broken because of her loss.

"Jesus said unto her, 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. Believest thou this?" (John 11:25, 26). Martha then confessed her faith in God, and in His Son, Jesus Christ. Then she went her way and called her sister Mary to come see Jesus.

When Mary came to Jesus, the sisters

directed Him to the tomb, the place where Lazarus lay, and Jesus, too, was troubled. The Scriptures tells us "Jesus wept" (John 11:35).

One may wonder why Jesus wept, for He already knew what He would do. Was it to conform to the weeping of those about Him? Was it because Jesus was a man of sorrows, and acquainted with grief? This being true, as it surely was, weeping was quite natural for Him here, but there is a legend that might



Jesus Wept

Ray Harrison Jr.
Grifton, North Carolina



reveal a more likely cause. The legend reveals that Jesus knew Lazarus was about to be called back from paradise, and knowing this, it gave Him sorrow because of the sorrow that would be Lazarus' at leaving the presence of the Father. Jesus, having shared the glory of the Father from before the foundation of the world, knew intimately the exceeding brightness and joys of that glory. He also knew the sorrow and troubles of this world. Jesus knew, too,

that Lazarus would be only too happy to be called upon in this manner in order that men might see the glory of God shown forth once more, and that seeing they might believe and become the sons of God.

When Jesus told them to take the stone away from the mouth of the tomb, Martha reminded Him that Lazarus had been dead four days and was stinking by now. Jesus certainly knew that Lazarus' life was gone; but He also knew that with God all things are possible, and one day is as a thousand years, and a thousand years as one day.

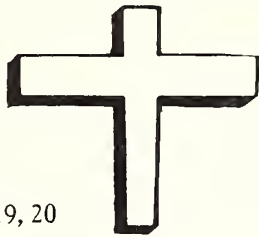
"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him" (John 11:41-45).

Even so it is today: as many as will receive Him, to them He gives the power to become the sons of God, whosoever will believe on His name.

The Ethiopian eunuch, having heard the good news that Jesus died to save sinners and recognizing himself as such, desired to be baptized.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37). So Philip carried him down into the water and baptized him in the name of the Lord. And when they had come up out of the water, the eunuch went on his way rejoicing.

So men today are said to be spiritually dead; and as Jesus put it, they need a spiritual birth, or need to be born of the Spirit of God. "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:23, 24). Since all have sinned, and the wages of sin is said to be spiritual death, or separation from God, now it follows that all need new life and only God is able to give life. The Bible, in speaking of Christ, says, "In him was life; and the life was the light of men (continued on page fifteen)



MISSIONS

Matthew
18:19, 20

A Correction

By John B. Elliston

In the issue of *The Free Will Baptist* of March 18, 1964, there appeared in the missions section an article written by me entitled "Mexican Free Will Baptists." As I was reading over the article, I realized that I had made an error in the name of the city across the Rio Grande River from Eagle Pass, Texas. The city across from Eagle Pass is Piedras Negras, Coahuila. The name Piedras Negras means black stones, or black rocks. On two separate occasions in the article I called the city Agua Prieta. Agua Prieta is the city across the line from Douglas, Arizona; and it is in the state of Sonora. The name means dark (black) water. There is no excuse for my making such an error, and I humbly apologize to all concerned.

By the time this article appears in the "Baptist," the month of March will be history. It is my hope and prayer that it will also have made history as the greatest month in missionary giving that the State Convention has ever seen. However, I hope that, in the months to come, the missionary emphasis in the churches in North Carolina will continue to grow.

We are in the last days of the Church Age. Whatever we are going to do as a force in world evangelism must be done soon. Let us not wait, as the foolish virgins, until it is too late to do anything. Let us be up and doing, NOW. I fear that the next administration in Mexico may not be quite as friendly to the gospel as the outgoing administration has been, and still is. We missed our opportunity in Cuba, and are now suffering the consequences. I pray that the next few years will not find us saying the same thing about Mexico and the rest of Latin America.

Of course, we had some witness in Cuba; but it was far too small and too local to have a great influence on the trend of affairs in Cuba. We are evangelizing now in Mexico, but we need a vastly augmented program of missions in

Mexico; also in Central America and in South America. I know that God has other witnesses besides the Free Will Baptists in these areas, but that doesn't lessen our responsibility. When Peter asked Jesus what John was to do in the twenty-first chapter of John, Jesus told him that what John did in no way mitigated the responsibility of Peter. What other denominational groups, or independents, may do in Latin America in no way mitigates our responsibility (the State Convention) from doing what Jesus commands us to do.

Please don't fail to pray earnestly for this vast field of over 200 million souls. Pray that God will send forth laborers into His harvest. Then do your part in giving that they might go. Missions is not something that can be accomplished casually. We must dedicate ourselves to the task until Jesus says that it is enough. Those who give must be as faithful and consistent as those who go. Those who pray must do so earnestly and fervently. A half-hearted prayer is of no value.

Send all your prayers directly to the Lord Jesus. Send your offerings of money to the North Carolina Board of Missions, P. O. Box 308, Ayden, North Carolina 28513. Send clothing, green stamps, etc., to Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621. May God bless you!

Missions Challenge Central Conference

"An Original Free Will Baptist Church in Every Town," the goal of the North Carolina Central Conference Mission Board, is a great responsibility and challenge. However, with a lot of prayer, financial support, work, witnessing, and sacrificing, much can be accomplished toward this goal. Each church in the conference is urged to accept the responsibility and send a gift now.

The Rev. Raymond T. Sasser, secretary-treasurer of the mission board, reports definite progress in the work. For the period November 1, 1963, through March 23, 1964, gifts of \$3,222.77 were

received. This amount is a little more than was given all last year; yet, a great deal more is needed.

A weekly report from the Roanoke Rapids mission shows progress: Sunday school 46, morning worship 45, evening service 18, prayer meeting 14, offerings \$38.77. They need \$300 very badly to do some remodeling to make room for the people. Overcrowded conditions are not good; therefore, provision for more room must be made or some may become inactive.

On March 15 the Weldon church used their new building for the first time. Ninety-one were present for the service. The mission board expresses appreciation for what you have done in helping with this work. However, \$1,200 is owed on the building materials for this building. The project, of course, is a loan to be repaid. When it is repaid, the money will be used to help other mission churches to build.

At the present time the bank balance of the mission fund is \$152.39. Your gifts are needed now. Send all you can right away to the Rev. Raymond T. Sasser, 108 Hope Lodge Street, Tarboro, North Carolina. Also, pray for the work.

N. C. State Convention Missions Report

I have just finished going through the mail which came from Box 308 today. I am greatly encouraged that the Lord is continuing to bless our efforts; however, we need to hear from many more of our people to keep pace with the opportunities. We must depend upon you.

During the month of February, we paid accounts in the amount of \$2,799.00 and had an income of \$1,497.77. Our expenditures during February included \$561.11 advance home missions payment and an advance payment to get a film made of the work in Mexico. Besides this, our accounts were normal for the month. Income for February was 50% above the 1963 income, but far below our accepted budget of \$2,900 per month for the convention year. We must call on all Free Will Baptists to make an effort to meet this budget. We have checked all our mail carefully so far this month, but have not heard from many of you. If you can send a large offering, do just that; however, many small checks will also keep our accounts in good standing. Do not wait! Get that check in the mail right away! Steal away and go!
(continued on page thirteen)

The Lighted Pathway



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

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

(Continued from Last Week)

As I closed last week's writings, I was trying to impress upon your minds the fact that your influence, good or bad, does not die with the individual. We have but to think back to know that this is true. Men and women who lived thousands of years ago were men and women whose influences are still living today and helping to shape our thinking and our whole being. We can scarcely read the best of the poets of modern times without being reminded of Homer and Virgil. Demosthenes and Cicero still live in the orators of today.

Abraham and the other patriarchs, Isaiah and all the prophets, Paul and all the apostles, and the leaders of the Early Church, created influences which are still at work; and so did Pharaoh, Nebuchadnezzar, and the early enemies of Christianity, with their modern brethren, Voltaire, Hume, Gibbon, and Paine.

Like those mentioned above, the influence we now exert will continue to the end of time, and penetrate eternity. This is probably one reason why the day of judgment will occur at the end of the world. The influence for good or evil, which every individual has exercised, will then have to be accounted for, and that, not only for what he has done, but for the influence legitimately resulting from it. Will not Jeroboam be held responsible for the wicked course he pursued, and also for the influence that course had on others, for "he made Israel to sin"? Everyone who lives wickedly, promotes, to the extent of his influence, wickedness in others; and so everyone who lives righteously promotes righteousness. This is done during life and after death. The influence, whether pernicious or salutary, survives the stroke of mortality, survives the pul-

Christian Education

Campus Dedication Set for June 28

Plans are being made for the dedication on Sunday, June 28, of the original 50 acres of the new campus of Mount Olive College, Mount Olive, North Carolina. Dedication of the remaining 40 acres will come after present leases expire four years from now.

A campaign to clear this land of indebtedness has been launched by a special committee appointed by the college board of directors. The Rev. C. L. Patrick, president of the Free Will Baptist State Convention and chairman of the committee, has announced that a goal of \$27,000 will be sought between April 1 and June 28.

"Although this property is financed through a long-term loan with the Free Will Baptist Church Finance Association, and the final payment is not due until 1970, we want to complete payment for the original 50 acres now," Patrick declared. "We believe Free Will Baptist churches will provide the necessary \$27,000 needed for this project."

Serving with Patrick on the committee to raise the required \$27,000 are President W. Burkette Raper; Ralph A. Morris of New Bern, chairman of the college board of directors; the Rev. Melvin Everington of Deep Run, representative of the Alumni Association; Mrs. J. C. Moye of Snow Hill, president of the Free Will Baptist State Woman's Auxiliary Convention; and the Rev. Walter Reynolds of Dunn, vice-president of the State Convention of Churches.

verizing process of the grave, and will be found in operation when the last day ushers in the scenes of the final judgment. What a sublime—what an awful thing it is to live! Sublime to those who live for good and God, and exert influences that will glorify Him and lead others to Him. Awful to those whose lives and influences are for evil, and for the destruction of themselves and others. Every human being, in passing through the world, strikes a chord, whose vibrations will not be silenced by the thunders of the resurrection-trumpet, but will make sweet music in heaven, or will make discord in hell, through endless ages!

How delightful the privilege of putting into operation good influences; to be kept in active exercise to the end of the world. How pleasant to think that these influences will continue to act when we are in our graves. John Bunyan is exerting a thousand times more influence now than while he was alive, and so are others of whom the world was not worthy. How stupendous the results of the influence of the mother of John Newton! Her son ascribed his conversion to maternal instruction and example. The mother influenced the

son, the son influenced Buchanan, who went to India, and afterward published his sermon entitled "Star in the East." This sermon directed the attention of Judson to the subject of missions. He went to Burma, translated the Word of God, and laid the foundation of one of the most prosperous of modern missions. These results are traceable to the influence of Newton's mother.

How different the story of a mother who asked me to try to win her wayward boys to Christ. When she asked me to talk to them, I assured her that I would do so gladly, but I asked her if she had tried to lead them to Christ. Her answer was, "They don't have much confidence in me. I do not have any influence with them." Sad, indeed, but all too many parents would have to confess the same thing!

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

THOUGHT FOR THE WEEK:

"Still shines the light of holy lives
Like star beams over doubt;
Each sainted memory, Christlike, drives
Some dark possession out."

—John Greenleaf Whittier.



news & notes of Denominational Interest

Sandy Plain Church Reports Year of Successful Progress

The members of Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina, report the progress the church has made in the past year. It cannot be said that this progress was made by the doings of any one person, but the members feel that they are reaping the harvest of the many who have gone before them.

Much credit is due the church's pastor, the Rev. Joe H. Johnson, who has worked very hard in these accomplishments. He has been especially interested in every phase of the church work. Also, he has done a good job among those who have been sick and those afflicted in that he has comforted them and visited them. Mr. Johnson has been a source of encouragement for the members of the Sunday school, league, choir, and young people's work. Since his coming to the church a little over a year ago, a greater interest has been shown in the worship services. Thirty-two members have been added to the church, and many have renewed their vows and are taking a more active part in the church program.

In the Sunday school, much progress has been noticed. A year ago the enrollment was 159, now it has increased to 184. The average attendance a year ago was 139, today it is 168. The prepared lessons a year ago were about 75, to compare with about 131 now. The offerings have also increased in proportion. The Sunday school is departmentalized and has a good staff of officers and teachers. The superintendent is Mr. Wilbur Sumner.

This Easter marked the fourth anniversary of the church in its new building. Many new improvements have been made at the parsonage. The building has been brick veneered and moved closer to the church. Also a deep well water system has been put in. The church is valued at \$60,000 and the

parsonage at \$15,000. Plans are being made to start a larger education plant as conditions are overcrowded.

The members would like to invite everyone that can to come and worship with them on any Sunday. The church is located on the Pink Hill-Beulaville Highway. The services are as follows: Sunday school at 9:45 a.m., worship services at 11 a.m., league at 6:15 p.m., and evangelistic services each Sunday evening at 7:30. Prayer meeting is held each Thursday night and choir practice each Friday night. The woman's auxiliary meets each Wednesday after third Sunday. Much interest is being shown in this work.

On Easter Sunday the annual Sunrise Service was held with the Rev. Lloyd Vernon as the speaker. Following the worship service at 11 a.m., a picnic lunch was served by the church. At the evening service a pageant was presented entitled "He Calleth for Peter." This was enjoyed by everyone.

Saratoga S. S. Conducts 'Let's Go to Cragmont'

"Let's Go to Cragmont" was the slogan used for the Sunday School Rally of the Saratoga Free Will Baptist Church, Saratoga, North Carolina, Friday night, March 13, at 7:30.

The rally which was held in the community building, opened with the group singing "Onward Christian Soldiers," led by the pastor, the Rev. Cecil Rose. Randy Pittman read the Scripture taken from 1 and 2 Timothy. Prayer was offered by Ellen Fae Wilton.

The Rev. L. E. Ballard, field secretary for the North Carolina State Sunday School Convention of Free Will Baptists, was present. Also present was Mrs. Ballard, who is director of the young people's conferences at Cragmont Assembly, Black Mountain, North Carolina. She led the group in singing several choruses.

"It Took a Miracle" was sung by Lan-

dis Rose, accompanied at the piano by Miss Wanda Boswell. Mr. Rose then announced that the Sunday school was sending four of the young people on trip to Cragmont this summer. Mr. Clinton Proctor, Sunday school superintendent, explained the point system each would have to have in order to win the trip.

Mrs. Ballard talked of the summer conferences at Cragmont and stressed the spiritual inspiration of these youth conferences. She also showed slides of the buildings, chapel, and grounds of Cragmont.

After the dismissal with prayer, the refreshment committee served cookies, sandwiches, potato chips, and drinks.

Revival Services At Crab Point Church

Revival services will be held at Crab Point Original Free Will Baptist Church, Carteret County, North Carolina, April 5-11. The Rev. A. Graham Lane, Ernul, North Carolina, will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. D. W. Cleve, invites everyone to attend these services.

McMinnville, Tenn., Mission To Begin Services

A Free Will Baptist mission has been organized in McMinnville, Tennessee, and the first service will be held Sunday afternoon, April 12. At 2 p.m. Sunday school will be held with classes for all ages. Preaching services will follow at three o'clock. The Rev. Kenneth W. Kirby, minister in charge, invites any

Coming Events

April 8—Cape Fear Woman's Auxiliary Convention, First Church, Smithfield, N. C.

April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.

April 16—Albemarle Woman's Auxiliary Convention, Belhaven Church, Belhaven, N. C.

April 23—North Carolina Sunday School Convention, East Rockingham Church, East Rockingham, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

one who might be in this area to attend. The services will be held in the American Legion Building located at the corner of Walling Lane and Spring Street. Your prayers are requested that the mission will prosper in the Lord.

McMinnville is located about halfway between Nashville and Knoxville, Tennessee, and is the first Free Will Baptist work in McMinnville and Warren County.

Harrell's Chapel Announces Spring Revival

The Harrell's Chapel Free Will Baptist Church near Snow Hill, North Carolina, announces its spring revival April 6-12. Services will begin each evening at 7:45 with the Rev. James L. Lupton of New Bern, North Carolina, as the guest minister. Mr. Lupton will be assisted by the pastor, the Rev. Ed Fordham.

The pastor and the church invite the public to attend any or all of these services. Your prayers are requested for the success of the meeting.

Rock Springs Host to Western Youth Rally

The Western District Youth for Christ Rally will be held at 7:30 Saturday night, April 4, at the Rock Springs Free Will Baptist Church, Route 1, Bailey, North Carolina. A special invitation is extended to everyone in this district to attend.

St. Mary's Church To Hold Revival

The Rev. Paul Jenkins, pastor of the Elwood Lane Free Will Baptist Church in Kannapolis, North Carolina, will be the evangelist for revival services beginning Monday, April 6, at St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina, and continuing through the Sunday morning service, April 12. Services will begin each night at 7:30, with prayer services beginning at 7:15. Special music is planned for each service.

The Rev. J. C. Yates, pastor at St. Mary's, invites the public to attend these revival services.

Revival Scheduled at Williamston Church

Revival services will begin at the First Free Will Baptist Church, Williamston, North Carolina, on April 5 and continue through April 11. The speaker for these services will be the Rev. Robert Rollins

of Columbia, North Carolina. The pastor is the Rev. L. A. Ambrose.

The services will begin each evening at 7:30. The members and pastors invite all interested persons to attend these services.

State Sunday School Convention Request

Report blanks for the State Sunday School Convention which will meet at East Rockingham church on April 23 have been sent to Sunday schools all over the state. However, the mailing list is not too dependable because of the many changes made in officers at the first of year which have not been reported to us.

If your school has not received a report blank, and your pastor cannot supply you with one (blanks were sent to all pastors whose addresses have been found available), please write the Rev. L. E. Ballard, the state field secretary, at 1225 South Washington Street, Greenville, North Carolina, for a blank and full information regarding the convention. It is hoped that all Original Free Will Baptist Sunday schools in the state will report, and as many as possible will send a delegate to the convention. It is not necessary to select a delegate before sending in the report, as all pastors, superintendents, and delegates will be registered at the convention.

The Return of Spring

by ALBERT M. EZELL

It has always been an inexplicable mystery to me how anyone could be an atheist. They have the same beautiful world to live in that we have; the same evidence of the creative handiwork of God on every side of them the same as we; yet, they fail to see in anything a supernatural beauty. Their minds are limited only to the materialistic. For the atheist I have much more pity than censure, for I cannot help but see the joy they are missing out of even the everyday walks of life.

Maybe you would not like to be called a pantheist, but have you ever stopped to consider just what their theory embraces: "God in everything, everything in God"? I do not mean to say I would go so far as they do in recognizing the infinite in all finite things, such as inanimate objects; but I will say that I cannot help but accept the poetic theory of pantheism that we can see the very ethereal nature of God in every flower, in a star-studded sky, in the multicolored hues of the rainbow, communi-

cate with Him through the silent peace and the awesome majesty of the virgin forests, and hear a sound akin to the ecstasy of ethereal voices in the singing of the birds. Maybe some would call me a visionary and a dreamer, but may God grant that I never lose this power to dream.

Again, with God willing, we have crossed the threshold of another spring. Spring—which has brought forth an innumerable wealth of colors to splash prodigally the tired face of earth, and has created iridescent flower gardens in the fields that such a short while ago were covered with the cold winter snow.

Spring is ever a new experience with me. It is a reliving of years far, far in the past, and it is also a paragon of life. The putting forth of flowers where once the ground was brown and barren is a beautiful picture of new life and new hope. Spring brings with it such a pregnant fullness as should be in the hearts of all of us who have allowed ourselves, our talents, and our hopes to lay so long buried in a latent state under the cold snows of winter, and to find them suddenly awakened by the warming spring sun of God's love.

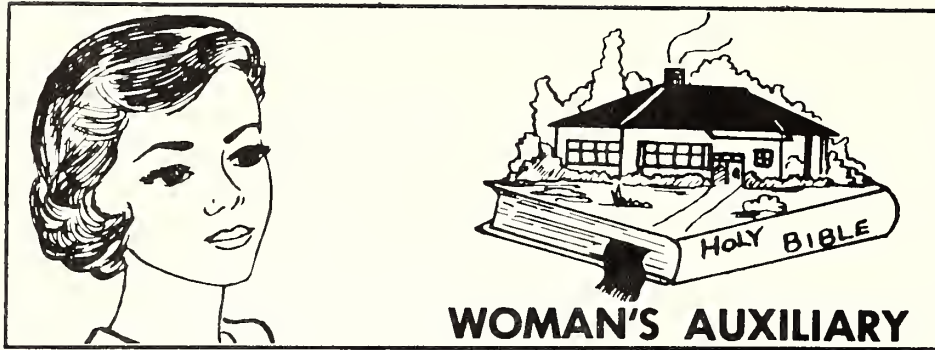
Every returning spring brings to my memory these beautiful words of Goethe, "So the year is repeating its old story again." We are come once more, thank God, to its most charming chapter; the violets and May flowers are as its inscriptions or vignettes. It always makes a pleasant impression on us, when we open again at these pages of the book of life.

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Bless You

Everyone says "Bless you" nowadays to sneezes. Politicians like to sling it around with their handshakes. This is not a disgrace; it is a disaster, for the word "blessed" is an Atlas that holds a universe of meaning. Martin Buber translates the introductory sentence to the Psalms in words that bring back its glory: "O happiness! . . . O the happiness of the man. . . . How happy this man is!" We say "What luck!" to a blessing and often look for thrills illegitimately. We look at happiness a little guiltily and call it "a wind-fall." The psalmist, looking up, has learned—and is ready to teach us—how to say "Blessed."

David A. Redding in
Psalms of David
(Fleming H. Revell Company)



ATTENTION STUDY COURSE CHAIRMEN OF THE EASTERN DISTRICT

Have you read 2 Timothy 2:15 lately? or quoted it to anyone else? I feel that reading should not only be a pleasure but profitable as well. Each thing should make us better Christians and a blessing to others. I think those who outlined the program of study for the woman's auxiliary must have had this in mind, for each recommended study course is important to the Christian life.

Now, in order to be an A-I auxiliary, it is necessary to have only three study courses each year. Surely every auxiliary can do that!

I hope that by now each of you has had a course on the "Manual of Methods." Since it has been revised and much of it is new, I believe it should be first. It works well for each officer to tell her own duties, and the study course chairman tell the rest of it. Following the study, to answer a questionnaire on what has been learned is most interesting. This worked well at my church and I recommend this method, unless you wish to have a guest speaker conduct the study course for you.

It was recommended at the last convention that each church have a course on "Child Evangelism" before Bible school. Again referring to our own church, the pastor has consented to do this for us which is to cover several nights. He has asked the Bible school teachers to attend. This will be before our spring revival, serving a double purpose for us.

Since the very foundation of our work is *Missions*, this one can't be omitted! How about a covered-dish supper, followed by the study course? If you have a guest speaker from outside your own church, remember it is only courteous and fair to pay his or her traveling expenses.

Prayer is the key that unlocks closed doors. A study course on "Prayer" could be conducted in the homes, or a book on prayer studied at the circle meetings. Not many of us pray enough, or we pray not expecting an answer. This one is very important.

Stewardship is the backbone of the church and its work. Stewardship is more than money—it is dedicated lives and workers, prayer, evangelism, missions, Christian homes, tithing, talents—everything!

Who can say which three are most important? If you don't have all five, you will have to choose according to the need of your own people and church and their time. Study courses can be advertised by attractive posters, in the newspaper, over the phone, and by enthusiastic announcements from the pulpit. In the back of "Devotions," you will find a list of inexpensive books for study. For at least one study, if possible, have enough books for every member to read the book and come together for a discussion period, supervised by yourself or someone who has studied the book thoroughly.

Seek the aid of the enlistment chairman to help you have successful courses with good attendance. Please let me know about your ideas and reports on study courses. This work is new to me, and I need your help and prayers. Our women want to work and want to know what to do. It's up to us, the study course chairmen, to help them know what is expected of them as auxiliary members.

May God bless our endeavors to His glory.

Nine Grace Register, *Chairman*

ATTENTION EASTERN DISTRICT TREASURERS

May I take this opportunity to present a few things for your consideration?

1. As treasurers you have an obligation to fulfill in acquainting yourself with the needs of the various projects in your district.

2. Present these needs and projects to the membership of your local organization in a way that they will see fit to make funds available for these projects.

3. Plainly mark all funds so that they will reach the intended destination. Your handbook contains the needed instructions.

The challenge before us is great. It is one that can be met successfully if we will but take God as our co-partner. The Alice E. Lupton Scholarship Fund is in desperate need of immediate attention. Mail your donations as quickly as possible.

Mrs. Rom Mallard, *District Treasurer*

PEE DEE AUXILIARY STUDY COURSE

The Pee Dee Woman's Auxiliary met at White Oak Free Will Baptist Church Bladenboro, North Carolina, on March 11, to have a study course on the new woman's auxiliary manual. Mrs. Hattie Adcox served as director of the course. There was a good attendance and the course was met with interest and much understanding of the new changes that have been made in the organization.

At noon lunch and fellowship were enjoyed by the group. The lunch was prepared by the ladies of the White Oak Auxiliary.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, March 13, in the church. In the absence of the president, Mrs. R. L. Goff, Mrs. Robert Bell presided and turned the meeting over to Mrs. Carlton Gardner, the program chairman. Mrs. Gardner had the group to join together in singing "Jesus Saves." The opening prayer was given by Mrs. Gardner. She used for the Scripture reading John 10:11-18. She also gave the program, "Building Toward Mexico Way," written by the Rev. John B. Eliston. The program closed with prayer by Mrs. Robert Oakley.

Mrs. Robert Bell presided over the business session. Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed with the treasurer's report. A motion was

made and seconded to send \$10 to Arizona-Mexico Missions.

At the conclusion of the business meeting, Mrs. Bell had the group to join together in unison in praying the Lord's Prayer.

The hostesses, Mrs. Lester Gay and Mrs. Lovelace Gardner, invited the group into a Sunday school room where they served buffet style potato chips, nuts, candy, and cold drinks.

Cleveland, Ohio—Nine members of the Tri State Ladies' Aid met Friday evening, March 20, in the home of Mrs. Frank Miller. The meeting was conducted by the president, Goldie Shadd. The program was on prayer: asking and receiving. Mandie Nelson rendered special music, a solo, "A Better Place to Go." Mrs. Molly Petraff led the group in prayer. The Scripture reading was by the Rev. Charles Sheffer.

Those present were Goldie Shadd, president; Mildred Dillon, vice-president; Juanita Sheffer; Milly Petraff; Agnes Workman; and Frances Miller. Also present were the pastor, the Rev. John H. Shadd, and the Revs. Charles Shaffer and Frank Miller.

Fountain, N. C.—On Thursday night, March 12, the YPA of Aspen Grove Free Will Baptist Church met for its regular monthly meeting in the home of Mrs. Alice Summerlin.

The president, Ange Owens, opened the meeting at 7:30. Mary Agnes Gay offered the opening prayer. Brenda Goff used for the devotional Psalm 46.

The president presided over the business session. Evelyn Morgan, secretary, called the roll and read the minutes of February meeting. Judy Fay Ellis, treasurer, gave her report and received the dues. Two new members joined the group: Christine Morgan and Juday Joyner. Two visitors were present: Jean Daniels and Hardy Smith from the Central Baptist Church in Farmville.

After the meeting adjourned, the hostesses, Nettie Fey Summerlin and Mary Agnes Gay served pimiento cheese sandwiches, cold drinks, divinity fudge candy, potato chips, and pickles.

Walstonburg, N. C.—The Woman's Auxiliary of Free Union Free Will Baptist Church, composed of six circles, met at the church on Monday night, March 16, at 7:30. The meeting was called to order by the president, Mrs. Raeford Heath, after which the group

sang "The Kingdom Is Coming." Devotions were led by Mrs. Heath.

There were 65 members and two visitors present. The Doreas Circle gave a report on the cottage prayer meeting that they conducted in the home of Mr. Frank Beaman. The Friendship Circle reported on serving in the home of Mr. Blaney Speight during the recent death of his grandson. All circles together have given \$250 to the church building fund during the past month.

Among the projects for the year is to send \$12 per month toward missionary salaries, \$3 per month for home missions, and \$3 per month to the Roanoke Rapids church.

There was a study course on "Stewardship" held at the church on March 10, taught by Mrs. H. B. Hill Jr., of the Hull Road church. There were 42 members and four visitors present.

The Lydia Circle presented the program for the month in a very interesting and impressive manner.

The benediction was offered by Mrs. Jean Harrell of the Lydia Circle.

Dunn, N. C.—The Woman's Auxiliary of Lee's Chapel Free Will Baptist Church met Thursday night, March 12, at the church. The meeting opened with a song, "Jesus Saves"; after which Mrs. Jack Tart had charge of the devotions taken from John 10:11-18.

After the devotions the business meeting was entered into with Mrs. Crafton Tart, president, presiding.

After the business was completed Mrs. Crafton Tart presented a very interesting lesson. Subject of the lesson was "Building Toward Mexico Way."

The meeting was closed with prayer by Mrs. Cassie Boyd.

Walstonburg, N. C.—The AFC of Spring Branch Free Will Baptist Church met recently at the church with nine members present. The meeting was called to order by the sponsor, Mrs. Peggy Gay. The Scripture was read by Doris Bailey.

The following officers were elected for the year: President, Betty Aycock; vice-president, Sue Holloman; secretary, Charles Dildy; treasurer, Doris Bailey; reporter, Dianna Bailey.

The meeting closed with prayer by Mrs. Gay.

Crab Point, N. C.—The Woman's Auxiliary of the Crab Point Free Will Baptist Church held its meeting for the month of March in the home of Mrs.

Central Auxiliary Convention Well Attended

The Central District Woman's Auxiliary Convention, which met last Wednesday at Hugo Free Will Baptist Church near Kinston, North Carolina, was well attended. Thirty-five of the thirty-nine auxiliaries were represented. Mrs. Wilton Ellis presided over the meeting.

Highlights of the program, centered around "Evangelism — Our Supreme Task," were a devotional by Mrs. Elizabeth Hill, a sermon by the Rev. Willis Wilson of Reedy Branch church, solos by Miss Ruth Cotton Clark and Miss Leah McGlohon, and a declamation by Miss Dianne Roach of Elm Grove church, the winner of the district AFC declamation contest.

As always, the women were greatly challenged by the needs presented in the reports of denominational enterprises. The project for this year for the Children's Home is purchasing new bedsteads for the cottages. Mount Olive College urged the women to contribute their help in raising \$27,000 by June 28 so that the land for the new campus might be dedicated and the ground broke for the first building. Also, the women were challenged to paint the rooms in the main building at Cragmont, and urged to support Central Conference missions. However, in addition to the challenges presented, many facts were given about the progress made in these enterprises.

Lillian Buck. The meeting was called to order by the vice-president, Rosa Garner. Mrs. Winfield offered the opening prayer and the group sang "Love Lifted Me." There were twelve members present.

After the business session, the program entitled, "Building Toward Mexico Way," was presented. Cathrine Kittrell introduced the program with Gladys Davis, Minnie Forbes, and Rose Gamcr giving parts. The meeting closed with the group praying in unison the Lord's Prayer.

Refreshments were served by the hostess, and everyone had a wonderful time in the service of the Lord.

Arapahoe, N. C.—The Woman's Auxiliary of the Arapahoe Free Will Baptist Church met at the church February 24 with 16 members present. The
(continued on page eleven)

NOTES

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QUOTES

By J. C. Griffin



(NOTE: As has been my policy in the past, I take the liberty of selecting the two following tracts published by the American Tract Society for *Notes and Quotes* this week. I trust they will be a source of inspiration to everyone that reads them.—J.C.G.)

THE INCOMPARABLE CHRIST

More than nineteen hundred years ago there was a Man born contrary to the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, and had neither training nor formal education.

In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the songwriters combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshaled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot fired.

He never practiced psychiatry, and yet He has healed more broken hearts than all the doctors far and near.

Once each week the wheels of com-

merce cease their turning and multitudes wend their way to worshiping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Saviour.

We are either going to be forever with Him, or forever without Him. It was the incomparable Christ who said:

"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" (Revelation 3:20).

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

FOR

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

THEREFORE

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

IS THIS YOUR LIFE?

Most of us are familiar with the popular television program "This Is Your Life." An outstanding celebrity is brought before the TV cameras and, unrehearsed, his life's history is reviewed for him. The highlights of his accomplishments, the prominent people that influenced his life, the things that he has done for humanity are reviewed. He is commended and showered with gifts, and there follows a big party.

Perhaps each of us should think about the day when we will be called before the television camera of the world—the judgment day of God, when He will review our lives; the day of accountability, described clearly in the Bible.

Most of us are not celebrities enough to make Ralph Edwards' famous program, but all of us, according to the Word of God, are going to face His final judgment throne, and our lives are going to be reviewed. What will be the review?

The world wants the real thing. It is looking for the real article. The world is tired of synthetics; the world is tired of imitation; the world is tired of hypocrisy. The world is tired of sham and gilt edging that rubs off after it has been used a couple of days.

Four years ago in a Western community a brilliant young attorney heard from two other Christian business men God's plan of salvation. The attorney was challenged to give his heart to Christ. He was an intellectual, and he reasoned the thing through. "If these men mean business about what they're trying to sell me, their lives will show it. Unbeknownst to them, I'll watch them for one year."

The young attorney was a man-about-town. The two business men who had witnessed to him were prominent in civic affairs. Their shoulders often rubbed at civic luncheons. In business transactions the attorney watched these two men for a year. At the end of the year he made his decision. He gave his heart to Christ. In the lives of these two business men he had seen that which was lacking in his own life; that for which he was grasping, longing, groping, seeking—the real, genuine article. Six months later he was named by the Governor to a position high among the judgeships of his state, and today he is a member of his state's Supreme Court.

If someone had watched your life for the past year, would they accept Christ? If someone watches your life for the next year, and their salvation hinges upon what they see, where will that soul spend eternity? Everywhere I go, I see men watching, watching through the great magnifying glasses that Satan alone can provide to magnify and distort our failures and shortcomings, our gossip and slander, our grieving of the Holy Spirit. We must be so careful of our lives.

And everywhere men are seeking that peace, that quietness of heart that God alone has promised to give. "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).

Could Confucius promise peace? Could Mohammed promise peace? Can our scientists? Our educators? Our politicians?

Today the opportunity for winning souls to Jesus Christ is perhaps greater than ever before in the history of the world. But we've got to have the goods. We've got to have the real product. The

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Questions & Answers



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

QUESTION: Under what conditions or circumstances may I be angry and not sin?—*Mayble Jones, Texas.*

ANSWER: I doubt that I am able to answer your question so as to help meet your particular need, unless you had told of the circumstances under which you so often get angry as your letter indicates. The Holy Spirit tells us through the writings of the Apostle Paul to "be . . . angry, and sin not." "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil" (Ephesians 4:26, 27). Then we know that for a just cause Jesus was angry on more than one occasion. "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). "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" (John 2:15). The Pharisees were trying to use their influence to keep Jesus from doing good and fulfilling the God-given purpose for His being on earth.

Jesus indicated that He will express His anger in the judgment to come. "So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (Luke 14:21).

I do not think it would be a sin for us as Christians to be angry because one of the devil's agents stand in the way of our performing the duty God has qualified us to render and otherwise given us an opportunity to perform. We may be surprised when we get to heaven and see how many that pose as angels of light turn out to have been wolves in sheep's clothing. I believe as I look

back over my experiences that I can truthfully say that more officials in Christendom have stood in the way of my rendering effective Christian service than there have been those of the world who do not profess to be Christians that have hindered my Christian progress.

I read a statement from one of Dr. James M. Gray's books that said something like this, "Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds." He went on to suggest that indignation at dishonor done to God and wrong to man are justifiable causes for anger. I indeed agree with this. This of course gives no one a right to retain a grudge or live in a wrong attitude toward another. If it is uncontrolled passion that causes us to give place to the flesh, that is sin. In such, the person so controlled allows himself to become passive, in which state of being Satan gets control of the activities that are carried on in this state of mind. Either God, through His Word, controls a person in what he does and says, or the devil, through the flesh or carnal nature, does the controlling of this person. It is always a sin to allow the devil in any way to control or influence one in what he thinks, says, or acts. A man who lets his anger cause him to hate a person is in that mood controlled by the devil. A man who lets one of the opposite sex appeal to him to the degree that he lusts in that attitude controlled by the devil and that is a sin that God calls adultery; a sin that he must repent of and confess as such ere he gains forgiveness and a right relation of fellowship with God.

If a man allows something that legally belongs to someone else appeal to him in such a way that he covets it for himself, that is a sin that he must confess, forsake, and be forgiven of before he is restored to fellowship with God. The passions that cause one to indulge in these or any such evil thoughts or activities cause a person to become a slave,

for that's what one is when he becomes passive and the devil becomes the activating force in his life. Being a slave to anger, lust, or greed is nothing short of sin, usually both against an individual human person and always against God who is holy and cannot tolerate sin in any proportion, form, or degree.

The Apostle Paul says, "Don't let the sun go down on your wrath." Wrath is passion just the same as intense greed or lust. So we need to deliberately and positively follow the teaching of the word that we may be free from such negative aspects which in themselves are evil. (See Psalm 1:2; 119:4, 5, 11, 105, 106.)

Woman's Auxiliary

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meeting was called to order by the president and the group sang "In the Service of the King." Prayer was offered by Mrs. W. A. Hales.

The topic of the lesson was "The New WA Emblem Points to Kingdom Building." Those taking part on the program were Mrs. Beatrice Andrew, Mrs. Fannie Rawls, Mrs. Minnie Willis, and Mrs. Lillie Roberts.

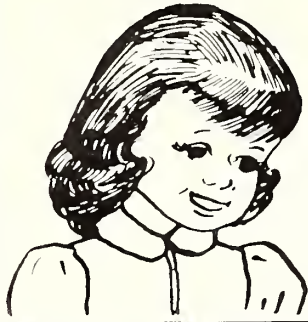
During the business session Mrs. Fannie Rawls and Mrs. Lessie Daniels volunteered to go to the auxiliary convention which will be held at Beulaville in March. It was voted to send \$5 to the convention. A partial report was given on the Stanley party which was held to help with the paying of the organ for the church. The members reported that five members had sent trays, ten cards, fourteen made sick visits, two sent flowers, and there were thirteen daily Bible readers.

After the business session the meeting adjourned with the members repeating the watchword.

Vanceboro, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church held its February meeting in the home of Mrs. Lillian Carrow on Monday night, February 24. This meeting was also combined with a stork shower for the pastor's wife, Mrs. Albert Keech Jr.

The meeting opened by the president, Mrs. Mildred Cox, welcoming the fourteen members and seven visitors. The program-prayer chairman, Mrs. Carrow, had charge of the prayer, Scripture, and

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STORIES

for our

BOYS and GIRLS



THE FIRST RAINBOW

by LEONA C. LILLEY

MOTHER! Father!" called Katy. "Come and see the rainbow." Mother and Father joined Katy on the patio.

"Look!" said Katy, excitedly, "isn't it beautiful?"

"Yes, dear, it is very beautiful," Mother replied.

"Were there rainbows when you were a little girl, Mother?" asked Katy.

"Of course, darling. There have always been rainbows," laughed Mother.

"Well—, not always," spoke up Father.

Katy looked surprised. "Do you remember the first rainbow, Father?" she asked eagerly.

"No, I'm afraid not," Father smiled. "But if you will come inside, I will tell you the story of the first rainbow." Father led the way into the living room. Then he began his story:

"Many years ago, there were many wicked people on the earth. Because of their wickedness, God became sorry that He had made man; so He decided to destroy all the people.

"However, there was one good man. His name was Noah. God trusted him. God spoke to Noah and told him to build an ark. An ark was a big boat.

"Noah worked very hard to build the ark. When it was completed, God spoke to him again. God told him that He was going to bring a flood of water upon the earth and it would destroy every living thing. He told Noah to go into the ark. He was to take his wife and his sons and their wives into the ark also. He was instructed by God to take into the ark a male and female of every living beast, fowl, and creeping thing upon the earth. Noah did as he was instructed by God.

"Then the rains came. They lasted forty days and forty nights. Every living

creature was destroyed, just as God had promised. Only those who had taken refuge into the ark were saved.

"When at last the rains stopped and the water no longer covered the whole earth, Noah and his family and all the animals, fowls, and creeping things came forth out of the ark. God then made a promise. He promised that never again would He send a flood to destroy the earth. God said, 'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh' (Genesis 9:13-15)."

As Father finished his story, he looked outside. The sun had come from behind the clouds and was shining brightly. He turned to Katy and said, "So you see, dear, each time a rainbow appears, it is to remind us that God is watching over us and will always keep His promise."

SUPPLY BOY

by IMOGENE KOEHLER

RUSTY shuffled his feet noisily as he plodded through the fallen leaves in the woods. "This feels like walking through cornflakes," he chuckled.

His aunt walking along by his side flashed him a dimpled smile. "Well, you did have cornflakes for breakfast," she grinned!

"I never gave it a thought," Rusty replied. "But it's kind of funny," and Rusty went into peals of laughter. Finally when he could stop laughing he said, "Aunt Irene, I always have such a good time when I come to see you and Uncle Mark."

"We enjoy having you come, too," said his aunt. "It's too bad you have to leave tonight."

"Leave . . . tonight?" Rusty was so shocked, he sank down on an old log! "But," he stammered, "I was thinking tomorrow was Saturday. If today is Saturday, that means tomorrow is Sunday, right?"

"Of course, you know that," answered his aunt.

"Oh," Rusty groaned! "I goofed!"

"You goofed what?" Aunt Irene looked at him closely and sat down beside him.

"Well you see," spoke Rusty, trying to sound important, "I am a supply boy. Each Sunday for six weeks I bring something to class that will help us think what interesting things God has made for us to enjoy. One Sunday I brought my Sunday School teacher a pretty gate that I found by Lake Superior. Another Sunday I brought my little frog, Freddie, to class." Rusty grinned widely at his surprised aunt, "I had it in a jar, of course! Anyway this is the last week for me, and I did want to bring something really special to share with my class." Rusty's voice shook a little. "To think I forgot all about it," he moaned!

His pretty aunt looked sympathetic. "I understand," she said. "But," and she gave her nephew a keen look, "you should write things down if you have trouble remembering. A job worth doing is a job worth remembering!"

"I guess you're right," Rusty gulped, feeling miserable!

"Well, now," spoke his aunt jumping up from the log and gazing around at the trees, "surely in these beautiful woods you'd think we could find something you could bring back to share."

"But what?" groaned Rusty. He stood up and wandered sadly over to a birch tree. Then his sober face brightened. "Look, Aunt Irene," he pointed. "See the way the sun is shining on those
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MISSIONS

(continued from page four)

on your knees and ask the Lord what He would have you do for the mission cause.

If 300 Free Will Baptists would only give ten cents per day for missions this year, the State Convention could raise 109,500 instead of the small sum of 35,000 which is our budget for the year. In a recent youth meeting of more than 200 persons, two thirds of them said they had two or more soft drinks per day. Are missions worth more than a soft drink? Will you drink one and give the other one to missions? How easy it is when we work together to accomplish the task. How hard it is to work alone. Do you want to become a partner to what is happening on the mission field?

My emotions were stirred as I read the mail today. May we take a few minutes to share some of our recent mail with you:

Charleston, Arkansas, March 13, 1964: "I saw your address in my league book and thought you might be able to help me. I wish to be a missionary and plan to be one with God's help. I need all the information I can get and all you can give me.

"Sir, can you give me the addresses of some of our missionaries so I can write to them? I am only sixteen years old, but this is not going to keep me from doing the will of the Lord. I have a lot of work to do and much to learn, so I must get started right away, or as soon as possible. The Lord has done much for me and now it is time for me to do something for Him."

Yours truly,
Stetic Edgman Jr.

A letter to the Rev. Joe Ingram, pastor of Stoney Creek Free Will Baptist Church, Goldsboro, North Carolina:

Santa Anta, Senora, Mexico, March 5, 1964: "Greetings in the name of our Lord and Saviour Jesus Christ. Praise be unto Him. Brother, we are once again back from our trip to the South. Praise the Lord our trip was fruitful. And in my return I found my family in good health, as my Lord had promised me before I left. This trip was a great spiritual lift to me and a great encouragement to walk and serve my God in the better and more complete way. Because of this I have seen and have felt the need to press on preaching the gospel of our Lord Jesus Christ.

"We were very privileged to present the message of salvation to the lost souls. We

had nine souls to accept Christ as their personal Saviour. Please pray for them.

"For the time being I am planning to go to Los Nogales and Cananea as soon as possible, the Lord willing. I will be back to these places as soon as the Lord will have me ready. Please pray that I will always be in the center of His will. I have asked the church to pray for you and your church. I thank the Lord for my support and trust that I am doing the Lord's work.

"From the fourth to the thirteenth campaign in Cananea, Sonora, we report a fruitful benefit of ten souls who accepted the Lord.

"On the fourteenth, services were conducted in Los Nogales, with an overflowing of blessings from our Lord. Fourteen souls received Christ as Saviour.

"In a service at Magdalena, Sonora, two persons were saved. On the sixteenth I went to Nogales, Arizona, to go on the trip to the south into Mexico, but did not take it. On the morning of the twenty-third I preached in Nogales, Arizona, Free Will Baptist Church. That evening I preached in Nogales, Sonora, with one soul being saved. The twenty-sixth I preached in Jimenez, Coach, Mexico, at 4 p. m. The twenty-seventh I preached in Moral Coach, Mexico, at night, exhorting to more sanctification. The twenty-eighth I preached in Piedras Negras, Coach. The first of March I preached in Saltillo, Coach, with the fruit of five souls who accepted Christ.

"Dear Sponsors: This is the result of your great efforts and sacrifices in your part, for which I thank the Lord and each and everyone of you from the oldest to the youngest, who is taking part in my support. May the reward with me all be yours. Pray for me much that God will protect me of all danger. In this report I have traveled about 1500 miles. May God bless you. (See 2 Thesalonians 3:1-3.)"

Emilino Lopez
Aldama No. 520 Suv
Santa Anta, Son Mexico

Ontario, California, February 23, 1964: "Hello: Thank you for sending me *The Free Will Baptist* dated February 5, 1964. I've read every word of it. I'm thankful to hear about the progress of the Lord's work. I am very much burdened about the mission at Magdalena near Nogales, where the Rev. Jose Guzman is preaching. I receive a leaflet from the Ellistons very often. I am sending \$1 to be used for this mission . . . so maybe it will help you to understand that I wish with all my heart it could be

more. May God bless the work there, the college, and also the missions."

Sincerely,
Mrs. Talbert Buithall

Sasser, Illinois, March 2, 1964: "Dear Sirs; I received a sample copy of *The Free Will Baptist* today and in it was a letter from a missionary I have been wanting to know about, John B. Elliston. I take it that he is under your board. The last I knew of him he was in Arizona on the Mexico border. Do you sponsor him now? If so, then the gifts should go through your board. To what extent do you sponsor Brother Elliston?"

Yours in Christ,
Rev. Albert Bays

Lest you forget, March and April are missions months in the North Carolina State Convention. We have heard of several churches doing something extra. Why not send an extra gift? Try giving all you can spare out of your treasury and see how fast it will be replaced.

A. B. Bryan
Secretary-Treasurer

Woman's Auxiliary

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program. Those taking topics on the lesson were Mrs. Shirley Adams, Mrs. Daisy Powell, and Mrs. Dorothy Barrow. A discussion by the others followed the giving of the program.

During the business session plans were made for the pre-Easter services. The five speakers for the services will be Mrs. Lucille Nobles, Mrs. Gladys Smith, Mrs. Geneva Lewis, Mrs. Daisy Powell, and Mrs. Lillian Carrow. Delegates were chosen to the Eastern Auxiliary Convention. The various reports were given and a decision was made to send more spending money to the adopted boy at the Children's Home. The meeting adjourned with prayer by Mrs. Keech.

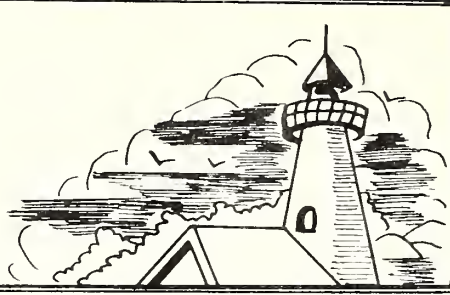
Refreshments were served by the hostess and co-hostess, Mrs. Lucille Nobles. Mrs. Keech then opened her many lovely and useful gifts.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met Tuesday night, February 25, in the home of Mrs. Ressie Johnson. Mrs. Cecil Boswell served as program chairman. The meeting opened with the group's singing "I Love to Tell the Story." Mrs. Boswell then read the

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The Sunday School Lesson

Lesson for April 12



Man in God's Universe

LESSON TEXT: Psalm 8

MEMORY VERSE: Psalm 8:6

I. INTRODUCTION

Man occupies only a small part of God's universe, but his position cannot be overlooked. As mentioned in last Sunday's lesson, man alone was created in the image and likeness of God. He is given the honor of having dominion over the lower order of creation. Thus, he stands in a position of distinct responsibility toward God and the world.

God never intended for man to live apart from His divine will. God created man for His own glory, but not all men choose to give their lives to God and allow Him to control their lives. The following illustration, adapted from *The Prairie Overcomer*, illustrates the necessity of looking unto God:

"In Miami, Florida, some boys playing around an idle bulldozer managed to get the engine started, with the machine in gear, then they fled in terror not knowing how to stop or control the machine. Before it had stopped the 'dozer had ripped its way through four city blocks, smashing fences, clothes-lines and trees, tearing up water lines and knocking down telephone lines. Finally, it crashed through a chicken house and rammed into a house too solid to give way before it stopped. In all it had done \$10,000 worth of damage, for it was never intended to operate without a driver at the control. With a driver it was a constructive machine; without one it was only destructive.

"And so it is with life, it must be brought under control. Just as machines operate best under restraint, so is character fashioned in the same way. We are most free and our lives most useful when we operate within the will of Another, the will of the Almighty."

—Bible Student (F.W.B.)

II. HINTS THAT HELP

1. The name of the Lord is more excellent than all other names in the earth (v. 1).

2. Out of the mouths of babes God confounds the wise and stills the enemy and the avenger (v. 2).

3. This vast universe is the work of God (v. 3).

4. In the face of the works of God, one wonders why He is mindful of man (v. 4).

5. God made man a little lower than the angels but above all other creatures (v. 5).

6. God crowned man with glory and honor (v. 5).

7. Man has dominion over the works of God's hands (v. 6).

8. All things have been put under the feet of man (v. 6).

9. Man has control over the domestic animals and the wild beasts (vv. 7, 8).

10. The name of the Lord is revered in all the earth (v. 9).

—Bible Teacher (F.W.B.)

III. ADDITIONAL TRUTHS

1. *All the earth*: This is a phrase used by the psalmist in referring to the excellency of God's name. Surely the name of God needs to be known in all the earth. The only way for this to be accomplished is for God's people to make His name known everywhere in the world. The psalmist probably did not think of the responsibility of God's people to make His name known in the world, but the Bible is clear in pointing out our obligation to God in this respect. If our God is a great God, all people need to know about it. Let us determine to do what we can in praying, giving, and going to declare His name to the uttermost parts of the earth.

—Teen-Age Teacher (F.W.B.)

2. Each spring, man begins to look at his world with renewed interest. The long winter is over. The grass is green again and the spring flowers are carpeting the woodlands. Man stands in awe and wonder at the beautiful world in which he lives. And if by chance one is not overwhelmed by the wonders of the earth, he has but to look up into the heavens. There the majesty of God can be seen in the surpassing beauty of the sunrise and the sunset, in the whirling planets and silent stars. In view of

the magnitude of God's creation man must ask himself, "Who am I?" The psalmist had the answer. "What is man?" He is the creation of God made "a little lower than the angels," and crowned "with glory and honour" (Psalm 8:5).

Man alone was created as a person being in God's own image. He is greater than all the animal kingdom. Then why did God place him here on the earth? Again the psalmist answers: that man was given dominion over all. Man alone has the distinct responsibility of caring for all the lower order of God's creation.

Overwhelmed by the magnitude of the universe and his own feelings of insecurity and inadequacy in the face of this fast moving world, man asks, "Where am I going?" The answer depends on how well man recognizes who he is and why he is here. If he is an obedient child of God, then a home in heaven awaits at the end of life's road. Do you know who you are, why you are here, and where you are going?

—Standard Lesson Commentary

3. It is doubtful that at any period in the earth's history the thoughts of mankind in general have been so engrossed in exploring the heavens as they are at the present time. Compared with man's daring ventures into space and ambitions to reach the moon, the presumption of the builders of the tower of Babel seems almost insignificant. Yet God is not interrupting the lofty aspirations of men determined to leave the planet on which He placed them. He permits them to talk boldly about plans to reach the moon without bringing them to defeat and confusion as He did the tower-builders.

This does not mean, however, that the inhabitants of the earth now seem more formidable and independent of Him than they did in Isaiah's time when they were "as grasshoppers." God still reigns. He has not surrendered His throne. His kingdom over all has not dwindled to a petty domain outside which man can do as he pleases without being responsible to Him for their works.

—Intermediate Bible Teacher (Union Gospel Press).

4. This lesson should help us to appreciate our position as human beings. We are creatures of God. We were created in His image and given great power and authority. But at the same time, we are very insignificant in many respects. Our dignity and value come

ly from maintaining the proper relationship to the Creator.

The first part of the Psalm, after the description of praise, tells us about the significance of man (vv. 3, 4) when compared to the heavens. Evidently, the psalmist is here thinking about man physically. How weak and small we are when compared to many other things that God created. Those who hold the naturalistic view of man teach that man is simply the highest form of animal, and that he has arrived at his place in the world through the process of organic evolution. These people forget that if his is all there is to man, he is inferior to much of the creation.

The second part of the Psalm (v. 5) tells us something about the eminence of man. Despite his frail, insignificant body, man has a worth and dignity that none of the rest of God's creation has. The humanistic philosophers jump on this idea and declare that man is everything. They deify him. This view has special appeal to the pride of men. They forget that after God created man in His image, man fell and became a depraved, sinful creature.

The third part of the Psalm (vv. 6-8) tells us about the authority of man. This authority comes from God. Here we get the true biblical view of man. Man was created in the image and likeness of God, but by sin fell. God through Christ has redeemed man and is restoring, or reconciling, all who come to Him by faith in Christ. Therefore, all that God gave man originally has been lost in the fall. This is restored, and the dignity and worth of man can be maintained by relationship to Him.

Out of the life of Charles Evans Hughes comes this story. He was at the time Chief Justice of the Supreme Court of the United States. One Sunday he presented himself for membership at the Calvary Baptist Church of Washington, D. C. As Mr. Hughes came down one aisle, a Chinese laundryman came down another to join the church. The pastor is reported to have said, "The ground around the cross is wondrously level."

—Advanced Quarterly (F.W.B.).

JESUS WEPT

(continued from page three)

... 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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:4, 11-13).

This power to save and change the very lives of those who receive Christ as Saviour has been, and is being, shown in the lives of people in all walks of life. From the good moral person, to the most depraved of sinners, the blood of Jesus will cleanse and set free from the guilt and power of sin.

There are many today who have despaired of ever finding any hope for peace with God. To such the gentle Saviour extends a loving hand and says, "Come to me and find rest unto your souls."

NOTES and QUOTES

(continued from page ten)

copper plating will soon wear off if we're not real, through and through.

If we know Christ as Saviour, we have the responsibility and the joy of telling this good news. We should visit our business associates, printers, farmers, clerks, accountants, doctors, dentists. We should take time off from our business; go to see them, put our arm around them and tell them we don't want them to do something for us—we want to do something for them! We should tell them the good news of Jesus' love!

Here are three simple verses to remember:

(1) Romans 3:23: "All have sinned and come short of the glory of God."

(2) I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(3) Romans 10:13: "Whosoever shall call upon the name of the Lord shall be saved."

There is going to be a day of accounting. Somebody is going to say, "Is this our life?" They're not going to ask us what civic accomplishments we achieved in our community, how many memorials are standing in our name, how much money we left in the bank, or how many civic offices we held. We are going to be asked the question: "Is this your life?"

We are going to have two alternatives to show. One will be like the life of Andrew. All we read about Andrew is that he brought men to Christ. Are we like Andrew? Or will we be among those who have given our hearts to Christ but have never done anything about it?

"Only one life, 'twill soon be past;
Only what's done for Christ will last!"

Attention All Leaguers!

The February 19, 1964, issue of *The Free Will Baptist* published an article concerning the importance of the intermediate sword drill in the training program of our church. A highlight of the North Carolina State League Convention each year is the sword drill. Who will be the winner of this year's drill? Who, as winner, will receive the expense-paid trip to League Week at Cragmont this summer? Who, as runner-up, will have one half of his expenses paid for this challenging and inspiring week at our own Christian camp? This year's winner could be one of your leaguers!

When the 1964 session of the convention meets on May 1 and 2, we will be looking for a contestant from your league. This convention weekend at the First Free Will Baptist Church in Smithfield will be a weekend that you will long remember. Directors and sponsors should be making plans to see that many of their young people are there.

When your league of district convention has selected its contestant, send his application in letter form by April 15 to me at 617 East Front Street, New Bern, North Carolina. Include in the letter the name, address, and birthdate of the contestant, the name of the church and the name of the sponsoring body. After I have received your letter, I will mail to the contestant a guide to be used in preparation for the state drill.

Select your contestant this Sunday night if possible. Send in the application and get your study guide. Let's "seek the kingdom of God first" by seeking to know more about His Word.

Miss Hilda Owens,

State Sword Drill Leader

EXECUTIVE COMMITTEE TO MEET

The Executive Committee of the North Carolina State Convention of Original Free Will Baptists will meet on Tuesday, April 7, 9:30 a. m., at Mount Olive Junior College.

The committee will consider petitions for the meeting of the 1964 session. Anyone who has any business or item to present to the committee may do so at this meeting.

**C. H. Overman
Secretary**

Boys' and Girls' Stories

(continued from page twelve)

birth trees. And look at that one over there where the bark is peeled back."

"That sure is a nice color underneath the bark," remarked his aunt.

Rusty nodded his red head. "But who do you think might have peeled the bark back like that?" he breathed!

"Probably a porcupine," smiled his aunt.

"I'd sure like to see him do it," said Rusty, sounding excited.

"Rusty!" Aunt Irene almost tripped over a log in her eagerness! "I've got it. Your admiring the birch trees has given me the answer to your problem . . ."

"What?" Rusty's eyes glowed.

"Well, why don't you and I chop down a small birch tree. Your uncle and I own some of this land, you know. Then we can chop up the tree and you can take a lovely birth log to your class."

"Wonderful," shouted Rusty, kicking the leaves with great glee . . . "Simply wonderful!"

"And," continued his aunt, "Uncle Mark could drill a hole in each end of the birch log to put a candle in if you want. He could do that this afternoon." His aunt put her arm around his shoulder. "I'll even furnish red candles," she promised.

Rusty beamed, "And maybe my teacher could even use it for Christmas!"

"A lovely idea," said Aunt Irene softly. "And now we better go home and get the ax."

As they started home through the lovely woods, Aunt Irene said, "Rusty, you know this morning I learned a verse from the Bible. I think it fits in well with our hike today. Would you like me to teach it to you?"

Rusty nodded, his eyes filled with wonder. Then reverently he repeated after her, Psalm 69:34. "Let the heaven and earth praise him, the seas, and every thing that moveth therein."

A smile lit Rusty's eyes as he glanced around him at the dozens of beautiful birch trees. And he breathed, "Thank You, God, for the trees that praise You. And God, I praise You, too."

—My Pleasure.

Woman's Auxiliary

(continued from page thirteen)

Scripture taken from Philippians 4:9-13, followed with prayer by Mrs. James Crocker. Those taking part on the program were Mrs. Liza Godwin, Mrs. Franklin Cockrell, Mrs. Ressie Johnson, Mrs. Raymond Crocker, Mrs. Henry L. Johnson, Mrs. Aaron Lewis, Mrs. Joe Narron, and Mrs. Clovis Boykin. Some of the specific points that were discussed were the auxiliary colors and the basic purpose of the auxiliary.

The business session followed with the

treasurer giving her report. The members voted to give to the church \$20 for the purchase of a new flower stand. The meeting came to a close with the singing of "Jesus Saviour, Pilot Me," and the praying together of the Lord's Prayer.

It's a poor song that has more effect on the feet than the heart. Such songs are one great cause for the popularity of dancing and the dying out of revivals.—

Walter E. Isenhour.

See this Motion Picture!

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The inspiring message of the world-famous book in a film of penetrating contemporary significance.

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**N. C. FREE WILL BAPTIST LEAGUE
STATE CONVENTION**

SMITHFIELD, NORTH CAROLINA

MAY 2—7:00 P. M.

Century Gospel Ministries — Film Library — Souderton, Pennsylvania

Editorial

Daily Vacation Bible School—

'THE GREAT BOOK' SERIES

Again this year the Free Will Baptist Press is happy to present the eighth in a series of daily vacation Bible school materials, entitled "The Great Book." This is the final series in this cycle. The 1965 materials will begin repeating the cycle which was begun eight years ago.

The plan in this year's daily vacation Bible school series is different from those of previous years. During the past seven years, each series has been based upon a certain part of the Bible. The cycle has been as follows:

First year: "Rising Sun," a study of the Book of Genesis.

Second year: "Bright and Morning Star," a study of the four Gospels.

Third year: "Lamp of Faith," a study of the Book of Genesis beginning with the call of Abraham.

Fourth year: "Flame of the Spirit," a study of the Early Church in the Book of Acts.

Fifth year: "Beacon of Light," a study of the history of the Children of Israel based upon the Books of Exodus, Leviticus, Numbers, Deuteronomy, and the first five chapters of Joshua.

Sixth year: "Heroes of Faith," a study of the eleventh chapter of the Book of Hebrews.

Seventh year: "We Met Jesus," a study of some of the persons whose lives were changed because they met Jesus.

This eighth series is a study about the Bible, beginning with the fact that the Bible is God's inspired Word. The series presents the characteristic of the Bible that make it different from all other books. The other lessons are "How We Got the Bible," "One Book—But Many," "In Many Languages," "The Book of Miracles," "The Greatest Message," "The Bible in America," "How to Study the Bible," and "What the Bible Means to Me."

THE WRITERS

The people who have made this year's Bible school series possible are the writers. Much credit also is to be given to the editorial staff of the Free Will Baptist Press. The writers have made the materials as interesting as possible and the materials are doctrinally sound. The writers are as follows:

Nursery—Mrs. Alice Barrow, head of the merchandise department at the Free Will Baptist Press.

Beginners—Mrs. Jane Gainey, librarian at Walsontonburg, North Carolina, school.

Primaries—Mrs. Minnie Chandler, wife of the Rev. A. B. Chandler of Pinetown, North Carolina.

Juniors—The teacher's manual and work packet were written by the Rev. C. H. Overman; the workbook was written by Miss Leah McGlohon.

Intermediates—The Rev. C. F. Bowen, pastor of First Free Will Baptist Church, Wilson, North Carolina.

Illustrator and music composer—Thomas Manning, illustrator at the Press.

DEPARTMENT MATERIALS

As in previous years, the materials this year are designed for five departments: nursery, ages 2, 3 & 4; beginners, ages 4, 5, and preschool 6; primaries, ages 6, 7, 8; juniors, ages 9-12; intermediates, ages 12-15. The following study books are recommended to be used for adult or senior groups: "Your Bible," an Evangelical Teacher Training Association book; "Outline Study of the Bible," a Moody Colportage book. The prices of these materials are given elsewhere in this issue of "The Free Will Baptist."

WORK PACKETS

Each department except the intermediate is provided with work packets for the pupils. The packets are arranged so as to give the child something to do each day. Besides the pupil packets, the nursery and beginner departments also have teacher packets. These packets provide the materials for guiding the pupils in their work.

PROJECTS

Projects and crafts are suggested for the three older departments. These may be purchased at the Free Will Baptist Press. These projects vary in cost, complexity, and in the time required to make them. They serve as supplementary materials for the pupils.

MUSIC

"The Great Book" songbook is provided with songs for each department. This book includes many new choruses which are related to the Bible school theme and also a general theme song which may be used by the whole school. The songs and choruses are written to meet the needs of each department.

PUBLICITY MATERIALS

The following materials are suggested items that may be used to publicize the Bible school several weeks before it is to begin:

1. Posters, for your church bulletin board, as well as at other public gathering places.
2. Handbills to distribute in homes.
3. Post cards to be mailed to prospective pupils.
4. Headbands to be worn by the pupils.
5. Buttons to be worn by the pupils.
6. Name tags for pupils during Bible school.

INTRODUCTORY KIT

An introductory kit for "The Great Book" series is now available. The kit includes one copy of each item for each department, as well as the publicity materials listed above. The price of the kit is \$4.95.

Mr. Dudley is a graduate of Mount Olive Junior College and Atlantic Christian College. He is serving as pastor of Calvary Free Will Baptist Church, Wilson, North Carolina.

The Key To Success

by the Rev. Bruce Dudley

THE first thing to consider in searching for the key to success is to decide what you are trying to succeed at. We are trying, as Free Will Baptists, to build a denomination; but we must remember that this is not the goal; rather it is a means to the goal. The Apostle Paul was the instrument in founding several apparently large and successful churches, but Paul was not trying to found large churches. Paul was endeavoring to present the message of salvation through faith in Jesus Christ to the lost and dying world. His challenge was the great commission of Mark 16:15, ". . . Go ye into all the world, and teach the gospel to every creature."

Paul was spurred on by his remembrance of his vision on the road to Damascus, as he testified many times; for example, as in Acts 26:19, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." All through his life he did all within his power to be a faithful witness; and in the face of persecution, as well as ridicule, he was ever ready to make his position clear. Such is the case as we find him in the letter to the Romans: "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).

There had been plans in Paul's mind to visit Rome for a long time, but there were other things to do first. However, in order that he might express his concern to the church at Rome, he did the next best thing: he wrote a letter. In this

letter he explains to the Christians at Rome that the basis of his theology is Jesus Christ. This is the same Paul who wrote of the foolishness of the gospel to the Greeks and a stumbling block to the Jews in 1 Corinthians. He, however, is careful to point out that, nevertheless, it is the basis of his religion.

Now this is where we want to look carefully at the mass of historical truth. From the time of Paul even to the beginning of the fourth century A. D., persons who professed allegiance to Christ were subjected to a multitude of persecutions, even unto death. In spite of these severe and adverse conditions, the Church grew in leaps and bounds marked by overwhelming vigor primarily because of two things: (1) The people nurtured a profound belief in the doctrine of personal salvation in Jesus Christ. (2) Every individual was a personal witness to the power of God in Jesus Christ, through the Christian Faith.

About the beginning of the fourth century A. D., the Church was recognized by the State and a merger took place. So effective was this merger that within two centuries the Church and Government were one unit; and for a thousand years the fire of the Church lay dormant. People, or nations, were seemingly Christian in name only; there was nothing Christian about their experience or about their philosophy of life. It was only when the Renaissance gave new value to culture and truth that the fervor of the

Reformation brought the fires of religious awakening to Europe.

It was in this rebirth that the doctrine of personal salvation in Jesus Christ lived again. Men had tried to build a church and had failed; but when men like Wycliffe, Huss, Luther, Calvin, Zwingli and Knox spearheaded the movement to once again present the message of salvation in Jesus Christ to the world, the bonds of death were broken and the Church lived again because God lived again in men's hearts. For 400 years the resurrected Church continued to meet with ever-increasing success under the leadership of devout men of God, such as Edwards, Wesley, Whitefield, Spurgeon, Brooks and Moody, each proclaiming with realistic vigor personal salvation through Jesus Christ.

But it was not until our own twentieth century that the Church once again grasped the full significance of the personal witness. With full authority, the personal witness spurred the Church on to heretofore unreached heights of service. With such well-known proponents as the illustrious Billy Sunday and the more refined Billy Graham, the power of the personal witness was once again at work. But all these men, great though they were and are, were all alike in one respect; it was the pulpit speaking.

It was said of John Wycliffe, "Few preachers have been able with their pulpit power to influence the course of history more than did John Wycliffe, . . ." (James McGraw). Of Jonathan Edwards, Henry C. Fish said, "Edwards has been rarely, if ever, excelled since the days of the Apostles." All these men were great and eloquent preachers, and devout men of God. But until the mass of Christians become saturated with the message of personal salvation in Jesus Christ, used in personal witness, the success of the Church is incomplete.

It is now our responsibility, as Free Will Baptists, to realize that the worth of a soul is of far greater value than the size of our congregations and the likes and dislikes of our selves. We as a denomination must prepare our people to carry the message in the gospel into their daily activities in personal witness.

To prepare any people for any task calls for an instrument to be used in this preparation. We have such an instrument, the Free Will Baptist League. But no instrument works without a force to use it. Just as the Apostle Paul was an instrument of God, the Free Will Baptist League can be an instrument of our denomination to do the job for which we

(continued on page fifteen)

Mount Olive College Chorus

1964 SPRING TOUR



An Hour of Sacred Music

The forty-seven voice chorus of Mount Olive College will present a program of sacred music in the following Free Will Baptist Churches during April and May.

Sunday, April 12

3:30 P. M. Little Rock Church, Lucama, N. C.
7:30 P. M. Hull Road Church, Snow Hill, N. C.

Sunday, April 19

7:30 P. M. Shady Grove Church, Dunn, N. C.

Sunday, April 26

7:30 P. M. First Baptist Church, Mount Olive, N. C.

Sunday, May 3

3:30 P. M. Friendship Church, Trenton, N. C.
7:30 P. M. Saint Mary's Church, New Bern, N. C.

Thursday, May 7

N. C. Woman's Auxiliary Convention,
Lee's Chapel Church, Dunn, N. C.

Sunday, May 10

3:30 P. M. Free Union Church, Pinetown, N. C.
7:30 P. M. Black Jack Church, Greenville, N. C.

THE PUBLIC IS CORDIALLY INVITED.

MOUNT OLIVE COLLEGE CHORUS

First Row (left to right): Julia Elizabeth Barwick, LaGrange; Peggy Ann Barfoot, Goldsboro; Linda Ann Malpass, Goldsboro; Geraldine Strickland, Seven Springs; Vivian Charlotte Mills, Kinston; Sue Ellen VanGilder, Millville, New Jersey; Alice Fay Neal, Spartanburg, South Carolina; Linda Jane McPherson, Chadbourne; Jeanne Elizabeth Peele, Durham; Mattie Kate Harrison, LaGrange; Loretta Faye Foreman, Washington; Sara Thomae Branch, Winterville; Martha Calphurnia Ellis, Stantonburg; Laura Beth Bonner, Aurora; Joan Camille Yelverton, Fremont; Juanita Wilson Jackson, Dunn.

Second Row (left to right): Herman Adrian Grubbs, Jr., Mount Olive; Charles Raymond Adams, New Bern; Luey Maye Harde Middlesex; Anita Louise Walker, Durham; Sarah Anne Rose, Lucama; Frances Winnifred Averett, Winterville; Belva Jean McGowan, Vanceboro; Billie Marie Griffin, New Bern; Alice Dean Parker, Four Oaks; Marianne King, Mount Olive; Sandra Wright Tomlinson, Wilson; Sankie Jean Glenn, Mount Olive; Carolyn Jane Fitzgerald, Micro; Bonnie LuNette Coates, Smithfield; Jerry Bruce English, Rockingham; Mr. Douglas Allen Barnett, Director.

Third Row (left to right): Carlton Lee Collins, Pamplico, South Carolina; Dennis Mason Hatcher, Mount Olive; James Morris Spell, Clinton; Thomas Edgar Harper, Bayboro; Charles Richard Lancaster, Kinston; Charles Carlisle Minshew, Jr., Fremont; Byrd Kendall Dunn, Mount Olive; Robert Olin Powell, Sanford; Connie Maxton Pittman, Wilson; Claudious Albert Stallings, Jr., Smithfield; George Howard Harrison, Jr., Snow Hill; Lee Morton Jernigan, Dunn; James Albert Johnson, Jr., Kinston; Larry Haywood Thornton, Faison; Thomas Wade DuPree, Jr., Dunn; James Noah Webster, Pinetown; Gerald Wayne Evans, Kinston.

The Lighted Pathway



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

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

OUR RESPONSIBILITY TO OTHERS

"Cast thy bread upon the waters: for
thou shalt find it after many days" (Ec-
clesiastes 11:1).

"Blessed are ye that sow beside all
waters, . . ." (Isaiah 32:20).

Last week I closed by relating the ex-
perience of many years ago, when the
mother of unsaved children had to con-
fess that they did not have confidence in
her as a Christian mother, and that she
had no influence with them. This week
I want to give some quotations and testi-
monies which will show that God does
bless our efforts to make real that which
we profess. Christianity is real. Chris-
tianity can be lived with God's help.

These truths are attested to by the
following from two preachers who have
reached and published volumes of ser-
mons and dedicated their volumes to
their mothers. Said P. H. Mears, "The
Georgia Preacher":

"TO MY MOTHER, Whose pure life
and faithful teaching have made me
what I am, and whose loving counsel
will live in the lives of her children and
grandchildren after her body has been
committed to the earth from which it was
taken, in this little volume affectionately
inscribed."

The dedication in the other volume
reads:

"TO MY MOTHER, Now advanced
in life, from whose lips I first heard of
Christ crucified; who, in the days of my
youth, watched over me with maternal
tenderness, and offered to God her daily
prayers for my salvation; who rejoiced
over my conversion, and encouraged me
to devote myself to the Gospel ministry;
who has been devoutly thankful for what-
ever success has attended my labors, and
has sympathized with me in all my trials;
whose constant prayers for me I prize

more 'than gold—yea, than much fine
gold;' and whose death, if I survive her,
will make me feel that earth is impover-
ished and heaven enriched; I, wishing her
name revered by all who read what I
write, affectionately inscribe THIS VOL-
UME. The Author."

A more recent volume of short devo-
tional sketches was dedicated in the fol-
lowing manner:

"TO MY FATHER AND MOTHER,
in grateful recognition of their Godly ex-
ample and early training."

But this matter of influence must not
be thought of as belonging to parents
only. Consider the following as an ex-
ample:

"A young girl was asked: 'Whose
preaching brought you to Christ?' 'It
wasn't anybody's preaching; it was Aunt
Mary's *practicing*,' she replied."

"That man's been in the army," said
a gentleman to his friend the other day,
as a stranger passed them in the street:
'I know a soldier by his walk.' Men
ought to know Christ's soldiers by their
walk."

"A Chinese applied for the position of
cook in an American family which be-
longed to a fashionable church.

"The lady asked him, 'Do you drink
whisky?'

"No, I Clistian man.'

"Do you play cards?'

"No, I Clistian man.'

"He was engaged, and was found hon-
est and capable. By-and-by the lady
gave a party, during which the wine
flowed in abundance, and cards were play-
ed for high stakes. John did his part
acceptably, but the next morning he ap-
peared before his mistress.

"I want to go."

"Why, what is the matter?'

"I Clistian man—I told you so be-
fore. No heathen. No workee for heath-
en!'"

(More next week.)

Resolutions Sometimes Fail

Morace Mann once remarked: "I have
never heard anything about the resolu-
tions of the apostles, but a great deal
about the acts of the apostles."

"At the age of 20 we don't care what
the world thinks of us; at 40 we worry
about what it is thinking of us; at 60
we discover that it wasn't thinking of
us at all."

Teacher, Thank You

by MILDRED BOWEN
Winterville, North Carolina

I would like in this small way to give
thanks to the teachers of our Sunday
schools. So many times we just take for
granted the fact that these teachers are
supposed to teach. Why they? Why
not you or I? Although I am not a good
leader or teacher, I have been asked to
teach some classes; and let me tell you
good followers that we should thank our
teachers each Sunday.

It takes more than the fact that one
is a Christian and should be an example
to be a good teacher; it takes good, hon-
est work before one stands before a
group of people. You must know what
to say, how to say it, and sometimes
even when to say it. It takes a great
deal of courage.

So as one of the followers, I would
like to thank the dear teachers. Now
when I am tempted to say something
about the teacher or teaching, I know
the great efforts that are made for me.
I say thank God for all that will and
can teach the Word of God. The soul
winner is a great man in God's sight,
and He has promised that they who
turn many to righteousness shall shine
as the stars forever and ever (Daniel
12:3).

We Need More Bible Reading

Everyone should read the Bible. How
else can one learn God's Word?

The Holly Springs Free Will Baptist
Church of Newport, North Carolina,
urges more reading of the Bible for all
Christians and non-Christians alike.

Our church, inspired by our pastor,
the Rev. Jerry Rowe, and all the teach-
ers of the Sunday school, are stressing
the urgent need of reading the Bible.
We are starting a project of reading the
Bible all the way through this year,
starting this Easter, 1964, and going
through Easter, 1965. It can be done,
with urgent persistency and cooperation,
and we urge others to try this method of
reading the Bible.

We covet the prayers of all true Chris-
tians and make an appeal to everyone to
read your Bible, God's Word. The
plan of salvation is for all souls.

—Mrs. Dorothy Riggs.



news & notes of Denominational Interest

N. C. Superannuation Report for March

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 March, 1964:

Receipts

Balance on Hand	
March 1, 1964	\$5,663.55
Regular Receipts for March	138.38
Ministerial Retirement System	40.00
Life and Hospital Insurance	342.11
Adopted Ministers and Widows	3.00
	Total to Account For
	\$6,187.04

Disbursements

Ministers' Monthly Checks	\$ 130.50
Widows' Quarterly Checks	322.00
Insurance Premiums	465.73
Operating Expenses	54.28
M.R.S. Certificate Canceled	39.30
	Total Disbursements
	1,011.81

Balance on Hand	
April 1, 1964	\$5,175.23

Receipts by Conferences

Albemarle	\$ 65.61
Cape Fear	56.43
Central	126.90
Eastern	110.53
Piedmont	29.94
Western	124.08

LaGrange Has Youth Sunday And Revival Services

The LaGrange Free Will Baptist Church, LaGrange, North Carolina, observed Sunday, April 5, as Youth Sunday. The youth were in charge of the Sunday school and worship services. Keith Armstrong acted as superintendent of the Sunday school, and Harold Herring Jr. delivered the worship message.

Revival services began on Monday

night and will continue through Saturday night, April 11. The Rev. W. S. Burns of Wilson is the evangelist for the services which begin each night at 7:30. The pastor, the Rev. Henry Armstrong, invites you to attend the remaining services.

Watery Branch Announces Spring Revival

Revival services will begin at Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, on Sunday night, April 12, and continue through Saturday night, April 18, with the Rev. J. Wilbert Everton of Smithfield, North Carolina, as the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. C. M. Coates, and the church members invite everyone to attend and to be much in prayer for lost souls to be saved.

N. C. Children's Home Report for March

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of March, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED

(Includes Gifts for All Purposes)

Albemarle Conference	\$ 401.01
Blue Ridge Association	17.65
Cape Fear Conference	299.55
Central Conference	1,652.75
Eastern Conference	1,361.37
French Broad Association	40.00
Pee Dee Association	5.00
Piedmont Conference	80.00
Rockfish Association	10.00
Western Conference	1,156.11
	Subtotal
	5,023.44
Parents and Relatives	513.60
Friends and Others	105.00

Miscellaneous (all other sources of income) 2,078.

Total Receipts \$7,720.

HONOR ROLL

Special recognition is hereby given the following who made gifts of \$10 or more during the month:

Marsh Swamp Church, Wilson County \$136.00

Piney Grove Church, Pitt County, by Mrs. Jane T. Tripp in Memory of Mr. R. Raymond Tyson \$100.00

Malachi's Chapel, the United Class \$100.00

Eastern Auxiliary Convention \$127.00

Rev. Starnes to Conduct Mt. Zion Revival

The Rev. J. B. Starnes will be the evangelist for revival services at Mt. Zion Free Will Baptist Church near Beulaville, North Carolina, April 13-18. The pastor, the Rev. O. B. Taylor, will assist in these services which will begin each evening at 7:45.

The church and the pastor invite the public to attend all these services possible.

Rain's Cross Roads Church Announces Revival

Revival services will begin at Rain's Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, on Monday night, April 13, and continue through Saturday night, April 18. Services will begin each evening at 7:45 with the Rev. Earl Glenn of New Bern, North Carolina, as the guest minister. The pastor, the Rev. N. D. Wiggs, will assist in the meeting.

The public is invited to attend all the services.

Coming Events

April 11—Bible School Workshop, Mount Olive College, Mount Olive, N. C.

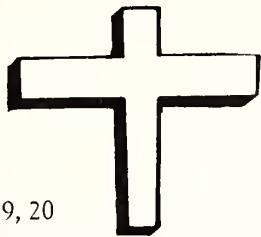
April 16—Albemarle Woman's Auxiliary Convention, Belhaven Church, Belhaven, N. C.

April 23—North Carolina Sunday School Convention, East Rockingham Church, East Rockingham, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day



MISSIONS

Matthew
18:19, 20

A Report by Emiliano Lopez

Translated by J. B. Elliston

I would like to give you an idea of the evangelistic campaigns and other services which I have conducted since I became associated with Arizona-Mexico Missions and the State Convention of North Carolina. As most of you know, I am being sponsored in this work by the Stoney Creek Free Will Baptist Church near Oldsboro, of which the Rev. Joe Ingram is pastor. I want to thank you all for helping me, and to let you know of the work in which you have had a part.

I have conducted two campaigns in Nogales. The first one was January 15. In this revival the Lord manifested His presence in a great way. We were rewarded by having four persons to accept Christ as their Saviour. The second campaign in Los Nogales was conducted March 16-21. In this revival a young man accepted Christ, a person who was considered the worst sinner in that area. The people of the town couldn't believe that a person as sinful as he could be saved.

In February, I conducted a revival in Cananea, Sonora, for ten days. It began on February 4, and ended on February 13. This revival was greatly blessed of the Lord, with ten persons accepting Christ as Saviour. One of those accepting Christ was a man who lives in Douglas, Arizona, about 60 miles from Cananea. He came to Cananea to the services, and there accepted Christ. Now he is begging us to begin services in his house in Douglas, Arizona. Please pray for this opportunity that we shall know what course to take.

On February 14 I returned to Los Nogales for a single night service. When the altar call was given, a group of 14 people came to the altar. They had already accepted Christ, but they felt the need for a closer walk with Him.

On February 18 I visited in the mission which Brother Jose Guzman and Abian have in Magdalena. When the altar call was given at the end of my sermon,

two persons came forward to kneel at the altar and receive Christ.

On February 23 I was in the church in Nogales, Arizona, with Brother John Elliston, and preached there. The next day I went with him and his wife on a trip to the Mexican states of Chihuahua, Tamaulipas, Nuevo Leon, Coahuila, Durango, Sinaloa, and Sonora. On this trip we were made to rejoice very greatly to see the work in Coahuila. I had the privilege to preach in several places in the state of Coahuila.

On February 26 we were in service with the Rev. German Rodriguez in Jimenez, Coahuila, in a very joyous service. There were about fifty persons present, and the Lord gave me a very easy-to-preach message on the plan of salvation. Brother German started the service off, as pastor, then had Brother Timmons introduce us. Brother Elliston delivered a doctrinal message, after which I preached an evangelistic message. This was the program which we followed in all the services in Coahuila, except that in Saltillo the pastor was Juan Lopez.

On February 27 we were very busy. In the morning we went to visit some sick persons in Jimenez and have prayer with them. Then at 4 p. m. we had services in El Moral, about 10 miles from Jimenez. In this service, after my sermon, when Brother Elliston gave the altar call, four adults came to the altar for prayer. After the service we took Brother Timmons and Brother Elias Rodriguez to a ranch called Victoria. They stayed there while we went to Santa Rosa, near Jimenez. We barely arrived at Santa Rosa in time to commence services at 7:30 p. m., but we had a very joyful time in the Lord in that service. After services we returned to Piedras Negras and Eagle Pass. The next day we had an evening service with Brother German in Piedras Negras. Brother German went with us and stayed in Piedras Negras for the night, then we had the joy of being with them in the newly rented building in Piedras Negras for the very first service in the building.

On Sunday, March 1, we drove some 300 miles to Saltillo, where Brother Juan

Lopez has a very good work. After I had preached the plan of salvation, there were five precious souls who came to the altar. Two of them were soldiers. Altogether, there were over 70 persons in attendance, even though many had to stand outside. Brother Lopez is doing a very good work in Saltillo, as he did when he was in Monterrey. He needs our prayers very much as he works there.

As I am writing this report, we are engaged in a revival in Nogales, Sonora, in the mission on Puerto Rico Street with the Laniers. This is a series of Holy Week messages with the aim of showing how Christ suffered and died to save us from our sins. We are expecting great blessings from the Lord in these services, and so far we have been receiving them.

I hope that all of you will pray for me very much. I truly need your prayers that all my work may be for the glory of the Lord. May God bless you!

The Laniers Report

By Rev. James L. Lanier

It is with great pleasure that I take this opportunity to greet you once again.

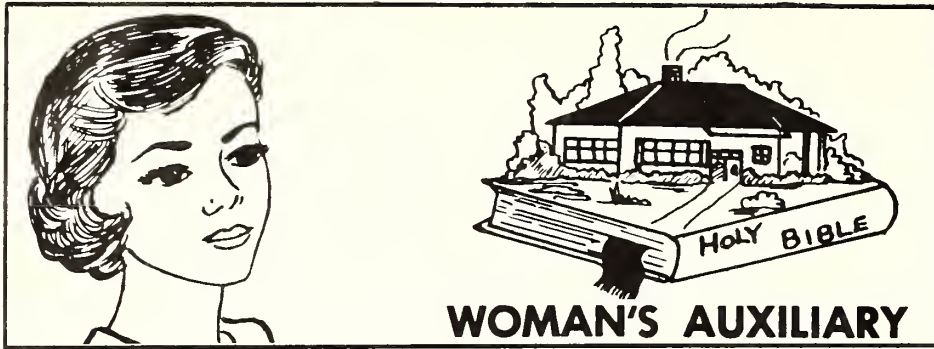
As many of you already know, my wife, Mary Bell, and I are conducting a little mission in Nogales, Sonora, Mexico. The name of our mission is La Mision De Gracia. In English that would be Grace Mission.

We are very thankful to the Lord for the way He has been blessing us.

Tomorrow will mark the third week since we have started our woman's auxiliary. The first time we had an auxiliary meeting, which was March 11, we had three adults and two children present. Last week we had four adults and three children present. We hope that tomorrow's service will find still more in attendance. Many of the women in the neighborhood where our mission is located seem very interested. Through prayer and visitation we hope that this phase of our work will win many souls to our Lord Jesus.

Last Sunday, Palm Sunday, we started a one-week's revival with Brother Emiliano Lopez as the evangelist. We've been having good services. Last night you could feel that the Lord was dealing with hearts, but no one came forward.

As soon as the weather here begins to get warmer, we plan to start some more Bible clubs in the afternoons after school for the children. We have a couple of homes that have promised us the use of their yards for this purpose. Because
(continued on page thirteen)



BELHAVEN CHURCH HOST TO ALBEMARLE AUXILIARY CONVENTION

The Albemarle District Woman's Auxiliary Convention will convene with the Belhaven Free Will Baptist Church, Belhaven, North Carolina, Thursday, April 16. The theme will be "We can do all things through Christ" (Philippians 4:13). The program is as follows:

Morning Session

- 10:00—Prelude
- Hymn
- Devotions, Mrs. D. H. Furlough
- 10:15—Welcome, Mrs. Douglas Spencer
- Response, Mrs. Marvin Barnett
- 10:20—President's Remarks, Mrs. A. B. Chandler
- Appointment of Committees
- Recognition of Ministers and Visitors
- 10:30—Reading of Minutes
- Roll Call of Churches
- 10:45—News from Children's Home
- Offering for Adopted Child's Clothing
- 11:00—News from Free Will Baptist Press
- 11:10—Special Music, Local Auxiliary
- 11:15—News from Mount Olive College
- 11:25—Convention Message, the Rev. L. E. Ambrose
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Tom West
- 1:15—News from Other Denominational Enterprises: Missions, Superannuation, Cragmont, and Others
- 1:35—Special Music, Shiloh Ladies' Quartet
- 1:40—Business
- 2:10—Report of Committees
- 2:30—Closing Thoughts and Benediction

REPORT OF WESTERN AUXILIARY CONVENTION

The Western Conference Woman's Auxiliary Convention of North Carolina met April 1 at Pleasant Grove Free Will

Baptist Church near Pikeville. The auxiliaries within the district were well represented. The session was presided over by Mrs. Boyd Shook, president. A fine spirit of cooperation and fellowship was evident. Denominational reports were given during the day. The convention voted that the offerings received during each session be equally divided between the Children's Home, Mount Olive College, and missions. Each auxiliary was urged to continue its support to all phases of the work.

The newly-elected officers are: Mrs. Woodrow Sparron, president; Mrs. Harvey Pittman Jr., vice-president; Mrs. L. A. Boyette Jr., recording secretary; Mrs. B. L. Godwin, treasurer; Mrs. Hardy Talton, field secretary; Mrs. Paul Thompson, missionary chairman; Mrs. D. W. Hansley, youth chairman; Mrs. Clement Sullivan, study course chairman; Mrs. Rod Jones, program-prayer chairman; Mrs. Linwood Scott, benevolence chairman.

The declamation winners were Carol Ann Manning, AFC; Doris Faye Rackley, YFA. Both are members of the Mount Zion Free Will Baptist Church of Nash County. The essay winner was Carolyn Langley from Holly Springs church near Kenly.

LITTLE CREEK GIVES LIFE AWARDS

The Woman's Auxiliary of Little Creek Free Will Baptist Church near Ayden, North Carolina, in their March meeting gave life membership awards and pins to Mrs. Agatha Humbles and Mrs. Addie Sumrell. Both Mrs. Humbles and Mrs. Sumrell have been faithful members of the auxiliary, but they are now unable to attend because of their health.

YOUTH FELLOWSHIP TO MEET

The North Carolina State Youth Fellowship Convention will meet April 18, 10 a. m., at Sherron Acres Free Will Baptist Church, Durham. All youth groups are urged to be represented at this convention.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting March 3 at the home of Mrs. Lida Gordon Howard. There were seventeen members and two visitors present.

The meeting was called to order by the president, Mrs. Agnes Garner, who read the Scripture taken from John 1:1-10. She also offered the evening prayer. As the roll was called, each member present answered with a Bible verse. This was followed with a short business session.

The program chairman then introduced a most inspiring program entitled, "Building Toward Mexico Way." Those assisting in the program were Mrs. Lois Bryan, Mrs. Dorothy Riggs, and Mrs. Elizabeth Slaughter. The group sang "The Light of the World Is Jesus" and Mrs. Floraine Slaughter dismissed with prayer.

The hostess then served refreshments which were enjoyed by all.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met at the home of Mrs. Marvin Atkinson on Thursday night, March 12 for its March meeting.

Mrs. Claudie Langley, president, presided over the business meeting which opened with the group singing "The Light of the World Is Jesus." This was followed with prayer by Mrs. Orabelle Nichols. The secretary, Mrs. Johan Hinton, read the minutes of the February meeting and called the roll. There were eighteen members and one visitor present. During this session the auxiliary honored Mrs. Allie Hinton, the oldest member of the auxiliary, with a life membership pin.

The program was given under the leadership of Mrs. E. G. Holland with Mrs. Etha Boykin, Mrs. Orabelle Nichols, Mrs. Marvin Atkinson, and Mrs. Claudie Langley taking part. After the discussion of the lesson the meeting adjourned to meet in April with Mrs. Etha Boykin.

Clayton, N. C.—The YFA of Poyhatan Free Will Baptist Church met on March 12 at the home of Linda and Betty Johnson for its monthly meeting. The president, Diane Stevens, called the meeting to order, and prayer was offered by Mrs. J. W. Nichols, the sponsor. The group then sang the hymn, "Standing on the Promises." The Scripture was read by Diane Stevens, followed with the singing of several choruses.

During the business session the secretary called the roll with sixteen members

and four visitors present. The treasurer's report was also given. The group voted to name the auxiliary for James Lanier, the missionary in the Arizona-Mexico Mission. They also voted to have a mission study course during April.

The program, "Step by Step in His Promises," was given by Glenda Brady. The meeting adjourned with the benediction by Larry Coats.

Greenville, N. C.—The AFC of Gum Swamp Free Will Baptist Church held its regular monthly meeting Tuesday evening, March 17, at the church with fourteen members present. The sponsor called the meeting to order and prayer was offered by Deborah Warren. Following the reading of the Scripture by Ronnie Carroway, the group sang several choruses.

The business session was conducted by Ronnie Carroway. The group decided to go to the youth meeting to be held March 21 at Elm Grove church. There was \$3.25 turned in from the sales of dust cloths.

The program, "Step by Step Through the Third Commandment," was introduced by the program chairman, Deborah Warren. Those assisting in the program were Gloria Brady, Ronnie Brown, Kirby Clark, Tony Clark, Ronnie Carroway, Edna Lloyd, Eddie Morris, John Simpkins, Eddie Lloyd, Clint Lewis, Eddie Lewis, and Charles Ed Mayo. Following the program a question and answer period was conducted. Ronnie Carroway then favored the group with a solo, "In the Old Country Church." The meeting closed with a sentence prayer by each of the group.

Refreshments were served by the pastor of the church, the Rev. Austin Carter.

Ayden, N. C.—The Elm Grove Woman's Auxiliary met in the home of Mrs. Annie Eliza Chappell for its February meeting. The president opened the meeting and the group sang "I Am Resolved." Prayer was offered by Mrs. Margie Humbles, followed with the reading of the Scripture by the president, Mrs. Stella Worthington.

During the business period the roll was called with sixteen members and one visitor present. The minutes of the last meeting were read and the treasurer's report given. Then the various committees gave their report. It was decided that the auxiliary would serve a supper to the East Carolina College Fellowship. It was agreed for all who can to attend a study course of the auxiliary manual at Little Creek church to be

taught by Mrs. J. C. Moye. Nine members attended the course.

The February program, "The New WA Emblem Points to Kingdom Building," was given by Mrs. Velma McLawhorn. Closing prayer was by Mrs. Gladys Beddard.

Delicious refreshments were served by the hostess.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its March meeting recently in the home of Mrs. Mahue Bailey with eleven members present. The Scripture lesson taken from John 10:11-18, was read by Mrs. Annie Cratt. Mrs. Cratt and Mrs. Peggy Bailey had charge of the lesson based on Jesus' life. The group prayed the Lord's Prayer in unison. Mrs. Selma Cowan reported a balance in the treasury of \$111.87. Mrs. Jeannette Wynne was appointed to be in charge of the program at the next meeting. The meeting adjourned with prayer.

Merritt, N. C.—An installation service was held for the youth auxiliary of Bethel Free Will Baptist Church on Sunday evening, February 23. A worship center was arranged with an open Bible and a tall white lighted candle. The service was conducted by the youth chairman, Mrs. W. F. Whorton, who is also the YFA sponsor.

The group sang two choruses, followed with the Scripture reading taken from 1 Peter 2:21 and Psalm 85:9-13. After a brief introduction the names of the new officers were called, beginning with the president of each group. They were given a small white candle to be lighted at the proper time. Their duties were pointed out and as they lighted their candles an appropriate verse of poetry was read. After the charge was given, a prayer of dedication was rendered by the installing officer. As the boys and girls stood in a broken semi-circle, they closed the service by singing "Everyday with Jesus."

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NOTES

AND

QUOTES



By J. C. Griffin

THE HOLY GHOST

Our first Scripture for the subject is recorded by John and reads thus: “. . . And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (1 John 5:6, 7).

The period covered by the Old Testament is called the “Age of the Father” by some. The period covered by the Gospels is called the “Age of the Son,” and the period from the Day of Pentecost to the end of the church age is called “Age of the Holy Ghost.” But, since there are “three that bear record in heaven” and these *three* form the “Godhead bodily” (Colossians 2:9), every age is the age of God the Father, the Son, and the Holy Ghost. The Three cannot be separated; they perform all that pertains to God from the beginning to the end.

THE PERSONALITY OF THE HOLY GHOST

The names given to the Holy Ghost assert His personality. Jesus called Him the “Comforter” (John 14:26). In Hebrews 10:29 He is called the “Spirit of grace,” and in John 15:26 He is called the “Spirit of truth.” In Romans 8:2 He is called the “Spirit of life”: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” My friend, that is His work—to make free from sin and death.

There is freedom from the guilt of sin when one is in Christ Jesus. Thus may I ask you, Are you free? If not, why not? It is not God’s fault that you are under condemnation. The first verse says, “There is therefore now no condemnation to them which are in Christ Jesus, . . .” (Romans 8:1).

Isaiah speaks of Him in his relationship to Christ, saying, “And the spirit of the LORD shall rest upon him (Christ), the spirit of wisdom and understanding, . . .” (Isaiah 11:2). Thus He is called the “Spirit of wisdom and knowledge,” also

the “Spirit of counsel.” When Jesus was handed the book to read in the synagogue, He found and read the following: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me 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, To preach the acceptable year of the Lord” (Luke 4:18, 19). Thus He is called the “Spirit of the Lord.” He is called the “Spirit of promise” by the Apostle Paul: “. . . ye were sealed with that holy Spirit of promise” (Ephesians 1:13). Peter calls Him the “Spirit of glory” (1 Peter 4:14). In Paul’s letter to the Corinthians He is called the “Spirit of God” (1 Corinthians 3:16); and in Romans it is written: “. . . Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9). William Evans says, “The fact that the Spirit is sent from the Father and the Son, that He represents them, and is their executive seems to be the thought conveyed here.”

PERSONAL PRONOUNS USED BY CHRIST

“But 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). You notice that Christ said *he*, and again in John 15:26 the personal pronoun *he* is used. I quote further to show several times that Jesus used the term: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment because the prince of this world is judged . . . 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 show 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: therefore said I, that he shall take of mine, and shall shew it unto you” (John 16:7-11, 13-15). Thus, personal pronouns are used twelve times in John 14, 15, and 16. I have quoted this Scripture in full to convince those who might believe otherwise that Jesus says, by the use of these pronouns,

that the Holy Ghost is a person and not just an influence—going out from God the Father and the Lord Jesus Christ which shows that there is a triune God

SYMBOLS OF THE HOLY GHOST

Breath, wind, power, oil, fire, and water are symbols of the Holy Ghost. Because of these symbols many people have erroneously believed that the Holy Ghost is an influence which comes from God the Father. It is a fact that in Romans 8:16 the translators used the pronoun *itself* in speaking of the Holy Ghost, as recorded in the King James Version. The revised translations have corrected this error, and thus the pronoun *himself* is used. Again may we notice our first Scripture in this discourse. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: . . .” (1 John 5:7). All Bible students of orthodox Christianity recognize the fact that the Word is the Son, as we are taught in the Gospel according to John.

THE HOLY GHOST ONE OF THE TRINITY

May we notice the demonstration at the baptism of the Son of God, the Lord Jesus. “And Jesus, when he was baptized, went up straightway out of the water (not from the edge of the river, but out of the water—my insertion): 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). Thus we have Jesus Christ visible to man. With the Holy Ghost in the form of a dove, seen by Jesus, and the voice of God speaking from the heavens, certainly we know that there could not be a Trinity without the Holy Ghost.

Then, we are taught to baptize in His name with the Father and the Son. Christ said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). May we notice the singular: *name*, not names. This shows that the Father, the Son, and the Holy Ghost are three Persons. Certainly the Holy Ghost would not be spoken of if it was an *influence* in question. It would certainly sound out of place to say, “I baptize thee in the name of the Father, and the Son, and the influence.” Would not this be rather peculiar language? Neither would it be proper to say, “I baptize you in the name of the Father, the Son, and the wind.” When we read the Holy Ghost

(continued on page fifteen)

Questions & Answers



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

QUESTION: What is your view regarding water baptism?—A. R. Wiggins, Texas.

ANSWER: I have had a number of questions asked me along this line and will try to give what I think is a correct biblical view that should be a satisfactory answer to all of them. "Know ye not, that so many of us as 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" (Romans 6:3, 4). This is one of the Scriptures I have been questioned about. The baptism in the mind of the Holy Spirit as He causes these words to be passed down to us by the Apostle Paul is no doubt that act of the Spirit by which He causes an unsaved person's life to become merged with that of Christ's, and through Christ with the lives of all the saved people that have been changed by the new birth which results from the preaching of the Word only. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Romans 10:13-17).

In this same act of the Holy Spirit this newly born one is saved or regenerated, justified, sanctified, etc. It is my opinion, however, that only the correct mode of baptism would be used of the Holy Ghost to explain by symbol what takes place in the life of a sinner as he is transferred from the world of darkness, death, and despair into the life,

light, and liberty of Christ's righteousness. The true Free Will Baptists, as I understand them, in their doctrinal view and belief could never accept any mode other than that of immersion. This mode of baptism symbolizes the death of the old nature, or old man as the Scriptures refer to it. It also symbolizes the new life which is a resurrected life and a new walk or way of life into which the saved person enters as he realizes that the old is done away with so far as he is concerned. The new life of a truly born-again Christian is not conducive to a life of sin but of righteousness. The act of baptism into water symbolizes this. The subject is buried in the water in which act that of dying to the natural way of life, including all the wrong habits and practices the sinner before being saved let govern his activities. Overeating, overdrinking, or overindulging in any good thing, thereby hurting and hindering activities in any essential in the realm of necessities that make up a regular routine in the well-balance behavior of a well-balanced Christian life, is not to be done any more. The Christian who submits to baptism by immersion says in essence, "I am in the new way of life that makes me no longer a bond slave to sin in which I gave way to natural appetites and inclinations, but am now a bond slave to Christ which brings me under the scrupulous eyes of the Holy Spirit, who brings me into conformance to the Word of God that spelled out all the limits and border lines of the earthly life's activities of Christ when He was here in His incarnate state." The required servitude of a Christian makes him obligated to follow Christ in all things. In this new state of salvery it is required of me that in the place of doing what, in a natural way, seems easy and pleasant, now I am to do the things a new conscience tells me to do. It always tells me to do that which the Bible teaches that an obedient Christian should do. In this old way of life it seemed foolish for a person to dedicate his life to soul winning in the

new Spirit-disciplined way. It is natural to want to win souls by walking in "newness of life," which requires that I follow the Scriptures in every detail of my activities.

"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). "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). Baptism symbolizes all this because it speaks of death—the death of the old man and his activities—but with the same vigor of purpose it speaks of the new birth and the new set of activities into which by the new birth we have entered. It was natural that I produce sinners by my life, example, and influence while I was an unsaved sinner. "A tree is known by the fruit it bears." "Likes produce likes." I now bear the fruit of God. Baptism by immersion introduced me to the church as such and told the world that I was dead to it. If I fail to bear the fruit I should, God the Father will trim me down to where I become fruitful. If after sufficient trimming (pruning) I am still fruitless, He will take me out of the vine and burn me.

I am not sure that I know the correct and complete interpretation of all that is said of Christ's subjects in the symbolism in John 15, but I feel definitely sure that it applies to me, and that in the light of several other Scriptures it cannot be correctly interpreted unless it is so interpreted as to indicate that I must win souls if I should have a life so lived before Him and to cause Him to pronounce it as well done. We also become members of the body of which Christ is the head, and when that happens to us that is symbolized in baptism by immersion into water. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Corinthians 12:13, 14). Read the remainder of 1 Corinthians 12 in order to see the full significance of this figure.



STORIES

for our

BOYS and GIRLS



HIDE-AND-SEEK

by Marie Manire Chapman

HOME FREE!" Milton ran in breathlessly from behind the hawthorn bush where he had been hiding.

"That makes everybody safe now except Jack," said Fred, who was "it." He walked slowly toward the garage, brushing his tousled red hair out of his eyes. Sometimes the boys found a good hiding place near there. He hadn't gone ten feet from base when behind him another voice yelled, "Home free!"

"Fred is 'it' again," said Milton. "Say, I know a new way to play hide-and-seek. Let's try that for awhile."

"Tell us about it," urged Fred. He was rather tired of being "it."

"Oh," Milton explained, "this is a kind of hide-and-seek with some bugs and animals."

Jimmy questioned, "How could bugs play a game with us?"

"Well," admitted Milton, "they don't exactly mean to play a game. They're playing for keeps. They really don't want us to find them, but it's fun to try. Come on before it gets dark, and I think we can find some of them."

"Where do we look?" asked George, who had joined them.

"Anywhere," Milton said. "Look under leaves on trees and bushes. Look on the limbs and twigs of the trees and on the bark of the trunks. Look in the grass, in the weeds—even inside of flower petals."

Jimmy questioned again, "What kind of an animal could hide in a flower?"

"He didn't mean an *animal* would hide in a flower," Fred defended. "Some little animals could hide somewhere around a tree, and we'd never see them."

"I'd like to see that!" Jack argued.

"Let's get going then, what do you say!" cried Fred. "We'll have to hurry if we're going to find anything at all before it gets dark."

"We can probably find some things down close to the creek in your yard, Fred," suggested Milton.

The boys moved along toward it.

"I've found one!" George shouted to the others. "Come see!" The others came on the run. "What is it?" they all wanted to know.

George pointed to a twig on the bush near him. For a minute, nobody said anything. They thought George was fooling them, for all they saw was the twig.

"Oh, I see it now!" exclaimed Jack.

"So you really did find a bug hiding," teased Milton.

"Yes," agreed Jack. "It's a stick caterpillar. It looks just like another branch of the twig. See, it's gray just like the bark."

"We call them 'walking sticks' sometimes," laughed George. He wrote down the name and description of the insect he had found.

Fred was already looking for something else, and soon it was his turn to call out, "Here's one!" He pointed to a bunch of evergreen needles hanging from a twig on a low tree.

"What's that?" asked Milton. "I don't see anything but a bunch of needles."

"That's what the bagworm wants you to think," said Jack, who had become very much interested in the game by this time. "My teacher took us on a field trip one day, and we saw them right near the schoolyard."

"See here what I've found!" exclaimed George. "It isn't a bug this time."

"What is it then?" asked Jimmy.

George pointed to a clump of green leaves at the foot of a tree.

"What's so unusual about a bunch of leaves?" Fred wanted to know.

"Look again and you'll see something else," George told him.

"Oh, I see it," said Jack. "It's a little green frog just about the same color as the leaves. He's sitting so still he looks

like another leaf. He doesn't think we can see him at all!"

"Yes," agreed Jimmy. "He thinks we'll just go on by him." When Fred still couldn't see the frog, Jimmy moved the leaves, and the frog hopped away to a safer hiding place.

"This is fun!" George said enthusiastically. He was busy writing down all he could about the things they found. "I'm going to tell my Sunday-School teacher about this," he explained. "He's been telling us about wonderful things God has made. I think he'll want to know about these bugs and things hiding right out where people can see them. He's told us about those little animals like rabbits."

"I know," interrupted Fred, "you mean conies. I read about them in my Sunday-School paper. They hide in rocks when big animals are chasing them."

"Yes," said George, "It's like we can do when the devil tries to get us to sin. We can call on Jesus, and He keeps us from sinning."

"How do you suppose a thing like a frog or a worm is smart enough to hide so its enemies won't see it right out in the open?" asked Jack.

"That's easy," said George, who had quite a fat notebook full of writing by that time. "They were made that way. When God made them the color they are, He made them so they'd know the best place to live, where their color would help them to hide."

"My daddy's got a funny-looking pair of coveralls he had in the war," said Jimmy. "He calls it a camouflage suit."

"Daddy said the men wore those outfits so the enemy couldn't see them in the woods. With those suits the men looked just like the tree leaves and the brown dirt," Jimmy explained.

"The army just took one of God's ideas and used it, didn't they?" said George.

They were interrupted by Fred's mother calling, "Fred! Supper time!"

(continued on page fifteen)

MISSIONS

(continued from page seven)

These services are held outside, we have to wait until the weather is warmer.

At the present time we are conducting six services each week in our mission. On Sunday mornings we have been helping with the teaching in the First Free Will Baptist Church in Nogales, Arizona. I teach the young people and my wife teaches the beginners. Since I don't speak Spanish very well yet, I have to have someone to translate for me. A young fellow, his name is Federico Berni, has been helping me in my class.

Federico, or Lico as everyone here calls him, is fifteen years old. He lives very near our mission and attends very faithfully. Lico is a very fine Christian boy. Just Sunday before last he brought his first message. We are very proud of him, and we are sure that his Saviour is too. Remember him in your prayers. The Lord surely can use dedicated young people in His service.

We want to thank each of you for your prayers and your support which makes it possible for us to be here. We are very happy in our work and ask you to please continue to pray for us that we may ever do God's will.

If you have an offering which you would like to be used for mission work send it to North Carolina Board of Missions, P. O. Box 308, Ayden, North Carolina 28513. If your offering is for a special purpose or person and not the general fund, be sure to designate for what it is to be used.

If any of you would like to write to us, we would be very happy to hear from you, our brothers and sisters in Christ. Our address is: The Rev. and Mrs. James L. Lanier, Box 7, Star Route, Tucson Road, Nogales, Arizona.

May the Lord bless *each* of you!

LAY men and women must be given significant tasks—something far different from ushering, serving on inconsequential committees or cooking church suppers—if they are expected to give their devotion and support to the church.—*Ben M. Herbster.*

THE FUNCTION of the church to society is to lead it; it is certainly not neutral.—*P. T. Forsyth.*

Important Advice to Cragmont Conference Workers

L. E. BALLARD, *Manager*

Cragmont Assembly

Black Mountain, North Carolina

With two of the four youth conferences scheduled to be held at Cragmont Assembly during this summer already past the halfway mark in reservations that can be made at the Assembly, and in view of the fact that all indications point to a record-breaking enrollment for these conferences, a bit of advice to our friends over the state who are working to enlist young people for the conferences and to those who plan to go seems in order.

First, we want to advise organizations planning to send young people to Cragmont, and individuals who plan to go on their own, to *register as early as possible*. Also, we urge those who can do so to make a second choice, so that if the conference first chosen should have reached the limit of 100, the application can be considered for another conference. With the Rev. Wayne West directing the recreation and planning the vacation features equally for all conferences, and the same general quality of program being arranged for all conferences, it should not make a great deal of difference to which conference our young people go. All are assured of valuable instruction, inspiration, and recreation; and the cost is the same for all conferences. If those who are soliciting registrants for the particular conferences find young people who cannot go at the time of the conference, we hope that they will urge them to go to another conference and will help them decide which one to go to.

We want to offer a bit of advice to the organizations that may be contemplating sending large groups (above ten) to the assembly. We are not only interested in the various conferences reaching as many young people as possible, but also in the blessings of the conferences reaching *as many churches as possible*. We suggest that if a large number are going from your church, divide them up between two or more of the conferences. In this way it will be possible for young people to go from more different churches, and also your church should receive some blessing from each of the conferences. The

young people will return and share what they received. In deciding who should go to each conference, consider the position of the young person in the church. Leaders of your FWBL groups should go to the league conference. Those who are identified in some way with the Sunday school in a working capacity, or who want to prepare to be teachers in the school, will gain some by going to one of the Sunday school conferences. Your YFA and AYC leaders and officers should go to the Youth Frontier Conference. Each conference does have some features designed to emphasize the work of the sponsoring bodies, but each also gives some instruction in all phases of youth activities in the church.

If we all work together unselfishly and cooperatively, we can have a full registration for all the conferences and can make the blessings as far reaching as possible. The guiding thought for all conference workers should be that we want as many as possible of our young people to go to Cragmont and to receive as great benefits from going as possible.

Incidentally, complete schedules of the 1964 conferences have been sent out to pastors, Sunday school superintendents, and others in churches from one end of North Carolina to the other. We hope that these schedules will be placed on bulletin boards, or in some other way made available to all our people. If you are interested in Cragmont, ask your pastor about it. He should be glad to advise you.

I CARE more for that long age which I shall never see than for my own small share of time.—*Cicero.*

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C. H. OVERMAN, *Editor*

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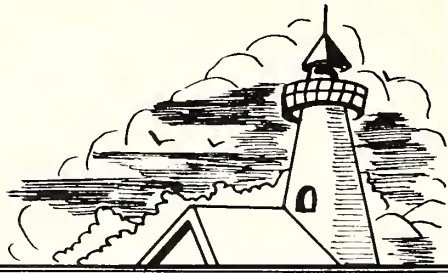
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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

The Sunday School Lesson

Lesson for April 19



Facing Family Tensions

LESSON TEXT: Ephesians 5:21—6:4

MEMORY VERSE: Ephesians 5:21

I. INTRODUCTION

The family is the basic unity of society. It existed before the Church, before the State, and before any form of organized society. It is, in fact, the foundation upon which these have to build. If the Church, the State, or any other organizations composed of men, women, or children are to accomplish anything of a worthwhile nature, they must take into consideration the influence of the home.

Members of the same family are very closely related. Of course, all of us are aware of the relationship of blood, but there is to be found in the home other forms of relationship. There is the relationship of continuous association, of kindred aims, and of similarity in many other things too numerous to mention. This very similarity is likely to develop the strained relations which we consider for today's study. There is certain to be at some time or the other in every home and among the members of every family group a conflict of interest, a difference of opinion, jealousy, and many other things that might tend to strife and division.

All of us, being part of a family group, need to learn how to cope with these strained relations when they arise. — *Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. Members of the church should surrender their individual wills in order that the will of the group may prevail (v. 21).

2. Wives should be subject to their husbands who should love, support, and protect their wives (vv. 22, 25).

3. Husbands should give their lives for their wives if necessary (v. 25).

4. Wives should reverence their husbands, and the husbands should love their wives as their own bodies (vv. 28, 33).

5. Those who are members of the true Church are members of the body of Christ (v. 30).

6. It is a natural and divine right for a man to cleave to his wife above everyone else (v. 31).

7. Children should always obey their parents in the Lord (v. 1).

8. Long life and blessings are promised children who honor their parents (vv. 2, 3).

9. Parents should not misuse their authority over their children (v. 4).

10. Children should be brought up to fear sin and reverence God (v. 4).— *Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. An army chaplain had assembled a group of battle-weary soldiers under a darkened sky for a religious service. It began to rain. Said the chaplain, "My message will be brief! My sermon subject is, 'What think ye of Christ?' My text is, 'What think ye of Christ?'" Then the chaplain said, "Dismissed!"

In a meeting of ministers, the question, "What think ye of Christ?" was being discussed. One of the ministers had been leaning toward Unitarianism for some time. Someone asked him, "How long have you been in the ministry?" "Eleven years," he replied. "May I ask you what are your views of the Lord Jesus Christ?" The dubious minister replied, "I have pondered the subject deeply, but have not exactly made up my mind." Exclaimed the questioner, "What! Eleven years in the ministry and you do not know what you think of Christ, the brightness of the heavenly Father's glory and the express image of His Person?"

"That he might . . . cleanse (the church) . . . by the word."

Clarence Hall, a World War II correspondent, testified, "I can never think of the blessings and benefits the Bible brings without always thinking of Shimmabuke, a tiny village I came upon in Okinawa. Thirty years before, an American missionary stopped there just long enough to make two converts—Shosei Kina and his brother Mojan. He left a Bible with them and passed on. For 30 years they had no contact with any other Christian missionary, but they made the Bible come alive! They

taught the other villagers until every man, woman, and child in Shimmabuke became Christians! Shosei Kina became the headman of the village, Mojan the chief teacher. In his school the Bible was read daily. The precepts of the Bible were law in that village. When the American Army came across the island, an advance patrol came to the village compound with guns leveled. The two old men, Shosei and Mojan, stepped forward, bowed low and began to speak. An interpreter explained they were welcoming the Americans. The GI's were flabbergasted. They sent for their chaplain and officers of the Intelligence Service. They toured the village. They were astounded at the spotless clean homes and streets, and the cleanliness and gentility of the inhabitants. The other Okinawan villages they had seen were filthy and the people were morally and spiritually unclean. A tough army sergeant said, 'I can't figure it out—this kind of people coming from a Bible and a couple of old men who wanted to live like Jesus Christ! Maybe we have been using the wrong kind of weapons to make this world over!'"— *Adult Bible Teacher* (Union Gospel Press).

2. Reliable statistics tell us that one out of every four marriages in this country will end in divorce. For those of us who live in rural areas, where there are not so many divorces, these statistics are difficult to accept. But we must remember that this includes the large industrial centers as well as the Hollywood movie colony. This means that if you drove down the road, every fourth house would be a broken home.

The amazing thing is that we have come to accept this amazing divorce rate. We are no longer alarmed about it. How would you feel if there were a monster abroad in our country which destroyed 25 percent of our homes? Is this not exactly what divorce does? Shouldn't we be concerned and be trying to rid the country of this frightful monster?

Many reasons have been given for this large divorce rate. Hasty and ill-advised marriages always rank high on any list. The money question causes trouble in many homes. The in-law problem we still have with us. See how many more problems that cause trouble in homes you can think of? But when all is said and done, the real reason is that men and women who are unfit for marriage approach the marriage altar. You cannot

make a good marriage unless you have good material.

One should be emotionally fit if he is going to be married. This means that he should have the ability to share his life with another completely. If one cannot do this, he is no fit subject for marriage. It also means that he should be able to leave the security of his old home and help make another home. It means that one should have the ability to assume responsibility. If you cannot measure up to these emotional qualifications, you should not marry.

Of course, there are also physical qualifications for marriage. The state recognizes this when it requires a blood test for marriage license applicants. Jesus recognized it when He pointed out that there was no marriage in heaven. People with certain physical abnormalities would not marry.

Then there are spiritual qualifications. Both parties to the marriage should be Christians. A good home may be established where one party to the marriage is not Christian, but it is difficult. We believe that the Christian always pays a price for marrying one who is not a Christian.

What can the church do to help make our homes better? What can you as an individual do to help make your home better? Give this matter some serious thought.—*Advanced Quarterly* (F.W.B.).

3. The world in which we live is gripped with fear. We seem to live under a constant cloud of social conflict and international threat. Has all this had an effect on the family? Emphatically yes! We might compare the family to a rubber band that is being stretched in various directions as new tensions tug at it. Even in Christian families the tensions of our desperate age can be felt. Besides the tension of our world situation, things closer to home also tug at the family. Families today feel the pull of materialism. The daily appeal of advertisers creates a desire to have more and better houses, cars, and appliances. As we acquire more things, the desire for higher status creates even greater tension. We not only desire to "keep up with the Joneses" in the material possessions we acquire, but we desire to keep up with them socially as well. Conflicts between fathers, mothers, and children produce tensions in some families which are serious enough to destroy them.

How can we meet this problem? One solution is to change society so radically that no more tensions exist. But because of the many forces affecting us, this is

Boys' and Girls' Stories

(continued from page twelve)

"Coming, Mother!" he called back.

To the boys, Jack suggested, "Let's go out to the woods at the edge of town tomorrow and look for some more things."

"Okay," they all agreed. "This is more fun than plain old hide-and-seek."
—*My Pleasure*.

SALLY'S BIG CHANCE

by Leona C. Lilley

"I wish I were older," said Sally wishfully.

"Why?" asked her older sister, Nancy.

"So I could help Mother like you do," replied Sally.

"Well," went on Nancy, "maybe you can't help Mother around the house now, but there is some one you can help, someone who needs your help very much."

"Who?" asked Sally, her eyes widening.

"Why, Jesus," explained Nancy. "There are many things that you can do to help Jesus. When you do something nice for someone and make him happy, you are helping Jesus and making Him happy, also."

"Oh, I would like to help Jesus. Our Sunday school teacher teaches us about Jesus. She says that we should all help and He will richly reward us," exclaimed Sally. "Let me think of something that I can do for Him." Sally thought for a moment, then she cried, "Oh, I know! Poor old Mrs. Jackson, who lives across the street; she has to stay in that wheelchair all of the time. I could take her for a walk everyday, couldn't I?"

"Sure you could," replied Nancy. "I'd say that would make Mrs. Jackson and Jesus very happy."

"Nancy," asked Sally, slowly, "do you suppose Mother would let me give those old clothes of mine that I have outgrown to the Bently children? They are very poor and haven't many clothes. They don't even have many friends. They

hardly possible. The alternative is to increase the strength of the family ties. A thicker rubber band will withstand a much greater strain than a narrow one will. A family is strengthened by worshiping together and working together for Christ.—*Standard Lesson Commentary*.

don't go to Sunday school, either. I'll bet they don't even know about Jesus."

"Why, that's a wonderful idea!" exclaimed Nancy. "This could be your chance to do something really big for Jesus—and for the Bentlys."

"Nancy, will you go over to the Bentlys with me to ask them to go to Sunday school with us tomorrow?" asked Sally.

"Of course," agreed Nancy. "We'll take those outgrown clothes of yours, too."

Nancy ran downstairs to tell Mother of Sally's idea. Sally gathered the clothes in her arms and was ready to go into action for Jesus. Yes, this was her big chance to help Jesus and she wasn't going to miss the opportunity.

The Key to Success

(continued from page three)

were called, for which the Church was commissioned, for which our denomination exists.

It will not be an easy task, for it will require the support of every Free Will Baptist from the smallest to the oldest. There is a job for each person of each age. None are already sufficiently trained, regardless of their age or of the years of their church membership. Thus the key to success is what it has always been: a combination of vision, dedication, and hard work. If we are not willing to meet these requirements, why do we not confess unto God that our failure is due to our own laziness and shortcomings and stop pretending that we are trying to do our best to succeed.

NOTES and QUOTES

(continued from page ten)

out as a person, we certainly dislocate the simple, plain Word of God. So when you hear a person say that he does not believe in the Trinity, you can remind that person that Jesus Christ taught it. Also the apostles taught it.

May we notice this benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14). My reader, judge as to how it would sound to repeat this benediction and use the word *influence* where the Holy Ghost is used? (To be continued.)

DAILY VACATION BIBLE SCHOOL WORKSHOP

Mount Olive Junior College, Mount Olive, North Carolina

APRIL 11, 1964

The Eighth Series in a Cycle Covering
the Entire Bible

* *

This Series Is Concerned with the
Greatness of the Bible—
“The Great Book”

* *

Gives Emphasis to the Truth that
the Bible Is the Inspired
Word of God

* *

Teaches the Importance of the Bible
in the Lives of God’s Children

* *

Written, Edited and Published for
Free Will Baptists by Free
Will Baptists

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WHO SHOULD ATTEND?

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WHAT WILL TAKE PLACE?

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WHAT IS THE SCHEDULE?

Registration in Classrooms at 9:30 a. m.—Study Begins at 10:00 a. m.—Lunch Will Be Provided at \$1.00 per plate—Classes Adjourn at 2:30 p. m.

YOU ARE URGED TO ATTEND THIS WORKSHOP

DS

the Free Will Baptist

AYDEN, N. C., WEDNESDAY, APRIL 15, 1964

MEETING PLACE OF THE NORTH CAROLINA
STATE SUNDAY SCHOOL CONVENTION



Pictured above is the East Rockingham Free Will Baptist Church, East Rockingham, North Carolina. Standing in front of the church is the pastor, the Rev. Walter Carter. The church will be host to the North Carolina State Sunday School Convention on April 23. (For additional information see "News and Notes" section of this issue.)

"I wish to take this opportunity to thank my many friends for the wonderful way they have remembered me during my illness. I deeply appreciate the many cards and letters which I have received. More than anything else, I thank you for your prayers in my behalf. Please continue to pray."—*The Rev. S. A. (Pa) Smith, Eastern North Carolina Sanatorium, Wilson, North Carolina.*

(Editor's Note: In a visit with Brother Smith on April 6, we learned that he expected to be sent to Memorial Hospital in Chapel Hill sometime in the near future.)

†

"This is to state that Smyrna Original Free Will Baptist Church is seeking a pastor. Any minister who is interested is asked to contact W. L. Cox, Blounts Creek, North Carolina, phone 938-4711."

†

"We wish to thank each person for the donations, prayers, and work that has helped us to build our new Sunday school rooms. We are very proud of them and hope to have them ready to use very soon."—*Yelverton's Grove Woman's Auxiliary, Smithfield, North Carolina.*

† † †

Teen-Agers and Liquor

A group of teen-agers from New York suburbs indicated they preferred hard liquor to beer or wine when they drank, the *New York Times* reports.

More than 300 high school students were polled just before attending a forum on "Teens and Alcohol," sponsored by the *Reader's Digest*. Of these, 271 said yes when asked if they ever drank; 178 students said they had drunk hard liquor, 87 had beer, 61 wine, and 10 champagne.

Average age of the students questioned was 17 years.

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

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ANOTHER SPIRIT

Of all the biblical accounts of disobedience, none carry the note of tragedy as greatly as the wilderness wanderings of the Israelites. The story is familiar to most Bible readers. When the Israelites reached Kadesh-barnea, which was perhaps more than a year after they had left Egypt, Moses sent twelve men (one from each of the twelve tribes) into the promised land to ". . . see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; And what the land is, . . ." (Numbers 13:18-20).

The twelve spies spent forty days in the promised land. They returned with this report: ". . . We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there" (Numbers 13:27, 28).

Among these men, however, were two men who did not share the fears of the others. These two men were Caleb and Joshua. It was Caleb who stilled the people before Moses and said, ". . . Let us go up at once and possess it; for we are well able to overcome it" (Numbers 13:30). The reaction of the other men was one of fear; they feared the people who dwelt in the surrounding nations.

The scene that followed is one of utter dismay and fear in the camp of the Israelites. They spoke against Moses and against God. As a result of their lack of faith to possess the promised land, God turned them back into the wilderness; and there they wandered for the remainder of the forty years—one year for each day that the spies spent in spying out the land.

The Lord, who is longsuffering and patient, remembered the faithfulness of Caleb and said, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it" (Numbers 14:24).

We immediately recognize that Caleb's attitude was the opposite of that of the other men. Many would have conformed to the opinions of the other men, but his was another spirit. Thus, God placed special honor upon him: he would enter the promised land and his descendants would receive the benefits of its blessings. The sad truth is, however, that during the years of wilderness wanderings he was made to suffer many of the hardships that the disobedient faced.

Many times the faithful Christian—the one with another spirit—may be called upon to share the punishment that comes upon others because of their rebellion against God. The fact remains, on the other hand, that Caleb was to be blessed of God in a special way; and he was allowed to enter the promised land which is representative of heaven.

The ultimate reward for those who possess "another spirit" is admittance into the glories of an eternal heaven, where they shall reign forever in the presence of the eternal God. Faithfulness requires another spirit: one that is the opposite of the natural and earthly. The Lord needs those with another spirit, a spirit that will stand up against the evil of others. It is an easy thing to conform to the style and wishes of others. It is easy to think as others think, for then we know that we are like others. Thus, we may lose our individuality. It takes men with "another spirit" to follow God today.

Loss of Principles Through Compromise

THE one great tragedy in our present age is that the people seem to have lost their sense of proper evaluation. Many times we are prone to measure the usefulness of a life by the number of years it has accumulated rather than by the number of good deeds it has achieved. Addison once said, "He who would pass his declining years with honor and comfort, should, when young, consider that he may one day become old, and remember when he is old, that he has once been young."

When we are young is the opportune time to build a life of such worth and character as shall make good reading in our book of memories when we have come to the time of senility and infirmity and oft find our longest and most frequent journeys are to retrace the paths of past years. How rich are the memories of youth when there are no chapters marked with frequent blots of contamination or pages blotched with the stain of shame! But alas! we find still the truth of the old adage, "Experience is the best teacher," and often find that the best advice offered to the young and uninitiated is but a futile gesture.

After we have grown old is the time we are really able to evaluate the true worth of some of our most beautiful memories. Things that at that time seemed odious and unnecessary are now remembered as gems of unparalleled worth. The lessons of self-denial that seemed foolish and unfair to us then now are seen as tests of true character and self-effacement. We remember with thankfulness the many nights that our

play was interrupted for the period of Bible reading and prayer.

Our people have, it seems, lost their ability to evaluate principles. Principles should be a passion in our lives for right and truth. Today too many principles are being sacrificed for compromise. Too often we find, as Tyron Edwards said, "compromise to be but the sacrifice of one good or right in the hope of retaining another, and too often ending in the loss of both." Human rights and principles have been abandoned by the affliction of compromise from the very beginning of time. Compromise will buy us nothing but shame; and if we seek rest and glory, it can only be found in and through everlasting principles.

Compromise in the life of Samson caused him to lose the fellowship of God. And he awoke out of his sleep and said, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him" (Judges 16:20). Also we find that compromise brought about the downfall of Saul, for in 1 Samuel 28:15, we find Saul making this sad confession to Samuel, whom the witch of Endor had called up: "God is departed from me, and answereth me no more." What a great price compromise does demand of us!

We, as a nation, have come a long way from the time of Patrick Henry; also we have departed a long way from his concept of integrity and principle. In those days men were ready to defend, if need be, their principles with their very lives. "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." So spoke this great man, whose belief in principle, along with that of countless contemporaries, helped to carve out of a wilderness colony a nation of unsurpassed prestige and power. But alas! we could barter all these priceless heritages through compromise for a will-o-the-wisp called *security*, or a transient bauble called *peaceful coexistence*. There can be no peaceful coexistence with sin. Jesus said, "Either make the tree good or corrupt, for a good tree doth not bring forth evil fruit, neither an evil tree good fruit."

There is a period in biblical history known as the Maccabean period, during which time the Maccabees fought countless battles with their enemies and the enemies of their God. In all those conquests we find the people aided and abetted by the hand of God, winning battles against overwhelming odds, outnumbered at times by as much as ten to one but gaining victory through faith and an adherence to Christian principles.

Through some strange quirk common to the weakness of men, the people finally lost the evaluation of right and truth and sought alliance with the nations of the heathen, thereby losing fellowship and contact with God and bringing about the conquest of the Jewish people by the Romans, under whose power we find them at the resumption of history at the beginning of the New Testament.

We can easily lose contact with our Counselor by failing to listen to the voice of our conscience when we refuse to relinquish some habit or some vice that we try to tell ourselves is really no harm. For if we continue to tell ourselves a thing over and over enough, it seems to become a truth to us.

Learn to channel your thoughts in the way of right and of truth. Learn the proper evaluation of faith, fortitude, courage, and the ability to trust God for results; for you will find you are able to believe easily that which you hope for earnestly.

I would like to leave with you these words from the pen of William Paley, English theologian: "In all things preserve integrity; and the consciousness of thine own uprightness will alleviate the toil of business, soften the hardness of ill-success and disappointments, and give thee an humble confidence before God, when the ingratitude of man, or the iniquity of the times may rob thee of other reward."

Christian Education

Kappa Chi Fraternity on College Campus



Pictured above are, standing left to right, Jerry English, J. S. Humphrey, Adrian Grubbs, and Ernest Garner; seated are Charles Sapp, director of Religious Activities, and student Larry Thornton.

These boys, along with Jimmy Webster and Robert Coley, who were not present, represent the future of the church. They are the ministerial students at Mount Olive College.

Kappa Chi is the fraternity they have joined since coming to the college. It serves as the means through which they express their vocation on campus. Its aims are to strengthen the spiritual life of the college through the devoted service of its members. By active participation in campus life, members of Kappa Chi seek to make the claims of Christ for full commitment of life a reality.

Meetings each week are devoted to answering the many questions that arise as a result of their studies, everyday experiences, conflicts, and interpersonal relations. Under the direction of their sponsor, the Rev. Charles Sapp, they seek to come to terms with the issues of con-

temporary life in the light of the Christian gospel.

March 30 through April 3, they accepted the responsibility for the Religious Meditations, a program heard over Radio Station WDJ5 as a public service. Their messages were taped and will be used clinically in the course, "The Minister and His Work." Through constructive criticism they will seek to help each other improve the content and delivery of their sermons.

Free Will Baptists have just cause to be proud of these fine young men. They are an expression of the life and the hopes of the church. Mount Olive College needs your support if it is to give them access to the Christian culture the church will demand from their ministry.

•
A man who fails in his own business is not a very safe fellow to follow when he tells you how to run your business; thus it is religiously and spiritually.—
Walter E. Isenhour.

Church Suffers Little Damage

Anchorage, Alaska—The Rev. Carl Johnson, pastor, reports that the First Free Will Baptist Church here suffered no major damage in the recent earthquake that did millions of dollars damage in the forty-ninth state. The First church is affiliated with the National Association of Free Will Baptists.

In his report the Rev. Mr. Johnson stated, "One who knew the condition of our church would have thought that it would have crashed down like a child's toy building. Yet, when we examined it, we found that the Lord had by His own hand prevented it from suffering any major damage. The church and Sunday school rooms had been slightly separated, and there was a light fixture shaken loose, but it had not broken. Also the oil drums which serve the Sunday school rooms had turned over, and the oil had leaked out considerably."

Thinking at first that the heater in the church was exploding, Mr. Johnson went to check it. He said, "I ran to the doorway between the church and the parsonage and looked at the heater, which is just inside the door. It was not ablaze, though it was at times being lifted from the floor. I cut the switches and told my wife we were having an earthquake. We ran back to the living room to the children; and throwing them prostrate, we lay down over them to protect them with our bodies. My wife was praying aloud as dishes rained from the cabinets and broke upon the floor of the kitchen area. I kept reassuring her that the Lord would protect us from harm.

"All the while I lay upon the floor, I could see the trees outside. They were swaying crazily and the telephone poles seemed to be made out of rubber. The two-story block building next to the church was having cracks appear in it, and blocks fell from the corner as though just stacked without benefit of mortar. . . .

"All this had taken place in a few short minutes, but it had seemed like hours."

Although Mr. Johnson reports that they need nothing desperately at this time, the church will suffer financially. He requests your prayers.

The Bible in Public Worship

Edward B. Annable

WE EVANGELICAL Christians are supposed to be founded on the Bible and grounded in the Bible. Yet we have enough weaknesses in our knowledge and use of the Word to stop our pastoring and start us "digging." I have attended some formal, liturgical services where pastor and people read far more Scripture than many evangelical rallies and "revivals." Some of the latter had no Scripture but the sermon text. A large display pulpit Bible, or one propped open at the altar or communion table, is no substitute for reading it.

In the far past, God purposely called men of learning to record His words of law, prophecy, poetry, promise, gospel, teaching, and—faith. This collection is still the world's finest literature. And God has required His people from the beginning to gather together and hear His Word read (Joshua 8:30-35).

With public schools and civic functions now being closed to this treasury of truth and blessing, how the church must rally to the task of proclaiming the Word, in the pulpit and out of it. Yet one city pastor recently listed his sermon topic: "For the Love of Mike!" Oh, he made out a fair message: "Mike" was a boy who got lost, they hunted until they found him, and so should we hunt for boys and girls who are lost to the church and Kingdom. But what a revival we need of solid Bible preaching, teaching, reading, memorizing—and living it!

How shall we go at it? An effective

beginning can be in our public services. All it will cost will be some digging into the Word by pastors and leaders, then using the selections with proper variety.

Let each service open and close with God's Word. A "Call to Worship" can be just that: not an opening formalism, but a summons to each man, woman, youth and child to hear God! He Himself gave such calls (Exodus 20:2; Psalm 49:1; Isaiah 1:2, 10). Since the Scriptures have a wealth of rich, timely sentences for opening a service, what a loss if we merely say Sunday after Sunday, "We'll open our service by singing number. . . ."

We suggest each pastor go to the Psalms, select and mark the lines suitable for opening a service, then use them the rest of his ministerial life. The first verses of Psalm 1 make an excellent introduction to worship. Recite them in a strong, clear voice, and stress the climatic words in Verse 2—"delight," "Lord," "meditate." If necessary, condense a passage, using its leading sentences: "Blessed is the man . . . [whose] delight is in the law of the Lord. . . . And he shall be like a tree . . . that bringeth forth his fruit in his season. . . . The ungodly are not so. . . ."

Then he may continue: "Let us 'delight in the Lord' this morning, and 'meditate' while we sing with John Newton (author of 'Amazing Grace') his

fine hymn: 'How Sweet the Name of Jesus Sounds.' It is number. . . ."

A pastor can find enough choice sentences in the Psalms alone to use a whole year before repeating them. Here are a few to start the list: 4:3, 5; 5:3, 7; 7:10, 17; 9:1, 2; 11:4, 7; 13:5, 6; 15:1, 2; 18:1-3a.

Next, the church's singing should be related to the Word. It is regrettable that so few hymnals have a Scripture or Topical Index. But a pastor who knows his Bible (and woe to him if he is not striving daily to know it!) can match subjects, hymns, and Scripture readings.

It is well, occasionally, to point out the Scripture basis of a hymn just before singing it, or very briefly between stanzas. "Lord, in the Morning," is from Psalm 5; "Jesus Shall Reign," from Psalm 72; "Sow in the Morn Thy Seed," is from Ecclesiastes 11:6 and Mark 4:26-29. Hymns by Watts, Wesley, Montgomery, Havergal, and others are very rich in scriptural content. Use such hymns often. They feed our congregations in mind and soul.

And now, the Readings: The pastor is most responsible for making these effective. He will select them with care, and put meaning into every word. Mumbling and stumbling over them is unforgivable! Drill in advance on any hard words or names. You can learn to pronounce *propitiation* and *Epaphroditus* if you use the dictionary and other helps, and the brain cells.

Readings should not be too long, but should teach something definite. Read with clearness, force, and even "fire." Make Nehemiah 8:8 your pattern and your practice. (Look it up right now, lest you forget it.)

Readings should engage both pastor and people. So urge them to open their Bibles and follow you. Read the Psalms responsively, and certain key verses in unison. The custom of standing to read is scriptural (Neh. 8:5), yet it can become a mere formalism.

Are there Bibles in the pews? It helps visitors if you check readings in advance and announce the page in those Bibles, with the reference. Even some regular church-goers cannot find Isaiah or Colossians quickly. But worst of all are those pastors who string out this monstrosity: "We are reading this morning from the first twelve verses of the fourth chapter of the first letter of the Apostle Paul to the church at Thessalonica!"

And after the reading, I wonder if a simple "Amen," or striking up that

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news & notes of Denominational Interest

State Sunday School Convention

Plans are about complete for the twenty-fourth Annual Session of the North Carolina Free Will Baptist Sunday School Convention at East Rockingham church on Thursday, April 23. Free Will Baptist Sunday school officers, teachers, and other Sunday school enthusiasts from all areas of the state are expected to attend this year's convention. The most extensive publicity ever given one of the state Sunday school conventions to date has been given this meeting.

Here are some of the highlights of the program as planned by the committee:

The theme of the convention will be "Send Them Out," the emphasis being on Sunday school evangelism.

The convention speaker will be the Rev. Raymond T. Sasser, president of



the convention for seventeen of the twenty-three years of its history. His message will be on the theme for the day, "Send Them Out."

Special music and singing will be featured on the program.

Two workshops, one for men and one for women, will present the subject, "The Challenge to Sunday School Evangel-

ism." Each will be directed by a person carefully selected for workshop ability.

The representatives of all "Honor Roll" schools will have their picture taken in a body at the noon hour, and each school will be given one of the large pictures to carry back home for display. The Honor Roll requirements this year are as follows: Have the pastor or superintendent (or both) present. Have a delegate present to officially represent the school. Have at least two other officers or teachers of the school present. Make a minimum donation of at least \$10 to the convention fund.

An elaborate display prepared by the field secretary and the various department directors will present the work of all our state institutions and enterprises.

The Rev. Walter Carter, pastor, and the East Rockingham church join the officers of the convention in inviting all who can possibly do so to attend.

Palmer Memorial Mission Announces Revival

The Rev. Clyde Cox of Pine Level, North Carolina, will be the evangelist for revival services at the Palmer Memorial Free Will Baptist Mission, Raleigh, North Carolina, April 20-25. The Rev. Ed Taylor, pastor of the mission, will assist in the services which will begin each evening at 7:30.

Everyone is invited to attend. Your prayers are requested for the success of the meeting.

Lanwood Chapel Announces Revival

The Lanwood Chapel Free Will Baptist Church, near Smithfield, North Carolina, announces that revival services will begin on April 26 and continue through May 2. The evangelist for these services will be the Rev. C. M. Coates. Services will begin each evening at 7:30. Mr. Coates will be assisted by the pastor, the Rev. H. M. Minschew.

Revival and Homecoming At Plymouth Church

Revival services will be held at the Free Will Baptist Church of Plymouth North Carolina, April 27—May 3, with the Rev. Clyde Cox of Pine Level, North Carolina, as the evangelist. The pastor, the Rev. Earl Minchew, will assist in the services which will begin each evening at 7:30.

On Sunday, May 3, Mr. Cox will deliver the morning message at the annual homecoming service of the church. At the noon hour a picnic lunch will be served on the church grounds. Then in the afternoon a song service will be held.

The pastor and the church invite the public to come worship with them during the revival and at the homecoming. Especially are former members and pastors invited to the homecoming. All singers who will come are invited to take a part in the song service on May

Rev. Everton to Conduct King's Cross Roads Revival

The Rev. Wilbert Everton will be the guest minister for revival services at King's Cross Roads Free Will Baptist Church near Farmville, North Carolina. Services will begin Sunday night, April 19, at 7:30, and will continue through Saturday night, April 25. Special singing is being planned for each service.

The pastor, the Rev. L. B. Manning, and the church extend a cordial welcome to the public to attend these services.

Tarboro Church Announces Spring Revival

The Rev. Raymond Jones, pastor of the Edgemont Free Will Baptist Church in Durham, North Carolina, will be the evangelist for the spring revival at the first Free Will Baptist Church in Tarboro, North Carolina, according to the pastor, the Rev. Raymond T. Sasser. Services will begin Sunday night, April 19, at 7:30, and continue through Saturday night, April 25. There will be

Coming Events

April 23—North Carolina Sunday School Convention, East Rockingham Church, East Rockingham, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

MISSIONS

Matthew
18:19, 20

NEW MISSION AT FAYETTEVILLE, N. C.



Pictured above is the newly-organized Free Will Baptist Mission in Fayetteville, North Carolina. The director of the mission is Mr. Taylor Hill, and the assistant director is Mr. J. K. Adcox. Both Mr. Hill and Mr. Adcox are members of the First Free Will Baptist Church of Goldsboro, and the mission is being sponsored by the Goldsboro church.

Mr. Hill reports that things are progressing nicely. Sunday school is being held at 9:45 a. m. each Sunday with worship service at 11 a. m. Services are also held on Wednesday evening at 8 p. m.

Your support is needed for this mission work. You may send your contributions to: First Free Will Baptist Mission, 311 Bryan Street, Fayetteville, North Carolina.

S. O. S. from Roanoke Rapids

A weekly report dated April 6 from Missionary Noah Brown includes the following urgent message to Free Will Baptists of the Central Conference of North Carolina:

"The new rolls that were made yesterday reveal that we have 64 pupils enrolled in the Sunday school. If we had the room to put others, I am sure that we could have one hundred or more by the time the annual conference meets. I

wish you would send out some S. O. S. signals to the good people in the conference and tell them of the God-given opportunity we have here. We would like to get a church here just as soon as possible so we can move on to the next field."

The average attendance during the month of March at the Roanoke Rapids Mission was 38 for Sunday school, 39 for morning worship, 17 for evening worship, and 14 for prayer meeting. Average weekly offerings amounted to \$26. On first Sunday morning in April 38 were present for Sunday school and

49 for the worship service. Two made professions of faith.

Total offerings for March, which were turned over to the conference missions treasurer, were \$130.

Copies of the missions report for the period since the Central Conference met through March 23 are still available for those who did not receive one at the union meetings or Sunday school conventions. Write the Rev. Raymond Sasser for a copy.

The board of missions expresses gratitude for your support, but the challenge is still great. The building at Roanoke Rapids is too small. They need some money now to close in the back porch and two small buildings to make additional Sunday school rooms. The Rev. Mr. Sasser writes, "Shall we say, 'We can't furnish any more room, so don't try to win any more souls to Christ, and don't invite any more to Sunday school to be taught the Word of God?'"

The goal, "An Original Free Will Baptist Church in Every Town" will not be an easy one to accomplish. It will take hard work and faithful prayers and contributions by every Free Will Baptist church. Make your checks payable to Central Conference Missions, and mail them to 108 Hope Lodge Street, Tarboro, North Carolina.

News Notes

(continued from page six)

special music each night by the church choir and visiting groups.

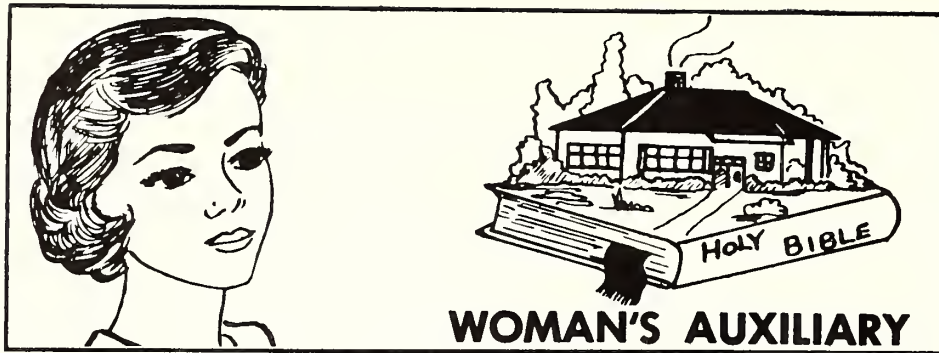
The evangelist is a former member of the church, having answered the call to preach soon after moving from the community. He was reared near Greenville, and his folks were members of the Piney Grove Free Will Baptist Church of Pitt County.

The church extends a cordial invitation to the public to attend these services and be much in prayer for the revival.

Core Creek Announces Revival April 20-25

The Core Creek Free Will Baptist Church of Cove City, North Carolina, announces its spring revival April 20-25. The Rev. Sheldon Howard of Walstonburg, North Carolina, will be the guest minister.

A cordial invitation is extended everyone to attend these services.



REPORT OF PEE DEE CONVENTION

The Pec Dee Woman's Auxiliary Convention met on April 4 at Beaver Dam Free Will Baptist Church near Bladenboro, North Carolina. It is reported that a nice convention was held, but the women of the district express a desire for greater representation, since only three churches were represented at this meeting.

CAPE FEAR WOMAN'S AUXILIARY REPORT

The ladies of the Cape Fear Auxiliary Convention of North Carolina were graciously entertained by the women of the First Free Will Baptist Church of Smithfield on April 8. Only two auxiliaries failed to represent at the convention.

The devotional thought centered around the day's theme, "Stewardship in the Life of Women." Danny Coates sang "My Task." Various reports were made and projects were given. The Scripture for Mrs. Ballard's message was taken from I Peter 4:8-10. "As every man hath received the gift, even so minister the same one to another" were the words used as a basis for the message. Webster's definition of the word *stewardship*, "Managing the affairs of the true owner," was given. Mrs. Ballard reminded the women of the many gifts God has given. "In thankfulness for all God has given, we should practice the systematic and proportionate giving of our time, talents, and possessions," she said. Giving is a part of the divine plan for man's enrichment.

Two students from Mount Olive College also spoke. Miss Winnifred Averett told of her work with the Arizona-Mexico Missions last summer. Miss Barbara Becton spoke of the opportunity for obtaining a Christian education in our own college at Mount Olive.

Kay Barbour of Johnston Union church delivered the YFA essay and Kathy Boob of the Smithfield church delivered the AFC essay. Their essays

were written about the beliefs of the Free Will Baptists. Ann Gilbert of Bethel church delivered the YFA declamation on "Stewardship." Each of these were well delivered. We are proud of our young people who take time from their busy schedules to have a part in the work of the church.

NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION

The thirty-seventh annual session of the North Carolina Free Will Baptist Woman's Auxiliary Convention will convene with Lee's Chapel Free Will Baptist Church, Dunn, North Carolina, on May 7. The theme will be "Ye Are God's Building." The Scripture will be ". . . ye are God's husbandry, ye are God's building" (I Corinthians 3:9). The hymn for the convention will be "To the Work." The thought for the day: "May we never forget that we are of the household of God and are built upon the foundation of the apostles and the prophets, Jesus Christ being the chief cornerstone in whom all the building fitly framed together groweth unto an holy temple of the Lord." The program is as follows:

Morning Session

- 9:30—Advanced Registration
- 10:00—Hymn, "To the Work"
—Invocation, the Rev. Walter Reynolds
—Devotional, Mrs. James Evans
- 10:15—Welcome, Mrs. R. Y. Stephenson
—Response, Mrs. Frank Walston
- 10:20—The President's Message, Mrs. J. C. Moye
- 10:25—Recognition of Personalities
- 10:30—Business
- 10:40—Declamation, "Stewardship,"
Directed by Mrs. D. W. Hansley, State Youth Chairman
- 11:00—Morning Message
Hymn, "Love Divine"
College Chorus
Convention Message, the Rev. W. S. Burns
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "We Have an Anchor"

- Essays, "What I Believe as Free Will Baptist," YFA and AFC
- Special Music, St. Mary's Trio
- 1:20—Memorial Service, Mrs. J. W. Everton
- 1:30—Miscellaneous Business
—Report of Committees
- 2:30—Installation Service, Mrs. Boy Shook
—Closing Hymn
—Benediction

The music director for the convention will be the Rev. Clyde Cox with Mrs. Ruth Taylor as organist.

STATE YOUTH FELLOWSHIP MEETING

The North Carolina State Youth Fellowship Convention will meet Saturday, April 18, 10 a. m., at the Sherron Acres Free Will Baptist Church, which is located just off Highway 70, about six miles east of Durham, North Carolina.

The state declamation and essay contests will be held at this time. There will be special music and lunch will be served by the host church at a minimum cost.

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met on Monday night, April 15, in the educational building of that church. The meeting was called to order by the president, Mrs. James C. Lucas. The group sang "Let Others See Jesus in You," and the pastor, the Rev. A. Bryan, offered the prayer. Twenty members were present with nine daughters. Bible readers, the secretary, Mrs. William E. Tyndall, read the minutes of the last meeting. Reports were given from the following committees: enlistment, youth, study course, and benevolence. Reports were also given from Circles 1, 2, and 4. After a thorough discussion the auxiliary voted to sponsor the organization of another youth group, the "Cherubs."

Mrs. W. B. Warren, benevolence chairman, offered her thanks to all those who helped prepare the food for the recent youth convention held at that church.

It was announced that a study course on "Evangelism" would be taught by the Rev. A. B. Bryan on April 15, 22, 29, and possibly on May 6. All members were urged to attend this course.

Mrs. Charles Lancaster gave a most interesting report on the recent auxiliary convention. She especially emphasized the resolution recently adopted at that convention urging each auxiliary member to write her Congressman or Senator.

in regard to keeping God in the public school devotions.

It was also announced that the May Fellowship Day would be held on May 1, at 10:30 a. m., at the Westminster Methodist Church.

Following the business meeting, Mrs. Charles Lancaster presented a most interesting program, "But There's Nothing I Can Do," with the Scripture being taken from Philippians 4:8-13. The meeting closed with the auxiliary motto.

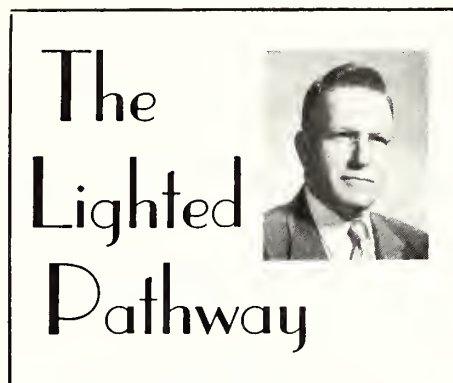
Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church held its monthly meeting on March 24 at the home of Mrs. James Crocker. The program chairman, Mrs. Harry R. Johnson, had charge of the program which began with the singing of "Jesus Saves." She then read the Scripture taken from John 10:11-18, followed with prayer by Mrs. James Crocker. Those assisting with the program were Mrs. Aaron Lewis, Mrs. Clovis Boykin, Mrs. Franklin Cockrell, Mrs. James Crocker, and Mrs. Henry L. Johnson. After the ladies presented the program, a general discussion was held on how the auxiliary could be of more help to the Free Will Baptist missionaries on the field. The program came to a close with prayer by Mrs. Ressie Johnson.

During the business session the secretary called the roll and read the minutes of the last meeting. The treasurer's report was given and the members voted to send \$10 to Mount Olive College to be contributed toward the \$1,000 fund. Mrs. Henry L. Johnson and Mrs. Cecil Boswell were elected as delegates to the Western Auxiliary Convention.

Walstonburg, N. C.—The AFC of Spring Branch Free Will Baptist Church met on Tuesday night, March 28, at the church. The meeting was called to order by the vice-president, Sue Holloman. She welcomed the group, including one new member. The program was presented by the sponsor, Mrs. Peggy Gay. She explained the fourth commandment and expressed the importance of keeping Sunday a holy day in our lives. The program closed with prayer.

During the business period various committee reports were given. The treasurer's report was given and the monthly dues were collected. There was a general discussion concerning the different projects that the group could work toward for this year.

After the meeting adjourned Mrs. Thomas Strickland served cookies, nuts, and cold drinks to the group.



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

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

(Continued from last week.)

The matter of the influence we exert over those with whom we come in contact, whether it be good or bad, is of such great importance that I am taking my space again this week to give some more quotations which give the results of examples of good lives in influencing others to great things for God. It is my fervent prayer that those who read these will strive to be examples of good that will influence all who know them to seek only the better things of life.

The prayer life of Christians is very important. The following story answers the often asked question, Should we pray for the unsaved? "One night, out on the North Sea, a Christian fisherman felt an overwhelming anxiety with reference to the salvation of his son, a young fisherman on another boat. So powerful was his impression about his boy's need that he knelt down just where he was beside the wheel, and pleaded with God to bring his son into the light. When he returned to the harbor and met his boy, who had arrived about the same time, he learned from him that he had yielded to God out on the rolling waters. They compared notes, and found that while the father had been praying the Lord was working, and that the anxiety of the father had found its answer in the response of the son." That father had influence over his son, and, more important, power with God.

"A Christian man was giving away Gospel tracts on board a steamer. A gentleman who accepted one in a gracious way, said, 'I have not much faith in that kind of work? Said the Christian, 'It was through a Gospel tract given to me in Glasgow twenty years ago that I was converted.' The gentleman showed considerable interest, and asked for particulars. On hearing the young man's

story about the tract, the gentleman said, 'I am the one who gave you the tract. For years I ceaselessly distributed tracts but I saw so little result from my efforts that years ago I ceased scattering them. But by the grace of God I shall start again.'"

Let us not forget the words of Isaiah 55:10, 11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Or those of Ecclesiastes 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days."

In closing, I ask you to consider the following illustration which is applicable to you and me as well as to Mr. Wray:

"Years ago now, a young Princetonian named Wray applied, and was accepted for foreign mission work. Wray was not a brilliant student, and when he reached the sphere of his prospective labors, he had considerable difficulty with the language. But though the natives could not understand his talk they could understand his walk. One day while sitting in a circle on the ground listening to the instruction of their teachers, the question was asked them, 'What is it to be a Christian?' For a minute or so, there was silence. Then one of the natives, pointing to this young man, said: 'It is to live as Mr. Wray lives'; and the rest burst into a round of applause, clapping their hands vigorously. Not one of them could read the Gospel according to Matthew, to Mark, to Luke, or to John; but everyone of them could read the Gospel according to Wray."

"Ye are our epistle written in our hearts, known and read of all men" (2 Corinthians.3:2).

THOUGHT FOR THE WEEK:

"I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."—*Stephen Grellet.*

A POPULAR preacher is admired by the majority of his congregation for the worst parts of his sermon.—*John Ruskin.*

NOTES

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D ||

QUOTES



By J. C. Griffin

THE HOLY GHOST

(Continued from last week.)

GOD AND PERSONS CAN BE SINNED AGAINST

The sin against the Holy Ghost substantiates the fact that the Holy Ghost is a person; He can be sinned against. Jesus warned of this danger. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:28, 29).

THE ATTRIBUTES OF THE HOLY GHOST

The same attributes that are ascribed unto God are ascribed to the Holy Ghost. The Scriptures ascribe to the Holy Ghost the acts and attributes of an intelligent being. He guides; He knows; He moves; He gives information; He commands; He forbids; He sends forth; He reproves; and as is shown above, He can be sinned against.

He is eternal, omnipotent, omnipresent, and omniscient. The works of God are ascribed to the Holy Ghost in creation, inspiration, giving of life, and sanctification. ". . . And the Spirit of God moved upon the face of the waters" (Genesis 1:2). This shows that the Holy Ghost was with the Father and the Son when God said, "Let us create." Listen to Job: "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). The Apostle Paul asserted that the Holy Ghost is Lord and God: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

The same acts which in one part of the Bible are attributed to the Holy Ghost are in other parts said to be performed by God; for instance, "Also I heard the voice of the Lord, . . . And he said, Go, and tell this people, Hear ye indeed, but understand not . . ." (Isaiah

6:8, 9). Here the prophet says that the Lord said "Go," but the apostle in Acts says that the Holy Ghost said "Go"; so God speaks through the person of the Holy Ghost. "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive" (Acts 28:25, 26).

THE REVELATION OF THE HOLY GHOST

During the age of the Old Testament, the Holy Ghost came upon those who were being used in a special way for the work of the Lord and prepared them for the special task and the supernatural performance of their duty. He gave David power to slay the giant Goliath, to kill a bear with his bare hands, and to perform such work as he was commanded by the Lord. He gave Samson power to squeeze the life out of a lion; and after Samson sinned and was taken captive by the enemies of God, he prayed for power and God sent the Holy Ghost. Samson was able by the mighty power to put an end to the cruelty of these Philistines.

During the ministry of Jesus on the earth, He taught that the Holy Ghost would come upon and into a believer by the person's asking the Father: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). As Jesus was closing out His earthly ministry, He promised to pray the Father that He would send the Comforter: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Christ came to His disciples after His resurrection, breathed upon them, and said, ". . . Receive ye the Holy Ghost" (John 20:22). But these disciples were told to wait for the promise: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Then in the Acts of the Apostles (The Acts of the Holy Ghost), 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 all Judaea, and in Samaria, and unto the uttermost parts of the earth" (1:8). "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 might wind, and it filled all the house where they were sitting" (Acts 2:1, 2). The sound *filled the house*. The Holy Ghost can only fill the lives of willing, yielded persons who believe with all their heart on the Lord Jesus Christ. These latter verses reveal the fact that the people were "sitting" just where God had commanded, waiting for the promise; that is, they had faith. They believed what had been preached to them by the Lord Jesus.

After Pentecost, while the gospel was being preached to the Jews only, the Holy Ghost was imparted to believers by the laying on of the hands of the apostles; but when the gospel was carried to the Gentiles, it was a *faith* proposition, as it was at Pentecost. We will let Peter speak at this point: "And the Spirit bade me go with them (that is, with the men that were sent up from the household of Cornelius) nothing doubting. Moreover these six brethren accompanied me, and when we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell the words, whereby thou and all thy house shall be saved. And as I began to speak, The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; . . . When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:12-18).

So at Pentecost the Holy Ghost came upon the believers—the whole body of believers—in the formation of the church—binding them together into one body—one family—the Bride of the Lord Jesus as they waited and trusted the promise of the Lord. Likewise, the Holy Ghost fell on the Gentiles as on the other believers at Pentecost because they believed the Word of God. So by *faith* they received the blessing. This procedure has been the method of bestowing the Holy Ghost since the gospel was brought to the Gentiles. All believers are baptized into the body: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13).

(To be continued.)

Questions & Answers



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

QUESTION: Is baptism essential?—A. R. Wiggins, Texas.

ANSWER: It is indeed essential. Unless a person has been baptized into the mystical or spiritual body of Christ; and unless he has been immersed into water, he is coming short in that act of obedience which the Scriptures require. The preacher who preaches and wins converts in that way has not finished the joy until he has baptized them or seen to it that they are baptized in order that he complete the whole task the Scripture requires of him. He must see to it that they have sufficient teaching by his precept and example that they participate in the Lord's Supper which consists in taking the bread and wine and washing the saints' feet. "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" (Matthew 28:19, 20). "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).

In the first of these verses it is required of the followers of Christ that they make and baptize other followers of their Lord from all peoples of the earth. In the second it is required of them that they must worship and fellowship together; but that is not all which Christ requires, for He both taught by example and by direct command as to what should be done in these meetings together. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for

the remission of sins" (Matthew 26:26-29). (Read and compare Luke 22:15-20.)

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Corinthians 11:23-29).

The Free Will Baptist doctrine which I have known since I first thought seriously on this subject admonished the church members that taking communion at the Lord's table is a wonderful privilege, not to be made or thought lightly of, but that serious results might be expected of those who in any way abused this privilege. I have known some Christians, who were not sure that their living sufficiently reflected Christ to make it advisable that they partake the sacred emblems, to refrain until time and thoughts were given in meditation, fasting, confession of sins, and prayer until they gained full assurance that their sins were forgiven. This might sound foolish to people with a Calvinistic background, or to those who have never taken their religion seriously, but not to a Free Will Baptist brought up in my locality. When I was growing up, we were taught that it was a very serious

matter when one handled such sacred things with careless hands.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Corinthians 11:27-32).

In some of the churches with which I was acquainted a week or more in the fall of the year was given to what some called a protracted meeting or revival. In my home church it generally preceded and closed on the third Sunday in October. That was the weekend of the last quarterly meeting of the year, and the one in which a yearly business meeting took place. The converts were generally baptized either Saturday or Sunday afternoon, received into the church by the right hand of welcome, followed by a ceremony in which the hands of ministers and deacons were placed on their heads and they were dedicated to God for whatever service He might see fit to call them into. After this came the Lord's Supper that the candidates took part in with the other members. Usually when it comes to the feet washing, some older members would wash the new members' feet. To me those were indeed sacred occasions, and I wish that our churches that have gotten away from this practice would give up some of the new-fangled ideas that have replaced those ancient practices.

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason; and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:3-5). "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (continued on page fifteen)



SURRENDER

by James Hilton Pride

FRANK GONZALES, like most other young people, wanted the most he could get out of life. In his early teens, he thought he was off to a good start. He and his trumpet were going places!

The 13-year-old prodigy felt right at home under the spotlights. Frank had excellent poise, and everyone admired his smooth, rich tones. His slight figure appeared very attractive under the bright lights — black, well-groomed hair, an all-out smile, and brown eyes which seemed to gleam as brightly as his trumpet.

Night after night, Frank played before applauding crowds at night clubs. By the time he was 16, he was associated with five different dance bands in the Los Angeles area. The applause of the crowd, popularity, friends—all these were his!

But all this time, Frank was rejecting the best Friend he ever had. At the age of nine, Frank had accepted Christ as his personal Saviour. A youth worker had explained the story of the Saviour who died on the cross to save sinners. This story had fascinated him, and Frank eagerly trusted Jesus Christ. His new-found joy had been unsurpassed, but now other things seemed more important than living the Christian life. Trumpet held first place, and the things of God were secondary.

Frank's youthful career continued, but the late hours soon revealed their consequences. His lack of vigor and increasing restlessness soon caused concern on the part of Frank's parents. He was finally forced to see the family doctor.

"Your condition is much more serious than we thought," the doctor commented after diagnosing the case.

"What do you mean?" questioned Frank.

"I'm afraid you'll have to give up your trumpet," replied the doctor slowly, but with a tone of certainty.

Frank laughed and then stalked out of the doctor's office. No doctor was going to keep this young enthusiast from playing trumpet!

The thought of giving up the thing that meant most to him seemed absurd. The doctor must be all wrong. A second doctor was consulted and then a third. They all said the same thing. At last Frank realized that he would have to give in. "It's going to be hard, Doc.," said Frank, his troubled eyes staring intensely toward the floor.

All the excitement and pleasure of recent years came to an abrupt end. It seemed as though life had no purpose now. Frank went home from the doctor's office and quietly put his trumpet in its case and placed it in the closet out of sight. He wanted to cry, but he considered himself too much a man for that.

The next day, Mrs. Gonzales drove her 17-year-old son to the sanitorium in San Fernando Valley. Frank said good-by to his home, his friends—and his trumpet.

It took only a few days for Frank to become oriented to his new surroundings. The doctors and nurses in their white uniforms intrigued him. He met new friends there, too. He found that George, the fellow in the bed next to him, was excellent company. The two young patients passed the long hours playing checkers and keeping each other amused.

One Sunday afternoon after Frank had been in the sanitorium for several weeks, he decided to listen to the ball game on the radio, and the first thing he heard was the strains of "Heavenly Sunshine." It was the Old Fashioned Revival Hour. The words of that chorus sounded to Frank like the rippling brook sounds to the thirsty wayfarer. Recollections of the joy he had had in his heart, when he first became a Christian, flooded his mind and soul.

Then he thought of his recent life in the night clubs and all the sin he had seen there. What a contrast! For the first time, he realized that he had been robbed of the peace and joy he once had as a young Christian.

George interrupted Frank's silence. "Did you get the ball game?" he asked.

"Uh . . . no . . . something else . . . music . . . reminds me of that happiness I had in my heart when I first became a Christian," Frank answered hesitantly.

"A Christian?" asked George, as though he didn't quite understand what his friend had just said.

"Yes," answered Frank. "I'll never forget the morning I gave my heart to Christ. It was wonderful!"

"Oh, you're one of those religious fellows, eh?"

"But it really worked, George! I knew Christ had forgiven me. I must have been the happiest fellow alive." Then pausing, Frank added, "But it's different now. Maybe you won't understand," he explained, "but I've become so busy with my trumpet that I guess I've forgotten all about being a Christian. I thought I was making other people happy, but now I see that there's something missing in my own life—and now I'm here."

Frank didn't say another word as he listened to the remainder of the program. That night, when all the lights were out, he prayed and settled things with God. It was the first time he had prayed in a long time. Tears overflowed his eyes as he buried his face in his pillow. "Dear God," he prayed earnestly, "forgive me for the way I've acted. If You give me back my health, I promise I'll live for You. Please God! I ask in Jesus' name."

God did answer his prayer. A few weeks later Frank was released from the sanitorium. As for his promise to the Lord, it didn't last very long. In a few weeks, he was back to his old way of life. His mother pled with him to keep his promise to the Lord, but Frank

sisted on having a good time as a jockey and associating with his former friends. Three months later, Frank was back in the sanatorium. Again he promised the Lord that he would give his life in full surrender to Him. For the second time, he was released but again he broke his vow with the Lord. Frank knew that the Lord wanted him in full-time Christian work, but he refused to commit himself. When Frank entered the sanatorium the third time, it was more difficult than ever!

It wasn't long before Frank became so robust that the doctors had a problem on their hands. Frank pled with the Lord to let him out, but the Lord had a purpose in keeping him there.

One morning, Dr. Fairday presented his proposition. "How's our boy today?" greeted the doctor.

"The nurse says O. K., and I agree," Frank replied, with all the enthusiasm he could muster.

"I was looking over your chart, and it looks pretty good," continued Dr. Fairday.

"Does that mean I'll soon be able to get out of here?"

"No. We better keep you here for a while yet. How would you like to do something a bit different? We need your help in our X-ray room. How about helping us for about two hours a day?"

"That would be great!" responded Frank.

"Good! We'll be counting on you at ten tomorrow morning," remarked the doctor, stepping into the corridor.

Promptly at ten the next morning, Frank met Dr. Fairday in the X-ray room. The doctor introduced Frank to Ruth Walters, and then left immediately. Ruth was a technician in the X-ray department.

"You'll look just like the doctor himself in this," exclaimed Ruth, handing Frank a neat, white jacket. Her voice was soft and sincere, and Frank wasn't long in determining that she was one of the most charming girls he had ever met.

"Before we begin, Frank, do you mind I ask a question?"

"Not at all," replied Frank, smiling.

"I noticed you walking down the corridor the other day with a Bible in your hand. Are you a Christian?"

"Yes, I am. You are too?"

"I trusted Christ at a youth rally a little over a year ago," explained Ruth. Frank then explained how he had been saved about nine years ago. He

went on to tell how God hadn't had first place in his life. "That's why I'm here," concluded Frank. "I guess the Lord is teaching me a lesson." Ruth nodded with an understanding smile.

That day was the beginning of a lasting friendship, as far as Ruth and Frank were concerned. In fact, it was love at first sight.

After several months, Frank regained his health and remained at the sanatorium to work full time in the laboratory. He liked the work, and he was exceedingly fond of the young lady who worked in the X-ray department.

Frank endeavored to live for the Lord, but he was still unwilling to surrender all to Him. He had big ambitions. Ruth shared those ambitions with him. A year and a half later they were engaged and made plans to be married.

The future looked brighter than it ever had before. Frank now had a good job, his health, and most of all—Ruth! What else could a fellow want?

All this time, Frank still felt that God was calling him into His service, but he was still unwilling to surrender. He felt that he could give God his second best and still receive God's best for himself.

Then, Valentine's Day came. They had made big plans for this occasion, but Ruth and Frank didn't spend Valentine's Day together the way they had planned. Early that morning, Ruth had an emergency operation and passed away under the anesthetic. Frank couldn't believe the news! The one whom he loved had left this life before he had even a chance to say a parting word.

Once again dark clouds of discouragement overtook him. For days after the funeral, Frank sat alone in his room trying to reconcile what had happened. He rebelled against the Lord with all his heart. Didn't God know how much he loved Ruth? He decided that he had had enough of the Christian life.

Day after day he went to Ruth's lonely grave. "Why? Why? Why?" he repeatedly exclaimed aloud, choked with emotion. "Why, God, why did You do it?"

It wasn't until Frank decided to continue his education that he again took an interest in life. The girl with the soft, black curls, brown eyes and radiant smile hadn't faded out of his thoughts, but he began to realize that he had to make the most of his life. One day in his room Frank began to consider his past life. "God must still love me," he thought. "I've put other

things before the Lord. First, it was my trumpet, and then Ruth. I can only ask why He still loves me when I have been so unfaithful to Him."

It was a wholehearted surrender that Frank made to the Lord that day. God wanted a complete sacrifice of Frank's life to Him. God didn't take away his trumpet! Frank is using it now in the service of Christ. The spotlights of the dance bands seem empty and meaningless now compared to the joy of being in God's will.

At present, Frank has completed his studies at a Christian university and is serving the Lord in evangelistic efforts. Already hundreds of young people have come to know Christ as personal Saviour through Frank's testimony of a life surrendered to the will of God.—*My Delight*.

ON BUILDING AN IMAGE

by HARRISON RAY ANDERSON

I understand that there are men whose business it is to do this for corporations or unions or individuals. They are hired to present and to represent a favorable likeness to the community of the party or person concerned. They are portrait painters, and so often a portrait is the way one wishes to appear, while a picture is the way you are.

Politicians are often adept at imagery. By radio, TV, speeches, interviews, they create a likeness before the public. The likeness may be far removed from the man seen each morning in the mirror as he shaves, or from the person the family sees at dinner. The best of journalism today helps the public to match the image with the man. When the public begins to realize that the image and the man do not match, they lose confidence, and the man is on his way out.

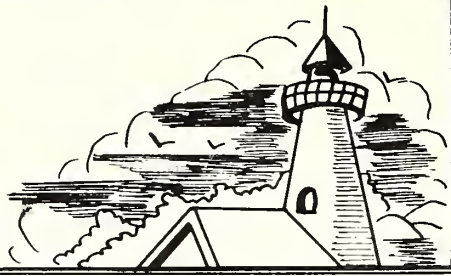
We persons need take care here. We, of necessity, must stand before the public often. Often the way the public receives us will help or hinder our work. Often a false impression is created by our foes. So we begin to build an image. The hypocrites stood on the corner and prayed in order to be seen of men. "They live for parade and praise." We would not do that! We would just arrange for the right publicity with the best picture!

How foreign to Christ! And how foreign to our real task of allowing his Holy Spirit to make us over in the likeness of our Saviour.

—*The Presbyterian Outlook*.

The Sunday School Lesson

Lesson for April 26



The Christian Loves His Neighbor

LESSON TEXT: I John 4:16—5:3

MEMORY VERSE: I John 4:21

I. INTRODUCTION

Next to the importance of love and respect in the home is the love and respect of our neighbors. The Bible teaches the importance of neighborliness. Jesus said that we are to love our neighbors as ourselves. In the parable of the good Samaritan, we are taught the importance of helping those who are in need. The good Samaritan showed mercy toward the wounded man, and therefore became his neighbor, although he had never seen the wounded man before. This is neighborliness as Christianity would have it to be.

In our day, however, we are rapidly losing the touch of old-fashioned neighborliness. There was a time when people living near each other were more helpful and friendly than they are today. They knew and shared each other's burdens. There were times of visitation and fellowship. There was a closeness that does not exist anymore. For several reasons, we no longer have time for fire-side chats. Television now claims many evenings, as well as other activities that center too much around the family and individual participation. Very few people have the time, or will not take the time, to be a good neighbor. Television and community recreation cannot properly replace neighborliness. By losing touch with one another, we are losing the connecting link, and the day may come when there is no one we have the right to turn to.—*Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. God is love, and they that dwell in love dwell in God and He in them (v. 16).

2. Sincere love for God keeps us from being afraid of the judgment (v. 17).

3. Perfect love casts out our fear; that is, it removes our dread of God (v. 18).

4. Those who are afraid of Him are deficient in love (v. 18).

5. His love for us is the ground of our love for Him (v. 19).

6. One must love his brother to prove his love for God (v. 20).

7. God commands those who love Him to love their brother (v. 21).

8. All who believe that Jesus is the Christ, and who trust Him as their Saviour, are born of God (v. 1).

9. Obedience to God proves our love for Him (v. 2).

10. Duties imposed by love are never grievous or burdensome (v. 3).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. Fear hath torment: The fear that has torment is the fear of terror, fright, and dread of the evil to come. This is the fear of hell and the coming judgment. In this Epistle, the writer has made it clear that all mankind are divided into two great classes: those that are of God and those that are of the world and Satan. Which class we are in depends upon our love for God. Perfect love, which is God's love in us because of our acceptance of Christ as Saviour, will cast out the fear of terror, fright, and dread of the evil to come. To love the Lord as we should, we need the fear of reverence, respect, and adoration. The unsaved do not love God; thus they are fearful of the coming judgment. Urge upon the unsaved of your class to believe on and receive Jesus Christ as Saviour. God loved us and manifested that love for us in the giving of His Son to be the Saviour of the world. We can do no less than respond to the manifestation of love through our personal acceptance of the provisions made for our salvation.—*Teen-Age Teacher* (F.W.B.).

2. We often see searchlights scanning the sky at night, not so much to hunt aircraft as to direct the residents of an area to a store or service station. At least three things are necessary to make the searchlight effective. First, it must have a source of power, usually a generator located nearby. Second, the lens of the light must be clean. A layer of mud splashed on the lens limits the amount

of light that can get through. A third factor that can also limit the effectiveness of the light is the area into which the light shines. If the atmosphere is foggy, the light will not shine very far.

You and I as Christians are very much like this searchlight. The Christian's love can shine out into the world only if he too has a source of power. God is this source of power. But as with the light there are other factors that may limit a Christian's effectiveness. Selfishness, like a film of dirt may keep the Christian from a more effective witness. One's own interests may keep him away from the Lord's house on His day. Then, too, the difficulty may not always lie in the Christian. Prejudice may keep the rays of love from penetrating the gloom.

A Christian cannot always overcome external conditions in his neighborhood, but he can keep his life clean and free from sins that would hinder his effective witness in the community.—*Standard Lesson Commentary*.

3. When Dr. Harry A. Ironside was a little boy he heard a missionary from Africa talk. The missionary said, "Boys, I want to tell you what I preach to the people in Africa. How many of you boys are good boys?" Not one boy raised his hand. "Well," said the missionary, "since you are not good boys, I can give you the same message that I give to the people in Africa—God loves bad boys. God loves sinners." Little Harry thought, "That missionary is surely getting mixed up! I have heard people say, 'If you are good, God will love you.'"

The missionary was right! God does love sinners: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 8).

The thing which made William Booth a fiery Salvationist was the indicting statement of an infidel lecturer. The infidel said, "If I believed what you Christians say you believe about a coming judgment and day of reckoning with the resultant eternal lostness of impenitent Christ rejectors, I would crawl on my bare knees on crushed glass all over London, England, both night and day telling women and men to flee from the wrath to come!"

Said Dr. Wernher von Braun, one of the nation's leading missile experts, "I believe there are two forces which move us. One is a belief in judgment when everyone of us has to account for what he did with God's great gift of life on earth. The other is belief in an im-

mortal soul, a soul which will cherish the reward or suffer the penalty decreed in a final judgment."—*Adult Bible Teacher* (Union Gospel Press).

4. From our reading we found the following story, and feel that it is a good example of Christian love. What do you think about it?

"A fascinating story of the Revolutionary War is one about Rev. Peter Miller. Miller was a faithful preacher of the gospel who had a neighbor who hated him and his ministry. Miller and his followers had been much abused by this man. During the war this man was found guilty as a traitor and condemned to be hanged. Miller went to General Washington and pleaded for his life. Washington said, 'I am sorry I cannot spare the life of your friend.' Miller replied, 'This man is not my friend. He is the worst enemy I have.' After hearing the story Washington granted the pardon, which Miller delivered in person, arriving at the execution as the traitor was being led to the scaffold. Upon seeing Miller, he cried out a curse against him. Hardly had the words been spoken than Miller stepped up and presented the pardon, sparing the life of his worst enemy."—*Advanced Quarterly* (F.W.B.).



THE CHURCH - WORLD-WIDE



Dan Piatt, left, director of the Billy Graham Pavilion at the New York World's Fair, and George M. Wilson, executive vice president of The Billy Graham Evangelistic Association, examine a model of the pavilion at the association's headquarters. (Crusade News Bureau Photo.)

Questions & Answers

(continued from page eleven)

(John 13:8-10). "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:12-17).

James Gilmour, the great missionary to Mongolia, said nearly a century ago: "Unprayed for I feel like a diver at the bottom of a river with no connection airline to the surface or like a fireman wielding an empty hose on a burning building. With prayer, I feel like David facing Goliath."—*Christian Parent*.

Graham Crusades to Be Depicted Graphically

Minneapolis, Minnesota, CNB—The record of the Billy Graham Crusades in the past 15 years will be depicted graphically at the New York World's Fair by a huge world globe revolving constantly at the rate of one revolution per minute in the lobby of the Billy Graham Pavilion near the main entrance to the Fair.

The globe was made in Minneapolis by the Central Machine Works Company, 1234 Central Avenue, as a company donation to the Graham exhibit at the World's Fair.

"We consider this endeavor a God-given opportunity in which we may honor Him and glorify the work He has done through Billy Graham and the Association," Ralph Cullen, sales manager, wrote to George M. Wilson, executive vice president of The Billy Graham Evangelistic Association.

Materials for the globe were donated

at a cost of \$1500 by some 30 members of the Co-laborer Corps and the Follow-Up Division of the 1961 Billy Graham Upper Midwest Crusade. The group is headed by Ezra Ostergard and Jack Campbell.

Dick Anthony Named 'Festival's' Music Director

Winona Lake, Indiana—Adding another ingredient to its mid-summer "Festival of Missions," in Winona Lake, Indiana, World Vision, Inc. has named Dick Anthony director of all musical programming for the July 19-26 conference.

Dr. Bob Pierce, World Vision's president, said the Festival is a "new dimension" in missionary conference. "Instead of having missionaries report on the national scene," he said, "We are going to have reports and challenge from nationals in person on their respective fields."

Conferees at the week-long Festival (continued on page sixteen)

The Bible in Public Worship

(continued from page five)

chorus: "Thy Word have I hid in my heart," is not more edifying than, "Here endeth the reading of. . . ." Let's avoid those *ruts* that lull us to laxity, and dull our delight in worship.

It should go without saying that the sermon is saturated in the Scriptures. It is no accident that the one preacher today whose pungent, "The Bible says . . .," fills his every message, has been permitted for some fifteen years to preach the Bible to more people than any single living person in all history. All the great preachers of the past have filled their hearts, minds, and tongues with the Word of God. Nothing equals it for truth, power, conviction, edification. Despite all who handle it deceitfully, or the "oppositions of science falsely so called," and despite the profusion of translations, and confusion of court decisions (Illinois, we read, forbids Bible reading in schools, but requires a Bible be provided every convict in its jails)!—despite earth and hell, "Preach the Word, be urgent in season, out of season. . .," wrote the dying Paul in his last charge to Timothy (2 Tim. 4:2, R.V.).

"Finally, my brethren": "The last words as you leave the pulpit should be God's words, not yours. There are a wealth of Scripture doxologies and benedictions, a new one for every service, if you will dig them out and use them. One of the shortest is Romans 16:25-27, but richly edifying if given clear expression and careful emphasis on the key words.

We close with a translation of Romans 15:4, one of many texts about the Scriptures by the great apostle Paul: "For whatever was written aforetime, it was written for our instruction, so that we may have hope, through the patient endurance and the encouragement which the Scriptures give."—*The Free Methodist*.

HE who cannot forgive breaks the bridge over which he himself must pass.
—George Herbert.

THE CHURCH WORLDWIDE

(continued from page fifteen)

will see how Telstar, transistors and turntables are revolutionizing missionary endeavor . . . listen to a full musical program through pageantry, motion pictures and concerts . . . participate in handicraft sessions and enjoy golfing, swimming, boating, fishing and games for all ages.

Mr. Anthony, the conference's newest staff director, is Minister of Music, First Baptist Church, Lakewood, California.

NOTICE

The Examining Board of the Eastern Conference of North Carolina Free Will Baptist will meet on Monday, April 20, at 9 a. m., in the First Free Will Baptist Church in Kinston.

Notice is hereby given to all who plan to appear before the examining board for ordination to write out in full an original sermon. Remember, this sermon must be "original" and written out in full.

Clifton Rice

Secretary of Examining Board

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The Free Will Baptist Press offers the daily vacation Bible school materials listed above for Free Will Baptists everywhere.

For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Book" order blank, or order your introductory kit today. Price of Kit, \$4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

RS

the Free Will Baptist

AYDEN, N. C., WEDNESDAY, APRIL 22, 1964

HOST FOR NORTH CAROLINA FREE WILL BAPTIST LEAGUE STATE CONVENTION



Pictured here is the Sunday school of the First Free Will Baptist Church of Smithfield, North Carolina, on Easter Sunday. There were 174 present. The school has experienced steady growth in the past two years. W. Milton Wiggs is superintendent; J. Garland Teasley is pastor.

The church will be host to the North Carolina Free Will Baptist League State Convention on May 1, 2. (For additional information see inside.)

In the Editor's Mail

"We are writing this letter concerning one of our old ministers, the Rev. H. M. McAdams.

"He has been a very faithful servant of the Lord for over fifty years, serving the Free Will Baptist denomination.

"He and his good wife organized the first auxiliary work in Missouri, Illinois, Kentucky, Virginia, West Virginia, and Ohio, as well as many other states where they worked.

We the committee, want to give Brother H. M. McAdams a card shower on his eighty-fifth birthday, which is on June 18. Address your cards to the Rev. H. M. McAdams, Route 3, Box 108, Huntsville, Texas.

"We also want to put in a love offering for this dear soldier of the Cross. He is very feeble now. He has been unable to drive his car for the last two years. Let's make him happy on his birthday."—Committee: the Revs. Melba White and Tommie Franklin, Mrs. G. J. Lawlis.

† † †

"Mount Pleasant Free Will Baptist Church is in need of a pastor, beginning in the month of September. Any minister who may be interested is asked to contact the church clerk, Mrs. John D. Brown, Route 2, Newport, North Carolina."

† † †

"Please announce in "The Free Will Baptist" that my address has changed to Box 603D, Bonner Avenue, Morehead City, North Carolina."—The Rev. Lynwood Boyette.

† † †

"The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, is seeking a full-time pastor to live in the church community. Any minister who may be interested in asked to call or write Mr. Kermit Mayo, Grantsboro, North Carolina. Phone Bayboro 745-4246."

THE FREE WILL BAPTIST

April 22, 1964

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C. H. OVERMAN, Editor

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Editorial—

AN EDITOR'S FRUSTRATIONS

The editor sighed deeply as he settled behind his desk. "What shall be the subject for this week's editorial?" he asked himself. The question was not a new one. During the last five years, he had written about many subjects. Some of them had been simple; others had been complicated. He had also delved into certain denominational problems that had brought the whirlwind of scorn and contempt upon him. He didn't regret any of his expressed opinions and convictions, but he had prayed that Christians would be more considerate and kind. From time to time, he had written to the ministers of his denomination. He had oftentimes written to the laity—approximately 240 editorials had been written.

He thought about how nice it would be to be the editor of just one monthly publication; then there would only be twelve editorials to write per year, instead of fifty. On second thought, however, he knew that much more could, and had been, accomplished on a weekly basis. Then he considered how nice it would be to put all his time on just this one publication; but such was not possible. He knew that the other twenty-one quarterly publications claimed most of his time and efforts.

Other thoughts entered his mind—spring is a bad time for editor and office workers. My how he would like to be able to get out in the bright warm sun and go fishing, or do some work in the yard at home, or take a leisurely drive to some favorite spot with the family—but there is a deadline to meet here in the office—duty calls loud and clear. The manuscript has to be completed for the typesetter. Those proofs have to be checked or printing will be held up. When this deadline is met, there will be another, and another, and another.

"There must be something easier in life," he thought. But, on the other hand, he had tried, only to discover that deep inside there was the desire to do just what he was doing—to wrestle with deadlines, to write to check and recheck, to mark and remark, to ponder, fret, and fume; but to finally realize that in this he found inner satisfaction. Nothing could take its place. Ease, profit, and appreciation are not a part of the job, but he knew that a faithful life promises us none of these things.

"We need more news items and more feature articles," he thought. For some reason, they hadn't been coming in as consistently as they once did. The cause? Who really knows? Indifference must be a part of the answer. People say that they want an improved publication, but few there are who are willing to help make it so. "Few there are who will write, and few there are who will send their news," he concluded. Surely there had been criticism, and there always would be; but those who criticized the most had done little to really help. Perhaps the answer would be to offer payment for feature articles, but this had been tried with little success. There has to be a greater motivating force. The editor wondered what he could do to let his readers know that he wanted to serve them to the best of his abilities, and that he sincerely welcomed any constructive, helpful criticism.

Then the persistent question that faces all editors flashed into his mind once again, "How can the circulation be increased?" This question plagued him hundreds of times. Offer a prize to those who solicit the most subscriptions during a designated period of time? But this had been done several times. Reduce the rates for new subscriptions? But this had also been done several times. The answer is with the people. Someone has to be concerned. Someone has to have a desire to serve—to help out.

The editor thanks the good Lord, however, for His manifold blessing. He is thankful for the faithful—for those who are fighting for the same cause. He recognizes the eternal value of the printed page. Even in the midst of his frustrations, he is thankful that he has a part in promoting the kingdom of God.

"Now I must get down to business," he decides. "There's an editorial to write, and I have only thirty minutes in which to do it. I wonder if I can meet this deadline."

W. C. LEAGUERS MAKE THEIR WAY TO SMITHFIELD CHURCH

MAY 1 will find leaguers from all over North Carolina making their way to the Free Will Baptist League State convention at Smithfield, North Carolina. The location of this convention, which promises to be one of the greatest in its history, is the First Free Will Baptist Church, pastored by the Rev. J. Garland Teasley.

REGISTRATION

Leaguers are urged to come early and stay throughout the whole convention. Registration will begin on Friday evening, May 1, at 6:30; and the program will begin promptly at 7:30. On Saturday morning registration will begin at 9:00 o'clock; and the program at 10:00 o'clock. A Saturday night session will also be held.

KEYNOTE OF WORSHIP

Using as its keynote "Following Jesus," the convention will feature a mission message on Friday night, entitled "Following Jesus in Service," by the Rev. Fred Rivenbark of Durham, a member of the state board of missions.



A second message, "Following Jesus Knowledge," emphasizing Christian education, will be presented by Mr. William D. Thigpen of Beulaville, elementary school principal and Free Will Baptist layman.

Devotionals for the convention will be led by a Holly Springs leaguer of New-
port, Miss Nadine Covick of East Rock-

ingham leaguer, and Miss Linda Godwin of Wilson First church leaguer.

GOOD MUSIC

Always one of the best features of the league convention is good music. Directing the music for this convention will be Mr. Ed Hudson Jr., choir director of Sherron Acres church of Durham. Mrs. Bill Taylor of Greenville, First church organist, will serve as organist; and Mrs. Bruce Dudley of Calvary church of Wilson will serve as pianist.

Among those rendering special musical selections will be the Youth Ensemble of Wilson Calvary church, the Powhatan Youth Choir, Danny and Bonnie Coates of Hopewell church, and a quartet from the Wilson leaguers.

"Each Step of the Way" (or "I'm Following Jesus") has been selected for the theme song.

PLAYLET

A training feature of the program will be a playlet, "Following Jesus in Training," presented by the Elm Grove leaguers of Ayden on Saturday afternoon. These leaguers will seek to portray how a league should not be conducted and then how one should be conducted.

SWORD DRILL

With great anticipation and suspense leaguers in the past have witnessed the speed, skill, and dexterity of the intermediates who have taken part in the state sword drills. This year will be no exception. The Intermediate Sword Drill will be conducted on Saturday afternoon by Miss Hilda Owens. The winner will receive an expense-paid trip to the league encampment at Cragmont, and the runner-up will have one half of his expenses paid.

FELLOWSHIP AND RECREATION

Following the afternoon session, leaguers will adjourn to the park to enjoy a period of recreation and fellowship. The Rev. Bruce Dudley and his helpers will direct the games and fun. A sandwich supper will be served by the host church to climax the period of fellowship.

FILM

"In His Steps," a feature-length motion picture based on the world-famous

novel of the same name, written by a Topeka clergyman named Charles M. Sheldon, will be shown at the Saturday night session, beginning at 7:00 o'clock. It is reported that over thirty million copies of the book have been sold, and it has been translated into dozens of languages across the world.

The film story follows the experiences of Rachel Paige, aspiring young actress, newspaper publisher Ed Norman, and Pastor Henry Maxwell, the clergyman whose unique concept changed their lives.

"In His Steps" as a novel came at a time in American history when vigorous social reforms were underway, especially in industrial communities. The film updates these situations, giving the story a contemporary approach.

OVERNIGHT ACCOMMODATIONS

Delegates and visitors desiring overnight accommodations on Friday night should send their names; number in their party; who they are—girls, boys, etc.—to the Rev. J. Garland Teasley, 527 South Third Street, Smithfield, North Carolina.

WHICH DOES GOD BELIEVE?

The head of a household at the morning meal had asked the blessing as usual, thanking God for a bountiful provision. Immediately afterward he began to grumble about the hard times, the poor quality of food he was forced to eat, and the way it was cooked.

His little daughter interrupted him. "Father," she began, "do you suppose God heard what you said a little while ago?"

"Certainly," he replied confidently.

"And did He hear what you said about the bacon and the coffee?"

"Of course"—not quite so confidently.

"Then, Father, which did God believe?"

Even when we as children of God do remember to thank Him for the blessings He pours into our lives, are we not often like this man? Do not our words and deeds often contrast sharply with the thanks we utter?—*The Pilot*.

You may print all the good things about a man's life that you can find, but the Lord sees all the bad things if they have never been repented of and forgiven.—*Walter E. Isenhour*.

MEMOIRS OF THE FORERUNNER

AND

PRESENT-DAY ESTABLISHED FREE WILL BAPTISTS OF MICHIGAN

by the REV. N. P. GATES, DETROIT, MICHIGAN

HIS writer was born on February 18, 1894, to an old-fashioned Free Will Baptist family, Henry A. and Julia (Johnson) Gates. My elder brother and I became affectionately known as Willie and Newton. Mother passed away in my infancy; Father passed on when I was 13.

We were reared by a stepmother who had four other children younger than we. Being limited in means, and since it was the beginning of the century, needless to say, my chances in school were very limited. But with a determination and the urge to forge ahead 'mid difficult circumstances, and having obtained a fair knowledge in music, I began majoring in gospel singing. I was associated in writing and publishing with the Eureka Music Company, the Quartet Music Company, The Hartford Music Company, The Stamps Baxter Music and Printing Company, The Central Music Company, and others. I edited and published the *Gates' Rudiments of Music*, *Special Select Songs*, and the *Free Will Baptist Evangel*.

At the age of 14, I embraced faith in Christ and became a member of the old Eureka Free Will Baptist Church of Arkansas. Presumably due to early religious activities, I was urged by many friends to become a minister. To me, this was a stumbling block, for at such an early age I was not able to discern the perfect will of the Lord. Though, when it did become a reality, one alibi followed another.

At the age of 23, I married a fine Christian girl named Virgia West, who became the mother of our three living children: Winona (Riggs), Graydon D. and Lowell W. Gates. With these responsibilities, and with the wife constantly confronting me with the affirmation that she would not have a doctor, lawyer, or preacher for a husband, no consolation came to my bewildered mind.

Adding to these perplexities, it seemed that every endeavor was to no avail. I had been an unsuccessful farmer, insurance writer, and merchant. I was in poor health. To return to the singing and teaching profession was totally impractical to say the least.

Therefore, looking for greener pastures, we came to Detroit on August 26, 1926. I obtained work in an automobile plant, taking, as it were, a new lease on life. Being in a large industrial city, however, seemed as a foreign way of life. We had no church connection. Thus, we dodged from place to place (seeking rest and finding none). But, alas, a ray of sunshine began to appear over the horizon. Through the purchase of a new home, we became acquainted with a group of worshipers who were later to be known as Tabernacle Baptists. I began to sing in their quartet and soon became their choir director. But not for long, for the pastor became displeased because I would not join their church. In the course of time, I developed my own quartet, The Gates Jubilee Quartet, which was composed of myself, W. E. Gates, Fred Dallas, and LaVan Pearce. The latter became one of the first deacons of the First Free Will Baptist Church in that area.

The quartet was short-lived. Ill winds began to blow again, especially that of the notorious depression of '29. Again we were left with scarcely a place to call home. Our activities were limited to an occasional appearance here and there, winding up with an itinerate in Arkansas. Because of the depression, it seemed there was no alternative but to disband. Some of the quartet members remained in Arkansas, while others returned to Detroit.

Beginning anew, my only recourse was to return to teaching activities in which livelihood seemed almost extinct. But some encouragement came through a government contract, under which we

labored until, due to my brother's illness, we returned to Detroit.

All in all, I became so despondent that it seemed that providence had played a unkind hand. I became desperate, but I was forced to take courage as I found some comfort in the old sayings: "It takes the storm clouds, too, for the rain bows" and "Every cloud has a silver lining."

Among the questions that faced me was, "When? Oh when the long-awaited answer?" Like Jacob of old, I was wrestling with an angel of the Lord, thinking it was my enemy. So my troubles were not altogether from without, but also from within.

To return to my profession was again totally impractical. Seldom was there an open door for singing schools, only a few engagements of short duration and private lessons in a home. Through all, however, there was brought together what became known as "The Gates Gospel Quartet." It was composed of myself, W. E. Gates, and J. O. Buther (the latter two became deacons in the first church; the fourth member came in response to our invitation, a son of a erstwhile childhood friend, the Rev. C. E. Riggs of Arkansas, whose family was of great interest in our teaching activities in the early thirties. Raymond Riggs supplied the fourth voice in the quartet. But, having no local church home, and no sponsor, the success of our labor was somewhat limited. Not satisfied with these limitations, we engaged a radio broadcast on WEXL of Royal Oak. It was a sort of Sunday morning "Wake-up Program."

In order to have a successful program a home base was sorely needed. It had not dawned upon us as to what was in the foreseeable future, but we began to search for a building to serve our purpose—singing convention style. A church had not been contemplated. After about a year, we were able to obtain a building. It had been an old beer tavern. The owner was reluctant to rent it to us, perhaps because some seven churches had failed, claiming that the Lord had placed a curse on the building.

Be that as it may, the first song service was held on Sunday afternoon, March 15, 1937. This marked the beginning of worship in the area under the leadership of Free Will Baptists. In a matter of weeks a Sunday school was started; afterwards a revival was held, with the Rev. Lester Bain, with whom I had

abored in Arkansas, doing the preaching.

Some weeks later, having now some three or four preachers among us (differing in faith, however) we engaged in union revival. The Rev. Tom Hines was the principal speaker. The blessings of the Lord evidenced His presence. It seemed to me that this was it! Yes, the time had come. It seemed as if a voice was speaking out from the unknown! The voice seemed to say, "If you ever expect to become a minister, you had better do it now! This was the most trying moment of my life. The spirit was willing but the flesh was weak. Yes, the time had come. I must either yield to this innermost persuasion, or suffer a life of disappointment torn with grief.

Alas, I hastened to ask for a service; I believe it was on a Friday night. A packed house filled me with bewilderment. An hour and fifty-five minutes were inadequate to confess my guilt of playing a *Jonah*. My text was, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. . . ." (Romans 7:24, 25). Many were crying. Some, no doubt, were weeping in sympathy and others in rejoicing.

All went well for a time, but not for long. To my surprise, some were anticipating a change of leadership. Earlier than we had anticipated, we were urged to organize the work. Being a little wary of what might happen, I was reluctant, but conceded to their wishes. Whereupon, when I began to acquaint them with the Articles of Faith and the Church Covenant of Free Will Baptists, to my consternation, a member of the quartet, who, with his wife, had previously joined the Missionary Baptists, interjected an opposing question, "Is this what we want to do?" Then another (a Sunday school superintendent) said, "If it is going to be a Baptist church, I will not have anything to do with it!" Needless to say, this was a critical and grievous moment. Being an avowed Free Will Baptist, and adverse to their actions, I declined any further participations, relinquishing to the adversary.

A mock performance pursued, in that no established faith was recognized; only an enrollment was made and the election of the Rev. Raymond Riggs as pastor. Hence, it is quite obvious that the Free Will Baptists were not without opposition, even in Michigan.

This perpetration, thank the Lord,

was of short duration (at least for a time). After much persuasion, and their willingness to rescind their manner of operations, it was my pleasure to return, feeling that our hopes were not entirely lost.

Success seemed to crown our renewed efforts. The Sunday school reached an enrollment of more than 80. But the opposing faction was not content. It became necessary to call for restraint, which resulted in the loss of about half the enrollment.

In the course of time, peace and quietude were regained. We then called in council all those desiring to become members of "The First Free Will Baptist Church." This was sometime in June of 1938 (for some reason, the exact date and records have been destroyed).

Realizing the importance of official recognition, plans were set in order for an ordaining council to approve the work. So, at the conclusion of a revival campaign, having previously arranged for a presbytery from the Social Band Association of Arkansas, comprising the Rev. Ralph Staten, the Rev. E. W. Tucker, and the Rev. R. S. Shelton, on September 11, 1938, a great day of my memory, was the occasion of an all-day service in which three deacons, W. E. Gates, LaVan D. Pearce, and Charles E. Miller, were ordained to the deaconship of the church. A brother Etterbeek, Ira Gates, and Newton P. Gates were ordained to the ministry of the gospel.

I hesitate to mention the following, but such must be reckoned with: namely, that of finances. There being no resources from which to draw for the expense of operation, with only a few tithes and a few freewill offerings, we sometimes had to draw from our own personal resources, even to the extent of borrowing funds to meet our obligations. No appropriation for the pastor's salary were made until the selection of the second pastor which was in 1940.

Thus was the beginning and the establishing of the present-day constituted Free Will Baptist churches in the state of Michigan.

Summary

Not all churches survived. Some have fallen away. Some were organized in Ohio and affiliated with associations there.

Many members have returned to their former homes, or moved elsewhere, as also some ministers have done.

OBITUARIES

MRS. LELA HINNANT

On April 5, 1964, around noontime, the Lord Jesus needed another rosebud to bloom in His garden, so He reached down and took Mrs. Lela Hinnant to live with Him in heaven. We, the members of the Woman's Auxiliary of Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, will miss her so much. Our hearts are saddened at her going; but we know that God always knows best.

She was a devoted member of Pleasant Grove church and loved her auxiliary, prayer meeting, and all phases of the church work. She was known in the little town where she lived as the little woman who loved everybody. She never spoke to you without folding her arms around you in a fond embrace.

Dearest Lela, you are gone but not forgotten,
Never will your memory fade;
Loving thought will always linger
Around the grave where you are laid.

She will always be remembered by the church and the auxiliary members.

Mrs. Ernest Bissette

EXECUTIVE COMMITTEE TO MEET

The executive committee of the Fellowship of Original Free Will Baptist will meet at 4 p.m. at East Rockingham Free Will Baptist Church on April 23. All are urged to be present.

There are twenty students attending Free Will Baptist Bible College and elsewhere. There are five missionaries on foreign mission fields.

There are two state associations composing the Michigan State Association. They are the Wolverine and Metropolitan Associations. The Liberty Association is independent. There are five churches that are not affiliated and one church affiliated in North Carolina. There is a total of 47 churches with a total membership of 5,500. There are approximately 95 ordained ministers, and some awaiting ordination. Some churches are still worshipping in rented quarters; others are in the process of building or enlarging their quarters. A conservative estimate of church buildings places their value at \$2,500,000.00.



news & notes of Denominational Interest

Arapahoe Church Announces Revival

The Rev. Earl Glenn, pastor of St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be the evangelist for revival services at the Arapahoe Free Will Baptist Church, Arapahoe,



North Carolina. Services will begin Sunday night, April 26, and continue through Saturday night, May 2. The Rev. W. A. Hales, pastor, will assist in the services which will begin each evening at 7:30. At 7:15 each evening a preservice prayer meeting will be held. Special music will be a feature in each service.

The pastor and the church invite the public to attend these services.

Revival at Wooten's Chapel

Revival services are now in progress at Wooten's Chapel Free Will Baptist Church, twelve miles south of Raleigh, North Carolina, with the Rev. Herman E. Wooten of Garner, North Carolina, as the evangelist. Mr. Wooten is the founder and a former pastor of the church. The services, which will close

on Saturday night, April 25, are beginning each evening at 7:45. The pastor, the Rev. G. S. Stevens, is assisting in the services and special music is being featured each evening.

A cordial invitation is extended everyone, and your prayers are requested that souls will be saved during the meeting.

Cragmont Treasurer's Report for March

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of March, 1964:

Balance in Bank February 29, 1964		\$617.66
	<i>Receipts</i>	
Sunday Schools	\$ 1.00	
Leagues	1.00	
Churches	56.29	
	Total Receipts	58.29
	Total to Account For	675.95
	<i>Disbursements</i>	
Operating Expenses	\$54.99	
Utilities	9.50	
Travel Expenses	69.90	
	Total Disbursements	134.39
Balance in Bank March 31, 1964		\$541.56

Barnes Hill Host To Youth Rally

The Youth for Christ Rally of the Second Western District will meet on Saturday night, May 2, with Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina. All the churches in this district are urged to send at least two persons to participate in the Sword Drill. It is the desire that this be the best rally held in the district.

Revival and Homecoming At Mt. Zion Church

Mt. Zion Original Free Will Baptist Church at Cash Corner, North Carolina, announces revival services to begin April 27 and continue through May 2,

with the Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church near Greenville, as the evangelist. Services will begin each evening at 7:30.

On Sunday, May 3, the church will observe its annual homecoming. The pastor, the Rev. E. E. Edwards, and the church invite the public to attend both the revival and the homecoming.

Revival in Progress At Geiger Mission

Revival services began at the Geiger Free Will Baptist Mission across from the Geiger Marine Base, Jacksonville, North Carolina, Monday evening, April 20, with the Rev. O. B. Everett as the evangelist. Mr. Everett, a well-known mission evangelist, is pastor of the Warsaw Original Free Will Baptist Church, Warsaw, North Carolina. He is a life-long member of the Folkston Free Will Baptist Church, Folkston, North Carolina, and has been preaching and building churches for the past twenty years.

The pastor, the Rev. D. D. Bryson and the mission invite the public to attend the remainder of these services which begin each evening at 7:30. Especially are singers and musicians invited to take a part in the services.

S. C. Church Announces Weekend Revival

A weekend revival will be held at the Tabernacle Free Will Baptist Church, Coward, South Carolina, beginning on April 23 and continuing through April 26. The guest speaker will be the Rev. Arnold Woodlief of Marianna, Florida. The services will begin at 7:30 each evening. The pastor, the Rev. Kenneth Faison, invites everyone to attend these services.

Coming Events

April 23—North Carolina Sunda School Convention, East Rockingham Church, East Rockingham, N. C.

May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield

May 7—North Carolina State Woman Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

The Guard on the North Wall

Marylee Beach

TWELVE O'CLOCK. All clear on the North Side."

Those words will haunt me until my dying day. The first time I heard them, I didn't think very much about it. All I was thinking of was my freedom—freedom from the prison walls where I had spent the last ten years of my life. I even forgot that the guard on the North Wall was my son, whom I had left ven before his birth. But now as I heard those words again, I seemed to go ver my life with deep thought and concentration.

I had married at an early age, 19 to be exact. My parents didn't want me to marry yet as I had no job or way of supporting myself let alone a wife and possibly children. But I went against their wishes. Jean and I ran away and got married.

Soon after that, she told me that we were going to be the proud parents of a child. Well, I wasn't ready for that. I wanted to wait a few years, at least. To stop myself of thinking about it, I turned to drinking. In a way I knew it wouldn't do any good, but felt I had to do something. Jean begged me to stop, but I paid no attention to her. This was her fault, I told myself. I was going to have nothing to do with her or the baby. And so I left her.

For a number of years I roamed around the country, picking up odd jobs wherever anyone would have me. I always kept in touch with Jean, but not directly. Or maybe I should say a friend of mine kept in touch with her and relayed the news to me. That was how I learned that I had a son—a child that Jean didn't want. I also learned that Jean had given him up for adoption. Soon after that I lost all trace of them.

With all my roaming, I managed to have all the drink I wanted. I also managed to have a few friends who felt the same as I did. We had our own parties, and, I must admit, some of them were far from being anything decent people would want to hear about. But we had them.

One night after one of those parties, we decided that things were too quiet. I might as well do something to stir up the town a little. We masked ourselves and walked slowly down the street, trying to figure out what we would do. As we passed the bank, we decided that that would be a good place to start. Needless to say, we got quite a bit of money. But it didn't last very long.

We no more than stepped out the door when we were met by the police, the last people we had hoped to see.

After our trial, we were sentenced to prison. Because I was the leader, I got the longest sentence of all—30 years in state prison. So far, I had spent only ten of them, but they had seemed like an eternity. All I could think of was a way to get out of there. Somehow I had to.

I had long ago lost track of Jean and my child, but I didn't seem to care. They were nothing to me, so why should I worry? But I had a great surprise waiting for me.

I had grown used to hearing the voices of the guards and I seldom paid any attention to them as they would shout the time and the "all clear" signal. But one day I heard a new voice and I began to take notice. Somehow that voice seemed familiar, although, to my knowledge, I had never heard it before. When the warden brought my next meal, I asked him about the new guard.

"Quite a few have been asking about him. His name is Fred Mack. He has



THEY SAY

"They say!" Ah, well, suppose they do! But can they prove the story true? Why count yourself among the "they" Who whisper what they dare not say? Suspicion may arise from naught But malice, envy, want of thought.

"They say!" But why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a nobler plan To speak of all, the best you can?

"They say!" Well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore Henceforth to "go and sin no more?"

"They say!" Oh, pause and look within— See how thine heart inclines to sin; And lest, in dark temptation's hour, Thou, too, shouldst sink beneath its power, Pity the frail, weep o'er their fall, But speak of good, or not at all.

—Selected.

just recently taken the job of guard—this being his first duty. From what we can tell, he seems to be a very efficient worker despite his background."

This was just enough to arouse my curiosity. I wished to know more about him and so I asked. I was told that he would come to talk with me if I wished to have him. Anything would be better than this solitude, and so I asked that he be able to talk to me. My request was granted and he came that night. To the best of my knowledge, this is the conversation.

"I suppose that the warden has told you my name and a little of my background. But in case he didn't, I will begin with that."

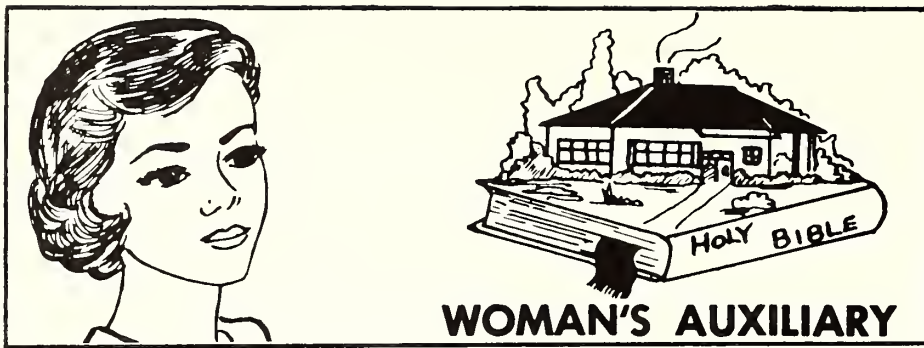
"My name is Fred Mack. I have just taken the job of guarding the North Side of this prison, and I find it very interesting. But still it makes me sad as I often wonder about my parents, especially my father. From what I have learned, my father left before I was born and my mother gave me up for adoption. I was fortunate enough to be placed in a good home where the people taught me to love the Lord and to live my life according to His will. I learned that my real mother married again and that she had a baby girl. I always wanted to see my mother, but she died last month. That left me brokenhearted and I had to do something, so I took this job. It was my one hope that I could make someone happy by telling them of Jesus."

Soon after that, he left me, but he promised to come again the next day. Strange to say, I looked forward to it. By now I knew for sure that he was my son, but I dared not let him know it. I did not deserve to have him now, and it would break his heart to learn the truth. It would be best to keep it to myself.

The next night he came, and the next. His visits continued for two months; then I knew I could hide my secret no longer. He had been good to me, and, although I hated to admit it, he deserved to know the truth. That was how I came to tell him that I was his father. Before I realized what was happening, he threw his arms around me and was holding me close to him like a mother would hold a newborn child. Then he told me that he had known that I was his father, for he had recognized me from an old picture I had given to Jean. Then he told me that he had prayed for this day when I would tell him the truth and that I would come to know the Saviour.

As my wish was granted, so were his earnest prayers. I became a Christian. I still must pay for my crime, but with Christ and my son beside me it won't be too long. Then together we will preach the Gospel to other prisoners and hope that they will come to know the Saviour and the happiness that only He can give.

GOSPEL HERALD



ALBEMARLE W. A. MET AT BELHAVEN CHURCH

The Albemarle Woman's Auxiliary Convention met on April 16 at the Belhaven Free Will Baptist Church, Belhaven, North Carolina. It is reported that the attendance was good and that the program was enjoyable. A full report will be given in next week's issue.

Spring Hope, N. C.—The Woman's Auxiliary of Flood's Chapel Free Will Baptist Church met in the home of Mrs. Ben T. Bissette on Thursday night, April 9, for its monthly meeting. The president, Mrs. Charles Morgan, presided. The Scripture, taken from Philipians 4:8-13, was read by Mrs. Bissette. The program, "But There's Nothing I Can Do," was given by Mrs. Hayes Flora, Mrs. J. D. Bissette Jr., Mrs. Harvey Strickland, and Mrs. Charles Morgan.

During the business session, the eleven members present voted to send \$2 to the Ministers' Widows Fund. Also plans for the coming Bible school were discussed. The meeting adjourned with prayer by Mrs. Charles Morgan.

Macesfield, N. C.—The Woman's Auxiliary of Edgewood Free Will Baptist Church met Monday evening, April 6, in the home of Mrs. Ed Stokes. The meeting was called to order by the president, Mrs. Raymond Webb. The opening prayer was offered by Mrs. J. T. Trevathan. After the singing of "Help Somebody Today," the Scripture was read by Mrs. Tillman Trevathan. The program chairman, Mrs. Edward Taylor, presented the program, entitled "But There's Nothing I Can Do," pointing out the fact that there is a lot all of us can do. Those assisting her with the program were Mrs. J. T. Trevathan, Mrs. Wiley Briley, Mrs. James H. Brown, and Mrs. J. L. Baker. The program closed with the group's singing "Let Others See Jesus in You" and with prayer by Mrs. C. F. Abrams.

WOMAN'S AUXILIARY

The president presided over the business session. She informed the auxiliary that it could adopt a child at the Children's Home. A girl was chosen to be clothed by the auxiliary. Her name is not known but will be revealed later. The secretary, Mrs. Ben Harrell, called the roll; and there were 26 members and three visitors present. The treasurer's report was read by Mrs. Tillman Trevathan. The building of a recreation building behind the church was discussed. This building would be used for the serving of dinners on homecomings, union meetings, and other activities of the church. It would also be used as the meeting place for the auxiliary.

After the adjournment refreshments were served by the hostess and enjoyed by all.

Winterville, N. C.—The Woman's Auxiliary of Reedy Branch Free Will Baptist Church met April 6 in the educational building of the church. The meeting was called to order by the vice-president, Mrs. Louise Langston. After the group sang "Help Somebody Today," Mrs. Estelle Boyd led the group in prayer. Twenty-two members and two visitors were present.

Mrs. Lois Dail, secretary, read the minutes of the last meeting. The treasurer's report was given, and the monthly dues collected. Mrs. Pearl Worthington gave a report on the recent Central Auxiliary Convention.

Following the business meeting Mrs. Joan Hooks gave a most interesting program, "But There's Nothing I Can Do," with the Scripture taken from Philipians 4:8-13. The meeting closed with the auxiliary benediction. Refreshments followed.

Clayton, N. C.—The James Lanier YFA of Powhatan Free Will Baptist Church met on April 14 at the home of Mrs. Irene Hogg for its monthly meeting. Miss Diane Stevens, president, presided over the meeting which opened with the group's singing the YFA

hymn, "Living for Jesus." The devotional reading, taken from Psalm 119:9-16, was read by the president; followed with prayer by Mrs. J. W. Nichols. The group then sang several choruses.

During the business session the auxiliary decided to sponsor a special service during Family Week, May 3-10. It was also decided that the group honor their mothers on May 9 with a hamburger supper.

The program, "In Step with Jesus Through a New Life," written by Wayne West, was given by Mrs. J. W. Nichols, Diane Stevens, Larry Coats, Glenda Grady, and Jenny Williams. The meeting adjourned with the benediction prayed by Vickie Peele.

The hostess served delicious refreshments to the thirteen members present.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Nora Garris for its March meeting. The group sang "Jesus Saves," followed with prayer by Mrs. Elizabeth Balls. The Scripture, John 10:11-18, was read by the president, Mrs. Stella Worthington.

During the business session the minutes were read and various reports given. There were fifteen members and one visitor present.

The program, "Building Toward Mexico Way," was given by Mrs. Annie Eliza Chappell and was very interesting. Mrs. Kara Wingate prayed the closing prayer. Delicious refreshments were served by the hostess.

The auxiliary sponsored the usual Pre-Easter Week of Prayer.

Mrs. Elma Beddard attended the Central Woman's Auxiliary Convention at the Hugo church as a delegate.

What Happened to Sunday?

What has happened to the Lord's Day? It has become Mother's Day, Father's Day, Dad's birthday, Mom's birthday, Grandpa's birthday, Grandma's birthday, Aunt Susie's birthday, and Anybody Else's birthday whether it came last Wednesday or will be next Tuesday. The Lord's Day is used as Reunion Day, Wedding Anniversary Day, The Day We All Get Together, or just a Holiday. Put them all together with the Sundays that are Sports Days, Picnic Days, Rainy Days, Cold Days, Hot Days, or the Only Day I Have to Rest and there aren't many left for the proper observance of the Lord's Day.—*Biblical Recorder.*

WHAT IS THE GREATEST TRUTH?

Muriel Larson

The following is a joke that is supposed to be going around Russia these days:

A Soviet school class was being asked by its teacher questions about America. One boy answered, "People are starving there. There is wide unemployment. The people are unhappy."

"And what about the Soviet Union?" encouraged the teacher.

"Everybody is well fed," parroted the boy. "Jobs are plentiful and we all are highly paid. The populace is happy."

"And what is the duty of the Russian citizen?" asked the teacher.

"We must work hard to catch up with and pass America," answered the boy stalwartly.

While we can see the inconsistency of these answers, it is highly probable that this is the way they must come out with the type of indoctrination they have in Russia. But what is often much more puzzling is the inconsistency of people who haven't been brainwashed—specifically people who profess to believe in Jesus Christ as their personal Saviour and yet continue dabbling with false teachers and teachings in search of "greater truth."

Actually if a person has come to a saving knowledge of Jesus Christ, he has found the highest truth. Yet countless professing Christians play with fire week after week by inviting false messengers into their living rooms to "explain the Bible" to them and to "teach them greater truths."

Some of the "greater truths," which are intimated to be even more important than the salvation of Jesus Christ, are these:

1. Our church is the only true church of Jesus Christ; outside of our church is no salvation.

2. Being baptized by our group is what will save you.

3. Keeping the ten commandments is the most important thing.

4. Living a good sinless life and doing good works is the only way you can get to heaven.

5. The kingdom is coming; men should work to bring it in.

6. Our founder and prophet (or prophetess) had a special revelation from God which makes all the rest of Christendom wrong and condemned.

Most of these false teachers claim to be teaching just what the Bible teaches, but the following verses in the Bible are usually ignored by them, and are good ones by which to test a false teaching:

1. Jesus said, ". . . I am the way, the truth, and the life: no man cometh unto the father, but by me" (John 14:6).

2. "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" (Romans 10:9).

3. "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. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:1, 4).

5. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation 22:18).

(continued on page thirteen)

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

NOTES

AND

QUOTES



By J. C. Griffin

THE HOLY GHOST

(Continued from previous issues)

THE HOLY GHOST DWELLS IN AND QUICKENS OUR MORTAL BODIES

All believers will be quickened by the Holy Ghost, not a part of them, but all. "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. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:11-13).

THE SCRIPTURES TEACH ONE BAPTISM BUT MANY FILLINGS

"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 every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?" (Acts 2:4-7). Thus we learn that the Holy Ghost enabled the Apostle Peter and those numbered with him in the church to speak so that everyone could understand the language. In the eighth verse the people said, "And how hear we every man in our own tongue, wherein we were born?" It was enough to confound them to hear uneducated fishermen speaking a language that everyone could understand, but this was the result of being baptized and filled with the Holy Ghost. The Holy Ghost brings understanding to the true believer.

Now may we notice another filling,

as we have said that there is more than one filling to the believer. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). This prayer was offered after they had been forbidden to preach in the name of the Lord. Even though they had been filled at Pentecost and enlightened to the extent that they could preach so that all men could understand, these disciples needed a reviving so as to make them able to stand against the threatenings of the enemies of Christ. Often we need a filling to make us able to withstand the wiles of the devil and his forces. But God has it for us by faith and the asking; as He gave to them, He will give to us. It is when we are filled with the Holy Ghost that we are made able to pour out the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 4:22, 23).

CHRIST JESUS WAS BEGOTTEN BY THE HOLY GHOST

When Joseph learned that Mary was to become a mother, naturally a question arose in his mind as to what to do? But since he was a just man, the Holy Ghost could speak to him, and He did. "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" (Matthew 1:20). Thus Christ was begotten by the Holy Ghost. "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" (Matthew 1:22, 23).

THE HOLY GHOST IS A TEACHER AND REMINDER

Are you a believer, my dear friend? Have you ever said something and then something spoke to your innermost being, telling you that you should not have said it? Well, if you are a child of God, that something that spoke to you was the person of the Holy Ghost—a reproof of your error. Perhaps it is an unkind word that you would not have said if you had just taken time to investigate and pray a little, but it slipped out and you were sorry; the Holy Ghost made you sorry and taught you to be

more careful in your speaking about others.

Now listen to Christ: "These things have I spoken unto you, being yet present with you. But 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 14:25, 26). Christ knew that the disciples needed a teacher to go along with them; and as He was leaving them to go back to the Father, He promised the Holy Ghost to take over and go along with them, to teach and remind them of the right, and to show them how to avoid the wrong and master the problems of life. The Holy Ghost will do this for the yielded believer. The Holy Ghost reminded Peter of the promise when the gospel was taken to the household of Cornelius. Peter said, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16).

He is the only reliable teacher. John reminded the children of God that apostate teachers would come to seduce and turn them away from the truth. He wrote, "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need that any man should teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:26-28).

We can only abide in Christ as we yield our life to the teachings of the Holy Ghost; so the more we yield, the more we abide. Francis Havergal said, "A full surrender brings a full blessing"; so my friend, if you want to be happy and receive those blessings that the Lord has in store for us, we must live a surrendered life to Him. We cannot make any reservations. Christ must be first in every act. We must say and do that which Christ taught. The Holy Ghost will make it possible if we will let Him have His way with us.

THE LAW OF THE SPIRIT OF LIFE IS IN JESUS CHRIST

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but
(continued on page fifteen)

BACKWARD . . . FORWARD

I stand upon the threshold of two years,
And backward look, and forward strain
my eyes;
Upon the blotted record fall my tears.
While, brushing them aside, a sweet
surprise
Breaks like a day-dawn on my upturned
face,
As I remember all Thy daily grace.
Thou hast been good to me; the burden-
ed past
Thou hast borne with me, and the
future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and
praise
Prepare to make the coming year the
best,
Because of nobler work and sweeter
rest.

—E. Joy Hillis.

Making Our Hearts Grow!

There is nothing that so makes us
love someone as praying for him. And
when you can do this sincerely for any-
one, you have fitted your soul for the
performance of everything that is kind
and civil towards him.

Be daily on your knees in a solemn,
deliberate performance of the devotion,
praying for others in such form, with
such length, importunity, and earnest-
ness as you use for yourself; and you will
find all little, ill-natured passions die
away. Your heart will grow great and
generous.—William Law.

A Fixed Heart

Have you a fixed heart? Do you
know what an immense area of the
devil, the flesh and the world you can
shut out by actual decision, by cherish-
ing the candid mind in conviction, fol-
lowed by the resolute mind in action?
Let there be a resolute mind. What-
ever turns your thoughts from God,
whatever defiles your conscience—let
there be an end of it before the Lord,
and let the Sword of the Spirit go
through it.—Selected.

“It is possible to imprison God’s
faithful witness, but that will in no wise
destroy the testimony of that witness.”
—Gospel Herald.

MOTHER’S DAY TO BE OBSERVED AS CHILDREN’S HOME DAY

M. L. Jonsson, Superintendent

May is Children’s Home Month for Original Free Will Baptists of North Carolina. In keeping with a recommendation of the North Carolina State Convention, all churches and other organizations are urged to observe Mother’s Day as a special Children’s Home day. Each organization is encouraged to attempt to raise a “Mother’s Day Gift” equivalent to \$1 per member to help provide funds that are needed to operate the home during the spring season.

For many years Thanksgiving has been considered as an appropriate season to make special gifts to our Children’s Home. Mother’s Day is considered as the next most appropriate occasion to remind our people of the needs of the children “entrusted in our care.” Mother’s Day was observed as a special day for the Children’s Home among Free Will Baptists last year. The response was very good. It is hoped that our churches and other organizations will develop this program to the point that Mother’s Day gifts will provide the necessary funds to meet the needs during the spring season as the Thanksgiving gifts help to meet the needs of the fall season, thus giving a balanced program of financial support.

All loyal Original Free Will Baptists can help make this undertaking a success. All pastors, Sunday school superintendents, and auxiliary presidents, as well as other leaders, are urged to call this matter to the attention of their members and give them an opportunity to have a part in the Mother’s Day giving.

It is suggested that each church or other organization receive a special offering on Mother’s Day, or at the time nearest Mother’s Day that will best fit into their program. If it is not practical to receive a special offering, it is suggested that a special contribution be sent from the treasury or that special individual gifts be solicited.

A special Mother’s Day honor roll will be published in *The Free Will Baptist* listing all churches or other organizations giving the equivalent of \$1 per member during the month of May.

Churches and other organizations which cannot send \$1 per member are urged to send whatever amount they can. There are now 77 children at our Children’s Home at Middlesex. Any amount that you or your organization can give will be very helpful and will be deeply appreciated.

Remember the mission of the Free Will Baptist Children’s Home is to provide “A Christian home for boys and girls entrusted in our care.”

Please use the following form when sending Mother’s Day gifts.

To THE:

FREE WILL BAPTIST CHILDREN’S HOME

“A Christian Home for Boys and Girls”

MIDDLESEX, NORTH CAROLINA

Enclosed is our “Mother’s Day Gift” in the amount of \$_____

This gift should be credited to _____

of _____ Church, in the _____ Conference,

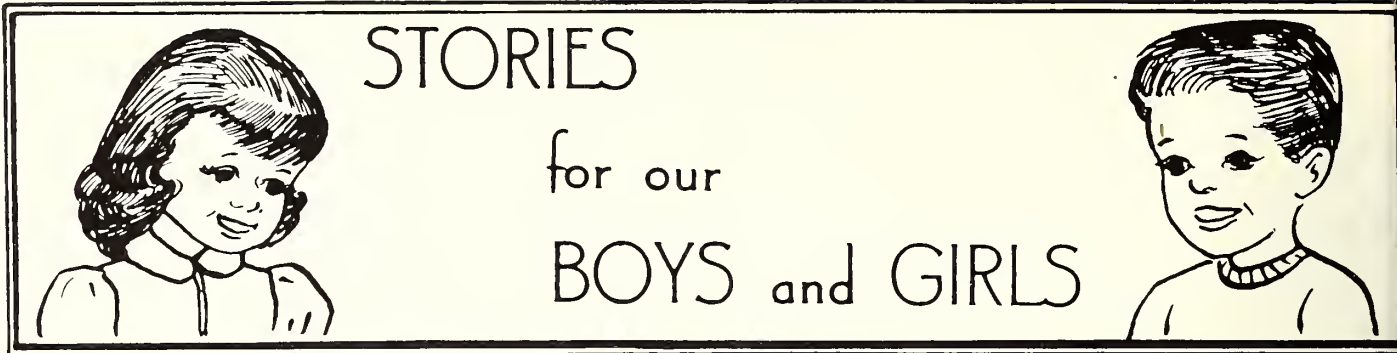
_____ County.

Receipt for this gift should be sent to _____

We have _____ members. _____

HELPING TO PROVIDE

“A Christian Home for Boys and Girls”



THE ONLY WAY

by WILLIAM A. THOMPSON

SHE could hear the whispering spread like crackling flames as she walked into the classroom. She could imagine what they were saying, but holding her head high she sat down and busied herself. Even though her heart was heavy, Mae smiled at the pupils beside her, not a shy smile, but a little tremulous all the same.

It had started two weeks ago when her father, John Mills, a pastor, had accepted a call to this town. And what a town! It seemed everyone was so occupied with the amusements offered by the world that it was hard for Mae to find a chum in the school.

The church was her only refuge and Mae found, to her dismay, that the congregation was made up of elderly people. Young people didn't even seem to like the strict code and the evangelistic preaching. Her father had announced Young Peoples' but no one had come. Apparently there was a dance and wienner roast down on the beach that bordered the lake which had attracted the young crowd.

Her classmates had been very kind the first week, but when Mae turned down so many of their invitations to dances and other parties, they decided she was stuck-up and just like the other preachers' kids which had always been "too high and mighty" to associate with them. Mae didn't have a chance to tell how she felt about going to these worldly places, but she knew in her heart that Jesus wouldn't want her to go. She had tried, but they wouldn't listen and when she got up in English Composition and read her theme on "Why We Need A God" that seemed to be the end.

That had also been the beginning of a whispering campaign. She had to pray for strength each morning before

she went to school for each day she was ignored by all.

The bell rang for English Composition and Miss Yocmans entered.

"Good morning, class!"

"Good morning," replied the 14 boys and girls.

Her voice was cool, as, without glancing at Mae, she began to lecture.

"You remember last week, class, Mac Mills presented a very novel theme. I'm sure you want to have a chance to discuss the topic, and so I thought we might take this period to criticize, constructively, I must remind you, as you all seemed so interested."

Hands shot up all over the room.

"Yes, John?"

A tall boy stood up. He was the star of the school. He was worshipped and admired by everyone for his great prowess at all the sports in which he participated. A true athlete in every sense of the word.

Mae wondered what he would say. Everything depended on him. If he sneered and mocked, the rest would follow like sheep. If he approved, then they also would acknowledge her God.

As he looked around at her before he started speaking, Mae could almost feel the derision like a physical blow, and she wondered if he could be so really and truly blind to the One who gave him his athletic ability.

He began to speak.

"I think there is need for a God but the theme presented by Mae was a little twisted. I don't think anyone should knuckle down to Someone they can't see, and when we rely on this God for everything, why, we are admitting that we can't handle our lives by ourselves. We must be strong in our own right and then no one can challenge us. We live and die by our own doings, and I know we don't have time to worship any God. That is a thing of the past. Science now has the answers for everything, so why should we twist our thinking to

look up to a Father who only helps us when He wants to and not until."

"We must have help when the way is rough," thought Mae. "We need Someone stronger than man to lean on in time of need."

John Brooks continued. Mae didn't actually listen to the rest of his criticism, and when he had finished, several of the others proceeded to criticize in the same vein. She began to think of the good times she had in her old home town and how the young people had flocked to the meetings. In fact she didn't hear a thing until her name was mentioned.

"I beg your pardon?"

"Mac," said Miss Yocmans. "We shall now give you a chance to defend your theme."

Mae stood up. Desperately she gathered her thoughts together. What should she say? She wanted to tell exactly how she felt.

She began haltingly, and then in a clear cool voice her words seemed to drop like pearls in the silent room.

"I believe in God, not because I'm a preacher's daughter but because at one time I realized I wasn't capable of completely managing life by myself. As I grew older, I found there were many things in the world I didn't want to do. Things like smoking and dancing and drinking. Then I discovered that films and dances couldn't fill the longing I had in my heart, an emptiness. I realized that after this kind of fun I was still unhappy and I knew these things couldn't relieve my distress and sadness. Then I found that love for God and His Son Jesus Christ satisfies my every need. I am at peace with God ever since I received Christ as my Saviour. I go to Him when I feel troubled and weary and He renews my strength."

Mac sat down. There were no snickers nor mean asides. Even Miss Yocmans was sitting as if she were made of stone. The class remained silent and

pensive as she gave them their assignment.

The rest of the day, Mae was aware of covert glances and curious looks as she moved among her classmates but no one spoke to her.

"I trust I did the right thing," Mae said to her father and mother at the supper table. "I felt so good all day I'm sure I did right."

Her father nodded. "Perhaps this is the way it should be. I have been a little discouraged of late, but as we know, God moves in mysterious ways. This may be the beginning of great things for us here. You may be the means of building up our church, Mae. Be strong in the Lord and He will never fail you."

Things came to a startling climax the next day when Mr. Brown took the Biology class on a lake outing for specimens. The class set out in a large canoe.

Mae was enjoying the beautiful scenery and the ride as the boys paddled and used dip nets to gather marine animals. The girls labeled and bottled them. Everyone was having such a good time that the angry clouds were well up over the horizon and looming menacingly above the party before their teacher noticed the stiff wind whipping the once smooth lake into froth and racing white-caps.

"A squall!" shouted John.

Mr. Brown and the boys leaped to the paddles and the canoe went zipping through the water. Soon it became so dangerous that the girls had to start bailing.

"No one move!" shouted Mr. Brown. "If you do, we might capsiz."

Just at that moment, a great gust of wind blew the waves high and swamped the canoe. A curtain of rain came hissing down and amidst the confusion, the vessel upset and emptied its human cargo into the frenzied lake.

One can imagine the shrieking and screaming! Mr. Brown was trying to shout instructions. Finally he made himself heard, and he instructed everyone to hang onto the canoe.

Spitting and throwing her hair out of her eyes, Mae was startled to see John Brooks next to her reaching for the canoe.

The shouting continued and soon it became apparent that all were hanging onto the canoe but they didn't know what to do next.

Mae suggested praying. The others

laughed and their comments rose on the wind.

"Okay," shouted John, "Anyone else have a better idea?"

No one spoke.

"All right, Mae," he continued, "that may be just the right thing. We can't help ourselves and no one can see us. We must do something and since you are the only one here who can pray, then at least we should listen."

"That is true, John," shouted Mr. Brown.

"Jesus stopped a storm once on the Sea of Galilee, and I'm sure He can do it again," said Mae.

Mae prayed earnestly and quite sincerely considering the waves were dashing the boat and the wind was roaring. "Protect us, Lord, and keep us in the hollow of Thy hand. Still the waves as Thou didst once before and give us strength to renew our courage and save each one, in Jesus' name Amen."

A curious warmth filled her and in the water they all raised their heads. They could scarcely believe their eyes. There, above their heads, was a patch of blue sky. Slowly the wind dropped and the waves stilled.

Mr. Brown didn't mention the fact that the squalls were quick to come and go. He just knew that the new girl in his class was somebody who was different.

It wasn't long before a rescue craft came zooming out to pick them up.

Sitting in the rescue boat, with blankets draped about them, the whole class gathered around Mae.

"You know, Mae," said John, "your prayer was so—well, so personal. You seemed to be talking to Someone you knew well, like a close friend."

"Yes," said one of the girls, "you just seemed to ask Him so quietly. I have never heard anyone pray like that. He is a powerful God, isn't He?"

"He is everybody's God," said Mae. "He is just waiting for you to—to make contact."

"How?" asked several in the group.

"If you are really interested, why don't you come to the church tonight? This is our regular Young Peoples' night and my father will talk to you."

"We'll come," the group promised.

That night Pastor John Mills was astonished to see the vestry filled with young people.

Mae looked down from the piano and saw Mr. Brown at the back. Truly the dramatic change was the Lord's doing and she could foresee many happy times

ahead and knew that her time of trial had been for a purpose. God worked in mysterious ways, and as she saw John smile at her she knew that everything would work out as God had ordained.

—*Gospel Herald*.

What Is the Greatest Truth

(continued from page nine)

The Word of God also gives us these warnings:

1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

2. "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (1 Timothy 1:4).

3. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Proverbs 19:27).

The main reason that Satan promotes false teachings is to get the believer (and unbeliever) to give to something or someone else the preeminence that belongs to Christ. The person who has been saved through the precious blood of Jesus Christ has and knows the greatest spiritual truth there is. Every such person should be sharing that wonderful truth with the many lost souls about him, whether they be people who are unconcerned about religious things or whether they be zealous deceived people who are going about seeking to exalt and promote a church or group rather than the Lord Jesus Christ Himself.

Give the religionists who come to your door a smile, a testimony, and a tract telling God's plan of salvation—and you will be a missionary of them.—*Gospel Herald*.

Teach Us to Pray

Ask the Lord to enable you to pray aright, and your approaches to the throne of grace will be seasons of most real and blessed communion with your Father in Heaven.

Prayer has been described as the Christian's vital breath. Pray often and about everything. Live in a spirit of prayer. It is so blessed. And, having prayed, look for the answer. Let the kind of answer, the way and the time up to Him; but expect the response, it will come.—*Selected*.

The Sunday School Lesson

Lesson for April 26



Lesson for May 3

Christian Principles In Daily Work

LESSON TEXT: Luke 12:22-31; 1 Thessalonians 4:10-12

MEMORY VERSE: Colossians 3:33

1. INTRODUCTION

While we do not deny the fact that man has a physical nature and that certain provisions for the welfare of this physical nature must be made, we must not for a single moment forget that man is much more than a physical being. He has a spiritual nature that is of much more importance than the physical; for all of us agree that the physical is of time, while the spiritual is eternal.

A correct conception of values is of prime importance in the making of any decision. During our stay here on earth we want to earnestly contend for those things that edify the entire nature of man. We want to grow toward perfection physically, mentally, and spiritually. These things, though they are considered as different and distinct facets of the nature of men, are so closely interrelated as to be mutually dependent upon each other. The physical exercises its influences upon the spiritual and the mental, and in turn is dependent upon influences received from these. So perfectly are the spiritual and the physical natures of man blended together that whatsoever influences one for good or for evil influences the other in like manner.

—Senior Quarterly (F.W.B.).

11. HINTS THAT HELP

1. The follower of Christ should never be anxious over material things (v. 22).

2. A life in harmony with God is greater than food and clothing (v. 23).

3. The fowls are fed by the providence of God (v. 24).

4. No amount of anxiety can help matters in the least (v. 25).

5. God fully provides for the lower creatures (v. 27).

6. Man, the chosen of the creation, should rely fully upon God (v. 28).

7. The Christian should seek first the kingdom of God and His righteousness, and his needs will be supplied (vv. 29-31).

8. We should love one another and the people of other lands (v. 10).

9. We should attend to our own business and not meddle with others (v. 11).

10. Our actions should be becoming and decent at all times (v. 12).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. An aged Negro had an excellent garden which was the talk of his neighbors. One of them said to him, "I hear that you asked the Lord to give you a good garden. Is that right?" "Yes, sir, that's right," proudly replied the Negro, whose flourishing garden was his delight. "But I never pray for a good garden unless I have a hoe in my hand. I say, 'Lord, You send the sunshine and the rain, and I'll keep the weeds down!'"

The record of historical achievement cries out in loud condemning tones against laziness. Gibbon spent 26 years writing *The Decline and Fall of the Roman Empire*. Milton began the day at 4 A. M. when writing *Paradise Lost*. Bryant rewrote one of his essays 99 times. Webster worked 36 years to produce the first edition of the dictionary that bears his name. Some people fail to recognize opportunity because it so often comes to them in overalls and looks like work!

An elderly lady in London manifested great bravery during the bombings of World War II. "What's the secret of your fortitude amidst such frightful danger?" one asked. She replied, "Well, every night I pray and commit myself to the keeping of God. Too, I remember how the minister told us God is always watching over His children. So I go to sleep. After all, there's no need for two of us to lie awake!"

"Sabot" is the French word for "wooden shoe." "Sabotage" comes from the word and originally described the practice of throwing a wooden shoe into

machinery to foul it up or to put it out of operation. Eventually, it came to mean any attempt to hinder production or spoil a product. There are "wooden shoes" which Satan casts into our soul—worry, anxious or corroding care and distrust in God. These evil things sabotage the fruit of the Spirit, sour the disposition and hinder Christian service. Down with spiritual saboteurs! Trust God and carry on!

—Adult Bible Teacher (Union Gospel Press).

2. For several weeks Jerry had watched a building under construction. It was going to be huge, but he didn't know just what it was to be. Finally his curiosity got the best of him and he asked a workman at one end of the building, "What are you building?"

"Why, I'm building a wall. Can't you see that, son?" the man said.

"Building a wall!" thought Jerry, "but what kind of wall?" Turning around he walked on to the next workman. "What are you doing?" he asked.

"Son, I have a family of six children to feed. I'm working here to earn a living," he replied.

"That seems reasonable," Jerry thought. But he still wondered what the workmen were building. He walked a little farther and said to the one who was working so industriously at the other end of the building, "What are you doing?"

"I'm building a great church to the glory of God," he said.

Each of the three was doing the same task, but their goals were different. One was merely building a wall, another was providing for his family, while the third was working for the glory of God.

Most of us likewise have just ordinary jobs to do. We make our living by working in any of a hundred occupations. But the important thing to the Christian is how he looks at his job. Paul said, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17).

—Standard Lesson Commentary.

3. "Overheard in an Orchard
Said the Robin to the Sparrow:

'I would really like to know
Why these anxious human beings
Rush about and worry so?'

Said the Sparrow to the Robin:

'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'

—Elizabeth Cheney.

(continued on page fifteen)

NOTES and QUOTES

(continued from page ten)

after the Spirit. 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" (Romans 8:1-4). Thus we are made free in Christ, but we walk in this freedom by the leadership of the Holy Spirit. It is impossible for us to walk in righteousness in our own strength. We are too prone to sin to overcome the world with our strength; but the Holy Spirit empowers us and makes it possible for us to be led through temptation, disappointments, and criticisms of the worldly minded with whom we come in contact. The carnal mind is not subject to the law of God; neither indeed can it be; but when we are perfectly yielded to the Holy Spirit, we can walk boldly right into the holy of holies and commune with our heavenly Father and the Lord Jesus Christ and rest with a glorious hope that even our mortal body will be free from the entanglements of the world in process of time as planned by God. "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" (Romans 8:11).

THE BELIEVER IS LED BY THE SPIRIT

"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 again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:14, 15). Paul says that no man can call Jesus the Lord except by the Holy Spirit: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3). Certainly a man could speak of Jesus as he would of "John Doe," but the apostle is saying that, from a spiritual standpoint, only those who are led by the Holy Spirit can of a truth claim Jesus Christ to be the Lord. In the closing of this discourse, may we give our heart to the Lord Jesus in fervent prayer, that our whole being might be yielded to

the Lord Jesus to the extent that we may be real children of God, inspired, empowered, and dominated by the Holy Spirit.

St. CLAIRE BIBLE CLASS

(continued from page fourteen)

4. "In Charles M. Sheldon's book, *In His Steps*, is the incident of a pastor challenging his congregation to do in their business as Jesus would do. Edward Norman, editor of the Daily News, accepted the challenge. He cut out liquor ads, refused brutal prize-fight stories, took up moral issues, and cut out the Sunday edition—which to many people had become a bible. The staff thought he was crazy, advertising fell off, subscriptions were canceled by hundreds. In the story Edward Norman finally proved, through his success, that Christianity is practical for this day."—*Clipped*.

Christ in the Scriptures

I once saw a picture skillfully engraved in copper-plate, so that when you looked at it closely it was a piece of writing, but when you looked at it from a distance it was the face of George Washington. The face shone out in the shading of the letters, and I saw the person, not words, nor ideas. "That is how to look at the Scriptures, seeing in them not ideas, not doctrines, but *Jesus Himself* as the Life of all our life."—*Selected*.

Grace Upon Grace

The astronomer in the observatory uses a little light to enable him to turn the telescope and focus it, and by-and-by the radiance of some distant star pours down the tube: the less helps to get the greater. Do not wait until tomorrow, but use the grace that you have, and God will give you more grace.—W. F., in *The War Cry*.



See this Motion Picture!

In His Steps

The inspiring message of the world-famous book in a film of penetrating contemporary significance.

See it at:

N. C. FREE WILL BAPTIST LEAGUE STATE CONVENTION

SMITHFIELD, NORTH CAROLINA

MAY 2—7:00 P. M.

Century Gospel Ministries — Film Library — Souderton, Pennsylvania

SPECIAL NOTICE CONCERNING MISSION FUNDS OF THE N. C. STATE CONVENTION FUNDS OF N. C. STATE CONVENTION

A. B. BRYAN, *Secretary-treasurer*

Information is being circulated in North Carolina that the mission board of the State Convention is paying the secretary-treasurer an enormous salary to keep the books and do the correspondence of the board. Nothing could be further from the truth. This is just another attack by the enemy to try to destroy the work of the State Convention's mission department.

Please see the auditor's report on Page 33 in the minutes of the Convention of September 11-12, 1963. This report will show that \$60 per month is paid to the secretary-treasurer. The board is paying this amount, and has been since October, 1960, while the late J. W. Alford was secretary-treasurer. The work of the department has drastically increased, but no basic changes have been made in allowance for anyone.

If more than the equivalent of one day, or fifteen hours, is needed per week for the work of the secretary, he is allowed five dollars per day or fifty cents per hour. If and when other secretarial work is needed in emergencies, he is allowed to employ secretarial help at the rate of one dollar per hour or less.

If and when it is necessary for any member of the mission board, or any candidate for the mission field to be on mission business, or in a mission service, that person is allowed five dollars per day, six cents per mile if driving is necessary, and meals and lodging if he must pay for same.

I want to make it clear that the mission books are open to any officer of the State Convention, any individual, or whoever would like to examine the books at any time. Let me know when you will be here and you may check them as you please.

I further state that the mission department is carrying \$10,000 position

bond for protection which cost \$24.00 per year. If anyone has information as to the source of this false rumor, it would be well to correctly inform them that Satan is the originator of falsehood.

To show interest in the cause, it appears that a sincere prayer and an offer-

ing sent to P. O. Box 308, Ayden, North Carolina, to be used for missions would be in order. I am sure the board would be much better pleased with this kind of interest.

I have seen cobwebs formed on the knockers of some house doors, showing that they had very little use, and the families few visitors. If some Christians were to look at the door of their prayer closets, would they not find many cobwebs hanging about the knockers, because of their seldom use of them in visiting the house of mercy of which God is the Father?—*Selected.*

THE GREAT BOOK



'THE GREAT BOOK' Literature and Supplies

TEACHER'S MANUALS
Nursery, Ages 2, 3, 60c
Beginners, Ages 4, 5, and Preschool 6, 60c
Primary, Ages 6-8, 60c
Junior, Ages 9-11, 60c
Intermediates, Ages 12-15, 60c

TEACHER'S PACKETS
Nursery, 50c
Beginners, 50c

PUPIL'S WORKBOOKS
Primary Workbook, 25c
Junior Workbook, 25c
Intermediate Workbook, 25c

PUPIL'S PACKETS
Nursery, 25c
Beginners, 25c
Primary, 25c
Junior, 25c

CRAFTS AND PROJECTS
Molds to Make, \$1.50 per set
Books of the Bible Memory Project, \$1.95
Wood Craft, \$2.50
Mosaic Tile Kit, \$1.00
Plastic Reed Craft, \$1.10

The Free Will Baptist Press offers the daily vacation Bible school materials listed above for Free Will Baptists everywhere.

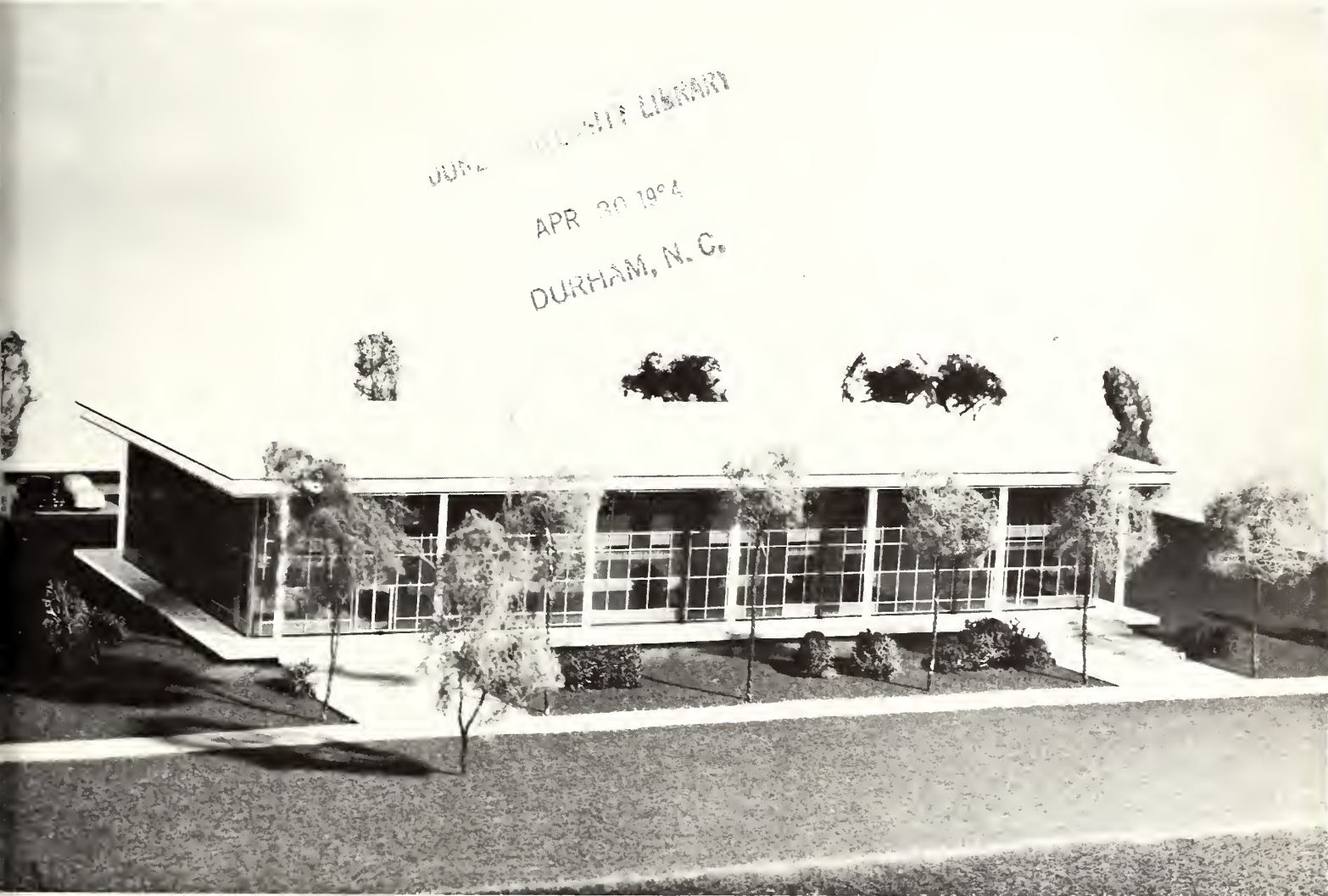
For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Book" order blank, or order your introductory kit today. Price of Kit, \$4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

^{DS} the Free Will Baptist

AYDEN, N. C., WEDNESDAY, APRIL 29, 1964

ACADEMIC BUILDING

MOUNT OLIVE COLLEGE, MOUNT OLIVE, NORTH CAROLINA



MOUNT OLIVE COLLEGE LIBRARY
APR 30 1964
DURHAM, N. C.

Shown above is a model of the first academic building planned for the new campus of Mount Olive College. It will be known as the "C. C. Henderson Building," named in memory of the late Dr. Henderson of Mount Olive. A gift of \$37,000 made to the college by Dr. Henderson before his death last October will be applied on the building.

Other special gifts include \$50,000 currently being raised by the Mount Olive College Area Foundation, \$29,000 from the Bank of Mount Olive, \$5,000 from the Mount Olive Junior Chamber of Commerce, and gifts from the Free Will Baptist Church.

The two-story structure will contain classroom space for approximately 350 students and office space for 20 members of the faculty and administrative personnel. Included will be laboratory spaces for biological sciences, chemistry, physics, and foreign languages. The building will contain 23,400 square feet of floor space.

Ground breaking ceremony is planned for June 28. Estimated cost is \$339,000.

President Burkette Raper announced that the college hopes to have the building ready for use in September, 1965.

Ten Years Ago in the 'Baptist'

Some 250 leaguers attended the League Rally of the Social Band Association of Arkansas at Arbor Grove Church, Sunday, April 4. James Evans of Mt. Zion Church won first place in the sword drill and Joan French of O'Kean Church won second place.

↑
The White River Association of Arkansas met with Coffman Church, Batesville, Arkansas, April 11 for a League Rally, with the president, Austin Mullin, presiding.

In the Editor's Mail

↑ ↑ ↑
"Dear Women of the Central District Woman's Auxiliary Convention:

"Thank you so much for your kind remembrance. You cannot know how much I appreciate the 'Life Award Certificate' and pin. Although I have been inactive in the work now for quite some time, it pleases me greatly to know that my activities of the past are still remembered and appreciated.

"I pray God's continued blessings upon each of you as you strive to carry on the work of the auxiliary. Please remember me in your prayers."—Mrs. E. T. Phillips, *Tarboro, North Carolina.*

↑
"I wish to express my heartfelt appreciation for the many acts of kindness, cards, visits, flowers, and prayers during my recent stay in the hospital and since I have been home."—Rev. David Charles Hansley.

You Disturb Me

↑ ↑ ↑
A certain farmer who, it seems, had professed to be a Christian, was awakened to his dishonesty. He went to his infidel neighbor and confessed to having stolen from him four sheep which he was ready to restore.

"Keep the sheep," said the unbeliever. "You disturb me. If you go on like this, I shall be convinced that there is something to this religion after all."—*Selected.*

THE FREE WILL BAPTIST

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April 29, 1964

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Editorial—

THE THREE DAYS OF LIFE

There are three days of life. There is yesterday; there is today; and, there is tomorrow.

Yesterday was the time we first graced the world with our presence. Yesterday was the day we were born. We entered unaware, but we soon discovered the meaning of the new dawn. Yesterday decided a lot of things: our looks, our name, and to a great extent, the day we live in. Yesterday is past, and is filled with enraptured longings.

Today is the day in which we are living. Today is the present age in which we move about, strive for certain ideals, gain victories, and oftentimes suffer defeats. Today decides our future. Today is now and holds memories of yesterday.

Tomorrow is the day we are searching for. Tomorrow is the future for which we make particular plans. This is the day we build for, save for, and many times, live for. Tomorrow decides new horizons, different paths, other goals, and our fate. Tomorrow is coming and holds new hope.

Some of us live in yesterday's past. We do the same things we did in the same way. We feed on old memories and try to develop stale ideas.

Some of us live in today's present. We reap the harvest sowed yesterday, and improve on yesterday's thoughts and actions. We work toward tomorrow—

And, some of us live in tomorrow's future. We thrive on things we are planning to do, things we are planning to have, and places we are planning to go. We look forward instead of backward.

All our yesterdays might be empty and worthless regrets. All our todays could be sad realisms. All our tomorrows could be nurturing hopes.

Yesterday is full of mistakes. Today, too, is full of errors. Tomorrow we must improve on today, for tomorrow is not worth living unless it is better than today.

We lived yesterday. Yesterday is a certainty. We are living today. Today is a decision. We hope to live tomorrow. Tomorrow for some is a certainty; and for many, it is an uncertainty. For all of us, tomorrow is expected, but unpromised.

It is difficult to say which day in a person's life is the most important. Every living individual should pass through all three periods. Some, however, never get out of yesterday; some never leave today; and, some never venture into the future.

We conclude that the future is what counts, and we believe that what we did yesterday, and the improvements we make today determine our happiness tomorrow. What do you think?

(This week's editorial was written by Tommy Manning, staff artist at the Free Will Baptist Press.)

KINDLY WORDS ARE PRICELESS

Opportunities of doing good do not come back. We are here for a most definite and intelligible purpose—to educate our own hearts by deeds of love, and to be the instruments of blessing to our brother men.

There are two ways in which this is to be done—by guarding them from danger, and by soothing them in their rough path by kindly sympathies. . . . Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost so very little, but they are priceless in their value.—F. W. Robertson,

Woe Be Unto the

Pastors

that Destroy and Scatter

by the REV. RAY HARRISON JR.
Grifton, North Carolina

WHEN our blessed Saviour came to earth and dwelt among men, He called those disciples who followed Him; and to those He called He promised power to become the sons of God. Notice was frequently taken among His friends and His enemies that He received sinners and ate with them. Rather than denying this, Jesus said, "... They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matthew 9:12, 13).

Now when Jesus calls anyone to follow Him, the call is to those that are restless. All souls come out from God, and no soul may find true rest except as it is found in Christ. One of the most gracious ways that the Lord Jesus puts the call is, "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).

This giving of rest that Jesus speaks of here could also be referred to as the peace of God which passeth understanding, or as the gift of God which is eternal life through Jesus Christ our Lord.

Then as we follow on to know the

Lord, we will surely desire to sit at the feet of Jesus and learn of Him. As we learn of him, we see that He is meek and lowly of heart, and not willing that any should perish, but that all should come to repentance. As in the days of His flesh Jesus found disciples whose hearts were moved toward the fields which were white unto harvest, so today He says to some, "Follow me, and I will make you fishers of men."

The call of God will certainly not come to all as it did to Saul on the Damascus road; but when God does call, then we should hear, obey His call, and preach the message that He bids us preach.

I heard recently of a young man who had been in Bible school for two or three years, and whose parents wanted him to preach; but he made the statement that the "bug" hadn't bit him yet.

Paul, who called himself an apostle of Jesus Christ, said of his calling, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days" (Galatians 1:15-18).

Whether Paul went into the wilderness of Arabia to be apart in order to more perfectly commune with God, or to preach the gospel to the roaming tribes that dwelt there, or for a combi-

nation of reasons matters little. We may rest assured that he was seeking to follow the calling of his God. Perhaps the apostle preached at every opportunity here as he was wont to do wherever he went; also he was surely much in communion with his Father in heaven.

As Paul searched the Scriptures and conversed with God, the Holy Spirit was working in him the will to do His will. Later Paul, in telling of the Christian walk, said, "... that we might know the things that are freely given to us of God. . . . but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: . . . But we have the mind of Christ" (I Corinthians 2:12-16).

The knowledge that Paul now reveals of Christ goes far beyond what he understood at his conversion, for then he preached that Christ is the Son of God. Since that knowledge was the first thing that was needful in the Christian life, and since he was taught of God, he knew to put first things first; but he also knew that there were likely to be many pitfalls along the way. As Paul followed the Lord and learned of Him, he became each day more fully convinced not to know anything save Jesus Christ and Him crucified: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10). In his letter to the brethren in the Colossian church Paul said, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 2:9, 10). Paul is saying that completeness is in Christ, and as we live, and move, and have our being, yea, and as we abide in him, so in him is our every need supplied. But these blessings are ours only as we take them unto ourselves; and so Paul said to these same people, "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).

As Paul dealt with churches, so dealt he with ministers, and in so doing received the "well done" of the Master. In writing to his friend Timothy, Paul exhorted him to "... charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather
(continued on page four)

Woe Be Unto Pastors That Destroy and Scatter

(Continued from page three)

than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Timothy 1:3-7).

So today, when, intentionally or ignorantly, some have taught some other doctrine, or have turned aside unto vain jangling, there arises confusion. Therein is Satan honored, and his cause is furthered by those who have been led astray. As the Word teaches, if the blind lead the blind, then shall both fall into the ditch. There has been much more than enough of this in the last years, and I am persuaded that most of it has been planned and deliberate.

Further in his letter to Timothy, Paul refers to bishops and deacons, and says, "Likewise must the deacons be grave, not doubletongued, . . . 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; . . . 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 3:8; 4:1, 2, 16).

To realize that these very warnings are again being fulfilled in these present days, and much nearer home than some of us will admit, is certainly a shocking truth and another sign that we are living in the last days. We, as ministers and laymen in the church, need to take heed of these warnings and signs, for now is our salvation nearer than when we believed.

Because of our negligence and carelessness in times past, some have come among us and pretended to be of us; but before they went out, they gave conclusive evidence that they were not all of us; for if they had been of us, they would not have sought to destroy and scatter the sheep as so many have done. Once in the past, I believe history reveals, our church was cut down to a rem-

nant of only three local churches. We have had ample warning that people who put themselves forward as our friends are not necessarily so; and when these things come to pass, we must remember that Paul in writing to the Romans said, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:9, 10). Probably Paul had seen evidence of the lack of sincerity in the so-called love of some of those he called brethren, and so he links hypocrisy in love to the phrase, "Abhor that which is evil." I believe a spy of any kind is low enough; but this kind of wolf in sheep's clothing, who claims to be of the truth, is treading on dangerous ground; for Jesus said, ". . . I am the truth, . . ." (John 14:6). Also the Apostle John in his first letter said, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth" (1 John 2:21).

Jesus was very clear in speaking of lies, and denounced the sin of hypocrisy as most despicable. "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; . . . Ye are of your father the devil, . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:42, 44). If Jesus were here in the flesh, I believe He would denounce half-truths in a more direful tone than He had already denounced a simple lie; for it does appear that a half-truth is much more effective and readily received than an outright lie.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD" (Jeremiah 23:1). This is a word from the same Lord that said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 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. . . . The hireling fleeth, because he is an hireling, and careth not for the sheep. . . . I am the good shepherd: . . . And other sheep I have, . . . them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:9-16).

The Word of God pronounces woes upon the world for many offenses, and for anyone that offends one of these

"little ones" who believe on Jesus a special woe. But for those who have said of them, "Who hath saved us, and called us with an holy calling, . . . Whereunto I am appointed a preacher, . . ." (2 Timothy 1:9, 11). He has given to them a great honor, a great privilege, and also a duty and responsibility in keeping with the calling. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at 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 I require at thine hand. 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" (Ezekiel 33:7-9). In this same passage, the Word states that the watchman who is not faithful in warning his people to flee from the wrath to come shall be charged with their blood.

According to the dictionary, *woe* means great sorrow, grief, misery, trouble, affliction. This is what God brought upon Jonah when he was unfaithful to the call of God. "Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. . . . They that observe lying vanities forsake their own mercy" (Jonah 2:1, 2, 8). When Jonah realized that he had forsaken his own mercy, he threw himself on the mercy of his God. When he confessed his sin, God was faithful and just, forgave him his sin, and sent him again on his mission to Nineveh.

And so today when any watchman has been guilty of destroying and scattering the sheep of his pasture, the great God who cannot lie and who is the same yesterday, today, and forever calls down to them through eternity the same solemn warning that "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). And again we read, "Take heed, brethren, lest there be in any of you an evil heart . . . But exhort one another daily, . . . lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:12, 13). Surely when this happens and God chastens and calls His people to repentance, we may certainly rest assured
(continued on page sixteen)

What Must I Do to be **SAVED?**

THE subject, "What Must I Do to Be Saved?" is the greatest question ever asked since the beginning of time. Let's see what Christ has to say in answer to this question. He says in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Let's begin our search through the Scriptures from here. In Acts 4:12 we find



when Paul and Silas were in prison and God opened the door and the jailor came trembling and fell down before Paul and Silas and said, ". . . Sirs, what must I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," answered Paul and Silas.

Now turn in your Bibles to Matthew 19:29, "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

Mr. Hill is a member of the Hull Road church, Snow Hill, North Carolina. He is 84 years old. He spends a great deal of his time writing and has been a source of help and inspiration to many.

an hundredfold, and shall inherit everlasting life."

Now turn to Luke 10:25-38: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

Sinner friend, do you think of how much God loves you? It was so much that He gave His only begotten Son for your redemption from sin by His grace through faith in Jesus Christ the righteous. God hates sin, but He loves a sinner.

Now let's see what Jesus has to say about sinners in Luke 5:31, 32, ". . .

They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

Now turn in your Bibles and see what the Apostle Paul has to say in 1 Timothy 1:15, "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."

In Paul's letter to the Ephesians we read, "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. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:5-8).

It's your responsibility to accept the grace of God through faith in Jesus Christ the righteous. Salvation is free if we only accept it. Now turn in your Bibles to Matthew 25:46. Here you will see the rewards of the unbeliever and of the believer. Christ said, "And these shall go away into everlasting punishment: but the righteous into life eternal." Let's draw on our imagination for the length of eternity or everlasting life. I'm thinking of one of the great old hymns I've heard many times:

"When we've been there ten thousand
years,
Bright shining as the sun,
We've no less days to sing God's
praise
Than when we first begun."

Or if a bird could fly from the Atlantic to the Pacific and carry one drop of water continuously until he carried the last drop, eternity would have just begun.

Sinner friend, you will spend eternity somewhere. The responsibility is yours. Grace is free to all who will accept it. Think how Christ sacrificed His own life for your redemption!

If you should sacrifice the bliss of heaven and immortal glory to enjoy the pleasures of sin for a short span of life, you must pay the penalty for your sins and spend eternity in eternal punishment forever and ever. How sad that would be.

Salvation is free; it's your responsibility as a free moral being to accept the grace of God through faith and be saved and inherit eternal life, or reject and inherit eternal punishment forever and

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NEWS & NOTES of Denominational Interest

Shady Grove Church Presents Easter Pageant



The Sunrise Easter Service at Shady Grove church, Route 5, Dunn, North Carolina, was an Easter pageant entitled "There Was a Garden," which was presented in the sanctuary of the church. The pageant was directed by Mrs. Earl Lockamy.

The chancel of the church was used as "The garden where Jesus had lain" with the friends of Jesus coming to the garden.

The Youth Choir (pictured behind the cast above) under the direction of Mrs. Carl P. Warren sang during the pageant.

A memorial service and procession to the church cemetery followed the pageant. Immediately after the memorial service a fellowship breakfast was served in the fellowship building. The Rev. Walter Reynolds is pastor of the church.

Adult Sunday School Class Held Fellowship Supper

The Adult Sunday School Class of the Saratoga Free Will Baptist Church, Saratoga, North Carolina, met at Parkers Barbecue Restaurant, Wilson, North Carolina, Friday night, April 17, for its meeting and fellowship supper. Mr. George Welton presided and welcomed the members and guests. He recognized Mrs. Cecil Rose, the pastor's wife, who introduced Mr. and Mrs. Leslie Hawley. Mrs. Hawley was the guest speaker for the evening and she used as her topic, "Opened Doors."

The teacher of the class, Mr. Preston Proctor, welcomed each member present and recognized the second oldest member of the church, Mrs. John Taylor. Mr. Proctor also offered thanks for the supper which was served to the twenty-seven members and guests attending.



Thigpen to Speak At League Convention

William D. Thigpen, pictured above, will be a featured speaker at the North Carolina Free Will Baptist League State Convention, convening at First Free Will Baptist Church, Smithfield, on Friday night, May 1. Mr. Thigpen is principal of Beulaville Elementary School and an outstanding Free Will Baptist layman. His subject will be "Following Jesus in Knowledge."

Youth Week Observed At St. Mary's Church

The observance of Youth Week, which began Sunday, April 5, at Saint Mary's Original Free Will Baptist Church, New Bern, North Carolina, ended with the evening service Sunday, April 12. All church offices, active and honorary, were filled by the young people of the church. The youth choir, under the direction of Mrs. Earl H. Glenn,

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Coming Events

- April 23—North Carolina Sunday School Convention, East Rockingham Church, East Rockingham, N. C.
- May 1, 2—North Carolina Free Will Baptist League State Convention, First Church, Smithfield
- May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County
- May 10—Mother's Day
- July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianno, Florida

Christian Education

The Great Challenge Of Mount Olive College

W. Burkette Raper, President

(Editor's note: This article originally appeared as an editorial in the April 22 issue of the Goldsboro News-Argus.)

Mount Olive, now in its tenth year, is the youngest church-related junior college in North Carolina. With the current emphasis upon tax-supported community colleges, the citizens of Wayne County are encouraged to ask, What contribution can Mount Olive College make toward meeting our needs for higher education?

This question presents a challenge to which this editorial is addressed.

QUALITY EDUCATION

A former university president who visited Mount Olive College recently remarked, "The thing that astounds me about this institution is how it achieved full accreditation in so short a time with such limited facilities and funds."

This accreditation was achieved in minimum time in an old building which the public school system of Wayne County had abandoned. It was done without a single dollar of tax money from the county, state, or nation.

Full accreditation was the reward of the dedication of the college to academic excellence. Students from Mount Olive have transferred without difficulty to the University of North Carolina at Chapel Hill, Greensboro, and Raleigh, Davidson College, Wake Forest, East Carolina and other respected colleges throughout the state and nation.

The unquestioned success of its graduates assures the youth of Wayne and surrounding counties that quality education is the hallmark of Mount Olive College.

CHRISTIAN EDUCATION

Mount Olive considers that its primary obligation is to be a Christian college. Recent decisions of the Supreme Court

have declared that public education must be neutral in religion. The results could well be an unprecedented vacuum in spiritual values that would be morally disastrous. "Educate men without religion, and you make them but clever devils," declared Wellington.

Christian education is committed to those ultimate spiritual values which make man a soul rather than an animal. Our belief in human and divine values is democratic freedom and totalitarian communism.

Mount Olive, along with other Christian colleges, is not neutral in religion. It believes that the things of the Spirit are of overwhelming importance and that knowledge and logic are meaningless without the love of God.

Mount Olive seeks to be Christian in its philosophy, in its personnel, and in its program, but with equal conviction it

College Chorus to Present Programs

The Mount Olive College Chorus will present two programs of sacred music Sunday, May 3.

At 3:30 p.m. the chorus will be at Friendship church near Trenton, North Carolina. This will be the first appearance of the chorus in Jones County.

At 7:30 p.m., the chorus will sing at Saint Mary's church in New Bern.

All friends of the college are cordially invited to hear the chorus when it comes to their community. President W. Burkette Raper will be at each program to bring greetings from the college.

wishes to avoid those narrow concepts of dogmatism that would defeat the true purposes of education.

Its commitment to the person and teachings of Jesus Christ, a commitment which public education cannot make, is the supreme contribution of Mount Olive College to higher education in Wayne County.

SERVICE TO FREE WILL BAPTISTS

In terms of membership, Free Will Baptists, who sponsor Mount Olive College, are one of the largest churches in Wayne County. More than 12,000 members live within 30 miles of Mount Olive. No other college can serve and challenge these people as can their own college.

Mount Olive is the highest educational achievement in the 237-year history of the denomination. It is contributing immeasurably to the cultural, economic, and social development of the church as well as to its religious growth.

In response, the 35,000 Free Will Baptists of North Carolina are setting an unprecedented pace in support of the college. During 1963 they gave \$120,000 and are expected to give even more during 1964.

As Mount Olive College serves its sponsoring church, it is at the same time serving a large segment of the people of Wayne and surrounding counties.

EDUCATIONAL OPPORTUNITY

Mount Olive College is a champion of the educational philosophy of Governor Charles B. Aycock, one of Wayne County's most illustrious sons—"the equal right of every child born on earth to have the opportunity to burgeon out all that is within him."

So far as is known, no qualified and worthy student has been denied admission to the college for financial reasons. More than \$20,000 is being expended for student aid during the current school year.

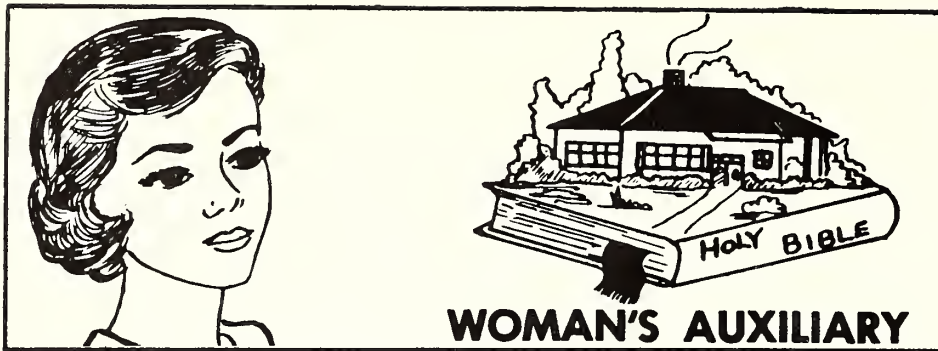
Mount Olive does not believe that the financial competence of one's parents should be the controlling factor in determining his educational opportunity. Instead, the college believes that each young person should have an opportunity to go as far as his abilities and dedication will carry him.

It is recognized, however, that there is no such thing as a "free education." It is only a question of who will pay for it and when and how. Mount Olive seeks to balance the financial load of attending college by reasonable tuition rates, scholarships, education loans, and part-time student employment.

Mount Olive College is an open door of opportunity for worthy and qualified students. This open door is in the best American tradition of helping people to help themselves.

THE CHALLENGE TO EXPAND

The educational philosophy and services of Mount Olive College have at-
(continued on page eleven)



DIANNE ROACH WINS CONTEST

Miss Dianne Roach, daughter of Mr. and Mrs. George Roach of Route 1, Ayden, North Carolina, was first place winner in the AFC State Declamation



Contest, which was held Saturday, April 18, at the Sherron Acres Free Will Baptist Church of Durham.

Dianne is from the Elm Grove Free Will Baptist Church and was a representative of the Central Youth Convention. She is benevolent chairman in her local AFC. She attends the Grifton school and is in the seventh grade.

Mrs. Norman Ard, her local and district youth chairman, states, "It has certainly been a joy working with Dianne. She is a person who wants to do and win. I feel that the time spent assisting her in writing and preparing the speech on 'Stewardship' has not been wasted. Everyone at Elm Grove is very proud of her!"

Dianne received \$15 as an award. She plans to use this money to pay on her expenses for a week at Cragmont, the Free Will Baptist summer camp.

ATTENTION N. C. WOMAN'S AUXILIARIES

Our 1964 State Woman's Auxiliary Convention meets with Lee's Chapel church, near Dunn, Thursday, May 7, Registration begins at 9:30. Every auxiliary should be represented with one delegate for each 25 members or fraction thereof, plus a registration fee of \$5.

Many auxiliaries mail their fee in advance. This is a good way to represent. It saves the delegate the trouble of handling money, and in the event something should happen at the last minute to prohibit representing in person, your auxiliary is registered as having been represented.

Important: Please mail your fee before May 3, if possible, so that the treasurer will have time to get the list prepared and delivered to the convention registration committee ready to use the morning of May 7. If you cannot possibly attend, please mail your fee. The convention needs your support for its continued operation.

Mail fees to: Mrs. Raymond T. Sasser, state treasurer, 108 Hope Lodge St., Tarboro, N. C.

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met in the home of Mrs. Walter Taylor Wednesday, April 15. The meeting was called to order by the president, followed with prayer by Mrs. John Wilson. The roll was called with 26 members and one visitor present. An offering of \$13.50 was taken. Old and new business were taken care of. The group decided to send \$10 to Mount Olive College to be applied on the new campus fund. Reports were given by each committee. The study course chairman reported on the mission study that was held on Tuesday, April 14, with Mrs. L. E. Ballard as the speaker. She reported a very good attendance. Mrs. Mabel Rowe gave a good report of the convention held at Beula-

vill. One new member joined the group of tithers.

The program chairman, Mrs. Irene Tripp, took charge of the program. The group sang "Help Somebody Today," and Mrs. Walter Taylor led in prayer. Those taking part on the program were Mrs. Albert Jones, Mrs. Lewis Spear, Mrs. Margaret McGowan, and Mrs. Irene Morris. Mrs. Morris also sang "Give of Your Best to the Master," and closed the program with prayer.

A social hour followed the meeting.

Deep Run, N. C.—The Woman's Auxiliary of the Deep Run Free Will Baptist Church met on Wednesday night, April 15, in the educational building of the church. The meeting was called to order by Mrs. Melvin Everington. The minutes of the last meeting were read, and the treasurer reported a balance of \$277.60. These reports were accepted by the auxiliary. Mrs. Jimmy Grady explained the Standard of Achievement Chart which shows that the auxiliary is well on its way to becoming an A-1 auxiliary. The auxiliary has taken as projects for the year to tile the floor of the educational building and to purchase curtains for the building, also to purchase curtains for the back windows of the church.

The program chairman, Mrs. Phyllis Davenport, presented an interesting program on the subject, "But There's Nothing I Can Do." The meeting closed with the praying of the Lord's Prayer in unison.

Saratoga, N. C.—Gray Pipkin was the host to the AFC of Saratoga Free Will Baptist Church Thursday night, April 16. The presiding officer, Miss Betty Harrell, welcomed the fifteen members and four guests present. Miss Gay Rose gave a report on the recent union meeting.

The program, "The Holy Day," was presented by Miss Brenda Draper. Assisting her were Elizabeth Cobb, Sharon Shackelford, Sandra White, Brenda Bass, Patt Jones, Gay Rose, and Gray Pipkin.

During the social hour cookies, mints, potato chips, and drinks were served to the group.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its April meeting at the church. The meeting was opened with the singing of "Have Thine Own Way," and Mrs. Pearl Smith led

the opening prayer. Nineteen members were present.

Mrs. Laura Boyette introduced an interesting program; and Mrs. Clarissa Merritt, Lala Deaver, and Debbie Heath took part. Mrs. Smith then sang "No One Ever Cared for Me Like Jesus"; she was accompanied by Mrs. George Mercer.

President Ada Hines presided over the business session. Reports from chairmen and delegates to the auxiliary convention were given. A barbecue supper was planned for the near future; Mrs. Ruth Hines, Lala Deaver, and Geraldine Hill were appointed to the committee to make plans.

Mrs. Hazel Outlaw gave the benediction.

Aurora, N. C.—The Woman's Auxiliary of White Hill Free Will Baptist Church held its April meeting Friday night, April 17, in the home of Mrs. Phebe Cayton with seventeen members and two visitors present. The meeting opened with the group singing "Help Somebody Today." The Scripture lesson, taken from Philippians 4:8-13, was read by the program chairman, Mrs. Lola Gillikin, followed with prayer.

The president, Mrs. Phebe Cayton, presided over the business session. The secretary, Mrs. Elsie G. Rowe, read the minutes of the last meeting and called the roll with each one answering by paying her dues. A motion was made and carried that the auxiliary send \$6 to Mount Olive College as it had been doing twice a year, April and October.

Following the business session, the program was turned over to the program chairman. Those assisting her with the program were Mrs. Aurie Hayes, Mrs. Phebe Cayton, Mrs. Andree David, and Mrs. Betty Arthur. The meeting closed with the singing of "Blest Be the Tie," and the praying of the Lord's Prayer in unison.

The hostess served delicious refreshments which were enjoyed by all.

News Notes

(continued from page seven)

rendered special music for the morning worship service.

Special music by the girls' trio and a double quartet was rendered at the evening worship service. Miss Karen Hancock was organist during Youth Week and Miss Dianne Williams was pianist.

Highlighting the Youth Week activi-

ties was the crowning of the king and queen at the mission banquet on Saturday night. Mrs. Earl H. Glenn announced the winners who were selected by the members of the Youth Fellowship Auxiliary. Ronnie Jenkins was crowned as king and Karan Hancock as queen.

The newly-chosen queen led the group in singing several missionary choruses. A missionary playlet, "A Day in the Life of Paul," was presented by Don Jenkins, Bill Baldree, Kenneth Holt, William Rowe, David Reece, Ronnie Jenkins, Donnie Tilghman, and Gray Baldree. Ross Phipps was the narrator.

The Rev. Earl H. Glenn, pastor of the church, gave a brief talk on missions. He explained why we have missionaries, the qualifications of missionaries, and the work of missionaries.

The menu for the dinner consisted of ham, strong beans, potato salad, apple

sauce, rolls, tea, and homemade cake. The banquet tables were covered with white cloths with world globes for the centerpieces. Small cardboard footprints in pastel colors were placed down the center of the tables. A large world map was displayed at one end of the fellowship hall. Around it were footprints similar to those used on the tables.

At the other end of the hall a set of steps was displayed on the wall. Each step was lettered to spell out the theme, "Step by Step with Jesus in Missions." Footprints were placed on the steps.

Miss Judy Williams was the presiding officer. She recognized the following honor guests: Mrs. D. W. Hancock, Mrs. Bernard Adkins, Mrs. W. Z. Marshburn, Mrs. Make P. Miller, Mrs. Earl H. Glenn, Mrs. Ed Baldree, Mr. Ross Phipps, and the Rev. Earl H. Glenn.

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

NOTES

|| **AND** ||

QUOTES

By J. C. Griffin



EVENTS THAT BRING BLESSINGS

I have had the pleasure of attending some of the conventions and special meetings that are affiliated with the North Carolina State Convention of late, and in all these meetings I found reports and fellowship that made my heart rejoice.

My wife and I attended the Western Woman's Auxiliary Convention, which convened at Pleasant Grove Free Will Baptist Church near Pikeville, where we met many old friends, some of those with whom we had fellowship years ago. Although years have passed, we found that same good old way of fellowship, a fellowship that belongs to and with old-fashioned Original Free Will Baptists.

The Holy Spirit was evident in the transactions of the convention. The good ladies of that convention are marching on to victory in the cause of Christ. They are supporting the institutions of North Carolina and also both home and foreign missions; and in doing so, they are manifesting the Spirit of the Lord. We were received gracefully. We really were renewed and enlarged in faith as to the success and accomplishments of North Carolina Free Will Baptists.

THE WORKSHOP AT MOUNT OLIVE

My wife and I, with some of the young people of our church in Bridgeton, motored down to Mount Olive Junior College to attend the Vacation Bible School Workshop Saturday, April 11, which was another enjoyable occasion. It made us rejoice to see that great gathering of young people and leaders in the Bible school movement. We saw people from a major part of North Carolina, especially the eastern part, who were studying literature that has been prepared by dedicated writers and editors and who were having fellowship in the display rooms. It was truly

a great day in vacation Bible school preparation.

There were a goodly number of ministers, on hand mostly as spectators, and some helpers. Most of these fellows spent their time fellowshiping with one another, talking over old times, and talking about things that are vital to the ongoing of the denomination. The preachers, as a whole, were not in any of the classes. Perhaps they should have been classed and taught to help promote and direct a vacation Bible school. Some will help with the work anyway, but I find that there is always much to learn, and I do not know of preachers that know any too much about vacation Bible schools. So perhaps sometime in the future our good women will call on the powers that be to arrange a course that will fit pastors for positions in the vacation Bible school.

May I say that even though we ministers did not sit in classes, I was well paid by viewing that excellent attendance, which was said to be the largest ever, amounting, if I understood Dr. Raper, at the lunch hour to be more than 450 registered. One of the scenes that made my heart rejoice was to see the activity of the young men and women of the college, students so active in preparing the accommodations and trying to make everybody happy. Too, in that number of students were some fine young ministerial students who are preparing for pastors and evangelists. This old man, if you want to call him *old*, has been much in prayer that God would call young men and young women into full-time service to fill the gap of those who are having to retire, those whom God is calling to go home, and those who for reasons of their own are falling by the wayside.

Ever since God called me to the ministry, I have known and heard of some, who said that God had called them, leaving the ministry and going to some other field of labor, for one reason or another. The Apostle Paul had to suffer disappointment in the person of Demas and sent out an SOS: "Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry (2 Timothy 4:9-11).

GUM SWAMP DEDICATION

Another enjoyable occasion was experienced Sunday, March 22, when ac-

ording to invitation I preached the dedicatory sermon at Gum Swamp Original Free Will Baptist Church, dedicating the new Sunday school department. It was such a happy experience to fellowship with those dear saints. People who know the Lord and who are ready and willing to put their money into the work of the Lord as the Gum Swamp people did to pay for and present to the Lord those arranged quarters to be used for the glory of God are to be commended.

Besides the fellowship of the Holy Spirit in the worship service, fellowship in temporal things was most excellent. You see, I was pastor of this church years ago; and it always fills my soul when I am called back to a former pastorate. Gum Swamp is one of the best and oldest churches of the Free Will Baptist denomination in North Carolina. In reality, it is one of the first Free Will Baptist churches established in North Carolina. Since it was one of the first, it is an established fact that it is *original*. Webster's dictionary says that *original* means "belonging to the origin or beginning of anything; the commencement of the existence of anything." Thus, according to Webster, Gum Swamp and others in its class are the Original Free Will Baptists in North Carolina. Well, to finish, every minute of my stay in the community of Gum Swamp was greatly enjoyed. The Rev. Austin Carter is pastor.

J. C. GRIFFIN DAY

Sunday, April 19, I was blessed with being with the Black Jack Free Will Baptist Church in Pitt County, a church that I served as pastor for fourteen years. The church then was a quarter-time church. God wonderfully blessed, and the church grew. Many were saved during those fourteen years. I have been called back for many special services. I preached to a large and well attentive congregation, and my heart was warmed by the presence of the Holy Spirit as I talked. It was wonderful when many of the men would say, "Do you remember me?"

A goodly number of ladies would come and say, "Do you remember me?" They perhaps they would say, "I was saved under your ministry and you baptized me." But I have been away from that pastorate for about seventeen years and have gone back occasionally for funerals or some special service which was over quickly and I did not have time to renew acquaintances. But my heart
(continued on page sixteen)

Christian Education

(continued from page seven)

tracted more students than its physical facilities can accommodate. From an initial enrollment of 22 students ten years ago, the college has grown to 260 students during 1963-64.

In order to maintain its quality and to broaden its services, the college has acquired a new 90-acre campus on which construction of new buildings is scheduled to begin this summer. A master plan has been prepared to assure the orderly development of the college.

Friends have responded to the challenge of Mount Olive by creating the College Area Foundation as a means of raising and coordinating voluntary support. The foundation is destined to play a significant role in helping to provide Christian education of the highest quality for the youth of Wayne and neighboring counties.

Mount Olive is a rewarding challenge to all who believe with George Washington that "the perpetuity of this nation depends upon the religious education of the young."

College Day at Rock of Zion

Rock of Zion church at Grantsboro, North Carolina, will observe Sunday, May 3, as Mount Olive College Day, the Rev. Andrew Hill, pastor, has announced.

President W. Burkette Raper will teach the young people's Sunday school class and preach at 11 a.m.

Piney Grove Church Announces Spring Revival

The spring revival will begin at Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, Sunday, May 3, and continue through Saturday, May 9, with the Rev. L. B. Manning of Fountain, North Carolina, as the evangelist. Services will begin each evening at 7:45.

The pastor, the Rev. Winfred Brickhouse, and the church invite everyone to attend these services.

A beautiful suit of clothes may hide a lot of ugly things in the heart.—*Walter E. Isenhour.*

MOTHER'S DAY TO BE OBSERVED AS CHILDREN'S HOME DAY

M. L. JOHNSON, *Superintendent*

May is Children's Home Month for Original Free Will Baptists of North Carolina. In keeping with a recommendation of the North Carolina State Convention, all churches and other organizations are urged to observe Mother's Day as a special Children's Home day. Each organization is encouraged to attempt to raise a "Mother's Day Gift" equivalent to \$1 per member to help provide funds that are needed to operate the home during the spring season.

For many years Thanksgiving has been considered as an appropriate season to make special gifts to our Children's Home. Mother's Day is considered as the next most appropriate occasion to remind our people of the needs of the children "entrusted in our care." Mother's Day was observed as a special day for the Children's Home among Free Will Baptists last year. The response was very good. It is hoped that our churches and other organizations will develop this program to the point that Mother's Day gifts will provide the necessary funds to meet the needs during the spring season as the Thanksgiving gifts help to meet the needs of the fall season, thus giving a balanced program of financial support.

All loyal Original Free Will Baptists can help make this undertaking a success. All pastors, Sunday school superintendents, and auxiliary presidents, as well as other leaders, are urged to call this matter to the attention of their members and give them an opportunity to have a part in the Mother's Day giving.

It is suggested that each church or other organization receive a special offering on Mother's Day, or at the time nearest Mother's Day that will best fit into their program. If it is not practical to receive a special offering, it is suggested that a special contribution be sent from the treasury or that special individual gifts be solicited.

A special Mother's Day honor roll will be published in *The Free Will Baptist* listing all churches or other organizations giving the equivalent of \$1 per member during the month of May.

Churches and other organizations which cannot send \$1 per member are urged to send whatever amount they can. There are now 77 children at our Children's Home at Middlesex. Any amount that you or your organization can give will be very helpful and will be deeply appreciated.

Remember the *mission* of the Free Will Baptist Children's Home is to provide "A Christian home for boys and girls *entrusted in our care.*"

Please use the following form when sending Mother's Day gifts.

TO THE:

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

Enclosed is our "Mother's Day Gift" in the amount of \$.....

This gift should be credited to

of Church, in the Conference,

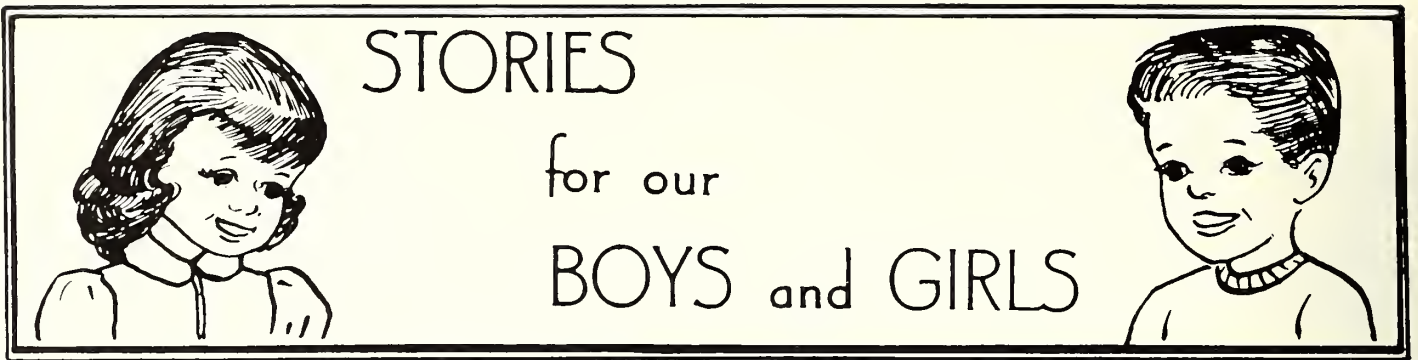
..... County.

Receipt for this gift should be sent to

We have members:

HELPING TO PROVIDE

"A Christian Home for Boys and Girls"



FIRE AND SODA POP

by BERYL MUSSELMAN

DICK, Janey and Angel paused in their play. They always did when the fire alarm sounded downtown.

"One—two — three. One — two," shrilled the whistle.

"That's around here!" shouted Dick.

Dick ran to the street and looked up and down. Janey and Angel were at his heels.

"Look!" shrieked Janey. "There's Randy and Bob running up the hill!"

Dick and Janey ran as fast as they could down the sidewalk. Angel was not far behind them.

Soon they were joined by Cal and Betty. Other boys and girls ran down driveways and toward the hill.

Next they saw black smoke rising from the house in which Elsie Richards lived!

"Oh," gasped Dick, "it's Elsie's house!"

Flames were coming out of the windows at the back of the house. The upstairs windows were broken and flames and smoke were shooting toward the trees.

Janey knew Elsie Richards very well. She was in the same room in school with Elsie. Janey's mother had given Elsie some of Janey's dresses.

Crowds of people and boys and girls gathered around the burning house. The fire trucks were already spraying the house with water. The police car was standing on the street in front of the house.

Janey looked closely at the crowd of people. She saw Elsie, who was crying. Her mother had her arm around Elsie. Her mother was crying too.

Janey walked in and out among the people. Soon she was standing near Elsie. Walking over to Elsie she put her hand on Elsie's arm.

"I'm sorry, Elsie," Janey said softly.

Elsie looked at Janey. Tears were streaming down her cheeks, but she tried to smile at Janey.

Just then some people hurried to where Elsie and her mother were standing. They took them away and put them in a car. Then the car drove away.

Dick, Janey, Angel and the other boys and girls stayed near the house until the firemen had put out the fire. Then the firemen and policemen told everyone to leave.

Dick, Janey and Angel were excited! This was the first fire they had ever seen. They talked about the flames, the smoke, the firemen, the hoses, the water running down the side of the house, and the black charred wood around the windows.

When they went home, they told Father and Mother about the fire. Mother said: "We must find out what the Richards need now. The fire probably burned many of their chairs and curtains and other things."

Janey was happy Mother thought of that. She said, "Mother, may I give Elsie some of my dresses?"

"Yes, Janey," Mother said.

Later that day, Dick and Janey were playing outdoors.

Suddenly Dick said, "Let's go see the Richards' house! I never saw anything that was burned in a house before."

Janey didn't think she wanted to see a burned house.

"I—I—don't think I want to go, Dick," Janey said.

"Aw, come on! It won't hurt you!" Dick said, scowling. "Anyway, I don't want to go alone."

"Well, I'll go with you, then," said Janey.

Dick and Janey were running up the hill when they met Randy and Bob. Both boys were drinking soft drinks from the bottle.

Between gulps they called to Dick and Janey. "All the soda pop you want at the Richards' house!" they yelled.

"Oh, goody!" shouted Dick. He started running faster.

Janey tried to keep up with Dick, but he reached the house first. She saw him talking to Cal and Betty who were leaving the Richards' house. Dick ran around to the back of the house.

The house looked bare and lonely. Janey was afraid to go in, but she saw Dick motioning for her to come to the back door.

She walked carefully inside the kitchen. The walls were wet and some of the wallpaper was torn. The wood around the door was black.

Dick ran to the refrigerator and opened it. Inside were three pop bottles. On the floor were six or eight bottles. Dick grabbed a bottle and opened it. He gave it to Janey. He grabbed another bottle and opened it and started to drink it. Then they walked around the downstairs.

"Come on! Let's get out of here!" Dick said.

Janey ran from the house with Dick.

They ran down the street still holding their pop bottles. A car pulled up to the Richards' house when Janey turned around to see the burned house.

Janey drank the pop slowly. Dick drank his fast and ran away. "I'm going to take the bottle to the store and get two cents for it," he shouted.

Janey still had the bottle in her hand when she walked to her bedroom.

She sat down on the edge of her bed. Over and over a voice was saying, "You shouldn't have stolen that pop! You shouldn't have stolen that pop!"

Janey remembered the Bible verse she learned in Sunday School. "Thou shalt not steal" (Exodus 20:15). Her Sunday School teacher had said, "Always return anything you may have stolen. It is wrong to steal. God is not pleased when you steal."

Janey looked at the empty bottle on the dresser. The pop was all gone. How could she return it?

Tears came into Janey's eyes. She

remembered how sad Elsie looked when the house was burning. Janey also remembered that Elsie looked relieved when Janey said she was sorry her house was on fire.

What would Elsie think of Janey if she knew that Janey had stolen the pop right out of the refrigerator in her house?

Janey got down on her knees by her bed. She prayed.

"Dear Lord, I have been very bad. I stole pop from Elsie's house. Please forgive me, Lord Jesus. I will go to Elsie and tell her I'm sorry."

Picking up the pop bottle from the dresser Janey left her room. She walked down the stairs, out the front door, and up the hill toward Elsie's house. The car was gone that Janey had seen drive up to the house a while before.

Janey was afraid to go near the burned house. It looked spooky. Then Janey remembered that she had stolen the pop and wanted to tell Elsie she was sorry. She hurried around the house to the back door.

This time she rapped on the door post. The firemen had torn the door off its hinges. No one was inside the house. Janey walked in and put the bottle on the floor by the refrigerator.

"Elsie! Elsie!" she called by the kitchen door.

It was starting to get dark outside. The burned places in the kitchen looked much worse than when the sun was shining.

Janey hurried out of the house. She ran down the driveway. She kept on running until she was almost at her house.

Tears were blotting her eyes. She didn't see Elsie until she was almost up to her.

"Oh!" Janey said. Elsie looked at Janey sadly.

"Elsie," Janey said, trying to catch her breath. "I—I—stole a bottle of pop from your house! I'm so sorry! I know it was wrong!"

Elsie put her hand on Janey's shoulder. "We were unhappy when we saw what the boys and girls had taken from our house. The pop bottles were all over the kitchen floor! At first, I was angry. We had bought the pop for a party we were going to have tonight. Now, of course, we cannot have the party because the house burned." Elsie stopped. She saw tears in Janey's eyes.

"Janey," Elsie said, "you are honest. I forgive you for taking the pop. Please don't ever do anything like that again!"

"Oh, I won't, Elsie!"

Janey hurried home. It was getting darker. Mother would wonder what had happened to her. Deep inside Janey had a happy feeling. God had forgiven her for stealing. Elsie had forgiven her. She would never steal again!
—My Pleasure.

OBITUARIES

MR. THEODORE LANGDON

Mr. Theodore Langdon, age 53, of Smithfield, North Carolina, passed away unexpectedly on March 4, 1964. Surviving are his wife, the former Ruby Johnson; one son, Braxton; three daughters, Mrs. Shirley Davis, Mrs. Jelynn Boryk, and Mrs. Doreann Davis; his mother, Mrs. Julia Ann Langdon; four sisters, and two brothers. He had been a member of Hopewell Free Will Baptist Church for the past 39 years.

The day he embarked on the sea of life
There was not a cloud in sight;
He was just a little angel then,
Not knowing wrong from right.

When he reached the age of accountability
On a voyage filled with toil and strife,
He assumed the great task of responsibility
Upon the tempestuous sea of life.

God was the answer, so at an early age
He gave his heart to Him.
He helped him through when the waves did rage,
And his faith never did grow dim.

Through the greatness of God and a goodly wife
Four lovely children adorned the home.
To them he was always good, kind, and true,
And from his shelter they never roam.
He loved his church with all his heart,
Striving hard his place to fill;
He was always there to do his part,
And never said "No," but "I will."

The day he did his last labor here
He finished a job for his church.
Was he happy to do it? We need not ask,
For the Lord's work he never shirked.
As he took up his tools and left the place,
His face showed the joy in his heart;
For the God up above had finished his home,
And from Him he never would depart.

He had kept the faith and had been so true,
Now he was ready to hear the Saviour say:
"Enter into the place I have prepared for you
And rest from the toils of the day."

Up in heaven he will know no sorrow;
No tear will ever dim his eyes;
No worry ere dawns the tomorrow,
For with Jesus he lives on high.

Written by a sister-in-law,
Mrs. Hubert B. Barbour

MRS. KELLY HINNANT

On the Sunday afternoon of April 5, 1964, God in His mercy saw fit to call Mrs. Kelly Hinnant of Pikeville, North Carolina, to be with Him. She was 58 years old and was loved by all her friends and neighbors.

She united with the Pleasant Grove Free Will Baptist Church at an early age, and had been a very loyal and active member. She was always ready to do what she could for her church, her Sunday school, and her community.

She is survived by two children, Mrs. Larry Crumpler and J. R. Hinnant; one sister, Thelma Goodman; three brothers, Brodie, Loyd, and Odell Goodman, all of Pikeville; four grandchildren; a dear old aunt, Mrs. Nathan Barnette; and a host of friends.

We cannot mention all the good and worthy deeds that Lela Hinnant did, for space will not allow it. She did not pick the easy things to do, but was humble and submissive to work where she was needed most. Even though her health failed her, she kept up her good work until her last day here on earth. Her faith in God was strong, and she lived for Him each day of her life. She was at her post most of the time and ready to say, "Here am I, Lord; send me." If we had more like Lela, ready to do the things for the Lord, this would be a better world in which to live.

So many times she has gone from house to house where she knew someone was sick and shut-in to see what she could do for them. She has often been thought of as Dorcas or the Good Samaritan. Oh, if we just had more like Lela today! So often we hear it said, "I don't have time to visit the sick or do what I would like to do"; but this sister didn't say this. She went and worked where she was needed most.

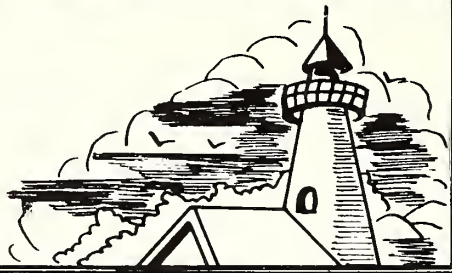
Her life will live on in our memory, and we trust that many will pattern their lives after her and live for the Lord as she did.

We would like to say to the family and friends, "Weep not, for we feel she is resting with the Lord." May we all strive to meet her in heaven someday.

Written by,
Mrs. Nettie Worrell
Mrs. Nona Mae Best

The Sunday School Lesson

Lesson for May 10



The Christian's Use Of Leisure

LESSON TEXT: Matthew 6:33; Mark 6:30-32; 1 Corinthians 6:12-14, 19, 20; Philippians 4:8

MEMORY VERSE: 1 Corinthians 10:31

I. INTRODUCTION

Most young people have more time to spend than did their parents, and there is an indication that they will have still more in the future. This time to spend is referred to as our leisure time, the time each individual has in which nothing is demanding his time. It is those hours during the day when the choice of what to do belongs to the individual alone. This lesson should remind us that we are to use our leisure time in such activities as will glorify God.

Too many young people waste their leisure, and wasted hours cannot be recalled. Every young person could spend much more time in the service of the church. The percentage of those who spend more than four hours per week in Christian service of some kind is very small. We should not wonder that the church has lost a part of its influence in the world. Young people are spending too much time in the interest of activities and amusements which cannot add anything to the cause of Christ.

We all understand, of course, that there are times when each individual needs to relax. Times of rest are necessary in these days of stress and strain. Overwork is a sin against the physical body; thus, Christians must use their time wisely, resting when it is time to rest, working when it is time to work, and serving Christ when it is time to serve Him. The words of Solomon are appropriate here: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to

dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing. A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace" (Ecclesiastes 3:1-8).

—*Teen-Age Teacher (F.W.B.)*

II. HINTS THAT HELP

1. The command to every Christian is to give first place to the kingdom of God and His righteousness (v. 33).

2. Those who rightly observe this commandment are assured that their material needs will be supplied (v. 33).

3. The apostles came back to report and to give account to Jesus who had sent them out on a mission for Him (v. 30).

4. When the apostles had finished their mission, Jesus invited them to a quiet place to rest awhile (v. 31).

5. The place to which they went was simple, but it was a place of rest (v. 32).

6. Although Paul could freely partake of many things, as far as the gospel was concerned, he refrained from all things that were not in keeping with the divine will for him (v. 12).

7. The body is holy unto the Lord, and it should be used only for His glory (v. 13).

8. The resurrection of Jesus assures our own resurrection (v. 14).

9. Our bodies are the temples of the Holy Spirit, and we should keep them pure and clean as His abiding place (v. 19).

10. We are bought with a price—the blood of Jesus Christ—and we should therefore be fully obedient to His commands (v. 20).

—*The Bible Teacher (F.W.B.)*

III. ADDITIONAL TRUTH

1. Tools are essential in many of our daily activities, and no matter how small or how large the tool is, it must be in good working condition to be most useful. The surgeon needs a scalpel that

has a razor-keen edge, while the ditch digger needs a spade that also has a sharp edge. When these tools become dull they must be sharpened by a grindstone, but would one use this sharpening agent on the surgeon's scalpel? No, this would leave the scalpel with a ragged edge. The scalpel must be honed with a very fine stone. On the other hand, one would not think of sharpening the spade with a fine stone, because it would take far too long to obtain good results.

People are like tools in that they tend to feel exhausted after a hard day of physical exertion. Others may feel tired because of the monotonous routine of a job like tightening bolts or typing numerous letters. Whatever one's task, at the end of the day he needs a change that will help rejuvenate him for the day to come. The way leisure time is used will not necessarily be the same for all persons, for different persons have different needs. If one has worked hard digging with a shovel all day, a good way to rest might be to sit in a good easy chair and read the newspaper. But for the one who has been seated all day at work, that would not be nearly as valuable as gardening or a game of softball. One should choose his leisure time activities wisely, asking himself, "Will this activity really re-create me so that I am prepared for a better day of service tomorrow?"

—*Standard Lesson Commentary*

2. Worldly interests bid high for a sizeable portion of the leisure time of young Christians. However sincere may be their desire to live for Christ, they are daily beset with all sorts of inducements to spend their time in questionable or actual unchristian ways. It would be difficult for them to isolate themselves from constant temptation to walk the broad road that leads to destruction. Billboards and other advertisements, and radio and television voices are ceaselessly leaving their impact on the young Christian's conscience. Add to these the telling personal influence of boy and girl associates in school and on the playground, and you have a formidable array of tempters.

But then, so did the young Christians in the churches to whom Paul wrote his counsel. True, there were no radio and television inducements to unworthy habits and thoughts, but there was the idolatrous outside world around Christian youth. And these youths refused to have a part in false worship and the licentious practices connected with some

of it. There were also close friends and relatives of the new Christians who had not accepted the Saviour and who tried to lure converts back to old ways. Help your pupils to learn the truth of the Golden Text as did the early Christians.

—*Intermediate Bible Teacher*
(Union Gospel Press).

3. All of us recognize the importance of children and young people developing as they should. It is recognized that they should develop along at least four lines: physically, mentally, socially and spiritually. But most of us feel that we are adults and our days of development are over. This is true to some extent. However, we feel that there are also four things that every adult must learn to do if his life is going to be full, happy and useful.

First, the adult must learn to love properly. The child's love is self-centered. Many adults have never grown up in this respect. Their love is still self-centered. To love properly is to be unselfish; to love properly is to lose one's self for the concern and welfare of others. Only when we do this will our lives be what the Master wants them to be.

Second, the adult must learn to work. Can you imagine what our lives would be without some useful work. To learn to work is to learn to use our time and abilities so as to be most productive for ourselves and others. There is more to work than the mere making of a living. Our work, to some extent, becomes our way of life. Therefore, if we would be happy and useful we must learn to work.

Third, the adult must learn to worship. We do not believe that any person can ever be what God wants him to be, until he has learned to worship. From worship we get inspiration and strength, and through it we are able to express our feelings for the Creator. No one can be happy until he has learned to worship.

Fourth, the adult must learn to play. The child usually knows how to play, but the adult has often forgotten it. It is important that the adult learn to do some meaningful activity that is not connected with his work. After all, isn't this what play is? It is through this activity that his body is rested and refreshed. It is also through this activity that he is able to forget his work for awhile and give his mind an opportunity to rest from its care.

The use of leisure time, or play, is already a problem with the short working hours that many have, plus the labor-

saving devices. But according to scientists and engineers and planners, it is going to become more and more of a problem. This is true because of shorter working hours, more laborsaving devices and the increasing number of older people in our society.

—*Advanced Quarterly (F.W.B.).*

Revival in Progress At St. Paul Church

Revival services began at St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, on Monday night, April 27, at 7:30, and will continue through Sunday night, May 3. The Rev. Robert May, pastor of Hickory Chapel Free Will Baptist Church in Ahoskie, North Carolina, is the evangelist. The pastor, the Rev. John A. Owens, is assisting in the services which features special singing each evening.

Mr. May attended Mount Olive Col-

lege and is well known as a man of God and a soul winner.

The pastor and the church extend a cordial invitation to everyone to attending the remainder of these services and be much in prayer for the success of the meeting.

Rev. Everton to Conduct Revival At Northern Church

The Rev. Wilbert Everton will be the guest minister for revival services at Northern Free Will Baptist Church, Route 1, Bahama, North Carolina. Services will begin on Monday night, May 4, at 7:30 p. m., and will continue through Saturday night, May 9. Special singing is being planned for each service.

The pastor, the Rev. Billy R. Jordan, and the church extend a cordial welcome to the public to attend these services.

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STATE CONVENTION**

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MAY 2—7:00 P. M.

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NOTES and QUOTES

(continued from page ten)

was filled with praise to my Christ when one would say, "I was saved under your ministry." Both Gum Swamp and Black Jack have pastors who are very good servants of the Lord. As I have stated, the pastor of Gum Swamp is the Rev. Austin Carter, and the pastor of Black Jack is the Rev. Floyd B. Cherry. These men of God gave me a most wonderful brotherly greeting. They invited me to visit their work when convenient.

AN INVITATION COMES FROM CORE CREEK

I have been invited to go to Core Creek Original Free Will Baptist Church at Cove City the first Sunday in May to preach their homecoming sermon. I served this church for two years several years ago, and always I had the sweetest Christian cooperation that any pastor could ask for. I have been invited to preach on certain occasions several times since closing out my ministry there. I am looking for a good old-fashioned Christian fellowship when I get back to this church. Pray for the writer of "Notes and Quotes." I will be seeing you all along, as the Holy Spirit leads.

Woe to Pastors—

(continued from page four)

that God is faithful and will show Himself plenteous in mercy unto all them who will confess and forsake their sins.

On the other hand, let us consider what will be the end of those that obey not God. God, who has been faithful and will be faithful, shall in that day say unto those who continue in this way a most sad, solemn, and final farewell. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; . . . Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

What Must I Do To Be Saved?

(continued from page five)

ever. How may we know we are saved? Turn in your Bibles to John 5:24: "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."

Again in 1 John 3:14, we note "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Core Creek to Observe Homecoming Day

The Core Creek Free Will Baptist Church of Cove City, North Carolina, will observe its annual homecoming on Sunday, May 3. A cordial invitation is extended everyone to attend.

White Oak Church Announces Revival

Revival services will begin on May 3 at White Oak Free Will Baptist Church, Bladenboro, North Carolina, and continue through May 9. The evangelist will be the Rev. Walter Carter of East Rockingham.

THE GREAT BOOK



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The Free Will Baptist Press offers the daily vacation Bible school materials listed above for Free Will Baptists everywhere.

For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Book" order blank, or order your introductory kit today. Price of Kit, \$4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 3, 1962



LIBRARY
MAY 10
DURHAM, N. C.

PORTRAIT OF MOTHER
She looketh well to the
ways of her household—
Proverbs 31:27.

Successful Workshop

We feel that one of the most successful daily vacation Bible school workshops which we have had the privilege of working in was the one held on April 11 at Mount Olive College. This workshop has been conducted for the past ten years, with splendid success each year. The success is made possible through the efforts of the three sponsoring groups: the Free Will Baptist Press, the North Carolina Woman's Auxiliary Convention, and Mount Olive College.

We would like to personally commend and thank the college for the fine way the workshop was handled this year. The workers there, both students and administration, did a wonderful job.

According to Mr. Charles H. Harrell, business manager at the college, there were 440 individuals who registered and participated in the workshop. In addition to these persons, there was a good number of ministers and laymen who did not register.

The Free Will Baptist Press is grateful for those throughout North Carolina who attended the workshop.

†

About His Church Revival

The Rev. Raymond T. Sasser, pastor of the First Free Will Baptist Church of Tarboro, North Carolina, writes about the recent revival in his church's bulletin:

"... one of the best we have ever had, with the largest attendance. Thanks to the *pew packers*, and the faithfulness of those who were here in their places every night. Did you receive a blessing? If not, perhaps, you did not follow God's instructions in 2 Chronicles 7:14. Spring revival is for Christians what the spring tonic (sulphur and molasses) used to be for people who were 'run-down' after a hard winter. The tonic did not help anyone as long as it remained on the shelf—it only helped those who took several doses. One dose usually made the person just feel awful, but after taking it for a week, you felt like a new person. Your pastor has a special prayer burden for those who only had one or two doses of revival tonic . . ."

THE FREE WILL BAPTIST

Volume 79 Number 19

May 6, 1964

C. H. OVERMAN, Editor

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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.

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

A CALL FOR VOLUNTEERS

In reply to the April 22 editorial, "An Editor's Frustrations," we received a letter and suggestion as to how the circulation of "The Free Will Baptist" may be increased from Mr. H. H. Goodwin of Morehead City, North Carolina. Mr. Goodwin wrote:

"I would like to offer the following suggestion. Select a good representative in each county, one who attends the union meetings and Sunday school conventions. Just a layman, deacon, or Sunday school superintendent would do. Provide the person with a letter or card for identification and let him represent "The Free Will Baptist." I believe it would be good to provide some kind of form for the applicant to fill out. The applicant can return the form to the Press. Then the Press could complete the job."

We personally like and appreciate Mr. Goodwin's suggestion. We believe it will work, if we can find the representatives. This, however, has always been a problem; for there must be those persons who will take the responsibility upon themselves. They must do so with the understanding and belief that they are rendering a definite service to Christ and the Free Will Baptist cause. Such persons must also believe in what they are doing before much can be accomplished. With this in mind, we would prefer volunteers for the task.

We call upon you as a reader of "The Free Will Baptist." Perhaps you are one of those persons who could find the time to solicit subscriptions. If you are, send us your name and address, and we will follow through with the rest. We feel that it would be best to hear from you before we proceed with the printing of cards, etc.

It has been some time since we have published the subscription plans. You will find them elsewhere in this issue. Of the three plans, the individual solicitation plan should be followed for those who volunteer to solicit subscriptions.

For a limited time—May through June—we are offering three years subscription for just six dollars. This is a saving of \$1.50. This offer is good for both new subscriptions and renewals. Those who volunteer to solicit subscriptions are urged to promote this special offer. (Add 3% if resident of North Carolina.)

As we have previously stated, much of the success of this publication is dependent upon our readers. We must have your news, feature articles, and your subscriptions. If our circulation could be doubled, our people would be much more informed and "The Free Will Baptist" would be able to render a far more effective service.

Will you volunteer to help out? Do it today!

GREAT MEN AND THE BIBLE

George Washington said: "It is impossible rightly to govern the world without God and the Bible."

Abraham Lincoln said: "In regard to the great Book, I have only to say that it is the best gift which God has given to man."

Robert E. Lee said: "The Bible is a book in comparison with which all others are of minor importance. In all my perplexities and distress the Bible has never failed to give me light and strength."

Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper."

"I make it a practice to read the Bible through once every year."

beautiful womanhood

PERHAPS almost all women love beauty. They admire beautiful flowers and spend much time to grow them. Women love beautiful homes, nice and up-to-date furnishings, and work to keep things clean, or pay somebody else to do the work. There is no harm in this as long as the affections are not set on the temporal things of life and God left out. In fact, the affections of any and every heart should first be set on God and heavenly things. "Set your affection on things above, not on things on the earth" (Colossians 3:2).

No doubt God loves beauty, for He has made so many beautiful things for our eyes to behold. This is true in the realm of nature—the hills and mountains, valleys and plains, streams, rivers and oceans, the sun, moon, stars and planetary system. God made things beautiful, but the devil and sin, in a measure, has blighted even the things of nature. We see beautiful things fade away.

Perhaps there is no beauty that is more excellent and worthwhile than that of noble womanhood. I think when the devil sought to tempt and deceive Eve in the Garden of Eden, he was driving at her womanhood, her character, her virtue, and more especially her soul. Thus, in wrecking her on a physical, moral, and spiritual basis he blighted her beauty, to a great extent, and that has come across the centuries of time to the present day and age of the world.

However, God still has beautiful women who are His pearls. Not all of them are blighted, wrecked, and ruined by sin, for they refuse to yield themselves to the devil. This is likewise true

of men. We still have some beautiful, wonderful manhood in the world. Thank God.

Beautiful womanhood—that's my subject for this message. The most charming beauty of a woman is her unspotted, undefiled womanhood. This is not made possible by the diamonds and pearls she wears on her person, nor by the gawdy way she dresses, even though she might buy the finest cloth that could be made by the mills and facto-

WALTER E. ISENHOUR

ries of the earth and sewed by the best and most skillful seamstresses. This doesn't make beautiful, noble womanhood. Such might and does attract the attention of men, and the admiration of many; but God does not set His approval merely upon this. No doubt He frowns upon it. There must be a much deeper beauty that God approves.

Back of beautiful womanhood is the pure love and grace of God shed abroad in her heart and soul. She is clean physically, mentally, morally, and spiritually. She has virtue—moral and spiritual excellence—that only God can give and that the devil can't take away as long as she lives prayerfully, humbly, godly, meekly, and holy. Her character and virtue, godliness and holiness of heart, soul and life is not for sale at any price, and the devil and the world knows it. Her beautiful womanhood far excels that

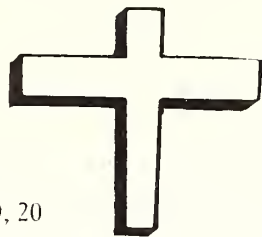
of gold, diamonds, pearls, and costly, attractive array.

Natural beauty doesn't always mean beautiful womanhood. One may have a beautiful face, and she may dress in the latest styles and fashions, and adorn herself with jewelry, and have the beauticians fix her hair in the latest styles, and yet have a character that is ugly, or even disgraceful. She may be without any saving grace, without any real virtue, and be courted by the adulterous types of men and fornicators. Her life may be shameful and disgraceful, if only it were revealed to the world, and sooner or later the world finds it out. Unless she deeply repents and gets to God she will, eventually, go down "unwept, unhonored, and unsung." How pathetic! It is almost enough to make the angels weep.

To the opposite, one may not have a very beautiful face, so far as natural beauty goes, but she may have a very beautiful, shining, charming character, and her womanhood may be without spot or wrinkle, and the best people of the land and world will highly respect and honor her. Her womanhood not only lives to bless mankind while she lives, but it will live on and on to bless the world when she is gone. Her sons and daughters will rise up and call her blessed, and others who knew her. History and literature may preserve her name, revealing her acts and deeds, and the great and wonderful things she accomplished, that future generations may know about and be blessed. That is what beautiful womanhood accomplishes. Her heights in life, morally and spiritually, will be looked upon with apprehension and may be admired long after her departure. She reveals to her people and country that she has been with Jesus, and that she was true and faithful until death. Praise the Lord.

It is true that not all good, saintly women become famous. Not every one makes an author, a teacher, or fills some prominent, outstanding place in life, but every one accomplishes something worthwhile. They love all people as well as God and go about doing good—administering to the sick and dying, helping those who may be in deep poverty and great want, or doing good otherwise. They fill their place in church, give liberally of their earthly substance for the cause of God, some of whom go to different parts of the world as missionaries to win souls to Christ.

(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

News from Arizona-Mexico Missions

The Quarterly Meeting of the First Sonora Association of Free Will Baptists convened with the Grace Mission in Nogales, Sonora, on April 2, 1964. Progress was reported in all phases of the work. Two candidates to be licensed to preach were presented by the First Free Will Baptist Church of Nogales, Arizona. They were Emiliano Lopez and Federico Bernal. They were examined by the presbytery, found sound in doctrine, and duly licensed by the association.

A highlight of the meeting was the Lord's Supper and Feet Washing service which we had the last service of the meeting. This service was very necessary for instruction and example to the preachers and others who have not had much experience in that type of service.

On Friday, April 3, Fabian Guzman, Roberto Cruz, Emiliano Lopez, Francisco Castro, and myself went to Santa Cruz to visit with Brother and Sister Ernesto Kosterlitsky, and to make plans for the establishment of a church there. The opportunity is very great. We can get a property 130 feet wide by 130 feet deep with water supply and walls for a building the full length of the front. The property is located in the central part of the town, facing the main road. We can buy the property for 4,000 pesos, which is \$320 in American money. We will need some \$250 more to roof the building, paint it, and put it in serviceable condition. In all, we can have a very nice church property there for \$500. Please help us pray about this.

Although I, John Elliston, cannot own property near the border of Mexico, my wife, Sally, can, and also her father, and all our Mexican workers can own property. We can hold the property in their names for five years while having church there. Before the five years expire it is necessary that the property be

registered with the government as a church. After that it cannot be used for any other purpose. It can be used as a church until the end of the world, but the Mexican government doesn't permit the churches to hold vast amounts of land any more. The churches are permitted to hold land only for church purposes. This may sound harsh, but it was instituted to break up the vast holdings of the Roman Catholic Church. They held thousands of square miles of Mexican land and worked the peons as virtual slaves for the benefit of the church. The Roman Catholic Church has caused more people to turn to Communism than any other single agency in the world. This tendency toward Communism is a very mild reaction which has taken place in Mexico. It is a marvel that Mexico is not completely Communist.

This need in Santa Cruz is in addition to the building programs in Magdalena, Los Nogales, and Cananea. The congregations in all these places are helping raise money for their buildings, but as their income is pitifully small, naturally their contributions must also be very small. In Cananea we have the opportunity to purchase a very desirable lot on the paved highway coming into town from Imuris, in the district where they are starting a new housing development to move the whole suburb of Buena Vista. Buena Vista is built sort of like a squatters' city, and it is built over a deposit of ore belonging to the mining company. They want to extract the ore, so they are moving out the whole group of people—the whole town. The mining company and government are working together to provide suitable housing on the east side of town, and that is where we want to build our church building to accommodate them. We already have a mission in that district, known as the Petroleos District. The mission in Buena Vista, and the one in the Petroleos District have been putting their tithes and offerings into a fund to buy property, and to build the building but there is still very little

money in the fund. Pray with us that God will provide for these needs. Pray that God will ever guide us.

The building in Magdalena is progressing, but not as rapidly as we could wish. The only thing that slows its progress is lack of money. Every time Brother Guzman gets a little money, he puts it into the building there in Magdalena, but he doesn't receive much. We are trying to build a larger building in Los Nogales. I shall give you more information about that later.

Please send offerings to the North Carolina Board of Missions, c/o The Rev. A. B. Bryan, Box 308, Ayden, North Carolina 28513. If you wish to designate the money for one of these projects, please so state. However, please understand, that the greatest need in the mission program is for consistent contributors to the general mission fund so that there will be money on hand to care for any contingency.

Send used clothing directly to Arizona-Mexico Missions, Box 550, Nogales, Arizona 85621.

Most important of all, please send many prayers directly to heaven in care of the Lord Jesus Christ for the work here. May God bless you.

John B. Elliston

Please show me one great and wonderful country that has been settled and established by atheists and infidels. Show me even one town or city they have ever made a pleasant and wonderful place in which to live.—Walter F. Isenhour.

SPECIAL SUBSCRIPTION OFFER

Three year's subscription to "The Free Will Baptist" for only \$6.00. A savings of \$1.50.

This offer is good for the months of May and June, and may also be applied on renewals.

Send your subscription, along with name and address, also a check or money order to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Add 3% sales tax if N. C. resident.

Take advantage of this special offer today!

Christian Education

College Chorus Visits Beaufort County

The forty-seven voice chorus of Mount Olive College will present two programs of church music Sunday, May 10.

At 3:30 p.m., the chorus will sing at Free Union church in Beaufort County. This will be the only appearance of the chorus in the Albemarle District and all churches in the conference are invited to participate in this service.

At 7:30 p.m., the chorus will sing at Black Jack church near Greenville. All churches in Pitt County are cordially invited to participate in this service.

To Observe College Day

Gum Swamp Free Will Baptist Church near Greenville, North Carolina, will observe Sunday, May 10, as "Mount Olive College Day." The Rev. Austin Carter has announced that President W. Burkette Raper will speak at the morning worship service.

A TRIBUTE TO MOTHERS

by TOMMY MANNING

Whose eyes that shine reveal the love
Of a heart so pure and fair;
Whose lips that smile express the
warmth
Of a soul so filled with care?
Whose hands that toil command the
strength
Of a will so great and near;
Whose tongue that speaks unlocks the
peace
Of a voice so kind and dear?

Whose arms enfold'd me as a boy
With a love so dear and strong;
Whose voice would chide me even now,
With a message far from wrong?
Whose glance would draw me to her
side
For a chance to see her face;
Whose step would lead me to her arms
From behind my hiding place?

OBITUARIES

THE REV. JOHN T. QUICK

It is with a sad heart that I attempt to write the obituary of my beloved husband, the Rev. John T. Quick of Route 1, Cullman, Alabama. He died in the Cullman Hospital on April 3, following a short illness. However, he had suffered with a heart ailment for several years. Born March 14, 1901, at Hanceville, Ohio, Mr. Quick was the son of the late Roland and Frances Quick.

Funeral services were held at Leodocia Free Will Baptist Church in Hanceville on Monday, April 6, with the Rev. W. H. Ryland of Birmingham, the Rev. Odell Harris, and the Rev. Tillis Walley officiating. The Trimble Lodge was in charge of Masonic rites with the Moss Service directing interment.

Pallbearers were Thomas Quick, Junior Quick, Le Rue Drummond, Jimmy Quick, James Bailey, and Chester Quick.

The Rev. Mr. Quick had been a Free

Will Baptist minister for 35 years and had organized and pastored many churches.

Surviving are his widow, Mrs. Maudie Wilbanks Quick; one son, Ted Quick of Agawam, Massachusetts; five daughters, Mrs. Bernice Nowill of Agawam; Mrs. Frances Goodwin of Cullman; Mrs. Glennis Cummings of Chicago, Illinois; Mrs. Marcelle Hale of Columbus, Kansas; and Mrs. Janice Powell of Falkville; two brothers, Clent Quick of Gardendale and Cornelius Quick of Bessemer; and seven grandchildren.

Written by his wife,

Mrs. Maudie Wilbanks Quick

MRS. MARY BEAMAN MOORE

It is with sadness and deep sympathy that we, the members of the Woman's Auxiliary of Little Rock Free Will Baptist Church of Lucama, North Carolina, wish to pay tribute to the memory of Mrs. Mary Beaman Moore who passed away on September 13, 1963.

She was a member of Little Rock church and a member of the auxiliary for many years, and was always ready to do her part as long as she was able. Therefore, we desire to submit the following resolutions:

First, we pray God's richest blessings on each one of her family and commit them to our heavenly Father for comfort and consolation.

Second, that a copy of these resolutions be sent the "The Free Will Baptist" for publication, that a copy be sent to the family, and a copy be put in the minutes of the woman's auxiliary.

Submitted by,

Mrs. Wade Davis

Mrs. Walter Blalock

Mrs. B. R. Raper

THE REV. CHARLES WILLIAM BENNETT

The Rev. Charles William Bennett, a member of Sandy Grove Free Will Baptist Church of Hope Mills, North Carolina, after a long period of illness, passed away April 23, 1964, at the age of 79. Interment was in the Oakridge Cemetery, St. Pauls, North Carolina.

The Rev. Mr. Bennett was a faithful Christian dedicated to his work in the Original Free Will Baptist Church. He will be missed by all who knew him.

Written by,

W. H. Edwards



NEWS & NOTES of Denominational Interest

Choir of Shady Grove Church



Above are the members of the Shady Grove Choir of Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina. The Rev. Walter Reynolds is pastor of the church. Director of the choir is Mr. Peyton Lee; organist, Mrs. M. D. West; assistant organist, Miss Judy Reynolds.

First row (left to right): Peyton Lee, Mary Jon Ballance, Loretta Naylor, Mrs. C. W. McLamb, Mrs. Ermon Godwin,

Mrs. Mack Honeycutt, Mrs. Kermit Jackson, and Judy Reynolds.

Second row: Mrs. Carl P. Warren, Mrs. Creighton Jemigan, Mrs. Walter Reynolds, Mrs. Peyton Lee, Mrs. Shelton Bass, Mrs. Victor Jordan, Mrs. M. D. West, and Kermit Jackson.

Third row: William R. Miles, M. D. West, Billy Ray Daughtry, Joe Wilson, Sammy Reynolds, Lawrence Griffin, and L. B. Wilson.

Mrs. Talton Named Merit Mother for 1964

Mrs. Hardy Talton of Route 2, Pikeville, North Carolina, was named Merit Mother of Wayne County for 1964 at a luncheon held recently at the Sir Walter Hotel in Raleigh honoring the 35 nominees for the 1964 Mother of the Year.

Mrs. J. W. Bunn of Raleigh was named the State Mother of the Year.

The luncheon speaker was Walter F. Anderson, director of the State Bureau of Investigation. Using as his topic, "The New Image," he told those present that the home is built on the mother's enthusiasm which comes from knowledge, experience, and service.

Miss Ruth Wilson presided at the

luncheon. A tea at the Governor's Mansion followed the ceremonies at the hotel.

Earlier in the day the women toured the North Carolina Museum of Art and were featured in a parade down Fayetteville Street.

Mrs. Talton, who was nominated by the Wayne County Council of Home Demonstration Clubs, is a native of Wayne County.

She is an active member of Pleasant Grove Free Will Baptist Church, Nahunta Home Demonstration Club, Nahunta Grange, OES, and other civic clubs. Last year she was named Woman of the Year by the Wayne County Home Demonstration Club women.

Mrs. Talton lists working with young people as one of her hobbies. She always finds time to listen to their problems and give them counsel.

Mr. and Mrs. Talton have no children of their own but adopted a daughter, Mary Ellen, when she was four and one-half years old. She is now married to Claude King Jr., of Goldsboro, and they have two children.

The youth of Pleasant Grove church has this to say about Mrs. Talton: "We are proud of our Miss Mildred gaining the title of Merit Mother of Wayne County for 1964. Mrs. Talton has worked with the youth of our church most of her Christian life. She is always going about doing good unto others. A big window was placed in our church in 1951 in her honor. Miss Mildred, as we call her, is one we can feel free to call on for counsel and help at any time.

"Here is her church record in part:

Coming Events

May 7—North Carolina State Woman's Auxiliary Convention, Lee's Chapel Church, Sampson County

May 10—Mother's Day

May 30—Memorial Day

June 21—Father's Day

July 4—Independence Day

July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

CONFERENCES FILLING FAST

We regret very much to request that no more applications be sent in for the General Youth Conference, June 15-20, or the Youth Frontier Conference, July 6-11. Both these conferences have reached the maximum in reservations. The Young People's Conference, August 3-8, is within about fifteen of the total quota.

We are urging young people who want to go to Cragmont during this season to register either for the Free Will Baptist League Conference, June 29—August 4 (the Rev. Norman Ard, Route 1, Ayden, North Carolina); or the Abundant Life Conference, August 10-15 (the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina). *You will have to hurry to get into the League Conference*, since applications are coming in right along, and this conference is expected to reach the quota soon. (The Cragmont Board has put a limit of \$10, including staff members, on the conferences, which is as many as can be cared for at one time at Cragmont.)

A CRAGMONT MUST

In order to comply with health requirements at Cragmont, we must make some repairs to the back porch and build a rest room for the workers. This is going to require around \$1,000.

The State Sunday School Convention, in the recent session at East Rockingham, endorsed the launching of a drive among the Sunday schools of the state which it is hoped will bring in a major portion of this money. But we want and need help from any source possible for this work. A contractor is ready to do the work any time at a very reasonable cost, whenever we can give the "go-ahead sign." The board has approved the project. *But the money is not available!* Our people rallied wonderfully last year to meet the need for more accommodations for boys and better kitchen equipment. We are hoping that many organizations and individuals will rally to our present need and send in liberal donations to Mrs. Fountain Taylor, Richlands, North Carolina, earmarked for the porch and rest room fund.

L. E. BALLARD, *Manager*

director, Mrs. F. M. Register, and the pastor, the Rev. A. B. Bryan.

On Sunday night, May 17, there will be a baptismal service for the candidates waiting for baptism, and for others who make a decision during the revival. This will be the first baptismal service in the new baptistry which was installed during a recent renovation program of the church sanctuary.

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, 1964:

Receipts

Balance on Hand April 1, 1964	\$5,175.23
Regular Receipts for April	433.96
Ministerial Retirement System	47.50
Life and Hospital Insurance	431.33
Total to Account For	\$6,088.02

Disbursements

Minister's Monthly	
Checks	\$142.00
Insurance Premiums	465.79
Operating Expenses	73.12
Transferred to M. R. S. Fund	127.50
Total Disbursements	808.41

Balance on hand May 1, 1964	\$5,279.61
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Receipts by Conferences

Albemarle	\$ 34.80
Cape Fear	\$145.03
Central	\$304.36
Eastern	\$263.48
Western	\$165.12

Approximately 450 Attend Workshop

Although the total number of persons attending the daily vacation Bible school workshop at Mount Olive College on April 11 has not been released, it is believed that there were more than 450 who attended the various sessions. The attendance was one of the largest during the ten years that the workshop has been held.

It is good: To be able to bear an injustice without retaliating. To be able to do one's duty even when one is not watched. To be able to keep at a job until it is finished. To be able to make use of criticism without letting it defeat you.—*Biblical Recorder.*

Church member, 41 years; church clerk, 11 years; pianist, 32 years; Sunday school teacher, 35 years; president of woman's auxiliary, 8 years; flower committee for church and Sunday school, 15 years; director of youth auxiliary, 10 years; and she is always active in Bible school and other activities of the church. We feel real proud of our Miss Mildred."

Pleasant Grove Awards Attendance Pins



The Sunday School of Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, awarded thirty-two perfect attendance pins to the members of the Sunday school with perfect attendance for 1963. The group in the picture are part of those receiving pins, some were absent at the time the picture was made. The presentations were made by the teachers of each class. Those receiving pins were encouraged to keep up the good work and the other members of the school urged to join them.

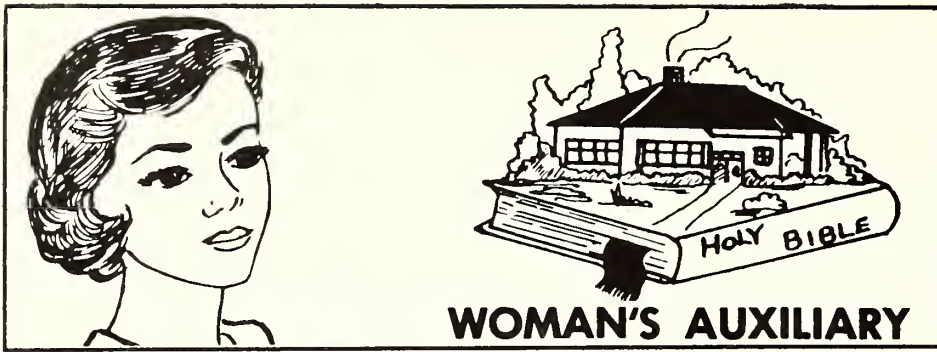
Warden's Grove Church Announces Revival

Warden's Grove Free Will Baptist Church of Lowland, North Carolina, announces revival services beginning Monday evening, May 11, and continuing through Sunday, May 17. The Rev. E. E. Edwards of Chocowinity, North Carolina, will be the evangelist. Services will begin each evening at 7:30 and will feature special singing at each service.

The pastor, the Rev. Billy Twiddy, and the church extend a cordial welcome to all to attend these services.

Kinston Church Schedules Revival

The Rev. J. W. Everton of Clayton, North Carolina, will be the visiting minister for a revival meeting to begin at the First Free Will Baptist Church in Kinston, North Carolina, on May 11, and continue on throughout the week. Services will begin each evening at 7:45. Mr. Everton will be assisted by the choir



WOMAN'S AUXILIARY

Host to State Woman's Auxiliary Convention



The Lee's Chapel Free Will Baptist Church will be host to the North Carolina State Woman's Auxiliary Convention, May 7, 1964. The church is lo-

cated on Highway 421, about eight miles west of Dunn, North Carolina. The pastor is the Rev. James V. Joyner.

Fountain, N. C.—The Young People's Auxiliary of Aspen Grove Free Will Baptist Church met Thursday night April 16, in the home of Deborah Owens. The meeting was opened by singing "Oh, How I Love Jesus." In the absence of Brenda Goff, program chairman, Angie Owens had charge of the program and gave a very interesting talk. After the business meeting, the group enjoyed a 30-minute "Hymn Time."

Following the benediction, delicious refreshments were served by the hostess. There were three visitors and thirteen members present.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, April 17, in the church. Mrs. Robert Oakley, program chairman, opened the meeting

by reading Philippians 4:8-13 for the Scripture lesson. She followed the Scripture reading with prayer. The group joined together in singing "In the Garden." Mrs. David Hobgood gave the leaders introduction to the program topic, "But There's Nothing I Can Do!" Mrs. Lester Gay gave the topic, "Look for Neglected People"; Mrs. Lovelace Gardner gave "Help Lonely Students"; Mrs. Robert Bell gave "Help Overcome Prejudices"; and Mrs. Marvin Langley gave "Be a Martha and a Mary."

During the business session, Mrs. Robert Bell was requested to finish out the late Mrs. Bessie Goff's term as president. Mrs. Bell presided over the business session. Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed with the

treasurer's report. A motion was made and seconded to buy a library book for Mount Olive College in memory of the late president, Mrs. Bessie Goff. A \$5 collection was taken for the book. A motion was made, seconded, and carried to remember Mrs. Kattie Owens with a gift. At the conclusion of the business session Mrs. David Hobgood gave the closing prayer. There were three new members who joined the auxiliary during the meeting; they were Mrs. James A. Summerlin, Mrs. Leroy Owens, and Mrs. Ben Thigpen.

Pikeville, N. C.—"Missions in Africa" was the topic of the study course taught by Mrs. Ruth Killelte at the March meeting of the Pleasant Grove Ladies Auxiliary. Hostess was Mrs. W. A. Taylor.

At 12:30 p.m., Mrs. Taylor served dinner to the 19 members present and the regular meeting was held in the afternoon.

Mrs. Frank Edmundson was in charge of the program, "Building Toward Mexico Way."

Plans were made for the district auxiliary meeting of the Western Conference which will be held at Pleasant Grove on Wednesday, April 1.

In other business, spring clothing for an adopted son at Middlesex Children's Home was taken care of. Mrs. Frank Edmundson is chairman of the project.

The projects committee, composed of Mrs. Ethel Griffith, Mrs. Ethel Smith, and Mrs. Eula Edmundson, had packages all wrapped and each person purchased one at her own price.

Mrs. Hardy Talton presided at the business meeting.

The April meeting will be held in the home of Mrs. Frank Edmundson with Mrs. Ernest Bissett in charge of the program.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church met April 23 in the home of Mrs. Fessie Bailey. The meeting was called to order by the vice-president, Mrs. Peggy Bailey. Mrs. Annie Cratt read the Scripture taken from Philippians 4:8-13. The group prayed the Lord's Prayer in unison, followed with the singing of "Face to Face." The program, "But There's Nothing I Can Do," was given by Mrs. Jeannette Wynne.

The auxiliary reported that it had bought screen doors and screen windows for the new building. The treasurer

collected the monthly dues. Mrs. Selma Cowan dismissed with prayer.

Refreshments were served to the ten members present.

VALENTINE BANQUET

On Saturday night, February 8, 1964, a valentine banquet was held at the First Free Will Baptist Church, Kinston, North Carolina. The banquet was held in the social hall and was sponsored by the YFA of the church.



Pictured above is Barbara Lancaster and Joe Pic (seated) who were crowned 1964 YFA Valentine queen and king. The crowning was done by Brenda Gardner and Ikie Hines (standing) the 1963 queen and king.



The fifth and sixth grade AFC girls served as waitresses. They were dressed in red skirts, white blouses, white aprons and red caps. From left to right they are Sharon Owens, Helen Koonce, Susan Lovick, Peggy Bryan, and Cindy Everett.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met Monday evening, April 20, at the home of Mrs. Kathleen Swain. The meeting was called to order by the vice-president, Mrs. Bernice Maitland. The group sang "Help Somebody To-

day," followed with the vice-president reading the Scripture taken from Philipians 4:8-13. Prayer was offered by Mrs. Madge Van Horn.

The program, "But There's Nothing I Can Do," was given by Mrs. Neva Brickhouse. She gave an enjoyable talk on how much everyone can do. She said that God will give us the strength and guidance to fulfill His duties here.

During the business session, the roll was called with eleven members and four visitors present. The minutes of the last meeting were read and approved. The auxiliary discussed the collecting of clothing for the Mexican people. Plans were also made for the coming Bible school. The meeting adjourned with the singing of "No One Ever Cared for Me Like Jesus" and prayer by Betty Sawyer.

Delicious refreshments were served by the hostess.

Maple Heights, Ohio—The Tri State Free Will Baptist Woman's Auxiliary met April 17 at the home of Goldie Shadd. The guest speaker was the Rev. Rufus Johnston. His topic was "Volunteers for Jesus." There were twelve members and four visitors present. The meeting closed with prayer by Mr. Johnston.

Refreshments were served by the hostess.

The next meeting will be held with Mildred Dillon on May 15.

Mount Olive, N. C.—The Woman's Auxiliary No. 1 (Emma Powell Circle) of Snow Hill Free Will Baptist Church reports as follows for the first quarter of 1964:

The auxiliary has a membership of twenty-four, with an average attendance for the meetings of seventeen. The semiannual contribution, along with a birthday gift, was sent to the boy at the Children's Home which the auxiliary has adopted for the year. A pre-Easter week of services was sponsored by the auxiliary. A contribution of \$15 was sent to Mount Olive College library and \$10 applied on the recently purchased campus of the college.

Kenly, N. C.—The Woman's Auxiliary of the Kenly Free Will Baptist Church met Tuesday night, April 21, at the home of Mrs. Charles Hinnant with eighteen members and two visitors present.

Mrs. Jesse Woodard, program chairman, gave the leader's discussion and

presented Mrs. Miriam B. Lamm who gave the very inspiring topics from the program, "But There's Nothing I Can Do."

Reports were given by the chairmen present. During the business period, Mrs. J. T. Rains and Mrs. Millard Snipes were appointed as delegates to the State Woman's Auxiliary Convention. Mrs. Noble Crumpler gave the delegate's report from the District Auxiliary Convention. General collections, memorial fund, and money turned in from the sale of products were received. A "Special Talent Fund" was taken in the amount of \$34.

Mrs. J. P. Carter and Mrs. J. T. Rains, members of the benevolent committee, listed persons for refreshments at Bible school.

Mrs. Felton Watson, president, gave brief remarks to the auxiliary members of praise and courage for the loyalty in carrying out the needs and purpose of the auxiliary work, stating that the auxiliary through the years had worked at long-range projects, never limiting their accomplishments, stressing that each continue to look for worthy goals in helping the church carry out its potential of soul winning and service in building His kingdom in the hearts of those in the community and abroad.

The auxiliary meeting was dismissed with prayer by the pastor, the Rev. David Hansley.

A social period was then enjoyed with delightful refreshments served by the hostess and her young daughter, Dorothy Gail.

"THINKING OF HER"

She gave so much, and has so much to give;
 For to her, life was made to live.
 Now a shadow has fallen across her way,
 But with God's help it will be out to stay.
 She gave of her talent, her time, and her money;
 To be near her is lovely, peaceful, and sunny.
 We, as her church family, miss her so very much,
 And as a church family, we'll keep in touch.
 By safely leaning on the arms of Jesus,
 She will have the very best of care;
 Together we will be waiting and hoping,
 And keeping very much in prayer.
 A member of this church family,
 Mildred Bowen

NOTES

AND

QUOTES



By J. C. Griffin

WATER BAPTISM

In my early ministry, when people confessed their sins and took Christ as their Saviour and Lord, they were instructed in the doctrine of water baptism as believed by Baptist bodies of all denominations; and among denominations that were not Baptist a large number of converts preferred immersion and were satisfied with nothing less.

I remember very distinctly a meeting held at a Methodist church located near Sims, North Carolina. The pastor, the Rev. Ben Stanfield, a very dear friend of mine who lived in Bailey, was conducting a revival meeting in the Bethlehem Methodist Church at the same time I was conducting a meeting in the Milbournie Free Will Baptist Church, located at that time close to a millpond known as Eatmon's Pond. God wonderfully blessed both of these meetings. If memory serves me correctly, there were seventeen conversions in the meeting at Milbournie and the same number at Bethlehem. On Sunday afternoon as these meetings closed, the converts from both churches assembled at the water of this millpond for water baptism. There were thirty-three in both groups, seventeen from Milbournie and sixteen from Bethlehem Methodist. Brother Stanfield had one who preferred sprinkling. He and I both went down into the water, and we both laid our hands on the candidates. Stanfield repeated the baptism ritual for the Methodist group, and I repeated the ceremony for those who were Free Will Baptist.

Since that time, the Free Will Baptist church building has been moved from the millpond to the location where it now stands on the highway at Lamm's Crossroads, and a beautiful brick building stands as a monument to the memory of the early Free Will Baptists in that locality. The Bethlehem church, I believe, has merged with other church-

es. What I want to get across is that not only the Baptists of the various denominations, including Free Will Baptists, really believed in and emphasized immersion, but also many of the Methodists desired immersion.

Being a Baptist of the Free Will faith, I have always believed and will continue to believe in immersion of believers in water, and I cannot accept any other mode as being biblical. At this point we will quote Scripture which has been written by inspiration as given to the writers of the Bible.

John the Baptist says, as recorded by Matthew: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: . . . Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered 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 3:11-17).

May we notice that Jesus was there visible to the natural eye. The Spirit of God lighted upon Jesus and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." God, speaking from heaven; Jesus, the physical man; and the Holy Spirit in the form of a dove make three; so we have the manifestation of the Trinity: God the Father, God the Son, and God the Holy Spirit—three in one making the Godhead. If there were no other Scripture, this passage would be sufficient to make me a Baptist.

But we notice the command of Jesus to us before He went away: "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" (Matthew 28:18-20). Water baptism is commanded by the Lord himself. Certainly the Lord meant water baptism,

since Christ only can baptize with the Holy Ghost (Matthew 3:11). Believing in the Great Commission as given by our Lord, we believe that water baptism is connected with the *going*. The gospel of Christ commands water baptism.

OBEDIENCE OF THE APOSTLES

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:37-42). Verse 47 of this chapter says, ". . . And the Lord added to the church daily such as should be saved." Who should be saved? Those who repented of sin and believed Christ as the Son of God and who were baptized, thereby confessing openly that they were saved.

We could refer you to Acts 8 when Philip preached Christ to the eunuch. After Philip had preached Christ to him, the eunuch said, as they were going along the road: ". . . See, here is water; what doth hinder me to be baptized? And Philip said, If 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).

Philip preached Jesus. In preaching Jesus, he must have mentioned baptism; for the eunuch did not know what Isaiah was writing about. But after hearing about Jesus, he wanted to be baptized. Notice that both Philip and the eunuch went down into the water, not just nearby, but into it.

If it takes wealth to make people happy, then why are the wealthy unhappy?—*Walter E. Isenhour.*

Questions & Answers



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

QUESTION: Did Christ not make the Sabbath Day? You teach from the Book of Hebrews that He made all things. If what you say, that Hebrews' teaching is correct, then why do you disannul what He has made?—I. C., California.

ANSWER: In the first place, I have not disannulled the Sabbath or any other Old Testament shadow which Christ himself has fulfilled in His coming to the earth as the incarnate Son of God and "done away" or disannulled in so coming. Surely He made the Sabbath, but just and only as He made all the other Old Testament shadows. It was He who commanded the Jews to choose according to specified regulations the passover lamb and offer him as such until Christ would come. When Christ had come, that ceremony ended. The antitype overshadowed the type; the presence of Christ on earth in His death and resurrection made this Old Testament shadow unnecessary. It would be wrong for God's people to offer a paschal lamb now that "the lamb of God which taketh away the sin of the world" has come. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). (Read the remaining verses of John 1.)

John the Baptist himself, the forerunner of Christ, shortly after he introduced Jesus, was allowed of God to be put in prison where he remained until he was beheaded. God would not have allowed his enemies this liberty if he had not fulfilled his mission. God would not have permitted the old to be taken away until He had established the new. Under the new covenant we don't offer a paschal lamb looking forward to the death of the Lamb of God on the tree of Calvary, but we take the bread and wine to show forth that death on the Cross that has already taken place until He comes again. When He comes again

we shall be drinking with Him of the living water that He offered the woman and others of Samaria. We will not need the fruit of the vine in the cup to speak of His coming, nor the broken bread to speak of His broken body by which He was wounded for our transgressions, for the antitype will be here with us. We now commemorate the Lord's Day, the first day of the week, not as a shadow as was the Sabbath for the Sabbath observers, but we assemble ourselves together on the first day of the week—the day that His glorified body emerged from the tomb from which it came at the exact appointed time. He it was that commanded that the burnt offering, the sin offering as well as all the offerings of the Levitical system, be made by a sinful and rebellious people manifesting their faith in the coming Redeemer. The Lord himself caused that all these shadows should pass away filling them full Himself. Without His coming and filling them full they could have only been empty, meaningless shadows; but His coming and fulfilling them (filling them full) makes them all they were intended for.

"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; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Colossians 2:14-17). The Sabbath was one of these "shadows" of good "things to come; but the body is of Christ." In the old covenant he who kept the law to the letter was to be favored, but now the requirement demands of us faith in Christ and Him alone. "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 abid-

eth on him" (John 3:36). How simple but without which no man shall see God. So reader, why not just make that commitment and be saved from an eternal hell of fire?

MOTHERS

Dr. John Scudder and his wife were missionaries in India. All of their nine children became missionaries in that field. Someone asked the doctor how this was accomplished. Said he: "The only explanation I can give is that the children were literally prayed into the Kingdom by their mother. She was accustomed to spend the birthday of each in all-day prayer for him. And God answered her prayers."

To be sure, we are reminded of Hannah whose son, Samuel, was the subject of her prayers and who she early "lent . . . to the Lord."

And we are reminded of Monica, whose brilliant wayward son was her constant burden—who claimed God's promises for his conversion, and then was disappointed and almost in despair. But you remember that, in due time, that young man was converted and became the great Augustine.

And we are reminded of Susanna Wesley, who prayed with and gave religious instruction to her children beyond what most women would think at all reasonable. She seemed to feel special responsibility for "Jackie," as she called him. Many long hours she spent with him, seeking his spiritual welfare. If John Wesley was the "Father of Methodism," then Susanna was the "Mother of Methodism." What if this woman had felt that, kept at home with so many children, she had no opportunity for service in the world?

It is nearer true than most sayings that "the hand that rocks the cradle is the hand that moves the world." With more worthy mothers we shall have more worthy and useful and great sons and daughters.—*Free Methodist*.

"O love that wilt not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be!

"O joy that seekest me through pain,
I cannot close my heart to Thee,
I trace the rainbow thro' the rain,
And feel the promise is not in vain,
That morn shall tearless be!"



STORIES

for our

BOYS and GIRLS



THE DAY TIM FORGOT

by MARJORIE A. CLARK

TIM walked down the street whistling. It surely felt good to be out of school today! He and Georgie had spent the whole afternoon planning all the fun they were going to have now that it was spring-going-on-summer.

Tim walked a little more slowly, looking through the wide windows at the fruit and candy bars. He felt in his pocket, although he knew there was only a penny in it. There was a big sign over the candy counter about chocolates for Mother's Day.

Mother's Day! When was that? Suddenly Tim stood still. Mother! He'd forgotten all about Mother! Suddenly Tim began to run as fast as he could. Mother was home, sick in bed, and he'd promised faithfully he'd hurry home right after school to help look after Marilyn. Mom had said he might have to go to the drugstore for her medicine.

Tim slowed down. He wasn't afraid to go in exactly, he was just so ashamed to think he'd forgotten the promise he'd made at noon.

He opened the door. The kitchen looked nice and tidy, even the lunch dishes were washed. But there was no sign of supper, and no sign of Mom. And where could Marilyn be? She usually came running to meet him. Tim had an awful sinking feeling right in the middle.

"Mom! Mother!" he called, not very loudly. He tiptoed into the bedroom.

The bed was empty, but Mom had pulled up the covers as if she'd been in a hurry. He looked in Marilyn's room, wandered all over the house, even in his own room, in case Mom had left a note for him. But there was nothing—just an empty house! What could have happened? Tim sat down on the edge of Mom's bed, staring at the pillow. She'd been right there at noon.

"Tim!"

Tim dashed out into the kitchen. But it was only Mrs. Barnes from next door. Tim was glad to see her.

"Where's my mother?" he asked anxiously. "I can't find her!"

"Don't worry, Tim, she's going to be all right."

Tim stared at her. "What do you mean?"

Mrs. Barnes had a casserole in her hands, and it smelled good, but Tim wasn't thinking too much about eating.

Mrs. Barnes put the casserole on the stove, then turned.

"The doctor was here this afternoon, and he said your mom had to go to the hospital for a few days. He took her over himself."

"What time did he come?"

"Oh, about three thirty. Your mom was worried about you, said you'd promised to come straight home from school, and she didn't know what was keeping you. She wanted to write you a note, but there wasn't time." Mrs. Barnes

smiled. "Don't look so worried, Tim. She'll be all right after a bit. And you can help here at home."

"But where's Marilyn?"

"She's with me. After supper your father will take her to your Aunt Beth's. You'd better get ready for supper."

When Mrs. Barnes had gone, Tim tried to get the supper ready, but he couldn't seem to think properly. His whole world was suddenly topsy-turvy. He wished his father would hurry home. He made a salad with some lettuce and tomatoes.

Even when Dad came home Tim didn't feel much better. They ate without saying much, and then Dad went off to take Marilyn to his aunt's place. Tim couldn't go because his father was going to the hospital on the way back. He wished he could go and explain to Mom how sorry he was about his forgotten promise.

The house was very strange and quiet, and Tim felt very sad. Dad promised to be back before too late but it seemed a long time to Tim. He washed himself and brushed his teeth. Then he undressed, prayed, and climbed into bed. He was relieved when he heard Dad's car come into the drive.

Dad came in and sat down beside him. "What's the matter, Tim? You don't seem yourself. You worried about Mom?"

Tim nodded.

"She'll be all right in a few days. The doctor just wanted her where he could take special care of her."

"But Dad, it's not just that," Tim said. "I promised Mom I'd come right home after school, and I forgot. If I'd come, I would have been here when . . ."

His father nodded. "Yes, Tim. Mom was counting on you to be here when Marilyn got up from her nap. Mom had to get out of bed and look after Marilyn, and she shouldn't have. It

Mother's Day

MARGARET WEDDING

O loving God, to Thee we pray
To bless our mothers on this day,
And every day throughout the year;
Oh, guard and keep them in Thy care.

Thou who didst know a mother's love,
Look down upon us from above,
And help us always, so we may
Make every day our mother's day.

By helping her the most we know,
And doing all we can to show
We loved her and will do our best;
For she has hushed us on her breast.

Lord Jesus, keep our mothers dear,
And bless them through another year,
So may we always think to pray
To Thee for them on Mother's Day.

—Selected.

was a good thing Doctor Thomas called in just then."

"Oh, I'll never forget again, when I make a promise."

His father put an arm around Tim's shoulders. "Perhaps you will forget, Tim, but you should always try to keep a promise because other people trust you. You can ask the Lord Jesus to help you to remember."

When his father had gone, Tim told the Lord he was sorry he'd broken his promise, and asked Him to make Mom better again very soon.

Tim had a plan all of his own of what he would do to show Mom how much he really loved her and how sorry he was about forgetting his promise. Every day after school he worked hard, and soon there were several shining quarters in his pocket. He did his best to keep the house neat and clean, and on Saturday he worked hardest of all. In fact, when Mrs. Barnes came over she looked as if she couldn't believe her eyes.

"Why, I do believe, Tim, you're a fine housekeeper! Won't your mom be surprised when she comes home tomorrow!"

Tim remembered Mom saying they had a lilac bush back on the farm where she lived as a girl. Every year she wanted to buy some, but she never felt they could spend money for flowers.

Tim bought a big bunch of lilacs, and put some on the kitchen table and some in the round fat vase in Mom's room.

Mom looked pale and walked slowly when she came home, but her eyes were bright. She saw the lilacs right away.

"Oh, Timmy, did you . . .?"

Timmy nodded, and Mom opened her arms wide. Tim ran right into them, and Mom gave him the biggest hug. It was a wonderful Mother's Day!"—*Junior Trails (Abridged)*.

THAT'S ENOUGH!

Isadore Sofer is the son of a Hebrew Christian. Little Isadore was given a part to recite in a children's program—the 23rd Psalm. As he faced a large congregation, he became frightened! He was a courageous boy, however, and he began to recite: "The Lord is my shepherd; I shall not want." Here he stopped. He tried to recall the next verse, but couldn't. After an embarrassing moment, he said, "This will be enough!"

What a precious spiritual lesson! When the Lord is our Shepherd, what else can we want?—*Walter B. Knight*.

MY REAL WEALTH

Toward the close of the last century a young business man was fast accumulating riches. Said he to Stephen Paxton, who had known only poverty all his life: "Come with me, and we will make a fortune together!" Paxton declined the appealing offer, for God had placed upon his heart the great need of Sunday Schools in the rural sections of our country. "You are a fool to turn down such an attractive offer," said the young business man. Other people derided him, too, calling him a "crackpot," and a religious fanatic. Years passed. One day he met the man who had made him the business offer. The man said: "You wouldn't come with me. Now I am worth \$50,000 and you and your family still live in a bare covered wagon!" "But," said Paxton, "you do not know the extent

of my *real wealth!* More than 50,000 boys, girls, men and women are enrolled in Sunday Schools that I organized!"—*Walter B. Knight*.

Everyone is afraid. But the difference between a man and a coward is: A man knows he is afraid. Faces his fear. Prays to God to give him strength to conquer that fear. And the coward is without faith in himself or his God.—*Biblical Recorder*.

THE LIFE of every man is a diary in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—*J. M. Barrie*.

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

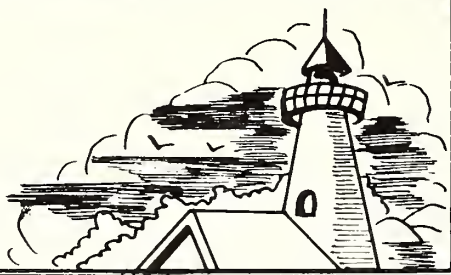
AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

The Sunday School Lesson

Lesson for May 17



Alcohol in a Complex Society

(Temperance)

LESSON TEXT: Romans 13:12-14; 14:13-21

MEMORY VERSE: Proverbs 20:1

I. INTRODUCTION

We are living in a world of helter-skelter activity. Men and women are running to and fro, hither and yon, in an endless search for wealth, for prestige, for opportunity of expression, and for hope to obtain security. The world is moving at a fast pace, with abrupt and sudden change the order of the day. This serves to create tensions, disappointments, the development of a defeatist attitude, and the adoption of a philosophy of futility.

Realism today, more than at any other period in the history of man, is becoming more and more intolerable to more and more people. It is more difficult to cope with the problems of a perplexed and intricate society than it has ever been in the past, and more and more people are seeking escape in a dream-world of their own creation.

Chief among these various means of escape from the harshness of reality is through the use of beverage alcohol. Most drinking has its origin in social conformity and progresses from this to drinking as a means of escape from the unpleasantness of life. The tragedy of this is, of course, that instead of furnishing the desired escape, drinking only serves to add to the harshness of reality and to multiply the unpleasantness which the drinker seeks to escape.

The Scripture, as we shall discover from today's lesson, is very emphatic in its condemnation of the use of alcoholic beverage.

—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The follower of Christ should cast off all worldliness and should put on the armor of light (v. 12).

2. The Christian's daily walk should

be approved of God and esteemed by men (v. 13).

3. One must have Christ as Saviour and Lord before he can follow Him (v. 14).

4. The judging of men is for God and not for any of us (v. 13).

5. Although nothing is unclean of itself, one should never partake of anything that will cause another to stumble (vv. 14, 15).

6. The Christian should conduct himself in such a manner as to merit the esteem of men rather than their evil words (v. 16).

7. The kingdom of God does not consist of material things, but of righteousness, peace, and joy in the Holy Spirit (v. 17).

8. He that properly serves Christ is acceptable to God and approved of men (v. 18).

9. The Christian should seek the things which bring peace and edification (v. 19).

10. It is our responsibility to keep from offending others as we serve Christ (vv. 20, 21).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. For 25 years Jacob Walker was a lighthouse keeper on Robin's Reef off the rocky shores of New England. Then he died. He was buried on a hillside above the shore of the mainland. His widow became the keeper of the lighthouse. For 20 years she faithfully operated that lighthouse. A news correspondent from New York City went to the lighthouse to get Mrs. Walker's story. She said, "Every evening I stand in the door of the lighthouse and look across the water to the hillside where my husband's body lies. I seem to hear him say, as he often said in life, 'Mind the light! Mind the light!'"

Across the troubled waters of life, the spiritually hearing ear can detect another voice which says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

2. Years ago a mountainous stronghold in West Africa was held by a tribe

of cannibals. Troops had tried to cross the mountain, but had failed. One day a missionary went alone into the enemy's stronghold. Calmly and fearlessly he crossed the mountain. The captain of the troops was astounded! He asked the missionary, "Do you mean to tell me that you went through the midst of those terrible cannibals, unharmed and untouched by them? How did you do it?" "You and your troops went as men of war. I went as a man of peace and good will!" answered the missionary.

—Adult Bible Teacher (Union Gospel Press).

3. "Proverbs 21:17 says, '... he that loveth wine . . . shall not be rich.' Someone has said that alcohol will remove stains from summer clothes. This may be true, but stains from summer clothes are not the only things alcohol will remove. It may remove the summer clothes as well, and also spring clothes, and autumn clothes, and the wherewith to purchase needed winter clothes. It will remove schoolbooks from the arms and hope from the hearts of boys and girls, and laughter from their faces. It will remove happiness from the home, and then remove the possibility of it ever returning again.

"But alcohol does not remove all stains: in fact, it leaves stains that without the power of God will remain forever, stains in the character, mind and soul.

"Yes, alcohol is a great remover. It will remove stains of one sort and leave pains. It will remove fame and leave shame. It will remove plenty and leave poverty. It will remove fine homes and leave hovels. It will remove anything great or small that makes life worth while."—Herald of Holiness.

4. Ours is an age of gadgets. Today we are seeing more and more complicated electronic gadgets used in business. One such machine may do the work that many clerical workers previously did. But sometimes the office routine is quite upset because a machine refuses to work properly. Recently when such a machine did not work properly a maintenance man was startled to find a mouse inside the machine. He found that the mouse had stripped the insulation from some of the wires causing the machine to short out.

Today the society in which we live is like a complex machine. Our society runs day after day because of the combined efforts of thousands of men and women who are busy doing their little part. But, unseen to most of the world,

Gifts to the Children's Home on Mother's Day

M. L. Johnson, Superintendent

Since its opening on May 23, 1920, the Free Will Baptist Children's Home at Middlesex, North Carolina, has received into its care 519 boys and girls. Seventy-seven of this number are still "entrusted in our care" at the Home. Others are asking to be received.

Our hearts swell with humble pride and grateful appreciation as we survey the field and consider the great Christian service now being rendered, through our church and in our communities, by many of the former boys and girls of this Home. We are grateful that those of us who are living today can know of some of the harvest that has been made possible through the ministry of our Children's Home. Yet we know that only time can tell, and only the Lord can know, the full measure of worth of the ministry of providing a Christian Home for worthy and needy boys and girls.

While those of us living today can know of the great work that has been done, and is still being done, by our Children's Home, many who helped lay the foundation for this ministry "... died in faith, not having received the promises, but having seen them afar off, ..." (Hebrews II:13).

It is appropriate that we remember and honor those whose vision and devotion helped make possible this ministry. Their love and their sacrifices of the past helped to make possible our opportunities of today. It is also most appropriate that we remember the founders of this Home during the month of May, the anniversary month of the opening of the Home.

Gifts to the Children's Home during the month of May can have a threefold significance. They can express appreciation for the accomplishments of the past and those whose love and labor made them possible; they can pay tribute to the greatest human love—mother's love; and they can help make possible a continued ministry of love to the children "entrusted in our care."

Churches and other organizations are urged to send an offering amounting to as near \$1 per member as possible. Individuals are invited to make gifts in memory or in honor of loved ones or denominational leaders who have been a blessing to them or their family.

Please use the following form when sending Mother's Day gifts.

To THE:

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

Enclosed is our "Mother's Day Gift" in the amount of \$.....

This gift should be credited to

of Church, in the Conference,

..... County.

Receipt for this gift should be sent to

We have members.

HELPING TO PROVIDE "A Christian Home for Boys and Girls"

an unsuspected destructive force is at work in our midst. Like a little mouse it is hidden from our eyes unless we know where to look for it. This little mouse is alcohol. Alcohol is seemingly innocent, and some claim it to be necessary. Even church members have been known to permit it in their homes. Alcohol, like the mouse, often does its destructive work unsuspected until the damage is done. Only then do we see its visible results in the hopelessly enslaved alcoholic.

Our complex, high-speed society demands clear heads and sure hands at the wheels of industry, in automobiles, and in social relations. As Christians we have the responsibility to help keep society clean. The nation looks to Christians for a good example. What kind of an example are you setting for your friends and neighbors?

—Standard Lesson Commentary.

5. Now that liquor is legalized what can we as a church and as individual Christians do? May we suggest a few things that we believe every church can do and every Christian ought to back up these efforts:

(1) Special prayer should be held often. These prayers should be for those who are deluded by liquor.

(2) The church should distribute tracts and other literature that are designed to show the evils of alcohol.

(3) Special services should be held in the churches where the pastor preaches on liquor and then total abstinence pledges taken.

(4) Special study courses showing the evil effects of alcohol should be taught in the churches.

—Advanced Quarterly (F.W.B.).

BEAUTIFUL WOMANHOOD

(continued from page three)

On the mission fields they may almost act and appear as angels of mercy.

Indeed beautiful womanhood always reveals itself in the home, the church, in the community, and wherever such noble women live. God bless them. We need tens of thousands more than we have all over our great nation and the entire world.

SUBSCRIPTION PLANS

Because we desire to see THE FREE WILL BAPTIST in each home in the denomination, we have adopted three plans for soliciting subscriptions:

1. The Every Family Plan: Under this arrangement the local church votes to place The Free Will Baptist in each home. The church clerk sends us the names and correct mailing addresses of the families. We send The Free Will Baptist to these people and bill the church quarterly for the entire subscription price, less ten percent. 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 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. A Sunday school class, woman's auxiliary, league, or other group may solicit subscriptions for us. They send at least five subscriptions in the first lot, deducting ten percent from their total subscription collection at the individual subscription price (\$2.50 per year). They keep the remainder of their collection. 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 \$12.50. The group keeps \$1.25 for its treasury and sends us \$11.25 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. No credits given in any one year may be carried over and credited on the new year.

3. Individual Solicitations: Those not following Plan 1 or 2, may wish to offer service to the Lord by soliciting five one-year subscriptions to The Free Will Baptist and sending us the full subscription collection (\$2.50 per year per subscriber). We place his name on our honor roll of solicitors which appear 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.

Receipt books and subscription blanks may be obtained upon request.

Please add 3% tax for North Carolina subscriptions.

No man grows physically strong on weak food; neither does a man grow mentally, morally, and spiritually strong on the devil's counterfeit and trash.—*Walter E. Isenhour.*

HELL is where no one has anything in common with anybody else except the fact that they all hate one another and cannot get away from one another and from themselves.—*Thomas Merton.*

IT IS ill praise to give a man that his politics have never changed for forty years. . . . That is no more than to praise water for being stagnant, a tree for being dead.—*Victor Hugo.*

FREEDOM . . . is spiritual determination. It is determination by what seems good as contrasted with determination by irresistible compulsion.—*Wm. Temple.*

THE GREAT BOOK



'THE GREAT BOOK'

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- Plastic Reed Craft, \$1.10

The Free Will Baptist Press offers the daily vacation Bible school materials listed above for Free Will Baptists everywhere.

For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Book" order blank, or order your introductory kit today. Price of Kit, \$4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

85
the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, MAY 13, 1964

PHOTO BY BOB COTT

DURHAM UNIVERSITY LIBRARY

MAY 13 1964

DURHAM, N. C.



Ten Years Ago in the 'Baptist'

The ladies of Spring Branch church, Greene County, North Carolina, met at the church Tuesday evening, April 12, to organize a woman's auxiliary. There were fourteen ladies who became members.

†

The Rev. J. O. Fort, Lake Butler, Florida, has been elected editor of the Free Will Baptist Press, according to the Rev. R. N. Hinnant, president of the board. Mr. Fort will succeed the Rev. F. B. Cherry who has resigned.

†

On Sunday morning, May 9, Raymond Sasser, president of the North Carolina State Sunday School Convention, announced his call to the Christian ministry in the morning service at the Wilson Free Will Baptist Church. This announcement was made by his pastor, the Rev. James A. Evans.

† † †

In the Editor's Mail—

"I would like to take this opportunity to thank each of my dear friends for every prayer, the cards, the flowers, and the visits while I was in the hospital. Most of all I thank you for your prayers.

"I'm at home now and recovering nicely. The doctor says I will be able to fulfill my regular pastoral responsibilities in a few weeks. Please continue to pray for me."—Rev. Willie E. Renfrow, Route 2, Kenly, North Carolina.

†

"I just read your article in *The Free Will Baptist*. I attend most of the union meetings of the Third Union of the Eastern Conference and I would love to represent the Press at the union meetings and solicit subscriptions.—Mrs. Lillian Grubbs, Route 4, Mount Olive, North Carolina.

† † †

"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 price" (Isaiah 55:1).

THE FREE WILL BAPTIST

Volume 79

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May 13, 1964

C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

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R. N. Hinnant, President; S. A. Smith, Vice-President; Hubert Burress, Secretary; J. W. Everton, Fred Powers, D. W. Hansley, and Lloyd Vernon.

Editorial Opinions—

THE NORTH CAROLINA MINISTERIAL ASSOCIATION of original Free Will Baptists will hold its annual meeting at Cragmont Assembly, Black Mountain, June 22-26, 1964. This conference for ministers is one of the highlights of the year for North Carolina ministers. The week affords the minister the opportunity to get together with his fellow ministers for a time of fellowship.

There are times when ministers feel that they need to get together and talk their problems over with someone who understands and who will sympathize. At this annual conference, each minister has the opportunity to share his experience with others and also to discuss his problems.

The ministers' conference is also a time of inspiration. The theme of this year's conference is "The Doctrine and Church Government of the Original Free Will Baptist Denomination." It is not very often that the minister has the opportunity to hear a sermon, except the ones he preaches himself. The ministers' conference offers an opportunity for each minister to hear good messages by other preachers and to receive inspiration and encouragement.

The church that sends its pastor to the ministers' conference will be blessed in so doing because the minister will be a better pastor when he returns. We believe each church will be doing itself a favor in helping to finance the minister's week at Cragmont. If your church does not do this, consider it right away.

THE MISSIONS BOARD of North Carolina now has a missions chart available which has the home and foreign missionaries' pictures and names on it, and also the missionary candidates. The poster is being sent to all our Free Will Baptist churches. You will find a copy of the poster on pages eight and nine of this issue. Its original size is eighteen by twenty-four inches. If your church does not receive one of these posters, you may notify the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513.

SUMMER CAMP GROWTH is evidenced by the increasing number who attend our own Cragmont Assembly at Black Mountain. There are four youth camps scheduled for this summer. Already two of them, the Youth Frontier Conference and the General Youth Conference, are filled. For this we are grateful, but we hope that something can be done to take care of a much larger number than can be accommodated at the present time. It has been only a few years since it was quite a task to fill all the camps that were scheduled at Cragmont. Now it has become a problem to take care of all who want to attend. The increase is quite amazing when we remember that about twice the number can be taken care of now than could be taken care of a few years ago.

The current issue of "Action" magazine carries an article entitled "Camps . . . Potent Force with Youth." The article is written by Harry J. Albus and begins:

"Put a young lad in a camp by the side of a lake. Let him tramp through the woods and the fields and sit under the stars in front of a glowing campfire. Open a New Testament and read to him how another young man centuries ago walked along the shores of Galilee and into Palestinian villages talking to fishermen and tax gatherers about seeking first the kingdom of God.

"Something happens to that young man. Away from the rush and burdens of everyday life, he is somehow brought close to God. Many a young man at such a time will make a decision for Christ that will change the entire course of his life."

Those who have had the opportunity to attend a summer camp at Cragmont, and those who have had the opportunity to work in one or more of such conferences, know that they are indeed a "potent force with youth."

PLEASE EXCUSE US for the error which appeared on the cover of last week's "Free Will Baptist." Of course the date was wrong, but it would take too much time and space to explain it—it was just one of those things. Please accept our apologies. We'll try to do better next time, and the next, and the next, and the next.

NOAH--

the singular man

and the

true preacher

Dr. W. S. Hottel

NOAH was the son of Lamech, and was born about 126 years after the death of Adam (Genesis 5:28, 29, 3-5). Being the son of Lamech, Noah was the grandson of Methuselah, and the great grandson of Enoch who was translated to heaven (Genesis 5:21-27). Enoch was the descendant of believing ancestors and the son of a God-fearing father. The faith of Lamech appears in the name Noah and from the fact that he attributed his "toil" and the condition of the ground to the Lord's "curse" (Genesis 5:29). The name Noah signifies *rest*, or "consolation." It seems as though God had revealed to Lamech something of His future purpose in connection with Noah in that he gave his son this significant name. There is mystery in that name, since there seems some reference to the judgment of the flood contained therein. It is interesting to note that Noah, on the cessation of the deluge, offered his sacrifice, and the record says, "The Lord smelled a sweet savour" (Genesis 8:21), which it is said literally is "an odour of rest." The judgment of the flood brought rest to God from the terrible wickedness of mankind, and to Noah and his family from the burden of excessive toil to make a living, due to the curse because of the terrible wickedness prevailing.

The times in which Noah lived and the condition of the world serve as a dark

(Reprinted from "Gospel Herald")

"Noah was a just man and perfect in his generations, and Noah walked with God" (Genesis 6:9).

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter 2:5).

background to bring out in vivid relief his faith and righteousness. The moral and spiritual condition of the world was anything but pleasing. The sin and wickedness was great (Genesis 6:5-7). There is a marked difference between what God saw at the close of His six days' work and what He saw in the days of Noah (Genesis 1:31; 6:5).

Noah stood out as a singular character in his day. In the midst of prevailing wickedness, he believed and obeyed God (Genesis 6:22). Because of his faith and obedience, Noah holds a prominent place among the believing worthies mentioned by the Apostles in the Hebrew Epistle (Hebrews 11:7). Noah was a singular and great character.

I. Noah's Private Character.

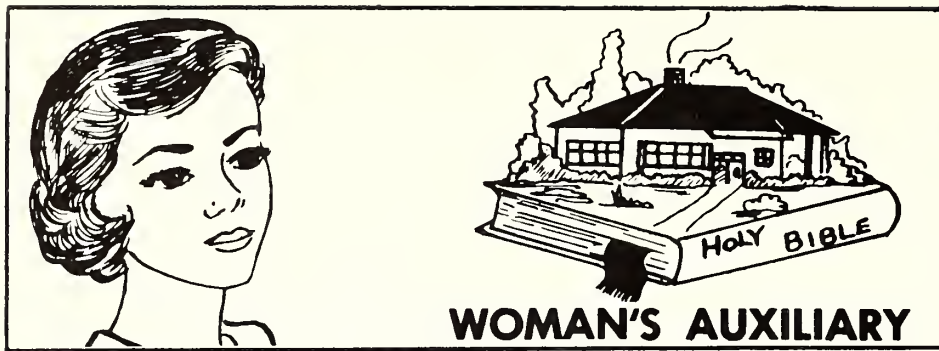
There are four things indicated about Noah which bring out the greatness of his character.

1. He found grace in the sight of the Lord (Genesis 6:8). This means that Noah so lived that he pleased the Lord,

and thus he obtained God's favor. He believed God, and this produced a holy, reverential fear of God. There is no other way to obtain divine favor, but by believing that He is, and that He is a rewarder of those who diligently seek Him (Hebrews 11:6). As Christians we are exhorted to so live that we may grow in favor—in the grace and knowledge of the Lord (2 Peter 3:18).

2. He was a just man (Genesis 6:9). The word just has the same meaning as the word righteous. He was righteous before God, because he believed God, just as Abraham was (Genesis 15:6). But Noah was also equitable in his dealings, honest, upright, and straight-forward. His life and conduct squared with the will of God and the standard of justice, man with man. Doing righteousness is the evidence that we are born again (1 John 2:29).

3. He was perfect in his generations (Genesis 6:9). The word here rendered *perfect* means upright or sincere. Noah was straight and right. He did not stoop to evil. There was no compromise with sin and wrong with him, and he stood erect in the integrity of his life, and in fellowship with the things of God. Noah's heart was with the Lord his God, and he stood out for God and the interests of the Lord. Noah was "perfect in his generations." That is, compared with those about him, the best of them, he was upright. We as Christians should live so that those about us must know that we are indeed God's children (Philippians 2:14-16). Let us remember
(continued on page fifteen)



N. C. State Woman's Auxiliary Convention

by Mrs. Alice Barrow

The ladies of Lee's Chapel Free Will Baptist Church, Dunn, North Carolina, graciously entertained the North Carolina State Woman's Auxiliary Convention, Thursday, May 7.

The Rev. James V. Joyner is pastor of this church. About four hundred women, including members of the choir, attended the convention.

The theme for the day was "Ye Are God's Building." The Mount Olive Junior College Choir inspired our hearts as they sang a beautiful selection of anthems. Then the Rev. W. S. Burns spoke. He said that the church must be a building built upon no other foundation than Jesus Christ. The church is responsible to build upon this foundation. It must build character which may stand the test of time. It must be an influence for good to all men everywhere. It must produce works which will be a blessing to mankind. He asked what kind of building we are building today. Is our building of wood, hay, or stubble—materials which cannot stand the test of time? Or is our building built of gold, silver, or precious stones—things which will stand the test?

At the close of the message Miss Bonnie Coates sang "O Divine Redeemer."

Miss Ann Gilbert of Bethel church, Cape Fear Conference, delivered her declamation in the morning. It was well delivered.

Miss Kay Barbour of Johnston Union church, winner of the AFC essay contest, and Miss Vickie Warren of the First Free Will Baptist Church of Kingston, winner of the YFA essay contest, read their essays in the afternoon. Both were very good.

This was followed with a lovely trio from St. Mary's church, New Bern.

At the close of the business session the

new officers for the coming year were installed.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting Tuesday night, May 5, in the Fellowship Hall. The meeting was called to order by the vice-president, Mrs. Jean Rowe. Mrs. Pat Gurganus, program chairman, took charge and directed the group in

singing the beautiful hymn, "My Mother's Bible." This was followed with Mrs. Janie Garner reading the Scripture from Proverbs 31:10-31. Mrs. Lois Bryan then led the group in prayer.

Mrs. Rena Kirk gave a most inspiring program on the topic "The Touch of a Wise Mother." At the beginning she honored the oldest mother of the auxiliary with a red rose and also the members whose mothers were deceased. Prayer was offered for all mothers everywhere by Mrs. Nina Lee Kelly. The program closed with the group's singing "I Would Be True."

After a short business session, everyone enjoyed refreshments.

Walstonburg, N. C.—The Woman's Auxiliary of Free Union Free Will Baptist Church held its regular monthly meeting on Monday night, April 27, at the church. There were fifty-one members and two visitors present. The meeting (continued on next page)

N. C. WOMAN'S AUXILIARY TREASURER'S REPORT

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary State Convention, reports as follows for the fourth quarter of the convention year, 1963-64:

Balance in Bank January 31, 1964		\$ 909.70
	<i>Receipts</i>	
General Fund		\$ 72.00
State Auxiliary Home Missions		5.00
Per Capita Dues		620.48
Designated Den. Enterprises		4,006.46
		<hr/>
Total Receipts		4,703.94
Total for Which to Account		\$5,613.64
	<i>Disbursements</i>	
State Auxiliary Home Missions		\$ 75.00
Convention Expenses		65.00
Designated Den. Enterprises		4,006.46
		<hr/>
Total Disbursed		4,146.46
Balance in Bank End of Fourth Quarter, April 30, 1964		\$1,467.18
	<i>SUMMARY—Bank Account Balances</i>	
State Auxiliary Home Missions		\$ 471.64
Per Capita Dues		896.13
Interest		53.53
General Fund		45.88
		<hr/>
Total		\$1,467.18
	<i>Banks</i>	
Edgecombe Bank and Trust Co.		\$ 913.65
Tarboro Savings & Loan		553.53
		<hr/>
Total		\$1,467.18

Summary Convention Expenses

Treasurer's Salary		\$ 60.00	
Stamps		5.00	
Total Expense		\$ 65.00	
DENOMINATIONAL ENTERPRISES REPORT			
		<i>Received</i>	<i>Disbursed</i>
N. C. Home Missions, General		\$ 573.53	\$ 573.53
N. C. Home Missions, Special			
Arizona, Mexico	\$140.58		
James Lanier	30.00		
J. B. Elliston	146.00		
Spanish Bibles	5.00		
Missionary Student Fund	14.00		
Central Conference Mission	11.00		
Roanoke Rapids	39.50	386.08	386.08
N. C. Foreign Missions, General		264.57	264.57
Mt. Olive College			
General Fund	\$397.86		
Pitchers	5.00		
Piano	29.00		
Western District \$1000 Club	183.00		
Albemarle District \$1000 Club	35.00		
Cape Fear District \$1000 Club	10.00		
Central District \$1000 Club	105.00		
Alice Lupton Scholarship	222.00		
Books	45.00		
Land Debt	10.00		
Building Fund	3.00	1,044.86	1,044.86
F. W. B. Children's Home			
General Fund	\$237.34		
Hospital Bill (Sandra)	10.00		
Child's Clothing	400.00		
Beds	60.00		
Chests of Drawers	10.00		
Barnes Hill (Personal Gift)	5.00	722.34	722.34
Superannuation			
General Fund	\$119.00		
Adopted Widows and Ministers	9.00	128.00	128.00
Cragmont			
General Fund	\$ 87.65		
Freezer	10.00		
Paint for Rooms	49.00	146.65	146.65
Christian Service Fund		392.89	392.89
Life Membership		20.00	20.00
Anna Phillips Loan Fund		125.00	125.00
Metal Building Mission Project		185.54	185.54
Miscellaneous			
Flora Hines	\$ 12.00		
Johnston County Red Cross	5.00	17.00	17.00
Totals		\$4,006.46	\$4,006.46
Christian Service Fund disbursed as follows:			
Mt. Olive College (Piano Fund)		\$ 98.22	
Missions (Metal Building)		98.22	
F. W. B. Children's Home		78.57	
Cragmont		78.58	
Superannuation		39.30	
Total		\$392.89	

Woman's Auxiliary

(continued from page four)

ing was opened by the singing of "The Kingdom Is Coming." Devotions were given by the president, Mrs. Raeford Heath, followed with prayer by Mrs. T. E. Tyndall Sr.

During the business period the roll was called, the secretary's and treasurer's reports given, and circle reports read and turned in. The auxiliary voted to give \$1 per member for the Mother's Day observance at the Children's Home. It was also voted to give the adopted child at the Children's Home a week at Cragmont this summer. Mrs. C. L. Patrick reported to the women on the District Auxiliary Convention held recently at the Hugo church.

After all items of business were disposed of, the program for the month, "But There Is Nothing I Can Do," was presented by the Goodwill Circle.

Mrs. John R. Murphy gave the benediction.

AUXILIARY HONORS THE CARTERS

The Woman's Auxiliary of Spring Hill Free Will Baptist Church near Goldsboro, North Carolina, honored their



pastor and his family, the Rev. and Mrs. Kenneth Carter, at an open house Sunday afternoon, April 12, from 3 to 5 p. m.

Those attending presented to the Carters many lovely and useful gifts.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met for its monthly meeting in the home of Mrs. Geraldine Cockrell with
(continued on page seven)



news & notes of Denominational Interest

N. C. Children's Home Report for April

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of April, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received (Includes Gifts for All Purposes)

Albemarle Conference	\$ 337.23
Cape Fear Conference	444.85
Central Conference	1,043.83
Eastern Conference	1,193.13
French Broad Association	30.00
Pee Dee Association	45.70
Piedmont Conference	10.00
Western Conference	604.48
<hr/>	
Subtotal	3,709.22
Parents and Relatives	400.20
Miscellaneous	2,576.13
<hr/>	

Total Receipts for Month \$6,685.55

Honor Roll

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

Albemarle Sunday School Convention	\$147.17
Shady Grove, Sampson County	125.00
Johnston Union, Johnston County	100.00
Gum Swamp, Pitt County, by Elizabeth Harris	150.00
Davis Church	100.00
Malaehi's Chapel, the United Class	100.00
Yelverton's Grove Sunday School, Johnston County	110.85
Friendship Church, Greene County	100.00

Mt. Airy Church Announces Revival

The First Free Will Baptist Church of Mount Airy, North Carolina, an-

nounces revival services beginning May 17 and continuing through May 23. The Rev. Walter Carter from East Rockingham, North Carolina, will be the evangelist, assisted by the pastor, the Rev. Eugene Puckett.

A cordial welcome is extended everyone to attend these services.

Door Open for Auxiliaries to Represent at National Fellowship Meeting

In a recent meeting of some of the administrative committee of the Fellowship of Original Free Will Baptists, it was called to their attention that some felt the need of more representation of the auxiliaries of the denomination, such as Sunday School, Free Will Baptist League, Layman's League, and Woman's Auxiliary. After a discussion on the matter, it was agreed to ask these auxiliaries from the local to state levels to send representation to the session to be held at Chipola Junior College, Marianna, Florida, July 7, 8; and there provisions may be made for such to become a constitutional member of the body with full privileges of participation.

In compliance with this privilege some of these auxiliaries have already made such provisions. If other state, district, and local auxiliary bodies will do likewise, it will add a great deal of helpful influence to the progress of the cause.

Convention Well Attended In Spite of Weather

In spite of the cold weather that swept the state on May 1, 2, the North Carolina Free Will Baptist League State Convention was well attended. Three hundred nineteen delegates, ministers, and other leaguers registered at the convention which met at the First Free Will Baptist Church in Smithfield. Although this number did not reach the registered attendance of last year, it is believed that the total attendance equaled that of last year because the church was filled to

capacity on Saturday night to view the film, "In His Steps."

The theme of the program was "Following Jesus." In addition to the film, other highlights of the program were messages by William D. Thigpen on Friday night and the Rev. Fred Rivenbark on Saturday morning; special music by Bonnie and Danny Coates, the Wilson quartet, the Calvary Youth Ensemble, and the Powhatan youth choir; a playlet, "Following Jesus in Training," by Elm Grove leaguers; and devotionals by the Rev. Jerry Rowe, Miss Nadine Covick, and Miss Linda Godwin.

Although the weather was rather cold for this time of year, leaguers enjoyed a brief period of recreation and a sandwich supper at the park on Saturday afternoon.

Among items of business transacted was the adoption of recommendations from the executive committee to continue publication of the news bulletin bimonthly and to launch a project, "Chapel for Mount Olive." The leaguers will seek to give a minimum goal of \$1,000 by the next convention on a project to build a chapel at Mount Olive Junior College. A "kickoff" offering of approximately \$54 was received for the project. Similar projects in the past have created much enthusiasm in the leagues, and it is hoped that this project will stimulate the leagues and that the project will far exceed its minimum goal.

The Intermediate Sword Drill held on Saturday afternoon was won by Landis Rose of the Saratoga league; Johnny Beddard of Elm Grove league, representing the Second Union League Convention, won second place; and Harold Hill of the Hull Road league won third place.

Rain's Cross Roads to Observe Homecoming

Rain's Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, will observe its annual homecoming and memorial day Sunday, May 17. The day's services will begin with Sunday school at 9:45 a. m., with worship ser-

(continued on page ten)

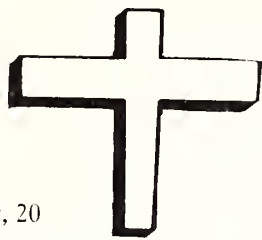
Coming Events

May 30—Memorial Day

June 21—Father's Day

July 4—Independence Day

July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

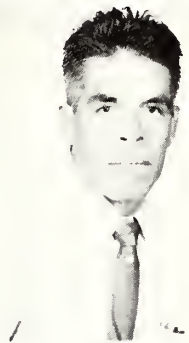


MISSIONS

Matthew
18:19, 20

New Missionary Seeks Sponsor

The most recent candidate to seek a sponsor of his missionary activities in this west coast region is the Rev. Jose Guzman. Mr. Guzman has been sponsored by a church in Tulsa, Oklahoma, but they have decided to place their mission



offerings elsewhere. Mr. Guzman has been a Free Will Baptist all of his Christian life, having accepted Christ among the very first after we came to Nogales, and with his wife and three children composed our very first group to be baptized in this region.

He was the first Mexican to be licensed and ordained as a result of our labors here. At that time the First Free Will Baptist Church of Nogales, Arizona, of which he was a member, belonged to the First Arizona Association of Free Will Baptists, which conducted his examination for licensing and ordination. Soon after his ordination, Brother Guzman became pastor of the Casa de Dios Free Will Baptist Church, which was organized from the Antioch Mission, which was our first mission in Mexico. He is still pastor of that church, but in addition, he has started, and is caring for, two missions in Nogales, Sonora, and a mission in Magdalena, Sonora.

In the United States, where even the people on relief live in luxury, it is hard to conceive of the poverty in Mexico. If you are an old-timer, and can remember the pay scales during the early 1930's, then in your imagination apply that income against the prices of today, and you

can arrive at some idea of the conditions which they face. This is the reason why it takes such a long time for the Mexican work to become self-sustaining. A pastor may be able to exist with the help of his congregation, but he surely can do no missionary work. Even though all of them pay tithes (which seldom happens in any church) the income is pitifully small, because none of the members receive much.

As you are aware, it takes some time for a new group to receive acceptance in a community. In Mexico, where Romanism has controlled for so long, it is very difficult for the evangelicals to gain acceptance. For instance, when a young fellow who was a printer in the newspaper in Santa Ana accepted the Lord, his employer fired him, because he didn't want any "Aleuyas" working in his newspaper office. Naturally, the tithes from this young man cannot be much until he can find other employment. It is hard for many Americans to imagine how much it is necessary for a Mexican to give up in order to be a Christian.

This is the reason why we who are more fortunate to receive the blessings of God so abundantly must be willing to help those who have not received the opportunities we have received. Brother Guzman needs a sponsor, or sponsors, who will pay sixty dollars per month (\$60.00). In addition he needs twenty-five (\$25.00) dollars per month for transportation. He must go to Magdalena every week, and that costs money.

In addition to his personal needs, Mr. Guzman needs money to finish the church building in Magdalena. Some of you have sent money for this, and it has been spent on the building, but he still needs over two hundred dollars (\$200.00) to complete the building there.

More than anything else, Brother Guzman needs your fervent prayers. The reason why Fabian is not caring for the work in Magdalena as we had planned is that Satan is very strong in opposition to the work there in one of his strongholds. Fabian runs a great risk of being put in jail any time he goes into Mag-

dalena without his dad present. The police seem bent upon lodging some sort of trumped-up-charge against him when they can catch him alone. They don't bother him when he is with his father, but the minute they think he is alone, they begin to molest him. Please pray fervently that all of us may continue to move forward despite all of Satan's tactics.

Please send all prayers directly to the throne of grace. Send all offerings to the North Carolina Board of Missions, c/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. When sending money for a specific purpose be sure to state plainly what it is for, because Brother Bryan has much work for the Lord for which he is trying to get support, and he cannot know unless you tell him. May God bless all of you.

John B. Elliston

Woman's Auxiliary

(continued from page five)

thirteen members present. The meeting came to order with the singing of "Rescue the Perishing." Prayer was offered by Mrs. Lillian Crocker, with Scripture read from Mark 14:6-8.

Mrs. Alonia Narron, program chairman, took charge of the program which was entitled, "But There's Nothing I Can Do." Assisting with the program were Mrs. Geraldine Cockrell, Mrs. Myrtle Lewis, Mrs. Martha Boswell, Mrs. Eloise Sutton, Mrs. Anna Johnson, Mrs. Lizza Godwin, Mrs. Lois Boykin, and Mrs. Josephine Johnson. The lesson was discussed in general by the group. Mrs. Creina Johnson led the group in prayer, and the program closed with the group's singing "Are You Washed in the Blood?"

A brief business session was held, and the meeting was closed with the praying of the Lord's Prayer in unison.

The next meeting will be held in the home of Mrs. Eloise Sutton and all members are urged to be present.

●
NO WONDER IT'S SO HARD TO SAVE MONEY. The neighbors are always buying things we can't afford.—*The United Evangelical.*

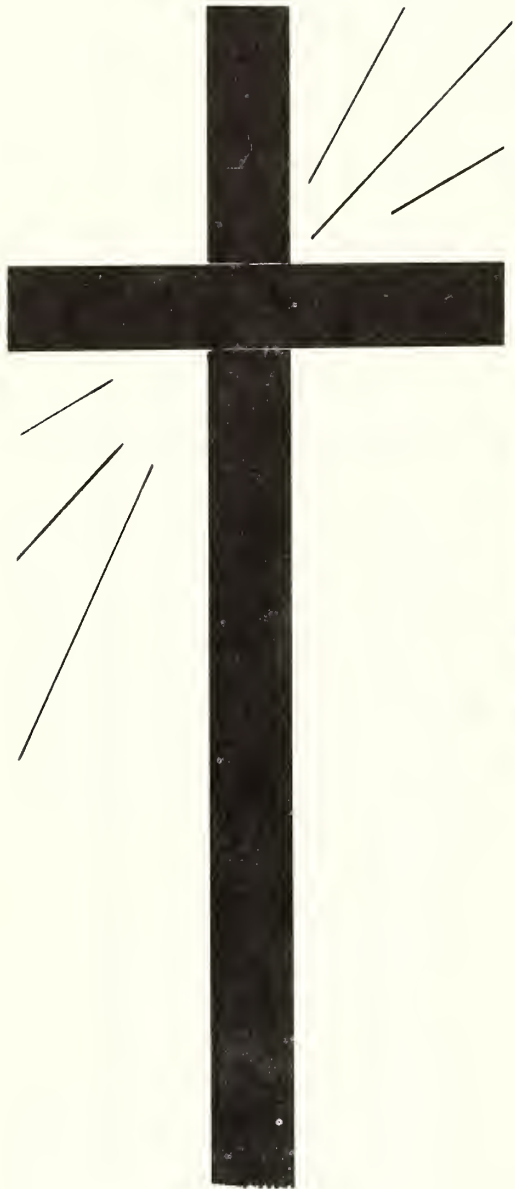
●
KNOWLEDGE

We live and grow by new knowledge.—*Thomas A. Edison.*

THE MISSION

State Convention

Post Office Box 308



Rev. Harry Jones
Clinton, N. C.



Rev. Ed Tylor
Palmer Memorial
Raleigh, N. C.



Rev. Ronnie Parker
First Church
Wilmington, N. C.



Rev. John B. Elliston
Mexico-Arizona



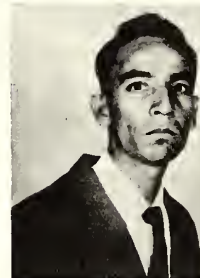
Mrs. John B. Elliston
Mexico-Arizona



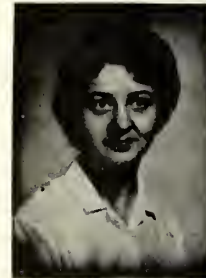
Rev. James B. Timmons
Mexico-Texas



Rev. Francisco Castro
Mexican Pastor



Rev. Elias Rodriguez
Mexican Pastor



Miss Barbara Becton
Missionary Candidate
(Mount Olive College)



First Service in Piedras Megros,
Mexico, by Missionary Timmons
and Pastor Rodriguez



Director Timmons and native
pastor baptize a 76-year-old
lady. Native pastor's wife assists
with the service.

IES IN COOPERATION

Original Free Will Baptists

Ayden, N. C.



Rev. Virgil Day
Morehead City, N. C.



Rev. Dallas Bryson
Jacksonville, N. C.



Rev. Vance Link
Weldon, N. C.



Rev. E. C. Puckett
Mount Airy, N. C.



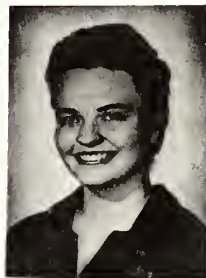
Rev. Thomas Brooks
High Point, N. C.

HOME

"... how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?..." (Romans 10:14, 15).



Rev. James L. Lanier
Mexico



Mrs. James L. Lanier
Mexico



Rev. Herman Rodriguez
Mexican Pastor



Rev. Jose Guzman
Mexican Pastor



Rev. Fabian Guzman
Mexican Pastor
(Student)



Annifred Averett
Missionary Candidate
(Olive College)



Rev. Joe Barrow
Missionary Candidate
(East Carolina College)



Mrs. Joe Barrow
Missionary Candidate
(East Carolina College)



Rev. Juan Lopez
Mexican Pastor



Rev., Mrs. Emiliano Lopez
Noemi 1, Evangelina 3,
Elizabeth 5, Lydia 7

FOREIGN



The mission group at Jiminez Coah, Mexico, walked two miles and spent two hours in teaching before a baptismal service on October 9, 1963.

"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).

NOTES

AND

QUOTES



By J. C. Griffin

A BELATED MOTHER'S DAY MESSAGE

By being overworked and attending the various district and state bodies in the various meetings pertaining to our various departments in our denominational program, I let the time for giving to you, our readers, a Mother's Day message slip by; but it is never too late to write about mothers and their great accomplishments. All mention of godly, consecrated, and dedicated mothers in the Bible and on the pages of history, as a whole, are worth much in the presentation of those characteristics that are encouraging to men and women with an inspiration to reach for high and noble aspects—"good things."

Among all the mothers that we have read of and thought about, the mother of Timothy, the young minister associated with the Apostle Paul, stands out among the great of the greatest. May we listen to the words of Paul: "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). Timothy's faith was produced by the teaching and godly example of his devoted mother and grandmother.

THE RESULT OF GODLY MOTHERS

I came across this story many years ago. I now give it to you who read "Notes and Quotes." The story goes that a certain young college graduate, whose mother was a Christian who washed on an old-fashioned washboard to make it possible for her son to get a college education, was urged by this son to attend his graduation. She said, "Son, I have no dress suitable to attend your graduation"; but the son insisted. This God-loving mother got in the auditorium of the institution a little late and took a back seat, but the eyes of this son was searching for his good mother. After he had received his certificate of graduation,

he said to the master of ceremonies, "I would like to present to you and this congregation the one who made it possible for me to graduate from this institution." The request was granted; so he went to the place where his mother was sitting; took her in his arms; carried her to the rostrum, even though she was clad in a cheap calico dress; and said, "This is my mother who washed clothes in order to keep me in college." He was a great son because he had a great mother.

If we search, generally we will find a great mother behind every great man.

May I say now, without the fear of successful contradiction, that the greatest need of the world today is godly, dedicated, and consecrated mothers who think more of rearing children in the keeping of Bible instruction. If we had mothers like Lois and Eunice, we would have less juvenile delinquency. We who love the Lord and who are followers of Jesus Christ should pray that God will give us mothers in America who would be so dedicated as to meet the will of God in rearing children.

News Notes

(continued from page six)

vice at eleven. The pastor, the Rev. N. D. Wiggs, will deliver the homecoming message.

Following a picnic lunch at the noon hour, a memorial service will be conducted for the deceased members of the church. Singing by various groups will conclude the afternoon program.

The pastor and the church extend a cordial welcome to everyone.

Revival Scheduled at Aspen Grove

Revival services are to be held at Aspen Grove Free Will Baptist Church, Fountain, North Carolina, May 18-24. The speaker for these services will be the Rev. J. W. Everton, pastor of Johnston Union church. Services will begin each evening at 7:45. The supply pastor, the Rev. C. H. Overman, and the church, invite all interested persons to attend these services.

Runner-Up in State Intermediate Sword Drill

Pictured above is J. T. (Johnny) Beddard III, runner-up in the intermediate sword drill at the North Carolina Free Will Baptist League State Convention held at Smithfield on May 2. Johnny is president of his intermediate league at



Elm Grove church near Ayden. As winner of the sword drill in the Second Union League Convention of the Central Conference, he represented the district in the state contest. Johnny is also active in the YFA of his church.

"I am afraid, doctor," said a woman to her physician, "that my husband has some terrible mental affliction. Sometimes I talk to him for hours and then discover that he literally hasn't heard a word I said."

"That isn't an affliction," was the reply; "that's a divine gift."

A smile is a light in the window of your face that shows your heart is at home.—*Conquest*

SPECIAL SUBSCRIPTION OFFER

Three year's subscription to "The Free Will Baptist" for only \$6.00. A savings of \$1.50.

This offer is good for the months of May and June, and may also be applied on renewals.

Send your subscription, along with name and address, also a check or money order to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Add 3% sales tax if N. C. resident.

Take advantage of this special offer today!

Questions & Answers



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

QUESTION: What purpose has God in keeping souls in hopeless and useless misery throughout all eternity and how does this harmonize with the character of God?—*Lola B. Greene, Illinois.*

ANSWER: In the first place, you and I have no business trying to harmonize this or any other sovereign act of God with the character of God. This is God's business and His alone. The Bible, the same book that reveals God's character, reveals the fact of the eternal conscious punishment of the wicked. This being true, if we disregard what it says in the one case, the rules of logic would compel us to do so in the other; for there is no other way by which we may know the character of God except by the same Bible that teaches us of the eternal punishment of the damned. If the Bible that tells us what His character is tells us that He will so punish the wicked, what further harmonization is necessary?

Secondly, there is a far deeper and more inscrutable question to solve than that you have asked, which, if solved would give you the answer to your question. This is the origin of evil. How can you harmonize that with the character of God? God is love, and yet He created this world knowing that He would allow evil to enter its environment.

Thirdly, following this line of reasoning a little further, God's love includes justice, and justice in its very nature demands the punishment of sin. A human government would disintegrate without it and so would the divine government. It is, however, the eternity of this retribution to which your question has reference specifically; and you should remember the punishment must continue as long as the sin continues. Jesus spoke of eternal sin when He said, "but who so ever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of eternal sin" (Mark 3:29, R.V.), and where there is *eternal sin*, there of necessity must be eternal penalty. Further we cannot go, for the Bible gives no light beyond. We can accept the teaching of the Word; however, living in what light there is while here and thereby being ready to come into that which is beyond remembering that 1 Corinthians 13:12 teaches that those who are in the light here await the time when we shall enjoy its perfection or fullness. Those who reject the light here have no other alternative than eternal punishment in eternal misery and outer darkness. (See 1 John 1:5-9; Psalm 119:105; John 14:6; John 8:12.)

FAITH IS THE VICTORY

by Tom West
Plymouth, North Carolina

"Faith Is the Victory" is an old hymn; but regardless of how old it is, there is none with truer words. Paul tells us that ". . . without faith it is impossible to please him: . . ." (Hebrews 11:6). Without faith we are helpless.

But in James 2:17 we read, ". . . faith, if it hath not works, is dead, being alone." How true this statement is! We see this fact in our own day. There are

so many excesses that we can use, but we can be sure that our sins will find us out. We are living in the same world that Christ lived in. He knows our hearts; He even knows more about us than we know ourselves. We know only the past and present, but He knows the future. We can't fool God.

Regardless of our ability, God can use us. He has given us the ability to choose

good or evil, right or wrong. If we can't preach, we can pray; if we can't sing, we can listen; if we can't teach, we can sit still and behave ourselves; if we can't play music, we can sweep the floor. So there's room for all. We may be poor here, but we can be rich later. We are still free to choose God's grace or the world's fame. We can only use what we have to get what we want. To prove things honest in the sight of all men, we must work and pray. We are close to Christ or far off; the choice is ours. We are serving or slaying. We are for Christ or we are against Him. We can't walk with the worldly pleasures and Christ at the same places.

We are either obedient or disobedient. Saul paid the price of disobedience; he committed suicide. There's no soothing syrup for wrong except God's grace. The eagle stole the coal of fire from the altar and set fire to its own nest. Jehoshaphat was humble and obedient; he stopped to sing and pray, and the victory was his against terrible odds. Gideon used chosen men to break pitchers, and the battle was his. David used a shepherd's sling and five stones and met the giant on the field all alone. Trusting in the Lord, he did not fear or dread. By faith he saw the victory ahead.

So we should never lose faith.

ATTENTION NORTH CAROLINA LEAGUERS!

At the North Carolina Free Will Baptist League State Convention, meeting at Smithfield May 2, a project was launched to give a minimum of \$1,000 toward a chapel for Mount Olive Junior College. The project, called "Chapel for Mount Olive," is similar to projects that have been sponsored in the past by the leagues and that were received with much enthusiasm. The project is a great missionary endeavor for the leagues.

Each league is urged to begin now to work on the project. Set a goal for your local leagues to reach. One league has already set a goal of \$50 to give. Let's put the project far over its goal.

Send money for the project to the state treasurer, the Reverend Norman Ard, Route 1, Box 149, Ayden, North Carolina, and earmark it "Chapel for Mount Olive."

No doubt many people think if they had plenty of money they would be on the top of the world; but it seems that those who have a plenty the world is on top of them.—*Walter E. Isenhour.*



PHILIP AND THE NIGHT VISITORS

Lois Hoadley Dick

PHILIP would never forget the night they came! The next morning, it had seemed terribly funny, but it really taught him a lesson! You never know what will happen next in Africa—but that's getting ahead of our story.

Africa was a pretty big place but Philip knew exactly where he was. He sat by his father's desk made of orange crates and studied the big map. Africa was shaped like a pork chop and half-way down the west coast was Tanganyika Territory.

It was nice having a holiday from the American school, 35 miles away. Missionary children attended the school and Philip had met boys from many different sections of Africa.

Philip looked around his parents' cabin admiringly. Dad had sure fixed it up fine. 'Course it wasn't like Grandma's house back in the States, but Philip was fast forgetting that.

He inspected the small room in which he was to sleep. The beds were narrow cots with mosquito netting draped over a frame, overhanging the entire bed. The room seemed all right, except for the many rat holes along the sides of the walls.

In the kitchen, Molla the housekeeper was kneeling by a wooden bench rolling out biscuits and cutting vegetables in quarters. Philip watched her awhile, then changed into clean shorts and a shirt.

The family sat around the table as the sun was going down and ate in silence. Dad and Mom looked so tired and Philip suddenly felt sorry for them. It must be hard to get up early every morning, even Saturdays, and try to get most of the work done before the sun blistered everything with its heat.

Philip finished his cool drink of juice and wandered out into the clearing. Natives were running from all directions and squatting down under a row of trees. It was not long before they were singing. Philip could not recognize very many words but he knew they were singing about Jesus, the Son of God who died for them.

After the song service, he played, "What a Friend We Have in Jesus," on his trumpet and his father explained some of the words to the men and women gathered there. Then his father preached, with Kiljo helping him.

Before they went to bed, Dad read a chapter from the Bible and talked to Philip. "Remember, son," he said, "God is interested in the little problems in your life. It is true that there are times when we must make *big* decisions and overcome *big* faults. But always pray about the little problems; that will keep them from getting any bigger."

Philip thought about that as he lay in bed that night. It was very dark in his little room and very quiet.

"Little problems do get bigger if you don't pray about them," he murmured to himself sleepily, and before he could wonder about it any more he was sound asleep.

A few hours later he woke with a start! Somebody—or something—was shaking the mosquito netting hung over his bed! For a minute he was too afraid to move and just crouched under the covers. Then with a quick move he reached out and groped for the jar of matches by the bed. He lit the kerosene lantern and examined the mosquito netting. Everything looked the same as when he had gone to bed.

He put out the light and waited. Not a sound! It wasn't until he was dozing off to sleep that he felt something touch his shoulder. The mosquito netting shook as though someone were trying to pull it off the bed. He thought of calling for Dad, but he had been so tired after preaching—

No! This was his problem and he

wasn't going to call for Dad! He lit the lantern again and thought he heard footsteps. The lantern threw an eerie glow over the room and enlarged the shadows. No one there! Philip blew out the light and held a match ready.

He sat cross-legged on the edge of the bed fully ten minutes before he heard any noise. And what he did hear made the shivery chills race up and down the hollow of his back! "Crack, crack, rattle!" Someone was sitting at the little table shelling peanuts!

Philip didn't light the lantern this time. Instead he held the jar of matches tight in his damp fist and prayed. "Dear Lord," he breathed silently, "this started out to be a little problem, but it's getting bigger and bigger. Help me, show me what to do so I won't have to wake up Dad. Thank You, in Jesus' name, amen."

Quietly he reached out for the lantern. A quick scrape and the match was lit! There! Now he saw them! He had to laugh at his fears, for he had caught sight of a thin gray tail and a pair of beady eyes. Rats! It was only the rats!

He gathered up the peanut shells and tiptoed into the small kitchen. How in the world could he fight against rats when there were probably a dozen families living in the walls and more waiting to get in? He looked around for a strong stick. No, that wouldn't do any good, they were too nimble. He opened the tin chest where his mother kept food and picked up each glass jar. Nothing here. Wait, what was this? Philip opened a large can and wrinkled his nose. Pepper! Would it work?

Back in his room, he sprinkled pepper in front of each rat hole along the wall, then climbed back into bed and put out the light. There wasn't a sound in the whole house.

Soon he heard, "Tst, tst, tst, tst," in one corner of the room, and "Tst, tst, tst, tst," in another corner.

(continued on page thirteen)

OBITUARIES

RESOLUTIONS OF RESPECT

We, the undersigned committee, submit the following resolution of respect in memory of our dear sister in Christ, Mrs. Nellie Ann Burroughs, who departed this life January 12, 1964.

Whereas, the Woman's Auxiliary of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, has lost a devoted member and the ties of friendship among the members are sadly rent and torn; and

Whereas, we grope and stumble in our sorrow and bereavement and wonder why such things must be; and

Whereas, we must look to God, the Author and Finisher of our faith, for comfort; therefore be it

Resolved, that the members of our auxiliary tender to the family of our late Sister Nellie, our profound sympathy in their bereavement, for we, too, shall miss her smile, her kindness, and love, and express to them the assurance that her memory will long be cherished in our hearts. Be it

Resolved, that we strive to live as unselfishly and walk as humbly, day by day, as did our Sister Nellie; and may we realize that in this earthly separation we see the promise of a glorious life to come, where severed ties shall be mended and the suffering hearts shall be made glad again. And may it further be

Resolved, that we send a copy of these resolutions to her family, for whom we have respect and a warm devotion, and that a copy be spread upon the minutes of our auxiliary.

Sister Nellie has left us

To join that auxiliary above;
We're left with pleasant memories
Of her loyalty and love.

One day we'll see her again
And walk the streets of pure gold;
What a wonderful day that will be
When heaven's glories we behold!

Respectfully submitted,

Mrs. W. J. Gaskins, *Chairman*
Mrs. D. W. Hancock
Mrs. Alvin Stillely

MRS. CAROLINE KENNEDY
RHODES

Mrs. Caroline Kennedy Rhodes, age 96, of Beulaville, North Carolina, widow of the late Henry S. Rhodes, died early Sunday morning, April 19, 1964.

Aunt Caroline, as she was affectionately called by almost everyone, was an humble Christian, kind friend, and devoted mother. She was a member of Cabin Free Will Baptist Church, and was faithful in attendance as long as health permitted.

She is survived by three sons, John, George, and Frank, all of Beulaville; four daughters, Mrs. Barbara Jackson of Goldsboro, Mrs. Julia Bishop of Mount Olive, Mrs. Bettie Hinson and Mrs. Emily Baker, both of Beulaville; thirty-five grandchildren, seventy-seven great grandchildren, and four great-great grandchildren.

Her funeral was conducted by her pastor, the Rev. Walter Sutton, and a former pastor, the Rev. Joe Ingram. Burial was in the Rhodes family cemetery.

Aunt Caroline will be greatly missed by all who knew her.

Submitted by,
Nora M. Miller

Boys' and Girls' Stories

(continued from page twelve)

He grinned to himself in the dark and settled down under the covers. In a little while there was perfect, restful silence. He heard no more from the rats that night.

In fact, they were never, ever, bothered with rats again!—*Gospel Herald*.

An education is never finished until life is finished. We should study and learn all along life's journey.—*Walter E. Isenhour*.

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

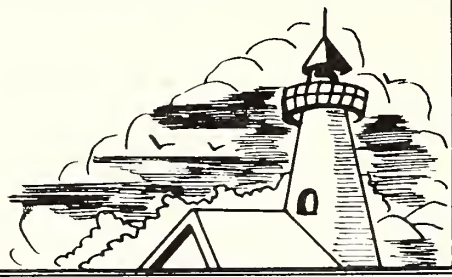
AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

The Sunday School Lesson

Lesson for May 24



Demands of Christian Citizenship

LESSON TEXT: Romans 13:1-7; 1 Peter 4:12-16

MEMORY VERSE: Luke 20:25

I. INTRODUCTION

Of all the peoples of the earth, Americans have more to be thankful for than any other. To be a citizen of this great land is something to be proud of; there are many who covet such a privilege. To be an American citizen is to be free—free to think, to work at the job of our choice, to attend the church of our choice, and free to speak our minds.

We believe "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." This is a basic belief of all Americans. In the famous Declaration of Independence, we find the very foundation of our liberty. Upon becoming a nation, however, we immediately became heirs of some grave and sober responsibilities. We accepted the responsibility of living up to what we said we believed, and letting the world know where we stood. We accepted the responsibility of living up to Christian standards, for the very foundation of our nation was laid upon Christian principles by God-fearing men.

Americans have been long regarded as citizens of a Christian nation—a nation whose God is the Lord. To be sure, we have had, and will continue to have, inward conflicts; but God has blessed us beyond measure. The question is now, "How long will we be the recipients of His blessings?" Many feel that we are losing ground in our favor with God; therefore, the Christians of America bear an even greater responsibility. For too long Christians have been content to sit back and let others use their influence in government and politics. Instead of influencing the world, the world has influenced the Church. Each Christian citizen has a responsibility to his government. If he does not carry out this re-

sponsibility, he has no right to criticize others for the things they do.—*Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. God is the author of all civil authority and power (v. 1).

2. Those who resist the power of civil rulers resist the authority of God and thus bring damnation upon themselves (v. 2).

3. Rulers should use their power not to bring terror but good to all their constituents (v. 3).

4. The civil ruler is the minister of God for good, not as a preacher of the gospel, but as a public servant (v. 4).

5. Every citizen should obey the civil laws, not just to escape punishment, but to keep a clear conscience (v. 5).

6. Every member of society should pay his proportionate part of the expenses of the civil government (vv. 6, 7).

7. The followers of Christ may expect persecution, and they should not think it strange (v. 12).

8. A Christian should count it a joy to suffer for Christ's sake (vv. 13, 14).

9. The apostle gave instruction against suffering as a violator of the laws (v. 15).

10. Those who suffer honestly for Christ's sake should never be ashamed of it (v. 16).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. "Hill ahead! Trucks use low gear!" Why is it necessary for trucks to use low gear when going down a steep hill? Not only do the lower gears help the truck to begin moving forward, but they also serve as an added braking power in hilly country to keep the truck from rolling too fast down a hill.

The Christian in society often has to act in two capacities. Like a lower gear, the Christian supports his government. He backs his government constantly in its effort to go forward. In all situations where the laws of the land do not make demands that are contrary to the Christian conscience the Christian is obligated to give his fullest support.

But in those situations when the government goes contrary to the Christian

faith, the Christian serves as a brake to slow down governmental action. His opposition can tie up legislation, thus giving all a chance to rethink the situation, see his viewpoint, and perhaps, but not always, change the proposed law so that it does not contradict the laws of God. If for example the government should take action to promote the sale of hard liquor, the Christian must oppose this legislation with every legal means at his disposal because this can only lead to drunkenness.

The Christian, like the lower gears on the truck, thus has two purposes in society. He helps his government move steadily forward when it is advocating the right, and he serves as a brake when the government proposes action contrary to the laws of God.—*Standard Lesson Commentary*.

2. Dr. Albert Hyma, professor of history at the University of Michigan, said, "Unless a marked change takes place in the United States, it is doomed just as surely as was the ancient Babylonia."

Speaker Sam Rayburn in opening the 87th Congress said, "Not since the time of Christ has the world faced dangers as great as now."

Said Dr. L. Nelson Bell, "With only a few exceptions, we in America are living in a fool's paradise, and are regarding ease, comfort, entertainment and the general pursuit of happiness as our rightful heritage and the imperishable American way of life."

J. Edgar Hoover said, "A dread disease is gnawing at the basic structure of American existence—the home. The moral breakdown has already reached an acute state. There is but one ray of hope—God! The banners of Christ can lead the way to the moral and spiritual rebirth of our great nation. In the forefront of His standard-bearers are the Sunday Schools."

One of the nation's leading missile experts, Dr. Wernher von Braun, said, "In their constitutionally guaranteed pursuit of happiness many Americans seem to refuse to look at the dark clouds which are rapidly moving up. I fear it is later than we think! Our position in the world is gravely endangered!"

Herbert Hoover said, "We have overworked the word 'new' in our frantic effort to extricate ourselves from our decades of hot and cold war with intervals of hot and cold peace: the 'new order,' 'new freedom,' 'new economy,' 'new deal,' 'new religion,' 'new liberalism' and the 'new policy.' The practical

thing to do is to try out the word 'old' for a while. Some 'old' things made this country. Some 'old' things are slipping. If they slip too far, the light will go out of America! Old virtues, religious faith, whole truth, integrity, honor in public office, economy in government, individual liberty and willingness to sacrifice are alarmingly lacking! We have a cancerous growth of intellectual dishonesty in public life which is mostly beyond the jurisdiction of the law. Our great danger is suicide by complacency with evil! From the distant past comes to us the command, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls' (Jer. 6:16)."

Said General Douglas MacArthur, "History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome moral lapse, or a progressive deterioration leading to ultimate national disaster!"—*Adult Bible Teacher* (Union Gospel Press).

3. For too long, it seems, Christians have stood by and said that politics were corrupt and Christians should not participate in them. As a result of this attitude, we have left our country, for the most part, to be run by those who are not Christians. This is carrying us further and further away from Christian principles. Christians need to wake up and begin to take an active part in their government.

Dr. John Sutherland Bonnell has taken the old statement, "My country right or wrong," and given it a truly Christian concept in the words, "My country, when wrong, to be made right; when right to be kept right." Another great man, J. B. Priestly, has said, "We should behave toward our country as a woman behaves toward the man she loves."

What can the church do to change people's attitude toward citizenship and politics? We believe that the church should urge its people to be informed, active citizens. We should make it clear to young people that one can be a Christian and do God's will and be a politician, or if you like the word better, a statesman.—*Advanced Quarterly* (F.W.B.).

NOAH—the singular man

(continued from page three)

that perfection, when used of man in Scripture, does not mean sinlessness, for there was only one man ever lived among men who was sinlessly perfect; that is, our Lord Jesus Christ. Perfection while in the flesh, in the very best of men, can only mean to be perfect in sincerity, in desire, in aim, in parts, as a child has all the parts of a full-grown human being.

4. He walked with God (Genesis 6:9). To walk with God signifies—

(a) Agreement with God (Amos 3:3).

(b) Surrender and submission to God. It means to walk according to the direction of God, in obedience to God's Word and will. It is a life characterized by obedience.

(c) Going on with God, in the path in which He Himself walks. The pathway of God is that of truth, righteousness and holiness. He never condones evil nor compromises with iniquity. He unfalteringly condemns them and walks with eternal precision in the way of truth and purity. The infinite perfection that is in God makes for all that is just, right and holy. Those who would walk with God must walk in the way of His own treading.

(d) Communion and fellowship with God. To walk in communion with God means to walk in the smiles of His favor; to be on friendly terms with God. To walk in fellowship with God means to walk in the way of lively interest in the things of God. It means to be a hearty sharer of His interests. Such a walk demands freedom from unconfessed sin, and that we have no interests in life our Lord cannot share. To walk with God is to keep in step with Him, and that means a blending of minds and interests.

The Christian walk is set forth in various ways in the New Testament Epistles.

The Christian walk is a walk of faith (2 Corinthians 5:7).

We are to walk in newness of life (Romans 6:4). This means to walk in the energy of the new life, and also to walk as those who have come into the possession of a new life.

We are to walk worthy of our vocation (Ephesians 4:1).

We are to walk circumspectly (Ephesians 5:15).

We are to walk worthy of the Lord (Colossians 1:10).

We are to walk honestly toward them that are without (1 Thessalonians 4:12).

We are to walk as Christ walked (1 John 2:6).

Noah's moral character and life were noble and excellent at a time of universal corruption. He was not carried away with nor contaminated by the evil in the midst of which he lived. Being what he was and living as he did, made him singular and peculiar.

The whole world was against Noah.

He had to stand all alone.

He had to resist the popular tide.

He had to face ridicule and scoffing and bear reproach.

II. Noah's Public Labors.

The Apostle Peter informs us that Noah was a preacher of righteousness (2 Peter 2:5). In this passage the ministry of Noah is summed up in one word—*righteousness*. That was a great theme.

1. In preaching righteousness Noah placed before the people their own unrighteousness. He charged them with their guilt and showed them that they were sinners before God. This is the first count in all true preaching (Romans 3:10-23).

2. In preaching righteousness Noah told the people they must believe God. It was his faith that made him righteous before God, and he told his fellow-men that faith in God is the only way to stand in right relation with God (Hebrews 11:6). This is the second count in true preaching (Romans 4:3-5).

3. In his ministry Noah was faithful. He did not compromise his message for the sake of popularity, nor for fear of criticism. He preached the Word of God, in season and out of season. This is the third count in true preaching (1 Corinthians 4:2; 2 Timothy 4:1-4). Faithfulness is one of the greatest Christian virtues there is.

4. In his ministry Noah was practical. He preached by his own example in the life he lived. He preached by his own example by building the ark. The people had it rising before their eyes. Every stroke of labor Noah did was a sermon. He manifested his faith in God and His Word in a practical way, so that they could not miss beholding it. His faith was living, it had works (James 2:17-20). God Himself was a reality to Noah. God's Word he accepted as truth, and so he staked his all upon it. Those who preach to others, should themselves first of all experience and practice the things they preach (2 Timothy 2:6).

5. In his ministry Noah was not very

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NOAH—the singular man

(continued from page fifteen)

successful. In all the years he preached not any turned to God. The Apostle informs us that only eight souls were saved from the judgment of the flood, and they were his own household (1 Peter 3:20; Hebrews 11:7). From the way the Scriptures read when they speak of Noah, we may believe that those of his own family were saved on the basis of Noah's faith. There is not one word said about any one of them, not even of Noah's wife. The masses despised Noah's discourses, most probably laughed at his ark, remained infatuated with their sins and pleasures, and in the end perished. Noah must have often been sorely tried and deeply grieved on account of the unbelief and hard-heartedness of the people. But he preserved and kept on delivering the message of God. Faithful soul!

Let us note that God does not coerce men. He invites, presents motives, affords means, and gives ample opportunity. Then if they perish, it is because they will not yield. God Himself is clear; the faithful preacher is clear; and their blood is upon their own heads.

III. Noah's Gracious Deliverance.

According to the record the flood came, the world overflowed, and the people perished. Noah, with his wife, his three sons, and their wives, were the only saved. They were brought safely through the judgment in the ark, which is a beautiful type of Jesus Christ. All outside the ark perished, while all inside the ark were saved.

1. Noah's deliverance was the reward of his faith and obedience (Hebrews 11:7; Genesis 6:22; 7:1-5). It is faith in Christ alone that saves (John 5:24; Acts 4:12; 16:31).

2. Noah's deliverance is an illustration of the fact that all who believe God shall be saved. Noah was truly saved. All who believe in the Lord Jesus Christ shall be saved (Acts 16:31). The salvation of the believer is a present fact, a constant process, and a future prospect.

3. Noah, upon his deliverance, thank-

fully recognized God as his deliverer by suitable burnt offerings (Genesis 8:20). He appreciated God's goodness and mercy, and offered sacrifice unto the Lord. The burnt offering speaks of loving devotion. The greatest and most acceptable thanks the redeemed soul can give to God is thanks to His name with the lips and the body devoted to the Lord in full and perfect yieldedness (Hebrews 13:15; Romans 12:1).

4. The Bow in the Cloud. "The bow in the cloud" may be taken with the Noachian Covenant. The cloud may be taken as a symbol of sin and the bow may be taken as a symbol of grace. The applications of this thought are many and blessed. Upon the dark storm cloud of

judgment at Calvary, God painted the bright rainbow of redemption. The shadow of every trial and affliction is illuminated by the light of God's sustaining grace. Even the waves of death are gilded by the glory that streams from the celestial city. "And there was a rainbow round about the throne, in sight like unto an emerald" (Revelation 4:3).

If money could talk, it certainly could tell some bad things on multitudes of people. On the other hand, it could tell some wonderful and commendable things on godly, saintly, liberal souls.—*Walter E. Isenhour.*

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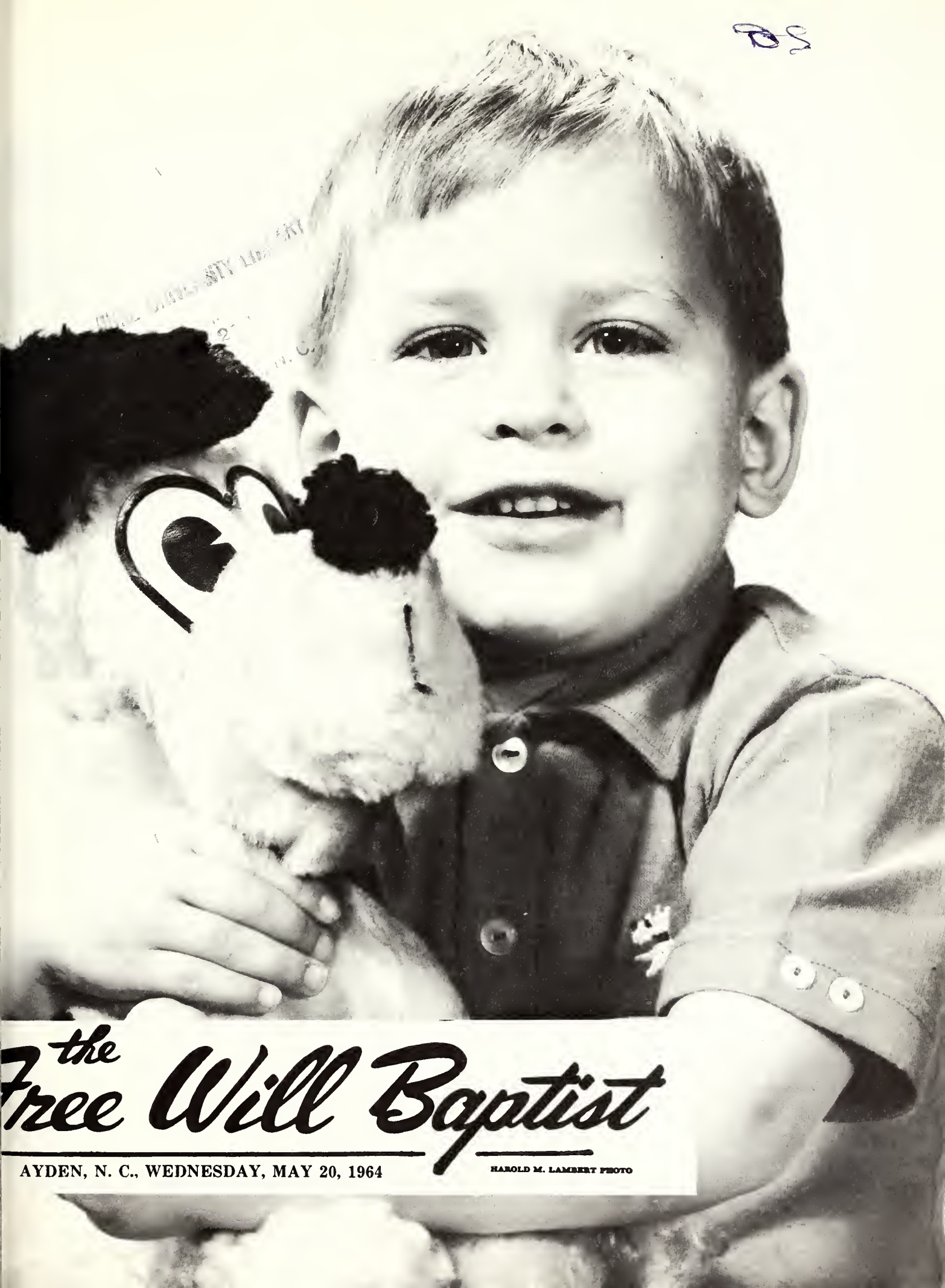
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the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, MAY 20, 1964

HAROLD M. LAMBERT PHOTO

In the Editor's Mail—

"This is to let my friends and churches who are looking for a pastor know that I am available for pastoral services on second and fourth sundays.

"I am in good standing with the Albemarle Conference and the State Convention of Original Free Will Baptists of North Carolina."—*The Rev. W. L. Brickhouse, P. O. Box 186, Columbia, North Carolina, Phone 796-2736.*

† † †

Bits from Bulletins

Fayetteville Mission reports 21 in Sunday school last Sunday (April 12). One family united with the mission.—*First Church, Goldsboro.*

†

Welcome to new members received into the church on Palm Sunday—Mrs. Nancy Foster and Miss Pam Foster, both coming by transfer from the Ayden Free Will Baptist Church, Ayden. We are certainly pleased to have them unite with us.—*First Church, Smithfield.*

†

THE DYING CHURCH—Someone asked an artist if he would paint a picture of a dying church. This he gladly consented to do. Much to the surprise of all, he painted a beautiful church building; a modern stately structure with expensive stained-glass windows, hand-carved pulpit and magnificent pipe organ. At first glance it was a church building of rare beauty. But it was a dying church, and how was this characteristic placed upon his canvas? Just within the entrance, guarded on either side by a pillar, was a contribution plate for world missions for the offering of the fashionable worshippers. But right above the plate there hung a small sign bearing this title, "Collection for World Missions" and over the slot through which contributions should have gone was a huge cobweb!—*First Church, Tarboro.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

RELIEVED OF TAX ASSESSMENT

During the early part of 1963, the Free Will Baptist Press was informed by the United States Tax Department that more than \$25,000 in taxes had been assessed against the Press. These taxes covered a three-year period in which the income of the institution had been relatively high, or at least higher than in previous years.

The argument by the Department of Internal Revenue was that the Press had lost its non-profit status due to the use of monies in denominational work that was not considered wholly for teaching purposes. The government contended that the Press should direct its teaching directly from the institution, rather than giving to denominational agencies and enterprises. The Press contended that it was, always had been, and purposed to remain, wholly a service agency for the denomination, and the main purpose was to provide teaching helps. The Press was frank to admit that much publicity had gone out from unkind critics contrary to this fact; that there are those who have sought to portray the Press as a selfish money-making institution.

After many visits by representatives of the Internal Revenue Department to the Press, plus trips made by representatives of the Press to Greensboro, and after consultation and extensive study of the records of the Press by the Internal Revenue Department, the government has declared that our nonprofit status should have never been canceled and that we do not owe any federal tax.

Thus, it is with thanksgiving unto God that the Press expresses its appreciation to those who made this a matter of conscientious prayer and for those institutions and agencies within the denomination that supplied pertinent information to the Press in presenting its argument.

The Press does not question the right of the government, in the midst of propaganda, to investigate. The Press, on the other hand, is deeply grateful and appreciative of the government's fairness, when the facts are brought, to recognize the integrity and honesty of this institution which has served our denomination for more than eighty years.

Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The Free Will Baptist Press is seeking to render service unto God, and the Lord has greatly honored the effort.

QUOTES FROM 1883

The following article is taken from the May 23, 1883, "Free Will Baptist," entitled "How to Get Rich."

"Nothing is more easy than to get rich. It is only to trust nobody—to befriend none—to get all you can and save all you get; to stint yourself and everyone belonging to you; to be the friend of no man and have no man to be your friend; to heap interest upon interest, cent upon cent; to be mean, miserable despised for some twenty or thirty years and riches will come as sure as disease, disappointment and death.

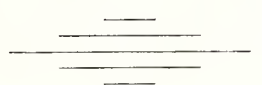
"When pretty near enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment, death will finish the work, the body will be buried, the heirs will dance and fight over what you have left and the spirit will go—where?"

"By all means get rich—it will pay."

† † †

"Self-examination is a wise use of our time if we are honest in it; but it is the height of folly if we grow morbid and blue, or if we be puffed up and exalted by it. It must be merely as a safeguard, just as the general has his fortification examined to be certain there are no weak places."—1883 "Free Will Baptist."

following Jesus in SERVICE



JESUS was the busiest person who ever lived. He was truly "on the go." He was always doing something good for someone else. He "went about doing good." There was not one lazy bone in His body. His ministry was filled with glorious service. Recall for just a moment His life spent here on earth. Was His time spent for Himself? No! A thousand times no! Notice that what He did was always done for others. We work for ourselves to get money, to gain security, to acquire all the material possessions we can; but His work was always in behalf of others.

As He traveled down the road of life, we can see two great groups of people. In front of Him are the halt, the maimed, the blind, the lost—those who are needy. But behind Him are those to whom He has ministered and met their needs. They walk, they leap, they see, they praise God for what Christ has done for them. Christ has touched them and life has been completely changed for them.

We come in contact daily with needy people. Many need Christ, some need encouragement, others need a friendly smile. Regardless of the need, as we are followers of Christ, it's our job to try to help others. And there's no better way to learn how to help others than to see how Christ went about it.

MOTIVES OF JESUS

Jesus was prompted to help others because of His spirit of *unselfishness*. Turn with me to Mark 10:45: "For even the

Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He didn't think of self. Instead, He forgot self, and His main concern was others.

You remember in the sixth chapter of John at the feeding of the five thousand that Jesus demonstrated His great spirit of *unselfishness*. We read in Verse 5: "When Jesus then lifted up his eyes,

by the Rev. Fred A. Rivenbark

MR. Rivenbark is pastor of the Sherron Acres Free Will Baptist Church, Durham, North Carolina. This message was delivered at the North Carolina Free Will Baptist League State Convention, May 2, 1964.

and saw a great company come unto him, He saith unto Philip, Whence shall we buy bread, that *these* may eat?" He wasn't concerned about Himself, but unselfishly thought of others.

Selfishness seems to be ingrained in some people. You see it at the table at home, on the playgrounds at parks, in the school, in the house of God—everywhere. Selfishness always manifests itself in one way or another. If you are a

selfish individual, your friends know it. You can't hide it. But you don't need to be "stuck on self." Christ is the remedy for self. Follow Jesus and allow Him to fill your life with *His own unselfishness*. Then you will be concerned about others.

Jesus was also motivated to help others because of His *compassion*. Think again of the feeding of the five thousand. See the great multitude surrounding Him as He was busy healing their sick. People look upon crowds in different ways. A banker looks upon a crowd and wonders what their total income is. A doctor looks upon a crowd and wonders how many of them will become sick. A funeral director looks upon a crowd and wonders how many will die the next year or two. But when Jesus looked upon this crowd in John 6, He thought of their *needs*. His heart was filled with compassion, and He wanted to do something for them. We find this outgoing sympathy of Jesus expressed not only to crowds, but also to individuals.

All of us who follow Jesus must be prompted by pity and sympathy for those in need. This must not be a fleeting thing, but a continuous feeling of compassion for the person lost in his sin, for the Christian who has become discouraged and fallen by the wayside, for the person with whom we are in school, for the person with whom we work who is having problems in his marriage.

Is your heart cold, unmoved by the needs of others? Follow Jesus and allow Him to fill it with *His own compassion*.

The final motive we want to notice in the service that Jesus rendered to those who were in need was His deep and abounding *love*. Jesus loved people—all sorts and conditions of people. The story of this great love is written all over the pages of the Gospels. It has long been the wonder of the world. Jesus possessed a love for man far beyond anything the world has ever known.

This was not a generalized love of men in the mass; rather it was focused on the individual and the individual's personal need. In the record of the ministry of Jesus we read the expression, "a certain man." This deep love caused Him to single the individual from the mass and deal with men one by one.

His love reached to all sorts and conditions of men. He made no distinction between the high and the low, the rich and the poor, the educated and the ignorant. He passed quietly from His interview with Nicodemus to His conversa-

(continued on page fifteen)

Christian Youth— Athletics, Do They Mix?

Warren Lambright

AFTER a ball game, have you ever asked yourself this question, *How has high-school athletics affected my life during the past year?*

Likely many of you are participants in various sports, and others of you are enthusiastic fans supporting your home team. Probably nearly every Friday or Tuesday evening during the school year is planned for you. Why? Because your high-school team or church team has a game scheduled.

Every Wednesday evening is planned for you, too. Your church has a mid-week service. Are you as faithful in attending these services as you are in supporting your team? If not, perhaps the place of athletics in your life is distorted.

If someone would ask me where I feel the place of athletics should be in the life of the Christian young person, I would probably present to him the idea expressed above. But to be more specific, I feel the Christian youth should realize his first responsibility is to God and then he is free to take part in athletics as long as it doesn't interfere with his first responsibility. In other words, participate in athletics as long as "you have control of the game and the game doesn't have control of you."

Of course, there is a lot that even a Christian can learn from taking part in individual and team sports. Good clean recreation helps round out the life of any young person. Taking part in such activities helps us channel our spare time into constructive areas.

Everyone needs some means of releasing the tensions that rise from a day's work or study. Isn't it better to get into a good ball game than to get involved in the number of teen-agers out haunting the highways in their pursuit of some excitement? Remember also that on the basketball floor or baseball field, you can learn plenty about self-control and getting along with other people.

Because of the high status the superior athlete has been given in the United States, one must realize the tremendous influence such persons have. With this influence comes responsibility. Many of you young men reading this article are high-school athletes and you have many youngsters watching you in action on and off the basketball floor. Are you leaving a Christian witness and at the same time growing in your spiritual life? If so, one can say you have found the place for athletics in your Christian life.—*Voice of Youth.*



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young people and Strong Resolutions

TO LIVE a worthwhile life requires strong resolutions, along with the grace of God. One has to resolve in his own heart, mind, soul, and spirit that he will go the upward way—determined that he will not yield to the allurements and temptations of those who plod the road downward. Why not? It is a known and established fact that opposing forces will beset us all along life's journey, and that such forces are strongly entrenched to bring everyone to defeat they possibly can. It takes strong willpower, deep and resolute determinations, high and noble aims, along with sincere prayer and undaunted faith in God, to go against the tide of worldliness, evil, and wickedness, if one goes God's way.

One must strongly, sincerely, and uncompromisingly resolve to be a man, a woman, a lady, a gentleman, a Christian, and live higher than the beggarly elements of the world, if he accomplishes what he should in life, and leave his mark upon the shores of time to live after him in an honorable and praiseworthy manner. He must live highly, strongly, and purposely resolve to be godly, and live successfully, especially in righteousness and holiness, if he reaches and lives on such a plane. Our young people can live such lives if they will. It is up to them. God has made it possible to be clean physically, mentally, morally, and spiritually, but this requires the best in any one. The way of least resistance never leads to such a height and goal in life. NEVER!

People rise in life to just about the height they set out for and strongly re-

solve to attain. This is especially true from an educational, moral, and spiritual standpoint. In the days of childhood, and especially in the days of youth, it is far the best time to resolve strongly to live for God and accomplish something worthy of one's time and very best efforts. Oh that every youth would look to the higher and nobler planes of life rather than the lower and baser planes! Look up, climb up! The best things in life are above. Don't be content to stay

WALTER E. ISENHOUR

down where the wicked life. Help them up if you can, but don't indulge in their wickedness. Don't be satisfied to live on the plane of littleness, and go through life a mere dwarf in heart, mind, and soul, when you could be a giant in faith, in manhood, in womanhood, in principle, in godliness, and usefulness. Resolve to climb and refuse to drift with the tide on the downgrade.

I knew a lad some years ago who was implicated in a stealing affair. He and another boy entered a grocery store and took some articles, thinking, of course, that they would get away with them. However, they were caught, and the lad of whom I am speaking, was locked up for a few hours until his mother, who was a godly, praying woman, could get

him out. This was a lesson to the boy. He never stole again. Later on in life, when he grew to manhood, he married the daughter of the groceryman from whom he had stolen. He resolved to go the straight and honest way. He went to school and obtained an education. His wife was a fine young lady, and they live in the town where he had stolen when a boy. Later on he entered business with two other citizens of the town. Their honorable business has become a great thing. He makes lots of money, attends church, gives liberally of his money to the church and God's great cause. He lives in a beautiful, lovely home, is known for his honesty and integrity, his great ability as a businessman, and for his kindness and love for the poor and needy. He delights to help the down-fallen, down-trodden, forsaken, and the "down and outs." He will stop to help the beggar on the street, the drunkard, and hand poor children money as he passes along. He does much traveling, and in a great city, such as New York, he will befriend one who has fallen low in life. Living for others makes one noble and great. He can truthfully say, "Let me live in a house by the side of the road and be a friend to man."

Young man, young woman, if you would live a great life you must highly and strongly resolve to do so, thus committing your time and talent, and your all to God. The lower rungs of life are crowded, but there is room higher up. Yes, plenty of room for those who set out for the hilltops and will labor, toil, and pray until they get there, and from there to the realms of glory.

The Power Is in The Holy Spirit

Preachers sometimes think they must compete with the world, and surpass it on its own terms; that their sermons must be more attractive than a Miss America contest; more arresting than news of a nuclear treaty; more alluring than a trout stream or a golf course; more entertaining than a Disney cartoon.

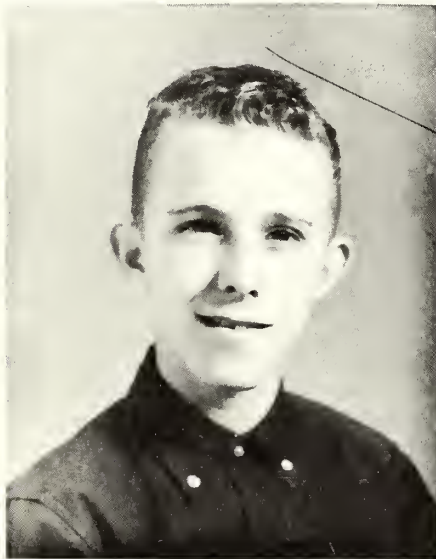
But the power is not in the preacher—it is in the Holy Spirit. If the gospel overcomes the world, it will not be because it outdid the world, but because its simplicity was used of the Holy Spirit to conquer and transform.—Paul E. Warren, in *Presbyterian Life*,



news & notes of Denominational Interest

Landis Rose Winner of League Sword Drill

Landis Rose, thirteen year old son of the Rev. and Mrs. Cecil Rose, of the Saratoga Free Will Baptist Church, Saratoga, North Carolina, was declared the State Sword Drill winner at the Free Will Baptist League State Convention on Saturday, May 2, at the First Free Will Baptist Church in Smithfield, North Carolina.



Landis is a member of the intermediate league, the Sunday school, and the AFC of the Saratoga church; he also plays on the church baseball team.

A trip to Cragmont Assembly was awarded him, and he will spend it there during the League Encampment.

The young people from the Saratoga church have participated in the State Sword Drill for the past eight years and have produced winners. They have received awards as two second-place winners and one third-place winner.

Pine Level Church Host To First Union Meeting

The First Union Meeting of the Western Conference of North Carolina will convene with the Pine Level Free

Will Baptist Church in Pine Level on Saturday, May 30. The Rev. Leonard B. Woodall will be in charge of the song service. The program is as follows:

Morning Session

- 10:00—Devotions
- 10:15—Welcome, the Rev. Clyde Cox,
Host Pastor
—Response, the Rev. J. C. Yates
- 10:20—Reading of Minutes, Secretary
—Moderator's Remarks
—Appointment of Committees
- 10:30—Roll Call of Ministers
—Welcome of Visitors
- 10:40—Roll Call of Churches and Seat-
ing of Delegates
- 11:15—Recess
- 11:25—Hymn
- 11:30—Message, the Rev. W. L.
Poynthress
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. Everette
Bryan
- 1:10—Report of Denominational Enter-
prises
- 1:50—Report of Committees
—Business Session
- 2:40—Adjournment

Ministers' Meeting of Western Conference

The Ministers' Meeting of the Western Conference of North Carolina will be held at the Pine Level Free Will Baptist Church, Pine Level, on May 26, at 7:30 p. m. All ministers of the conference are urged to make plans to attend. A program is being planned that will be of interest to all.

Fifth Eastern Union Meets With Rock of Zion Church

The Fifth Union Meeting of the Eastern Conference of North Carolina will be held with Rock of Zion Original Free Will Baptist Church in Pamlico County, Saturday, May 30. The theme for the union will be "Humility Leads to

Exaltation" (Mark 9:35). Mr. Matthew Prescott will serve as music director with Miss Myra Boyd at the piano. The scheduled program is as follows:

Morning Session

- 9:30—Congregational Singing
- 9:35—Welcome and Opening Prayer,
the Rev. Andrew Hill
- 9:40—Devotions, the Rev. Ed Fordham
- 9:50—Roll Call of Ministers and
Recognition of Visitors
—Appointment of Committees
—Roll Call of Churches
- 10:30—Recognition and Report of
Denominational Enterprises:
Mount Olive College
Free Will Baptist Press, the
Rev. J. C. Griffin
Cragmont Assembly
Superannuation
Woman's Auxiliary, Mrs.
Woodrow McCoy
Children's Home, the Rev.
Graham Lane
Missions, the Rev. James Lupton
and Teddy Jones
- 11:25—Congregational Singing and
Offering for Children's Home
- 11:30—Morning Message, the Rev. D.
W. Cleve Jr.
- 12:00—Lunch and Fellowship

Afternoon Session

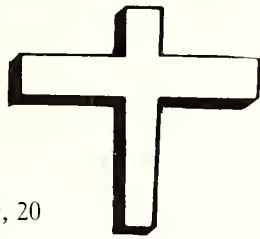
- 1:15—Congregational Singing
- 1:20—Devotions, the Rev. John
Grimsley
- 1:30—Final Roll Call of Ministers
and Churches
- 1:35—Business Session
- 2:30—Adjournment

Marsh Swamp Host To Youth Fellowship

A Youth Fellowship comprised of the churches of the Western Conference of North Carolina will be held at Marsh Swamp Free Will Baptist Church, Sims, North Carolina, Saturday night, May 23, beginning at eight o'clock. Miss Carolyn Jackson will serve as organist for the
(continued on page eleven)

Coming Events

- May 30—Memorial Day
- June 21—Father's Day
- July 4—Independence Day
- July 7, 8—Original Free Will Baptist
Fellowship, Chipola College, Marian-
na, Florida



MISSIONS

Matthew
18:19, 20

North Carolina Convention Mission Board Financial Report

(February, March, April, 1964)

Balance in Back January 31, 1964		\$ 3,204.09
	<i>Receipts</i>	
Missions		\$2,800.28
State Missions		650.40
Foreign and Mexico		1,817.13
Special Earmarked and Conference Expenses		292.36
		<hr/>
Total Receipts		5,560.17
Reserve and on Interest		8,509.06
		<hr/>
Total to Account For		\$17,273.88
	<i>Expenditures</i>	
Mexico		\$4,825.89
State and Conference		1,471.34
Promotion, Telephone, Secretarial Services, Printing, Postage, and Supplies		602.63
Missionary Itinerary		33.68
Board Expenses		45.13
Secretary-Treasurer Expense and Salary		251.11
		<hr/>
Total Expenditures		7,229.78
Balance in Treasury and on Reserve		\$10,044.10
Balance in Bank April 30, 1964		\$ 1,534.48
Reserve and on Interest		8,509.62
		<hr/>
Total Accounted For		\$10,044.10

A. B. Bryan, *Treasurer*

Ministry of Literature

by John B. Elliston

We wish to thank all of you who have contributed to our literature fund. As a result of your contributions for hymnals, we have been enabled to place 12 or more hymnals in the mission in Puerto Rico Street in Nogales, Sonora; in the mission in Magdalena, Sonora, in the mission in Los Nogales, Sonora; in the mission in Cananea; in the mission in Beuna Vista; in the mission in the Petroleos District of Cananea; in the church in Jimenez, Coahuila; and in the mission in Saltillo, Coahuila. For this we truly thank God and you who have given.

We have also been able to distribute

almost 100 Bibles and over 100 Testaments, in addition to hundreds of tracts and gospel portions. However, the need is not yet met. As the missions grow, they need more than 12 hymnals to supply the congregation; and everytime we try to establish a new mission, we need hymnals, Bibles, and Testaments, not to mention countless gospel portions. Any Sunday school class, league, or individual who can send even fifty cents or a dollar to the Literature Fund of Arizona-Mexico Missions can help very much in this very needy ministry.

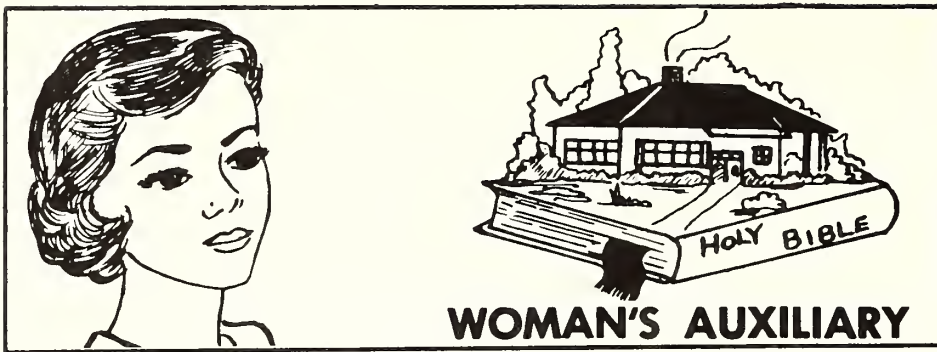
We are now able to place hymnals (without music) in the missions in Mexico for the ridiculous price of 35 cents per hymnal. Testaments are available for

some 15 cents each, a limited quantity can be procured free. Bibles are the most expensive item. We cannot place a Bible for less than a dollar, and in most cases the cost runs somewhat more than a dollar. We also need some hymnals with music to guide the players and song leaders, and these hymnals cost about \$1.50 each. We feel that this literature ministry is of great importance, and we beg your support of it.

We are also giving Bible scenes to the people who memorize Scriptures. It is becoming increasingly difficult to keep them supplied. Some of them have completed the First Year Memory Course in a couple of months. The first memory group is John 1:12, 1:29, 3:3, 3:16, and 5:24, for which they receive a paper bookmark. The second group is John 1:1-10, for which they receive a plastic bookmark. The third group is John 1:11-18 and 29, 30, for which they receive a New Testament (one of the 15c ones). The fourth group is John 3:1-15 for which they receive a ball-point pen. The fifth group is John 3:16-21 and 31-36, for which they receive a leatherette New Testament. The sixth group is John 4:7-26, for which they receive a viewer for Bible scenes (3 dimensional costing 50c). The seventh group is John 10:1-30, for which they receive a set of Bible scenes for the viewer (each set costs 50c).

For the eighth group, which is John 14:1-31, they receive a Bible. After that, group nine, John 15:1-27; group ten, John 16:1-33; group eleven, John 17:1-26; group twelve, John 18:1-40; and group thirteen, John 19:1-42; they receive a set of Bible scenes for each group. The fourteenth group, which is John 20:1-31 is supposed to merit a week in youth camp, or a leather-covered Bible. We had hoped to have a youth camp this summer, but I don't know that we are going to be able to do it. Also, thus far, we have not been able to give them the Bibles, which cost about \$4.00 each. We will surely appreciate your prayers about this, and any offerings you may send. You can see that they work hard for what they get. They really appreciate their prizes, because they have to work hard for them.

Please send offerings designated for this purpose, either here, or to the North Carolina Board of Missions, C/o The Rev. A. B. Bryan, P. O. Box 308, Avden, North Carolina 28513. The address here is, Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621. We truly thank you for every prayer, and for every cent of offering you give to this cause. May God bless you.



ALBEMARLE WOMAN'S AUXILIARY CONVENTION REPORT

The ladies of Belhaven Free Will Baptist Church, Belhaven, North Carolina, graciously entertained the Albemarle District Woman's Auxiliary Convention on Thursday, April 16, with all twelve auxiliaries of the district represented with delegates.

The theme for the convention was "We Can do All Things Through Christ." The president, Mrs. A. B. Chandler, presided over the convention.

Mrs. D. H. Furlough conducted the morning devotional. This was followed with the welcome by Mrs. Douglas Spencer, with Mrs. Marvin Barnett responding. There were six ministers present for the convention.

Mrs. Luke Whitley presented the first-place winner of the YFA essay contest, Miss Phyllis Sullivan.

Miss Bonnie Farmer brought greetings and news from the Free Will Baptist Children's Home at Middlesex. She also presented the adopted daughter from the home of the district, Miss Brenda Batts, who sang a solo at this time.

The Rev. Bruce Barrow spoke to the convention about the work of the Free Will Baptist Press. He told of the literature and merchandise the press had to offer to the Free Will Baptist people.

The Rev. W. Burkette Raper brought greetings and news from Mount Olive Junior College.

At this time the local choir rendered a very inspiring message in song.

The Rev. L. E. Ambrose brought the morning message. His subject was in keeping with the theme of the day.

An hour of feasting and fellowship was enjoyed at the noon hour.

The afternoon devotional was conducted by Mrs. Tom West. This was followed with the giving of the various reports and the appointing of a nominating committee.

A woman's quartet from Shiloh Free Will Baptist Church then brought a

wonderful message in song, "Love Is Why."

Mrs. J. C. Moye, the State Woman's Auxiliary president, urged more women to attend the Woman's Conference at Cragmont Assembly, Black Mountain, North Carolina, this summer.

Delegates to the Woman's Auxiliary State Convention were elected at this time.

The convention adjourned to meet with the Corinth Free Will Baptist Church in October.

The Beauty of Seasoned Saints

by Nina E. Beegle

Youth is like a flower, we often hear it said—vibrant, flourishing, and lovely to behold, but easily blown, and often tattered by the winds of life. A young lady is like the delicate, half-blown bloom of a blushing rose. The young man, like the more sturdy sunflower, swaggering on its tall stalk, smiling audaciously at the world. This is a physical beauty which, as was often quoted in my home, "is only skin deep." It has also been aptly said that it is too bad youth is often wasted on those who are too young to appreciate it.

But there is a beauty that supersedes the pink glow of youth. It is the seasoned beauty that we behold in the countenance and character of an elderly saint who has walked many years in joyous obedience to Christ, and now anticipates his heavenly reward.

Often it is a blessing just to witness these saints in the congregation. They need not say anything. Their faces tell a story. Even the wrinkles reveal in quiet testimony a life that has been lived for Christ, a battle that has been well-fought with the end-reward in view—and we who look find challenge and encouragement for the future. Their hallowed

"Amen" after a special song, their earnest opening prayer, the handshake that has become more gentle with age, but which implies, "God bless you," the gestures which set the tone of a service or the bent of a life for many.

On the other hand, how sad the granite look of carnal abstinence which marks the countenance of an older person who has resisted the Holy Spirit along the way—whose life yields only the thorns and briars of talebearing and backbiting. This face is a blessing to none—heart-breaking to the Christian, and disgusting to the sinner. Even that which they strive to do, in retrospect, is as wood, hay, and stubble. "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid" (1 Tim. 5:25).

A beautiful spirit inevitably shines through the features, traced by the years, regardless of the suffering or pain they may hold for God's child. This beauty may be possessed by even the most physically imperfect.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).—*The Free Methodist*.

HEATHEN AND CHRISTIAN IDOLS

A missionary became greatly interested in the conversion of a Brahman. The Brahman, however, had seen much grasping and greed among merchants and government officials from so-called Christian nations. He listened with great respect to the missionary. At the end of the conversation, he placed a little image and a gold coin on a table. He wrote something on a slip of paper and placed it beside the image. Then he wrote on another slip of paper and placed it beside the gold coin. He said to the missionary, "Please read these." The note beside the image read: "Heathen idol." The note beside the coin read: "Christian idol."—*Walter B. Knight*.

If those who oppose the undefiled religion of the Lord Jesus Christ—even sanctification and holiness—have something better, why don't they bring it to the forefront?—*Walter E. Isenhour*.

"For Such a Time As This"

(Esther 4:14)

by Edward B. Annable

The NBC network last Sept. 8 reported: "The crime rate in the U. S. A. is increasing four times faster than the population growth." A judge on the same broadcast said the cause is the breakdown of American family life, the temptations of radio, TV, movies, etc.

The historian, Arnold Toynbee, is quoted as saying: "Of the 23 civilizations that appeared in history, 19 of them collapsed when they reached the moral state the U. S. is now in!"

"What can the righteous do?" (Psa. 11:3). Here are some answers from the Word:

1. "Keep himself unspotted from the world" (James 1:27). Are there any spots on you—worldly marks, fads, frills, idle or slang speech, loose acts or ways? Now is the time to wash them off!

2. "Ye are the light of the world: let your light so shine before men . . ." (Matt. 5:14, 16). Let us shine for Christ, speak for Him, live like Him, then warn and invite sinners at every opportunity, give out tracts, etc.

3. "The wise took oil in their vessels with their lamps" (Matt. 25). You know the lesson and the outcome. This is the time to get "filled with the Spirit," and keep in that condition. When He comes, the door will be shut.

4. "Blessed is that servant, whom the Lord when he cometh shall find so doing" (Matt. 24:26). Doing what? Witnessing, serving faithfully, "ready to every good work," supporting missions with prayer and offerings.

5. "Pray ye the Lord of the harvest" (Matt. 9:38). By constant intercession, we "stand in the gap" for others, and keep our own hearts tender and compassionate. Only as we "watch and pray" can we "abide in him."

6. "Keep yourselves in the love of God" (Jude 21). All our words, witnessing, and works are vain and empty without "faith, hope, love . . . out of a pure heart." Love can decline and cool off, unless fed and kept.

7. "Beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:17, 18). We grow by the Word, prayer,

Temperance Movement

One of the tragedies of our time is the moral ineptitude of religious denominations in not arousing public opinion to the increasing menace of the liquor traffic. We have unlimited ineffective discussions on moral issues of a general nature that never gets down to cases. But directly the liquor barons who fatten their pocketbooks on the sale of alcoholic beverages without conscience or regard for the harm that is done are likely to be brought into the limelight, the psychological obstacle of fear turns off the thunder of the wrath of God.

Religious assemblies pass resolutions that have no effect. There is no protest of any importance over the advocacy of alcoholic drinks, reaching into homes through TV, radio, and magazines. Children are conditioned for alcohol by the carelessness of thoughtless parents, and no counterinstruction is given. No wonder modern Christianity seems to have lost its moral influence.

This and other evils related to the sins of the flesh become accepted through want of opposition or correction. Only empty heads could conceive that this unchallenged allowance of evil will not ultimately penetrate and destroy churches, and ultimately the church. Whereas, if only the moral forces of our Christian faith were brought into effective unity, positions of moral firmness could be taken and the liquor traffic could be restrained by law.

May God's power and blessing rest upon those who will raise a standard against the current social and individual corruption.—*The Watchman-Examiner*.

That Is All

I can give you a prescription that will bring revival to any church on earth:

First, let a few Christians themselves get thoroughly right with God.

Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ.

That is all!—R. A. Torrey, in *The United Evangelical*.

regular worship, Christian reading, service, cross-bearing, patience.—*The Free Methodist*.

The Stubborn Old Pocketbook!

It happened in the beginner's department of the Sunday school. Everything was proceeding as usual until the time to receive the offering. Then suddenly a crisis developed.

A little girl in the class of four year olds had a shiny new pocketbook, but she couldn't get it open. She worked frantically at the knobs, tears swelling into her eyes. Bursting into tears, she frantically exclaimed, "Stubborn old pocketbook."

A beaming little fellow sitting next to her tried to console her. "Now you can keep your money and use it for yourself," he told her.

But that didn't help the situation. "I want to give it to Jesus," she insisted, "it belongs to Him."

The teacher now came to the little girl's aid and opened the "stubborn old pocketbook." Now, with smiles of happiness the little girl removed her offering and placed it on the offering plate.

If only God's love would so move all of us to leave us unhappy until finally we opened our hearts and pocketbooks to experience the joy of sharing our possessions with the Lord.—*The United Evangelical*.

Take care not to begin anything of which you may repent.—*Selected*.

You need to pray most when you least feel like praying.

SPECIAL SUBSCRIPTION OFFER

Three year's subscription to "The Free Will Baptist" for only \$6.00. A savings of \$1.50.

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NOTES

AND

QUOTES



By J. C. Griffin

A FELLOWSHIP MEETING

On April the 22, I was privileged to meet with the executive committee of the Fellowship of Original Free Will Baptists in East Rockingham Free Will Baptist Church, of which the Rev. Walter Carter is pastor; he is also vice-president of the Fellowship. The Rev. Louis Holliday, president of the Fellowship invited me to a seat with the committee, which invitation I gladly accepted as every member of the committee joined Brother Holliday in granting me the favor. I did not make notes, as I often do when meeting with such assemblies; but according to my understanding, suggestions and motions were adopted that mean a great deal to the ongoing of the Fellowship organization and to the Original Free Will Baptists of this nation and other countries who wish to unite in the fellowship of sustaining the cause of Christ through the united efforts of of Original Free Will Baptists. There was nothing said or done that imitated a "new denomination" as has been rumored by ignorance, or otherwise. The same *doctrine, usages, and practices* that we have known and cherished for hundreds of years were evidenced.

IT WAS GOOD TO HAVE THIS FELLOWSHIP

It is always good to have fellowship with Original Free Will Baptists when the Holy Spirit is present and dominates. Certainly the Holy Spirit was present; our hearts were blessed and we could say it was good to be there.

Plans were worked out which, if carried into action, and we have reason to believe that they will, will mean a great deal in spreading the gospel of Christ. There is to be a meeting of the Fellowship this summer in Marianna, Florida, which according to the plans being arranged will be a great asset to the success of the Original Free Will Baptists in the connection in that it will enlarge the spiritual fellowship of the denomination.

In the executive meeting, I had not only the blessing of sitting in, but was privileged to make suggestions and to pray the benediction. My soul was blessed by fellowshiping with the brethren; and if it is the Lord's will, I shall be glad to attend this Fellowship organization when it meets in Marianna.

THE ROCKINGHAM WORK

Brother Walter Carter has a glorious work in Rockingham. I believe that he has served as pastor of the Free Will Baptist church there for more than 25 years; and he is stilled loved and respected, not only by the Free Will Baptists of that city, but by the general public.

THE STATE SUNDAY SCHOOL CONVENTION

The North Carolina State Convention of Sunday Schools convened Thursday, April 23, with a good representation, considering that the bulk of the state churches are located much to the East of Rockingham. I did not get the number of ministers and representatives from the various churches, but we can say that there was a goodly number of enthusiastic Sunday school workers in attendance. Everybody seemed to be happy and to manifest an expression of love and fellowship.

As I do not drive long distances these days, Mrs. E. C. Morris took her husband and this scribe to Rockingham. I used to say, "I rather be under the wheel than for anyone else to be under the wheel"; however, I can say that Mrs. Morris is a good driver. Since she was doing the driving, Brother Morris and I could talk about former days, refresh our minds on things of the past, and speculate about the future.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). Because of this unity of purpose and Christian fellowship, such days as we realized at Rockingham in the Fellowship executive committee meeting and the State Sunday School Convention makes old men (just as well own it, because some of the best friends of mine have got to saying, "How is "Old Brother Griffin?").

But back to our fellowship at Rockingham; while it was good to meet with old friends, both laymen and ministers, it was also soul-stirring to meet with young ministers and young Sunday school superintendents and teachers who are devoting themselves to the work of the Lord in the field of Sunday schools.

NEW CHURCH EDIFICES AND PARSONAGES

When I was a young preacher (I mean young as a preacher), there were no parsonages and no full-time pastorates that I knew of. The first parsonage that I learned about in our connection was at St. Mary's in New Bern, and St. Mary's was also the first church that went on full time and called a full-time pastor to live in the community where the church was located. The late Rev. W. B. Everett was the first full-time pastor that I knew about. Today almost all our churches have gone half-time or full-time; they are growing in numbers and have more and better arranged sanctuaries and Sunday school classrooms. A large number of Sunday schools and conventions are reporting more departmental schools each year.

I remember well when we had no Children's Home, but today we have a well arranged and well cared for Children's Home that brings rejoicing to the soul of all Original Free Will Baptists. This institution is supported by loyal Original Free Will Baptists of North Carolina, along with some good Free Will Baptists of other states. And in spite of those who might be and are enemies, God is blessing.

I further remember when we had no denominational college, but today we have Mount Olive Junior College, which is growing and by the grace of God, in spite of handicaps, has made progress. God has wonderfully blessed the college with a president, Dr. William B. Raper, together with a staff of officers and teachers, who have won the esteem of not only Free Will Baptists, but other denominations and the public at large.

CRAGMONT

Then we have a good recreation assembly ground located about two miles west of Black Mountain, in the heart of the Blue Ridge Mountains of North Carolina. This assembly is a place where our youth love to go for recreation and fellowship and spiritual development during the summer months.

The Ministers' Conference which convenes there in the month of June brings Christian fellowship to those who can attend. This fellowship is enjoyed the week after the third Sunday in June each year. There are about three months of Christian fellowship enjoyed there each summer.

Then we have our publishing house at Avden that is turning out real Christian literature. Satan has fought this institution (continued on page eleven)

Questions & Answers



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

QUESTION: Please explain "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). How does this fit your theory of two resurrections?—*M. J., Oklahoma.*

ANSWER: Just like any other general statement in the Bible fits a detailed account or explanation of the same truth found in the Bible. In the first place, however, I have no theory on two resurrections, but have from time to time pointed out the fact that the Bible teaches this. Therefore, the first thing in order, as I see it, is to point this out to you. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:4-6). This indicates that the first resurrection will take place before the thousand years reign of Christ upon this earth at which time believers only are to be raised and judged; but that the second resurrection is to take place at the end of Christ's 1,000-year reign on earth; at which time the wicked dead shall all stand in resurrected bodies before the great white throne judgment.

As I understood this passage, Daniel 12:2 refers to the national resurrection of Israel; for here the prophet addressed Israel as will be seen by reading that which precedes 12:2. Here the great tribulation is discussed which is also referred to in Matthew 24 by our Lord.

(Compare Revelation 13 and 17 with Matthew 24.)

The national resurrection is also brought before us in Ezekiel 37 and not a physical resurrection from the dead as some try to make it. It is a sure fact that Israel has long since been buried nationally and this burying was engineered by Jehovah as an act of punishment for her willful disobedience to His commandments and His covenant with her. But one day she will awake and come forth nationally as seen in Ezekiel 37. God predicts continually in the Scriptures that Israel will one day emerge from her desolation, and in part she has already done this. But what she has done in recent years, as wonderful as it may be, is not equal to that she will experience. Like the buds on the fig tree that indicate spring is here and fruit is to emerge, so the signs about Jerusalem among God's chosen people the Jews indicate that God is not asleep but that He will one day do what His Word predicts concerning Israel and her return to and possession of Palestine. Some of the Jews in the tribulation period will be awakened to everlasting life as Daniel 12 indicates because they will repudiate the antichrist and his false claims, while others that accept the antichrist as Messiah will awake to eternal shame and damnation, or judgment and contempt. Those awakened to shame, contempt, or judgment will be among the worshipers of the antichrist. They will become a part of the apostasy of Revelation, Chapters 13 and 17, worshiping the antichrist or the beast and false prophet.

News Notes

(continued from page six)

fellowship, and refreshments will be served by the young people of the host church. The following program has been planned:

Hymn, "How Great Thou Art"

Prayer

Welcome, Bill Johnson

Response, Janet Page

President's Remarks and Roll Call of Churches

Special Music, Rose Thorne, Beverly Boswell, and Beth Boykin

Chorus Time

Sword Drill, Jan Thompson

Special Music, Carolyn Jackson and Mary Betty Barnes

Message, the Rev. Sheldon Howard

Hymn, "I Have Thine Own Way, Lord"

Benediction

Cape Fear Union to Meet At Oak Grove Church

The Cape Fear Union will meet at Oak Grove Free Will Baptist Church near Newton Grove, Saturday, May 30. The program, with "Our Supreme Task—Missions" as its theme, follows.

Morning Session

10:00—Devotions, Wilson Dowdy

—Enrollment of Ministers and Officers

—Recognition of Visitors

—Reading of Minutes

—Appointment of Committees

—Roll Call of Churches

11:00—Morning Worship, the Rev. W. H. Lancaster

12:00—Lunch and Fellowship

Afternoon Session

1:00—Congregational Singing

—Devotions, the Rev. Wiley Ferrell

—Report of Denominational Enterprises

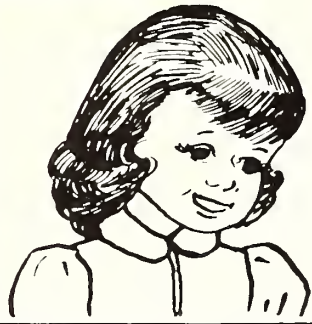
—Business—Treasurer's Report

—Adjournment and Benediction

NOTES and QUOTES

(continued from page ten)

tion by various means since its establishment, but God has brought us out, and in spite of its hardships it is still going on. All these institutions have made progress and are doing much for the glory of God, not only with the Original Free Will Baptists, but to others who give them patronage. I have seen so much growth in the past fifty years that I can say, "Let us never give up, nor compromise with those who are not of us." May we give not only our money, but also our bodies as living sacrifices for the ongoing of all our institutions. Satan will work against us, God is working and will continue to work with us as long as we let Him lead.



STORIES

for our

BOYS and GIRLS



A HOBBY CAN BE A MISSION

Margaret J. Anderson

HE'S mine. He was caught in my yard" . . . "So, what? He was in my yard first" . . . "Yes, but I caught him, didn't I?" . . . "He's mine." When Mrs. Robert Hanson, Minneapolis, Minnesota, clergyman's wife, hears these shouts that sound like cop and robber play, she isn't one bit perturbed.

What if the neighborhood boys bicker a bit? she muses. Now they have something worthwhile to bicker about . . . not bandits—beautiful butterflies.

It all started when the Hansons were on vacation last summer. Exploring the out-of-doors one day, teen-age Keith caught a big ceropia moth.

"Oh, Dad," he exclaimed. "Isn't it a beaut? Do you suppose there would be some way to keep it? It could be mounted, couldn't it?"

Keith's father, Rev. Robert C. Hanson, told the boy he didn't know anything about mounting butterflies and moths.

Well, they could find out, couldn't they?

A trip to the hobby store and the purchase of one of the Golden Nature books, "Insects," gave Keith the information he wanted. Then quickly a new hobby was born.

By following the book's instructions the Hansons equipped themselves for butterfly hunting at very little cost.

They bought some nylon mesh material which Mrs. Hanson sewed to the frame of an old fish landing net she found in the attic of their home. They fastened the net to an old broom handle.

"Old curtains would do just as well," Mrs. Hanson says. "And old coat hangers or wire make good frames, too."

"But you have to know how to handle the net," Keith tells. "You hold the handle or pole in one hand. With the

other you hold the material up and away from the frame. Then you bring the frame and net down over the butterfly wherever it is perched at the time. In trying to get away, the insect flies up into the net.

"You trap the butterfly by shifting the net to the ground. Then reaching in under the edge of the net, you catch the butterfly by taking hold of its body with the thumb and first finger.

"You want to do this quickly so the butterfly doesn't rub the powder off its body.

"Then comes the important part. Killing and mounting the insect. I use a fruit jar into which I have put a small piece of cotton saturated with fluid you can buy in a hobby shop.

"Most butterflies die in ten or 15 minutes. A big ceropia takes longer, sometimes an hour or two."

Mr. Hanson has devised a special board on which the butterflies are prepared for mounting. It is six inches wide and a foot long . . . made of balsam which is soft enough to have pins stuck into it.

He made a groove down the center of the board. It is a quarter of an inch wide and about a quarter of an inch deep. The butterfly's body fits in this groove and is held in position with pins. Then the wings are pinned in an outstretched position. The butterfly will stay outstretched if it is left in this position for a day or overnight.

"Now the butterflies are ready to be mounted," Keith continues. "I usually mount mine on a layer of thin cotton in an old picture frame or on cardboard with a plastic cover, taped around the edges."

When the neighborhood children learned that the Hansons were collecting butterflies, they wanted to get in on the fun, too. Mr. Hanson encouraged them by offering nickel and dime prizes for the biggest and most perfect specimens they could find. Some of the species collected are the white Sphynx, the Monarch, the Red Admiral, the Branded Purple and the Red Spotted Purple.

Once a week Mr. Hanson loads his car with boys and girls and takes them to an open field at the edge of the city where they can scout butterflies to their hearts' content.

"I'm not only interested in the hobby," Mr. Hanson says, "I'm interested in keeping the youngsters busy doing something that is worthwhile. I don't preach at them. But I do pray that some of my love for Christ will rub off on them.

"I've made it a rule never to put the key in the ignition when we start on one of our hunting jaunts without first asking God to protect and guide our trip. After all, I'm responsible for what happens to these children."

"They are so used to Dad's doing this as soon as they get in the car, they bow their heads and wait for him to pray," Keith tells.

"Dad's had a big influence on them since we started our hobby. Using bad language is out. Dad won't have it. The change in some children is almost unbelievable. Take the three boys that come from a broken home a few blocks from us, for instance. They had been the neighborhood terrors. No one wanted them around. I asked them to join our hobby group and now things are different. There's no stealing or bullying. They often come by just to chat with Dad about their butterflies. Who knows, before long, we may be able to win these boys for the Lord? So, you see, a hobby can be fun, but, it can be a mission, too."
—*Christian Trails.*

Change. The story goes that a priest found himself the winner of a prize at a fair. The prize: a set of towels, marked "His" and "Hers." He was so deeply concerned as to how to dispose of the towels that he called his bishop for his counsel.

"I wouldn't be too hasty," advised the bishop. "You know, things are changing very fast these days."—*The Presbyterian Outlook.*

ATTENTION FWB Ministers

The time for the annual meeting of the North Carolina Ministerial Association of Original Free Will Baptists at Cragmont Assembly, Black Mountain, North Carolina, June 22-26, 1964, will soon be here.

We are asking all our ministers in the state of North Carolina to arrange their schedule and church program so that all will be able to attend. We are extending a welcome to all ministers of other states who would like to meet with us to come and enjoy the program and fellowship. This is the Ministerial Association of North Carolina ministers who are affiliated with the North Carolina State Convention of Original Free Will Baptists.

A good program has been planned by the executive committee of the association with thirty different ministers appearing on same. The theme for the session will be "The Original Free Will Baptist Doctrine and Church Government." A panel discussion has been arranged so that each minister present may participate by asking questions of the panel members on the above theme. It is our wish that each minister feel that he is a part of the association.

It would be nice if each church would urge and assist their minister to attend. As there is plenty of time before the association meets, it would be a fine gesture for each church to assist their minister in the amount of fifty dollars (\$50) to help him attend the association. In some cases it will take a little more for his expenses. Talk it over with your minister and find out from him what he thinks it will take for him to attend. Some of our ministers never take a vacation from their work, which at times is necessary for them to do their best work. This would be a fine time for him to do so. The associational meeting at Cragmont is not only a vacation time, it is a time for dedication, fellowship with other ministers, receiving information, and worship. We believe this week will help any minister to be a better minister to his church and denomination. Why not help your minister attend the associational meeting at Cragmont this year?

It is the hope of the executive committee that each minister will arrange his plans so that he will be able to be present at the first session on Monday, June 22, 6 p. m., and stay through the closing service Friday, June 26, 9:55 a. m. This will give each minister plenty

of time to be back home Friday night. It is not fair to place individuals on the program and ask them to prepare for same and then have no one present for the program. The executive committee, in preparing the program, has given plenty of time for recreation and sight-seeing. So make plans to attend each session.

The entire program will appear in the Free Will Baptist paper in a few weeks, so you can check it and know what the program will be and who will appear on it.

We are hoping to see each of you at Cragmont this year. Let's make this the best year yet in fellowship, dedication, recreation, information and attendance. We can do it through Christ.

David W. Hansley, President
N. C. Ministers' Association

The Cost Is Small

Kindness has been described in many ways. It is the poetry of the heart, the music of the world. It is a golden chain which binds society together. It is a fountain of gladness.

Kind hearts are more than coronets.

Kind words produce their own beautiful image in man's soul.

Everyone knows the pleasure of receiving a kind look, a warm greeting, a hand held out in time of need. And such gestures can be made at so little expense, yet they bring such dividends to the investor.—*The War Cry*.

There is great danger that the church shall lose the art of suffering for its convictions.—*Roy L. Smith*.

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

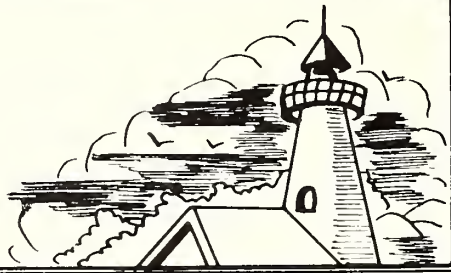
AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

The Sunday School Lesson

Lesson FOR MAY 31



All Nations Under God

LESSON TEXT: Amos 2:4-7; Acts 17:24-26

MEMORY VERSE: Proverbs 14:34

I. INTRODUCTION

America has been a nation under God from its very beginning. There are many things that remind us of this fact. The coins that we carry in our pockets remind us of our trust in God. Many of our national songs remind us of our trust in God. As we recognize that our nation is under God and that we trust in Him, how good it is that each of us can say, "This is my country." Such must have been the feeling of Samuel Frances Smith when he wrote the words to the national hymn of America, "My Country, 'Tis of Thee."

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our father's God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. The punishment of Judah was a matter of great magnitude (v. 4).

2. Their punishment was imposed because of their hatred of God's law and failure to keep His commandments (v. 4).

3. The eventual destruction of Jerusalem was predicted here (v. 5).

4. The identical words relating to Jehovah's determination to mete out punishment upon Judah and Israel show that He is no respecter of persons (v. 6).

5. The main sins charged against Israel were immorality and the oppression of the poor (vv. 6, 7).

6. Paul declared that God is the Creator of heaven and earth and that He cannot be confined within walls (v. 24).

7. A god that can be contained within the confines of a building must be smaller than it is (v. 24).

8. God is such an infinite being that He cannot be worshiped with men's hands. He is a Spirit, and they that worship Him must worship Him in spirit and in truth (v. 25).

9. Of one blood God has made all nations of men that dwell on the earth (v. 26).

10. God has also determined the times appointed for these men and the bounds of their habitation (v. 26).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. By the time summer arrives many blacktop driveways and roadways are in a sad state of disrepair. The winter of freezing and thawing has left great cracks and even chuckholes in what used to be a good surface. So the time has arrived for the roadbuilders and homeowners to make repairs. When the repairmen patch the driveway, a small hand roller is sufficient to do the job. This tool will take care of a small job. When the same company is hired to repair the street, they use instead a large roller, which is more efficient because it is heavier and can cover a larger area. But this roller is more dangerous because it could easily crush one.

Unsettled conditions are apparent in many parts of our globe. Nations are torn between two extremes. At times they may swing in the direction of ex-

treme nationalism. Such a government may direct all the affairs of its citizens with an iron hand. Like the big roller this is efficient because it gets the job done, but at times it may be a threat to human rights. With a change in government the nation may swing to the other extreme of subdued nationalism. Then it may not be powerful enough to get important tasks done efficiently.

The Christian is obligated as a citizen to determine when he should support one policy and when he should support the other. As he makes his choice, he must carefully weigh the advantages and disadvantages of each, remembering, "Righteousness exalteth a nation but sin is a reproach to any people."—*Standard Lesson Commentary*.

2. How big is your scope of the world? Is it limited to your town, county, state or country? A man in Buffalo, New York, was asked how far it is to Niagara Falls. "Don't know," he said. "Never been there." Within 40 miles of one of the wonders of the world, yet he had never seen it!

Our world can be as big as we make it. The Samaritan woman's world was the village in which she lived. (Tell the story of John 4, emphasizing verse 39).

Saul of Tarsus started from "no mean city" (Acts 21:39), but he never stopped until he had invaded Syria, crossed the Mediterranean, traveled through Asia Minor and introduced the Gospel into Greece, the center of world culture, and Rome, the center of world power. From Rome the Gospel spread throughout Europe, into Britain and eventually into all the western world.

One summer a man visited a cottage in the remote mountains of North Carolina. When ushered into the home he found a globe of the world. On the wall was a map. On that map there had been pinned pointers with colored heads. These pointers seemed to converge around a great lake in Africa. On a desk were missionary periodicals. The man inquired, "What is the meaning of those colored pointers?" The host replied, "Each represents a place where I have furnished money for a mission, a launch, or some other Christian witness." Here then was a "world man," deep in the mountains of North Carolina.

The assassination of President Kennedy exemplified the "world view" of many foreign dignities. Almost within 48 hours after Mr. Kennedy was murdered, nearly every country of the world had sent delegations to Washington, D. C., to

mourn the death of the President. This not only showed how small our world has actually become, but it also displayed the world-wide interest of governments for other governments. There was genuine interest and sympathy in the hearts of those leaders that came so quickly. Christians must become just as interested in those the world over who are still living, but who are dying in their sins. Let each of us determine to take the message of God's love to every man in this shrinking world.—*Senior Bible Teacher* (Union Gospel Press).

3. There are three major lessons that our Scriptures today teach:

First, God is the Father of all nations. The size, wealth, education and race does not make any difference. God is the Creator of all men of all nations. Some nations do not recognize Him as Creator, but this does not change the fact that He is Creator.

In our time there have been two serious efforts to draw the nations of the world together into one fellowship. The first effort was the old League of Nations which ended after World War I. The other effort is our present United Nations. Regardless of what we think of these organizations, we cannot overlook the fact that God is the Father of all nations.

Second, God is not only the God of all nations, but He is also the God of all centuries. As we study the history of nations and see their sins and weaknesses which led to their downfall, we are prone to feel that all this was in the distant past and cannot happen to us today. God is eternal. He is the same today as He has always been.

Third, God's laws of righteousness and justice remain unchanged. There was not one set of principles that applied to ancient Israel and Rome and another set that applies to us today. Just as God himself is suitable to all times, so are His laws of judgment and justice. It is still true "that righteousness exalteth a nation, but sin is a reproach to any people."

"In the ancient legends is the story of Nemesis, the so-called Goddess of Vengeance. She had wings, but always walked rather than flew. (The idea was to show that, although punishment seemed slow, it would eventually arrive.) A poet wrote of this story. 'Vengeance divine to punish sin moves slow; the slower is its pace, the surer is its blow.' God assures the sinner that punishment is coming. Let delay not deceive us."—*Selected*.—*Advance Quarterly* (F.W.B.).

Following Jesus In Service

(continued from page three)

tion with the woman of Samaria. He ate with publicans and sinners. His love reached out to all classes of people.

Can we cry out with the Apostle Paul, "The love of Christ constraineth me"? Does His love so fill and thrill your very life that you are motivated by this all-consuming love to witness to that person beside whom you work? That person with whom you are in school? Or your neighbor across the street? Do you love the unlovely person so much that you never fail to reach down and give him a helping hand? We must reach down to the bottom of human need and the top of human privilege.

Does your heart need to be warmed by God's great love? Do you sense a lack of love for those you meet daily at the office, school, factory, or store? Follow Jesus and allow Him to fill your life with *His own deep, abounding love*.

The same motives that prompted Jesus to serve those whom he saw in need should prompt us in our daily walk with Him. We need to possess His (1) spirit of unselfishness, (2) heart of compassion, (3) heart filled with love!

METHODS OF JESUS

Let's look at the methods Jesus used in ministering to the Samaritan woman in John 4. You will remember that the Samaritans were hated by the Jews because they were a mixed breed, and the Jews just absolutely refused to walk across the soil of Samaria. But Jesus was free from such scruples. He could pass through Samaria with love in His heart for the Samaritans because His love was all-inclusive.

Because this woman was a Samaritan, it posed a race problem. It was incorrect for a man to speak to a woman in public. And it was certainly unthinkable to speak to a Samaritan woman! This woman was a social outcast. When the woman came to the well at noon, Jesus knew that this in itself marked her as a scarlet woman. She avoided coming at the regular hour to shun the condemning glances of the other woman.

As the woman approached the well, Jesus was tired, and He might have excused Himself from speaking on the ground that He was tired; besides, it was not proper to speak to a Samaritan. But His heart burned with compassion! His love went out to her!

The first thing Jesus did was to *establish contact*: "There cometh a woman of Samaria to draw water: Jesus saith unto her, give me to drink" (v. 7). He began by asking her for a drink of water. As the clear, cold water splashed over the sides of the bucket and cooled the tips of her fingers, it was in the center of her attention.

Next, He *aroused her interest*. After Jesus asked her for a drink of water, she expressed surprise that He should ask a favor of her. Using the drink of water which she gave Him as an illustration of the new life He could offer her, Jesus aroused her interest by saying, "If thou knewest." He implied that He knew something she did not know. This intrigued her, especially when He suggested that He could give her "living" water.

Jesus then *created in her real desire*. After He gained her interest, Jesus disclosed His real message. He had started with physical thirst and led to soul thirst. The material water for which she had come to the well could never satisfy permanently. The spiritual water which He offered her could be a spring within her own soul, constantly available to meet all her needs.

After creating desire in her, Jesus *gave her instructions*. His instructions here were very personal in order to convict. There can be no conviction for sins until the trust is pointed at the heart. Jesus said to her, "Go, call thy husband, and come hither." He wanted her to look at *herself*. One may casually realize he is wrong in the way he is living, but it is often necessary that the curtains be pulled and that the person look squarely at himself.

She would have resented Jesus' saying, "You are a prostitute." Notice He did not accuse her. He did not bluntly reprove her or lash out at her for her sinful condition. He found a better way. He was as tactful in His instructions as He was in His contact.

Lastly, Jesus *made His appeal*. He appealed to the Samaritan woman on the basis of the nature of God. He must be worshiped in spirit. The important aspect of worship is not where one worships as much as how he worships.

He also appealed to the woman on the basis of His Messiahship. If a person does not accept Christ as the Son of God, he cannot be saved.

His explanation of God and the mode of worship led the Samaritan woman to a full realization of the spiritual emphasis which Jesus was giving.

(continued on page sixteen)

Following Jesus In Service

(continued from page fifteen)

The results of Jesus' ministering to this woman were tremendous! She left her water and went rejoicing into the city to bear witness to the saving power of Christ. She became a witness. A great revival resulted.

When we follow Jesus in service, the results will not always be as thrilling as in the story of the Samaritan woman; but regardless of the results, our duty is to be obedient and follow Him serving wherever He leads.

JESUS, OUR MODEL

We need Jesus' motives in our daily service for Him. We do well to follow the methods He used, also.

1. If we follow Jesus in service, if we allow Him to be our model, we will not limit our witness to one particular class of people. He dealt with people from the lowest class of society to the folks at the very top. He ministered to religious leaders who were held in high esteem by the local citizens. He took time to win blind beggars.

2. If we allow Jesus to be our model, we will daily give forth our *very best!* In John 4:26 Jesus said to the Samaritan woman, "I that speak unto thee am He." This was the clearest revelation regarding Himself that Jesus ever gave to anyone. Many possibly felt that this audience, one scarlet woman, was unworthy of such revelation. But Jesus did not wait for great occasions and dramatic moments to give forth His greatest revelations. Any and all persons were considered worthy of His very best! Any person is worthy of the very best there is within us! In the eyes of Jesus, this was the golden moment for a display of the best which He had. Let's learn from Him! May He be our model!

An old legend tells of a conversation held by Satan. All the demons came to report on their work. One said, "I let loose the wild beasts of the desert on a caravan of Christians and their bones are now bleaching on the sand."

"What of that?" demanded Satan. "Their souls were all saved."

Another one said, "I drove the east wind against a ship loaded with Christians and they were all drowned."

"What of that?" asked Satan. "They all went to heaven."

Then another one said, "For ten years I tried to put a Christian to sleep. Finally I succeeded and left him there."

Then the devil shouted for joy! Yes, Satan rejoices when Christians go to sleep on the job and quit serving Christ.

But there's no time to go to sleep on the job for Christ! He demands the very best there is in us. He longs for us to follow Him in service day by day!


Are you following Christ? Not *afar off*, as Peter did, but real close?

Look in the Direction You Wish to Go

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog and say, "No," and the dog knew he must not touch it. But he never looked at the meat. He seemed to feel that if he did so, the temptation to disobey would be too great, so he looked steadily at my father's face.

A gentleman was dining with us one day, and he said: "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."—*Reformed Church Record*.

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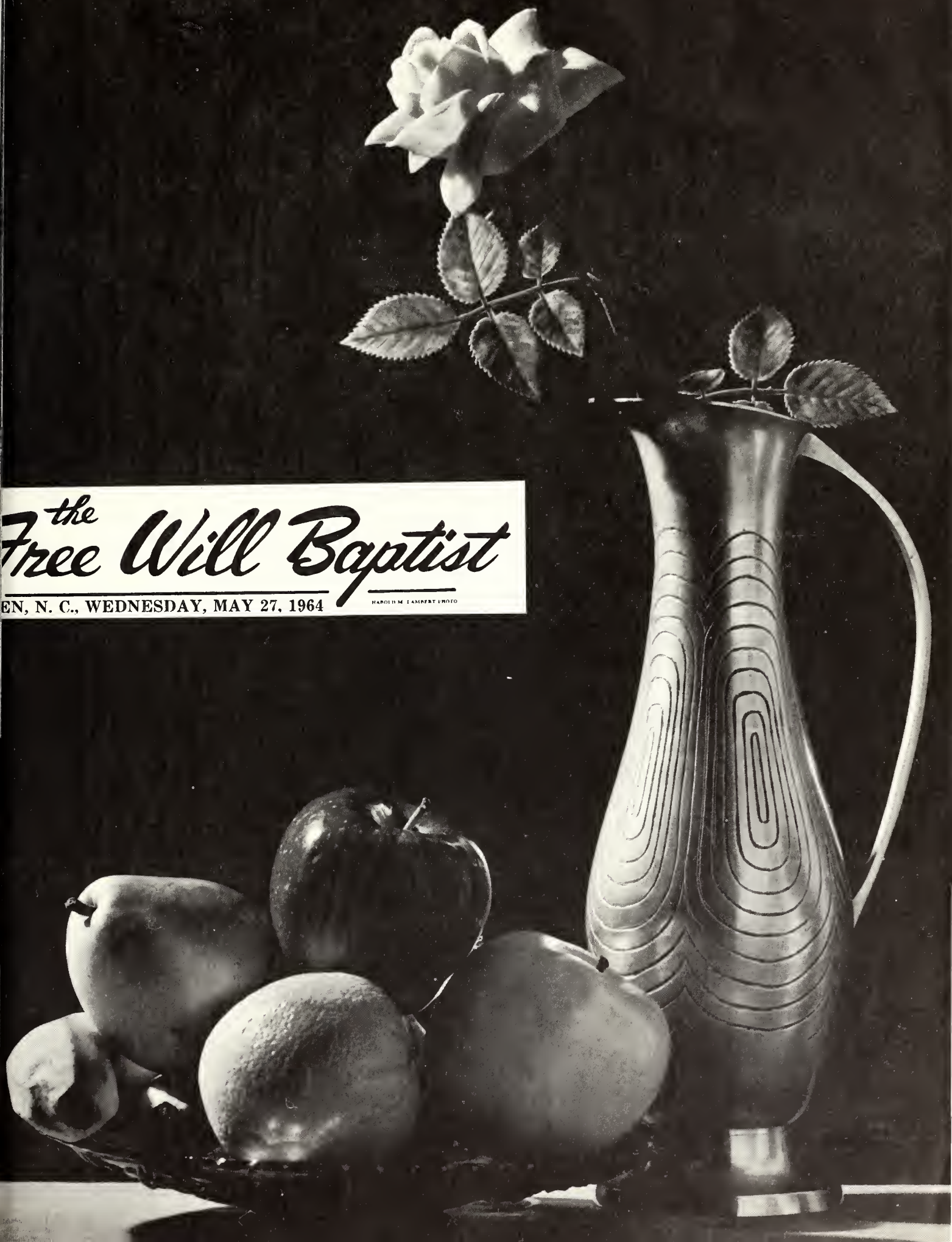
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the
Free Will Baptist

EN, N. C., WEDNESDAY, MAY 27, 1964

HAROLD M. LAMBERT PHOTO



Ten Years Ago in the 'Baptist'

Under the leadership of the Rev. R. C. Cherry, the Williamston Free Will Baptist Church, Williamston, North Carolina, has experienced great progress. The church was organized only about two years ago, and a new building has already been erected.

The Rev. C. F. Bowen of Nashville, Tennessee, will begin revival services at Shady Grove Free Will Baptist Church, Sampson County, North Carolina, beginning June 3 and continuing through June 13.

The North Carolina Woman's Conference will be held at Cragmont Assembly, Black Mountain, August 16-23, 1954, with Mrs. L. E. Ballard as director and Mrs. Clement Sullivan as assistant director.

In the Editor's Mail—

"I want to express my thanks to everyone for the kindness shown me during my recent illness. I enjoy "The Free Will Baptist" so much, and I cherish Mr. Griffin's articles. I am thankful for all the good old saints I have met in the past. It brings joy to my heart, and I long to meet them in the home above where we can give our Father praise and glory forever. . . ."—Mrs. Agnes Letchworth, Route One, LaGrange, North Carolina.

From 'The Union Signal'

A Long Island, New York, bank has forbidden employees to smoke during working hours except in washrooms and cafeterias, the New York *Times* reports.

The ban is on cigarettes, cigars, pipes, snuff, and chewing tobacco and applies to 1,350 employees in the 50 bank branches. The directive was issued in early December after a top management meeting, when smokers on the staff, the bank president, and eight vice-presidents agreed to stop smoking to set an example.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

VACATION TIME

Vacation days are almost here. It is a special season of the year, and never in the history of our country have so many people taken to the highways during vacation time. There are hundreds and thousands of tourist attractions across the breadth and width of America. It seems that a vacation is not a vacation without taking a trip to see some of these attractions.

There's nothing wrong with the idea behind vacations. A true vacation is for the purpose of rest and relaxation; it is a scheduled period of time during which activity is suspended. The truth of the matter is, however, that not many people really take a beneficial vacation. In other words, it is most difficult to return to work after one of these so-called rest periods in a relaxed and restful frame of mind. Those who relax while driving on a hot, crowded expressway seldom live to tell it.

Then there's the matter of fairness to our employer. Is the employee being fair when he returns from one of those excursions tireder than when he left?

Christians, of all people, should plan their vacations wisely. If travel is a part of the vacation plans, base the distance on the amount of time you have. Take it easy during the entire period, and do not allow anything or anyone to cramp your plans. Have a good time, but be sure to include Christ in everything you do. His special presence and blessings during your vacation will mean everything to you. While you are vacationing, do not neglect to pray, read the Bible, and attend church. Good luck, have a good time, and drive carefully.

TWENTIETH-CENTURY PRESSURES

This is a day of extreme pressures, or at least everyone is saying that it is. There's economic pressure, political pressure (particularly at this time of the year), social pressure, blood pressure, and nerve pressures. We even have our two and three year olds talking about being nervous.

We say that we are living too fast, that we ought to slow down and take it easy. When these twentieth-century pressures build up, however, we find that it's next to impossible to slow down. Thus, the pressure continues to build. Our trouble, in this day of false dignity and culture, is that we have lost our escape mechanism for the release of this pressure. Just a few decades ago, release was found in a sixty or seventy hour work week. At any rate, everyone agrees that things were different twenty-five years ago.

One thing is sure, man has created these pressures—we have built our own tension-filled world. When we blame the government, or society, or politics, let us remember that each of these consist of men—we make them all. Man, in other words, creates the world in which he lives.

Christians are not totally exempt from these pressures. In fact, he is often caught up in them and thus finds himself in serious conflict. This conflict is always present when the body and soul does not agree with each other. For this reason, each Christian must set his affections on things above—spiritual things. He cannot afford to become entangled with the affairs of this life. Then, too, he must learn to cast every care and burden upon Christ. He invites every soul to do this: "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" (Matthew 11:28, 29).

Christ our Saviour is the perfect and complete answer to man's problems. When we fully accept this truth, we will have the source of release for our inward pressures; we will find rest for our troubled souls.

Stewardship . . .

by Ann Gilbert

I would like to start my declamation on Stewardship by giving you a definition of stewardship and by telling you who is a steward. A steward is a person charged with the administration of the affairs of the true owner. Any person who possesses is a steward because he is using the things which God has lent him. Stewardship means very much what we make it. Most Christian leaders accept the following definition of stewardship: "Christian stewardship is the practice of systematic and proportional giving of time, talents, and material possessions based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind in grateful recognition of His redeeming love."

Stewardship is the main principle of life. It not only is the giving of money, but also the sharing of time, talents, and material possessions to God and earthly people.

Any steward should know how to spend his money in a Christian way. When we give a tenth of our earnings to the church, the church is responsible for spending that one tenth wisely, but we are responsible for spending the other nine tenths wisely. A true steward will seek God's help in the handling of everything entrusted to him, because money management is a sacred thing. God knows there are certain necessities in life; and if we try, He will help us to get them. But God does not look with favor on luxuries which only produce pride, vanity, and selfish ambitions. The Bible teaches us many things about stewardship. Some examples are Psalm 24:1; 1 Corinthians 6:19, 20; and Matthew 25:19.

Each of us as Christians should spend much time in prayer and doing work for the Lord, because as the song says, "The night is coming." If we are Christians, we will want to use our talents and abilities in a way that will be pleasing to our heavenly Father.



God has given every steward a talent for making money. To neglect this talent is to neglect our stewardship. No matter what his occupation is, a faithful steward will give back to God a tenth of everything he makes, no matter how great or how small it may be. The first mention of tithing, or giving a tenth of what one makes, was when Abraham gave to the priest of the Most High God in the Old Testament. In the New Testament, little is said about tithing, except that Christ gave His approval of it.

Miss Gilbert's article was the winner in the State YFA Declamation Contest this year. A rising sophomore at Four Oaks, North Carolina, High School, Ann is quite active in her school and her church, Bethel Free Will Baptist Church. She serves as the church organist, secretary of the YFA, assistant secretary of her Sunday school class, and pianist for the Cape Fear Union.

The purpose of the title is not first to raise money but to build character. In Malachi 3:10, when God said, "Bring ye all the tithes into the storehouse," He was pleading for our tithes. Robert Speer has summed up the reasons for tithing as follows:

"(1) Before the law, Abraham tithed. Under the law, the Jews tithed. To do less under grace would be a disgrace. (2) Men need a practical principle like this to make sure that stewardship is a reality in their lives. (3) God does not need the tithe; but He does need the tither. Men need the tithing for their own good. Experience proves that accepting this principle marks a spiritual advance in the life of a good steward. (4) Tithing protects us from the peril of money worship. (5) Christ gave His approval of a tithe in His commendation to the Jews of the diligence in Matthew 23:23. (6) Tithing provides a sure way of securing regularly the money needed for God's use in the extension of His Kingdom."

Stewardship giving can be a miracle if we make it that. We can support our foreign missionaries with our money and our prayers. It is not for the Christian to leave money out of his life, but rather to dedicate it to the cause of Christ.

A Christian steward can have two methods of acquiring the things he needs and wants: (1) by the favor of others, and (2) through our own personal efforts. We enjoy the things most that we put forth an effort to acquire. We should never be ashamed to tell sinners about God. If we are always shining lights for God, we will influence people for His glory.

If we are good stewards in our churches, the church will be a real blessing to God. The local church is a steward within itself. Its members should be stewards of the gospel. There are three ways that the church has stewardship of power
(continued on page sixteen)

a good name

by Leah McGlohon
Winterville, North Carolina

WHAT will people think? is a question one often asks himself. Most people want to be accepted by their fellowmen. They are concerned about the concept that other people have about them. Many times, however, they want to look well in the sight of others while behind the scenes they are the exact opposite of what they appear to be.

Shakespeare, whose four hundredth birthday was celebrated in April, had a marvelous grasp of human nature. He left behind many writings that contain a wealth of valid answers to human problems. However, some scholars think that Shakespeare, a glovemaking son with little education, could not possibly know as much as the plays reveal and therefore did not write the plays at all, but that well-educated men such as Francis Bacon, Christopher Marlowe, the Earl of Derby, and the Earl of Oxford wrote them. Because the 16th-century theater was not considered a suitable career for an aristocratic gentleman, they believe that Will Shakespeare was used as a front man. The majority of Shakespearean scholars, however, consider the author-

ship controversy to be rather childish. But be that as it may, his plays show a greater interpretation of human emotions and more valid answers to human problems than any other collection of literature except for the Bible.

In one of his plays, *Othello*, the character Iago says:

“Good name in man and woman,
dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis
something, nothing;
'Twas mine, 'tis his, and has been slave
to thousands;
But he that filches from me my good
name
Robs me of that which not enriches
him
And makes me poor indeed.”

Iago wanted to appear to be a man of reputation, to have a good name; and indeed he did in the eyes of the other characters of the play because he sought to build that idea in their minds. Othello, his superior, said of him, “This fellow's of exceeding honesty.” Iago even said of himself, “I am an honest man.” Yet at the time he was building up his reputation in Othello's mind, he was plotting against him. Though appearing to be an honest man, he was actually a villain. The audience, however, is not left in doubt, because he tells them at the outset that the picture he gives of himself is a false one.

Notwithstanding the fact that Iago's reputation was a false one, his words quoted above are true. They are an echo of the words of the writer of Proverbs: “A good name is rather to be chosen than great riches, and loving favour rather than silver and gold” (22:1).

What does “a good name” mean? It does not mean the appellation by which one is called; for example, that John is a good name and that Joe may not be. It means one's reputation—the estimation in which one is held, high regard, etc. However, one is not only to have a good name, as Iago, but also to be what that good name says that he is.

The writer of Proverbs says that it is better to have a good name than it is to be rich. Why is it better? It is better because, as Adam Clarke says, “character will support a man in many circumstances; and there are many rich men that have *no name*: but the *word* of the man of character will go farther than all their riches.”

Look again at Iago's words, “Who

steals my purse steals trash; 'tis something, nothing; 'Twas mine, 'tis his, and has been slave to thousands.” A man's riches are not lasting things; before they were his, they belonged to many others; and tomorrow they may belong to someone else.

A person who seeks to destroy one's good name does not profit anything from the deed; instead, he hurts the person's reputation. One who gossips quite often robs people of their good names. Perhaps he does not consciously seek to do so, but unwittingly he does so because he does not take time to separate rumor from fact. Even though there are people who know the people gossiped about well enough to know that the gossip is not true, there are always some gullible souls who believe every juicy tidbit they hear and pass it along to someone else; or though they may have some doubt, they say, “Did you hear . . . ? I don't know whether it's true or not, but Aunt Sally said” Then there are those who always preface their remarks with “I don't mean to be talking about _____, but”; and they proceed to do just that. “You can always be sure that a person who will gossip to you will inevitably gossip about you,” says Dr. Norman Vincent Peale.

When one chooses a good name for Jesus' sake, he need not worry about what false things his enemies will say about him because his reward is in heaven. In His Sermon on the Mount, Jesus said, “Blessed are ye, when men shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake” (Luke 6:22; cf. Matthew 5:11, 12).

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The speaker was one of nearly 2000 members of the Billy Graham San Diego County Crusade choir who had sung at nine services in ten days. He had been explaining that regular attendance became something of a drag near the end of the Crusade and this was his way of saying that weariness vanished before the spiritual uplift of the service.

Perhaps it was as good a way of expressing it as any other. There must have been thousands of San Diegans, as well as others from all parts of the Southland and some from south of the Border, who felt the same uplift, the same urge. For they went back to Balboa Stadium night after night, some of them with friends, some with their families, many of them alone.

At the end 180,000 of them had heard the evangelist proclaim the Gospel and 8690 of them had signed decision cards. For many of them the experience was like lighting a candle in a gale. The tiny flame lighted in their hearts will flicker and in some cases may be extinguished. But there are others for whom the flame lighted in that windswept stadium will become a blazing torch to light their own way and that of others about them.

What did they see in the stadium? They saw a Crusade that was in some ways like any other Billy Graham Crusade, but in others as different from the normal pattern as night differs from day.

It is difficult to escape the feeling that God allows the "Prince of this World" to test Billy and his Team at intervals—as He allowed Satan to try the faith of Job. Perhaps San Diego was one of those arenas where faith is put to the test, and from which true faith emerges victorious.

From the outset the weather, carefully studied in advance, was against the Crusade. For seven days the boasted California sunshine was a negligible quantity. A chill wind swept across the stadium. A drizzle of rain fell at intervals during each day—just enough to threaten and to discourage the fainthearted. For only the second time in 12 years the weather forced cancellation of a Crusade service.

Before the Crusade began there was a published story that hinted that the Executive Committee might have difficulty in meeting its budget, a deterrent for those who use the offering as an excuse for absence.

What was the outcome? Once again the Crusade Committee and the Team came face to face with the promise of the Almighty: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

On Monday, May 4, the first Youth Night, 19,000 persons, thousands of them under 25 years of age, braved the chilly, intermittent rain. They sat huddled under blankets, shared raincoats and ignored the water that poured from gaily colored umbrellas. Some folded their arms and sat in stolid indifference with-

GRAHAM CRUSADE VICTORY IN SAN DIEGO

"But when you got there, it was the only place you wanted to be."

out any shelter from the rain. But all of them watched the speaker intently and only a few left the stadium for drier quarters.

When Billy gave the invitation, he first suggested that the inquirers stand in their places because of the wetness of the infield.

Then, suddenly, he altered the procedure. Perhaps he sensed the inner compulsion which had sent many of the inquirers into the aisles before he made his concession to the weather. Perhaps the Holy Spirit spoke to his finely tuned "spiritual ears" to use his own phrase,

In any case his voice rang out suddenly: "Go ahead and come forward even if it is raining. It will be an experience you'll never forget."

They came—1100 of them—to stand in the rain and pray, to sign decision cards—many of them wet and hard to decipher—and then to trudge homeward as the rain ceased, with a new light in their eyes and a new purpose in their tread.

A wise man once said: "You cannot confine the Holy Spirit with rules and regulations. He will speak to whom He will, when He will, and as He will."

As though to prove this truth, there was the second Youth Night—Thursday, May 7—the night following the cancellation, with the sky still cloudy and the wind still chilly. On that night the attendance reached 21,000 and 1634 inquirers, most of them young people, signed decision cards.

The number of inquirers represented 7.78 per cent of the audience—the largest response percentage-wise at a regular Crusade service in the United States and more than double the 3.19 per cent average around the world.

In only one service of the Crusade did the number of inquirers drop below 4 per cent of the audience. For the nine services the average response represented 4.83 per cent of the attendance.

Before the end of the Crusade the Executive Committee was able to announce that its budget had been met and that funds from the offerings had been voted as a gift to the Hour of Decision radiocast.

Once again the "arm of the Lord" had been revealed. Throughout the Southland men and women—some of whom had doubted—looked upward and outward and said aloud: "This is the Lord's doing and it is marvellous in our eyes." —*Crusade News Bureau.*

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news & notes of Denominational Interest

Cherry Resigns Hopewell Pastorate

The Rev. Roland C. Cherry, pastor of Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina,



has resigned his pastorate, effective September 1. He feels that his work at Hopewell is complete at this time.

A minister in good standing with the North Carolina State Convention and a member of the Cape Fear Conference, he has served as president of the Cape Fear Sunday School Convention for the past two years and as chairman of the Ordaining Council of the Cape Fear Conference for the past three years.

During his ministry at Hopewell the church has experienced a steady growth. At the present time the Sunday school has an enrollment of 206; the woman's auxiliary, 39; the YFA, 37; and the AFC, 21. The church also has the fellowship of a good brotherhood. It has a nice parsonage, which is debt free, and a new Sunday school annex which has just been completed.

Mr. Cherry expresses thanks to God

for the many souls saved and for the many friends he has learned to love and appreciate in the four years of his pastorate at Hopewell.

Any church desiring a full-time pastor may contact him by phone, WE 4-4974, or write him at Route 1, Smithfield, North Carolina.

Mother's Day Gift Honor Roll

The children and administration of the Free Will Baptist Children's Home, Middlesex, North Carolina, express their deep appreciation for the Mother's Day gifts received to date during this month.

The following organizations have reported to us that their gifts represented at least the equivalent of \$1 per member. The list includes those who have reported through May 15. A subsequent list will be published after the close of the month.

HONOR ROLL

- Pleasant Grove Auxiliary, Wayne County
- Pleasant Grove Ladies Night Auxiliary, Wayne County
- Calvary Auxiliary, Wilson County
- Daniel's Chapel Auxiliary, Wilson County
- Friendship Auxiliary, Johnston County
- Powhatan Auxiliary, Clayton
- Edgewood Auxiliary, Central Conference
- Oak Grove Sunday School, Newton Grove
- Kings Cross Roads Church, Pitt County
- Elm Grove Auxiliary, Pitt County
- New Bethlehem Auxiliary, Grantsboro
- Vaneboro Church
- Barnes Hill Auxiliary, Nash County
- Pleasant Hill Auxiliary, Wayne County
- Friendship Church, Greene County
- Harrell's Chapel, Sunday School, Greene County
- LaGrange Sunday School
- Holly Springs Auxiliary, Newport
- Malachi's Chapel, The United Class
- Cabin Auxiliary, Beulaville
- Holly Springs Auxiliary, Kenly
- Howell Swamp, Laura Barnard Circle, Greene County
- Edgemont Auxiliary, Durham

Those who have not sent in their gifts are urged to do so as soon as possible. Any organization having sent the equivalent of \$1 per member and who is not included in the above list is urged to so notify the Home in order that they may be included next time.

Cragmont Treasurer Reports

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of April, 1964:

Balance in Bank March 31, 1964 \$541.56

<i>Receipts</i>	
Churches	\$204.48
Unions	54.90
Sunday Schools	17.68
Sunday School	
Conventions	90.20
Personal Gifts	1.00
Leagues	4.00
League Conventions	25.00
Youth Fellowship	14.45

Total Receipts	411.71
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Total for Which to Account	\$953.27
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<i>Disbursements</i>	
Operating Expenses	\$ 35.00
Utilities	15.08

Total Disbursed	50.08
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Balance in Bank April 30, 1964	\$903.19
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Homecoming and Alumni Meeting At Children's Home

The annual Homecoming and Alumni Meeting will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Sunday, June 9. The program will begin with Sunday school at 9:45 a. m. and will be concluded at the noon hour with a picnic lunch.

All former children, employees, board members and families are urged to remember this date and be in attendance.

Coming Events

- May 30—Memorial Day
- June 21—Father's Day
- July 4—Independence Day
- July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida
- June 9—Annual Alumni Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina

The Home will furnish barbecue, drinks and the necessary cups, plates, napkins, etc. Those who attend are invited to bring a basket lunch to help out with the food.

Ralph Pate is president of the Alumni Association.

Ayden Church to Hold Community Sing

The Ayden Free Will Baptist Church of Ayden, North Carolina, will hold a community sing Saturday night, May 30, beginning at 8 p. m.

A fine musical program is expected, featuring local and visiting talent. The program will include solos, duets, quartets, and choral numbers.

A welcome is extended to everyone, and all who enjoy gospel singing are urged to attend. The pastor of the church is the Rev. C. B. Hansley. Director of music is Joyce Manning, and organist is Tommy Manning.

Peace Church Entertains S. S. and W. A. Convention

The Peace Free Will Baptist Church of Pinetops, North Carolina, will be host to the Sunday School and Woman's Auxiliary Convention of the Fourth Union District of the Central Conference, Sunday, May 31. The theme for the convention will be "Doing the Master's Will Through All the Auxiliaries of the Church." The Scripture text is taken from James 1:22, "But be ye doers of the word, and not hearers only, . . ." The program follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. T. E. Tyndall
- 11:10—Welcome, Woodrow Wooten
—Response, Mrs. Albert Proctor
—President's Remarks
- 11:15—Recognition Time
- 11:20—Children's Home News, Mrs. M. L. Johnson
- 11:30—Congregational Song
—Greetings from Mount Olive College, the Rev. Hubert Burress
- 11:40—Special Music, Dilda's Grove
- 11:45—Sermon, the Rev. M. L. Johnson

Afternoon Session

- 1:15—Devotions, Mrs. Della Marshman
- 1:30—Special Music, Edgewood Church
- 1:55—Business Period
- 1:50—Program, Local Church
- 2:15—Adjournment

Flood's Chapel Host To District Youth Fellowship

Host for the Second Western District Youth Fellowship on Saturday night,

June 6, at 7:30, will be Flood's Chapel Free Will Baptist Church near Spring Hope, North Carolina. A practice sword drill will be held for representatives from each church who will participate in the contest to be held beginning at the July meeting and continuing for six months. Each church is urged to have two persons to participate in the drill. The winner of the contest will receive an expense-paid trip to Cragmont, and the runner-up will receive half of his expenses.

Second Central Union to Meet At Rose of Sharon Church

The Second Union of the Central Conference will meet Saturday, May 30, at Rose of Sharon Free Will Baptist Church near Bear Grass, North Carolina. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. Carol Hansley
- 10:15—Welcome, M. S. Cowan
—Response, the Rev. C. D. Pierce Jr.

- 10:20—Reading of the Minutes, Leo Tripp
—Appointment of Committees
- 10:30—Roll Call of Ministers
—Welcome to Visiting Ministers
- 10:40—Roll Call of Churches and Seating of Delegates
- 10:50—Business Session
—Report of Denominational Enterprises
- 11:25—Morning Worship
Hymn
Offering
Special Music
- 11:30—Message, the Rev. L. B. Manning
- 12:00—Lunch

Afternoon Session

- 1:00—Praise in Song
 - 1:10—Panel Discussion: "The Minister and His People"
 - 1:30—Final Business Period
 - 2:00—Adjournment
- (More News Notes on Page Eleven)

Meeting Place of Free Will Baptist Fellowship

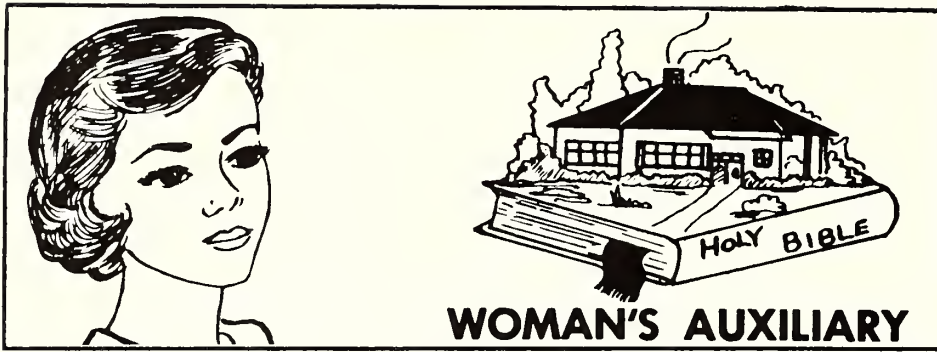


Pictured above is the Chipola Junior College auditorium, Marianna, Florida, which will be the meeting place of the Fellowship of Original Free Will Baptists on July 7, 8.

Marianna is the county seat of Jackson County. It is located in northern Florida, approximately 75 miles west of Tallahassee.

The Rev. Chester Pelt, professor at Chipola College, will serve as host to the Free Will Baptist meeting.

Churches and church organizations, including conferences and union meeting districts are urged to send representatives to this meeting.



OBITUARIES

RESOLUTIONS OF RESPECT

WHEREAS, God, our loving Father, in the light of His wisdom and in the magnitude of His power, has removed from our chain of friendship a shining link and has added it to the friendship chain of His kingdom; and

WHEREAS, Circle Number Two of the Woman's Auxiliary of Saint Mary's Free Will Baptist Church of New Bern, North Carolina, has sustained a great loss in the death of our dear sister, Jenny Owens, whose departure we so deeply feel and whose life has been an example of Christian fortitude both to her family and to her friends; therefore be it

Resolved, that we eulogize her memory by trying to bring into our own lives that sweetness and beauty and spirit of faithfulness that made her life a worthy pattern for our emulation; and be it further

Resolved, that we spread upon the records of our auxiliary these resolutions and that we send a copy to the Free Will Baptist paper and that we send to the members of her family a copy of them in order to show her loved ones the high esteem in which we hold her life and her memory.

One by one the links are severed
From the golden chain of life;
One by one our auxiliary's forming
In the Father's house above.

Let our deeds be pure and noble
May our lives be not in vain
So that when the links are welded,
Complete will be the chain.

Respectfully submitted,
Mrs. W. J. Gaskins, *Chairman*
Mrs. D. W. Hancock
Mrs. Alvin Stille

SPECIAL NOTICE

Those persons who now hold individual stock in the Free Will Baptist Press are requested to turn in the stock certificates for membership certificates that they might receive their certificates as soon as possible.

R. N. Hinnant
President

EDGEWOOD AUXILIARY HONORS CHARTER MEMBER

At its regular meeting on May 4, the Woman's Auxiliary of Edgewood Free Will Baptist Church near Fountain, North Carolina, honored Mrs. C. F. Abrams, a charter member. Twenty-two members, six visitors, and two new members were present for the meeting.

Before the special service honoring Mrs. Abrams, the monthly program and regular business meeting were held. Mrs. Raymond Webb called the meeting to order, after which Mesdames Rufus Harrell, C. F. Abrams, and Max Gardner sang "My Mother's Bible." Those taking part on the program, "The Touch of a Wise Mother," were Mesdames Gardner, Sylvia Edmundson, and J. T. Trevathan. During the business session the auxiliary voted to give \$1 per member for the Mother's Day offering for the Children's Home.

Mrs. Harrell conducted the service honoring Mrs. Abrams as their "Queen Mother of the Year." She read an account of Mrs. Abrams life, "This Is Your Life, Minnie." Among the highlights of her life mentioned were the facts that she has played the piano, has taught Sunday school, and is the member of the auxiliary that has the longest record of service.

Mrs. Abrams was given a charm bracelet with the following charms: church, piano, diploma, and teacher's award. Mrs. Albert Summerlin, vice-president, presented a corsage to her, the only charter member.

Refreshments were then served by the hostess, Mrs. Ben Harrell.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Gracie Dennis for its April meeting. The meeting was called to order by the president, and "Lead Me to Some Soul Today" was sung by members present. Scripture was read from Philippians 4:8-13, and Mrs. Rosa Murphy led the opening prayer.

Fourteen members responded to the roll call; two visitors were present. During the business period the various chairmen gave their reports. Motions were passed to send \$20 to the Children's Home and to give Diane Roach, state winner of the declamation contest, \$5 on her trip to Cragmont.

Mrs. Norman Ard gave the program, "But There's Nothing I Can Do!" After the program Mrs. Elma Beddard prayed the benediction.

Newport, N. C.—The Sound View Free Will Baptist women met Tuesday night, May 12, at the home of Mrs. L. Ward. Fifteen members and two visitors were present.

For the devotions the group sang "My Mother's Bible," Mrs. Ward read the Scripture, and Donna Pagent sang a solo.

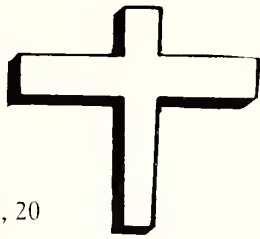
Mrs. Hattie Heath, program chairman, introduced the program. Mrs. Bessie Peltier, Mrs. Fannie Hall, and Mrs. Heath took part on the program.

After the program, items of business were discussed. Plans were made for the vacation Bible school, and Geneva Ward was elected as reporter. The Lord's Prayer was prayed for the benediction.

Bladenboro, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church held its May meeting, May 12, at the home of Mrs. Ada Wilson. Thirteen members and one visitor were present.

After the meeting was called to order by the president, Mrs. Nancy Hardee, a program was given on "Mother." Those taking part were Mesdames Bonnie Dove, Martie Russ, Lucille Bryan, and Lonise Smith. Following the Mizpah benediction, Mrs. Wilson and Mrs. Vivian Hester served pimento cheese sandwiches, cookies, and coffee.

On April 27 the auxiliary met at the church for a study course on the manual. Nine members were present for this study.



MISSIONS

Matthew
18:19, 20

Some Explanations

by John B. Elliston

It seems that there are quite a few misunderstandings about Mexico; and I fear that the greater part of them can be paid to our, the missionaries to Mexico, account. I fear that in our endeavor to be brief, we often make statements which cause a false impression of Mexico. For instance, in a recent issue of the "Baptist" I made a statement concerning Fabian's working in Magdalena which lends itself very easily to misinterpretation. The fact that certain Mexican officials do make it hard for Christians in Mexico is not because that is the official position of Mexico, but the officials themselves are out of line.

On one occasion, a Romanist immigration officer on the Mexican gate took away my passport on the grounds that I was attending "Aleluya" churches in Mexico. I immediately went to a lawyer friend of mine in Mexico, who is a professor of history in the University of Sonora in Hermosillo, as well as being a judge of the Supreme Court of Sonora. He told me that the official had been in error; and he wrote a letter to Jesus Maria Soto, the chief of immigration here in Nogales, Sonora. I went to Mr. Soto and explained the situation. He told me plainly that the officer had been in the wrong. The Constitution of Mexico guarantees religious freedom to all the Mexican people. There are no governmental restrictions on the number of denominations which can operate in Mexico, nor on the names which they may use. In Sonora there are a great number of churches called Bautista Libre, or Free Baptist, which have no connection with each other; but each of them is what the name implies, free of others. We are having a modicum of success in affiliating some of these independent churches in our movement. As far as I know, we are the only Iglesia Bautista de la Voluntad Libre, or Free Will Baptist, in Mexico. However, there may be many others, and there certainly is no governmental restriction concerning them.

Mr. Soto also carefully explained, as Mr. Camacho had done previously, that a tourist visiting in Mexico is at perfect liberty to attend any church service in any church of whatever denomination without fear from the government of Mexico. In Mexico there is religious freedom. If the congregation so wants, the tourist is at perfect liberty to speak or preach in the services of the church. However, the tourist is prohibited from receiving money for his services in the church, which would constitute working for monetary gain in Mexico. The tourist visa plainly states that the tourist is not to engage in any lucrative activities in Mexico. This is the restriction, that the tourist cannot engage in any activities which will bring him money from Mexico.

Concerning the church property in Mexico, as I explained in an earlier article, all church property in Mexico automatically belongs to the government. The congregation has perfect liberty to use the property for church purposes, but the church is not to engage in commerce or agriculture or other activities for gain. The churches are strongly enjoined from engaging in any form of political activity. In my opinion this is a very good restriction. The job of the church is evangelism, not politics or social betterment.

I hope that this clarifies some of the problems in the minds of some of the readers. If any of you preachers wish to visit Mexico and preach in our churches without pay, you will be completely within the law in doing so. You may be molested by some Romanist officials; but they will be in the wrong, not you. Moreover, I wish to invite all of you to come and visit the churches and missions here and to preach in them for one service or for a complete revival campaign. In this way you may see at first hand the conditions prevailing in Mexico.

Brother Dick Shade and Bud Beck, from Oklahoma and Arkansas respectively, were with us a couple of years back and conducted such revival efforts here in Nogales, as well as 45 miles down into Mexico in Imuris. More recently, Brother Shade conducted a series of services in

Monterrey, Nuevo Leon, Mexico, with Brother Billows, there. In so doing, he was completely within the law, just so long as he didn't receive compensation from the Mexican congregation for so doing.

Please come and visit us when you have the opportunity. Until then, know for sure that the greatest drawback to a very progressive program of missions in Mexico is in the lack of money and workers. We need more workers, both American and Mexican, but to have the workers, we must have financial support. We have had many workers come here, and then have to leave the field because of lack of support. And we always need your prayers. As Alfred Lord Tennyson said in the *Idylls of the King*, "More things are wrought by prayer than this world dreams of."

However, it is a long pull. It is not something that can be done overnight. We need persons dedicated to the task, though it take many years. Remember that the United States is still in the process of evangelization (I fear in a losing battle) after these 350 years. The program of evangelization of Mexico must take all our lives, and then many years to come. How many of you will dedicate yourselves to the task, either to give or to go? How many of you will dedicate yourselves to pray everyday? We would appreciate hearing from you. The address is: Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621.

Send offerings to North Carolina Missions Board, C/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513.

They Would See Jesus

by J. E. Timmons
Arizona-Mexico Missions

"To reveal his Son in me, that I might preach him among the heathen: . . ." (Galatians 1:16).

Is not this our glorious privilege? And is it not the very purpose of God in our lives here on this earth?

The people of Mexico have seen religion; but if it is empty of the reality, the purity, the grace, peace, and love in the person of the Lord Jesus Christ, where shall they see Him?

Recently the Fiesta of Christ the King was celebrated with bingo, dancing in the street, drinking and eating, buying and selling. Were some of these dear people really wanting Jesus, and were their hearts aching with disappointment? We may (continued on page thirteen)

NOTES

|| AND ||

QUOTES



By J. C. Griffin

AN ANSWER TO PRAYER

"Preacher, why is it that God will not hear and answer my prayers?" asked a lady of me one day. The answer is that everytime we fail to get what we ask God for, there is a cause. There are several things that get between us and God that hinder God from doing what we want Him to do. We are naming some of these things that hinder God from saying yes to our petitions.

First, unforgiven sin in our life hinders. Often Christians pray for others without first confessing their sins to God. It is written, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). Why? The reason is that if God were to answer our petitions before we confess our sins, He would be endorsing our sins. God is holy, and a holy God cannot endorse sin in any way; but when we confess our sins with a "broken heart and a contrite spirit" (Psalm 51:17), God is always ready to answer our prayers; and with a "broken heart and a contrite spirit" we can sacrifice to the pleasure of God. There are many other reasons why God does not answer our prayers.

Second, a lack of faith hinders. It is written, "But without faith it is impossible to please him (God)." We must believe that God is going to answer. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that you may consume it upon your lusts" (James 4:1-3). Our prayers must not be selfish. We must draw near to God. Many of us live so faraway from God that it takes a lot of confessing of sins and true repentance before we can get into the spirit of prayer. Often we are so close to Satan that he can attract our minds from God and get us to thinking about ourselves and our problems apart from God.

There is a story told about a little boy who was down beside his bed praying, and a little sister slipped up and tickled the bottom of his feet. The boy jumped up and said, "Lord, excuse me until I can whip Sister; and I will finish my prayer." Whether or not this is a true story, I do not know; but it is just like Satan to perform such acts to draw our minds away from God and our fellowship with our Lord.

I heard the late Bob Self say that when he was building the West Asheville Free Will Baptist church, known as Horney Heights, he was up on the hill behind the church praying for success in the building of the house of God. At the same time he was building the church, he was building himself a home not faraway. While he was praying, Satan looked over his shoulder and said, "Bob, if I were you, I would put two fireplaces in your home instead of one." So Bob had to say, "Get thee behind me, Satan." It is a fact that if Satan can direct our minds away from God and get them on something else, we just as well get up and read some of the Word of God and make another trial.

Third, we fail to forgive others. We must forgive those who sin against us, those that despitefully use us. Perhaps this is about the hardest thing that a Christian can attempt. But Christ says, "Do it." For instance, there is the person who has lied against you. He has slandered your name; he has cheated you; perhaps he has sued you at law by making false claims and has done his best to destroy you. Let me say again, it is a hard thing to pray for that person. I preached sometime ago in our church where I am pastor and used this Scripture, "Pray for your enemies." A little girl who had accepted and confessed Christ as Saviour said to me at the door, "Must I pray for Khrushchev?" My answer was, "Yes, but don't pray for him to carry out his murderous purpose. Pray that somehow God will show Khrushchev that he is a lost sinner and doomed for hell unless he repents and accepts Christ as Saviour and Lord."

The Bible says that God ". . . is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). So if a man tells a lie on you, pray for him by asking God to convict that man or that woman for the sin of lying. For all liars are to have their part in the lake of fire and brimstone, which is the second death (Revelation 21:8). We have all kinds of liars. We have political liars, business liars, religious liars, etc. Just before I was ordained to the gospel

ministry, I heard a preacher preach; and he said, "I have not asked God to forgive me for a sin in fourteen years, for I have not sinned in fourteen years." But after I was ordained to the ministry, I was called to the community where this preacher lived; I found no one who would agree with that preacher's statement. So I was forced to believe that the preacher had twisted the truth. Let us see what John says about the matter: "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). Verse 10 says, "If we say we have not sinned, we make him a liar, and his word is not in us." So that preacher lied against God's Word.

After consulting the Word of God, I find that the best of us need to have the spirit of the Lord toward our fellowman. God does not forgive everyone that sins against him, but he stands ready to forgive as soon as the sinner goes to him in true repentance. The sinner must see his sin and go to God in the name of Jesus Christ. If a man treats me in an unchristian way, I am not obligated to run him down to try to get him to confess his sin; but I must have the spirit of my Christ that at any time that man comes asking forgiveness, I should forgive. I must forgive him.

Several years ago when some of the people wanted to move the orphanage, which is the Children's Home now, to Ayden, some of the members of the denomination got angry and said some hard things about those who were their opponents. One of the men who said some mighty hard things about those with whom he did not agree was mad with me for about two years. Finally we met in the home of one of our friends; and while at the dining table, this brother said, "Brother Griffin, I want to beg your pardon for what I said about you when the issue was up about moving the orphanage to Ayden." My reply was, "I have been ready to do this all the time. I was not mad with you then and am not now. The forgiveness is granted."

Unless you forgive, you cannot be forgiven. Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15).

A man may have all kinds of college degrees, but they won't give him a ticket to heaven. He must have Christ.—*Walter E. Isenhour.*

Questions & Answers



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

QUESTION: Will you please help me to locate in Egyptian history the 40 years of desolation as prophesied in Ezckiel 29: 13-16? "Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered; And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD."—*May Jones, Texas.*

ANSWER: It is quite difficult to locate these years of desolation in Egyptian history, partly because we do not have access to a complete history of the events of that ancient land however important to a full understanding of parts of the Bible they may be. It may be that in the future archeologists will come across data that will shed more light on the wonders of that ancient kingdom of so great renown.

Some scholars say that this prophecy refers to a period far in the future and after the millennium; but it would seem, I think, from this passage that the forty years referred to are already history. Sometimes, however, passages of Scripture of this nature have a double reference. For several millenniums Egypt's history brands her as the "basest of the kingdoms," and before the rise of the Roman Empire she must have experienced forty years of the most outstanding of judgments from God.

When the Israelites came out of Egypt under the leadership of Moses, they had given them by God some very strict regulations concerning their relations to Gen-

tile nations. They were to completely destroy all the Canaanite nations and were to never look back or return in any way to Egypt. But they came far short in their keeping of such a commandment from Almighty God. While Moses was on Mount Sinai receiving the Ten Commandments, the Israelites whom he left below demanded of Aaron and he made them a golden calf to worship. This was a form of Egyptian idolatry they were entering into which was a direct violation of God's requirements. Then later in the journey they organized a group to return to Egypt before half of the forty years in the wilderness were passed. For this act of disobedience God destroyed a large segment of them, including what appeared to be some of their best and most seasoned leaders. Then in Solomon's day the king took a queen from among the daughters of Pharaoh, and in Jeremiah's day the Israelites made treaties with Egypt; and finally in another direct disobedience and a militant defiance of God's instructions from Jeremiah, they forced him into Egypt with them as political exiles rather than to take the temporary punishment Jehovah had planned at the hands of Nebuchadnezzar. The result was as God had warned them: those who willing went into Egypt never returned; whereas, those carried to Babylon were given this opportunity at the end of their seventy-year sentence from Jehovah. Even though Egypt has caused much trouble among the nations in recent years, yet she has not gained the international status she enjoyed among her ancient neighbors; and I doubt that she ever will. She may be as obnoxious; and, I think, so far as she is able, she has shown her obnoxious spirit in recent years; but instead of the great leader of nations and a place of renown she enjoyed in antiquity, she is one of the nations caught between the powerful nations of the world and will remain in this hot spot for awhile yet to come.

News Notes

(continued from page seven)

Memorial Chapel Host to Sunday School Convention

The Second Western District Sunday School Convention will convene with the Memorial Chapel Free Will Baptist Church, Middlesex, North Carolina, Sunday, May 31. The theme for the convention is "Enduring to the End." The Scripture text is taken from Matthew 10:22, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Mr. Lester Dunean is president of the convention, and Mrs. Henry Eason is program chairman. The program is as follows:

Morning Session

- 9:45—Song Service, the Rev. James Joyner, Director
—Devotions, Miss Brenda Batts
—Welcome, Horace Mixon
—Response, Delton Eason
—Business Session
—Sunday School, Horace Mixon, Superintendent
—Intermission
—Song Service, the Rev. James Joyner, Director
—Convention Message, the Rev. C. H. Overman
—Lunch

Afternoon Session

- 1:00—Song Service, the Rev. James Joyner, Director
—Devotions, Miss Judy Faye Bissette
—Report of Officers
—Special Music
—Report of Children's Home, the Rev. M. L. Johnson
—Report of Committees
—Youth Fellowship Report, Mrs. Earl Bass
—Awarding of Banner and Trophy
—Adjournment

King's Cross Roads Church To Have Singspiration

The King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, will have a Singspiration on fifth Sunday night, May 31, at 7:30. The public is cordially invited to attend.

Rock of Zion Host to Sunday School Convention

The Rock of Zion Free Will Baptist Church near Grantsboro, North Carolina, will be host to the Fifth Eastern District Sunday School Convention Sunday, May 31, at 7:30. (More News Notes on Page Sixteen)



STORIES

for our

BOYS and GIRLS



MIRRORS FOR AMY

Muriel Larson

AMY was just about ready to go to Sunday School. She stood in front of her mother for one last check. The face that looked back at her was prime and plain. She smiled a proud little smile as she tucked a stray wisp of hair into the neat bun on the back of her neck. "I am just what a Christian woman should be," she thought with satisfaction.

She could hear her husband George shaving in the next room. She went to the door of the twins' room. "Mary . . . Martha . . . are you girls ready to go yet?" she asked.

"In a few minutes, Mother," answered Mary.

Amy sat down to wait. She thought about her girls—it was when she was about their age that she had accepted Jesus Christ as her personal Saviour. How long ago that seemed now! And yet the memory was as fresh as yesterday . . .

What a gay young thing she had been at the age of 17! Engaged in most of the pursuits of the world, she and her "crowd" were admired by the freshmen and sophomores for their sophistication and leadership. Then there came the night they had gone to a revival meeting at the church where they occasionally attended Sunday School. They had all gone with the outward intention of finding something to make fun of—it was just another lark!

But the evangelist was young and good-looking. When he got up to sing a special number, Amy nudged her best friend, Claire. "Say, isn't he handsome?" she giggled. "And what a voice!"

"You can say that again!" exclaimed Claire under her breath. "I want to meet him at the end of the service!"

The evangelist turned out to be an interesting speaker also; and Amy, as

well as her friends, listened to the Gospel, about how Jesus Christ had died for sinners. At the invitation Amy and her friends all went forward. Amy wasn't sure whether she went forward because of the prick of the Gospel at her heart, or because her friends went forward, or because she wanted to meet the evangelist and talk with him.

All of them but Amy were baptized and joined the church the following Sunday. For some reason Amy held back. Now they were members of the church in good standing, and for several weeks they all had the new "kick" of feeling religious. This didn't keep them for long, however; and when the school had its homecoming dance, they were all back in their old stride again.

Amy continued to feel the prick that had started bothering her during the revival meetings. She continued running with the same crowd, but felt a certain satisfaction that she hadn't gotten baptized and joined the church when they did, for she knew in her heart it would have made her a hypocrite.

"Say, Amy, why didn't you get baptized and join the church, too?" asked her friend, Claire, one day.

"Well, I just didn't think I was ready," Amy hedged.

"You were as ready as any of us," commented Claire.

"That's just it," answered Amy. "Do you really think any of you were ready? I haven't noticed any change in your lives . . . any more than in mine! We all go on living the same old way, as if nothing really happened to us when we walked down the aisle. And I don't think anything did!"

"What makes you say that?" asked Claire. "The rest of us did get baptized and joined the church. Don't you think that was evidence of something?"

"Well, let's be honest, Claire," continued Amy. "Our 'crowd' is always doing something new for 'kicks,' and that's why I think we all went forward

that night. But the preacher says that if anyone is 'in Christ,' he becomes a new creature. Do you think that happened to any of us? Are we 'new creatures' in Christ?"

"Oh, you sound like a fanatic or something!" Claire exploded. "Cut out your philosophizing. No one in the 'crowd' will appreciate it!"

Amy kept quiet from then on about the subject, but the gnawing feeling in her heart continued. A growing sense of sinfulness and repulsion at some of the things she was doing filled her. She dreaded going to evangelistic meetings and yet something drew her irresistibly to them. Whenever the invitation was given, however, she held back from going forward. After all, everyone thought she was already a Christian now.

Then she was invited to a cottage prayer meeting. While they were praying for lost souls to be saved, Amy broke down completely and confessed her need to really receive Christ as her Saviour. The others at the prayer meeting joyfully gathered around her and prayed with her as she asked Christ to save her soul.

Now she was truly "a new creature in Christ." She was baptized and joined the church, and began witnessing to her friends. But they couldn't seem to understand, or perhaps they didn't want to. Amy found herself drawn into fellowship with a new group of fellows and girls, a group that seemed to love Christ as she did, and whose tastes were more in harmony with the way she wanted to live her life now.

In the first surging joy of her regeneration she wanted to renounce the world for her Lord. Anything that she thought would be displeasing to Him she wanted to put away. If someone whom she thought was a good Christian told her something was wrong, she put that away. And in the gradual process of giving things up for Christ, she somehow lost sight of her purpose and found that it gave her a particular feel-

ing of holiness to add to her list of "don't's."

Now she was just about the epitome of perfection. Amy could think of no one in the church quite as holy as she was. Even the pastor and the deacons did some things that Amy frowned upon.

George and the twins were ready to go finally and they all went to Sunday School. After Sunday School they always waited the 15 minutes between in order to go to church, too. Amy and the girls were standing in the back of the church when she came in.

She made her lonely way up the aisle to a seat halfway down and sat down by herself in a long vacant pew. Besides having seen the girl the week before, Amy thought there was something familiar about her. With a pang Amy realized that the girl looked very much like herself when she was that age—and on the girl's face was a lonely, lost, seeking look. "Martha," Amy whispered, "why don't you girls go sit with that young girl that just came in? She looks lonesome."

Martha stared at her mother in horror. "Mother!" she exclaimed. "You want Mary and me to associate with a made-up floozie like her? Why, she runs with one of the wildest crowds at school! Really, Mother, you couldn't be serious!" Before Amy could answer, Mary and Martha had taken off to join some of their youth group near the front of the church.

Amy stood stunned for a minute, staring after her daughters. Why, they seemed not to care for that girl's soul at all! She suddenly realized that her daughters were reflecting her own self-righteous attitude. Her own words of the previous week came ringing back to her, "What is a worldly creature like that doing in our church?" But this week she was seeing that lost lonely young girl through the eyes of her own past. . .

Amy bowed her head as a stab of remorse hit her heart. "Oh, Lord," she cried, "forgive me for being so holy in my own sight, that I lost sight of Thy true holiness and love for the lost! I forgot the love You had for me when I was just like that young girl—and You saved me, just as I was! And oh, the patience you've had with me since I was saved! Forgive me, Lord, for my pride and replace it with Thy humility and love for the lost and fellow Christians!"

The prelude for the morning service was being played softly on the organ. It was an arrangement of "Rescue the Perishing." Amy walked down the aisle to where the girl was sitting, and went

in the pew to sit beside her. Putting her arm gently about the girl, she whispered, "We're very happy to have you with us again today, my dear!"

The girl turned grateful eyes on Amy. "Thank you," she answered simply.

Amy's heart was filled with a strange warmth. She had the feeling that God had already started to draw this precious soul to Him, and before long the angels in heaven . . . and Amy . . . would be rejoicing.—*Gospel Herald*.

MISSIONS

(continued from page nine)

be sure some have looked in vain for years, for that is the testimony of many who have found the Way, the Truth, and the Life.

Some few days ago I preached to a crowded group of people gathered in a home in the mining city of Nueva Rosita, Mexico. Their desire was to know more about the Christ that we Free Will Baptists preach. Some thirty miles from this town are the Kickapoo Indians without the gospel, waiting for us to tell them also. We now have a new mission in the Monterrey area and an ordained Free Will Baptist Mexican pastor there. At the present time he is preaching without support. The Rev. Antonia Lopez Martinez is working in an area of Monterrey that is many miles away from any gospel work. He is standing in your stead in Mexico with the Bible as his only message. Our mission area in Mexico is beginning to feel the beginning of revival. Continue to pray for us.

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

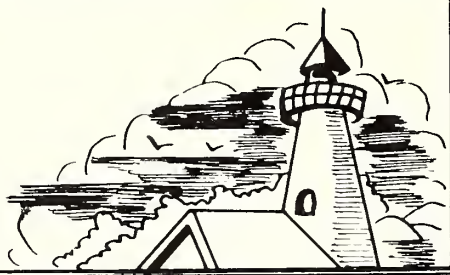
AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

The Sunday School Lesson

Lesson FOR JUNE 7



Christians Face a Needy World

LESSON TEXT: Matthew 25:31-40

MEMORY VERSE: 1 John 3:17

I. INTRODUCTION

Willingness to help a fellowman in need is one of the basic principles of Christianity. The Lord Jesus himself has let it be known that service rendered to the needy is the same as service rendered unto Himself. When we come to think about it we are sure to realize that God cannot be benefited by any service that we render unto Him. We cannot increase His power; we cannot increase His knowledge; we cannot increase His wealth; but we can glorify His name in the hearts of mankind by the rendering of service to His creatures.

There are several reasons why we should render service to our fellowmen when such service is needed: it gives us the feeling that we are doing something that is worthwhile; it gives us the opportunity of showing our love for the brethren; and it gives us great pleasure to render obedience to the commandment of God. In addition to these, it gives unto us the opportunity of building friendships that will stand us in good stead in the day of adversity.—*Senior Quarterly* (F.W.B.).

The lesson text shows two things: the importance of being concerned about others and the importance of doing something for the welfare of others before the coming of the Lord.

II. HINTS THAT HELP

1. The Lord Jesus Christ will bring His holy angels with Him when He returns in His glory to judge the nations (v. 31).

2. All the nations of the earth shall appear before Him to be separated one from another as a shepherd divides the sheep from the goats (v. 32).

3. The godly, called sheep here, will be placed on His right hand, signifying a place of honor; but the ungodly will be put on the left (v. 33).

4. He who exercises the role of a shepherd suddenly appears as the King here (v. 34).

5. The King makes known the reward which is due those who shall have rendered specific services to Him through the poor saints (vv. 34-36).

6. He invites them to inherit the kingdom which has been prepared for them from the foundation of the world (v. 34).

7. The righteous express their feeling of unworthiness of so many wonderful blessings (vv. 37-39).

8. The King reckons service done to the poor and needy saints as service rendered to Him (v. 40).

9. Wherever there is a needy person, there is an opportunity for the righteous to render a service to Christ (v. 40).

10. Christ calls the *least* of these His brethren (v. 40).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. A national organization engaged in benevolent work has as its motto one word: "Inasmuch." Taken from Matthew 25:31-46, this is a key word in Jesus' explanation why in the judgment men will be divided into two groups: the sheep and the goats.

Jesus said the righteous ministered to other persons, but in so doing they minister to Christ himself. Among other things, the righteous gave drink to the thirsty. They provided clothing for the naked. The sick were visited and cared for. The righteous did not stop with this kind of service. When strangers, homeless and friendless, arrived in their midst, the righteous took them in and provided shelter for them. The righteous also did what they could to relieve the burden of monotony of those in prison. By visiting them they provided encouragement and companionship to prisoners. Many times the righteous fed the hungry, providing nourishment for their physical bodies.

To those who refused to render these services, Jesus in the judgment will say, "Depart from me, ye cursed." But inasmuch as the righteous performed these

deeds of loving service in the name of the Lord, He will extend to them a gracious invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you." — *Standard Commentary*

2. It should be pointed out that the judgment spoken about here is a judgment of nations and not of individuals. The nations will be judged according to their treatment of Christ's brethren who are the Jews. However, in order to get the greatest emphasis on the subject for the lesson, we are going to use this passage to refer to the judgment in general terms.

What would you think about a person who checked into a hotel and enjoyed all the service and benefits that the establishment had to offer and then one day he starts to leave and the manager presents him with a bill and he naively asks, "What is this?" You would say the man is a fool. He should know that he would receive a bill. He should know that there will come a reckoning time. What about the individual who enjoys all the blessings that God has to offer in this world and then expects to check out at the end of his life without having to give an account of himself. The judgment is a certain fact that has to be reckoned with.

A second fact that we need to remember about the judgment is that Christ will be the Judge. Now He is the Saviour who offers himself to all who will believe upon His name. But when He comes back to this earth, He will come as a judge, and the very ones that reject Him now will be judged by Him.

Our Scripture pictures the nations and individuals as being judged by their treatment of others. The fact that the only way we can serve God is by serving others is emphasized. God is not here in the flesh. He does not need a burnt offering made to Him, but He does have people here on this earth and we can serve Him only as we serve our fellowman. This is a truth that we need to learn.

One of the great truths in the Bible is this—the dignity and worth of every human being. If you were to ask any church member if he believed this he would reply in the affirmative; but watch him. Does he look down his nose at some people as if they did not have worth? Does he act as if some people were not worthy of his notice? Many of the world's problems would be solved if we really believed in the dig-

nity and worth of every person and then acted on this belief.

Lest anyone misunderstand, it should be pointed out that our destiny for eternity is not decided by our helping other people. Our destiny is determined by what we do with the Lord Jesus Christ. Men will receive rewards for other things, but our destiny is decided by this one thing.

There are many things that we should do as Christians, and if we do not do them we lose the joy that comes from doing them in this world and the rewards that the Master gives for them in the world to come. Helping the needy is one of these things. We should do this. But we should never confuse this with being saved.—*Advance Quarterly* (F.W.B.).

3. Ours is a needy world. It has been estimated that a third of this world's children go to bed hungry every night. Many are orphans, homeless, diseased and suffering. Yet in America we are confronted with the task of what to do with our surpluses! Seemingly we have too much of everything.

A missionary home on furlough was invited to dinner at a famous summer resort where he met many women of prominence. Afterward he wrote a letter to his wife describing the dinner at the hotel. He said, "The company was distinguished. There were some who wore, to my certain knowledge, one church, 40 cottage orphans and 20 libraries." In his desire to provide the Gospel for hungry millions, that missionary could not refrain from estimating the value of the silks, satins and diamonds of the dinner guests in terms of what they would purchase on the mission field.

Abundant harvests and sufficient resources are a trust. Sharing them with the needy and helpless, and the hungry and homeless of other lands is a privilege and a duty. A wise man observed, "When man considers the wealth and marvelous sublimity of the divine nature, and the manifold gifts He grants and offers to His creatures, amazement is stirred up in his spirit at the sight of so manifold a wealth and majesty; at the sight of the immense faithfulness of God to all His creatures."

Two ladies passing down the street noticed a box marked by the Salvation Army for a free Christmas dinner for the poor. One of the ladies paused and dropped a generous donation into the box. "Oh, I remember! You promised them something the other day," laughed

Christian Education

LETTER FROM THE PRESIDENT

TO: The Free Will Baptists of North Carolina

Greetings:

Today we received from a well-known Free Will Baptist minister a personal gift in the amount of \$100 and a letter which contained the following statement:

"Burkette, my heart's desire is that Mount Olive College will reach the heights that you are working for. Without Mount Olive College our work for Christian Education in North Carolina will go down in defeat. . . . *I had rather die in the County Home than for Mount Olive Olive College to suffer.*" (Undersecretary added)

This is the kind of dedication God has used to build for Free Will Baptists the only fully accredited college in the history of our church.

Sunday, May 31, will be "Mount Olive College Day" in North Carolina. Unless our churches reach their quotas to the general fund, our college will suffer, and it will suffer badly. Will you not use May 31 as an occasion to lead your church and Sunday school in making a liberal contribution for the Christian education of our children.

"Not for me, but for my brethren; not for mine own self, but for the human race."

Sincerely yours,
W. Burkette Raper

her friend. "Now your conscience is clear." The other lady was astonished. "I wasn't thinking about my conscience, but about those hungry people," she exclaimed. "Compassion" is not only a word, but it is also a state of mind and of heart. Jesus had compassion, we are told, when He looked upon the people as sheep without a shepherd. "I have compassion on the multitude" should be our attitude also.—*Senior Bible Teacher* (Union Gospel Press).

Mount Olive College Graduation Schedule

Graduation activities at Mount Olive College, Mount Olive, North Carolina, this year will include a commencement sermon by the Rev. Michael R. Pelt, chairman of the department of religion at Mount Olive College, and a graduation address by Bonnie D. Sawyer, attorney from Hillsboro, North Carolina.

The commencement sermon will be on Saturday, May 30, at 8 p. m. in the First Baptist Church of Mount Olive. It will mark the first time in the history of the college that the commencement sermon has been held as a separate service.

Pelt, a member of the college faculty since 1957, is now on sabbatical leave at Duke University for doctoral studies. He holds B. A. degree from Troy State College, Alabama, and the B. D. degree from Duke Divinity School.

Sawyer, who will deliver the graduation address on Sunday, May 31, at 4 p. m. in the college auditorium, is a native of Pamlico County, North Carolina. He attended the Free Will Baptist Seminary of Ayden, Oak Ridge Military Institute, and the University of North Carolina.

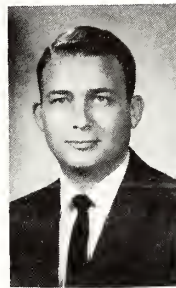
He is currently serving as president of the N. C. State Bar Association. He holds membership in Rock of Zion Free Will Baptist Church, Grantsboro.

All friends of the college are cordially invited to attend these events.

DIRECTORS TO MEET

The Mount Olive College Board of Directors will hold its spring meeting Thursday, May 28, at 1 p. m. in the community room of the Bank of Mount Olive.

(continued on page sixteen)



Pelt



Sawyer

News Notes

(continued from page eleven)

day, May 31. The theme will be, "All Nations Under God" (Proverbs 14:34). The music director will be Matthew Prescott with Miss Myra Boyd as pianist. The program director is Delmas Brown. The program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Lifted Me"
—Welcome Address, Adolph Slade, Host Superintendent
—Response and Devotions, Evon Jones, Vice-President
- 10:15—Business Period
- 10:45—Program, Children of Host Sunday School
- 11:00—Sunday School Lesson, Mrs. E. M. Prescott
- 11:20—Offering
—Offertory Prayer, Herman E. Ireland
- 11:30—Special Music, Host Church Choir
- 11:40—Worship Service, the Rev. Andrew Hill
- 12:00—Fellowship and Dinner

Afternoon Session

- 1:00—Devotions, the Rev. T. C. Smith
- 1:15—Business Period
- 1:45—Program, Saints Delight's Children and Sunday Schools of District
- 2:00—Special Music, Wintergreen, Friendly Four, Prescott Brothers, and Saint Mary's Quartets
—Benediction

STEWARDSHIP

(continued from page three)

er: (1) prayer power, (2) money power, and (3) influence power.

Every church should have a worthy budget for missions, local expenses, and pastor's pay. First Corinthians 14:40 says, "Let all things be done decently and in order." An enlistment program to reach each new member should be a regular function of every church. Exodus 18:20 says, "And thou shalt teach them

ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do."

There are many other things we must do in order to make stewardship effective and to be good stewards. But, if we seek to do God's will, we will do all things better.

Money itself is not an evil; it's the love of it and the way it is used. When used right it is a great blessing.—Walter E. Isehour.

Christian Education

(continued from page fifteen)

Among the business to be considered will be the building program for the new campus, the 1964-65 college budget, and personnel appointments.

Ralph A. Morris of New Bern, chairman of the board, will preside.

THE GREAT BOOK



'THE GREAT BOOK' Literature and Supplies

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Plastic Reed Craft, \$1.10

PUPIL'S PACKETS

Nursery, 25c
Beginners, 25c
Primary, 25c
Junior, 25c

The Free Will Baptist Press offers the daily vacation Bible school materials listed above for Free Will Baptists everywhere.


For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Book" order blank, or order your introductory kit today. Price of Kit, \$4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

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JUN 11 1964

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the
Free Will Baptist

EN, N. C., WEDNESDAY, JUNE 3, 1964

Photo by Roberts

Holy Bible

Holy Bible

In the Editor's Mail—

"This is to state that I am available for supply or full-time work in the gospel ministry. I was licensed by my church, Johnston Union, Clayton, North Carolina, on recommendation by the ordaining council of the Cape Fear Conference of which I am now a member. I am a student in Bible at Mount Olive College (night classes). Any church desiring my services may call me at WE 4-2441 or WE 4-4501, or write to me at Route 3, Smithfield, North Carolina."—*Bobby Jones.*

Bits from Bulletins—

The Philathea Class is taking orders for a picture-plate of the church. On the bulletin board in the educational building you will find information concerning this. If you wish one, please sign your name on the place designated.—*First Church, Smithfield.*

We had 210 present in Sunday school last Sunday. New Birthday mail boxes have been installed. Have you filed your birthday? If not be sure to do so today.—*First Church, Tarboro.*

Sailing without Christ is like sailing without a rudder. Give Christ a chance at the helm of your life. Find out how at our evangelistic services.—*Robert's Grove, Dunn.*

On the Light Side

Did you hear about the Baptist pastor from Texas who was visiting Florida during the time of the drought that hit Texas in the '50's? Someone asked him how they were getting along without water in his home state. "It's so bad," he replied, "that the Baptists are sprinkling, the Methodists are using a damp cloth, and the Presbyterians are taking a rain check."

"Some people have a sense of humor that doesn't make sense to anyone else."—*Selected.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

1964 GRADUATES

At this time of the year, our thoughts and prayers turn to the hundreds and thousands of young people who will be graduating from the high schools and colleges throughout America. For each of them it is a very special time in their lives. The excitement of graduation will be something they will never forget. The commencement and baccalaureate messages may fade from their memories with the passing of the years, but other thoughts and memories will live forever.

The graduate will not forget the feeling of joy mingled with the feeling of regret. The high school graduate is relieved to know that twelve years of training and learning are coming to an end. Yet, he regrets having to part with classmates who have been such close friends. The college graduate shares similar feelings, but for him life seems more certain—he has charted his course in life. He has matured to the point of a determined willingness to face life even though he does not know what lies ahead.

Graduates of the year, 1964, are fortunate in many ways. They are fortunate in that life in this complex age offers a real challenge. Never before has the door of opportunity been opened so wide. Never has a generation been so challenged in every sphere of life. He is fortunate in that so many things have been laid at his feet by those who have preceded him. The 1964 graduate must not, and should not, feel that there is no place for him. There is much to do, and the graduate who looks will find a place.

Economists tell us that our nation's economy is on the uprise. This should greatly encourage the graduate. He has reasonable assurance that things will work out for him. This is a challenge that few of the graduates' parents faced in their year of graduation.

Then there is a special challenge for the Christian graduate of 1964. There are many evils in our nation. The Christian graduate faces these evils with the determination to correct as many of them as possible. He determines to do so by magnifying Christ in his life each day. He will determine to portray Christian principles in his business dealings. He will place Christ in each transaction. In building the home, he will make Christ the chief cornerstone. Because of the spirit and attitude of the 1964 Christian graduate, the nation and world will become a better place to live.

For the greater percentage of graduates, the hours of study and preparation are over. The books of the past years will be laid aside. From now on application of that learning and knowledge will be put to practice, and the greatest lessons are yet to be learned. No one can reveal them to another; they come personally. The results make one grow wiser and more experienced as the years come and go.

Thus, graduation is not overcoming the world. It is just the beginning—the beginning of the application to life. The 1964 graduate must realize the necessity of beginning with Christ at the helm. Without Him, the ship of life will drift aimlessly and is subject to sink on the rocks of opposition and despair. With Him, there is meaning and purpose.

LEARN TO BE QUIET

"Modern man seems to be afraid of silence," writes Robert E. Lyons in the May 15 issue of "Gospel Herald." Mr. Lyons further states:

"We are conditioned by radio and television on which every minute must be filled with talking or some kind of sound. We are stimulated by the American philosophy of keeping on the move all the time . . . A person's life can be deepened tremendously by periods of silence, used in constructive ways of meditation and prayer. Great personalities have spent much time in the silence of life."

What I Believe As An Original Free Will Baptist



AS a Free Will Baptist, I believe that at any age you can accept Christ. To accept Christ, you must fully put your trust in Him and believe that He is the one and only God. I believe that you must fully accept Christ and put your all in Him to be a true Christian.

I first believed in Christ at the age of six. I walked down the aisle and told my pastor that I believed and was ready to be a worker for my Saviour. I felt deeply in my heart that I was right and that nothing could change my heart. My mother was deeply pleased. She had been a very dedicated worker for the Lord. She had taught Sunday school and had been president of the woman's auxiliary. In these activities she radiated with the glory of God, and I wanted to be like her. I didn't know how until my Saviour opened my eyes. I finally saw the light and I was happy.

How do we know there is just one God? What proof in the Bible can we find? In the sixth chapter of Deuteronomy, verse four tells us there is only one God, "Hear, O Israel: the LORD our God is one LORD." This is just one of the reasons why we say there is only one God. The Bible says it is so. What does that have to do with it? If you are a Christian, the Bible is the center of your life. The Bible is our spiritual bread. We feed upon the Word of God for our strength. Without the Bible we are lost. How are we lost? If you don't believe in Christ, you are lost. How can we be saved? Believe in the Lord Jesus Christ and repent of your sins. Repent, you say; what does repent mean? Webster defines *repent*: to feel self-reproach, compunction, or

by Vickie Warren

Miss Warren's essay was the winner in the State YFA Essay Contest for this year. She is a member of the First Free Will Baptist Church of Kinston, North Carolina. She is sixteen years old and is very active in the YFA of her church.

contrition for a past conduct, to regret for past action. How can we repent? If you feel you want to be a child of the King, accept Him when the invitation is given at church or in your youth group. Open your heart to Him and let Him come into your heart. You must be sorry for your sins and repent. You must make a public confession of faith. I believe in baptism by immersion.

If we love God we'll radiate with His love. Others will see the love of God in us. We can be living witnesses for our Saviour. Sometimes people don't have to be told you are a Christian because they can tell by the way you act and by the people with whom you go around and by places where you are seen. You must be a witness always.

I believe in God the Father, God the Son, and God the Holy Spirit.

I believe in the communion that our Saviour first partook of. I believe in the

wine as God's blood and the bread as His body. I believe in the washing of feet which He and the disciples did after they had eaten. In all of these I truly believe with all my heart.

I believe that there will be a second coming. I believe that God will come again and that the Christians will go with Him to live in heaven and live eternally. My Sunday school teacher said that the trumpet would sound loud enough for the Christians to hear it and so low that the sinners will not even know it has been blown. Christ said that He went to prepare a mansion for us. Will you have a mansion in heaven? I once dreamed about our mansions in heaven. This story is almost like another story about our mansions that is sometimes used to illustrate how life on earth coincides with life in heaven. There once was a man who did everything he thought was good. He put lots of money in the church offering plate. He gave money to every cause for which the church asked so that he could have his name read for being one of the church's biggest supporters. One night he dreamed it was judgment day. When he came to the gates, he wasn't sure which one he was to go through. He decided he'd take the narrow gate. He walked on for awhile until he came to a gate marked with the word *heaven*. The man jumped for joy. He had chosen the right gate. Our Saviour opened the gate. The man walked in and walked around until he found the largest and most beautiful mansion of all. God told him that this was not his mansion. The man protested and said it had to be his because it was the nicest one he could find.

(continued on page sixteen)

Dr. Morris is a member of the First Free Will Baptist Church of Goldsboro. He is editor of the "Southern Journal of Optometry." This message was delivered at Union Grove Free Will Baptist Church, Wayne County, on Homecoming Day, September 22, 1963.

The Weakening Church

Dr. Thomas R. Morris, O. D.
Goldsboro, North Carolina

RECENTLY, I presented to the president of Mount Olive Junior College the original manuscript of the first graduation address given at a Free Will Baptist educational institution. It was the graduation address given by an uncle of my father, Elder W. H. Frost. Like my great-grandfather, Elder P. T. Lucas, Elder Frost was one of the early Free Will Baptist ministers of this historic denomination in this section of the state. The address was given at Ayden, North Carolina, on June 2, 1900. As most Free Will Baptists know, the school has long since been destroyed by fire. The manuscript has been handed down through the family and I felt that it should be in the archives of the Mount Olive institution.

Among many other things, Elder Frost discussed the more recent developments of his day. He had just returned from the Tennessee Centennial and he spoke of the locomotive, the telegraph, and the steamship. This man, who knew nothing of the everyday things we take for granted, such as automobiles, television, missiles or even neon signs, in the last paragraph of his address said: "If as much progress is made during the next fifty years as has been made in the last fifty, the half is yet to be told." If only our forefathers could return and see the tremendous progress that has been made in all areas of endeavor. Those saints who have already experienced their "homegoing" would be amazed at the changes that have taken place, not only in this community but around the world.

Do you realize that since he made that address in 1900 the knowledge of the world exactly doubled from 1900 to 1942; that it doubled again from 1942 to 1954 and that it doubled again from 1954 to 1960?

Our ancestors who left everything they held near and dear on foreign shores—homes, families, friends—who suffered, fought, and died for the cause of religious freedom, would be very happy to see their dreams fulfilled here today. They would be happy, in these days of prosperity and physical conveniences to see us return to this sacred ground in observance of homecoming—a memorial as well as a time of rededication. Many of us still remember, as the fondest recollections of our lives, the saints who have worshiped under this roof. I am happy to see this great congregation here even in 1963. We are living in a time now when gatherings such as these are becoming less prevalent. Governments (our own and others), men, the Supreme Court, and the Kremlin are doing everything possible to destroy this religious heritage paid for at such a tremendous price.

Yes, our forefathers would be happy at the progress made and yet would be saddened at the conditions which surround us. It is a world where we have so much to live with; yet, it seems so little to live for. We have the largest pile of atomic bombs; yet, as a nation we are rotten at the core. There are more churchgoers now than at any other time in history. It is estimated that 116

million Americans go to church, an increase of 30 percent during the past ten years. Yet, during that time, illegitimacy has increased 300 percent, and venereal disease 73 percent last year. For every dollar given to the church, \$12,000 dollars are spent on crime. One half as much money is spent on beer in this country alone as is spent on food and clothing. American women spend more money on cosmetics than is given to all religious causes. You can combine all the churches, synagogues, and temples and you will still have them outnumbered by beer halls by 175,000. I have used these figures because most of us learned long ago that the surest, most accurate measure of the condition of the heart is the pocketbook.

Thirty-seven million young people are growing up in this nation without any religious instruction of any kind. This number grows steadily, and the mission of the church becomes magnified when we stop to realize that there are more people living on the face of the earth today than you can find in all the cemeteries: more people living now than all the rest of time combined. With all our advanced systems of communication, the devil is doing a better job than the church. Our churches and ministers are no longer being persecuted. To the contrary, it has become a status symbol to belong to the church. Ministers have never enjoyed more abundant living than now. No, the churches are not being persecuted, they are just generally ignored.

Dr. Vanee Havner, that great preacher whom I have heard so many times, said recently, "The gospel that made our forefathers shout in the aisles now puts people to sleep in the pews. We have much more to fear from the termites inside the church than from the wood-peekers on the outside." He went on to say, "Most church members are just playing church. They are like the big game hunter preparing for a big hunt with all the expensive equipment and then going out and start chasing butterflies." We are a people who want and pray for God's blessings, but will not accept the responsibility of those blessings. There is no nation greater blessed of God than this nation. With only five percent of the world's population and 58 percent of the world's wealth, we are still doing less with our education, our theology, our fine buildings to win people to Jesus Christ than our unschooled forefathers. Fifty-three percent of the graduates of our Christian schools do not enter the work of the Lord. Of those who do enter, many of the ministers seemingly are afraid to preach the gospel, and people are tossed to and fro by every doctrine that comes along.

The Early Church was founded among the poor people. The rich of Jesus' day generally ignored Him. How different it is today. Now among the rich and the great middle-class, church membership is considered a status symbol. If one expects to get ahead in business or a profession, he is expected to be active in a church. The church has become a scene of activity for the women ranging from bridge parties to mission interests. The young people have their recreation outlets ranging from dances to Sunday school. And the men, when not standing on the outside smoking cigarettes and discussing the latest ball game, might be found ushering or singing in the choir. These social churches, with a social gospel, have created a vacuum and comfortable island of Christian isolation completely away from the harsh realities of the problems facing the true mission of the Church. We pretend to be concerned about the lost in the Congo but never take into consideration the needs of those on the streets and roads of our own county.

Because the Church has lost the respect of the members on the inside and the nonmembers on the outside it has become powerless in standing up against the political corruption that surrounds us; against the moral deterioration that is rapidly overcoming us. It is not just because of modernists, racists, or extremists,

such as Martin Luther King, Adam Clayton Powell, Daddy Grace, Bishop Blake, the snake handlers, and others. It is because of the inconsistencies in the lives of many who bear the name of Christ that the spiritual mercury in this nation has dropped to zero. We have chosen to use the expedient methods of men rather than the divine designs of God in our spiritual activities. This applies to raising finances for our educational institutions as well as operating the local church activity.

In Philippians 4:22, we have these significant words: "All the saints salute you, chiefly they that are of Caesar's household." The last place you would have expected to find Christians in Rome around A. D. 64 would have been in Caesar's household. In this city of debauchery, in this palace which under Nero had become a cesspool of iniquity, there were some early Christians who could still live for Christ, regardless of hardships. The twentieth century Christian has forgotten the early martyrs. Today's Christian has forgotten that the Christian Church was begun and the gospel spread by those who were persecuted and driven out of Jerusalem. They had nothing to gain from their testimony. But, they spoke because they could not remain silent. They spoke out of their knowledge and experience with the Saviour. The Holy Spirit gave witness then, as now, that they were telling the truth. They believed then, as we are taught now, that we should "look unto Jesus" (Hebrews 12:2) for our needs. Modern churchmen, using modern methods and not depending on the Holy Spirit for guidance, give evidence that they are not driven by an all-constraining love for Jesus Christ.

The world has ceased to believe that love is an effective motive for doing anything; that love for God should govern our work in the local church; that love for God should govern our giving of our means; that love for country should govern our service in the armed forces; that love for neighbors should govern our assistance in time of need. We can give without loving, but we cannot love without giving. If we give, visit, serve, attend services, or do anything else in the cause of Christ without our love for Christ being our motive, it is worthless in the sight of God. To teach in our churches that we must give in order to get is completely erroneous. There is nothing taught or preached in the churches of this nation today about which there is more confusion than the matter of Christian giving. Paul taught that the mo-

tive, the very spring of all our actions, should be our love for Christ. It must be a very black body indeed which will reflect none of the love which has been so abundantly shone on it. In Christ, our life is no longer our own, for we were bought with a very great price. And, ". . . whether we live, we live unto the Lord; and whether we die, we die unto the Lord: . . ." (Romans 14:8).

No Christian can read the New Testament and still go on believing that God has no demands on his life. It was never intended that we should go to heaven on flowerly beds of ease. God gave His best and He wants our best in return. Christ taught us to be fishers of men not just keepers of the aquarium or at best just swiping fish from one another's bowls. It is going to take the dedicated hands and feet of every Christian to do the job. This century has seen how a people with an ideology strongly believed in can outnumber Christians with a gospel weakly supported. Communism has gained more converts in fifty years than Christianity has after two thousand years. There is a prevailing attitude in the world today, especially among our young people, that with the condition the world is in, why bother. For example, there was a convertible filled with college students headed for the beach, with a sign on the side which read, "Sin, Sin, Sin . . . For the World Is Doomed." As long as we possess, notice I didn't say profess, this unconcern for the cause of Christ, this absolute apathy toward the conditions around us, we can expect no better. Our refusal to uphold the cross of Christ will bring shame on His holy name. If Christians do not stand up for the cause of Christ and the decent things of the world, then who will? The Christians in this nation, and this nation alone, are the only hope of the world today.

Just a few weeks ago, three miners were trapped in a mine in a state not too far from here. Yet, the whole world was concerned night and day about the fate of those three men. They were still alive. By communication systems dropped down to them, they could talk with people on the surface of the ground. Yet, all around us are those, whom we are taught, are already dead because they are unsaved. How close they are to us, yet how far from the saving Grace of Jesus Christ.

There are two tremendous forces present in the world today; stronger even than atomic power. One is the power of fear and it is terribly strong. The

(continued on page thirteen)



NEWS & NOTES of Denominational Interest

People's Chapel Church Organizes League

On March 15 the members of People's Chapel Free Will Baptist Church near Elm City, North Carolina, organized a Free Will Baptist League. It has a membership of 63 with an average attendance each Sunday evening of 47. The pastor, the Rev. Swade Benson, and the church members request your prayers that the league will grow and much good work will be accomplished in the name of the Lord.

To Receive Master's Degree

Mrs. Faye Watson Harrell, wife of Mount Olive College business manager, Charles H. Harrell, will receive the master of education degree from the Univer-



sity of North Carolina at Greensboro on May 31. Mrs. Harrell is a 1954 graduate of the Free Will Baptist Children's Home and Middlesex High School where she was valedictorian of her class.

Having graduated from East Carolina College in 1957, she began her teaching career in the Salisbury City Schools.

While in Salisbury, she served as president of the local chapter of the Association for Childhood Education. In 1960-61 she taught in the Greensboro City Schools and began graduate work at Woman's College.

The Harrells have two daughters, Rene', two and one half, and Kelly, one year. They live at 110 College Circle, Mount Olive, North Carolina.

N. C. Superannuation Report For May, 1964

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 May, 1964:

Receipts

Balance on Hand May 1, 1964	\$5,279.61
Regular Receipts for May	281.28
Ministerial Retirement System	30.00
Life and Hospital Insurance	367.59
Adopted Ministers and Widows	9.00

Total to Account For \$5,967.48

Disbursements

Minister's Monthly Checks	\$133.50
Insurance Premiums	465.73
Operating Expenses	164.70

Total Disbursements 763.93

Balance on Hand June 1, 1964 \$5,203.55

Receipts by Conferences

Albemarle	\$ 29.69
Cape Fear	80.73
Central	88.48
Eastern	162.22
Piedmont	59.88
Western	99.57
North Carolina Woman's Auxiliary State Convention	167.30

Powhatan Church Host to Cape Fear Youth Fellowship

The Cape Fear Youth Fellowship will meet with Powhatan Free Will Baptist Church near Smithfield, North Carolina.

Saturday, June 6, at 7:30 p. m. The Rev. Kemery Ard is pastor of the church. An interested program has been planned for the evening, followed with a social hour. All the youth in the district are invited to attend.

Lightsey to Conduct Ayden Revival

Revival services will be held at the Ayden Original Free Will Baptist Church, Ayden, North Carolina, the week of June 7-13, with the Rev. Ralph



Lightsey of Athens, Georgia, as the guest evangelist. The services will begin each evening at 7:45. The pastor, the Rev. Carol B. Hansley, and the congregation of the church extend to everyone a cordial invitation to attend.

Mr. Lightsey is a native of Bristol, Georgia, and a former pastor of the Ayden church. He has held several pastorates in North Carolina, and is a former editor of publications at the Free Will Baptist Press. He has held the position of director of public relations and promotional service at Mount Olive Junior College, Mount Olive, North Carolina.

Homecoming and Alumni Meeting At Children's Home

The Rev. M. L. Johnson, superintendent, announces that the Annual Homecoming and Alumni Meeting will be held

Coming Events

- June 14—Annual Alumni Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina
- June 21—Father's Day
- July 4—Independence Day
- July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Sunday, June 14. The program will begin with Sunday school at 9:45, and will be concluded with the annual picnic lunch at 12 noon.

A very cordial invitation is extended to all former children, former board members, former staff members, and all friends of the Home to attend this service and enjoy the fellowship.

The annual summer vacation for the children will begin on Sunday afternoon following the alumni meeting and picnic lunch. Those who will be coming for children for their vacations are invited to arrive at the Home in time for the picnic lunch.

The Children's Home will furnish barbecue, drinks, and the necessary cups, plates, napkins, etc. Those who attend are invited to bring a basket lunch to help out with the food for the picnic.

You can help make this occasion a greater success by reminding any former child or former staff member that you may know about this. Remind them of the occasion and urge them to attend.

Children's Home Concert Class Itinerary

The concert class of the Free Will Baptist Children's Home, Middlesex, North Carolina, with Miss Bonnie Farmer as manager, will visit the following churches in the Central Conference the next few days. All programs will begin at 8 p. m. unless otherwise stated.

- Sunday, June 7, 11 a. m., Marlboro
- Sunday, June 7, Dilda's Grove
- Monday, June 8, Otter's Creek
- Tuesday, June 9, Sweet Gum Grove
- Wednesday, June 10, Gum Swamp
- Thursday, June 11, Piney Grove (Pitt County)
- Friday, June 12, Friendship (Greene County)
- Monday, June 15, Harrell's Chapel
- Tuesday, June 16, Grimsley
- Wednesday, June 17, Hull Road
- Thursday, June 18, Ormondsville
- Friday, June 19, Little Creek

Milburnie Church Announces Revival June 8-14

Milburnie Free Will Baptist Church, Route 2, Wilson, North Carolina, announces revival services to be held June 8-14 with the Rev. W. O. Lassiter of Four Oaks, North Carolina, as the guest minister. Services will begin each evening at eight o'clock. The public is cordially invited to attend these services.

Holliday to Direct Fellowship Meeting

The Rev. L. A. Holliday, pastor of High Hill Free Will Baptist Church, Scranton, South Carolina, will moderate



the July 7, 8 meeting of the Fellowship of Original Free Will Baptists, at Marianna, Florida. Mr. Holliday was elected to the position of moderator in August of 1963 at Colquitt, Georgia.

He is a native of Clarendon County, South Carolina. He received his education in the county schools and Furka College at Ayden, North Carolina. Having been ordained at the age of 18, Mr. Holliday has had years of experience in Free Will Baptist work, including moderator of district conference several times, promotional secretary of South Carolina State Association; president of South Carolina Association for sixteen years, trustee of Free Will Baptist Home for Children for over ten years, and past president of Clarendon County Ministerial Association. He has organized one church and held pastorates in Clarendon and Florence Counties for 35 years.

Mr. Holliday is married to the former Ellen Loyren Brewer of Manning, South Carolina. They have three children and one grandson.

Revival Services to Be Held At East Rockingham Church

Revival services will be held at East Rockingham, North Carolina, Free Will Baptist Church beginning Monday night, June 8. The Rev. Wayne West of Plymouth will be the guest minister. Services each night will begin at 7:30. The Rev. Walter Carter is pastor.

THREE SORTS OF CHURCHMEN

By Harrison Ray Anderson

It is not only Gaul that is divided into three parts. Bears are. There are big bears, little bears and medium sized bears—and likewise churchmen can be so divided.

There is, first the good brother who is against everything. He lets his pastor know that as long as he is on the Session there will never be a unanimous vote for anything. Now the tragedy of this man is that he betrays a great cause of the right to dissent. The church needs a loyal opposition who looks with critical and prayerful eye and mind at its proposals. These are not all born in heaven.

There is a second brother who is the "yes" man. He mistakes being on the team with discipleship and being a good fellow with being God's man. Weak pastors or administrators will seek to gather about them such churchmen. Such become the weight that ultimately sinks the ship.

Then there are the others—thank God for that. They are loyal. They want to be for things. They know that leaders we must have and leaders are to be followed—if and when they are right. They also know that there will never be perfect agreement in any society on all details. The American government is built on the compromises of good and sincere men. Yet these forward-looking churchmen refuse to be gullible. They do not define faith as shutting your eyes, opening your mouth and swallowing.

In Session, presbytery, and especially in synod and Assembly, proposals need to be known, studied and debated. In large bodies and small, groups of determined men easily have their way. I would hope in these times for a rebirth of the third type of churchmen.

"God give us men—a time like this demands."—*The Presbyterian Outlook.*

What Bible Teaches About Drink

Job's children slain after drinking—Job 1:13, 18, 19.

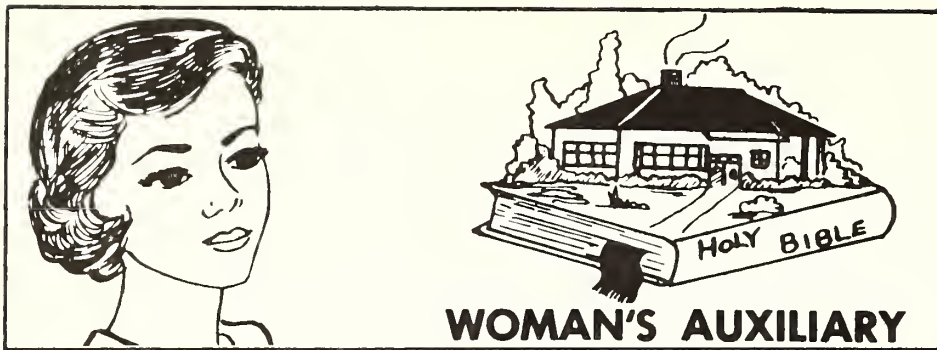
Is it not a mocker and raging?—Proverbs 20:1.

Prevents prosperity—Proverbs 21:17.

Drunkard comes to poverty—Proverbs 23:21.

When is it forbidden?—Proverbs 23:31.

—*National Voice.*



Saratoga, N. C.—The Woman's Auxiliary of Saratoga Free Will Baptist Church held its regular monthly meeting May 19 in the home of Mrs. Nettie Thigpen. The meeting was called to order by the president, Mrs. Sudie Welton. Mrs. Mattie Lee Amerson, program chairman, then took charge and directed the group in singing the beautiful hymn, "My Mother's Bible." Mrs. Nettie Thigpen read the Scripture taken from Proverbs 31:10-31, and Mrs. Blanche Beaman prayed the evening prayer.

The topic for the program was "The Touch of a Wise Mother." Those taking part on the program were Mrs. Dorothy Skinner, Mrs. Essie Burress, and Mrs. Ruth Rose. The program closed with a prayer for all mothers everywhere by Mrs. Rose Proctor.

In the business session an offering was taken for the Arizona-Mexico Mission; also clothing and a quilt which the auxiliary quilted will be sent to these people for a worthwhile work.

The hostess served refreshments to the twelve members and one visitor present.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met at the church recently for an inspiring program for the mothers. Upon arrival, each person was presented a red rose corsage by Mrs. Clarissa Merritt and Mrs. Glenda Boyette. President Ada Hines opened the meeting and Mrs. Laura Boyette sang "My Mother's Bible." This was followed with prayer by Mrs. Andrew Hill. Scripture was read from Proverbs 31:10-31. A program on the importance of a mother's love and the influence it makes on a child's formative years was given by Mrs. Pearl Smith, Mrs. Dorothy Humphrey, and Mrs. Glenda Boyette.

Mrs. Laura Boyette was recognized as the mother with the largest number of children; Mrs. Bessie Humphrey, as the oldest mother; and Mrs. Clarence Humphrey, as the youngest mother.

During the business session plans were made for a barbecue supper, and reports

were given by the various officers. The benediction was given by Mrs. Boyette.

Mrs. Hilda Tyndall and Mrs. Dorothy Humphrey served refreshments to the fifteen members, one visitor, and one new member that were present.

Ayden, N. C.—On May 8 the Ambassadors for Christ of Elm Grove Free Will Baptist Church met down at Neuse River with Vieki and Gladys Jones as hostesses. The meeting was called to order by the president, Diane Briley. The group sang the choruses, "Glory, Glory, Glory, Somebody Touched Me" and "Only a Boy Named David," followed with prayer by Bruce Jones. The Scripture was read by Mike Griffin and Palvette Fulch. The secretary, Nancy Garris, read the minutes of the last meeting; and the treasurer gave the treasurer's report. The mission chairman, Jo Ann Jones, gave a report on the mission work of the AFC. Motions were made to buy handkerchiefs for the mothers on Mother's Day, and to take a special offering for missions of the Central Conference.

The program was then given and the meeting closed with prayer.

The group then enjoyed refreshments and all went for a boat ride.

A MATTER OF COMPARISON

We used to keep our little white Highland terrier washed and brushed and cleaned and powdered—until one night it snowed.

When we got up in the morning the snow had stopped and the sun was shining. Then I saw a dirty-looking dog walk across the snow! I said, "What is that dog doing there?" Then I saw it was my dog. He was just as he had always been, but against that dazzling background of newly fallen snow he looked so dingy.

Have you ever seen yourself against the background of Christ's dazzling purity?—*Al Bryant in Pentecostal Evangel.*

OBITUARIES

RESOLUTION OF RESPECT

MR. JAMES "JIM" H. TUCKER

Whereas our heavenly Father, in His infinite wisdom, has called to his eternal reward the soul of our friend and brother in Christ, Mr. James "Jim" H. Tucker, who was a faithful member of Piney Grove Free Will Baptist Church, Greenville, North Carolina; and, whereas in his active Christian life he served on the board of deacons and was the clerk for a number of years; we desire to express our deepest sympathy to his wife and others who feel keenly our common loss, and pay loving tribute to his memory as a faithful servant of the Lord.

Mr. Tucker was born April 4, 1886, and died January 2, 1964. His wife, Mrs. Mable Tyson Tucker, survives.

We bow in humble submission to Him who doth all things well, and thank God for the example of his Christian life lived before us all.

We submit that a copy of this be sent to the family, a copy to the Free Will Baptist paper for publication, and a copy kept for the minutes.

Miss Hilda Little
Mrs. Philip Sullivan
Mrs. George Hines

Knee Power for the Daily Jobs

He picked them out on His knees. Slowly, thoughtfully, through the night, He sifted back and forth, taking account of weaknesses and drawbacks, till at last the list of 12 men stood clear. A great night's work, that getting fishermen ready to be apostles.

No wonder Peter came back, and John's fire burned out in love. That night's knee work did it. Nothing can resist quiet, steady, confident knee work. Try it on your daily job.—*Selected.*

True Greatness

LEARN to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on.

This is true greatness, to serve unnoticed and work unseen.

Oh, the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here. *J. N. D.*

the day the nation cried

by Clay Cooper

The day Mr. Kennedy died, sorrow gripped the hearts of sympathetic beings everywhere. Women wept unrestrained, and suddenly it was no longer unmanly to cry. People sobbed unashamedly in the street. Church bells tolled. Within moments, the nation was in mourning. The sound of mirth ceased in the land.

Where was God? It is inconceivable that He who is present at the falling of a sparrow should be absent during the assassination of the President of the United States. The very least that can be said is that what occurred in Dallas lay within the permissive will of the Almighty. This being true, men ought to stop and ask, "What is God trying to say to our nation?" even as we would look up and make the same prayerful inquiry if our individual homes or personal lives were to be ravaged with great tragedy.

God be thanked that when the sky fell in, Americans were of such a frame of mind and heart as to instantaneously answer an appeal to call on God. But why did it seem so right, now, for radio and television announcers and commentators together with members of officialdom to summon the nation to prayer? More specifically, why did it suddenly become legal and proper to go into every school and classroom, where a radio was dialed in, or a television switched on, and appeal to boys and girls to bow their heads and pray?

Abruptly, certain Supreme Court decisions seemed ridiculous . . . null and void! When tragedy struck, it was no longer regarded as a crime against the state . . . or unconstitutional . . . to

implore students to reverently petition the Father above.

There is the spirit of the law, even as there is the letter of the law. That the former has been, and is being, discriminated against, would be hard to deny. If we may judge by public reaction, the vast majority of our citizens are convinced that the letter of the law is not rightly interpreted when the sworn enemies of God and society are given what may be construed as the "benefit of the doubt." And to this view the evidenced spirit of the law—men doing in a sudden stroke of judgment what only their hearts tell them to do, with no time to argue the unconstitutionality of prayer—and we are taught lessons we might never learn at any other time, or in any other way.

In the hour of crisis the legality or fancied legality of prayer within the four walls of a school room suddenly becomes ridiculous! Something should be made of this. Something big! Here are salient issues jutting out from all that happened on November 22, 1963, which deserve the attention of all men of thought and action.

It is difficult to imagine a more catastrophic incident—and aftermath—which could befall our land that would bring these concerns into still sharper focus. But there is! Suppose that instead of three cracking reports from a single rifle over Dallas, at the hands of a Communist, it should have been the explosion of Communist H-bombs over many American cities? And history is hardly kind enough to allow us to rationalize away this prospect. If, and when, the fiery mushrooms appear in the sky, will it be to our

credit in the eyes of heaven to have banished God from our schools; judicially ejected Jesus Christ from our classrooms as we might have exorcised an evil spirit; removed His name from our documents, our coins, the Pledge to the flag; declared our institutions off-limits to prayer?

Fanciful? Hardly, for this is the very road we are presently traveling. Perhaps God has spoken to our nation through the report of a \$12.78 mail order rifle so that He will not have to speak to us through hundred megaton bombs. He may be trying to get our attention in order that we may hear Him say, "The nation that will not serve me, shall perish."

Without a doubt, our nation has become what she is today—to the glory of God and the blessing of mankind—because of lessons learned in schoolrooms such as Ford's Theatre in Tenth Street in Washington. Let us not fail to learn now what the Great Teacher is trying to get across from the "school-house" on Elm Street in Dallas.—*Life Messengers*.

Cold—and Snappy!

By Roy J. Wilkins

On the outside of a box of apples, I read these words: "Cold apples are snappy apples."

To many people, nothing is less tempting than a warm, mealy apple. Such people are fortunate in owning a set of solid teeth that delight in biting into an apple that is crisp, tasty and cold. This is fine—if your teeth can take it! Cold apples do taste good, no doubt about it.

But cold Christians don't! Ever notice that when warm-hearted Christians "cool off" in their relationship to Christ they act "cool" or "cold" towards others?

That sometimes they're even "snappy?"

That some of the remarks they make can be very icy?

As sharp as barbed wire?

As biting as a Northwest wind in winter?

The apostle Paul, in Gal. 5:15, tells Christians about the danger of biting and devouring one another. "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Bite into an apple if you want to, but don't bite a fellow believer.

You'll suffer as much as he will.

Maybe even more!—*Evangelical Beacon*.

NOTES

AND

QUOTES



By J. C. Griffin

WE MUST MEET GOD

"And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

* * *

"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 5:28, 29).

* * *

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

* * *

"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 whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:12, 15).

* * *

My dear reader, are you prepared to meet God? Whether we are saved or condemned by our sins, we must all appear before the judgment seat of Christ. Do you know that you are saved? If not, remember that "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

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 2:1-3).

HOW CAN WE BE SAVED?

After nearly 2,000 years people are asking, "How can I be saved?" even though it is plainly stated in the Bible. The simple plan of salvation is for all mankind. The trouble with many people who want to be saved is that they have been confused by people who were not versed in the truth. They have listened to blind teachers, people who never know the real truth. The Philippian jailer was told the truth in a few simple words that have been handed down to us. The question was "What must I do to be saved?" The answer was ". . . Believe on the Lord Jesus Christ, . . ." (Acts 16:31). That is exactly what this jailer and his family did that very night, and the family was saved. "And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:32). Notice that they spake unto this jailer and his house the "word of the Lord." They did not talk to those people about some denominational program; they told them about Jesus. The Word of the Lord is all that is needed. If you have the Lord, you need no one else to carry you through.

We have people in every community that are going about asking you to believe what their sect teaches, and these people are always telling you what their church teaches. A great many times these missionaries are backslidden church members out of orthodox churches. I remember being in a meeting some years ago when several testified; and according to their confession and testimonies, they were sin lovers and followed after the world. Some had actually preached while they were unsaved. But now they have received a new "light," and all that they had ever confessed before was not true, to hear them talk, now. If you are ever saved, according to them, you must forget and leave that which your parents believed and taught and join their new order; for everybody is wrong that has not accepted their shibboleth. Notice that I called their new way *shibboleth*. In other words, they have a language to themselves, which is far different.

Years ago when I was serving a very small church, an extremely unethical doctrine, which was also unbiblical in many respects, got control of some of those who were not acquainted with the true meaning of sanctification. A lady, who

was a good woman but who was very limited in her knowledge of the subject, decided that all those with whom she had been associated were wrong. She went about preaching that she had now "found the way"; yes, she had a new kind of sanctification. So I visited her home, hoping that I could lead her in the true interpretation of the word *sanctification*; but even though she was not an expert in reading, she seemed to know more than anyone who did not accept her definition of sanctification. I asked her, "What is the meaning of the term *sanctification*?" She answered, "Getting rid of sin." Then I asked, "Did Jesus have any sin to get rid of when He said, 'And for their sakes I sanctify myself, that they also might be sanctified through the truth' (John 17:19)?" When Christ spoke the words, He said, "I am giving my life for you that you may give your life to me." In this sense the true meaning of sanctification means "setting apart." Christ set His life apart that we might set our lives apart for Him.

Fifty-five years ago through the leadership of the Holy Ghost, I set my life apart to the gospel ministry. I have never recanted; I have never changed in the least. What I did then is living today. I am preaching the gospel that I started out with on June 12, 1910. My life was set apart on that day when I said yes to the Holy Ghost. As said before, I have not changed. I am preaching the same gospel that I preached then when I was admitted into the National Association of Free Will Baptists. I have not changed a single degree from what I was when I sat as the chairman of the treatise committee when the first treatise was written and accepted overwhelmingly by the great body assembled in Nashville, Tennessee, without being read and discussed. Satan may slip up to you and tell you, as has been rumored, through ignorance that J. C. Griffin has changed his doctrine. If Satan ever approaches any of you, my friends, and tells you that J. C. Griffin has changed his theology by changing to a new denomination and leaving the Original Free Will Baptist doctrine, you just tell Satan to read the gospel as taught by Jesus and written by John (8:44). Satan has never told the truth. He cannot. I want the world to know that I am preaching that which the Holy Ghost gave to me 55 years ago. I have not compromised one bit. I am set for the gospel that Paul said was the power of God when he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto
(continued on page fifteen)

Questions & Answers



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

QUESTION: Please explain, "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" (Matthew 10:34-36).—L. M. T., California.

ANSWER: This declaration followed the calling of the twelve apostles from among Jesus' disciples and is part of the instructions that followed this special calling of the twelve. This message of our Lord includes much instruction that is valid and applicable to all Christians of this age as well as to His followers that were to have a special function in His earthly ministry of that dispensation. Among the many things He told them of as being characteristic of their day as then awaited them while they were carrying out His orders were persecution, unbelief, and hypocrisy. Having uttered to them the important statement concerning the necessity of confessing Him before men, He then proceeded to give forth the words quoted above, about which the one who asked this question is concerned.

When this passage of Scripture is taken in its entire setting, and in connection with all Scriptures, the meaning is plain. When a person takes Christ as his personal Saviour from sin, it often alienates his closest relatives and friends. Experience has proven this as being true thousands of times. Much of the time a Christian may find understanding and have more fellowship with other Christians not of his own household than he can have with his parents, brothers, and sisters simply because the bond in Christ is ever so many times stronger than that which binds the members of the natural family to each other.

Our Lord made it plain throughout His teaching from that first uttered on the subject to the last. He has to say in the Word concerning this, that the

church and the preaching of the gospel will not bring in the kingdom. They are not to be the means by which peace is ushered into the earth. He himself, and He only will do that; and He leaves His witnesses on the earth now to lead men into a saving knowledge of Himself, making them members of His body, which is the Church. That is His purpose for this present age.

In line with the contents of this whole chapter, Jesus added: "He that loveth father or mother more than me is not worthy of me: . . ." (v. 37). When it comes to be a choice between loved ones and He that is "altogether lovely," my friend, then you must take Jesus Christ. We probably all have known of consecrated Christians who have had to leave loved ones and home for Christ's sake. All should be willing to do this. This was what He had in mind when He said, "I come not to send peace, but a sword." He will one day be acknowledged by all the world as the Prince of Peace, but now He is calling out from the world "a people for His name." If you happen to be among those who have not heeded that call, won't you please respond now? (See Matthew 11:28-30; Isaiah 1:18; 1 John 1:7-9.)

WHOSOEVER

A CONVERTED boy in talking to a man who did not believe Christ loved him, got his Testament and said, "Does yer see that word marked wid red ink?"

"Yes, I see it."

"Well, what is she?"

"It's 'whosoever.'"

"Well, what does that mean?"

"I guess it means what it says, but you see with me it is different! I was brought up to do right. My father was a minister, and he taught me to pray

and read the Bible. I knew what was right, but with my eyes open I went right into sin, and God can never forgive one who sins against the light."

"Say, read der whole verse," said Jimmie.

"I know it without reading it, I learned it at my mother's knee before I could talk plain."

"Well, get busy and say it then."

"God so loved the world—"

"Loved der what?"

"The world."

"Go on."

"That he gave his only begotten Son—"

"Dat's Jesus, ain't it?"

"Yes, that is who it means."

"Go on."

"God so loved the world, that he gave his only begotten Son, that whosoever—"

"Who?"

"Whosoever."

"Don't that mean you?"

"I'm afraid not."

"Den dis is der way ter read it," said Jimmie. "Dat whosoever, 'cept Dave Beach, kin have everlasting life. Not on your life, it ain't writ dat way."

"Well, in another place it says that if you know to do right and do it not, it's sin."

"And dat makes yer a sinner, don't it?"

"Yes, it does, and a bad one too," said Dave.

Jimmie put his thumb into his mouth to wet it and turned leaf after leaf. At last he said, "Read dat."

Dave took the Book and looked hard and long in silence. Then he read slowly: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

"Are you a sinner?" asked Jimmie.

"Yes, I am a bad one."

"Worse than this man? Read der rest of 'er."

"Of whom I am chief."

"All right, if He kin save der chief of sinners, can't He save Dave Beach?"

And He did. Let Him do the same for you.—*The Alliance Weekly*.

"Sin, when it is finished, bringeth forth death" (James 1:15).

There are no little sins. There was a time when all the evil that has existed in the world, was comprehended in one sinful thought, and all the evil in the world now is the numerous offspring of one little sin.—*Selected*.



GERALDINE'S FAMILY

Rev. Charles Alfred Harris

I DON'T want to be adopted," wailed seven-year-old Geraldine, vigorously shaking her head until her blonde curls danced. "I want to be born in a family."

"But, honey," said Mrs. Sam Brown struggling with her short, fat little body as she squatted down beside Geraldine. "You are already born and you need a family. Please let us be your Daddy and Mother."

"Yes, please do, dear," said Mr. Brown who was standing beside her, his kind, brown eyes full of love for the little girl.

Mr. and Mrs. Brown had enjoyed several visits with Geraldine in the orphanage and many more at their own home where she stayed for several days at a time. She seemed so happy with them that they thought she would like to be their own little girl. But now it seemed they had failed to win her real love. She didn't want to live with them always.

The supervisor of the orphanage, Mrs. Mabel Nest, said quietly, "Let me talk to Gerry alone. I'll phone you later."

Calling her by her favorite name "Gerry," Mrs. Nest said, "Let's make some hot chocolate and have a talk."

Geraldine smiled. She loved these private talks with Mrs. Nest. She seemed almost like her own mother. Her own father and mother had gone to be with Jesus over a year before.

Over the hot chocolate Mrs. Nest said, "Gerry, you are old enough to understand things pretty well. You know it was foolish for you to say you wanted to be born into a family. You can only be born once. You are old enough to know that."

Gerry's eyes, blue and solemn, looked at Mrs. Nest, and then she spoke, "I know I can be born in a family."

"But you were born in a family dear. Now that your own daddy and mama

are in heaven, you know you can't be born into another family."

Gerry shook her head hard. "The Bible says I can so be born into another family," she answered.

Mrs. Nest knew now that Gerry had some deep thoughts in her head about this matter. She said carefully, "Please explain to me what you mean, dear."

Smoothing out her dress and talking very carefully, Gerry said, "Well, the Bible says we 'must be born again.' You teach us that in our Sunday School."

Mrs. Nest nodded her head.

Gerry continued, "You said being born again was something that happened in our hearts, but that it was just as real as being born into a family."

Mrs. Nest nodded again. She understood now what was in Geraldine's mind, but she let her talk on.

"If God can make us to be borned again one way, why can't He do it other ways? Why couldn't He make it so I could be born into another family?"

Mrs. Nest hugged her tight and said, "Oh, Gerry, I'm so glad you listen to the Bible stories and think about them so much."

"But isn't it true that God could make it that I would have my very own daddy and mother by being born into another family?" insisted Gerry.

"Let me explain, dear. God has arranged everything just right. Jesus gave His life on the cross, and that means when we receive Him as our Saviour, He gives us His new Life, because He not only died but rose again for us. This is just another way of saying we are born again."

"But why," asked Gerry again, "Can't we be born again in another family?"

"You see, Gerry, one is a spiritual family. That means it all happens in our hearts, although it truly makes us part of the family of God. The other is an earthly family. There is only one birth in an earthly family.

Gerry didn't say anything but looked puzzled.

"Now we are talking about being born again, Gerry. I remember last Sunday that you told me you hadn't let Jesus come into your heart yet. Maybe if you were born again as the Bible says, God would help you to understand these other things that have been bothering you."

Tears were in Gerry's eyes. When Mrs. Nest knelt at a chair, she slipped down beside her. Soon she was telling Jesus she wanted Him as her Saviour. She wanted to, as she put it, to "be borned again."

They stayed quiet for quite awhile and then Mrs. Nest whispered, "Are you sure you belong to Jesus now?"

"Oh, yes. The Bible says Jesus would accept anyone who would come to Him and I've come. I have such a happy feeling in my heart."

One week later Geraldine was in her new home at Mr. and Mrs. Brown's. There was a nest outside the window of her room and three baby robins were holding their beaks wide open.

"Mama," said Geraldine, as Mrs. Brown came into the room, "Didn't you say Daddy found the Mama robin dead on the ground this morning when he went to work?"

"Yes, dear. I was wondering what we'd do about the babies in that nest."

"I guess I'll have to adopt them," said Geraldine. "You know they can't be born in another robin family, so I'll have to take care of them. I must ask Mr. Spears at the bird shop what to feed them."

Mrs. Brown hugged her tight as she said, "That's a good idea, Gerry. Do you know this was the very first time you called me 'Mama'?"

Geraldine looked at her solemnly. Then she said, "Yes, and that's the first time you have called me 'Gerry.' Oh, I'm so glad you and Daddy are my family and we are all in the family of Jesus."—*Gospel Herald.*

The Weakening Church

(continued from page five)

Other is the power of faith. We need strong faith. We need to have our minds full of a passionate faith such as that possessed by our forefathers who built this great church. If we have this type faith, we can handle everything else. It is going to take Christian faith to save this nation. If business could do it, Tyre would never have fallen. If political organization could do it, Rome would still be the great power of the world. If military power could do it, Germany would never have fallen. If teachery could do it, Japan would have ruled the world. If religious ceremony and ritual could do it, ancient Israel would be the dominant power on the world scene today. Anytime a nation ceases to uphold Christian principles, anytime a nation ceases to place her faith in God but rather in men, that nation will fall. This nation is falling fast.

The Scriptures tell us that the "kingdom of God is within us." God's power, God's goodness, God's peace, God's strength, God's control, God's limitless development is all within us born-again children of God. I am the first to admit that my life does not give evidence of this knowledge. I have known very few Christians whose lives do give evidence of such development. But, can you imagine what this world would be like if we really believed this truth. This is the most dynamic thing in the universe. Within this knowledge of our limitless development through Christ are miracles and wonders beyond the calculations of the mind of man. If we really believed this we would not so easily be defeated by our weaknesses, our sins, our fears, our hates, even our physical disabilities. No man can stay as he is. Every man can truly be what he wants to be. The abiding truth that the "kingdom of God" indwells us should be the fulfillment that "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." Believing this truth and declaring this truth morning, noon, and night will make life truly worthwhile.

In the Gospel of John, there is one verse of Scripture that will and can transform our lives: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). To know that those of us who

believe in Jesus Christ shall never thirst again is cause for rejoicing on this day. Permit me to say how thankful I am for this church, for this community, for the denomination to which my ancestry as far back as we can trace has been so loyal. With hearts of thanksgiving for the blessings of the past and dedicated hands for the future service we can say with Paul, as he said to those Christians at Phillipi, "Rejoice in the Lord alway; and again I say, Rejoice" (Philippians 4:4).

●
People forget that the content of faith in the God who is worshiped is infinitely more important than the particular form which his worship may take.—*John A. Mackay.*

The Plague of The Heart

Sin is called "the plague of the heart" in 1 Kings 8:38.

Many of the diseases of the soul compare to diseases of the body.

1. Drunkenness is spiritual dropsy.
2. Security is spiritual lethargy.
3. Envy is spiritual canker.
4. Lust is spiritual fever (Hosea 7:4).
5. Backsliding is spiritual falling sickness.
6. Hardness of heart is spiritual hardening of the arteries.
7. Conscience seared is spiritual apoplexy.
8. Unsteady judgment is spiritual palsy.
9. Pride is a spiritual tumor.
10. Vain glory is a spiritual itch.—
From notes of Rev. C. H. Mengel, in *The United Evangelical.*

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

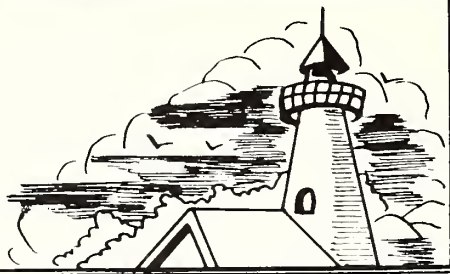
AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

The Sunday School Lesson

Lesson FOR JUNE 14



What Can I Do For World Peace?

LESSON TEXT: Romans 12:14-21; 1 Timothy 2:1, 2

MEMORY VERSE: Matthew 5:9

I. INTRODUCTION

Peace is the desire of the hearts of all men. There are many of us who feel that in a world torn by discord and disagreement there is very little that the individual can do to make peace a reality. War and confusion seem to be the order of the day and all efforts to establish a true and lasting peace seem to be doomed to failure. We must not, however, give way to despair; for we who are followers of the Lord Jesus, the Prince of Peace, know that peace can be attained. This peace however is not to be found in alliances, pacts, or agreements—it has to be a peace established on character which possesses a genuine concern for the welfare of all mankind.

There is much that we as individuals can do to make peace a reality. We can practice the Christian principles which are so instrumental in the bringing of peace, and we can pray that God in His providence will exercise His leadership in the thought and the activities of the world's leaders. Tennyson tells us that more things are wrought by prayer than this world realizes, and we believe this to be true. The influence of ten righteous people could have saved the cities of the plain from destruction, and who knows but that the influence of praying Christians can establish peace in our day.—*Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. The Christian should do good to those who persecute him (v. 14).

2. One should be sympathetic toward those with whom he associates (v. 15).

3. A person should put forth special effort to help those in need, rather than court the rich (v. 16).

4. The idea of getting even with another is against the law of God (v. 17).

5. Although it is difficult at times, one should strive to live peaceably with all men (v. 18).

6. Vengeance is reserved for the Lord, and He will execute it in His own good time (v. 19).

7. One may heap coals of fire on the head of his enemy by being good to him (v. 20).

8. It is the duty of all to act in such a way that they can overcome evil with good (v. 21).

9. It is the duty of every Christian to pray for all the people of the world (v. 1).

10. Especially are Christians exhorted to pray for the rulers of the land so that they may lead a quiet and peaceable life in all godliness and honesty (v. 2).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The question of our lesson, "What Can I Do for World Peace?" should be considered by young and old alike. Too many of us just shrug our shoulders and say that we can do nothing about world peace. But all of us can do something! We can dream of world peace and pray and work for it. However, most of all, we can practice the principles of peace in our daily life and maintain peace between ourselves and others. This is the way peace in the world could become a reality—peace in our own hearts through Christ spreading to others from community to state, to nation, and to the world. Determine to do your part for world peace.—*Teen-Age Teacher* (F.W.B.).

2. Critics unsparingly condemned President Lincoln for his conciliatory attitude toward the leaders and soldiers of the Confederacy at the close of the Civil War. They asked, "Why do you try to make friends of them? You should destroy them!" Lincoln replied, "Am I not destroying my enemies when I make them my friends?"

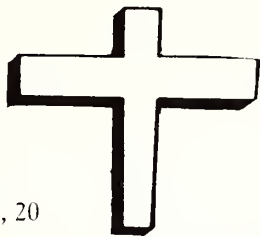
A Salvation Army officer tells of a notorious old woman, Maori, who because of her belligerent attitude was called "Warrior Brown." She heard the Gospel and received Christ as her Saviour.

Her life was completely changed. One night as she testified in a street meeting someone hurled a potato at her which hit her on the head. Before her conversion she would have instantly retaliated returning blow for blow. But now she picked up the potato and without a word put it into her pocket. No more was heard of the unpleasant incident until months later. Then she brought a little sack of potatoes to a meeting of the Salvation Army. She said with a glowing face, "I cut up the insulting potato which struck me in the street meeting, planted it, and now I am presenting to the Lord its increase!"

A young minister felt he had been mistreated by another minister. Whether he had actually been mistreated or not was no reason for him to have fuming feelings toward the offending minister. With the passing of time, the young minister became most unchristian in his attitude toward the other minister. How miserable and joyless he became! Such is always the case when any of God's children have bitter feelings toward any one. Although God is "slow to anger" and does not afflict willingly, yet "the Lord shall judge his people." Finally God's chastening rod fell. One Lord's day morning, the hate-harboring young minister was told to go immediately to the emergency room of the hospital. There he saw rigid in death a little boy dear to his heart, who had been tragically killed! He was overwhelmed with sorrow. God seemed to say to him, "Are you now willing to go to that brother minister, confess your wrong attitude toward him and ask his forgiveness?" The young minister weepingly said, "Yes Lord, I'll do anything to get right with You and my fellow minister."—*Adult Bible Teacher* (Union Gospel Press).

3. Many years ago Mr. Brown built a stone wall to hold a steep bank in place back of his house. But now the wall is crumbling. The mortar between the stones has deteriorated, allowing many of the stones to come loose and fall out. Mr. Brown knows he must do something immediately or the wall will collapse, and so he begins to rebuild the wall. This time he will be careful to use good mortar, for he knows that the wall's poor condition is due to the poor mortar he used in it when he first built it.

In the early years of the church a Christian scholar looked out upon a world that was chaotic indeed. Although Rome ruled the world, it was
(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

Missionary Giving

by John B. Elliston

In the missions section of *The Free Will Baptist* of May 20, 1964, there appeared a financial report of the North Carolina Board of Missions for February, March, and April of 1964. I hope that many of you noticed that although the total expenditure for missions was only \$7,229.78, the balance in the bank dropped from \$3,204.09 to \$1,534.48. The reason for this drop was that the total income for missions was only \$5,560.17 for the three-month period.

Dare any of us look Christ in the face and say, "I have been faithful to your commandment. I have worked and given that they might 'Go into all the world, and preach the gospel to every creature.'" Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Let no man beguile you. If we obey Christ and further the cause for which He came, we are Christians. If we are not for Him, we are against Him. There is no middle ground, and there is no neutrality. Christ did *not* come to make this world a better place to live in. Christ did *not* come to solve our social problems. And Christ did *not* come in order that we might have comfortable church buildings in which to worship. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). . . . how then shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? . . ." (Romans 10:14, 15).

How can we possibly expect anything from Christ but to be treated as His enemies, when He plainly tells us that to be His friends we must do whatsoever He tells us (John 15:14). When we disobey Him we are choosing to be His enemies. If every Free Will Baptist in North Carolina gave one dollar per month to missions, just one dollar per

month, the income for the mission program would be over \$30,000 per month, instead of about \$1,500. I very gravely doubt that there is a Free Will Baptist in North Carolina, of whatever age, who doesn't spend much more than one dollar per month on pop and candy, cigarettes, or some other thing solely for his own pleasure. How can such a person look Jesus in the face and say, "My fleeting pleasure of the moment appeared of much more importance to me than the millions of souls for whom you died. My pleasure was of more moment to me than your death on the Cross for them."

Brethren, it is time we woke out of sleep, for our redemption is nearer than when we believed. In a very short time we must all appear at the judgment seat of Christ to give an account for the deeds done in this body, whether they are good, or whether they are evil. If we judge ourselves, we shall not be condemned. Let's all examine ourselves, and see whether we have placed our desires, comforts, and pleasures above our service to Christ in His cause of missions. Remember that He came solely for the salvation of the world.

If God lays it upon your heart to be more faithful to Him in the future, send your offerings to: The North Carolina Board of Missions, C/o Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. Don't forget Mexico in your giving, and please don't be stingy with your prayers. Surely you can pray earnestly, even if your candy and pop are more important than souls. May God bless you is our prayer.

St. CLAIRE BIBLE CLASS

(continued from page eleven)

a world that was going to pieces. In the face of this, the Christian scholar observed that Christianity was the only cement holding the empire together. But because Christianity was a very new religion and had at that time touched only a few lives, it still was not able to do the whole job of unifying the empire. But

some day, this scholar believed, the church would be able to save civilization.

Like ancient Rome, our world seems to be going to pieces. Our world is in this condition because Christians have failed to act as a strong, cohesive cement. If we are to save our world, we must rebuild it with the strong, new cement of a revitalized faith. The difference between a world going to pieces and a strong, stable world is the cement holding it together.—*Standard Commentary*.

NOTES and QUOTES

(continued from page ten)

salvation to every one that believeth: to the Jew first, and also to the Greek" (Romans 1:16).

Some time ago a good lady requested that I write on certain denominational subjects, and in some way the letter got misplaced, but I remember the request. Those important subjects will be forthcoming in the near future; at least some of them. Thank you, Sister. Pray for me and the real meaning of "Notes and Quotes."

COME YE APART

"Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them" (Matt. 17:1, 2).

"Up into a high mountain apart" signifies a difficult ascent. It means effort, fatiguing effort, before the goal can be reached. Faithfulness to the office of prayer can only be maintained by a sustained and continuous effort of the will. It may involve physical fatigue, but how gloriously worth-while, if only there is obtained a glimpse of the blessed Lord's transfiguring glory!

Faith must lay her burden down in order to see Jesus transfigured. Hezekiah spread before the Lord his troubling letter . . . but it was left in His faithful hands. So must we learn to come apart from anxious care. We may lay aside our doubts, unbelief and burdens, and go on to the deeper things in prayer, and so obtain a heart set free from care.

The green pastures, the still waters, the pure air of heaven, which the Master gives, speak of the peace that enfolds the soul which is bowed, humble and still, fully yielded in His presence. Come ye to the "high mountain apart." —*The Regular Baptist Call*.

What I Believe As An Original Free Will Baptist

(continued from page three)

Christ walked with the man until they came upon this small one-room house. The man asked Christ who lived in that horrible little house. Christ asked the man if he was sure he didn't know the answer. Christ then told him the mansion belonged to him. (The man flatly refused to live in that mansion. Christ told the man that that was all he had done on earth.) Christ explained to the man each time he did something for the glory of the Lord more was added to his mansion. Christ also said that what the man did was mostly for self, not for the glory of the Lord. The man named all the things he had done for the church. Christ led him to the broad gate and told him that he had denied Him on earth and that he didn't deserve a home in heaven. Are we like this man?

We can be radiant Christians on Sunday. Some people are perfect Christians on Sunday. Just as soon as their pastor says amen, that's all until the next Sunday. They put it on again just as putting on a dress or shirt. That's not right. We should be living witnesses for the Master everyday.

I believe if we read our Bible that we will be spiritually blessed. Our Bible tells about the creation. It contains love stories. It has some of the most beautiful psalms you will ever read. My favorite chapter in Psalms is Chapter 121. My favorite verse is verse seven: "The LORD shall preserve thee from all evil: he shall preserve thy soul." The Bible has many heartwarming stories of young children. The incident that touches me most about little children was the one in which Jesus told the disciples "to suffer the little children to come unto me." There is a verse in the Bible that explains perfectly what will happen to you if you do not believe what the Bible teaches about the Son of God. St. John, chapter three, verse eighteen, says, "He that believeth on him is not condemned: but he that believeth not is condemned al-

ready, because he hath not believed in the name of the only begotten Son of God." "Once my schoolteacher said that the Bible was a historical novel and that people didn't go by it any more and that miracles can happen today just as they did during our Saviour's lifetime. If we are real dedicated Christians, we will tell others about our Saviour. Some people think the only way to be a missionary is to pack up their clothes and go to India, Japan, or someplace else far off. But those who take time to walk across the street, or even walk across the classroom, are missionaries also, my Christian friends. Aren't we responsible for those unsaved souls? Tell your unsaved friends of your Saviour and mine. I truly

believe that if we put more trust in Christ and in our people we would have a better world and truly prove ourselves to be Original Free Will Baptists.

If I carefully consider others, God will consider me, and will recompense. Let me consider the poor, and the Lord will consider me. Let me feed His flock, and the Lord will feed me. Let me water His garden and He will make a watered garden of my soul. This is the Lord's own promise. Be it mine to fulfil the conditions, and then to expect the fulfilment.—*Unknown.*

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For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Book" order blank, or order your introductory kit today. Price of Kit, \$4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

the **Free Will Baptist**

AYDEN, N. C., WEDNESDAY, JUNE 10, 1964

1964 GRADUATING CLASS OF MOUNT OLIVE COLLEGE



Twenty-two students received degrees and certificates of graduation from Mount Olive College on May 31. Eight students were awarded the Associate in Arts Degree, five received the Associate in Science Degree, and nine certificates in business were given.

First Row, left to right: Frances Albertson, Chinquapin; Corinne Britt, Goldsboro; Ethel Smith, Kinston; Linda Baker, Newton Grove; Barbara Becton, Kinston; Eugenia Best, Mount Olive;

Second Row, left to right: Adrian Grubbs, Mount Olive; Jo Ann Weeks, Dunn; Jackie Royal, Clinton; Lois Lee, Oriental; Anita Walker, Durham; Glenda Heath, Cove City; Anne Heath, Deep Run;

Third Row, left to right: James Spell, Clinton; Lannis Jones, Chinquapin; Jasper Earl Cowan, Williams-ton; Judy Holmes Pate, Mount Olive; Linda Sue Howell, Sims; Thomas DuPree, Jr., Dunn; Dennis Hatcher, Mount Olive.

Absent when the picture was made were Marianne King, Mount Olive and Thomas William Hurst, Cherry Point.

In the Editor's Mail—

"The First Free Will Baptist Church of Williamston, North Carolina, is in need of a full-time pastor, beginning September 1, 1964. Any minister in good standing with the North Carolina State Convention who is interested in serving our church may contact Mr. Harry Lec Rogerson, 111 Plum Street, Williamston, phone Swift 2-3396."

†
"I would like to take this opportunity to thank all of you for the many gifts, money, and prayers during my illness. It is due to your prayers and the well-trained doctors I had that I am able to say that I am recovering very fast. I extend to you a cordial invitation to visit our home any time you can."—*Sandra Mercer, Free Will Baptist Children's Home, Middlesex, North Carolina.*

(Editor's Note: The doctors who have been ministering to Sandra say that she is on the road to complete recovery. Let us pray that this will be true. We believe it will.)

From the Watchman-Examiner

† † †
"Christians do not want laws that compel people to attend church. Thoughtful Christians, however, would not want to repeal laws that have protected multitudes of people from compulsory employment on the Lord's Day. We cannot have freedom of worship if a man can be compelled to work on the Lord's Day. But these Sunday laws are strong, not because they are religious, but because they have been written with the ink of concern for the welfare of all our citizens."

NAE Supports Amendment

† † †
The National Association of Evangelicals has urged legislation which will insure free exercise of religion in our national life and allow reference to, belief in, reliance upon, or invoking the aid of God in any governmental or public document, proceeding, activity, ceremony, school or institution, pointing out the Supreme Court held such freedoms consistent with the concept of separation of church and state under the First Amendment.

THE FREE WILL BAPTIST

Volume 79

Number 24

June 10, 1964

C. H. OVERMAN, Editor

Edited and published weekly by the Free Will Baptist Press, Ayden, North Carolina 28513. *The Free Will Baptist* is entered at the post office, Ayden, North Carolina, as second-class mail matter.

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

IF I HAVE NO CONVICTIONS

I am a minister of the gospel. As such, I am duty bound to preach the good news—the news that God hath sent His Son into the world and that the Son will give eternal life to all who will receive Him. This calling is not just a duty; it is a rare privilege afforded but few men.

As a minister of the gospel, I must be convinced at all times that what I preach and advocate is the truth as revealed in Christ Jesus, the living Word, and the Bible, the written Word. I must first be convinced that my own salvation is real. I must be able to say with the conviction of the Apostle Paul, ". . . 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). I must also believe that the Word of God is sure, that it is true, and that it is powerful. I must believe that it is the power of God unto salvation.

Before I can preach with real, honest convictions, I must believe and accept all of the Bible, from Genesis through Revelation. If it is to speak to me and to others through my preaching ministry, I must believe in the miracles of the Bible. It is not my choice to question the miracles; it is not my right to reject those that are beyond human reasoning and comprehension; for where human reasoning and comprehension fail, faith takes over. When faith fails to reveal the mysteries of the kingdom, I must be content with the truth that as long as I am robed in human flesh I will only be able to see through a glass darkly.

If I am to lift Christ up before men, I must believe with all of my heart that He is the only begotten Son of God; that He was conceived of the Holy Ghost and born of the Virgin Mary; that He lived a sinless life; that He was crucified for the sins of the world; that He was buried and that He overcame death, hell, and the grave in His bodily resurrection from the grave. If I cannot accept these facts as being fundamental to the Christian faith, then I cannot preach Christ with sincere conviction.

As a minister of the gospel, I must be able to discern that which is evil. I must be able to try the spirits to see whether they are of God or not. I must not accept every wind of doctrine that comes along. I must also know where truth ends and error begins.

I must also believe that man apart from Christ is a sinful being. If I think that there is hope for man's redemption without Christ, then there is really no reason for proclaiming the gospel message at all. Thus, I must preach as though each message is the last one that I'll ever preach.

I must believe in righteous living. I must advocate separation from the world. In this respect, I must practice what I preach; for I am an example of all that I proclaim. It is Christ who lives in me, and I must live in harmony with His will. I will sometimes falter and fail; but He knows, understands, and will forgive.

These are but a few of the truths that must be a part of my ministry. If they are not, then I have no real, personal convictions. In fact, I have no business trying to preach at all. Yet, I do believe these truths with all my heart. I shall seek to promote them as long as I live. I am certain that God will honor those who will strive to do the same. I shall always rise to the defense of these truths. I shall fight for them and die for them if such is ever necessary. I am a minister of the gospel of Jesus Christ.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For all 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 4:2-4).

What I Believe As An Original Free Will Baptist



HAVE you ever really thought about what *Free Will* means? The dictionary defines it as voluntarily, or the doctrine that human beings are not controlled in their choices. To me it means free from sin.

Jesus went to the Cross and died that we might be free; and where there is a cross, there is a crown. Let's go to God's Word and see what *Free Will* means to me. *F* stands for Faith: "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). *R* is for Resurrection: ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). *E* is for Eternal: "And this is the promise that he hath promised us, even eternal life" (I John 2:25). *E* is for Everlasting: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). *W* is for Whosoever: ". . . And whosoever will, let him take the water of life freely" (Revelation 22:17). *I* stands for In: "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" (John 14:2). *L* stands for Love: ". . . Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind . . . And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37,39). *L* is for Lo: ". . . and, lo, I am with you always, even unto the end of the world . . ." (Matthew 28:20).

I believe, as a Free Will Baptist, that Jesus Christ is God—God the Father,

by Kay Barbour

Miss Barbour's article won second place in the North Carolina State YFA Essay Contest. The daughter of Mr. and Mrs. Robert Phillips of Route 3, Smithfield, North Carolina, Kay is 13 years old. A member of Johnston Union Free Will Baptist Church, she serves as corresponding secretary for her YFA and is a member of the youth choir.

God the Son, God the Holy Spirit. I believe that the Old and New Testaments were written by holy men inspired by the Holy Spirit and that they are God's revealed word to man. They are a sufficient rule and guide to salvation and all Christian worship and service.

I believe, as a Free Will Baptist, that there is only one true and living God, who is Spirit, self-existent, eternal, good, wise, holy, just and merciful Creator.

I believe God created the world and all things that it contains for its own pleasures and the enjoyment of His creatures. I believe the angels were created by God to glorify Him and obey His commandments. I believe, as a Free Will Baptist, that God created man, consisting of a material body and a thinking soul. He

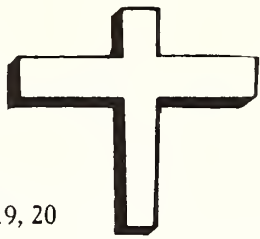
was made in the image of God to glorify his Maker.

I believe, as a Free Will Baptist, in the baptism of believers in water in the name of the Father, the Son, and the Holy Spirit, which represents the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from sin, and the rising to newness of life to serve God. I believe in the Lord's Supper in commemoration of the death of Christ for our sins, and the use of bread which He made the emblem of His broken body, and the cup the emblem of His shed blood; and by it, the believer expresses his love for Christ and faith and hope in Him.

I believe, as a Free Will Baptist, that tithing is God's financial plan for the support of His work; for He has said in His Word, "Bring all your tithes into the storehouse." I believe, as a Free Will Baptist, that faith is the fruit of obedience to the gospel. The power to believe is the gift of God. Faith, if it has not works, is dead. "Faith is the substance of things hoped for, the evidence of things not seen."

I believe, as a Free Will Baptist, that sin cannot be pardoned without a sacrifice and that the blood of beasts could never wash away sin; Christ gave Himself a sacrifice for the sins of the world and made salvation possible for all men. Our Lord not only died for our sins, but He arose for our justification and ascended up to heaven to make intercession for us until He comes again. I believe, as a Free Will Baptist, that man is a fallen and sinful being; he must be regenerated in order to obtain salvation, a renewal of the heart by the Holy Spirit whereby

(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

WHAT CAN I DO?

by John B. Elliston

We receive many letters from people asking what they can do to help, or requesting more information about the work here. We are happy to receive such letters manifesting an interest in missions. However, due to the pressure of activities, many times we fail to answer such letters for a long period of time; and then we can only tell a few. To make up for our lack of office personnel, we are trying to answer the letters in this magazine, and through publication of the "Arizona-Mexico Missionary." Please read the missions section of this paper very carefully each week, and make sure that your name and address have been given to us for our mailing list. In that way you will be kept up-to-date on information.

Many persons feel that they can't do anything unless they can do something big and outstanding. This is not true. Every junior-age child, every old-age pensioner, and certainly everyone in between, who wants to can easily contribute one dollar per month to missions. To each of you this is a very small amount; but when you put the many amounts together, much can be accomplished with them. If an individual junior or intermediate feels that he cannot send a dollar, perhaps you can get your Sunday school class to send a dollar. Primary Sunday school classes can also send a dollar per month without much difficulty.

You can send your dollar per month to the North Carolina Missions Board, C/o The Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. Or, if you wish, you may send the money directly to The Dollar Club, Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621. If you send the money directly here, and state that it is for the Dollar Club, you will be enrolled as a member of the club. As a member, you will receive a beautiful membership certificate which you can display on the wall of your Sunday school classroom, or in your bedroom, or wherever you wish. In addition, you will receive a card to

carry in your purse or billfold showing that you are a member for this fiscal year.

If you send the money directly here and join the Dollar Club, however, we want you to understand that you are pledging to send the dollar per month for a year. This is very important to us, as we then depend on your dollar to carry on the work; and we purchase things necessary for the operation of the mission work here, depending on your dollars to pay for them. Please do not join unless you have fixed in your mind and heart that you will send your dollar each month for one year. Our year begins on July 1 and ends on June 30 of the year following.

If it is your intention to send a dollar or more occasionally, you can send it to the mission board, or here. But let us know that it is intended as an occasional offering. All such offerings are very greatly appreciated, but as you know, we cannot depend upon them to come in with any degree of regularity.

In the next issue of *The Free Will Baptist* I shall try to tell you some other things which you might do to help. Watch for that issue. If you know of people who do not receive *The Free Will Baptist*, tell them about these articles and encourage them to subscribe so that they can keep abreast of happenings. In this paper you can find considerable information concerning the procedure to follow to assure yourself of receiving *The Free Will Baptist* every issue.

Our greatest need, and one which every one of you can do, is to have every one of you to pray for us everyday. Please put us on your prayer list, and remember to pray everyday that souls will be saved in Mexico that day. We have services in one place or another everyday. We want for souls to be saved everyday. May God bless and strengthen you, and may your service for Him be great.

USED CLOTHING FOR MEXICO

The Rev. A. B. Bryan, secretary-treasurer of North Carolina missions, offers the following advice for sending used clothing for Mexico.

In collecting used clothing, please collect only clean, good used clothing. Both winter and summer garments can be used, all sizes.

Pack in substantial cardboard boxes tied sufficient to undergo rough handling.

Contact McLean Truck Lines. Goods will be carried "deadhead," charity, to Chicago. From Chicago senders must pay regular rate of approximately \$4.00 per hundred.

When sending clothing, write to missionary directors and inform them of packages being sent. If postage is not paid by sender it will be necessary to have director to bill sender for same.

Send used clothing to Rev. J. E. Timmons, c/o Free Will Baptist Missions, P. O. Box 517, Eagle Pass, Texas. There is no *deadhead* for clothing to Eagle Pass.

Send used clothing to Arizona-Mexico Missions c/o Rev. John B. Elliston, P. O. Box 550, Nogales, Arizona.

Used clothing makes a good contact for the missionaries. They have regular days they give out clothing. Many homes are opened as a result.

Please do not let gifts in clothing take the place of financial support to the mission cause. The mission cause needs your prayers and support always.

OBITUARIES

RESOLUTIONS OF RESPECT

MRS. CORA ELKS CRAWFORD

On January 17, 1964, our Father saw fit to call from our midst Sister Cora Elks Crawford. We, the members of Pincy Grove Free Will Baptist Church, Route 1, Greenville, North Carolina, wish to express our respect to her. She was a member of our church and the ladies auxiliary. Although an invalid for five years, she welcomed visitors and had a smile for everyone.

Mrs. Crawford was born on April 9, 1888. She leaves to mourn a daughter-in-law, a sister, a brother, and a number of relatives and friends. May God comfort them.

We submit that a copy of this be sent to the family, a copy to the Free Will Baptist paper for publication, and a copy kept for the minutes.

Miss Hilda Little
Mrs. Philip Sullivan Jr.
Mrs. George Hines

Good Enough for Them?

Oswald J. Smith, Litt. D.

● Are not the religions of the heathen good enough for them? Why disturb them? Why send missionaries to them? Leave them alone. They are far happier as they are. Their own religions are good enough for them.

Such are the statements we hear on every side. Such are the objections that are raised to missionary work. Travelers come home and tell us that the heathen are perfectly happy and contented as they are, and that the work of the missionary is unnecessary.

But we do not think that their own liquor is good enough for them. Oh, no, we ship them ours. Nor is their own tobacco good enough for them. They must have our cigarettes. Their own education is not good enough either, so we give them ours. Their medical work also is inadequate, and so ours is substituted. Even their agricultural methods won't do, so the United Nations introduces ours.

Now the Bible says that the "the dark places of the earth are full of the habitations of cruelty" (Ps. 74:20). And so they are. The trouble is, the tourists do not stay long enough to find out. Heathenism is characterized by cruelty. Fear grips their hearts. They are in constant dread of evil spirits, spirits that must somehow be appeased.

Africa

I am thinking now of my visit to Africa and the story I was told. It was at midnight. Suddenly there was a death wail in the village; a little baby had died. Immediately the witch doctor was called. The villagers were aroused. Before very long he had pointed out a woman whom he accused of having caused the death of the little one. She immediately protested, insisting that she was innocent, but she had to be tried. They hurried her away to the tree that stood in the center of the village. She was told to climb it and then hurl herself from the topmost bough. She began to climb. Presently she sat on one of the branches and again protested her innocence. Everyone knew she was telling the truth. She was one of the finest women in the village, highly respected by all, but the witch doctor had pointed her out as the one guilty, hence she had to prove her innocence.

Then she commenced climbing again, until she had reached the very highest limb of the tree. There she sat, again maintaining her innocence. Then, before the horrified gaze of the missionary, she threw herself down to the hard ground and was instantly killed, most of the bones of her body being broken. She was thereby judged guilty. Had she been innocent she would have been unharmed.

That, my friends, has happened in the case of hun-

dreds upon hundreds. Why? Because of religion. Heathen religions demand it, hence there is no escape. Would you be willing to take her place? Until you are prepared to accept her religion and give up your Christianity let no one ever hear you say, "Their religions are good enough for them." If they are not good enough for you, then they are not good enough for them.

Indo-China

Come with me to Indo-China. We are among the tribes-people. A helpless little girl is lying on her back, her head firmly held between the knees of an inhuman monster, who with a coarse saw is deliberately sawing her beautiful front teeth off at the gums. The perspiration stands in beads upon her almost naked body as she endures the dreadful pain. Nerves are exposed. Blood pours from her mouth. Pain, indescribable, is endured, until at last the hideous, barbarous operation is over and she is released, to live her life with nothing but ugly gums. Would you change places with her? What about your own little girl? Would you want her to suffer such torture? Yet countless thousands have borne it and all because of a heathen religion, little innocent victims, unable to escape. That is heathenism. If such a religion is good enough for them, it is good enough for you.

Algeria

Will I ever forget the story of that Mohammedan who stood before the people in the center of the town and hacked his skull with a great, long knife until the blood flowed freely, and then took newspapers and stuck them into those open gashes, after which he deliberately struck a match and set the whole on fire? There he stood, the fire sizzling the blood, burning the paper and the hair; the man enduring the most excruciating agony.

Why? you ask. Because of his religion. He must afflict his body; he must suffer; he must endure torture in order to gain a place in heaven, and so he tormented himself. Would you be willing to exchange places with him?

The heathen are not better off as they are. They are not happy, they are miserable. They are most unhappy, they are wretched, they suffer, they are in fear of evil spirits constantly, they are always attempting to appease them. There is no rest in heathenism, no peace, no joy. Only Jesus Christ can impart joy. Therefore let us do everything we possibly can to give them the Gospel before it is forever too late, that they may experience the joy that you and I know in Christ. Let us never again say, "They are better off as they are. Their religions are good enough for them."—Tract.



news & notes of Denominational Interest

Revival in Progress at Russell's Creek Church

Revival services began at Russell's Creek Free Will Baptist Church near Beaufort, North Carolina, Sunday, June 7, with the Rev. W. A. Hales of Arapahoe, North Carolina, as the evangelist. Services are beginning each evening at 7:30.

The pastor, the Rev. Willie Stilley, and the church extend an invitation to everyone to attend the remainder of these services.

Revival Campaign at Macedonia Church

A revival campaign is planned for Macedonia Free Will Baptist Church, Ernul, North Carolina, June 14-20, with the Rev. Earl Glenn of New Bern, North Carolina, as the evangelist. Services will begin each evening at 7:30. Good singing, spiritual prayers, and soul-stirring messages await all who attend.

The pastor, the Rev. A. J. Lyczkowski, and the church members are preparing for a heaven-sent, spirit-filled revival; and everyone is invited to come and take part in the services. Nursery facilities will be provided for those with children who would like to use this service.

Antioch Church Announces Revival

Revival services are planned for Antioch Free Will Baptist Church, Bridgeton, North Carolina, June 14-20, with the Rev. A. B. Bryan of Kinston as the guest minister. The pastor, the Rev. James Lupton, will assist in the services which will begin each evening at eight o'clock.

The pastor and the church extend to everyone an invitation to attend all these services.

Revival at Lee's Chapel Church June 14-20

Revival services are scheduled to be held at Lee's Chapel Free Will Baptist

Church, Route 5, Dunn, North Carolina, June 14-20. The Rev. Fred Rivenbark of Durham will be the guest evangelist. He will be assisted by the pastor, the Rev. James V. Joyner. Services will begin each evening at 7:45.

The pastor and the church extend a cordial invitation to everyone to attend these services.

N. C. Children's Home Report for May, 1964

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of May, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED	
(Includes Gifts for All Purposes)	
Albemarle Conference	\$ 440.13
Cape Fear Conference	952.90
Central Conference	2,966.35
Eastern Conference	2,084.34
Pec Dee Association	30.08
Piedmont Conference	94.71
Rockfish Conference	10.00
Western Conference	1,753.34
Statewide Bodies	161.68
<hr/>	
Total from Conferences	8,493.53
Parents and Relatives	364.60
Friends and Others	75.40
Miscellaneous	72.51
<hr/>	

Total Receipts for the Month	\$9,066.04
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HONOR ROLL

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

Central District Auxiliary Convention	\$150.00
Powhatan Church, Johnston County	200.00
Oak Grove Sunday School, Sampson County	140.00

King's Cross Roads Church, Pitt County	302.00
Rose Hill Church, Pitt County	110.91
Holly Springs Church, Newport	125.00
Winterville Sunday School	116.00
Malachi's Chapel, The United Class	121.20
Friendship Church, Greene County	167.00
Harrell's Chapel Sunday School, Greene County	125.00
LaGrange Sunday School	158.10
Little Creek Church, Greene County	120.00
Ayden Sunday School	189.24
Friendship Church, Jones County	100.00
Piney Grove Sunday School, Pitt County	134.26
Christian Chapel Church, Lenoir County	166.34
Micro Church, Johnston County	100.00
Gum Swamp Sunday School, Pitt County	137.20

Children's Home Mother's Day Honor Roll

The children and administration of the Free Will Baptist Children's Home, Middlesex, North Carolina, express their deep appreciation for the Mother's Day gifts received since the last report as of May 15.

Since the above date, the following organizations have reported to the home that their gifts represented at least the equivalent of \$1 per member. The list includes those who have reported during the period from May 16 through May 31. A final list will be published after June 15.

- Moseley's Creek Auxiliary, Dover
- Little Creek Church, Greene County
- Howell Swamp, Anna Phillips Circle
- Indian Springs Auxiliary, Wayne County
- Dawson's Grove Church, Enfield
- Ayden Sunday School
- Faith Auxiliary, Morehead City
- Robert's Grove Auxiliary

Coming Events

- June 14—Annual Alumni Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina
- June 21—Father's Day
- July 4—Independence Day
- July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

Spring Branch Auxiliary, Walstonburg
 Milburnie Auxiliary, Wilson County
 Stancill's Chapel Auxiliary, Johnston
 County
 Gum Swamp Sunday School, Pitt
 County

The superintendent, the Rev. M. L. Johnson, states: "We are happy to report that the response to the Mother's Day gift appeal has been most gratifying. Our people have once again demonstrated their interest in and support of the ministry of their Children's Home."

SPECIAL NOTICE

Those who have not sent in their gifts are urged to do so as soon as possible. Any organization having sent the equivalent of \$1 per member and who has not been included in the lists which have been published is urged to so notify the Home in order that they may be included in the final report to be made as of June 15.

Cragmont Assembly Welcomes Weekend Visitors

Cragmont Assembly cordially invites those who are planning vacations in the mountains of Western North Carolina, or who have business in the area, to use the facilities of the Assembly. Rooms in the motel and in the hotel are available every weekend from Saturday morning until Monday afternoon and the rates are very reasonable.

During the following periods families or small church groups can be accommodated for longer periods: June 1-14, July 12—August 2, and August 30—September 30.

Vacationing families can also register for Family Week, August 24-29, by writing to Mr. Fountain Taylor, Richlands, North Carolina.

Requests for reservations cannot be accepted during the following periods, since the entire facilities have been reserved for sponsored groups: June 15 through July 11 and August 3 through August 22 (weekends excepted).

Last year several families and church groups came in on Saturday and stayed until Monday. A Sunday school is maintained regularly for the benefit of Cragmont workers and weekend guests. Weekend groups are privileged to use the chapel or tabernacle for any activities they may choose to plan. Among those coming to the Assembly for weekend vacations last year were Sunday school classes, and in one case, a whole Sunday school and church group with their pastor.

Make Cragmont your "home away from home" this summer!

For reservations write Cragmont Assembly, Route 1, Black Mountain, North Carolina.

Cragmont Treasurer's Report For May, 1964

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of May, 1964:

Balance in Bank April 30, 1964 \$ 903.19

Receipts

Churches	\$ 75.14
Sunday Schools	15.30
Woman's Auxiliary	5.00
Woman's Auxiliary	
Conventions	255.23
Personal Gifts	1.00
Leagues	6.75
YFA and AFC	14.00

Total Receipts 372.42

Total for Which to Account \$1,275.61

Disbursements

Operating Expenses	\$ 20.00
Utilities	40.18
Camp Advance	500.00
Repairs	300.00
Paint	64.00
Travel	21.60

Total Disbursed 945.78

Balance in Bank May 30, 1964 \$ 329.83

Pastor to Be Honored on Silver Wedding Anniversary

The Woman's Auxiliary and the Layman's League of the First Free Will Baptist Church, Tarboro, North Carolina, will honor their pastor and his wife, the Rev. and Mrs. Raymond T. Sasser, with a reception on their Silver Wedding Anniversary, Sunday afternoon, June 14, from three until five o'clock. The reception will be held in the fellowship building of the church. The public is cordially invited to attend.

Reedy Branch Announces Revival

Revival services will begin at Reedy Branch Free Will Baptist Church, near Winterville, North Carolina, June 15 and continue through June 20. The services will begin at 8 p. m. each evening.

The Rev. J. W. Everton, pastor of Johnston Union Free Will Baptist Church, will be the evangelist. Mr. Ever-

ton is a former superintendent of the Children's Home at Middlesex.

Special music will be presented each evening by the church choir and other persons and groups. The song service will be under the direction of the pastor, the Rev. Willis Wilson. All are invited to attend these services and all are urged to pray for their success.

Attention Original Free Will Baptists!

At the Fifty-First Annual Session of the North Carolina State Convention which convened in Raleigh, the convention designated Father's Day, June 21, as "Superannuation Day" in our churches. The board of superannuation urges all Free Will Baptist churches and other organizations to send liberal offerings on this occasion to help provide funds for this most worthy cause.

Father's Day is a most appropriate day to remember the founding fathers of our denomination. Is there a better way to express your gratitude to those faithful ministers who sacrificed to establish our church, than by presenting a gift to the work of superannuation?

The program of superannuation includes not only that of assisting the retired and disabled ministers and minister's widows, but also that of providing a program for the active ministers. As you give to this cause you are giving for the past, present, and the future.

We urge you to receive a special offering for superannuation on Father's Day, or at a time nearest Father's Day that will best fit into your program. If it is not feasible for you to receive a special offering, would you please send a special gift from your treasury or urge special individual gifts. You are a leader in your church and as such the success or failure of this plea will be determined by you. Can we count on you to help? Please call this matter to the attention of your people and be sure that they are given an opportunity to give to this cause.

Don't fail—Send your Father's Day gift for superannuation to: Walter Reynolds, Route 5, Dunn, North Carolina 28334.

Walter Reynolds, *Chairman-Treasurer*



When Christians begin to argue and quarrel, Satan declares himself neutral; but he supplies ammunition to both sides. —*The United Evangelical.*

Christian Education

Fagg Elected Dean of College

Daniel W. Fagg Jr., a native of Mount Olive, North Carolina, has been elected academic dean of Mount Olive College by the board of directors. He will assume his duties in September.

For the past five years Fagg has served as assistant to the dean of the College of Arts and Sciences of Emory University, Atlanta. From 1956-58 he was dean of Mount Olive College.

Fagg holds an A. B. degree from Wake Forest College, M. A. from the University of North Carolina, and has completed course requirements for the Ph. D. degree at Emory. He is the son of Mrs. Belle S. Fagg of Mount Olive.

Fagg will succeed Dr. Roy C. O'Donnell, who requested that he be relieved of his administrative duties in order to devote full time to teaching. The college board also granted Dr. O'Donnell a one-year leave of absence for research and post-doctoral studies.

O'Donnell is the author of two articles recently published in professional journals. An article in the May issue of *The Journal of Educational Research* is based on a research project conducted by Dr. O'Donnell in cooperation with the United States Office of Education.

His article in the May issue of *Education* discusses the implications of his research investigating the relationship between awareness of grammatical structure and ability in reading and writing.

Dr. O'Donnell will return to Mount Olive College in the fall of 1965 as chairman of the department of English. He holds the Ph. D. degree in English from Peabody College, Nashville, Tennessee.

In announcing the appointment of Dean Fagg and a professional leave for Dr. O'Donnell, President W. Burkette Raper declared, "Mount Olive College is fortunate to secure the combined services of two of the most capable and promising young educators in North Carolina. We believe that their administrative and educational leadership will help put Mount Olive in the forefront of the junior colleges of the South."

Dates to Remember—

June 14—

College Campus Campaign Sunday

The college needs \$25,000 to complete payment for the original fifty acres of its new campus. This money must be raised during June if we are to begin our building program on schedule. Reaching this goal of \$25,000 is a matter of the highest urgency for Mount Olive College and Free Will Baptists everywhere.

Individuals, churches, Sunday Schools, and other church organizations are requested to make special gifts to the college for this purpose.

June 20—

Carteret County Benefit Dinner

The fourteen Free Will Baptist Churches of Carteret County, with a membership of 1,200, have set a goal of \$5,000 for their dinner for the Mount Olive College Development Fund to be held at the Beaufort School Lunch Room. T. A. Taylor of Sea Level is the chairman of the county steering committee. Other members of the committee are the Rev. Jerry Rowe of Newport and Reginald Styron of Davis.

June 28—

*New Campus Dedication and
Ground Breaking Ceremony*

With faith in God and the Free Will Baptist people, Mount Olive College has scheduled a dedication service for the original fifty acres of its new campus and a ground breaking ceremony for its first buildings at 4 p. m. on this date. If the campaign to raise \$25,000 is successful, construction can begin shortly after this service.

SUBSCRIPTION PLANS

Because we desire to see THE FREE WILL BAPTIST in each home in the denomination, we have adopted three plans for soliciting subscriptions:

1. The Every Family Plan: Under this arrangement the local church votes to place The Free Will Baptist in each

home. The church clerk sends us the names and correct mailing addresses of the families. We send The Free Will Baptist to these people and bill the church quarterly for the entire subscription price, less ten percent. 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 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. A Sunday school class, woman's auxiliary, league, or other group may solicit subscriptions for us. They send at least five subscriptions in the first lot, deducting ten percent from their total subscription collection at the individual subscription price (\$2.50 per year). They keep the remainder of their collection. 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 \$12.50. The group keeps \$1.25 for its treasury and sends us \$11.25 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. No credits given in any one year may be carried over and credited on the new year.

3. Individual Solicitations: Those not following Plan 1 or 2, may wish to offer service to the Lord by soliciting five one-year subscriptions to The Free Will Baptist and sending us the full subscription collection (\$2.50 per year per subscriber). We place his name on our honor roll of solicitors which appear 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.

Receipt books and subscription blanks may be obtained upon request.

Please add 3% tax for North Carolina subscriptions.

Trusting simply means that when we have yielded ourselves to the Lord. We then have perfect confidence that He will manage us. We consequently leave the whole care and management of our lives in His hands.—H. Whitall Smith.

Woman's Auxiliary

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting June 3 in the fellowship building. The meeting was called to order by the president, Mrs. Agnes Garner, and the group sang "Work for the Night Is Coming." Mrs. Garner also read the Scripture taken from Matthew 12:25-30, and then offered the evening prayer.

Mrs. Kathaleen Slaughter, Mrs. Lois Bryan, and Mrs. Jean Rowe gave a most inspiring program on the subject, "The House That Unity Built." The group then sang "Take My Life and Let It Be."

During the business session the twelve members present answered the roll call with a Bible verse. The meeting was dismissed with prayer by Mrs. Floraine Slaughter.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its May meeting in the home of Mrs. Seth Bailey with eight members present. The Scripture lesson, taken from Proverbs 31:10-31, was read by Mrs. Athaleen Bailey. Mrs. Faye Williams was in charge of the program, "The Touch of a Wise Mother." The group joined together in praying sentence prayers and then sang "My Mother's Bible" and "Leaning on the Everlasting Arms."

During the business meeting the treasurer collected the monthly dues. The auxiliary voted to furnish flowers for the church when the Second Union Meeting met May 30. A discussion was held on the Bible school which is scheduled for June 1-5. The meeting closed with the praying of the Lord's Prayer in unison.

Refreshments were served by the hostess and enjoyed by all.

Jesus Within

AN old sculptor had in his shop a model of a beautiful cathedral. But it had lain so long in the shop that no one would stop to see it because of the dust. One day the old sculptor brushed off the little cathedral and put light within. Then the people flocked around the model church to admire its beauty. It was the light within that made the people look at it.

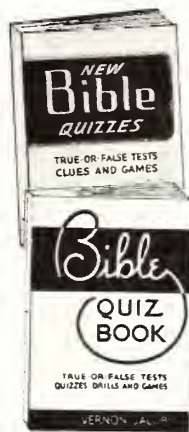
It is the same way with us. It was not until Jesus washed off the sin dust and placed eternal life within our hearts that we became beautiful. Now we are to be the light of the world.

—O. P. Boys and Girls.

The Free Will Baptist



Stunts / Quizzes / Party Planners / Games



THE PARTY PLANNER. Outstanding collection of games and quizzes—some paper-and-pencil games, other "action" games—a variety for any kind of party you may be planning. For young people and adults. Order 3076.....50c

SUCCESSFUL SOCIALS. Twenty-four sparkling party-game-and-refreshment plans—two for each month. Planned for young people and adults, church groups and Sunday-school classes, or for parties at home. Order 3194.....\$1.10

LET'S PLAY. Most of these ninety games are old, reliable friends, but most of them have variations that give a new twist to a familiar game. Included are active and sit-down games—more than enough to provide any group with a variety of fun ideas. Listed alphabetically. 3001....50c

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Prayer

■ **MARY SLESSOR**, a missionary to Africa, said, when asked to tell what prayer had meant to her: "My life is one long daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service. I can testify, with a full and often wonder-stricken awe, that I believe God answers prayer. I know God answers prayer!"—*Christian Victory*.

Grace

■ **IN JAMES 1:11** the flower of the grass is called "the grace of the fashion of it." This suggests that what blossoms and flowers are to the grass of the field, grace is to the life of the Christian. The gold and the green, the blue and the red of the spring are the grace of the fields. So lowliness and love are the beauty of humble lives. The rose of Sharon and the lily of the valley were very ordinary though very beautiful flowers. So grace can make very ordinary lives fragrant and lovely.—*Council Fires*.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

The following two articles on judgments and attitudes are given this week for your thinking. Next week the subject of this column will be "Father's Day."

FOR KINDLIER JUDGMENTS

by Donald F. Campbell

The element of behavior has not been lost in the Christian religion, nor is it likely to be. There are still many erroneous conceptions concerning how a Christian will act in differing situations without allowing for the uniqueness of the individual, the environmental factors which have helped to determine his character and his personality.

We do not claim that God's redeeming acts of love in the crucifixion and resurrection of Christ should be judged on a different basis for each person according to his mental attitudes, yet I am convinced that we have too often judged people's "Christian behavior" on some standard which we have set for ourselves without due regard for the profound differences among individuals.

Restraint on Judgment

Those familiar with modern psychology are far less likely to make superficial judgments concerning the conduct of fellow-Christians than those less well-informed about man's normal and abnormal behavior.

Most of us are familiar with the pious Christian who is self-righteously critical of and superior to his erring neighbor. Often we are suspicious of such critics, believing that they condemn most severely those people whose faults represent their own greatest temptations.

Year after year more information is being brought to light about the social sciences, especially psychiatry and psychology. Religious thinkers have sometimes ignored this knowledge.

Religionists will be less likely to label every manifestation of abnormal behavior as sinfulness when some of the insights

about human action and reaction now known to the professionals become common lay knowledge. Clergymen may become more helpful in pastoral counseling when they better understand the motivations of their parishioners and the psychological causes of their problems. Yet, the phrase, "to know all is to forgive all," is misleading.

To understand better the inner aggressions of an individual as well as his environment during formative years would make us more kindly in our judgments, but it would not explain the uniqueness of the Christian faith. It is important that we realize that man is an animal with tendencies to hurt what he loves as well as what he hates; to close his fists as easily as he offers his hand; to seek power and secretly claim to be his own God, as readily as he praises the Father of our Lord Jesus Christ.

Man has long since known this about himself, and he often tries by his own human effort to change this nature of his over to one of idealistic behavior exemplified by the Master. The result is often frustration, and an increased sense of guilt because he always fails: it shows a poor conception of psychiatry and Christianity. That pleasing front, well-mannered and respectable, which a man shows his neighbor may cover a multitude of faults. The so-called "ideal" church member may well be working off his guilty conscience rather than consciously serving the Lord.

Inadequate Information

In so many situations we ascribe motives to people's actions on the level of scant knowledge and considerable prejudice.

Some psychiatrists, notably the Meningers, are reluctant to classify even well-known mental illnesses. They prefer to consider their patient on the basis of a complete entity. He is a whole individual, greater than the sum of his parts and more complex than can be described by any name. He is to be treated, not as a case with a specific malady, but as a whole personality. Here psychiatry and the Christian faith seem to blend. Would not more things in common be accepted about both God and man if authorities in these two fields could work more closely together, pool their knowledge and share their faith?

Yet, to my knowledge, very few psychiatrists and theologians, look to one another for deeper insights and new truths in their own respective fields.

Psychiatry is not a substitute for Christian faith and faith alone seldom

does what psychiatrists do successfully everyday. Perhaps the next generation of scholars will willingly cooperate to the end that a more profound understanding of man may benefit all of us.—*The Presbyterian Outlook*.

ATTITUDES ARE IMPORTANT

by James L. Sullivan

Life is largely made up of attitudes. As we think, we feel. In the same manner we talk, we see and we act. Attitudes give mood as well as direction, temper as well as temperament. Attitudes color conversation and affect our direct and indirect relationships with people. A Christlike person will maintain a Christlike attitude insofar as he is able.

Study carefully the attitudes of Jesus. Even though he carried the heaviest burden a man ever bore, and though he endured more stirring sorrow than any other living human, he never lost his vigorous optimism or his charitable attitude toward people.

After all, does not the Christian have every reason to be filled with joy and hope? He does not merely exist in a routine of eating, sleeping and breathing. The Christian really lives! Yea, he lives abundantly, overflowing. Effervescent enthusiasm belongs to him and is natural to him. The thought of living forever is his constant source of vibrant, comforting hope.—*Biblical Recorder*.

You Disturb Me

A certain farmer who, it seems, had professed to be a Christian, was awakened to his dishonesty. He went to his infidel neighbor and confessed to having stolen from him four sheep which he was ready to restore.

"Keep the sheep," said the unbeliever. "You disturb me. If you go on like this, I shall be convinced that there is something to this religion after all."—*The Standard*.

"The entrance fee into Heaven is free; but the annual dues must be paid—all you have, dedicated to God's service in this life. How urgently we need revival of family prayer, individual prayer, drawing nearer to God that we might hear Him clearly and get the power to go out and obey his will."—*Eual Lawson in Biblical Recorder*.

Questions & Answers



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

QUESTION: I have been taught and have always believed in the verbal inspiration of the Bible. Recently I have heard those who preach express doubts concerning the historic position of Christians regarding the Word of God. Do you believe in the verbal inspiration of the Bible?—N. J. C., Ohio.

ANSWER: Yes, indeed, I do and shall always through all eternity. All born-again, orthodox, fundamental Bible lovers believe in the verbal inspiration of the original manuscripts which were written in the Hebrew and Greek languages. We also believe that God has so guided the translators of our English Bible, as well as those who have translated the Bible in other tongues, seeing to it that we have exactly the sense of the Word of God as it was when our forefathers, the first recipients received it from the original writers. Thus, the Word of God has been put into the language that we understand without adding to it any harmful thought or taking from it that which would hinder us from getting God's message as He intended that we should have it.

The consecrated scholars of the past have spent literally years of their lives, some of them in prisons working night and day comparing the different sources, manuscripts, versions, quotations from church fathers, discoveries of archeology, sparing neither time nor money, nor effort to give the world the unadulterated Word in its exact original meaning even to the slightest shade of difference in the use of words, phrases, and expressions in whatever form this accuracy called for. The story of how the King James Version, as well as that which tells of how our American Standard Version was translated, reads like a chapter from one of the best sellers in the literary domain, it is so very interesting.

The longest telegram ever sent up to that time was the New Testament in its entirety sent by wire from New York City to Chicago by 99 telegraph operators.

What was the reason for this haste? Just so that Chicago could sell it on her streets immediately.

What other is this than a testimony to the divine origin of God's Book, the Book of books? "By verbal inspiration we mean that the Holy Spirit so controlled the pen and thought of human authors that the very words were God breathed." —L. T. Talbott. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). "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).

Then we may turn again to the Word for verses that indicate that God will bring the unadulterated Word to those who so desire it before unchristian translators and interpreters contaminate it, so simple minded men can understand its teaching sufficiently to be saved. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). "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 24:14).

We know that it is still understood in sufficient clearness that it is the power of God unto salvation (see Romans 1:16-18 and Hebrews 4:12) to those who want to be saved, for as it is preached from day to day we hear of a continuous harvest of souls that God is adding to the church. When this rash of liberalistic versions that is coming off the press almost with every passing day has so modernized the church with their part truth and part falsehood, it may be that at that time Christ will come for the true Church and will leave the lost world of Roman Catholics, liberal Protestants, and cults for a unified sway over all the minds and hearts of men who love a lie and hate the truth.

LOVE OF LIFE

by Mrs. H. L. Bowen
Winterville, North Carolina

Life is a magnificent heritage and a solemn trust. God made the universe for man. He made the earth for man to live upon. He made the sun, moon and stars to give man light by day and night. Man was created in God's image. His life was given to express the image and glory of God, to develop and beautify the earth on which we live, and to enjoy the benefit and blessing of the relationship between the finite and the infinite. Man is not here to stay. He is here to learn of God in the academy of time and to graduate in the university of eternity. Surely every man ought to love life beyond every other gift of God. A short life well lived is longer than the longest life badly lived.

The Christian, above all, should love this life. To him it is an endless spring-time. To the sinner, life is as autumn which fades into an endless winter.

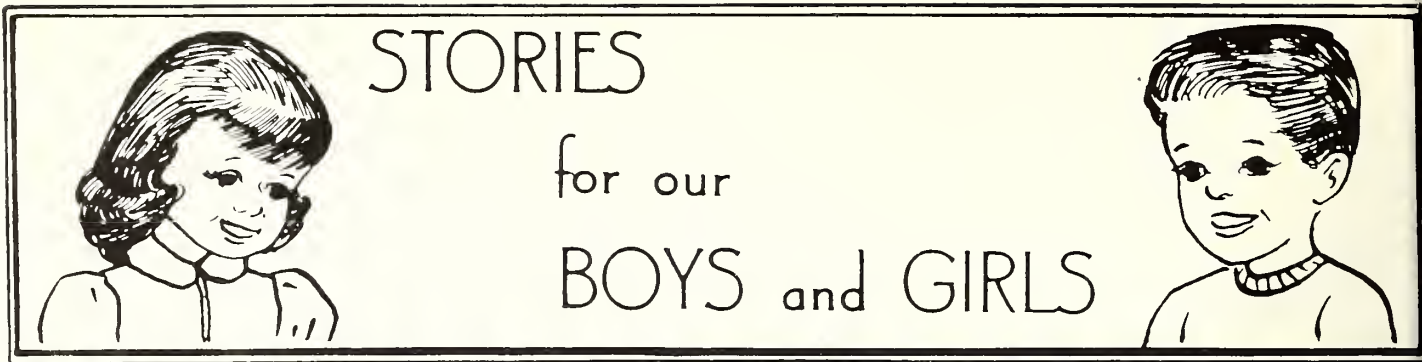
To some life is but a gala day of pleasure and amusement, or only the harvest time of treasure and honor; and about the time their pride and ambition settle down in the snug inheritance of this life, the body goes to the grave and the soul to its eternal destiny.

Some souls are left to drift in an unconscious state with the body in the great current of time, unaware of the great end of life.

Life is what we make it. It would be better to live and die an idiot than to be a genius who, with all his abilities and opportunities, sees life only through a glass colored by avarice or ambition. The Cross of Calvary is the symbol of the soul's infinite dignity. God estimated that a human life was worth the sacrifice of His only begotten Son; and as He values our redemption, so He values our lives.

Heaven and glory are the crowns of life to the saved and faithful. If a man should gain the whole world and lose his own soul, what has he gained? Or what shall a man give in exchange for his soul?

There are some people who have no appreciation of life and health until they are lost. No matter how well prepared we are to meet the Maker, we still cling to the life we have all loved so long. Life finds its center, source, and perfection in Christ.



GRAMPS LENDS A HAND

Lois A. Kauffman

NOBODY in Chambers knew where Gramps Jacobs came from and nobody seemed to care. The older folk knew that he lived in a little shack at the end of Main Street and that he sold vegetables from a large truck patch.

The youngsters of the town knew more about him than their parents did—much more. They knew he raised the best watermelons and cantaloupes in the country. They knew, too, that all they had to do was go visit Gramps in melon season, and he'd fill them to splitting with melons. None of them kept track of the roller skates and bikes he fixed for them, or how many dolls and skinned knees he mended. Gramps was like a second father to them. He always found time to do things for them that their own fathers never found time to do.

And that is why it nearly broke Gramps' heart one bright May morning when Julie and her pals snubbed him.

Gramps had gotten wind of a Junior Missionary Project over on Lincoln Street, and he hustled off to give them a helping hand.

He saw the girls raking over a piece of plowed ground at one end of a plot and the boys raking at the other end. In between the two plots was an unplowed "neutral" plot that both sides could use for resting or playing.

"Girls," he began eagerly, "let me help—"

But Julie looked up at Gramps and frowned. Now Julie must have forgotten how many times she had asked Gramps to fix her old roller skates and how many times he had stuffed her with melons, for she said, "Go on, Gramps, this is strictly for girls! We girls are having a contest with the boys in our class to see which can make the most money on our missionary project. We

don't need your help!" The girls ignored Gramps after that and raked energetically, their pigtailed flying in rhythm with their raking.

Poor Gramps! He trudged off, his shoulders drooping, and mumbled sadly to himself. Then he heard a cheery voice that took the droop out of his shoulders.

"Hi, Gramps," sang out Tim Taylor, "did those girls give you a rough time?"

"Yes," Gramps answered with a sigh, "they don't need any help, they say. Maybe you fellows could use an extra pair of hands," he suggested.

"No, Gramps, as the girls said, this is strictly a Junior Project. Our Sunday School teacher is the only adult who can help us, and she is on duty at the hospital today. But nobody said one word against taking advice. And what we fellows don't know about gardening would fill a book!"

"Advice, huh?" Gramps chuckled. "Well, now, givin' advice is right up my alley!" He squinted his eyes at the garden plot. "To begin with, you are planning to have your rows run in the wrong direction."

"Wrong. Why!" asked Jinks Brown.

"Wrong, 'cause the first heavy rain that comes along will wash everything out, and wrong 'cause it will be harder to irrigate that way."

"Irrigate?" Tim yelled. "Who said anything about irrigating?"

"Just what would you do if the Almighty withheld the rain just when your little radishes and carrots need a little shower? Just let 'em dry up, I suppose? Fine bunch of missionaries you fellows are!"

"Whew!" whistled Tim, "there's a lot more to gardening than meets the eye."

"Now, you are catching on," chuckled Gramps. "Where is your twine to make rows with?"

"Twine?" Jinks blinked at Gramps. "We were just going to pull a hoe along and make furrows that way."

Gramps snorted, "There's only one thing to say about a garden made like that, the rows are usually so crooked a

mole can't follow them, and cut-worms get dizzy lookin' for the next plant!" The boys whooped with laughter, and Gramps chuckled at his own joke, as he pulled a roll of twine from his pocket.

He told the boys how to stretch the twine tight to make straight rows. He told them what to plant here and what would do best over there. He told jokes and funny stories to make them forget how hot and tiresome the work was.

"Time to tote you a drink of water," he said once and shuffled off for a bucket of cold water and a dipper. He smiled happily when the boys said, "That sure hits the spot, Gramps!" He sat on a stump and chewed a grass blade contentedly, as he watched them work.

"Right there I'd plant a few rows of flowers," he suggested once.

"Flowers?" Jinks glared at Gramps. "Flowers! What do you think we are—girls? Flowers! Huh!"

"Yes, flowers," Gramps said, sticking out his chin. "How are you fellows aimin' to sell your garden stuff?"

"Door to door, I suppose, why?" David asked.

"Just what I thought—and the girls, too?"

"I suppose so, why?"

"Uh-huh," Gramps nodded. "I can just see 'em tripping from door to door in starched white blouses, neat pigtailed and dimples. Then I can see you fellows trainin' along in T-shirts and jeans. Seems to me you need something to catch the eye a little, too. Now if you had a small bouquet of sweet peas or zinnias to give for free with each order—"

"Gramps, you're a genius," Tim said clapping Gramps on the back. "Why don't you hustle down to the store and get some flower seeds while we finish raking the rest of the ground?"

When the last seed was covered up, Gramps squinted at the sun.

"Believe there is enough time left for a ball game before dinner," he said.

Tim looked at his watch. "Only

10:45," he said surprised. "I figured we'd be busy till noon."

"You fellows had a mind to work," Gramps praised them.

"Wonder if the girls are—whee-ew!" whistled Tim, looking at the girls' garden. "Did they make all their rows as crooked as that one?"

"I'm afraid so," sighed Gramps. "I've been keepin' one eye on 'em. I'm afraid they won't be very proud of their missionary project when those plants start comin' through."

The boys shouldered their tools and marched triumphantly past the girls' garden. The girls weren't working energetically any more. Their hair hung limp and sweaty.

Julie glared at the boys as they marched past. "Gramps helped you boys," he accused them.

"Not guilty," Gramps smiled. "Not one tool did I touch. Looks like we boys have time for a ball game before dinner," he added, as he turned to follow the boys.

Julie looked at the boys neat garden. "Gramps," she called in a wee little voice, "I guess we need you after all!"—*Words of Cheer.*

It is far better to get busy "as" the church than "for" the church. When laymen get busy FOR the church, they are apt to be frying pancakes. When they are busy AS the church they are about the Master's real business—sharing with others their knowledge of what it means to be a Christian—*Lutheran Bishop Chandler Sterling.*

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In his recent devotional book, *The Word Became Flesh*, E. Stanley Jones gives freshness to the meaning of the incarnation of Jesus with this story: "A father told the story of the three bears every night to his children. 'This is silly,' he said to himself. 'Why not have it recorded and played for them.' He did. Then he sat and read his paper in peace. But after listening to the recording the little boy came downstairs and climbed into his father's lap. The father, surprised, said, 'Son, didn't your hear the story, and wasn't it my voice?' 'Yes,' said the boy, 'but it doesn't put its arms around my neck.' Any faith which lacks the incarnation is a faith whose God doesn't put His arms around the neck of His children."—*The United Evangelical.*

An addition to the Church should mean a subtraction from the world. One should not be counted in both places.—*The United Evangelical.*

What true Christians there are in each generation are contemporary with Christ.—*Soren Kierkegaard.*

"God . . . commandeth all men every where to repent" (Acts 17:30).

WHEN God gives a command to man it implies that man has ability to obey. The command makes a man responsible to obey. If a man does not obey, he (1) incurs guilt, and (2) does not avail himself of a great privilege. The command to repent is addressed to "all men every where," and a fearful doom awaits those who do not obey the Gospel.—*H. P. B.*

SUMMER SCHEDULE

CRAGMONT ASSEMBLY

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

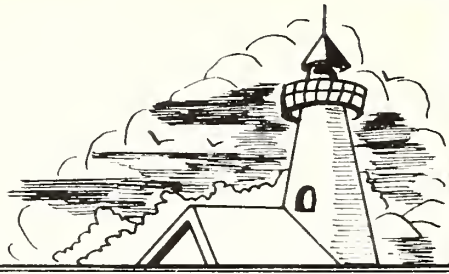
AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

The Sunday School Lesson

FOR JUNE 21



Our Missionary Imperative

LESSON TEXT: Matthew 28:16-20;
Romans 10:8-18

MEMORY VERSE: Acts 1:8

I. INTRODUCTION

The Church, which the Lord Jesus has through the power of His Spirit separated from the world as a peculiar people for His name's sake, has been made by Him custodian of the gospel, which is the power of God unto salvation to everyone that believes, and charged it with the solemn duty and great responsibility of making it known to a lost and dying world. This displays a great deal of confidence on the part of the Lord Jesus in both the ability and the consecration of His Church. He has no other plan for the propagation of the gospel and the salvation of the lost; and we, who are called by His name, cannot afford to come short of His expectations for our ministry.

That which we term "the Great Commission" constitutes the marching orders of the Church. It is applicable and binding to every member of every local church, as Paul wrote to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—*Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. The disciples met with Jesus at an appointed place on a mountain to receive the Great Commission (v. 16).

2. They worshiped Jesus, and He revealed that all power in heaven and on earth is His (vv. 17, 18).

3. He gave the command to make disciples of all nations and to teach them the full gospel message (vv. 19, 20).

4. The means of salvation is always near (v. 8).

5. With the heart man believes unto righteousness and with the mouth confession is made unto salvation (vv. 9, 10).

6. No one has any right to be ashamed of salvation (v. 11).

7. All are needy sinners, but the same Lord is over all offering salvation (v. 12).

8. Salvation is never denied any trusting soul (v. 13).

9. Faith comes by hearing the message of salvation as it is proclaimed by those who are sent (vv. 14, 15).

10. Although salvation is available to all, many will not hear and accept it (vv. 16-18).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. Donald Hook is a businessman. He studied in the field of agricultural engineering and became an irrigation specialist. He often expresses his thankfulness to God for being of service to so many people.

It all began one morning during a coffee break. One of Don's friends suddenly deluged him with questions about farm irrigation. These inquiries developed out of an agricultural problem referred to Don's friend from Colombia, South America. "This problem is from a missionary down there," explained the friend. "It came to me by way of *Data International*."

The two men spent several hours during their spare time working out a practical solution to the problem. Though it was hard to visualize the actual Colombian conditions, the men felt that the suggestions they were submitting would eventually help many people.

"Never thought there was a way I could help a missionary effort in such a practical way. And all to the glory of God," said Don. As you can imagine, it wasn't long before Don Hook volunteered his services to *Data International* as a regular consultant in his special field.

The writer is personally acquainted with the founder and president of *Data International*. He is a born-again believer and is totally committed to the main thrust of missions—world evangelism. God has given Wil Rose unusual gifts in technology. Pooling the "know-how" of God's people in this country

and placing it at the orders of the other people of the world is *Data International's* business.

The Data Assistance Corps stands as a challenge to the evangelical Christian today. Write to it for further information if there are those in your class, like Mr. Hook, who can have the added blessing of serving God by sharing their skills the world around in real Christian love. The address is Data International, 437 California Avenue, Palo Alto, California.—*Adult Bible Teacher* (Union Gospel Press).

2. "Many years ago I was sitting by the side of an aged saint of God, an old woman of eighty-five. I had been reading this chapter (Matthew 28) to her, and when I finished I looked at her and said, 'That is a great promise. She looked up and said sharply, with the light of sanctified humour in her eyes; That is not a promise at all, that is a fact. Oh if the Church of God could remember that fact!'"—*G. Campbell Morgan*.

3. We speak of the missionary "imperative." It is based on the great commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It is imperative because of the eternal issues at stake: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (v. 16). We dare not separate the commission from the consequences.

Many lands formerly opened to the Gospel are now closed. Is that because of the church's neglect? Mohammedanism sprouted and spread centuries ago because of decadent Christianity, loss of power and because of lack of missionary zeal and expansion. In our day, can the spread of the blight of communism be explained in the same way?

In *The Unrecognized Christ*, John Gardner tells of a friend who went as a missionary to the Fly River region of New Guinea to replace the murdered James Chalmers. On a furlough he told Gardner of the type of people he found there. They seemed utterly devoid of moral sense. If a baby began to cry, the mother would throw it into a ditch and leave it there to die. If a man broke his leg, he, too, would be left by the roadside. "Well, what did you do for people like that? Did you preach to them?" Gardner asked. "Preach? No, I lived!" was the reply. "When I saw a forsaken baby crying, I comforted it. When I saw a man with a broken leg, I mended it. When I saw people in distress, I took them in and pitied them. And those people began to come to me and say,

What does this mean? Why are you doing this?' Then I had my chance and preached the Gospel." Gardner asked, "Did you succeed?" The missionary responded, "When I departed, I left a church."

Communism feeds on poverty, illness and discontent. Christians have the only antidote—riches of life, peace and health. Man cannot live on just bread. Though bread is necessary, it is not filling enough. Man therefore needs the Bread of Life. When Jesus found the hungry multitude, He fed them. Let us follow in His footsteps!—*Senior Bible Teacher* (Union Gospel Press).

4. When Jesus gave the great commission, He made the whole world a mission field. The responsibility to carry out the great commission rests on the shoulders of each one of us. Jesus' command tells us to go. Today many have accepted the challenge to be "Co-missionaries" in all parts of the world. Africa, India, South America, Europe, and countless other places are hearing the gospel today. But lest we forget, the world also includes our nation and our community.

In every church there are those who cannot go to the foreign field. For various reasons such as age, health, or family responsibilities a great number of people cannot be missionaries abroad. Some of these may be so physically incapacitated that they cannot evangelize even in their own community. But all can be "Co-missionaries" who support the work of spreading the gospel with their money and prayers.

But unfortunately some will not accept even this challenge; so they are "Non-missionaries." But to all those who will accept the responsibility to go or to support those who do go, God has given His promise: "Lo, I am with you always even unto the end of the world."

What kind of a missionary are you preparing to be? Can you be a "Co-missionary" either at home or abroad? Or are your responsibilities such that you must be a "Co-missionary"?

Beware, lest you become a "Non-missionary"!—*Standard Commentary*.

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.—*The Biblical Recorder*.

The Free Will Baptist

What I Believe As An Original Free Will Baptist

(continued from page three)

the sinner receives new life and becomes a child of God. This is called in the Scripture being born again. I believe, as a Free Will Baptist, that Christ was born of the Virgin Mary, that He died and was buried and arose on the third day, and is at the right hand of the Father making intercession for me. I believe, as a Free Will Baptist, that Jesus died on the Cross because He was a ransom for our sins and that the Scripture says that He died not just for my sins alone, but for the whole world and for the Church. He was resurrected because it was foretold by Christ many times; it was evidenced by the empty tomb.

I believe, as a Free Will Baptist, in the Second Coming of Christ, because it has a large place in the Scripture; one out of every thirty verses in the Bible mentions it. It is the hope of the Church, and the Second Coming will cause us to live more holy lives. We, as believers, receive comfort from this doctrine. No one knows the time of His coming, the day nor the hour. There is nothing to prevent the coming of Christ at any moment. As a Free Will Baptist, I pray that I might be a member of God's Church and be in the first resurrection when He shall come back for His own. As a Free Will Baptist, I want to bear my cross and tell others the gospel story, and say in my heart, as the song we sing, "I'll go where you want me to go, dear Lord." When I come to the end of life's journey, I pray that I can say as Paul, "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 4:7, 8).

It is easy enough to be steady and cool—when another shoulders the load.—*The United Evangelical*.

The greatest and wisest thing any human being ever does is to pray to God.—*Frank Laubach*.

THIS IS TRANQUILITY

Begin right—that is to say, begin with Christ, and take Him for inspiration, for pattern, for guide, for companion. The rest of faith—when we cease from having to take care of ourselves; when we cast all our anxieties upon Him; when we can say, "Thou dost undertake for me, and I leave myself in Thy hands"—this is tranquility more real than any other that the heart of man can conceive.

Cast yourself upon Christ, and live in that atmosphere of calm confidence; and though the surface may be tossed by many a storm, there will be "peace, subsisting at the heart of endless agitation."—*Alexander Maclaren*.

Literacy's Reach to Souls

"The illiterate people, I tell you, are the easiest for America to get. They are easy because they are hungry. They are like a drowning man reaching up and saying, 'Help me!' Often we call them wicked when they grope or hold their hands out to the Communists because they do not know any other direction. We are the ones who have been wicked because we did not go out and help them first. . . . 'But,' many say to me, 'you must not make them literate because, if you do, the Communists will come and supply the literature; so keep them ignorant.' My answer is that we can write better than the Communists. Even Khrushchev knows that. After he was in America he scolded the Russian writers, saying, 'Our writing is as dead as a government bulletin. Writing in America is so fascinating that it cannot be resisted. Write as they do in America.'

"Let us not fear the writers of Russia. Let us fear our own inaction, our own indifference."—*Frank C. Laubach*.

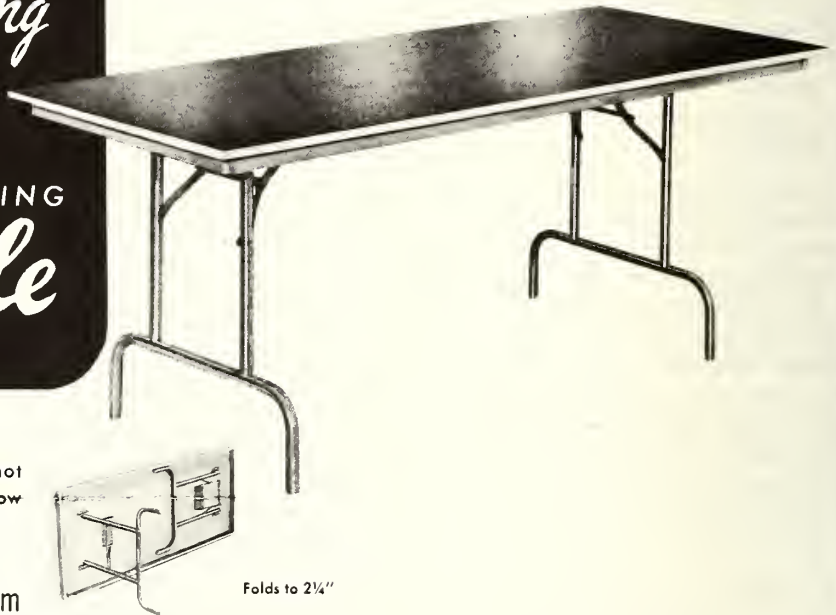
The Clock

The clock of life is wound but once,
And no man has the power
To tell when the hands will stop
At late or early hour
To lose one's wealth is sad indeed.
To lose one's health is more.
To lose one's soul is such a loss
That no man can restore.

Thirty-nine people died while you read this short poem. Every hour 5,417 go to meet their Maker. You could have been among them. Sooner or later you will be. Are you ready?—*Tract*.


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	VTB-14	36" x 72"	65 lbs.	38.50
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*Dad's Sch
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the Free Will Baptist

AYDEN, N. C., WEDNESDAY, JUNE 17, 1964 Harold M. Lambert Photo



**FATHER'S DAY
JUNE 21**

Ten Years Ago in the 'Baptist'

The North Carolina Free Will Baptist Ministers' Conference closed its 40th session at Cragmont Assembly, Black Mountain, North Carolina, June 11, 1954. The conference is composed of over 300 Free Will Baptist pastors serving churches and doing evangelistic work for the denomination throughout the state. The attendance to this conference was the largest gathering of its kind at the denomination's summer assembly.

* *

The first Free Will Baptist Writers' Conference in the history of the denomination will be conducted at Cragmont Assembly, Black Mountain, North Carolina, June 29—July 1.

* *

The National Association of Free Will Baptists will meet July 13—15 at Memorial Auditorium, Spartanburg, South Carolina.

* * * *

In the Editor's Mail—

"This is to state that I have resigned the pastorate of Faith Free Will Baptist Church, Morehead City, North Carolina, to become effective on September 1, 1964."—*The Rev. S. R. Kennedy, Morehead City.*

* *

"This is to state that I have resigned as pastor of Bethel Free Will Baptist Church, Merritt, North Carolina. At the present time, future plans are indefinite."—*The Rev. P. C. Wiggs.*

* * * *

On the Light Side—

It was the little boy's first visit to church and when the choir entered, all in white, he whispered to his father: "Look quick, Daddy! They're all going to get a haircut!"—*Selected.*

THE FREE WILL BAPTIST

Volume 79 Number 25

June 17, 1964

C. H. OVERMAN, Editor

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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.

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Editor's Comments—

A MR. FRANCIS A. DAVIS could have been writing in reference to Free Will Baptist ministers when he wrote in "The Maryland Baptist," "It is easy to see why Baptist ministers change churches so often. They can't even sit still during a session. A constant stream of arrivals and departures took place even during the most spirited debate. If church members acted like Baptist pastors at a convention, it would be impossible to hold worship service . . ."

Mr. Davis was one of those who was nominated for the presidency of the Southern Baptist Convention in Atlantic City. It seems that our Free Will Baptist ministers would do well to take note of such an observation. As a layman, Mr. Davis noted a true characteristic of this restless age as he attended the SBC. Not many ministers are immune; or at least it seems that way. Strictly speaking, ministers should strive to practice what they preach—even when attending a convention.

"COMMUNIST SCHOOLS that teach subversion and conspiratorial strategies and tactics are operating openly in the United States."

The above quotation was made in the March issue of "Mechanix Illustrated" by Senator Karl E. Mundt of South Dakota. As we read quotations from his article which was reprinted in the June issue of "Christian Victory," we were amazed. Mr. Mundt states further: "Communist schools are teaching a chosen few of our fellow Americans how to undermine their own country, how to destroy their democratic way of life, how to prepare the nation for a Communist take-over."

He points out that there are schools in several of the larger cities which are subversive, that "there are some 8,000 Red institutions which train students in the devious techniques of how to infiltrate, subvert and eventually destroy the structure of our democratic society. A surprisingly large number of them can be found in the United States. Among the Communist schools whose names appear on lists compiled by our own government are these (presented by states): Commonwealth College, Mena, Arkansas; People's Educational Center, Los Angeles, California; California Labor School, San Francisco, California; Abraham Lincoln School, Chicago, Illinois; Boston School for Marxist Studies, Boston, Massachusetts; Samuel Adams School, Boston, Massachusetts; Michigan School of Social Science, Detroit, Michigan; Joseph Weydemeyer School of Social Science, St. Louis, Missouri; Tom Paine School, Westchester County, New York; George Washington Carver School, New York, New York; Walt Whitman School of Social Science, Newark, New Jersey; Ohio School of Social Sciences, Cleveland, Ohio; Philadelphia School of Social Science and Art, Philadelphia, Pennsylvania; Pacific Northwest Labor School, Seattle, Washington; and the Seattle Labor School in Seattle, Washington, which specializes in developing Communist Party members among labor groups."

One cannot help noting the patriotic names given to many of these schools. Let us dedicate ourselves to the combating of the evils of Communism through Christian faith and courage.

NEXT SUNDAY IS FATHER'S DAY. This is the day each year that we supposedly pay tribute to all fathers—be they young or old. We realize that some credit is due "dear old Dad," but somehow Father's Day has never had too great an impact. For some reason most fathers just feel like shying away from any special recognition. Most of us are just doing our duties—not overdoing them. We love our children and wives, and they love us. That's what really counts after all. By the way, if you have been taking the old man for granted, just let him know that you appreciate all he does. That alone will make his Father's Day a good one.

RELIGION is not something to be relegated to the satin-and-lace class; it holds plenty of interest and challenge for virile men—though our actions sometimes suggest otherwise. I was thrilled to find three rich portions in the Book of Ephesians which fling a very demanding challenge to the best of men. In Ephesians 5:23, 25-28 God presents the challenge of the right relationship of a man to his wife; in chapter 6, verse 4, his relationship to his children; in 6:10, 11, his relationship to God.

HUSBAND

"The husband is the head of the wife." I have heard this verse quoted (more often misquoted) many times. It pictures in my mind a big, strong man, overly conscious of what he considers his masculine superiority, as he berates his loyal, loving wife with this disconnected fragment of Scripture.

However, I have noticed in the Word of God that when a position of authority is given, some qualifications are also laid down. A pastor must be "vigilant, sober, . . . not greedy of filthy lucre." A deacon must be "grave, not double-tongued . . ." So the ruler of the home must rule in God's way if he is to remain the rightful head. God's own stated requirement is, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Adam lost his opportunity to be head of the Church, when he chose sin in the garden of Eden. Christ earned this forfeited position when He chose Calvary's cup in the garden of Gethsemane. So a man must manifest this same completely altruistic spirit to earn the right to be head of a wife!

A woman is not under obligation to obey the command of an unregenerate, unreasonable husband. She *may* go to church. She *must* obey God rather than man. She *must* serve God!

Now, if a man has met the qualifications of unselfish love for his wife, he will not find it difficult to be the head of his home "as Christ is the head of the church." Christ does not force a person to do anything in direct violation of that person's will. So a husband should so behave that his wife will *want* to fulfill his desires. Then he is "the head of the wife, even as Christ is the head of the church."

A man's love for his wife is shown also by his willingness to protect her life, honor, reputation, and spiritual welfare. "Likewise, ye husbands, dwell

God's Standards

for a

Husband and Father

by ALTON C. SMITH

with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered . . . be courteous" (1 Peter 3:7, 8).

II. FATHER

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). The Ephesians who received this letter lived in a thriving center of paganism. Here it was that the immoral goddess Diana was worshiped (Acts 19:28). These pagans would beat a child mercilessly, carelessly, even to death if they wished. The purpose in punishing a child should be to correct and train the child, certainly not to give vent to pagan anger. A *man* particularly needs to remember that his hands can hit hard enough to kill a healthy full-grown man. What of a fragile child?

Perhaps one reason that some people mysteriously turn criminal is that in their childhood they were not punished on the basis of right and wrong, but rather according to the irritation of the parents. As a result they never learned the lesson, "Whatsoever a man soweth, that shall he also reap."

It was the habit of pagans to overcommand their children and subsequently to vent their wrath on the child for failure to finish the duties assigned. A child does have great and marvelous

potentialities and abilities, but we should also bear in mind that he has limitations. Harnessing is good, but chaining is vexation.

"Ye fathers . . . bring them up in the nurture and admonition of the Lord." Sometimes, I fear, the men read this verse, "You (*mothers*), bring them up." Let us note that this is the father's duty.

The word *nurture* carries with it the idea of training or perhaps drilling. The context suggests that it is the father's duty to drill his children in the right relationship and responsibility to God.

Certainly the father should be the leader of the family in religious habits—grace at the table, family prayer, church attendance—and in physical habits—manners, temperance, etiquette.

Once a Sunday School teacher described Christ to her pupils and asked them to guess whom she was talking about. As she reached about midpoint in her description one child said innocently, "That's my daddy!" God expects us as fathers to be a living epistle of Christ to our children.

A man's prayer relationship to God is beautifully summed up in Ephesians 6:10, 11—"Finally, my brethren, be strong in the Lord, and in 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."

A truly successful father seeks God's
(continued on page fifteen)

PROGRAM

MINISTERS' CONFERENCE

NORTH CAROLINA MINISTERIAL ASSOCIATION OF ORIGINAL FREE WILL BAPTISTS

Cragmont Assembly—Black Mountain, North Carolina

June 22-26, 1964

THEME: "In or Out"

No man should be allowed to fill the pulpits of a denomination until he knows the doctrine and understands its government. He should be denied his position as a minister and as a representative of the denomination if he should preach, teach, or practice something that is not in keeping with the denomination of which he is a member, or if he feels that he cannot defend the doctrine and government under all circumstances, even to the point of giving his own life. (John 7:17; Acts 2:42; 1 Timothy 1:3—4:6, 13, 16; 2 Timothy 3:16; 4:2; Titus 2:1; 3:1; Hebrews 13:9; 2 John 1:9, 10.)

Music Directors: S. R. Kennedy, Clyde Cox, J. B. Starnes, Fred Powers

MONDAY, JUNE 22

Evening

- 6:00—Evening Meal
- 7:30—Song Service
- 7:40—Conference Called into Session by the Secretary, Sheldon Howard
- 8:00—President's Remarks, David W. Hansley
- 8:20—Hymn
- 8:25—Opening Message, R. T. Sasser, Subject: "Why Original Free Will Baptist Ministers Should Know the Doctrine of His Denomination"
- 8:55—Hymn
- 9:00—Recess for the Evening

TUESDAY, JUNE 23

Morning

- 7:30—Breakfast
- 9:00—Song Service
- 9:10—Devotions, Frank Ray Harrison
- 9:25—Message, Lloyd Vernon, Subject: "The Original Free Will Baptist Doctrine Concerning the Creative Act of God and the Fall of Man"
- 9:55—Hymn
- 10:00—Recess Time
- 10:30—Special Music (to be arranged)
- 10:45—Message, W. B. Raper, Subject: "The Original Free Will Baptist Doctrine Concerning the Birth of Christ and God's Provision of Salvation for the Lost"
- 11:15—Announcements
- 11:30—Recess Time
- 12:00—Lunch Time

Evening

- 6:00—Evening Meal
- 7:30—Song Service
- 7:40—Devotions, L. L. Parker
- 7:55—Business Session
- 8:30—Hymn
- 8:35—Recess for the Evening

WEDNESDAY, JUNE 24

Morning

- 7:30—Breakfast Time
- 9:00—Song Service
- 9:10—Devotions, Lemmie Taylor

9:25—Message, J. O. Fort, Subject: "The Original Free Will Baptist Doctrine Concerning Falling from Grace (Backsliding), Apostasy, and How One Is Reclaimed if This Happens, and How This Doctrine Differs from Calvinism and Arminianism"

9:55—Hymn

10:00—Recess Time

10:30—Special Music (to be arranged)

10:45—Message, C. H. Overman, Subject: "The Main Fundamental Points of Original Free Will Baptist Doctrine and Why We as Ministers Should Uphold Them"

11:15—Announcements

11:30—Picture Taking Time (It is hoped that all who wish a picture will be present to be photographed and will have their money ready to pay for same.)

12:00—Lunch Time

Evening

6:00—Evening Meal

7:30—Song Service

7:40—Devotions, David C. Hansley

7:55—Communion Service, J. C. Griffin in Charge

8:30—Hymn

8:35—Recess for the Evening

THURSDAY, JUNE 25

Morning

7:30—Breakfast Time

9:00—Song Service

9:10—Devotions, Wayne West

9:25—Panel Discussion, Subject: "The Original Free Will Baptist Doctrine"

Panel Members: David W. Hansley, Moderator; C. L. Patrick, J. A. Evans, L. B. Woodall Jr., N. B. Barrow, Albert Coates, Walter Carter, Walter Reynolds

10:25—Recess Time

10:55—Panel Discussion, Subject: "Original Free Will Baptist Church Government"

Panel Members: David W. Hansley, Moderator, M. L. Johnson, C. B. Hansley, Roy O'Donnell, R. N. Hinnant, Earl H. Glenn, Garland Teasley, C. F. Bowen

11:55—Recess Time

12:00—Lunch Time

Evening

6:00—Evening Meal

7:30—Song Service

7:40—Devotions, Paul Jenkins

7:55—Message, M. L. Johnson, Subject: "Original Free Will Baptist Church Government and How It Differs at Certain Points with Other Denominations"

8:25—Hymn

8:30—Recess for the Evening

FRIDAY, JUNE 26

Morning

7:30—Breakfast Time

9:00—Special Music (to be arranged)

9:10—Devotions, Henry W. Armstrong

9:25—Message, A. B. Chandler, Subject: "Some Ways Original Free Will Baptist Ministers May Teach the Doctrine and Church Government to the Church so that It Will Be Effective"

9:55—Closing Session

10:10—Benediction

12:00—Lunch Time

David W. Hansley, *President*
Walter Carter, *Vice-President*
Sheldon Howard, *Secretary*
C. J. Harris, *Treasurer*
Paul Davis, *Member*

What's News?

by C. L. PATRICK, *Pastor*
FREE UNION FREE WILL
BAPTIST CHURCH
Walstonburg, North Carolina

RALPH W. SOCKMAN, in his book *How to Believe*, says, "The bad deeds of men are still so rare that they make the news columns." I glanced at some recent headlines in a daily newspaper to see if he was correct. There were accounts of wars both hot and cold, accidents, what famous persons were saying and doing, crimes of all kinds, civil rights demonstrations, and unusual occurrences.

I had no difficulty finding news items about men who abuse their families and waste their income on alcoholic beverages; but I found very little about the multitude who ". . . live soberly, righteously, and godly, in this present world" (Titus 2:12). It was easy to find accounts of adultery and divorce, but little could be found about those who are faithful to their marriage vows. Both juvenile and adult delinquents make the headlines, while those who quietly prepare themselves to serve are ignored. There are many stories of those who destroy life, but seldom do we see in print the story of the doctor who labors faithfully at all hours to preserve life. Those who stir hate among races make the headlines, while the teacher who strives to build good citizens is ignored.

When I was in school at Atlantic Christian College, the professor of Bible pointed out that it was to the credit

of the ministry that whenever a minister committed a crime it made the headlines. If a farmer divorces his wife, that's not news for it happens so often. If a merchant gets drunk, or an employee takes small sums from the cash register, that is not news for it is so prevalent; but even though some who have been ordained have brought shame to the ministry and to the cause of Christ, it is still so unusual that news editors make headlines of it when a minister does that which is unbecoming to the principles of Christianity.

It appears that in order for a news item to be worthy of publication in our newspapers it must be about something evil, unusual, new, or about famous persons. If someone came from another planet and read our newspapers and viewed the news as presented by means of television, he would be led to believe that we are far more immoral than we really are. And man is bad enough without picturing him at his worst; for the psalmist declares, ". . . verily every man at his best state is altogether vanity" (Psalm 39:5).

Had there been newspapers in Jesus' day I doubt if there would have been room in their columns for an announcement of His birth. What editor would have cared about another baby born in poverty? Certainly there would have

When Father Prays

When Father prays he doesn't use
The words the preacher does;
There are different things for different
days—
But mostly it's for us.

When Father prays the house is still,
His voice is slow and deep;
We shut our eyes, the clock ticks aloud,
So quiet we must keep.

He prays that we may be good boys,
And later on, good men;
And then we squirm and think we
won't
Have any quarrels again.

You'd never think, to look at Pa,
He once had tempers, too.
I guess if Father needs to pray,
We youngsters surely do.

Sometimes the prayer gets very long
And hard to understand,
And then I wiggle up quite close,
And let him hold my hand.

I can't remember all of it—
I'm rather young, you see;
But one thing I cannot forget—
My father prays for me.

—Unknown.

been no mention of His journey to Jerusalem when He was twelve, for they still thought He was just a carpenter's son.

What news reporter would have written about His baptism, for multitudes came to be baptized of John? Who would have believed the wild story of His temptation? I think they might have published His first sermon or at least the mob action which resulted from it, for news publishers seem to delight in publicizing the activities of mobs. Publishers certainly would have been interested in His miracles; such as, changing water to wine, healing the incurables, and raising the dead. No doubt they would have delighted in publishing pictures of Jesus walking on the water.

But what editor would have published the Sermon on the Mount delivered by a preacher not even approved by the religious authorities? What editor would have subjected himself to ridicule by telling his readers how Jesus cast out devils and forgave sins? Who would have considered it news when Jesus placed His hands upon the heads of little children and blessed them? When Mary anointed Jesus with precious ointment, little did the world realize that that was the most newsworthy event that occurred in all the world that night.

I feel certain that they would have published the trial of Jesus. Editors always find space to print criminal proceedings. Reporters would have delighted in describing the angry and dangerous attitudes of the mob. The natural man is sadistic enough to delight in reading about torture, so I think they would have given space for a story about His crucifixion. (Newspapers are careful to publish what their readers want to read.)

It isn't likely that the story of His resurrection would have been published, for powerful forces were at work even to the extent of bribery to prevent it. Instead, the news would have been, ". . . His disciples came by night, and stole him away while we slept" (Matthew 28:13). The greatest event in the history of man, THE RESURRECTION OF CHRIST, would not have been published.

But for the Bible written by holy men of God as they were moved by the Holy Ghost, this world would have missed the best news and the greatest story ever told. Praise His name!



news & notes of Denominational Interest

Officers of FWB Fellowship

The Rev. Walter Carter is vice-chairman of the Fellowship of Original Free Will Baptists. Mr. Carter was elected to this position in August of 1963 when the Fellowship met in Colquitt, Georgia. He has been an active force for the cause of original Free Will Baptists, especially in North Carolina. He has served as vice-president of the State Convention and moderator of the Piedmont Conference. He has served as pastor of the East Rockingham Free Will Baptist Church for 25 years. This is a record which speaks for itself and one that few ministers can claim.

The Rev. Paul Irvin of Newton, Georgia, is treasurer of the Fellowship and was also elected in 1963. He has served several churches in Georgia. He attended Norman Junior College, Norman Park, Georgia, for two years and Mercer University, Macon, Georgia, for two years. He has done additional work on his master's degree. He has been an active leader among Georgia Free Will Baptists.

The Fellowship of Original Free Will Baptists will meet July 7, 8, in Marianna, Florida, at Chipola Junior College Auditorium.

New Sandy Hill Revival Slated for June 21-27

Revival services are scheduled for New Sandy Hill Free Will Baptist Church, Route 1, Bailey, North Carolina, for June 21-27. Services will begin each evening throughout the week at 7:45 with the Rev. Dewey Boling as

the evangelist. The pastor, the Rev. Charles Morgan, will assist in the meeting.

The church and the pastor cordially invite the public to attend all of these services and be much in prayer for their success.

Kinston Girl Wins DAR Award

Miss Cynthia (Cindy) Lou Everett, eleven-year-old daughter of Mr. and Mrs. Jack T. Everett of 2218 Greenleaf Road, Kinston, North Carolina, was



winner of the DAR Citizenship Award presented to a worthy student of each of the sixth grade classes of Teachers' Memorial Elementary School Thursday, June 4, 1964, by the Daughters of the American Revolution. The award is given to students who have demonstrated distinctive qualities of dependability and leadership in the first six years of school. Miss Everett was chosen by the teaching staff of the school.

Miss Everett is a member of the First Free Will Baptist Church of Kinston, where she is a member of the

chapel choir, the AFC, the junior league, and the junior Sunday school class. She has been a Girl Scout for five years and is a "star" scout in Cadet Scout Troop No. 315. She has also been a member of the National Piano Guild for four years.

Miss Everett will enter the seventh grade at Harvey Junior High School in the fall.

Burns to Conduct Mount Zion Revival

The Rev. W. S. Burns will be the guest minister for revival services at Mount Zion Free Will Baptist Church near Roper, North Carolina, June 21-27. Services will begin with the eleven o'clock service on Sunday morning, and nightly services will be held each evening at 7:30 through Saturday night. Special singing is being planned for each service.

The pastor, the Rev. Charlie Overton, and the church extend a cordial welcome to the public to attend these services.

Powhatan Church Announces Revival

The Powhatan Free Will Baptist Church near Smithfield, North Carolina, announces revival services for June 21 through June 26, with the pastor, the Rev. Kemery Ard, as the speaker. Services will be held each evening at 7:45. The public is invited to attend.

State Convention to Meet at Wilson

The North Carolina State Convention of Original Free Will Baptists will hold its annual meeting on September 16, 17, 1964, at the American Legion Building, Wilson. The building is located on U. S. Highway 301, just south of Wilson, near the fair grounds.

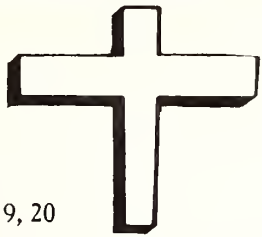
Coming Events

June 21—Father's Day

June 22-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida



MISSIONS

Matthew
18:19, 20

Baptizing Service In Magdalena

JOHN B. ELLISTON

For our first baptizing service in the mission in Magdalena we had the happy privilege to baptize ten believers who wished to follow Christ in this ordinance. Although the Rev. Jose Guzman is the pastor of the mission there, he asked me to help him with the baptizing because he feared that he might have difficulty with some of the larger candidates. The oldest candidate to be baptized was Mrs. Cypriana Becerra, about 65 years old, and the youngest was Jose Alberto Guzman, the youngest child of Brother Guzman, who was 6 years old.

We had one young man, about 19 years of age, of whom we hope for great things in the Lord. Another candidate was a young lady of 16 or 17, who had been among the very first ones we began with in the Nogales Academy in 1957. Some of our candidates were from the church Brother Guzman has in Nogales, Sonora, and some of them were from Magdalena. Later, we hope that all of you will have the opportunity to see the movie we took of the baptizing.

The work continues to go forward. We need your earnest prayers that we may continue to accomplish the will of the Lord. The church building in Magdalena is at a standstill, waiting for more money. Also, Brother Guzman is now trying to build a baptistry at the church here in Nogales, Sonora. You see, Brother Guzman can't come on this side of the line, and on the other side at present we have to go to Magdalena, a distance of 60 miles, in order to be able to baptize. However, a woman who recently accepted the Lord in the church there, and her husband are helping to build a baptistry here in Nogales, Sonora, so that they can baptize here.

We need your prayers as to whether we begin a work in Santa Cruz, as we need your prayers concerning the work

in Los Nogales. Please pray for us, and send offerings to the North Carolina Mission Board, c/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. Be sure to tell him what the money is for. May God bless all of you is our prayer.

What Are We Doing In Mexico?

J. E. TIMMONS

It is good for us to examine our mission activities and ask ourselves, Just what are North Carolina Free Will Baptists doing in Old Mexico? I want to give a report at this time on the mission work, especially in the state of Coahuila, Mexico.

In the first place, each of our six mission stations are in areas that are unchurched, in areas that have been neglected by Evangelicals and in some ways by the Roman Catholic Church.

In this way we are reaching a neglected people who are hungry for the gospel message of hope, yet have been misled by the countless agencies of darkness. Free Will Baptists of North Carolina can justly feel a joy in their hearts in that God has given them a trust in being faithful stewards with the preaching of the powerful gospel of grace to the lost who are without hope below the border in Old Mexico.

Also each of us missionaries feel the keen responsibility of going forth with the Word of the living God, presenting it to the people, being found faithful before God and our beloved Free Will Baptist churches that are standing by us in prayer and faithful support. I am thinking of Brother Herman Rodriguez of our church in Jiminez. This man has been serving in the cause of Christ for fourteen years. He and his family need the prayers of our people at this time as part of their home burned a few days ago. No one knows how it caught fire.

We are planning on summer revivals for our Mexico work. Will each of our

Carl Sandburg Describes Challenge Of the Church

Famed poet Carl Sandburg wrote the following testimony as to why he believed in the church:

"Most of us agree that Protestants have never hammered very hard on the duty of going to church. We have said all the time it is necessary for the church to make itself attractive and interesting so that people will want to come.

"There are obligations on the part of people not to sit at home listening to the radio. That is too easy. Do something difficult. Go through rain and snow.

"You have to feel that you are a part of the greatest organization on earth, that it is going to outlast all the rest of them. You've got to tell the importance of your own individual participation in its life.

"You can't go tramping around from church to church and fulfill your obligation. You've got to settle on one church and throw your life into it and fill it up.

"Who would want to go to a picnic all the time and eat out of other people's baskets? It is our obligation as members of one church or another church, to give ourselves to it. It is the only hope of peace and good will to men that exists among us.

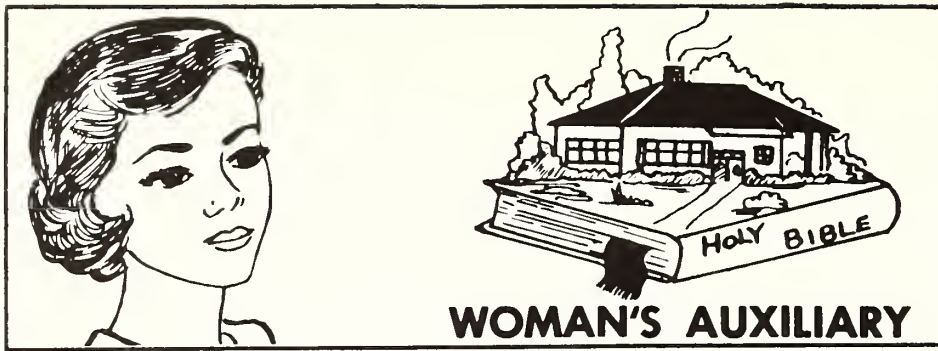
"It is the church and its Saviour, its Prince of Peace, who offer such high and holy opportunity. Support it with your undeviating loyalty."

—*Biblical Recorder.*

The supreme need of the church is the same in the twentieth century as in the first; it is men on fire for Christ.—*James S. Stewart.*

"Nagging and slashing should not be allowed by any parents, either among themselves or their children."—*Selected.*

churches remember us especially in prayer that souls will surrender to Christ? Support MEXICO MISSIONS. Send all offerings to the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513.



Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met on Monday night, June 8, at 8 p.m., in the church sanctuary. The meeting was called to order by Mrs. James C. Lucas, president. The program, "The House That Unity Built," was presented by Mrs. J. E. Harris, with the Scripture taken from Matthew 12:25-30. A duet, "Open My Eyes That I May See," was sung by Joanne and Peggy Bryan. Mr. J. E. Harris closed the program with prayer.

The secretary, Mrs. William E. Tyndall, called the roll; eighteen members and thirteen daily Bible readers were present. The minutes of the May meeting were read and approved. The following committee chairmen gave their reports: youth, benevolence, and orphanage. A motion was made, seconded, and carried to send \$20 to the Children's Home to be used for beds and dressers. Mrs. Lucas gave a most interesting report on the recent auxiliary convention she attended, thus bringing news from the Children's Home, Mount Olive College, Cragmont Assembly, and the mission fields. Mrs. Jack Everette resigned her position as YFA sponsor and youth chairman. A motion was made, seconded, and carried that her resignation be accepted with a rising vote of thanks for the splendid job she had done. The executive committee of the auxiliary will appoint a chairman to fill this vacancy.

There being no further business, the meeting adjourned with the auxiliary motto.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, May 15, in the church. Mrs. David Hobgood, program chairman, opened the meeting by having the group sing "Faith of Our Mothers." Mrs. Hobgood had Mrs. Lovelace Gardner read the Scripture taken from Proverbs 31:10-31. Mrs. Hobgood gave the opening prayer. She also gave the program,

"The Touch of a Wise Mother." Mrs. James A. Summerlin read the first verse of hymn, "My Mother's Prayer"; Mrs. Robert Oakley read the second verse; Mrs. Lester Gay read the third verse; Mrs. Lovelace Gardner read the fourth verse; and Mrs. Hobgood read the chorus. The program was closed with a chain prayer by the group. Mrs. Robert Bell requested Mrs. Lovelace Gardner to serve as president for the remainder of the late president's term, Mrs. Bessie Goff. This was agreed upon by the members.

Mrs. Gardner, the newly elected president, presided over the business session. Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting which were approved. This was followed with the treasurer's report. A motion was made and seconded to remember Mrs. Carol Tedder with a love gift. She is a patient in the Pitt Memorial Hospital.

PLEASE NOTICE!

For the information of those attending the Fellowship Meeting of Original Free Will Baptists at Chipola Junior College, Marianna, Florida, July 7, 8, the cafeteria at the college can furnish meals as follows: July 7, after evening service, refreshments for fellowship hour, cost—free; July 8, cost—breakfast, \$.50, lunch \$1.00.

Mrs. Mildred W. Pelt, Mrs. Audrey Eiland, Mrs. Annie Bell Taylor, and Miss Miranda Ditty will serve as hostesses for the evening refreshments on July 7.

Those who plan to stay overnight should get their reservation in as soon as possible. You can contact the Rev. Chester H. Pelt, Chipola Junior College, Marianna, Florida.

Fountain, N. C.—The Young People's Auxiliary of Aspen Grove Free Will Baptist Church met Thursday night, May 14, in the home of Judy Faye Ellis. For the program Brenda Goff gave an interesting talk, taking her Scripture from Matthew 7:1-12.

After the business meeting the group enjoyed playing games, and delicious refreshments were served by the hostess. Sixteen members were present for the meeting.

The next meeting will be June 25, 1964, at the home of Bobbie Jean Langley.

WHERE CAN I FIND HIM?

I have seen men find Him where the shepherds did—in the barn; where Paul did—on a journey; where Mary of Magdala did—in the garden; where the jailer did—in the prison. I have seen men find Him on the seas, in the forests, down in the mines and in the most evil places outside of hell.

I saw a man find Him on his knees in a tavern, with his head on the bar over which he had bartered all his life's happiness. There is no spot on earth where Christ will not come to meet us if we will only seek Him with a heart that so thirsts it will go to any length to find Him.

It is not where, it is how we seek. If there is any particular place where we lost Him, there must we go to find Him.

That is why Mary went to the grave. He was not there, but it was there that she had lost Him, and so she came back with her breaking heart to find Him, and He was found of her.

If you know on what part of the journey you lost Him, for what sin you sacrificed Him, it is there you must seek Him, and there you will find Him.

—Evangeline Booth
The Wesleyan Methodist.



Christian Education

Campus Dedication And Ground Breaking Ceremony

Sunday, June 28, 4 p.m., will be a memorable day for Free Will Baptists. On this day Mount Olive College will dedicate the original 50 acres of its new campus and at the same time hold a ground breaking ceremony for the first buildings planned for the new campus.

A current campaign to raise \$25,000 to complete payment for this property is expected to be highly successful. Friends who have not been contacted are invited to use the form below for making their gifts. Churches which have not already mailed their contributions may bring them on June 28.

The dedication and ground breaking services will be held on the new campus. Those attending should come to the main campus on Breazeale Avenue, and guides will be on hand to direct traffic to the proper place on the new campus.

All friends of Mount Olive College are cordially invited to attend these services.

Kinston Church to Observe College Day

The First Free Will Baptist Church of Kinston, North Carolina, has set Sunday, June 21, as "Mount Olive College Day." President W. Burkette Raper will teach the young people's Sunday school class at 9:45 a.m. and preach at the 11 a.m. worship service.

The Rev. A. B. Bryan, pastor, has announced that the church will seek a goal of \$1,000 for the college.

Among the students from the Kinston church attending Mount Olive College is Charles Lancaster, president of the Student Government Association.

Carteret County Benefit Dinner

The Free Will Baptist churches of Carteret County will hold their 1964 benefit dinner for the Mount Olive College Development Fund on Saturday, June 20, 1964. T. A. Taylor of Sea Level, announced that the churches have set a goal of \$5,000. The county contains 14 churches with a combined membership of 1,200.

The dinner will be held at 7 p.m. in the Beaufort School lunchroom.

Area Foundation Presents \$81,000

Dr. Robert H. Shackelford, president of the Mount Olive College Area Foundation, has announced a gift from the foundation to Mount Olive College in the amount of \$81,000. Presentation of the gift was made to college president W. Burkette Raper by R. S. Williams, treasurer of the foundation, and Dr. Shackelford.

The gift, in the form of \$72,700 by check and \$8,300 in bonds, will be applied on the cost of the first academic building planned for the new 90-acre campus located on U. S. Highway 117 west of Mount Olive. Foundation tests

for the building are currently being made and a contract is expected to be awarded in July.

Estimated cost of the modern two-story classroom and faculty office building is \$339,000. President W. Burkette Raper announced that the foundation gift brought to \$225,000 the amount that has been contributed to the college development fund.

An additional \$50,000 is being sought in a campaign now being conducted in Goldsboro by the College Area Foundation. William Hagar, chairman of the drive, declared "The success of our efforts in Goldsboro is essential if the college is to begin its building program on schedule. We are sure we will reach our goal of \$50,000."

In presenting the gift, Dr. Shackelford said, "I am delighted that the foundation was in position to help to this extent. We will continue to exert maximum effort in securing additional funds from every source possible in support of the long-range building program approved by the college board of directors."

The Mount Olive College Area Foundation was chartered in June of 1963 by local friends of the college for the purpose of providing "permanent financial support from private sources to strengthen the educational program of Mount Olive College in accordance with its Christian tradition."

The foundation maintains an office in Mount Olive with Albin Pikutis as full-time executive director.

For Father on Father's Day

LORIE C. GOODING

When I was small, you were my steady rock,

My roof, that kept me sheltered, safe, and warm,

My strength that helped me weather every shock,

My port in any storm.

What can I say today to make you see
I love you still, however far I stray?
A little girl can climb on Daddy's knee.
A grownup child must find another way.

May there be someone near you on this day,

Someone to cheer your heart and make you glad,

To slip up softly to your side and say,
"A happy Father's Day. God bless you, Dad."

—*Gospel Herald (Scottsdale).*

SPECIAL GIFT TO MOUNT OLIVE COLLEGE DEVELOPMENT FUND

Name

Address

City..... State.....

Church

Amount of Gift \$.....

Mail to:

Mount Olive College

Mount Olive, North Carolina

We thank you for your investment in the Christian development of young men and women.

W. BURKETTE RAPER, *President*
Mount Olive College

NOTES

|| AND ||

QUOTES



By J. C. Griffin

FATHER'S DAY

The third Sunday in June has come to be a great day in the religious observations of special days. Designated as "Father's Day," it is observed by many churches with much coloring. I am just a little afraid that many of us put Father's Day and Mother's Day above the Lord's Day. I feel that it is perfectly all right to observe special days, but these days must not take the place of the Lord's Day. If so, we get to the place that we worship "the creature more than the Creator." Paul tells us about a people who worshiped and served the creature more than the Creator (Romans 1:25).

We should love our fathers, obey them, and strengthen their faith by letting them know that we love them, and do all that lies in our power to let them know that we love them. "Like as a father pitieth his children, so the LORD pitieth them that fear him" (Psalm 103:13). We are taught here that fathers should have mercy. They should not be rough and unkind to their children.

FATHERS ARE TO CORRECT THEIR CHILDREN

Solomon said, "My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11, 12). This correction does not mean that a father shall get mad and whip his child. When a father is mad, he has no business chastizing a child. Sometimes a father comes in half drunk and jumps on a child and whips him unmercifully. Then that father needs more whipping than the child.

FATHERS ARE TO INSTRUCT THEIR CHILDREN

"Hear, ye children, the instruction of a father, and attend to know under-

standing. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live" (Proverbs 4: 1-4).

A Christian father is to teach his children to live in keeping with the Bible. Only a born-again father can teach his child the ways of the Lord. Fathers are to rear their children in the nurture and admonition of the Lord. Paul said, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). Fathers, you cannot bring them up in the nurture and admonition of the Lord until you are saved and are Spirit filled. But when you have dedicated your all to the Lord, then you are prepared to show your children the way to Christ. But if you drink, gamble, curse and swear, fight your wife, and "kick up the devil" around home, your children will usually follow you to eternal damnation.

Solomon 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). Fathers' sins are often accepted and practiced. Notice this with good judgment: "Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father" (1 Kings 15:1-3). There are a few exceptions, of course; but most children follow the life of their father. A righteous father usually brings up righteous children. A sinful, ungodly father usually has children to follow him.

The story of a father and his little son has been told for generations. There was a big snow on the ground. The father went out and started to his work with some concern. When he looked back, he saw his little son following. He said to him, "Son, you must go back. You cannot follow Dad this morning; the snow is too deep." The boy replied, "I can, for I am walking in your tracks."

Usually children follow the examples of their parents; but, as said before, there are exceptions. I have known a

few fathers to do so wickedly that their children were disgusted and were really ashamed to acknowledge their fathers as being their fathers.

CONCLUSION

If you are unsaved, living in sin, making your home a place of sorrow and unhappiness, for God's sake and the sake of your children, accept Christ and live right and make your home a place of happiness.

OBITUARIES

REV. H. M. McADAMS

The Rev. H. M. (Hiram) McAdams of Route 3, Huntsville, Texas, went home to be with the Lord, Sunday, May 24. He had been in failing health for some time, and had been bed-ridden the last five weeks of his life. He would have been 85 years of age June 18.

Mr. McAdams had been a minister of the gospel for 52 years, and had pastored churches in Missouri, North Carolina, Oklahoma, and Texas. Many across the nation came to know and love him during the years he and his wife, Lizzic, were engaged in evangelistic work.

He was buried in the Falba Cemetery north of Huntsville. Surviving besides his wife are two daughters.

The Rev. Alvin F. Halbrook, pastor of the Bright Light Free Will Baptist Church near Bryan, Texas, conducted the services.

God of the Humdrum

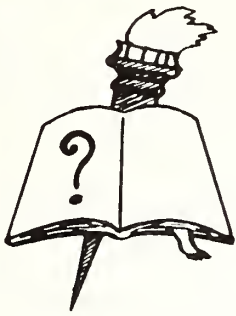
If God is not in your typewriter as well as in your hymnbook, there is something wrong with your religion.

If God does not enter your kitchen, there is something wrong with your kitchen. If you can't take God into your recreation, there is something wrong with your play. If God for you does not smile, there is something wrong with your idea of God.

We all believe in the God of the heroic.

What we need most these days is the God of the humdrum, the commonplace, the everyday.—Peter Marshall.

Questions & Answers



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

QUESTION: How was Saul of Tarsus able to make the Christians blaspheme?—O. T., California.

ANSWER: I guess you have reference to "And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:11). The Revised Version's rendering of this verse might help us some in knowing just what Saul did. It is as follows, "And punished them oft times in all the Synagogues, I strove to make them blaspheme." It does not indicate in the latter version referred to above that Saul succeeded in making Christians blaspheme. History bears out the fact that hundreds of Christians in the apostolic era suffered torture and even death before they would deny their faith in the Lord, who had bought them by His precious blood. On the other hand, history sounds a sad and pathetic note when it tells of some that recanted and forsook Christ.

All of us who live in this age of spiritual decadency in which universal persecution of the saints may be revived at anytime should be sure that our hearts and affections are fixed on the right object and that these are so attached to Christ that nothing else really matters. If we are certain of that, the gales of evil may blow and the storm-tossed currents of false doctrine and evil practice may sway this way and that, but we shall be certain that our anchor holds. The attitude that Paul took would be a safe attitude for us. "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain" (Philippians 1:20, 21).

We think with disdain of the turn-

coats of World War II, but what of you and me? Have we always been the kind of witnesses we have needed to be in the face of all the evils that confront us? It was He who said, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matthew 28:18). ". . . I am with you alway, even unto the end . . ." (Matthew 28:20). "There hath 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). "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 will save his life shall lose it; but 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 also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:34-38).

ARE THE OLD PATHS GONE?

by DEAN HILLYER

As we arose from bowed knees around the family altar this morning, one member was heard to say, "Beautiful spirit," and another with audible voice thanked God for His eternal days, here and henceforth.

It is our privilege to carry on a third-generation tradition in Free Methodism, found in *not* removing (nor permitting

interference with) the *ancient landmark* of the family altar, wherein we *draw nigh unto God*, and *ask for the old paths*. As a boy, between 65 and 70 years ago, I became acquainted with a few of those who obeyed and trusted the words, "Thus saith the Lord," and dared "walk in the good way." Their daily life is vivid in my memory today. It is with the definite knowledge of how God's consecrated people lived victorious lives in those days, that I am persuaded *nothing will separate me from the love of God through Christ Jesus*.

In those days God's consuming fire was in the pulpit and in the pew. The Amen corners were filled. The mourner's bench was not barren. Many sinners were seekers, and the saints sought a closer walk with God.

God's consuming fire was given at Pentecost. He is still in the pulpit and pew. He is here. We must hold fast to the truth, "Jesus, the same, yesterday, and today, and forever." It is true, we cannot progress spiritually on memories of the yesteryears—but as those of other days, we must not conform today to worldliness and modernism. We must hold the blood-stained banner high, and set an example of Christlikeness before those who do not know the old-fashioned way. "Remove not the way of the ancient of days." "Walk in the old paths, and find rest for our souls."

—The Free Methodist.

"WORN AND WEARY . . . we sat back in our seat and, as is our custom at the start of each new flight, breathed a silent prayer," says Herman W. Gockel, in the September issue of *This Day*. His prayer was, "Lord, bring me safely home," and "looking out into the infinity of blue beyond" the window of the plane, he added, "If not here—there." We like that. And we like also the statement of faith that follows, "The assurance that our heavenly Father would answer it according to His gracious will rested on us a heavenly benediction—as we crossed soaring mountains and verdant valleys and sun-parched prairies at almost the speed of sound. . . . To the Christian pilgrim who has caught the heavenly vision, his earthly dwelling can never be more than his 'home away from home.' His permanent abiding dwelling place is now and always in the mansions of His Father."—The United Evangelical.



STORIES

for our

BOYS and GIRLS



SURPRISED!

GRACE HELEN DAVIS

THE three young Sandersons were holding their usual what-to-give-Dad-for-Father's-Day huddle.

"Just giving Dad a necktie or handkerchief doesn't seem like much," said Gil. "Besides, he has plenty."

"Yes, and we gave him things like that for his birthday and at Christmas," added Kathy.

Six-year-old Lois said nothing, but looked hopefully to her big brother and sister for an idea.

"I wish we could give Dad something big, like a motorboat," enthusiastically exclaimed Kathy. "He's such a wonderful dad, and he works so hard."

"But we can't do that, Kathy!" Lois protested, taking her seriously.

"No, but Dad likes fishing so much! Maybe . . . let me think!" said Gil, in an excited voice.

"Dad used to like to go off by himself on Saturdays to fish. But since we've had this house, with such a big lawn, and the car to wash and all, he doesn't get much chance," he began. "We could mow his part of the lawn as well as ours, and do other tasks for a month, while he went fishing. That would be a different Father's Day gift, and I think Dad would appreciate it."

"Yes, I'm sure he would, Gil!" cried Kathy. And then she added, "But cutting all the grass for a month would be hard work, don't forget."

The Sandersons had an arrangement about the lawn. Dad cut a big part of it, Gil the rest and Kathy trimmed around the trees, shrubs and paths.

"It's work, but we won't mind it for Dad, Kathy," declared Gil.

"No, of course not, Gil!" Kathy decided. "It will be one way of obeying the Bible command to honor Father."

Lois hadn't understood very well. "I thought we were talking about presents

for Daddy, not about mowing the lawn," she said.

Gil and Kathy explained to her, and the little girl was pleased with the plan.

"Let's tell Mother immediately," suggested Kathy.

"I like your plan a lot, children," Mother declared when they had explained it to her. "Dad does like to go off by himself sometimes, or with an old fishing friend. When his vacation comes around, we all go somewhere together, and he likes that too, but it's not the same as fishing and thinking or dreaming by oneself."

"Let me help you work your plan out," Mother said.

"Thank you, Mother. First we must look around and see what other chores Dad has for Saturday," "I think," declared Gil, "the garage needs straightening up, for one."

The three decided to start on that. So Gil straightened up the tools at the back, Kathy swept the floor and Lois dusted.

Then Mother appeared with a delicious snack on a tray.

"This is my part this afternoon," she said.

Dad was a little surprised to see the garage looking so neat, but he smiled knowingly at Mother.

"There are some young earners at work, I see," he remarked. "Well, cleaning up the garage is one less job for me on Saturday."

"Dad figures that we're earning money to buy him something, not giving him a free day!" said Kathy. "We'll try to keep that a surprise."

The next afternoon the three went to work washing the car. This time Mother came out to help. With four persons working, the car soon shone.

"A clean car in a clean garage," Dad said cheerfully when he came home.

On the third afternoon the lawn was tackled. How big Dad's part looked! But when Gil and Kathy took turns running the mower they didn't find it

bad at all. Lois took short turns at pushing, too.

"We'll get Dad's part of the lawn finished today and our usual one tomorrow afternoon," declared Gil.

"That will give us Friday afternoon left over," said Kathy. "What shall we do then?"

"We can dig Dad's fishing worms, for one thing, Kathy," replied Gil.

Kathy shuddered. "That's one thing I refuse to do, Gil," she announced. "It'll be up to you to dig and catch all the worms."

"Okay."

Dad whistled when he saw the lawn.

"Well, well, what is this?" he asked.

"There'll be nothing left for me to do on Saturday."

"I'm afraid Dad suspects, Kathy," whispered Gil.

But Dad cheerfully inquired how much hired help charged nowadays.

Mother just looked mysterious and didn't reply.

"No, Dad doesn't know yet—he still thinks we're earning money for his gift!" happily exclaimed Kathy later.

On Friday afternoon Gil got ready to dig some fishing worms in the back yard.

"There is something you can do, Kathy—write a note explaining our gift. Then we'll all sign it," suggested Gil.

"I'll do that," agreed Kathy.

Gil dug busily in the back yard, and soon turned up some earthworms. Lois picked them out of the soil, although she gave little squeaks as she did it.

Lois and he soon had plenty of worms in a can. "We'll put them in a safe place in the garage overnight, Lois," said Gil.

Meanwhile Kathy had been writing and copying a nice little note, explaining to Dad that his gift from them all this year was a month of free Saturdays.

"That sounds good, Kathy," said Gil, and signed the note.

Lois wrote her name in big printed letters. The three had already bought

and signed a handsome Father's Day card for Dad.

"Let's give Dad our note tomorrow morning, and leave the cards at his place on Sunday morning," suggested Gil.

"That's it," agreed Kathy. "My, I wish tomorrow morning would hurry and come!"

It did roll around, and Gil, Kathy and Lois waited until Dad sat down at the breakfast table. Then they marched in single file, with Lois first, carrying the note.

Although Lois giggled a little, she managed to hand the note to Dad.

He certainly looked surprised. "Father's Day already?" he asked.

"Yes, happy Father's Day, Dad!" chorused the three.

Dad quickly opened the note. It said:

"Dear Dad,
We've cleaned the garage, washed the car, with Mother's help, and cut the whole lawn, so that you can go fishing or wherever you want to on Saturday. We intend to do this for a month. That's our Father's Day gift, and we all helped. Love,
Gil, Kathy, Lois.
P.S.: We have some fishing worms for you."

Dad seemed to have trouble with his throat for a minute. Then he managed to clear it.

"I think this is the nicest Father's Day gift ever. Thank you so much, Gil, Kathy and Lois!" he exclaimed. "Best of all, I like it because you worked it out together.

"I'm sure Mother will help us about lunch, and will come along. I know

a good place where we can all fish and then have a picnic," went on Dad.

"Oh, but, Dad, this is your outing! We're not included," cried Gil.

"Yes, we thought you'd like to get away for a day, Dad," said Kathy.

"Fish all by yourself, Daddy!" Lois put in, not to be outdone.

"That does sound like a nice idea for sometime, but not for Father's Day," replied Dad. "I want to be doing something with you then, for that's when I'm happiest."

It was the children's turn to be surprised. They were delighted too, to know that Dad was happiest of all when he was with his family. Kathy ran and hugged him, and Lois climbed on his knee.

"Of course we'll prepare a big lunch,

working on it together, Dad," Mother said. She was happy too.

The Father's Day plan had worked out better than any of them had expected. Gil, Kathy and Lois began to plan with Dad and Mother for a delightful day's outing.—Juniors.

SUMMER SCHEDULE

Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

MAY 15—JUNE 14: Open for reservations for guests or groups. Write Mrs. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, until May 1, then Cragmont Assembly, Route 1, Black Mountain, North Carolina.

JUNE 15-20: General Youth Conference. For information or to register, write the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina.

JUNE 22-27: Ministerial Association Retreat. For information or to register, write the Rev. Sheldon Howard, Walstonburg, North Carolina.

JUNE 29—JULY 4: F. W. B. L. Encampment. For information or to register, write the Rev. Norman Ard, Route 1, Ayden, North Carolina.

JULY 6-11: Youth Frontier Conference. For information or to register, write the Rev. David Charles Hansley, Route 1, Dunn, North Carolina.

JULY 12—AUGUST 2: Open for guests or groups. Write Mrs. L. E. Ballard as directed above.

AUGUST 3-8: Young People's Bible Conference. For information or to register, write the Rev. L. E. Ballard as directed above.

AUGUST 10-15: Abundant Life Conference (for all ages). For information, write the Rev. L. E. Ballard as directed above.

AUGUST 17-22: Woman's Conference. For information or to register, write Mrs. Carl Dudley, Fuquay, North Carolina.

AUGUST 24-29: Annual Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

AUGUST 30—SEPTEMBER 30: Open for guests, church or family groups vacationing in the mountains.

Read *The Free Will Baptist* for advance news about the plans for each of these conferences. A limit of 100 has been set by the Cragmont board on the number to be accepted for each conference.

Early registration is urged of all.

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The Sunday School Lesson

FOR JUNE 28



The Whole Household Of God

LESSON TEXT: Ephesians 2:11-22

MEMORY VERSE: Ephesians 2:19

I. INTRODUCTION

This is the last lesson for this quarter. The purpose of this lesson is to inspire Christians to a new and fresh recognition that they belong to a world fellowship of Christians by virtue of faith in one Lord and one Father of all believers. Even though there are many denominations, all Christians are included in the body of Christ.

Teen-agers are often disturbed by the number of Christian denominations: the Baptist, Holiness, Methodist, etc. They usually want to know why there are so many different denominations and what the differences are. Some denominations are liberal in their approach to doctrine and worship; whereas, others are fundamental and evangelical. Within the Christian denominations, however, there is one basic ground, or one common ground: faith in the Lord Jesus Christ as personal Saviour.

It should be emphasized that denominationalism does not make a person a Christian. A Christian is one who believes in and relies on Christ as Saviour. If this step of faith has been taken, and the person who has taken it can faithfully serve Christ in the church of which he becomes a member, then he belongs to the great fellowship of believers.

—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Before the death of Christ, the Gentiles were aliens to the covenants God had made with Jews, and they were actually without God in the world (vv. 11, 12).

2. Through the blood of the Lord Jesus Christ, all people have access to salvation (v. 13).

3. Jews and Gentiles are made one by the blood of Christ (v. 14).

4. Christ broke down the barriers that

separated the Jews and Gentiles in order that He might make of all peoples one Church (vv. 14, 15).

5. By His death Jesus Christ reconciles both Jews and Gentiles to God and each other (v. 16).

6. The gospel of peace is brought to those who are afar off as well as to those who are near (v. 17).

7. Christ is the one mediator between God and men (v. 18).

8. Through redemption and reconciliation, people are no longer strangers and foreigners but fellow-citizens as saints in the Lord (v. 19).

9. The Church is built upon the foundation of the teachings of the Old Testament prophets and the New Testament apostles, Jesus Christ himself being its chief cornerstone (v. 20).

10. In Jesus Christ, all the building fits together to make a habitation for God (vv. 21, 22).

—Bible Teacher (F.W.B.)

III. ADDITIONAL HELPS

1. It was once said that nobody can make a tool as wonderful as a man's hand. A man's hand can do things which no man-made machine can ever be made to do.

Why two hands? One is to grasp the hand of God and, the other the hand of one of our fellowmen. This is where the idea of world fellowship comes into focus. You and I have a knowledge of the true God, but there are many high school students around the world who do not. It is our responsibility to share our light with them. We must reach out to them with a friendly, helping hand.

The Gospel was introduced to Europe by the Apostle Paul when, in a vision, he saw a man of Macedonia crying, "Come over . . . and help us" (Acts 16:9). The result was far reaching and earth-shaking. No longer was Christianity limited to the Near East or the Jewish race. Now it was to go into Europe, Athens, Rome, the Germanic tribes, Britain and eventually to the western world. From the western world

the Gospel is sent to the ends of the earth. Many needy parts of the world look to the United States both for the bread of physical sustenance and the Bread of spiritual life.

How short-sighted some people are! At the beginning of the 19th century the British East India Company said, "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project ever proposed by a lunatic enthusiast." At the close of the 19th century the English lieutenant-governor said, "Christian missionaries have done more lasting good to the people of India than all other agencies combined."

—Senior Bible Teacher (Union Gospel Press).

2. "A beggar one day, soliciting aid, stopped a Christian, who, upon searching his pockets, found he had no money. Whereupon as Peter and John had done, he tried to show his love. Placing his arms about the beggar's shoulders he said, 'I am sorry to disappoint you, my brother, but I do not have a coin for you.' The beggar's face brightened as he said, 'You have done something better than give me a coin. You called me brother.'"—Selected.

3. The waves that carry TV travel in straight lines. For this reason when TV was first introduced, only persons living near the stations could receive programs. Because of the curvature of the earth or because of hills, many people were cut off from the programs. In the years since TV was introduced, many improvements have been made in the sending and receiving equipment. As a result an ever-increasing number of people may enjoy TV. But one major barrier still intervened—the ocean. No live program could be transmitted across the ocean. But a few years ago, an American audience was able to view a live program that was originating in Europe. This was made possible by a communications satellite.

After two thousand years the church finds itself split up into hundreds of sects and denominations. Each of these is like a pioneer TV station surrounded by a few listeners. But in recent years many men have become concerned about Christian unity. By mergers and other means they have enlarged the smaller audiences receiving the messages. But the problem of total Christian unity still remains unsolved. There is but one solution: men must return to the Bible and the Christ revealed there as the source of authority. Only

God's Word, the Bible, can bring men together in one audience.

—*Standard Commentary.*

4. "Tired of life, a Chicago coed and her school girl friend inhaled gas in a wine-celebrated suicide pact that left one dead and the other in critical condition." Thus began the tragic newspaper account of two 19-year-old university students. In the gas-filled apartment were two half-gallon wine bottles, one empty and the other half empty. "Today I die," began one of the suicide notes. "I die simply enough, because I haven't enough life in me to maintain life through long, long years." "Tired of life" can be said of millions today who reject the One who came to give life, even abundant life!

A young woman had been reared in a Christian home. Often she had heard God's call, "Give me thine heart." She had thought upon this destiny-determining question, "What shall I do then with Jesus?" As she continued to reject Christ, she went recklessly into sinful ways. Finally, she was stricken with a fatal illness. One night she awoke suddenly. She cried, "Mother, I had a most vivid dream. There seemed to be a heaven-sent messenger in my room who said solemnly, 'Read Ezekiel 7:8, 9.'" Opening her Bible to the reference, the mother read, "Now will I shortly pour out my fury upon thee . . . I will judge thee according to thy ways." Shortly afterward, the girl passed into a Christless hereafter.

—*Adult Bible Teacher* (Union Gospel Press).

God's Standards for a Husband and Father

(Continued from page three)

power and strength! Only God can give the grace to you fathers to be the princes of the home that you ought to be. Only God's armor can protect you and bring you to ultimate victory (Ephesians 6:12-18).

If you measure up to God's standard of Christian manhood you are a responsible leader, a representative of God, a warrior, protector, and counselor to your family to guide them to greatness in God.—*The Pentecostal Evangel.*

"Fathers . . . bring (your children) up in the nurture and admonition of the Lord" (Ephesians 6:4).

Good Fathers

REV. WALTER E. ISENHOUR

We need good fathers in our homes
Whose hearts are full of grace,
Who, by their love and earnest prayers,
Make home a pleasant place;
Who set examples that are clean
For all their folks to see,
And long to be the noble men
That God would have them be.

We need good fathers in the church
To occupy the pews,
And help their fellow members seek
The things they ought to choose;
Whose lives are such from day to day,
Wherever they may go,
That others looking on may say,
"The Lord they surely know."

We need good fathers o'er the land
Who live and tell the truth,
And have at heart along life's way
The welfare of our youth;
Who want to keep our country free
On ocean and on sod,
And help their fellows on their way
To heaven and to God.

Such fathers then deserve our prayers,
Our honor and respect,
And never should they suffer from
Our spirit of neglect;
And by the living grace of God
We ought to boost them on,
Until their battles all are fought
And Glory's day shall dawn.

ATTENTION N. C. MINISTERS!

If you have written concerning reservations for the Ministers' Conference at Cragmont Assembly, Black Mountain, North Carolina, June 22-25, your name has been placed on the list. It is not practical to try to answer all correspondence with a personal letter.

Sheldon Howard, Secretary
North Carolina
Ministerial Association

Civilization is in peril? Put it correctly. Civilization is peril! The higher it rises the more unstable its hold and the more disastrous its fall. Its safety consists in increasing the peril and going on up.—*William L. Sullivan.*

GOOD NEWS

By HARRISON RAY ANDERSON

Our young minister with his wise and winsome way was seeking to make his flock see the true meaning of the gospel. He was speaking from his heart as we were about to come to the Lord's Table.

"How would you react," he said, "if word came over the wire that a cure for cancer had been found?" I closed my eyes and saw an army at work on that and still another tragic company— young and old—going down into death because of it. I remembered a Chicago doctor who thought he had a cure and without enough scientific proof precipitately announced to reporters the new discovery.

And our young pastor was reminding us—"We do have the cure for the cancer of sin. This is what the Savior has brought us. Do we say anything about it?" And I saw another company of men and women, defeated and despairing, seemingly unaware that Christ had lived or died to save them, and then we were at his Table.

Here is the place to see what sin has done. Cancer is a normal cell which becomes so proud and selfish it destroys itself and its host. And this is what our sin did and does. Here also is the place to know and experience again the cure. Blind? Now we see. Lame? Now we walk. Withered hands? Now they can reach out to others. Broken? Now we are made whole. Lepers (thought of in Christ's day as we think of cancer now) cleansed by the burning fire of God's love.

"Be of sin the double cure
Cleanse me from its guilt and power."

Good news! For you and me! And for who else?—*The Presbyterian Outlook.*

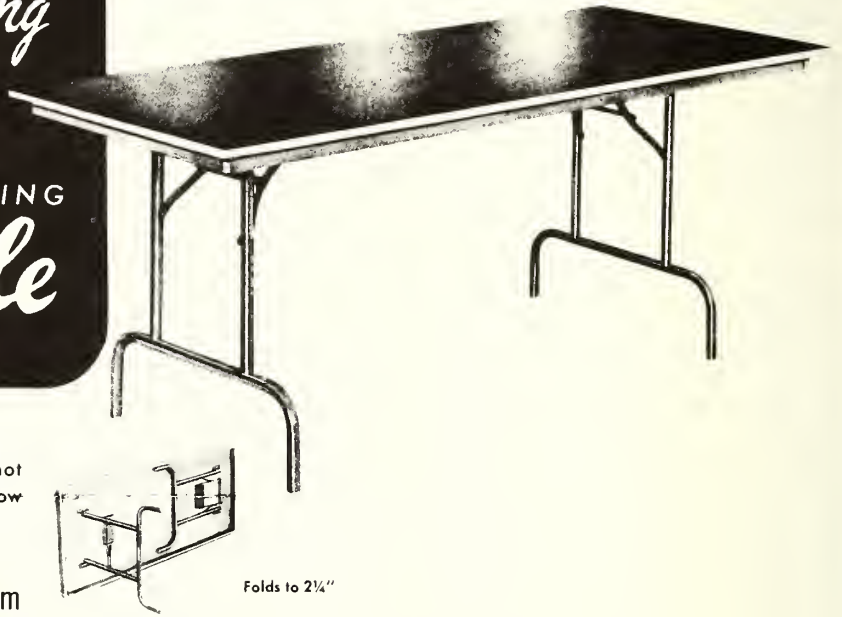
The Answer Is Yes

Wouldn't this be a better world if we showed as much patience all the time as we do when waiting for fish to bite?—*Biblical Recorder.*

Every man must stand guard lest he find himself possessed by his possessions.—*The Free Methodist.*

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

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the Free Will Baptist

AYDEN, N. C., WEDNESDAY, JUNE 24, 1964

A UNIQUE OPPORTUNITY

Original Free Will Baptists will gather on July 7, 8, at Chipola Junior College, Marianna, Florida, for the purpose of extending the work of the kingdom of God through mutual Christian endeavors, under the banner of Free Will Baptists.

This fellowship is unique in many ways. It exists because there are those who are willing to retain and protect the faith that was once delivered unto the saints. Its purpose is not to wield centralized power over its member bodies; its purpose is fellowship and cooperation in the promotion of the cause of Christ; its doctrine is that propounded originally by Paul Palmer, the forerunner of true Free Will Baptist doctrine. Representation for a church in this Fellowship is one delegate for each fifty members or fraction thereof; all ordained and licensed ministers; larger bodies, one delegate for each five hundred members or fraction thereof.

Any Free Will Baptist body, or organization, may represent. The 1964 session will begin on Tuesday evening, July 7. You are urged to attend.

Ten Years Ago in the 'Baptist'

The Mount Allen College Trio will visit churches throughout eastern North Carolina, July 1—July 28. Members of the trio are Lois Harrell, Mary Alice Wetherington, and Esther Etheridge.

†

The youth meeting at Cragmont Assembly held the week of June 20 had 91 in attendance. Seventy-seven of this number were resident at the assembly and 14 commuted daily from nearby towns.

†

The North Carolina State League Convention will meet at Jacksonville, July 2, 3, 1954. The program will include a message from a returned missionary, the intermediate sword drill, a religious film, chorus singing, messages from the Word, and wonderful fellowship.

† † †

The Race for Home

Do your pupils race home after Sunday school is dismissed, apparently forgetting that the church service follows? Or are unconcerned about it?

Here are some things the school should emphasize in an honest effort to stop the children and young people in this mad race for home:

1. Stress the fact that the teachers should attend church faithfully, setting an example for their pupils.

2. Emphasize the importance of parents' being cooperative in this matter.

3. Counsel the young people on their need of the strength obtained from the worship service.

4. Encourage classes to attend and sit together in the worship service of the church.

5. Urge the pastor and others who plan the service to use as many of the young people as possible.

6. Pray for the young people.—*The Sunday School Reporter*.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Editor's Comments—

EVANGELIST BILLY GRAHAM is surely a man sent from God. For more than a decade God has marvelously used this man to herald the message of salvation to thousands of persons throughout the world. The scope of Billy Graham's evangelistic team is almost beyond comprehension. There is the weekly "Hour of Decision" broadcast which is heard around the world, to say nothing of the hundreds of radio stations that carry it here in our own country. There is also the ministry of the team's monthly publication, "Decision," with a circulation of thousands. This publication has a ministry that is unique within itself. Then there is the work of the associate evangelists; such as, Fernando Vangioni, Joe Blinco, Leighton Ford, Grady Wilson, and others.

We believe that Billy Graham has filled the place of a prophet for this twentieth century. His message is a call to repent; and like the Old Testament prophets, he warns of coming judgment unless our nation and the world turns back to God. With each cry of "Repent," there are hundreds and thousands of souls that find their way into the fold of God. For instance, of the 180,000 persons who attended the ten-day San Diego Crusade in May, 8,690 persons were converted, having committed their lives to Christ. This story has been the same in hundreds of other cities in America. Only eternity will reveal the good accomplished through this prophet of God.

Yet, in spite of God's blessings and His manifestations upon Mr. Graham, there are those who oppose him. Some of this opposition comes from those who would only be content to see Mr. Graham conform to their every wish and whim. They are religionists who desire that everything and everyone fit into their own little molds. We are glad that the work of the Billy Graham evangelistic team is not marked by schism and sectarianism. Some oppose him because his campaigns are integrated. Some oppose him because he seeks and often receives the support of people of all faiths, particularly those within all areas of Protestantism. His reason—that he might win some to Christ. What better way is there? Our conclusion is that this great modern-day prophet is worthy of each Christian's prayers and support.

THE NATIONAL ASSOCIATION of Free Will Baptists should feel proud that its moderator, the Rev. W. S. Mooneyham, has joined the Billy Graham team. From what we have read and observed, however, the very opposite is true; for there are those who are opposed to his decision to join the team. This may seem strange, even to those who are not in the camp of the National Association, except for one thing. When the National Association met in 1958 at St. Louis, Missouri, a resolution was presented which called upon the "executive secretary to send a letter to Billy Graham assuring him of the prayers of Free Will Baptists in his evangelistic efforts." The resolution, however, was postponed. So far as we know, no action has ever been taken on it.

There are some Free Will Baptists who know how it feels to be ostracized—to be cut off with a lack of kindness and understanding. We feel that Mr. Mooneyham has taken an important step; and although our personal interests are not as they once were in the matter, we sincerely hope that he will be able to successfully resist the powers that be—the powers that removed five leading men from their offices in the National Association in 1961 and forced the North Carolina State Convention out of the Association. Speaking personally, if I had joined the Billy Graham evangelistic team with the position that Mr. Mooneyham holds in the National Association, and there were those within the Association who opposed my decision, the Association itself would have to take action and then it would be with violent protest. There is serious doubt, however, that a protest would be heard, for when steamroller tactics begin to roll, there is little chance of stopping them. We feel that sooner or later they will be stopped, and perhaps this is time that it will happen—before another great injustice takes place on the floor of the National Association.

REPENT!

by Haywood B. Hill
Snow Hill, North Carolina

ONCE had the acquaintance of a great old preacher and great Bible scholar. I would ask him questions, and he would answer, "Our opinions are too frail. We will go to the Book for the answer." So that is what we will do here.

The subject is *Repent*, and this is one of the greatest commands given to men. It is mentioned at least eighteen times in the Old Testament and eighteen or more times in the New Testament.

As John the Baptist preached in the wilderness, he said, "Repent ye, for the kingdom of heaven is at hand." Then when Jesus began to preach, He, too, said, ". . . Repent: for the kingdom of heaven is at hand" (Matthew 4:17).

Now find in Mark 1:15 what Jesus said, ". . . The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Christ called the twelve disciples together and commanded them to go out two by two. "And they went out, and preached that men should repent" (Mark 6:12). Again we find a direct quotation from Christ, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3).

Then sinner friend, as we read Peter's great sermon to sinners, we find that it applies to you as much today as it did then. This you will find in Acts 2:37-39: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Again we read in Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

As we continue our study on repentance, we find God's command to repent in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

As we search further we will find in Revelation 2:5: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Continuing our search, we remember what Christ said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

He also said in Matthew 9:12, 13: ". . . They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I

am not come to call the righteous, but sinners to repentance."

In Mark 2:17 we find the same Scripture we have quoted from Matthew 9:12, 13.

Let us digress from the subject for a moment. In the beginning God created the heavens and the earth and everything therein. Man and woman were the last of His creations. He made man and woman free moral agents with a conscience to know right from wrong. A beast has no conscience to know right from wrong.

But man is responsible to God for his conduct. God knew that man, as a free moral agent to do as he chose, would sin; but He made a way for his salvation by His grace through faith in His Son, Jesus Christ.

This brings us back to the subject where Christ said in Luke 13:3, "Except ye repent, ye shall all likewise perish." God commands all men everywhere to repent.

Right here I would like to mention my chaplain in the Sanatorium, the Rev. William Tyndall, who was a splendid preacher and wonderful man. Chaplain Tyndall had the best approach to any man I ever saw. It made no difference how good or bad he might be, Chaplain Tyndall could approach him in such a manner as to leave him feeling better. He was a man who loved a sinner, especially someone who needed help.

If a patient came in with a problem, or if the patient himself was a problem, Mr. Tyndall was on hand to help him.

I remember one Sunday morning after listening to the Sunday school lesson on WNCT, Channel 9, by Mr. Hattan, whom I have listened to every Sunday for many years, I went to my room and adjusted my head phone and listened to the chapel service for 45 minutes. Then I dialed my radio to a church service in Wilson and heard a most wonderful sermon directing sinners to repent. One phrase was that you are not condemned to eternal punishment because you committed sin, but because you refused to repent of that sin, after Christ has said, "Except ye repent, ye shall all likewise perish," and "God commanded that all men everywhere to repent." I hate sin, but I love a sinner. My hope and prayer is that sinners repent and believe on the Lord and Saviour Jesus Christ and be saved.

BRENT COMES HOME

E. Elizabeth Stutzman

BRENT HAMILTON pulled his collar up around his neck and moved closer to the building. The stiff wind bit through his thin overcoat. Inside the Mission the folk sang lustily, "I must needs go home by the way of the cross."

"Humph—me go home! I'd give anything in the world if I could. It's too late though. I've no one to blame but myself," he told himself bitterly. "Not even Sally knows the whole truth."

"Why don'tcha come in? It's warm there. Can't hurt ya any." The voice vanished as the man passed him and went inside. The song was nearly ended as Brent found a seat in the back row. The room was nearly full of men who looked like himself; "probably felt like him, too," he thought.

Four young men on the platform stood to sing. Their rich voices filled the room. Something about the song gripped Brent's heart. "All to Jesus I surrender, All to Him I freely give."

"Why did I come in here? I surely didn't mean to," he muttered. He glanced toward the door, but for some reason he didn't move. The young men sang on, "All to Thee, my blessed Saviour, I surrender all."

"It's easy enough for them to sing. What do they know about trouble? They look like they never had a care in the world." All the bitterness that filled his heart for so long was stirred again. "If God was so good and kind, why did He let it happen to Dick? He was only 12. A fine boy, too. I had big plans for him. There's Jimmy Taylor's boy down the way. Look at him. He'll never walk. Somebody's got to look after him all his life. He'd be better off dead. Where was God when that big truck smashed into Dick's bicycle? He never had a chance."

Brent remembered as if it had been yesterday. Sally had walked around in a daze before the funeral. The house was so quiet after that. Robin cried often; she was 10. Dick had been a wonderful brother. Sure, they had their problems, and Dick had teased her and pulled her blonde pigtails. But she loved it. That was just a part of growing up. There wasn't a happier family anywhere. Brent moved restlessly in his seat as memories of home swept over him.

Sally was so steady. She seemed to have an inner strength that kept her from questioning. "If I only had some of her faith—well, I guess I'd have done differently," he pondered. But he had

refused to go to church after that. The bottom seemed to have fallen out of his world. "God doesn't care," he had argued with himself. "So what's the use?" "You go and take Robin," he'd told Sally, "but count me out."

He felt a pang of loneliness even now as he thought of Robin's words, "Daddy, I feel all funny inside. I don't want to go without you. Please, Daddy." He'd turned away quickly when he saw the big tears in her eyes. He never could stand that. He was wrong. He knew that. But he could get along without God he'd told himself stubbornly.

He could see Sally's face again the day the Strobes invited them to dinner. They were fine people. Mr. Strobe could speak almost as good as the preacher himself. Brent had attended the Bible Class nearly every Sunday. After all, he was respectable. But he didn't want anyone speaking to him—not even Mr. Strobe. He was quite sure no one in the class knew his real problem. He hoped Mr. Strobe hadn't found it out.

"You'll go, won't you, dear?" Sally had looked at him so pleadingly. "They want you to try out their new car. A drive in the country would be wonderful."

He felt ashamed now at what he had told her. "I'm sorry, Sally, but one of the men at the shop needs some help. I'm the only one he can count on. I just can't let him down."

He remembered the hurt look in her eyes.

"I've got to make it up to her some other time," he told himself miserably.

He had come home very late that night. It was just three weeks after the accident. Brent remembered exactly.

Sally was terrified. He had staggered up over the porch and fallen clumsily into a chair in the living room.

That was just the beginning. He felt very sheepish the next morning as he sat at the breakfast table. "It'll never happen again, Sally. I promise."

But several months later, his boss, Mr. Mason, had told him, "Hamilton, you're slipping. You'd better get hold of yourself, or we can't use you around here. Take a few days off and think it over." There was a note in his voice that Brent couldn't mistake. That was the last straw. With no job, how could he pay back the money he'd borrowed? No one knew how deeply he was involved. He felt sick at the thought of it. He didn't have the heart to tell

Sally. She trusted him so completely. So he'd left them without even a note. Coward—his conscience kept saying. That was two years ago. It seemed like an age to him tonight.

He groaned and wiped his forehead with the back of his hand. His whole life seemed to move before him like a bad dream as he sat in the service tonight.

Several times in the past he had almost yielded to the longing to call Sally. If he could only hear her voice again it might give him courage to ask her forgiveness. He was still young. He didn't want to live the rest of his life like this. Besides, Sally and Robin were his responsibility. But he was so unsure of himself. The thought was almost unbearable at times.

Back in Penbrook, Sally had taken a position in the bank where she'd worked several years earlier, and had managed to keep her little home secure.



Sally was terrified. He had staggered up over the porch . . .

She had borne her burden courageously. Friends had been kind and sympathetic, but she longed for Brent, and prayed for his return more than anything else.

Brent shuddered now as he thought back a few nights ago. He had stood on the bridge not far away and looked down into the black icy water below. "No one will ever know," he'd argued with himself. "They'll be better off without me." In spite of himself, something seemed to be holding him back. "Could it be God?" he wondered now. "I guess I'm not ready to die."

The service was nearly over when Brent realized some one was speaking. It was a tall gray-haired man with a kindly face. He hadn't noticed him before. "Why—that's Mr. Strobe," Brent thought with a sudden jolt.

"But it couldn't be." He wiped his eyes and straightened. This man was older.

He thought the man looked straight at him as he quoted the words of an old song, "Take all the failures, each mistake, of our poor human ways, and Saviour, for Thine own dear sake, make them show forth Thy praise."

"God knows I've made enough mistakes. It's too late now. I've spoiled everything."

He bowed his head, conscious of a deep yearning within. "You know I've tried, God, I've tried hard. I've failed, so what's the use? You won't want me. Sally wouldn't want me either."

The quartet sang softly as the audience rose. "Transformed by grace divine, the glory shall be Thine."

Brent felt his whole body tremble as he stood to his feet. He'd get out of here and quick. But somehow his feet refused to move.

He felt someone touch his arm. "Could we have a word of prayer before you leave?" The man spoke softly. Brent turned and looked into the face of Mr. Strobe. He felt the eyes of all the men on him as they made their way into a side room.

He learned that Mr. Strobe had come to the city on business for his firm and had been asked to speak in the Mission several times.

For the first time Brent felt he could talk freely with someone about his problem.

Several of the group joined them as they knelt to pray. The hands on the clock pointed to nearly midnight when they got up from their knees. Most of the folk had gone. Gone, too, was the burden, the heavy burden that Brent had carried so long. In its place there was a quiet peace he had never experienced before.

"God has waited a long time for you," Mr. Strobe said as he placed his hand on Brent's shoulder.

Late the next afternoon there was an extra passenger on the train to Penbrook.

GOSPEL HERALD

PROGRAM

of the

FELLOWSHIP OF ORIGINAL FREE WILL BAPTISTS

Convening at Chipola Junior College

MARIANNA, FLORIDA

Tuesday Evening, July 7

7:30—Praise and Prayer Service

Devotions, the Rev. Chester H. Pelt, Host

Welcome Address, the Mayor or His Representative

Response to the Welcome, the Rev. C. H. Overman, Ayden, North Carolina

Remarks by the Moderator, the Rev. Louis A. Holliday, Manning, South Carolina

8:15—Sermon, the Rev. Floyd B. Cherry, Greenville, North Carolina

Business Period and Announcements of Local Arrangements, Mr. Pelt

9:00—Evening Benediction Followed by a Social Fellowship (refreshments in college cafeteria)

Wednesday Morning, July 8

9:30—Registration

10:00—Morning Devotions, the Rev. J. B. Lovering, Colquitt, Georgia

10:15—Moderator's Remarks and Opening Business

Appointment of Session Committees, Report of Administrative Committee, Auxiliary Work and Any Other Report from Standing Committees

11:00—Recess

11:10—Morning Worship (singing to be arranged by the music director) Offering for Promotional Purposes

11:25—Sermon, the Rev. Ralph Lightsey, Athens, Georgia

12:00—Noon Recess

Wednesday Afternoon

1:30—Congregational Singing and Special Music (to be arranged)

1:40—Inspirational Message, the Rev. Boyd Shook, Selma, North Carolina

2:00—Business, Reports of All Committees and General Officers, Arrangements for the Next Session, Election of Officers, Closing Remarks and Announcements

3:30—Benediction and Singing Response "God Be with You"

PROGRAM PERSONALITIES

The Rev. Chester H. Pelt—Professor at Chipola Junior College

The Rev. C. H. Overman—Editor of Literature, Free Will Baptist Press

The Rev. Louis A. Holliday—Pastor High Hill Free Will Baptist Church

The Rev. Floyd B. Cherry, Pastor Black Jack Free Will Baptist Church

The Rev. J. B. Lovering—Pastor Zion Free Will Baptist Church

The Rev. Ralph Lightsey—Engaged in Doctoral Study, University of Georgia

The Rev. Boyd Shook—Pastor Selma Free Will Baptist Church

OFFICERS

Chairman—Louis A. Holliday, Manning, South Carolina

Vice-Chairman—Walter Carter, East Rockingham, North Carolina

Secretary—Leonard B. Woodall, Kenly, North Carolina

Assistant Secretary—J. O. Fort, Newton, Georgia

Treasurer—Paul Irvin, Newton, Georgia



NEWS & NOTES of Denominational Interest

Headquarters for Fellowship Meeting



Pictured above is the Mariannae Hotel, Marianna, Florida, which will be the headquarters for the meeting of the Fellowship of Original Free Will Baptists July 7, 8. For those who would prefer hotel accommodations during the meeting, the Mariannae Hotel is recommended. Arrangements are being made for board meetings to be held here.

Revival Services in Progress At Yelverton's Grove

Revival services are now in progress at Yelverton's Grove Free Will Baptist Church, Route 2, Smithfield, North Carolina, with the Rev. Roland C. Cherry of the Hopewell Free Will Baptist Church as the evangelist. Services began Sunday, June 21, and will continue through Saturday evening, June 27.

The pastor, the Rev. W. A. Martin, and the church extend a cordial invitation to the public to attend the remaining services of this meeting.

Davis Church Host To Youth Rally

The Carteret County Youth for Christ Rally will be held at the Davis Original Free Will Baptist Church, Davis, North Carolina, Saturday night, June 27. An interesting program had been planned

and will begin promptly at 7:30 p. m. The program, under the direction of the vice-president, Miss Sue Turbeville, will include a Bible quiz, Sword Drill, chorus singing, and an half-hour color film, "A Better World Begins With Me." All the youth in this district are urged to attend.

SUBSCRIPTION HONOR ROLL

This is the last honor roll that will appear for this fiscal year. The next honor roll will be those beginning July 1, 1964.

Mrs. J. J. Blizzard, Deep Run, N. C.	74
W. A. First Church, Kinston, N. C.	37
R. C. Baggette, Manning, S. C.	30
Mrs. Lester Mills, Greenville, N. C.	30
C. L. Patrick, Walstonburg, N. C.	24
Bobby Bazen, Snow Hill, N. C.	20
M. B. Hutchinson, McArthur, Ohio	20
W. A. Pleasant Grove, Pikeville, N. C.	20
A. L. Morris, Greenville, N. C.	20
W. A. Mount Zion, Nashville, N. C.	19
W. A. Marsh Swamp, Sims, N. C.	19
Mrs. J. T. Wilson, New Bern, N. C.	17
Jimmie Tyndall, Pink Hill, N. C.	16

W. A. St. Mary's, Lucama, N. C.	16
J. C. Griffin, Bridgeton, N. C.	16
W. A. Sarecta, Kenansville, N. C.	16
Mrs. Lillian Grubbs, Mt. Olive, N. C.	15
A. J. Lyczkowski, Vanceboro, N. C.	15
Mrs. R. E. Drinkwater, Morgan, Georgia	15
Mrs. James Spell, Dunn, N. C.	14
R. T. Sasser, Tarboro, N. C.	14
Mrs. Mary Stokes, Macclesfield, N. C.	14
W. A. Gethsemane, New Bern, N. C.	14
Mrs. Jimmy Grady, Deep Run, N. C.	13
Mrs. C. M. Wbaley, Richlands, N. C.	13
W. A. Stoney Creek, Goldsboro, N. C.	12
W. A. Friendship, Zebulon, N. C.	12
Casey's Chapel, Goldsboro, N. C.	12
W. Lee Franks, Brilliant, Ala.	11
James Lanier, Nogales, Arizona	11
Mrs. T. E. Dickerson, Greenville, N. C.	11
Mrs. Paul Marshburn, Snow Hill, N. C.	11
Mrs. Dolly Spruill, Oriental, N. C.	11
Mrs. Fannie Swindell, Arapahoe, N. C.	10
Mrs. J. A. Starling, Pine Level, N. C.	10
Grayson Spencer, High Point, N. C.	10
W. A. Rain's Cross Roads, Selma, N. C.	10
Mrs. W. E. Renfrow, Kenly, N. C.	10
Jerry Rowe, Newport, N. C.	10
W. A. Hopewell, Smithfield, N. C.	10
W. A. Cairo, Cairo, Georgia	10
Mrs. Fred Cox, Coward, S. C.	10
Larry Edmundson, Goldsboro, N. C.	10
Norman Foy, High Point, N. C.	10
Thomas Hinson, Wadesboro, N. C.	9
Jr. League, Hickory Chapel, Ahoskie, N. C.	9
Nobles Young Men's Class, Winterville, N. C.	9
R. W. Allman, Elm City, N. C.	8
W. A. Elm Grove, Ayden, N. C.	8
Mrs. Harold House, Selma, N. C.	8
Mrs. R. L. Goff, Fountain, N. C.	8
Francis Garner, Mt. Olive, N. C.	8
Mrs. J. F. Skinner, Stantonsburg, N. C.	8
W. A. Spring Branch, Walstonburg, N. C.	8
Mrs. James Wiggins, Maple Hill, N. C.	8
W. A. Calvary, Wilson, N. C.	8
Newton P. Gates, Detroit, Mich.	7
Mrs. A. L. Summerlin, Tarboro, N. C.	7
Mrs. Clem Worthington, Cove City, N. C.	6
Alfred Massengill, Four Oaks, N. C.	6
W. A. Powhatan, Clayton, N. C.	6
Billy Ray Jordan, Pikeville, N. C.	6
Mrs. J. R. Cayton, Aurora, N. C.	6
Christian Service Aux. Greenville, N. C.	6
AFC Elm Grove, Ayden, N. C.	6
A. H. Aycock, Shellman, Ga.	5
W. A. Bethany, Winterville, N. C.	5
M. S. Cowan, Robersonville, N. C.	5
W. F. McDuffie, Blakely, Ga.	5
W. A. Selma, Selma, N. C.	5
Tom West, Plymouth, N. C.	5
W. A. St. Mary's, New Bern, N. C.	5

"SORROW WITHOUT CAUSE"

One day a man under the influence of liquor entered his home. He tried to remove the wedding ring from his wife's finger. He wanted to sell it for more liquor. The wife resisted him. They scuffled. He stabbed her to death! He was tried and condemned to hang. There were three children—ages 12, 9, and 5. They were motherless and would soon be fatherless. Before his execution, the children visited their father. "Good-by, Papa," they said as they wept. The oldest child said, "You were a good Papa before you began drinking. You loved us and you loved Mamma. You didn't mean to kill Mamma, did you, Papa?"

Have little children a deadlier and more merciless enemy than strong drink?
—W. B. Knight.

Coming Events

- July 4—Independence Day
- July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

'Behold, I Thought'

By CHESTER SHULER

THINKING CERTAINLY isn't wrong, and in our day we hear, all too often, the lame excuse, "I didn't think it was loaded. . ." when the gun goes off and kills someone. But there is a passage in the Bible which tells about a man who *did* think, and still got into trouble, because he didn't think straight.

"Behold, I thought—" The speaker was Captain Naaman, an officer in the army of the king of Syria. The Bible assures us that this ancient warrior was mighty, brave, honorable, a favorite with the king, and that he had been used of the Lord (2 Kings 5:1). But in spite of all Naaman's skill, fame, courage, honor, and valiant service, he was a leper.

One day Captain Naaman led his army over into the land of Israel. When he returned, he brought with him some prisoners. Among these was a little maid, whose name we do not know, but who must have been attractive and good, for he decided to present her to Mrs. Naaman, as a personal maid.

True, the little girl was a slave, but it would appear from the Word that she grew fond of the Naamans. And so when she learned that the captain was a victim of leprosy, she went to her mistress, and told about a famous prophet in the land of Israel who could cure leprosy. This must have been good and exciting news to Captain Naaman, and we know the rest of the story—or if not, we can read it in 2 Kings, Chapter 5.

Naaman lost no time going over to find the famous prophet, but, as the Bible record indicates, when he learned that the cure included a bath in the Jordan River, he rebelled—for a time (v. 11). And in his exasperation, he

uttered the words, "Behold, I thought—"

Naaman was a thinker, but he didn't think correctly. And until he was willing to change his thinking, in this instance, he received no benefit. When he obeyed the prophet's instructions to the letter, his leprosy was cured.

Today, all of us need to think—very often. But mere thinking is insufficient; it must be correct thinking to get us anything good. Wrong thinking, like no thinking at all, spells trouble for someone—usually the thinker himself.

Dieticians have stated that physically we are what we eat. It is safe to say that mentally and morally we are what we habitually think. Thoughts, good or evil, are the food upon which one feeds his character. Thoughts affect the heart, and Jesus said, "Those things which proceed out of the mouth come forth from the heart" (Matthew 15: 18)—from which a person may conclude that many of his thoughts do eventually form themselves into words and deeds.

We like to be "big folks" sometimes. But we are just about as "large" or as "small" as our thinking. We become small and mean like our two-by-four thoughts, or grow into great dimensions of our large thoughts. This is just as true of the man with a college degree as of an uneducated person. Inge said, "We are what we care about, think about, and love."

We take on the color of our thinking. A modern psychologist has said,

"As a man imagines in his heart so he ultimately becomes." An old Roman philosopher put it thus: "The soul is dyed in the color of its thoughts." Others have expressed the same idea in similar terms. But they are not contradicting God's Word in its declaration that, "As a man thinketh in his heart, so is he" (Proverbs 23:7). We cannot deny that our thinking habits affect the whole of our lives and living. To do so is to pit our judgment against that of the great philosophers, psychologists, and the Bible itself.

What we think about others is tremendously important. It is easy to surmise that others will never know the thoughts which we think concerning them. We may deny the very existence of such thing as mental telepathy; but since our habitual thoughts have a sly way of translating themselves into words at times, there is always the danger that we shall say what we think. And words, we know, are dangerous things once they take wing.

What we think about ourselves is very important also—because, as stated, we really become just about what we think we are in many cases. Do we habitually respect or despise ourselves? Do we think we are failures or successes? Do we have self-respect or not? Consciously or unconsciously, we try to live up to our own appraisal of ourselves.

God is much interested in our thoughts. And He knows all of them, too! (Job 42:2; Matthew 9:4). We cannot hide thoughts from Him. Happy are we, therefore, if each of us can sincerely pray, "Search me, O God, and know my heart: try me, and know my thoughts."

Something causes wrong thinking. What is it? Perhaps simple ignorance of its manifold dangers and ultimate penalties is a cause. And surely, when an earnest Christian becomes aware of these, he will no longer willfully cherish improper thoughts. Temptations to wrong thinking are legion—listening to and telling unclean jokes and stories, gazing upon nasty pictures, attending vicious movies and many theatrical productions of the day, listening to swing and jazz music, reading pornographic literature, and many others.

The mind will think about *something*; it cannot remain a vacuum, if it is healthy. Merely seeking to banish evil thoughts will not work. The mind must be filled with nourishing mental food. Fortunately, while temptations
(continued on page fifteen)

Learning About the "Great Book"



Pictured above is the group which attended the daily vacation Bible school at Bethlehem Free Will Baptist Church, in Duplin County, North Carolina, July 8-12.

The theme was "The Great Book." The materials used were those published by the Free Will Baptist Press.

On this page are some scenes depicting the type of materials that are available this year. These scenes can be repeated in hundreds of daily vacation Bible schools.

The Press is pleased that the materials have been well received. In less than a decade the work of publishing such materials has greatly increased.

This year's theme is of special significance. It is certain that many Free Will Baptist girls and boys, as well as those who have taught this course, have learned much about "The Great Book."



Glitter Craft Project



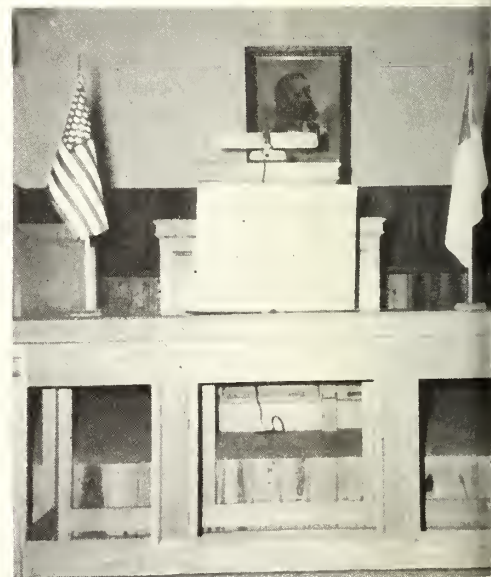
Books of the Bible Project

The Little Fellows Learn About God's Word



Leather Project (Wallets)

Worship Center



Christian Education

GOLDSBORO LAUNCHES \$50,000 CAMPAIGN FOR MOUNT OLIVE COLLEGE



Campaign Leaders. A campaign to raise \$50,000 for the development fund of Mount Olive College is currently being conducted by friends of the college in Goldsboro, North Carolina. A group of the leaders who attended the kick-off breakfast at the Goldsboro Motor Hotel are shown above, left to right.

Seated: President W. Burkette Raper; Mrs. Robert Buckner, publicity chairman; Mrs. Robert H. Peacock, residential chairman; and James Pittman, business and industrial chairman.

Standing: Albin Pikutis, director of the Mount Olive College Area Foundation; William Hagar, general chairman of the campaign; B. E. Bryan, member of the college board; the Rev. James A. Evans, pastor of the First Free Will Baptist Church, Goldsboro; J. Faison Thompson, professional chairman; and Charles Norwood Sr., special gifts committee.

In his address to nearly 100 workers, President Raper sketched the growth of the college during the first ten years of its history. "The abandoned elementary school building in Mount Olive which has been our home for the past decade is no longer adequate. The ability of the

college to continue serving the youth of this area depends upon our having more and better facilities," he declared.

An Open Invitation to The Friends of Mount Olive College

Dear Friends:

Your moral and financial support of Mount Olive College have brought our college and our denomination to the beginning of a new era. We invite each of you to attend an historic event on our campus on Sunday, June 28, at 4 p. m.

On this occasion we will dedicate to Almighty God and to the service of Free Will Baptists the original fifty acres of our new campus. With faith in God and our friends we are planning to burn the mortgage on this property.

Also, on this date we plan to have a ground breaking ceremony for our first academic building which will be named in memory of our late benefactor, Dr. C. C. Henderson. This will probably be the largest and most beautiful building in the entire Free Will Baptist denomination. Estimated construction cost is

\$339,000. It is designed to accommodate 350 students and will contain office space for twenty members of the faculty, staff, and administration.

Our service will not exceed 45 minutes. Those attending should come to our present downtown campus where guides will give directions to the new campus.

W. Burkette Raper,
President

PRESS TO BE CLOSED!

The Free Will Baptist Press will be closed Saturday, July 4, and Monday, July 6, in observance of the Fourth of July holiday.

Hotel and Motel Accommodations for Those Attending the Fellowship of Original Free Will Baptists. Marianna, Florida

(Beginning West on U. S. 90 and Continuing Eastward)

Malloy's Motel

Units: 14 single, 6 queen-size bed, 6 family, 34 double.
Rates: \$7.00 to \$15.00

Fountain Motel

10 double units
Rates: \$7.00 to \$12.00

Sandusky's Motel

8 singles, 17 doubles
Rates: \$5.00 to \$9.00

Hotel Mariannae

13 double rooms
Rates: \$2.50 to \$4.50

Hotel Chipola

55 double rooms, 15 single rooms
Rates: \$4.50 to \$8.00

Coptland's Motel

12 double units
Rates: \$6.00 to \$8.00

(Those who plan to attend the fellowship may make their reservations by writing to any of the hotels or motels listed above.)

NOTES

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QUOTES



By J. C. Griffin

ALCOHOLISM

"Alcoholism is a disease produced by drinking alcohol."

When does alcoholism begin? It begins when a person is deceived by Satan and led to take the first drink. If a person would refuse the first drink, that person would never become an alcoholic. The first drink leads to the last. If not repented of and saved by God's grace, the last drink leads to a demon's hell. I am sure that the alcoholic never thought that it was nice to become an alcoholic.

After Satan had led the people of the United States to destroy the Eighteenth Amendment, politicians and their followers distorted the truth by saying, "It would be better to bring liquor out into the open and stop so much bootlegging." Perhaps some people actually believed that it would make conditions better. I say *perhaps* they were honest in their thinking; but I could not see then, nor have I seen since, where it has bettered conditions. The very idea of having more alcoholic beverages and less drinking is absurd. They argued that it would lower taxes. If they were honest in their thinking, they were deceived by Satan.

Let us notice what God says: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

Several years ago I knew a young lady who was reared in a fine home and educated to be a nurse. She was outstanding. She reached the place of superintendent of a hospital. Later, after Satan had deceived our nation; that is, some of its leaders, I saw this nurse off duty. She was in a secluded place from the others, and as I entered that spot in the hospital, I saw this lady with a bottle of a well-known and well-advertised beer. In just a few months this one time fine, efficient nurse was no longer efficient. In about three years I saw her on the street in a physically tottering condition. Her dress was dirty and her hair which was well

kept years before was hanging every way. She had no job, and seemingly, no one wanted her service.

About the same time there was a gentleman whom I knew that was addicted to drink but was under probation. He had been able to break away from the habit, and he told me that for seven years he had lived a sober life. Then the first day that beer was sold in his hometown, a crowd of old friends invited him to have a beer with them. When he was first invited he said, "No, I will take a Coke." The devil, through those who claimed to be his friends, kept on persuading until he yielded, and in a few months he was in the gutter again. I called to see him in his last days. There was a half empty beer crate sitting at the head of his bed and a jug of hard liquor under the edge of his bed. He began to cry, saying, "Preacher, I was persuaded by some friends to take a beer and that old desire for liquor jumped back on me, and now I have got to die—I am not saved." He was drunk that day, and that first drink led to this. I prayed for him and tried to tell him that God would save him if he would only let God have His way. The poor fellow was in such a state that I doubt he could grasp what it meant to repent and accept Jesus Christ as Saviour. I never saw him again. He was under the power of Satan.

I was glad that I voted to retain the Eighteenth Amendment. Had I voted to repeal the amendment, I would have felt guilty of being an asset to the damnation of this poor man. I believe those who voted to repeal the amendment are guilty of being an asset to his downfall. They not only helped this man to a drunkard's grave, but every drunkard who has and will go down under the power of king alcohol. I have known a large number of fine men and women go down under the power of strong drink.

Broken homes, hungry children, drop-outs from school, and criminals have been produced because of drunken parents. Why? Because they were deceived by Satan to drink. Often drinking leads a mother to prostitution to the extent that she sells her body to get money to buy liquor. There have been instances when drunken fathers have kicked their little children around until they were crippled for life.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? 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 thou not 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).

A lot of young men think that it is manly to drink, but it is very unmanly. It is dangerous to the physical and moral character and finally damns the soul in a demon's hell. One of the most pitiful sights that I have ever seen is for a nice young lady to be married to a drunkard and for little children to be born to these parents. Then in a few years to see these little dirty, unkept children crying for bread; and by the time they are old enough to go to school they are dressed in dirty rags while both Mother and Father are pouring their wages down their ungodly throats, and often the state of some church institution has to take over in order to keep the little children from starving. Then I think of other children who dress fine, never suffer for food, live in mansions, get an education—why the difference? These are the children of the rich who have obtained their wealth by selling strong drink to the unwise parents of the poor little, dirty, hungry children.

Strong drink is producing fathers and mothers who are bringing into the world a generation of drunkards, harlots, thieves, and illegal children. We talk much about juvenile delinquency when the parents are to blame. I say that in general our children are better than their parents. Drunken, fighting, whiskey-drinking parents who curse and swear in the home before their children are responsible for much of the crime that is committed by the youth of our country today.

Will Jesus Understand?

As one of God's children neared the close of his life, he was in great distress. His pastor spoke comfortingly and assuringly to him. The man listened as if in a trance. Then he said, "I am saved. I have no fear of dying. But what can I say at the judgment seat of Christ about the wasted years? Will He understand?" —W. B. Knight.

If we did half as well as we know, we should be twice as good as we are.—*Selected.*

Questions & Answers



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

QUESTION: Where will the Battle of Armageddon be and who are the contestants to be?—*Alma Johnson, Texas.*

ANSWER: There is a large triangular shaped plain north of Jerusalem called in the New Testament Armageddon, measuring about 14 miles on its north and bounded by the hills of Galilee, about 20 miles to the east, bordered by the hills of Nazareth, and about 20 miles on the southwest, bounded by the hills of Samaria. This is a vast plain of unusual proportions surrounded by hilly terrain and very suitable, we are told, for the maneuvering of large military forces. Many of the great and decisive battles of history have been waged here upon this ancient plain. The Old Testament passages that mention it generally refer to it as the valley of Megiddo, the plain of Jezreel, and the plain of Erdracelon.

While this has been the scene of many fierce battles already, in Revelation we learn that the greatest of them all to be fought here is yet in the future. It will end in the most decisive victory of all the past and in favor of the saints of God. The antichrist, the king of the north (probably Russia), and the sunrising king, those that will come from toward the sunrise, will meet for a final showdown at this place. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Revelation 19:19).

The battle is to last only a brief moment for the Lord will slay His enemies by the "sharp sword" that shall proceed out of His mouth. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Revelation 19:15). This victory will accomplish the deliverance of God's earthly people, the believing remnant of the Jews. It will follow the seven years of

tribulation and the three and one-half years' reign of the antichrist. At its end will come the judgment of nations and the thousand years' reign of Christ on this earth. At the end of the millennium will come the great white throne judgment.

QUESTION: If, as the Bible teaches, human sacrifices are an abomination to God, why did He require that Abraham offer Isaac on Mount Moriah?—*Mammie Dieda, Georgia.*

ANSWER: The Lord had a lesson He wanted to teach Abraham as He wanted to teach this lesson to Isaac, Jacob, the twelve sons of Jacob, and all future generations; it was a beautiful lesson of the coming Redeemer, His Son, the Lord Jesus Christ. Moreover the Lord knew what He was going to do, and that He would not allow Abraham to actually kill Isaac, his son. Some Bible students acknowledge that the whole incident is a lesson in obedience on the part of Abraham and Isaac; but often they fail to see the very heart of the divinely displayed object lesson in type; namely, that one day He would send His only begotten Son as an offering on one of the mountains of Moriah for the sins of the whole world. Both Calvary and the mount on which the temple stood, as well as the Mount of Olives, are among the mountains of Moriah. That whole region in that general area was referred to in Old Testament times as the field of Moriah. This incident in which Abraham offered Isaac was no doubt one in which Abraham was cursed to see Jesus' day and rejoice over the day. "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

He saw God's only begotten Son in the offering of his own only begotten son. Jesus taught that according to one's heart condition, which caused him to give freely to God and others, so would he receive of God the bounties that God has pre-

pared in behalf of those that respond to His love and help. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" (Hebrews 11:17). Jesus said, ". . . freely ye have received, freely give" (Matthew 10:8).

Give attention here to the striking analogies: The long journey covering three days' time in which Abraham's heart was sad. Compare this fact with that of Christ's three days in the tomb. Isaac carried the wood for the offering of himself on Mount Moriah, just as Christ bore His wooden cross to Mount Calvary. Abraham's faith in a resurrection hope pointed to Christ's resurrection.

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Hebrews 11:19). Note again among the similarities in Isaac's obedience to his father, even as our Lord Jesus Christ was obedient even unto death, that he was ever doing His Father's will.

But notice again the contrasting features: Isaac was saved from death; the ram hung in the thicket being the substitute and the type of the lamb slain before the foundation of its world. This was not so of our Lord himself. Because He was our blessed substitute on Calvary, bearing the curse, the shame, and the suffering in our place and stead. (See Matthew 27:48.)

Indeed there is to be seen a beautiful and worthwhile lesson in faith and obedience on the part of both Abraham and Isaac; but we miss the vital message of the whole incident, if we lose sight of the "shadow of the cross" which is purposefully and plainly cast upon the inspired page.

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STORIES

for our

BOYS and GIRLS



TIMMY'S BASEBALL GLOVE

Marjorie Preston

WE won! We beat the Tigers!" Timmy shouted running into the dining room.

"That's great!" his dad said. "How many innings did you play?"

"Seven. Then my glove tore again," Timmy answered. "Dad, may I have a new glove for my birthday? I really do need a new one."

"I know Son," his dad answered, laying his hand on Timmy's shoulder. "But we can't buy you one now. We are all happy to have Jean home from the hospital. Now we must pay the doctor for helping to make her well. I think you understand that must come first."

"Sure, Dad," Timmy said softly.

"We'll fix your glove after lunch," his dad promised.

"Oh, Timmy, there's a letter here from Grandma addressed to you," Timmy's mother said as she put the food on the table.

Timmy tore open the envelope and looked at the birthday card. "Oh look!" he said. "Five dollars! Now I can buy the baseball glove in Mr. Wilson's store window. It's four dollars and seventy-nine cents."

"Aren't you forgetting something Son?" his dad asked.

"What Dad?" Timmy looked puzzled.

"What about the Sunday School class missionary project?" his dad asked.

"Oh well, I'll have twenty-one cents left over for that," Timmy answered quickly.

"How much would you give if you didn't want the glove?" his dad asked.

Timmy hesitated. "Fifty cents, maybe more. But if I gave that much I couldn't buy the glove."

"Should we give to the Lord first, or give Him what is left?" his dad asked.

"It's up to you, Son. Now we had better thank the Lord for the food and for the birthday gift."

Later that afternoon Timmy felt the crisp five-dollar bill in his pocket as he looked at the glove in Mr. Wilson's window. "I prayed for a glove, now I have the money for it," he told himself. Then he walked into the store and bought the baseball glove.

On the way to church he jangled the two dimes and one penny in his pocket.

After the class had sung some choruses, Mrs. Karson said, "This is the last offering for our missionary project. You remember Mrs. Jacobs' letter telling how badly they need a ball for their children's camp in Brazil. I must mail it this week to be sure that it arrives before camp starts. We need a dollar and a half to buy the ball and pay the postage."

After Timmy took up the offering, Mrs. Karson thanked the Lord for it and counted the coins. "One dollar and twenty-one cents. We are twenty-nine cents short. We must pray that the Lord will provide that twenty-nine cents."

Timmy didn't hear much of the Sunday School lesson. He was thinking about his new baseball glove and the children who might not have anything to play with at camp.

The next morning on his way to school he stopped at Mr. Wilson's store with his glove. "Mr. Wilson," he said, "I haven't played with this glove yet. Could I return it and get my money back?"

Mr. Wilson looked surprised. "Don't you like the glove?"

"Oh yes, I like the glove," Timmy answered quickly. "But you see I bought this glove with the five dollars my grandmother sent me for my birthday. What little was left I put in the Sunday School offering. Our class has a special project to send a ball to Brazil for a children's camp. We didn't get enough money to pay the postage. If you'll take the glove back, I'd like to put more in the offer-

ing. I should have put more in before." Timmy hesitated a moment. "Then if I get some more money, I can buy the glove back again."

"Sure, Timmy, I'll take it back," said Mr. Wilson kindly. "You come in again any time you have the money."

On his way home for lunch, Timmy stopped at Mrs. Karson's house to give her the twenty-nine cents.

When he got home he went to his room and put the rest of the five dollars in his drawer. Then he picked up his old glove his father had fixed and bowed his head. "Thank you, Lord, for giving me a dad who can fix torn baseball gloves, and bless all the children who play with the ball at the Jacobs' camp. Help them to have fun and believe in Jesus. In His name, Amen."

As he ran down the stairs for lunch, he heard his mother talking on the telephone. "Yes, Mr. Wilson, I'll tell him. Good-bye."

"Timmy, that was Mr. Wilson," she said to him. "He would like for you to stop at the store on your way to school."

Timmy wondered what Mr. Wilson wanted as he walked into the store. "Hello Timmy," Mr. Wilson said reaching under the counter for something. "Do you like this glove?"

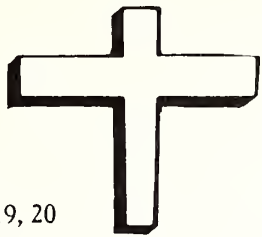
Timmy took it from Mr. Wilson. "Why it is even nicer than the other glove!" he exclaimed.

"It came in this morning," Mr. Wilson explained. "I was putting the price tag of six dollars on it when I noticed this mark. Some water must have gotten into the box. So I am going to sell it for four dollars and twenty-five cents."

"Yes, Mr. Wilson," Timmy said. "I sure would. My money is at home. If you will keep it for me, I'll run home after school and come back with my money."

Mr. Wilson smiled. "You can take the glove," he said. "You can bring me the money tomorrow on your way to school."

(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

My Testimony

by Jose Guzman

I am Jose Guzman, 43 years of age. I was a child of Catholic parents, and for thirty-six years I lived in a lost condition. Like a ship without a rudder, I was carried by the winds without any



certain or fixed direction or aim. In my early years I was a farm worker, and the region where I lived knew only the law of the pistol. So with my pistol strapped to my side, I had no fear of God or man.

I soon began to realize that this was not a happy life, and I began to seek for peace and contentment. I thought I could find peace and happiness in marriage, but in this I was doomed to disappointment. It just wasn't there. I then began to patronize witches, and to seek happiness in black magic, but it wasn't there either.

I tried to do good things, but I always ended up doing evil. I tried to be good, but I became worse and worse. I decided to dedicate myself to a trade; therefore, I began to study very earnestly automotive and diesel mechanics until I graduated and received my diploma. I could work and earn money, and I also had a degree of acceptance by my fellow workers, and by the world in general. But the peace and contentment which I desired so much was no nearer to realization. On the contrary, everyday I sank deeper and deeper in the mud and slime. Having followed all the worldly paths, and always arriving at the same place (perdi-

tion), I came to hate myself. Moreover, I hated and cursed all men, because I felt that all of them were guilty of causing my unhappiness.

Finally, one day a missionary invited my children to his evangelistic services, and they began to hear the Word of God. I didn't oppose their attendance to the services, but I didn't consider it of any importance. They continued to attend the services, and in a short while I could see that some of them knew how to pray. They invited me to attend with them, but I rejected the invitation. In the house they began to sing hymns, and to tell me of the joy they felt in their hearts, but they couldn't awaken any hope in me. All was dead.

Then one day my attention was drawn powerfully to a song which they were singing. It said, "Leaving His throne of glory, He came to take me out of my filth, and I am happy, and I am happy, for Him." I couldn't get those words out of my mind. There was born in me a desire to read the Bible, and from it a light began to illuminate me.

I saw, from reading the Bible, that Christ died for my sins and guilt. I accepted Him as my only and sufficient Saviour, and now I am happy. I have the peace for which I sought so long, and the knowledge that I am saved by my Christ. Now I no longer live, but Christ lives in me. I now spend my time telling others. ". . . how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Glory to God.

To Sorrow Beguile

FRED SCOTT SHEPARD

Beguile earth's cares with a smile,
For gladness hath ever a charm;
A true, sincere smile,
Passed onward the while,
To those who may know
Life's sorrow or woe,
Will cheer the sad heart
And courage impart,
If love makes it tender and warm.

OBITUARIES

MR. DELEON KENNEDY

Whereas in the wisdom of our Lord He has called to his eternal home our brother, Mr. Deleon Kennedy, we do hereby set forth the following resolutions:

1. The membership of High Hill Free Will Baptist Church, Scranton, South Carolina, feels keenly the loss of this official of our church, Brother Kennedy having served as church trustee for many years.

2. That we found in him a true follower of Christ, a good neighbor, and one that loved his church, his family, and his community.

3. That we the members of High Hill church, by these resolutions, hereby set forth expressions of mutual sorrow to his family.

4. That a copy of this be sent to *The Free Will Baptist* for publication, a copy to the family, and a copy to Mrs. Fred Cox to keep in the church records.

Respectfully submitted,
Mrs. Judy Webster

Woman's Auxiliary

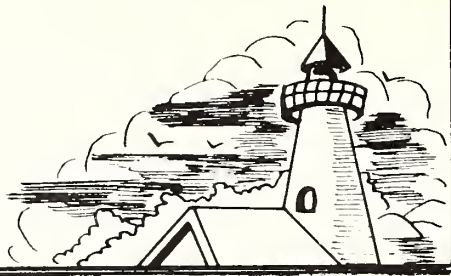
Clayton, N. C.—The James Lanier YFA of Powhatan Free Will Baptist Church met on June 16 at the home of Linda Benson for its monthly meeting. The meeting was called to order by the president, Diane Stevens, who then read the Scripture, Galatians 6:7-9. Larry Coats led the group in prayer, followed with everyone's singing "If You Want Joy."

During the business session the roll was called and the minutes of the last meeting were read by the secretary, Linda Benson. There were eleven members and three visitors present. Since the YFA will sponsor a teen-ager's prayer room during the revival which is in progress, the president appointed different persons to read the Scripture each night. The group decided to visit the Free Will Baptist Children's Home at Middlesex on Sunday, July 26. They also chose to sponsor a youth revival Friday and Saturday nights, July 17 and 18.

The monthly program was given by Edith Brady which was enjoyed by all. Mrs. J. W. Nichols closed the meeting with prayer. The hostess then served refreshments.

The Sunday School Lesson

FOR JULY 5



From Sojourners To Slaves

LESSON TEXT: Genesis 47:1-6; Exodus 1:8-14

MEMORY VERSE: Hebrews 13:2

I. INTRODUCTION

The title of this lesson gives a clue to where our study will take us. The subjects are the Children of Israel, and we see them as guests of a Pharaoh in the land of Egypt and as slaves at a later date.

As a teacher, you should be thoroughly familiar with the material in Genesis 43—50, which is a record of Joseph in Egypt and later Jacob and his other sons in Egypt. In order that you may present the lesson in proper perspective, it is divided into three parts. The first will be mostly introduction and cover some of the history of Israel and attempt to answer questions such as why they were in Egypt. The second and third parts will show the people as guests and then as slaves.—*Teen-Age Teacher* (F.W.B.).

II. HINTS THAT HELP

1. Joseph, the prime minister of Egypt, showed respect to his superior by consulting him regarding the place where his family was to dwell (v. 1).

2. He introduced five of his brethren to the Pharaoh (v. 2).

3. Upon being instructed by Joseph, the men told Pharaoh that they were shepherds (v. 3).

4. The men requested that they might live in Goshen as sojourners (v. 4).

5. Pharaoh granted their request and offered shepherding positions to the men of activity (vv. 5, 6).

6. The new Pharaoh did not know Joseph (v. 8).

7. He took steps that were designed to destroy the Israelites (vv. 9, 10).

8. He set taskmasters over the Israelites to afflict them and increase their burdens (v. 11).

9. The Israelites prospered in proportion to the sufferings they endured (v. 12).

10. The Egyptians made the Israelites slaves, hoping that they could ultimately destroy them (vv. 13, 14).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. Years ago a secretary of a British missionary society called on a Calcutta merchant and asked him to help in the work. The merchant wrote out a check for \$250 and handed it to the secretary. At that moment a telegram was handed to the merchant. He read it and looked troubled. "This telegram tells me that one of my ships has been wrecked and the cargo lost. It makes a big difference in my affairs. I will have to write you another check." "I understand perfectly," said the secretary and handed back the check for \$250. The check book was still open on the merchant's desk. He wrote another check and gave it to the secretary who read it with amazement. It was made out for \$1000! "Haven't you made a mistake?" asked the secretary. "No," said the merchant. "I haven't made a mistake." Then, with tears in his eyes, he said, "That telegram was a message from my Father in heaven. It read, 'Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven.'"

2. Aunt Betty was converted late in life. She was very poor, but active in the service of her Lord. She faithfully witnessed to His saving and keeping power. Out of her poverty she gave to those who were even poorer than herself. In time she succumbed to crippling rheumatism. She lay in bed month after month suffering much. "It must be very hard for you to lie in bed when for years you have been so active for your Lord," said a friend to her. "No, not at all," she said. "When I was well, the Lord said to me, 'Betty, go here. Betty, go there.' I always obeyed Him. Now the Lord says to me, 'Betty, lie still and suffer!'"

3. Many years ago Pobjendonostow bitterly persecuted the Jews in Russia. Once he asked a Jew, "What will be the result of continued persecution of the Jews?" The Jew replied, "The results, sir, will be a feast! This is illustrated by history. Pharaoh sought to destroy the Jew. The

result was the Passover. Haman sought to extirpate the Jews and the result was the Purim. Antiochus Epiphanes sought the Jews' destruction. The result was the feast of the Dedication of the Temple!"

How blessed are rulers and nations which show kindness to God's specially chosen people—Israel. God said, "And I will bless them that bless thee" (Gen. 12:3). God's curse is upon those who mistreat them, for He said, "And I will curse him that curseth thee."

Let Christians take seriously the command, "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6).—*Bible Expositor*.

4. A great waterfall is an impressive sight which will attract people from near and far. The visitor finds much to admire in the sight of the waterfall.

A more practical-minded man may see something besides beauty in the waterfall. He may see tremendous power in the rush of water and the steep fall. He knows he can build a power plant to harness this tremendous energy. If he is greedy to use every available bit of power, he may completely destroy the beauty of the waterfall.

Joseph's family went into Egypt at the personal invitation of the Pharaoh. Like the stream of water that grows into a mighty river, this family multiplied until a vast host of people were living in Egypt. At first they were treated as guests. The Egyptian people were happy to have them, glad for them to pursue their occupations.

But the Pharaoh who loved Joseph passed away, and a long succession of new kings forgot the history of these people. As the children of Israel multiplied, the new Pharaohs no longer saw them as strangers enjoying their hospitality. They began to look upon the Israelites as a vast source of power. So the Hebrews were put to work. They were exploited and subdued and beaten. Their talents, their intelligence, their religion—all of which could have contributed to Egyptian culture—were obscured. Just as men may exploit and destroy a waterfall, so the Egyptians exploited the Hebrews. Their places as visitors, as advisers, as fellow workers, were lost in the Egyptian greed for power.—*Standard Commentary*.

5. A visitor to the White House during the days of the Civil War said: "I had been spending three weeks in the White House with Mr. Lincoln as his guest.

The Family Fortune

Victor Trimmer

Every father wants to be able to take care of the physical needs of his family. He has ambitions to give his wife and children the extra things that make life a little more pleasant and enjoyable—the new toy, the new dress, money for school, and many other things.

It gives the father a great deal of satisfaction to be able to provide financial security so that his love and concern for his family will be seen even after he is gone.

This feeling of concern for the physical needs of the family is most commendable. Not all are able to see these desires realized. Many times the family fortune is very meager. Sometimes lack of ability or lack of opportunity have so limited a father's earning power that he has not been able to provide all the necessities, to say nothing of the luxuries. Sickness often has devoured the family fortune, and many pleasures of life have had to be sacrificed. How the heart aches when such circumstances occur, and what great efforts are made to compensate for this lack!

In my travels I have seen families whose fortune was very meager, and yet in my associations with them I discovered they had a fortune that was of more value than the things which finances can provide.

The family that has love, a love that is expressed in compassion and concern, is a happy family. The families where there is singing and merriment, the families which enjoy a very real sense of peace and confidence, where faith in God is real, and trust is not only taught and talked about, but is a part of everyday living—these families have a fortune even more secure than a comfortable bank account. Their security comes from a knowledge of God and His Word. Such security

Boys' and Girls' Stories

(continued from page twelve)

"Thanks, Mr. Wilson!" Timmy said. "I'll be sure to bring the money." Then he hurried off to school.

That evening Timmy told his dad all about the new baseball glove and the Sunday School offering. Then he thanked the Lord for the new glove and prayed again for the children's camp in Brazil.
—*My Pleasure.*

goes beyond the problems and needs of this life; it reaches beyond the valley of death and promises reunion with loved ones in the life to come. Here is a treasure moth and rust cannot corrupt, a fortune that thieves cannot steal. Every family can enjoy it regardless of their station in life.

Where is this fortune found? First of all, the parents must find this fortune for themselves. It has been provided through the unsearchable riches of God Himself, who gave His Son as a ransom, to die on a cross in our place. Jesus paid the full price for sin, and in accepting Him there comes the rich experience of eternal salvation accompanied by the treasures of real peace, joy, security, and faith.

You cannot leave or give to your family that which you do not have, however great your desire may be. This family fortune is preserved and increased by making worship and Bible reading as much a part of the family life as eating and playing. A parent cannot leave to the society in which he lives, whether it be government or schools or any other agency, the financial responsibility of taking care of his family; neither can he shift the spiritual responsibility of providing this spiritual family fortune to the church or the Sunday School or the preacher. The parents themselves are responsible to God and to the family to point out by precept and example the source of the true riches.—*The Pentecostal Evangel.*

God's Highest and Best

One day a certain gentleman was watching an ant trying to get a crumb on the ground where some picnickers had been. The man became thoroughly interested. After watching the ant for sometime, he put his finger on the crumb. The ant went to another crumb. He put his finger on that crumb, too, and the ant hurried off in search of another crumb. The man kept putting his finger on each crumb, until he was able to get the ant to go to the biggest crumb of all.

Likewise with God. When we choose things that are not His highest and best for us, He gently puts His finger on it until He brings us to the place where we will choose the greatest crumb of all—the Lord Jesus who is our Bread of Life.

—*Gospel Herald.*

One night—it was just after the battle of Bull Run—I was restless and could not sleep. It was coming near to the dawn of the day, when I heard low tones proceeding from a private room where the President slept. The door was partly open. Instinctively I walked in, and there I saw a sight which I shall never forget. It was the President kneeling before an open Bible. The light was turned low in the room. His back was toward me. I shall never forget the tones so piteous and so sorrowful. 'O Thou God that heard Solomon in the night when he prayed and cried for wisdom, hear me. I cannot lead this people, I cannot guide the affairs of this nation without your help. I am poor and weak and sinful, O God, Thou didst hear Solomon when he cried for wisdom—hear me and save this nation.'"

God heard and answered President Lincoln and the nation was saved. It is true that we are not involved in a great war as the country was in the days of President Lincoln, but some of the same evil forces that brought the Civil War are at work in our country today. Who would deny that there is a great need for the leadership of the country to cry out to God for wisdom?—*Advance Quarterly* (F.W.B.).

'BEHOLD, I THOUGHT'

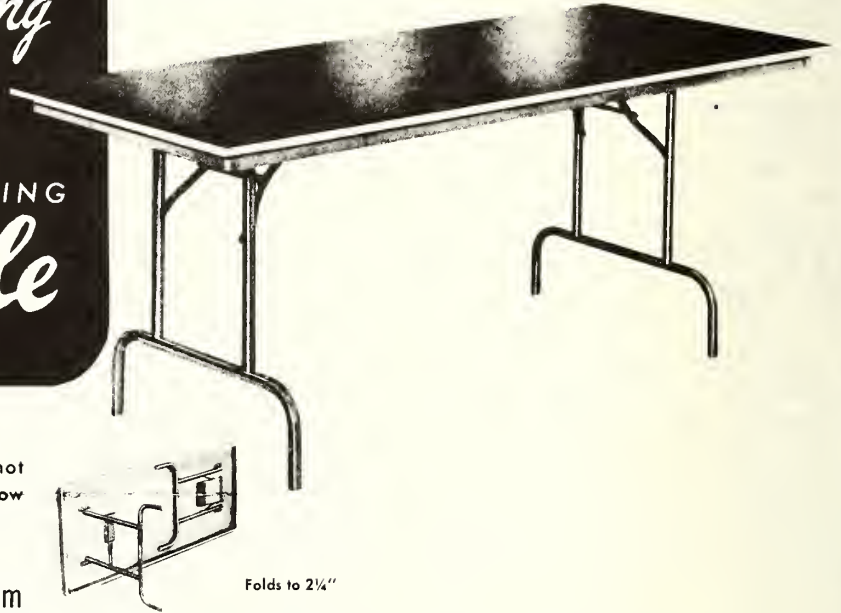
(continued from page seven)

to evil thinking are legion, our modern times provide much that is good in the form of clean Christian literature and other reading matter; wholesome magazines are available, as are helpful pictures, and good music of the masters and Christian composers. Wholesome friends may be had if we sincerely look for them.

Best of all, the great cleanser of lives, the Word of God, may be read and memorized by all who will do so (Psalm 119:105) with great benefit. Nothing is more purifying to the mind than memorizing and meditating on God's Word daily. And of course, the heart needs to be cleansed by faith in the Lord Jesus Christ and true repentance of the wrong thinking habits of the past, so that with sincerity and confidence one may say, "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).—*Evangel.*


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Long may our land be bright
With freedom's holy light



the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, JULY 1, 1964

Harold M. Lambert Photo

Ten Years Ago in the 'Baptist'

A crowd of 120,000 persons jammed Wembley Stadium, London, England, for the final rally of Dr. Billy Graham's three-month London crusade.

The huge attendance broke all records for evangelistic meetings in the country and surpassed Dr. Graham's largest previous audience of 75,000 at the Dallas Cotton Bowl in Texas last year.

†

The first North Carolina annual camp meeting will be held at Cragmont Assembly, Black Mountain, July 26—August 6. It is a time of spiritual refreshing and communing of kindred spirits. An outstanding feature of the camp meeting will be a course in Bible each morning from 10:00 to 10:50.

†

The Third District Union Meeting of the Eastern Conference of North Carolina has recently completed the District Assembly Building. The building is located about 3½ miles from Pink Hill, North Carolina, on the Pink Hill and Beulaville Highway.

† † †

In the Editor's Mail—

"I am an ordained Free Will Baptist minister in good standing with the Eastern Conference of the State Convention of Original Free Will Baptists of North Carolina. Since I plan to attend the Southeastern Baptist Theological Seminary next year, I am seeking part-time pastoral work for the coming church year that will be within reasonable driving distance of Wake Forest, N. C.

"Anyone who wishes to contact me may do so by writing to me at Route 2, Pink Hill, N. C., or by calling CYPRESS 8-3703."—*The Rev. Eugene Sumner.*

† † †

If the evangelization of this world were a commercial proposition with a reward of even a ten percent dividend, there would not be a village on earth without a church.

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C. H. OVERMAN, Editor

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Editorial—

FREEDOM CARRIES RESPONSIBILITY

The cry for freedom rings out from deep within African jungles, from the mounts of the Himalayans, from literates and illiterates, from the downtrodden and the upper class, from the teen-ager under parental control and the parent under his burdens. "Let us be free!" cry nationals, would-be nationals, and civil righters around the globe.

Everyone desires freedom, but freedom means many different things to people. In writing of the many faces of freedom, Margaret Muse Oder said, "Freedom is many things. To some it is flags waving, soldiers parading, bands playing. Freedom plays a 'solo' instrument, but listens with attentive ear in order to blend harmoniously in a world symphony. It is believing, loving, giving, taking. Freedom is release from bondage, yet it is love—bound by ethics, standards, and principles.

"Freedom is living with dignity and honor. It is security within the boundaries of good conscience."

Yet, to many people, freedom means the license to do as one pleases. Even some professing Christians have the attitude: "I'm a free moral agent. I can do as I please!" On the whole, man has done basically what he has chosen to do. Only a few, in comparison to the vast population of the world, submit themselves to determining the will of God for their lives.

Freedom taken by an individual or a nation to an ultimate degree can mean only chaos. One should remember that freedom also carries with it responsibility—responsibility for others as well as self. This is true not only in the spiritual realm, but also in the world in general because no one lives to himself. As John Donne said, "No man is an island, entire of itself; every man is a piece of the continent, a part of the main." Although one may say, "I'm a free moral agent; therefore, I can do as I please," his life is in contact with others; and in some way what he does affects others.

Sometimes freedom for one may encroach upon the freedom of many. What is freedom then? Regardless of the merits or demerits of the case it seems a paradox to this writer that a few men in a country founded upon freedom should take away the freedom of many to use the Lord's Prayer and read Scripture portions in school devotions so that the freedom of an avowed atheist might be upheld.

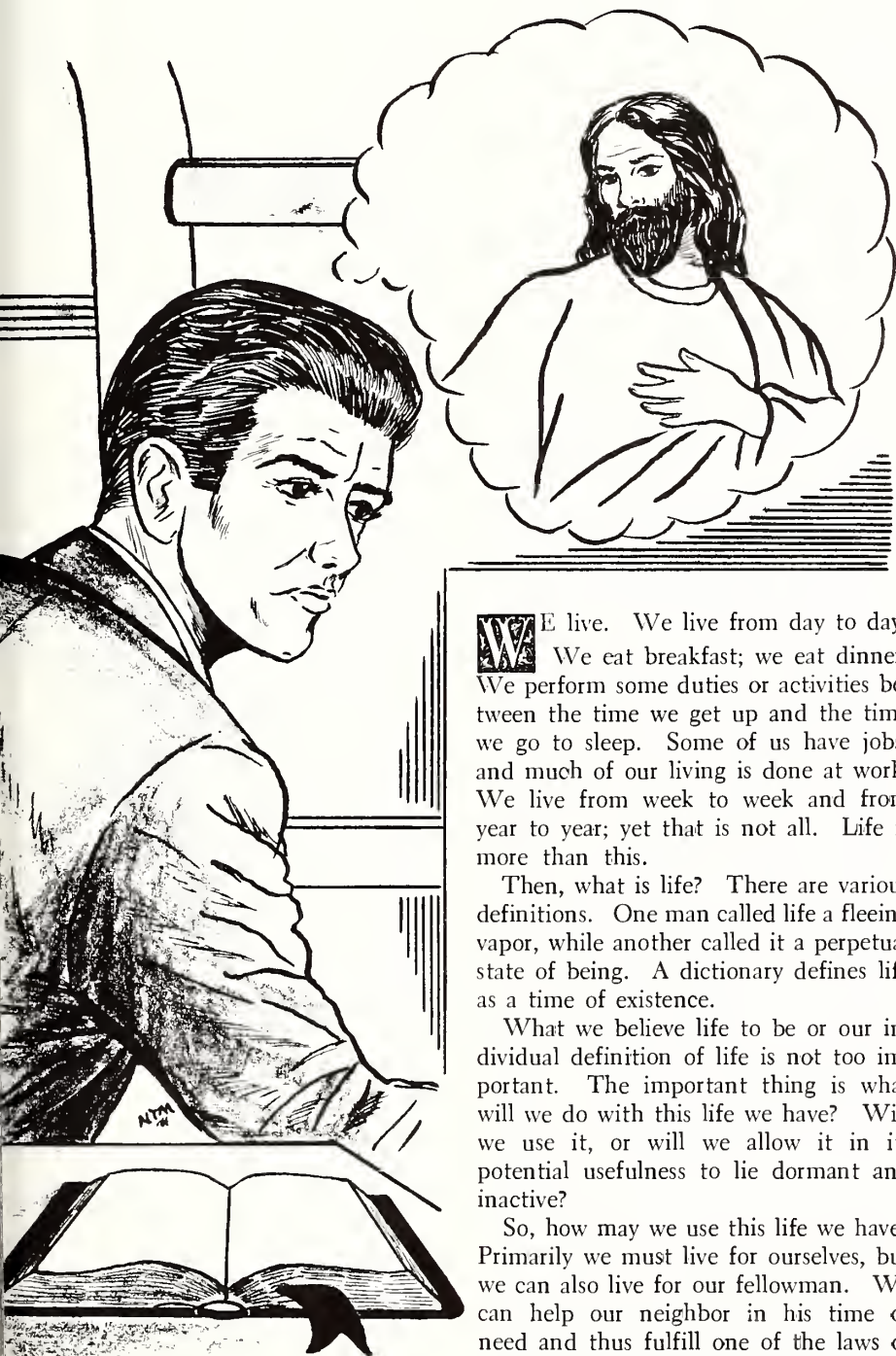
The Apostle Paul, in writing to the Corinthians, said, "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant" (1 Corinthians 7:22); and in writing to the Galatians (5:13), he said, "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Paul is saying here that one becomes free from the bondage of sin when he receives Christ as his Saviour, but that at the same time he becomes a servant of Christ; that is, he is to seek to do the will of Christ. He is not to use the fact that he has freedom for his own personal interest, but he has responsibilities towards others—"by love serve one another."

Paul recognized that although all things might be lawful for him, they were not necessarily expedient. He warned the Corinthians about being stumbling blocks to the weak; that is, they should recognize their responsibility to their weak brothers and not use their freedom to eat meat offered to idols to cause the weak to fall.

In the final analysis, freedom is found in the Lord: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). Therefore, the best expression of freedom is found in total dependence upon the Lord.—**LEAH MCGLOHON.**

Living the Life Through His Word

by TOMMY MANNING



WE live. We live from day to day. We eat breakfast; we eat dinner. We perform some duties or activities between the time we get up and the time we go to sleep. Some of us have jobs, and much of our living is done at work. We live from week to week and from year to year; yet that is not all. Life is more than this.

Then, what is life? There are various definitions. One man called life a fleeing vapor, while another called it a perpetual state of being. A dictionary defines life as a time of existence.

What we believe life to be or our individual definition of life is not too important. The important thing is what will we do with this life we have? Will we use it, or will we allow it in its potential usefulness to lie dormant and inactive?

So, how may we use this life we have? Primarily we must live for ourselves, but we can also live for our fellowman. We can help our neighbor in his time of need and thus fulfill one of the laws of God. We can share our blessings with

those around us—whether these blessings be material ones or spiritual ones. We can use our life more abundantly by living a good example. In this way the usefulness of our living can be transmitted to others; and others should be our main concern; for in essence, we are our brother's keeper—and what better way can we "keep" our brother than by living a good example for him to follow?

By living this example, we obey God in that we are a living sacrifice, holy and acceptable unto Him. Of course there is a lot more to being a living sacrifice than merely living a good example; but by keeping our fellowman foremost in our minds, we are doing that which God commanded us to do. We must love our neighbor as ourselves, or we are breaking the second most important commandment.

So we must live our life for others.

In living our life for others, we must not forget that we must live for ourselves. We cannot lose ourselves in the problems of others and neglect our personal life. The Bible says that no man should think more highly of himself than he is, but it also clearly states that we should not devoid ourselves of personal thought. Consequently, we must think of ourselves and constantly keep our guard up against any undesirable things which might confront us—undesirables such as temptation, anger, evil thoughts and deeds. None of us can proclaim perfection, but we can all strive to be better. We can strive to be better in our association to our fellowman, and better in our association to our character in that we live in such a way that our character can be strengthened. Thus, we are better in association to God.

So actually in living for ourselves, we are living for others an example.

For most of us there is no better way to learn a truth than to see it in another person's life. Example is a far more effective teacher than the voice, and actions speak when the voice cannot be heard. When others see in us a good example, they are blessed. We know that high ideals are always commendable; they indicate fine character. What higher ideal could any of us have than to reach for a better life? A better life usually indicates Christianity, and the Christian life is certainly the most gratifying type of life.

When we look about ourselves, we see this big world, and we realize just how insignificant we are. Each step we take seems uncertain, for we are overshadowed by the bigness of everything that is
(continued on page nine)

FREEDOM

through

TRUTH

MEN today are seeking various kinds of freedom. Three years ago we were in Africa, and we found all over that continent that people were gathering in crowds and shouting, "Freedom!" Even the smallest countries, such as the island of Malta in the Mediterranean, are now asking for independence. Every little group of people in the world wants their political freedom, no matter how ill prepared they may be for it. Last summer I visited the world's fair in Seattle and saw the tremendous prospects of science presented in the exhibitions. I thought of what Einstein said shortly before he died. "I feel," he declared, "like a man chained. I get a glimpse of reality and then it flees. If only I could be free from the shackles of my intellectual smallness, then I could understand the universe in which I live." Not only do we want political and intellectual freedom today; we also want moral freedom. We have sexual expression on a scale unknown in modern times. We thought it would make us happy, but we are miserable with it. We have found it destroying not only our morals, but our souls.

We say that we want freedom from prejudice, freedom from ignorance and freedom from poverty. We even say we're searching for religious freedom. There is a group in America that wants to throw out all Christian emphasis, all religious symbols. They wish to be free from such "bondage." They say, "Do away with the recognition of God in national life."

by BILLY GRAHAM

Our forefathers did not feel that way. They desired that we should have freedom of religion, but not freedom from religion. "Blessed is the nation whose God is the Lord." If we ever do push God aside, may God have mercy upon our nation! Today we live in a pluralistic society, and secularism has become a very rapidly growing religion, with its fanatical adherents who work for it day and night. They say that if we can be freed from the Protestant, the Roman Catholic and the Jew we shall be a happy people.

Yet the Scripture teaches that the only truly free people in the world are those who have made Christ their Savior and Master and Lord. Jesus Christ said, "Ye shall know the truth, and the truth shall make you free."

What then is truth? Men seek for that, too, as they seek for freedom. The scientist seeks truth about the physical universe. The philosopher tries to discover truth about human existence. The psychologist looks for truth about the action and reaction of the human mind. At the end of his life Gautama Buddha said, "I am still searching for truth."

But here is a man, a giant among men, who appears on the horizon. He stands before his neighbors and friends and asks, "Which of you has ever seen me com-

mit a sin?" and they cannot answer him because they have never seen him commit one sin. "This man stands and declares, "I am the truth!" What an astounding claim. "I am the secret of all truth—all psychological truth, all sociological truth, all scientific truth, all philosophical truth, all religious truth."

SECRET OF THE UNIVERSE IS CHRIST

The Scripture says that "by him were all things created" and "by him all things consist." There is something that holds matter together, and the scientist cannot tell you what it is. I believe that some day we are going to learn that the secret of it all is Christ: that if he took his hand off us for five seconds, we would blow apart. He is truth! Ultimate truth!

Now, you can reject this truth and think that you are free. You can say, "I have rejected Jesus Christ, I have rejected God, and now I am going to live it up." But you will find yourself in a bondage far greater than any you knew before. You end up with inner conflicts, guilt complexes, inferiority feelings, fears and neuroses, and your so-called freedom is a new ensnarement.

When Christ told his disciples, "I am the truth," he was either right, and was telling the truth, or he was a blasphemous deceiver who knew that he was not the truth, and was lying. Or he thought that he was God, and he did not know the difference. That would have made him a maniac—a person who thought he was God when he really wasn't! Which was it? That is a decision you will have to make. You will have to decide who Jesus Christ is—a liar, an egomaniac, or what he claimed to be: God manifested in the flesh, the ultimate reality and truth in the universe. If he is God and is the truth, and he tells me to follow him, I would be a fool not to do so.

GOD DEMANDS A COMMITMENT

We are all interested in truth, and Christ is the truth. When you give yourself to him he opens the doors of your mind in the most glorious way. You see a new dimension of life that you have been previously blinded to—supernaturally blinded by Satan. When you open your life to Christ—to truth—it lights up. Your whole inner life glows, and there comes a peace and joy and security that only he can give.

So God demands a decision, a commitment

ment, a surrender, a conversion. Jesus said, "You must be born again." It wasn't optional. It wasn't something that one "ought" to do. He said, "You must be born again," before you can get into the Kingdom of Heaven.

Sometimes I think that spiritual birth is much like natural birth. There is the moment of conception; then there are nine months of gestation; then there is birth; then there is growth. When people come forward in some of our meetings and make commitments, it may be for them a moment of conception. It may be a stage in gestation, or it may be birth. Only God knows. But the whole gestation period could take place in just 30 seconds. You don't have to wait nine months.

You can have conception and gestation and birth right now, but remember that salvation is of the Lord. It has to be done by the Holy Spirit. When you are willing to bend your will, the Holy Spirit does the rest. He is the one who regenerates; he is the one who changes; he is the one who gives the elements for growth; and what a wonderful thing it is to relax in him.

When you come to Christ, he gives you a freedom that is real: "If the Son therefore shall make you free, ye shall be free indeed." What is this freedom? First, he frees you from the penalty of sin. Dr. G. Campbell Morgan said, "There is no subject for which the Bible uses a larger number of descriptive terms than this of sin." I could preach from morning until night, describing what sin is. But I do not need to. You know that you have sinned against God.

HE TOOK THE HELL OF OUR SIN

We break the laws of God; we fail God; we fall short of his requirements; we are sinners. And this sin has done something—it has alienated us from God. Our sin comes between us and God, so that he has to hide his face from us and will not hear us. You may laugh at this. But remember: the Bible says that "fools make a mock at sin." You can say that your peccadilloes are small and don't amount to anything; but God is a pure and righteous and holy God, and in his sight you have caused offense; you have caused a cloud to come between you and God. You are separated from God so that your prayers cannot be answered, and all of your religious motions mean nothing in his sight. You can try to cover up your sins, but God says that you cannot get away with it.

But here comes the glorious part: Christ took the penalty of our sin. That is what the cross is all about. He died on that cross for people like you and me, sinners who had failed him and had broken his laws. On that cross God took all of our sins and laid them on Christ, so that he became sin for us. He took the judgment of our sin; he took the hell of our sin. And the moral accountability that you would ordinarily expect to face at the judgment, you will not have to face if you claim him for your Savior.

I will not be at that judgment. Oh, yes, I have sinned; I have broken God's laws a thousand times, but I will not have to face the judgment. I will not have to give an account. Why? Because on the cross the Lord Jesus Christ took the accountability for me. He took the sin and judgment for me. That is the glorious Grace and mercy of God that none of us can understand.

ACCEPT IT, BELIEVE IT—AND REJOICE

Oh, the depth of God's Grace! Oh, the height of God's mercy, the breadth of God's love, that he is willing to say to you and to me, "I forgive you. You will never have to face the judgment"! When that gets through to you, you can go to bed and sleep a new kind of sleep. You will say to yourself, "I don't deserve this kind of release. Surely I will have to face the music sometime." And you may even find the past haunting you; but you are free. The full penalty has been paid. The Judge will never say, "I pronounce sentence on you," because Christ has accepted that sentence for you. In Christ you are free. Accept it by faith and go your way rejoicing.

Second, we are freed from the power of sin. Jesus said, "Whosoever commiteth sin is the servant of sin." How many of you are servants of sin? In bondage to jealousy, to pride, to selfishness, to immorality, to gambling, to some narcotic, to sinful pleasure, so that sin has become your slave driver? It may be that sin stands over you with a whip and lashes you across the back. You protest, "But I don't want to commit this sin. I don't want to tell this lie. I don't want to get drunk. I don't want to get involved with that person." But sin says "WHOOO!" and you bow down, you yield to the domination of sin, you are a slave to sin. The very thing you say that you will not do again, you do. It becomes worse and worse as you grow older and older. Your heart gets harder and harder, until finally there is death and judgment and hell.

But when you know the truth, the truth shall make you free. How wonderful! Sin is no longer in the throne room of my life. Christ sits there, and as I daily, moment by moment, yield my members to him, he orders my life. Satan no longer has the power over my life that he once had. Sin is no longer in command. Oh, to be sure, I slip and fall, but Christ is there to pick me up and to put his arm around me and to love me.

BLACKMAILED BY A DEAD DUCK

I heard years ago about a little boy who went with his sister, Mary, to visit his grandparents at their farm during the summertime. The grandmother had a pet duck of which she was extremely fond. It was a very handsome duck, and one day as little Johnny was playing, he aimed at the duck with his slingshot and hit the duck right on the head. The bird toppled over, kicked a few times and died.

Johnny was frightened to death. He looked about and saw no one, so he took the duck and ran into the woods, dug a hole, buried the duck and came back to the house. No one seemed to know the difference.

He and Mary always divided the chores, and that evening it was her turn to do the supper dishes. But instead Mary turned to him after supper and said, "Johnny, you do the dishes tonight."

"You're crazy," he said. "This is your night; I am going out to play."

Mary said, "Come here. I saw you kill that duck this afternoon. If you don't do exactly what I tell you to do, I am going to tell Grandma what you did. You know what that means. It was her prize duck."

"All right," said Johnny, "I will do the dishes." The next time it was Mary's turn the same thing happened, and this went on for two weeks. Johnny was going around with his tongue hanging out. Every time he would bring up the matter she would always say, "Johnny, remember the duck!" At last he couldn't stand it any longer. Mary had gone to town, and his grandmother was sewing. Johnny went in and stood around and twisted his ear and bit his nails, and finally he said, "Grandma, there is something I just have to say."

"What is it, son?" she asked.

He said, "It is the hardest thing I have ever had to do, Grandma. About two weeks ago I was playing with my
(continued on page fifteen)



news & notes of Denominational Interest

Memorial Chapel Host To Youth Fellowship

The Youth Fellowship of the Second District of the Western Conference will be held at the Memorial Chapel Church at the Free Will Baptist Children's Home, Middlesex, North Carolina, Saturday night, July 4. At the meeting a Sword Drill contest will begin and last for six months. Each church in the district is urged to send two participants for the contest. The winner will receive an all-expense paid trip to Cragmont Assembly and the runner-up will receive half of his expenses to Cragmont. It is hoped that by stressing the Sword Drill contest that the youth will study their Bibles more. This is a challenge to all the youth of the district.

Oriental Church Announces Revival Services

The Oriental, North Carolina, Free Will Baptist Church announces revival services to begin July 6 and to continue through July 12. The Rev. J. W. Everton of Clayton will be the evangelist for the services, which will begin at 7:30 each night. The Rev. E. E. Edwards is pastor.

Revival in Progress At Shady Grove Church

Revival services are in progress at Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina. The Rev. J. W. Everton of Clayton is the evangelist. A cordial invitation is extended to everyone to attend the remaining services, which begin at 8 p. m., by the pastor, the Rev. Walter Reynolds, and the church. July 4 will be the last service of the series.

News Notes from Spring Branch

Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, began its summer activities with a community sing on Saturday night, June

13. The churches represented were Friendship, Free Union, and Saratoga. An offering of \$50 for missions was received. The church was glad to have these visitors, and they are urged to visit again.

The week of June 15 vacation Bible school was held at the church. Each night during the week the Sunday school bus made its rounds, and many who perhaps could not have attended were able to attend. Their educational building again proved its worth by affording additional rooms which the lack of up until now had been a handicap.

A picnic on Saturday evening, June 20, brought the last day of the school to an enjoyable climax.

Macedonia Church Ends Successful Spiritual Revival

A soul-stirring revival was experienced at Macedonia Free Will Baptist Church, Ernul, North Carolina, last week. Many remarked that the services were compared with those of past years when people longed for revival.

The Spirit of the Lord was much in evidence as many came to the altar to make their decision for Christ. In this humble rural church, 56 decisions were registered. Among these were 17 first time decisions, 3 transfers by letter from other churches, and 36 rededications. All members of the church were revived spiritually in their hearts.

The Rev. Earl Glenn, pastor of St. Mary's Free Will Baptist Church of New Bern, was the evangelist, who preached the Word of God to an overflowing group every night. Visitors came from various churches to attend the services.

Special music was rendered during the week by the Morris Sisters of Vanceboro; Carol Whitford and the pastor, the Rev. A. J. Lyczkowski, who sang solos; a church trio, consisting of Mrs. Doris Shackelford, Vicky Shackelford, and Pete Ipock; and the church choir.

The revival services were concluded

SPECIAL NOTICE

NO FREE WILL BAPTIST NEXT WEEK

The yearly volume of The Free Will Baptist is composed of fifty issues. It is therefore necessary that we omit two issues each year. The first to be omitted this year is July 8. The next issue you will receive will be that of July 15. Thank you.

with a very inspiring baptismal service Sunday afternoon, June 21, and the receiving of many into the fellowship of the church at the evening service.

The pastor and the members of Macedonia church thank God for this heaven-sent revival in the midst of a complacent generation. A cordial welcome is continually extended to all to attend this church.

One Word That Can Change Your Life

By Robert W. Olewiler

Most things you have to put up with are just for a little while. They change. They pass away. So lift up your spirit!

St. Paul once said: "I never lose heart." On another occasion he testified: "I glory in tribulation." Remarkable! Here was a man who was beaten and left for dead, shipwrecked, put into prison, finally beheaded in Rome. His health was never good. He was forced to make his long journeys by walking rough roads. Yet he said: "I never lose heart. I glory in tribulation. Our light affliction, which is but for a moment. . . ."

This great Apostle knew that his sorrow was just for a little while. That's why he could be cast down, but not counted out; depressed but not defeated; "in all things more than conqueror."

Take courage. Human experience breaks up into fleeting moments, the word that can change your life.—*Biblical Recorder*.

Coming Events

July 4—Independence Day

July 7, 8—Original Free Will Baptist Fellowship, Chipola College, Marianna, Florida

The Gospel of Reconciliation

THE great cause of the world is the lack of the spirit of reconciliation. Estrangement between social classes makes life narrow and bitter. The want of good feeling and cooperation between employers and employees wastes a nation's strength. A domestic paradise is turned into an unhappy world of quarrelling when husband and wife and children are self-centered. The joy of friendship is lost when men become too proud to ask for pardon and to give it.

The peoples of the world have been brought so close together that life can be tolerated only if we think of one another as friends. If we are to live together happily, we must live together peacefully. The world is now a neighborhood, and a neighborhood calls for neighborliness. Otherwise, more contacts between peoples will mean only more troubles.

But there is a greater need than to be reconciled with others. We must be reconciled to the Father of us all. We cannot have peace with all the other members of the family unless we are at peace with the Head of the family. So this is the gospel message: "Be reconciled to God" (2 Corinthians 5:20).

But does God want to be reconciled to us? Or have we too deeply offended against Him for this to be possible? The good news of Jesus Christ is that God wants very much to be reconciled to us, so much so that there is nothing said about the need of His being reconciled to us. We have no need to plead with Him in this matter. The spirit of enmity never entered His heart. His heart was always full of love. God never broke away from us. We rejected His love. We became estranged from Him.

From the moment of man's first sin

of rebellion, his heavenly Father began to take steps to restore the lost harmony. Through all the ages He has worked for this. He has never given man up. His reconciling activity reached its climax in Jesus. It is in Christ that God proves that He wants to be reconciled to us. We cannot love God unless we have proof that He loves us. Jesus proves it.

We see a complete absence of bitterness towards the sinner for all the outrages he has committed against God. Instead of revengefulness, we find a love that will suffer all insults and injuries rather than retaliate. We find a love that will give itself to the utmost to win the estranged ones to loving fellowship.

Christ let sin do its worst to Him. He let sinful men abuse and afflict Him, even unto death. Yet His love was unabated. He proved the perfection of His love. His love was proof against all sin, all hatred, all injury. This is the love of God. It is a love deathless, unconquerable.

It is quite certain, then, that in spite of all the evil we have done, God with all His heart loves us. He gave His only Son into the hands of sinful men to put Him to death, that He might bear the penalty of our sin, and show that He is ready to forgive us. God, our Father, standing near the cross of His Son, assures us of His pardon and brings us to repentance.

What great lengths God goes in pressing His invitation to accept His love! He does not extend it to us in a take-it-or-leave-it fashion. He becomes a suppliant. He begs and beseeches. The great Creator becomes a petitioner. "As though God did beseech you by us: we pray you . . . , be ye reconciled to God"

(2 Corinthians 5:20). God is longing to have all the obstruction put out of the way. It will give Him unspeakable pleasure to receive us into His arms.

God cannot do more than He is doing. He cannot make us accept the offer of His love. Love can only be offered, not enforced. See God in Christ, holding out the right hand of reconciliation to us. Shall we not grasp the outstretched hand? In view of the fact that sin nailed Him to the cross, let us repent of our sin, and put our trust in the love of Him who has done so much to prove it.

Let us also prove we are at peace with God by being at peace with all men, seeing that all are His children, and our brothers and sisters. Let us be reconciled to our Father, and to all the family.—Editorial in *The Free Methodist*.

No Afterglow

Romans 12:1, 2

A match company advertises one brand of matches as having "no afterglow," and, therefore, not so liable to cause fire when thrown aside after lighting. That suggests, by contrast, the fact that there is no afterglow in the lives of some Christians whom the minister is called upon to bury. They were honest and decent enough as citizens, and there were some other admirable traits in their lives, but there was no warm, helpful, cheering "afterglow."

What is admirable for matches is tragedy for character. Is there a glow in your life for Christ now? If there is, then there will be an "afterglow."

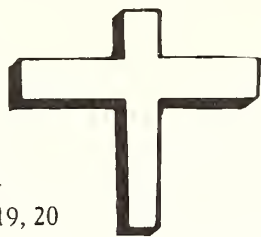
Go out and watch the sunset glow tonight. The most beautiful of all colors come out as the afterglow. So with our lives. We should leave something that will ever glow.—*The Brethren Evangelist*.

Your Flag and My Flag

Your flag and my flag,
And how it flies today,
In your land and my land,
And half a world away!

Rose red and blood red,
Its stripes forever gleam,
Snow white and soul white—
The good forefathers' dream.

Sky blue and true blue,
With stars that gleam aright,
The glorious guide of the day,
A shelter through the night!
—*Selected*.



MISSIONS

Matthew
18:19, 20

What Can We Do To Help?

by John B. Elliston

Three weeks ago I wrote an article on this same theme, at which time I emphasized the Dollar Club; and at that time I said that in the next issue I would give more information. However, there were other things which needed to be reported, so that we were unable to get back to this theme until now. However, Brother Bryan had an article about used clothing in the last issue, which was a part of this theme. Today, therefore, I hope to present some more ideas.

As many of you know, we are working toward opening a missionary training school in the fall. We hope to bring young men and women from many parts of Mexico to the school, for which we must have dormitories and a kitchen. We have the foundation of the kitchen ready to continue building, but we have been at a standstill for lack of finance. Any person or groups who can contribute ten dollars to this fund, known as the Gladys Elliston Memorial Kitchen Fund, will receive a beautiful certificate which includes a picture of Gladys. One certificate will be issued for each ten dollars so contributed.

We are also selling bonds in connection with the North Carolina Mission Board. These bonds are in denominations of \$50, \$100, and \$500. They bear 5% interest annually, paid semiannually by simply sending the due interest coupons to the bank here. It is our hope that some of you will see fit to invest your savings in this project. It is a sound investment, and it will help us to get our school underway in a good manner in the fall. The North Carolina State Convention, through your mission board is paying for redeeming these bonds. After the bonds are redeemed, the mission board holds the bonds as a sign of interest in the property here. You can receive your money back, with five percent interest, while promoting

world missions. Who could ask for a better opportunity?

The woman's auxiliaries, etc., have been sending green stamps for the purchase of gasoline lanterns and other equipment. This is a very good project. We hope to completely furnish the memorial kitchen with dishes, etc., by the use of green stamps and Gold Bond stamps. These stamps can be sent here, and we can take them to Tucson, where we can procure the things we need. If you wish to contribute other types of savings stamps, it would be best to contact us to see if we can readily redeem them. If we can't, it would be best for us to tell you what we need so that you can redeem them in your area and send the articles needed.

Another way in which you can help is through used clothing. They are always in demand. We need good clothing which is clean in all sizes, makes, and models.

It may be that some of you have dried beans, dried milk, rice, or other such commodities which you receive more than you can use. Such things are always in great demand in a school of the boarding type. If someone had an idea to dry some fruit—apples, peaches, apricots, etc.—they could then be shipped and stored with little difficulty. Most of these fruits lose about five sixths of their weight when dried, so the shipping would be greatly reduced.

If anyone who reads this has an interest in this mission activity, or desires to know more about it, please make sure that you receive the "Arizona-Mexico Missionary," which is our monthly publication. There is no subscription charge, but offerings to help with its printing are greatly appreciated. Just write to Arizona-Mexico Missions, Inc., P. O. Box 550, Nogales, Arizona 85621, and tell us that you would like to be placed on the mailing list.

If you have received a sample copy of *The Free Will Baptist*, in which you are reading this, be sure to subscribe for *The Free Will Baptist*. We usually have an article in it each week. May God bless and guide you.

Woman's Auxiliary

Bladenboro, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church held its June meeting on Tuesday night, June 9, at the home of Mrs. Lucille Bryan. After a devotional by Mrs. Martie Russ, the roll was called and the minutes were read by the secretary, Mrs. Frances Davis. Eight members were present.

In the absence of the president, Mrs. Nancy Hardee, the vice-president, Mrs. Lucille Bryan, presided over the business meeting.

"The House That Unity Built" was the topic of the program. Those taking part were Mesdames Wilma Storms, Maybelle Edwards, Martie Russ, Hayes Pait, Gracie Hester, Louise Smith, and Miss Elizabeth Edwards.

Following the closing prayer by Mrs. Gracie Hester, the hostess served refreshments.

SERMONS ABOUT "LOVE"

On the love of God I am not sure you should ever preach generally. A good and thoughtful and devout man said, "I am tired of hearing sermons about love. After all, it is only said once in the Bible that God is love." What he was weary of was not the reality, which was the center of all his faith, but the unreality of mere sentimental repetition till the very word became nauseous. Like the apostle's great lyric on it, you must make it into a grand sweet song before it will sing its way into men's hearts, and then enable them to see in all common experience, however, partially and dimly, that God's love knows them and directs their way, however imperfectly they know it. When our Lord makes God's kindness to the unthankful and evil his supreme perfection, which we are to seek in loving them that hate us and praying for those who use us despitefully, there is no danger of ending in vapid, unreal, unpractical sentiment.—JOHN OMAN in *Concerning the Ministry*, re-published recently in paperback by John Knox Press, Richmond, Va.

Make friends with your trials, and you will see that when you cease to take thought for your own deliverance, God will take thought of it for you.—*Selected.*

Living the Life Through His Word

(Continued from page three)

around us. But as a rule, we do precisely what we want to do even though we know this life is uncertain. We go where we want to go; we think what we want to think—but when the heart wants above all else to do the will of God, life takes on a richer and fuller meaning, and that feeling of uncertainty seems to lose its pressure. We are challenged then to live a good life before our friends. A challenged life is moving in the right direction. All selfish tendencies are halted and we think of others. In this way we move into favor with God.

It is sad that most of us lack this favor with God. If we could remove the curtain which surrounds each other's life and see the naked heart, we could find much wickedness and selfishness. We read of people in forgotten ages who walked through fire and blood. We hear of those who were lashed to the stake, those who were cast into dungeons, and some that were even lifted to the cross—and we—we are too selfish to give a little of our time to help someone in need. Why? Because we are self-centered individuals.

We can lose some of this self-centeredness by having a closer walk with God. Sometimes it takes sickness or pestilence for us to recognize the fact that we need this closer walk. Life is never so earnest or so real as when one has had a vision of a closer walk with God.

Sometimes when misfortune strikes us, we are prone to be bitter. We think that others were never called upon to endure the same difficulties which confront us. We are certain that our pains and misfortunes are more severe; our obstacles are more forbidding; our distances are longer. It all relates back to the fact that we think of ourselves; but, if we read the Scriptures, we can cleanse ourselves of all bitterness and other undesirable traits.

All of us want to live, but few of us have ever determined for ourselves a holy motive for living. We all ask for life, but how many of us are willing to let our life be used? If each new day could produce Christian people, dedicated to think and determined to act for the betterment of the world, the whole population at large would be impressed with the Christian way of life and would desire to be a part of it. What do we do? We put forth halfhearted efforts and back down at the hint of a little opposition. We are weak; we lack fortitude. We refuse to

use the weapon at hand. That weapon is faith, and it can conquer great victories; but we are unwilling to latch ourselves to it and exercise its power. Life without faith has little meaning.

Men suffer willingly for their country. Generations have seen men leave their homes, their loved ones, and all cherished interests to engage in war to protect some ideal. Those men thought it not beneath them to sleep in ditches, to crawl in mud, to suffer with the cold. When arms and legs were torn with shells, and when cruelties were suffered in the hands of heartless enemies, it was all for a cause. If men can suffer for their country, cannot men suffer, if need be, for Christ. Is His cause not greater than any cause for war? We should be willing to, but how many of us are willing to suffer for Him. It takes a holy life for one to be willing to lose a part of it for Christ, but unless our life has an element of holiness in it, it has little value. The desire for a holy life must begin in the heart.

If we are clear-thinking people, at one time or another in our life we take note of our possessions and accomplishments. Each of us can say of something, "This is what I have," because we all possess certain material things and certain abilities. Yet, what do we have as far as spiritual blessings are concerned? We have very little in comparison to what God will provide for us if we let Him. This should give us incentive to press on to a better life. Every promise that God makes to us is flavored with happiness.

With the proper perspective, life has but one pattern. Life has but one outlook—to improve. We can improve if we try. Any attempt is rewarded when it is backed by a sincere effort. For an effort to be rewarded, however, it must be a sound effort. The Bible speaks a great deal about soundness: sound words, sound doctrine, sound minds, sound hearts—and a sound heart is the keystone of spiritual stability. For our life really to count, we must be spiritually stable; for, spiritual stability is the essence of a good life.

We complain sometimes that God is not so near to us as He should be. We must realize that the nearness of God to us is dependent upon the nearness of our life to His. The devil is constantly digging pits. We must be aware of his snares, notwithstanding the fact that we must ever and always submit to the control and leadership of the Holy Spirit. The Holy Spirit will guard us from the pitfalls and lead us into the way which is pleasing to God. When we follow

the path that God has for us, we discover life on the highest plane. This is what the heart has longed for so long. In this type of life, we find a reward of happiness; and that happiness stems from doing His will.

So then, what is life? an existence, a perpetual state of being, a fleeing vapor, a mystic beauty? Yes, life is all of these things, yet it can be more. It is for us to choose, for each of us has the power to mold his own life. No one else can live our life for us; we must live it ourselves. What we choose to do with it can make the difference between ultimate failure or final success.

To assure our success, will we live our life for others and for God? Will we draw close to His teachings and follow His pathway? It is for us to decide. What shall we do? It is a perplexing question, but each us has to answer it in one way or another. We must use this life, for it is given to us to live.

"So, let us long
Take joy in its full measure,
And realize the wonder of wonders
we know;
Let us derive from this life
Seeds of kindness and pleasure,
Knowing our dear God willed it so."

By faithful study of the Bible and earnest application of His teachings, we can live that life as Christ taught and ordained for His followers.

PLEASE NOTICE!

For the information of those attending the Fellowship Meeting of Original Free Will Baptists at Chipola Junior College, Marianna, Florida, July 7, 8. the cafeteria at the college can furnish meals as follows: July 7, after evening service, refreshments for fellowship hour, cost—free; July 8, cost—breakfast, \$.50, lunch \$1.00.

Mrs. Mildred W. Pelt, Mrs. Audrey Eiland, Mrs. Annie Bell Taylor, and Miss Miranda Ditty will serve as hostesses for the evening refreshments on July 7.

Those who plan to stay overnight should get their reservation in as soon as possible. You can contact the Rev. Chester H. Pelt, Chipola Junior College, Marianna, Florida.

NOTES

|| **AND** ||

QUOTES

By J. C. Griffin



Years ago I published a tract entitled "Do You Know?" More than twenty thousands of these tracts were distributed, mostly in North Carolina; however, some were sent to other states. Several months ago the Free Will Baptist Church of Williamston, North Carolina, through its pastor, the Rev. Mr. Ambrose, and some of the members, asked for a reprinting of this tract. So we granted them the privilege to have it reprinted for their own use. It was reprinted for the church by our own Free Will Baptist Press at Ayden, North Carolina.

For several months we had planned to have a reprint made, but due to the fact that it takes money to print tracts and that there were many calls coming from our denominational enterprises, I kept putting it off, thinking that my *money tree* would bear fruit and I could get the tract into circulation again. But seemingly, I am not much nearer that *fruit* than I was in the past. Though under the leadership of the Holy Spirit I believe that the time will soon come when we can do the job.

I am placing this tract in the columns of *The Free Will Baptist* for my "Notes and Quotes" this week.

After this tract appears in the "Baptist," if any of you, my readers, would have a desire to help publish and distribute this biblical tract, you can send me any gift, small or large, and say: "This gift is for the reprinting of the tract, 'Do You Know?'" This tract has received much praise as being one of the best. The late Rev. J. R. Bennett said, "This is the best tract on Bible truths that I have seen."

DO YOU KNOW?

First—THAT ALL MEN ARE SINNERS?

"For all have sinned, and come short of the glory of God" (Romans 3:23).

"All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6).

"There is not a just man on earth, that doeth good, and sinneth not" (Ecclesiastes 7:20).

Second—THAT YOU MUST DIE? THEN TO JUDGMENT GO?

"And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

"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" (Romans 14:10).

"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).

Third—TO REACH HEAVEN THAT YE MUST BE BORN AGAIN?

"Jesus answered and said unto him, (Nicodemus) Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:3-5).

Fourth—THAT FAITH IN CHRIST PRODUCES THE NEW BIRTH?

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him, also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments" (I John 5:1, 2).

Fifth—THAT THE BELIEVER HATH THE WITNESS IN HIMSELF?

"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. He that believeth on the Son of God hath the witness in himself; He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I John 5:9, 10).

Sixth—THAT THE BELIEVER HATH AN ADVOCATE?

"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 ours only, but also for the sins of the whole world" (I John 2:1, 2).

Seventh—THAT GOD LOVES SINNERS?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, (Christ) should not perish, but have everlasting life" (John 3:16).

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

Why not take God's sure Word, rather than man's religion? Why not believe the whole Bible, instead of a Bible full of holes? Why try to be saved or try to hire God to save you by making business promises in what is called "prayer"? Take your salvation the Bible way. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "For by grace are ye saved through faith (notice that it says '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).

So, sinners can only believe on the Lord Jesus Christ with perfect yielding of all sin—body, soul, and spirit, and know that they are saved. Why? Because God says so. Not by works; not by agonizing; not by doing "penance" or causing the body to suffer. Christ did the "agonizing." Christ did the "suffering." He did all, that we might believe on Him and thereby be saved. Sinner, will you accept Christ as your personal Saviour right now?

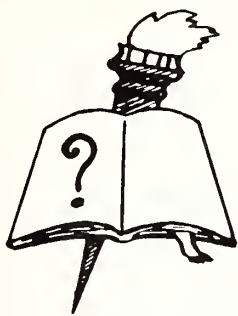
I hereby, realizing that I am a sinner, lost without Christ, do accept God's Son, the Lord Jesus Christ, as my personal Saviour.

"The church is never at its best except when it is caught in the active torture of identifying itself with man's hurt, to the point of hurting itself. We can no more redeem our times without disturbing our congregations and communities than a surgeon can remove an abdominal cancer without cutting."—*Dow Kirkpatrick*.

Too many Christians envy the sinners their pleasure and the saints their joy, because they don't have either one. — *Martin Luther*.

If you were the only Christian left alive, would the church start up again?

Questions & Answers



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

QUESTION: Please explain, "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" (Psalm 15:5). Would this verse and other such passages of Scripture on usury indicate that the receiving of interest on money loans as now is commonly done in the business world is wrong?—*Ada G. Snydes, Illinois.*

ANSWER: This word *usury* is generally employed in the Scriptures in the same sense in which we use the word *interest* today. We speak of the "usurious interest" but the Bible never does, although the idea which those words suggest is that which the Scriptures have generally in mind when it uses the word *usury*. That usury in the sense of simple interest, however, is not in itself wrong would seem to be the inference from such passages as that found in Deuteronomy 23:20, "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." Here we see that its imposition is permitted in the case of a stranger or foriegn to Israel.

What the Bible is inculcating against usury, or interest, is its employment among the Israelites themselves as fellow members of the theocracy, and especially in their dealings with the poor. The poor were special objects of God's pity and love. When some of the disciples wanted the ointment Mary used to anoint Jesus' body, which He said was in preparation for the grave, He rebuked them, reminding them that they would always have this class of people, the poor, with them and their obligation to that class of people, but that this need that Mary had met was imminent and could not have been delayed.

Interest in itself, however, would seem to be a legitimate form of business, and only when it is exercised or employed in

a spirit contrary to that of the second table of the law does it become illegitimate—"Thou shalt love thy neighbor as thyself." Whether the business world of today violates this commandment or not in its demands for the loan of money, the one who asked this question is perhaps as able to judge as I am. If and when one does so, he is guilty of usury in the bad sense; and he cannot escape the day when he must settle with God for such a sin; it must either be done here or hereafter. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

In writing on a similar subject, Dr. James M. Gray says: "To add a further word, loan association, it has been developed, could not do business on a smaller margin than 2 percent per month. This might be regarded in some quarters as 'usury' and yet to cut off the business of such associations would be to work injury instead of good to the people intended to be benefited. All of which teaches us the great wisdom required in the application of the principles of Christianity to the specific case, and how careful we should be about raising a cry of wrong doing before we know the facts."

Dr. Gray, it seems, reached the wrong conclusion; and we might make a bigger mistake in what we conclude today. I quoted the above because it was written before the 1929 stock crash. The government did something about such high interest after the crash and during the economic depression that followed it. If it had made such high interest and the wild speculation that went with it illegal before the market crash, the depression may have been avoided.

Though it will be different in many ways, I fear that our country is headed for a worse disaster than that brought about by the crash unless something is done to curb the foolish use of money we now make of it. Men never major in

excesses such as was the common practice in 1929 and that like what we as a nation are freely engaging in now without ill results. Men are just simply mad over money as they were then. Then we read in the daily papers of the "teapot dome," the Andy Mellon scandle, and the strange death of President Harding, the Al Capone gang, etc. Now we read of the Cuban ransom money (that paid by United States citizens for the mistake our government made in conjunction with the Bay of Pigs scandal,) the British train robbery, the United States handout to unworthy nations, etc. The bubble burst in 1929 and it may burst again soon for "the love of money is the root of all evil," and who knows how far reaching this evil will spread and what all will be the ill results before it reaches such an unhappy climax? "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).

"We have been surrendering our liberties under the delusion that government has some superior competence in the realm of economics, some magic multiplier of wealth, some ready access to a huge store of economic goods which may be had without working for them—merely by voting for them."—Admiral Ben Moreell, USN (Retired), in *Christianity Today*.

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STORIES

for our

BOYS and GIRLS



Samuel Writes a Song

Norma Cournow

ON E dark day in Andover, Massachusetts, Samuel Smith decided to get away from his studies for a while. Samuel was studying to be a preacher and his studies were not easy. He turned to a song book on his desk and began flipping through its pages. The sun was setting outside his window as he found

a song with a catchy tune that he liked. The song was written in German, so Samuel decided to write English words to the same tune.

Samuel picked up a bit of waste paper, five or six inches long and began to write. Half an hour later, he had finished writing "My Country 'Tis of Thee," one of the most famous songs in history.

But let's start a few months before this. A man named William C. Woodbridge had started the chain of events

that led to the writing of the song. He had just returned from Germany where he was studying the German school system. Woodbridge had discovered that much music was taught in the German schools. He brought back to America a number of music books for children that were used in the German schools.

When Woodbridge arrived in Boston, he found his friend Lowell Mason had a problem. Mason was leading a children's church choir, but he could find little music to use. In the 1800's there was little music printed for children, so Woodbridge gave Mason all the books he had brought from Germany. But this did not solve Mason's problem. The books were all in German, and he could not read them. Then Mason thought of Samuel Smith and went to his school campus to ask him to help.

In Samuel's room Mason set down the books and said, "There, Mr. Woodbridge has brought me these books. I don't know what is in them. I can't read German, but you can." Mason asked Samuel to translate some of the better songs into English. He said, "If you prefer, compose hymns or songs of your own of the same meter and accent with the German, so that I can use them."

Samuel thought this would be a good way to get away from his studies sometimes. As any student enjoys time away from lessons, he took up the challenge and decided to help Mason. From time to time he translated different songs for Mason to use in his choir work. Mason saved each one, and when he had a large number, he had them printed into a song book entitled, *Juvenile Lyre*. It was the first book of children's songs ever printed in America.

Samuel enjoyed the time he spent away from studies writing these Christian songs for the children's choir. This was recreation and easy work for him.

On that dismal day in February, 1832, he was about to write another of these songs when he came across the song, "God Save the King," in German. He did not realize at the time that the song

National
505 MY COUNTRY, 'TIS OF THEE
America 6646664
Samuel Francis Smith, 1832 Adapted by Henry Carey, 1799

1. My coun - try, 'tis of thee, Sweet land of
 2. My na - tive coun - try, thee — Land of the
 3. Let mu - sic swell the breeze And ring from
 4. Our fa - thers' to Thee, Au - thor of

lib - er - ty, Of thee we sing; Land where my
 no - ble, free — Thy name I love; I love thy
 all the trees Sweet free - dom's song: Let mor - tal
 lib - er - ty, Thee we sing: Long may our

fa - thers died, Land of the pil - grim's pride, From ev - 'ry
 rocks and rills, Thy sons and tem - pled hills; My heart with
 tongues a - wake; Let that breathe far - take; Let rocks their
 land be bright With free dom's holy light; Pro - tect us

Luoma Photo

was the National Anthem of Great Britain. But he liked the tune, so he began to write a patriotic song of his own to the tune. Since Samuel loved the Lord, he made the last verse a prayer to God for America. That day he wrote the hymn called "America" or "My Country 'Tis of Thee," as it is known by both names. The whole hymn is exactly the same today as it was when written on the bit of waste paper. There have been no changes made in the words.

Samuel Francis Smith did not realize that in one-half hour he had scribbled on waste paper a song that would make him famous! On July 4th of the same year at a children's celebration in Boston the song was first used. From there it soon was sung in the public schools, and at patriotic celebrations everywhere. Finally it was placed into the hymn books of many churches.

Although Samuel Smith was a professor, preacher and writer, wherever he went, he was most famous for one song—"My Country 'Tis of Thee." During the last year of his life, he was honored at a public celebration in Music Hall, Boston, for his patriotic song. Dr. Smith lived to be 87 years old, and was active and busy until his last evening on this earth.

Many Americans love the hymn Samuel wrote. It expresses their love for America and for God. Even though Americans love this song, very few know all of its words. Can you sing the song by memory? Read it over a few times and memorize the words. Then when you sing "America," sing the words from your heart with love for your country and your God.

MY COUNTRY, 'TIS OF THEE

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright

Liberty or Death

Dr. Albert Leonard Murray

Practically every American child, for generations, has heard some one quote the brave words of Patrick Henry, "As for me, give me liberty or give me death." But the wisdom of age is hardly enough to give us adequate appreciation of the sense of values, the sacrifice, the courage and the decisiveness implied by this brief startling statement. Death is not a light matter. Nor is the absolute necessity of liberty always and everywhere appreciated, even when tied with life and pursuit of happiness.

Before I was nine years old, in a country school in Canada, I heard a bachelor schoolteacher telling our class that a great man named Patrick Henry, speaking at a political meeting held in an Episcopal Church, uttered a sentence that millions have since heard and read and never should forget. The teacher paused until there was perfect silence, then spoke in a deep voice with great feeling: "As for me, give me liberty or give me death!"

Doubtless in many countries, as in France and England, millions of people have heard, considered, remembered and decided that these courageous words are basic to every life and every nation, for liberty is more than a blessing and a way of life; liberty is the royal crown on every head that reverences life and truth, justice, righteousness, goodwill and love and peace.

Startling it is to realize that even life, which we all instinctively want, is better given in sacrifice and is no blessing without liberty.

Yet in all human history there have been persons, and still are men and women who have called Patrick Henry a fanatic, a coward, an alarmist, a dreamer, a bigot and even a traitor of humanity and a blasphemer of God.

On the other hand, men in high positions and low, have thought and felt, as Patrick Henry did when he offered all he was and all he had to the cause of liberty.

Today, as never before, millions behind and outside so-called curtains cry for liberty and know that they face death if liberty does not come.

With freedom's holy light;
Protect us by Thy might,
Great God, our King.
(Rev. Samuel Francis Smith, 1832.)
—My Pleasure.

Let us not forget this. Let us not forget that Jesus Christ came to set men free. Free from sin and death, free from ignorance and hate; free from tyranny and compulsion; free to think, work, own property, choose and decide; free to enjoy justice, and have good will and love toward all mankind. Free to be the people of God!—*The Bible Friend*. (Abridged.)

PRESS TO BE CLOSED!

The Free Will Baptist Press
will be closed Saturday, July 4,
and Monday, July 6, in observance
of the Fourth of July
holiday.

Hotel and Motel Accommodations for Those Attending the Fellowship of Original Free Will Baptists.

Marianna, Florida

(Beginning West on U. S. 90 and
Continuing Eastward)

Malloy's Motel

Units: 14 single, 6 queen-size bed,
6 family, 34 double.

Rates: \$7.00 to \$15.00

Fountain Motel

10 double units

Rates: \$7.00 to \$12.00

Sandusky's Motel

8 singles, 17 doubles

Rates: \$5.00 to \$9.00

Hotel Mariannae

13 double rooms

Rates: \$2.50 to \$4.50

Hotel Chipola

55 double rooms, 15 single rooms

Rates: \$4.50 to \$8.00

Coptland's Motel

12 double units

Rates: \$6.00 to \$8.00

(Those who plan to attend the fellowship may make their reservations by writing to any of the hotels or motels listed above.)

The Sunday School Lesson

FOR JULY 12



God's Concern For His People

LESSON TEXT: Exodus 3:1-12

MEMORY VERSE: Psalm 68:19

I. INTRODUCTION

In Exodus 1:14—2:23 we have the story of Moses' first forty years. This passage records the story of his birth, his condemnation by the edict of Pharaoh that all male children were to be destroyed, his rescue by Pharaoh's daughter, his training at the Egyptian court, his rash attempt to rescue his people by violent means, his flight into the wilderness, and his discipline in the land of Midian.

The rash attempt to rescue his people was made when he went out from Pharaoh's court and beheld the oppression of his people. It seems that Moses had not realized the plight of the Israelites before, and the sight of an Egyptian slaying one of his brethren was more than he could bear. It could have been that Moses was attempting, single-handed, to do something about the situation without any thought as to its consequences. At any rate, he killed the Egyptian in revenge, and hid his body beneath the sand. Then, for fear of being caught, he fled to the land of Midian, and in the most distasteful act we can see God's providence—for Moses fled through part of the same region to which, forty years later, he was to lead God's people.

While in Midian Moses met and married Zipporah, the daughter of the priest of Midian. He found contentment in the household of the priest as we read of him in today's lesson. Moses' life may be divided into three forty-year periods: the first forty were spent in Pharaoh's court; the second in the land of Midian, and the third in leading the Israelites to the promised land.—*Bible Student* (F. W.B.).

II. HINTS THAT HELP

1. The backside of the desert is sometimes the place to which God brings us to better reveal His will to us (Exodus 3:1).

2. God is with us in the fires of affliction, and He is there to burn out the dross in us (v. 2).

3. Many people are so absorbed in "tending sheep" that they fail to see and hear the God who wants to speak to them (v. 3).

4. God knows the name that was given to us by our parents and uses it in speaking to us (v. 4).

5. He who comes near to God first must become aware of God's holiness and his own unworthiness (v. 5).

6. There is a comfort in knowing the same God whom our parents and grandparents worshiped is personally interested in us (v. 6).

7. There is comfort in knowing that the God of our parents is fully acquainted with all our experience (v. 7).

8. The God who calls us to come is also the God who wants to send us out to bring others (v. 10).

9. God's orders are: "Come," "Go," "Bring forth" (vv. 10, 11).

10. It is sad when the children of God-fearing parents do not know the name of God (v. 12).—*Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The story of Israel in Egypt and their deliverance is largely the story of the B's. Let's take a closer look at some of the B's involved.

The first B is *bondage*. The Israelites were in bondage in Egypt. Our lesson last Sunday dealt with how they came to be in Egypt. Can you recall the story? At first they were the guests of the Egyptians because of Joseph; but after the death of Joseph and the king that knew Joseph, the new king began to fear the growing power of this people and made them slaves. The bondage of the Israelites in Egypt is a good example or type of the sinner's bondage in sin.

The second B is the *baby*. The baby, Moses, was born and miraculously spared death in order that he might lead Israel out of her bondage. In history God has often used a baby as the first natural step in bringing about some mighty act of deliverance or salvation.

There were Isaac, Samuel, John the Baptist, and Baby Jesus. As Moses was to deliver the Israelites from the bondage of Egypt, so Baby Jesus is the Deliverer of all those who will believe upon His name.

The third B is the *burning bush*. This is, of course, the place where Moses received the call from God to lead these people out of Egypt. This story of the burning bush is one of the most important in the history of the human race.

The fourth B in this story is *believer*. Moses was their God-appointed leader and their hope, but he did not appeal to many. Sadly many people have turned from God because of their like or dislike for the servant of God. The thing to remember is this: you are not serving the preacher and your opinion of him is not so important as your opinion of Christ.

There are many unusual things in this story, but perhaps the greatest thing is how God's concern for His people when they are in bondage stands out. Your trouble cannot be so black that He is not concerned about you. He is concerned about your every care.—*Advanced Quarterly* (F. W. B.).

2. In the early years of his ministry Dr. J. Wilbur Chapman experienced financial difficulties. Before the throne of grace he pleaded the promise, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). One day a millionaire entered his study. He said, "Dr. Chapman, I believe you are financially embarrassed. I will not tell you how the knowledge came to me, but I ask you if it is true?" Dr. Chapman answered, "Yes." The man of wealth continued, "I will not inquire the amount of your obligations. I only ask if it would be a comfort to you to know that my fortune is behind you?" Then he gave to the minister a checkbook, saying, "The checks are signed. You may fill in the amount you need!"

John B. Gough was a humanly hopeless alcoholic before his conversion. One Sunday morning he lay in the gutter of a street where churchgoers passed. What a pathetic sight he was with face covered with flies! Some kindhearted person placed a clean handkerchief over his face. When Gough sobered up he removed the handkerchief from his face and exclaimed, "Somebody cared enough for me to stop and place this handkerchief over my face!" His slumbering soul began to awaken. He came to God for mercy and forgiveness. Later he became a mighty power for God. He could give only the remaining part of his life to God. This

was the great regret of his life. He often said, "The scars remain! I have been snatched as a brand from the burning, but the scars remain—scars never to be eradicated, never to be removed this side of glory!"—*Adult Bible Teacher* (Union Gospel Press).

5. It takes training and experience to make a good farmer. A man can throw a handful of seeds on the ground, and some of them may grow. But a good farmer plants them carefully. As the plants grow, he may very carefully pull the weeds one time during the summer. But other weeds will grow. He must keep at the job until the crop is grown and harvested, and then he must prepare the soil for the next crop. Because farmers have learned to study, experiment, and work, they have been very successful in growing fine crops.

God was concerned for His people Israel. He heard their groaning and remembered His covenant with them. But their deliverance was not something to be accomplished in a day or a year. A leader must be trained carefully. He must have the qualities that will stand the test of coming trials.

Like the farmer who carefully prepares the ground and sows the seeds, God prepared Moses to be that leader. Since such a leader must know the Egyptians and especially the Pharaoh, God arranged to have Moses reared as the son of Pharaoh's daughter. Moses, putting too much trust in his own ability, attempted to free the Israelites prematurely. God pulled these weeds from Moses' life by allowing him to serve as a shepherd for forty years. When God was finally ready to use him, Moses began to make excuses. But God, by demonstrations of His power, convinced Moses to accept His call. Moses' faithfulness for the next forty years vindicated God's patience in preparing him.—*Standard Commentary*.

Freedom through Truth

(continued from page five)

slingshot and I shot at your duck and killed it."

The grandmother wiped a tear from her cheek, and she reached out and said, "Come here, son." She put her arms about him. "I was sitting upstairs by an open window, and I saw you kill that duck." And then she added, "I wondered how long you were going to take this bondage to Mary. I have watched her give you orders for two weeks, and I

wondered how long it would be before you came to me."

Our heavenly Father has seen everything that you have done. He is just waiting now for you to come and confess it, to acknowledge it and say, "Lord, here I am. I want a fresh start. I want a new day in my life. I want a new beginning. I want a new birth. I want to be yours from this moment."—From *Decision Magazine*, Copyright 1965, the Billy Graham Evangelistic Association, Minneapolis, Minnesota. Used by Permission.

The greatest work of the Holy Ghost is to call a halt and quiet His children, and teach them to be dead to their own activity and work and plans.—A. B. Simpson.

The Fourth Day of July

Strong men had sacrificed their lives
In battles far and near;
Had left their children and their wives
And homes so sweet and dear;
That freedom's flag might float and wave
Across our native hills,
And prove the goodness of the brave
Who suffered for our ills.

Then on the fourth day of July
The bells of freedom rang,
When soldiers laid their armor by
And hymns of freedom sang;
And hallelujah shouts went up
To God upon His throne,
Who gives in joy a brimming cup
To those who pray and moan.

Oh, don't forget the sacrifice
Of blood our fathers shed,
And tears that flowed from weeping eyes
And prayers our mothers said;
For those were days of awful strife
When freedom was at stake;
When son and father gave his life
For home and country's sake!

Yes, on the fourth day of July
Sweet freedom was proclaimed
From sea to sea and mountain high
For hearts that were defamed;
Proclaimed for well and strong and weak
Who dwell upon our sod;
Proclaimed for all who wish to seek
Sweet fellowship with God.

—Walter E. Isenhour.

Are We Reverent In God's House?

by Mabel S. McMullen

The new, young couple had attended our services a few times. We called on them and invited them to come again. They didn't. On our second call the young man said, "May I be frank? We liked the gospel you preached, but we were disturbed over the irreverence of your people. Our early training has taught us that the church is the house of God—a sacred place."

Must we visit loudly in the foyer, and converse freely in the pew? Is the sanctuary a place to exuberantly greet one's friends? Must our children run in and out, sit with their friends, and disturb with play? Are adults worshiping if they gaze about during prayer, and read the Sunday-school paper while the minister speaks?

Next Sunday let us enter the sanctuary in silence and prayer, remembering, "The Lord is in his holy temple. Let all the earth keep silence before him."

Maybe then our young couple will return!—*The Free Methodist*.

YOUR LIFE IN GOD'S HAND

Mary Ann Horst

It didn't seem quite right
That God should take me away from
bustling activity,
And yet, when after some rebellion,
I at length grew quiet before God,
I suddenly felt His touch divine
Giving me new strength.

"Be still, my child," I heard Him whisper
in my ear,
'Tis only for a time,
Tomorrow, out into the raging battle you
may go.
Rest now, Tomorrow you may labour
hard and long
Until at last you will count it a joy to
rest.

But now, I ask of thee, 'Be still,'
And better be prepared for future toil."

And so, my God,
In simple faith I take Thy hand,
Thou, only Thou,
Dost know the path ahead,
I do not see around the bend,
And yet, what matter?
My hand is in Thy hand, O God.

—*The Prophetic News*.




A UNIQUE OPPORTUNITY

Original Free Will Baptists will gather on July 7, 8, at Chipola Junior College, Marianna, Florida, for the purpose of extending the work of the kingdom of God through mutual Christian endeavors, under the banner of Free Will Baptists.

This fellowship is unique in many ways. It exists because there are those who are willing to retain and protect the faith that was once delivered unto the saints. Its purpose is not to wield centralized power over its member bodies; its purpose is fellowship and cooperation in the promotion of the cause of Christ; its doctrine is that propounded originally by Paul Palmer, the forerunner of true Free Will Baptist doctrine. Representation for a church in this Fellowship is one delegate for each fifty members or fraction thereof; all ordained and licensed ministers; larger bodies, one delegate for each five hundred members or fraction thereof.

Any Free Will Baptist body, or organization, may represent. The 1964 session will begin on Tuesday evening, July 7. You are urged to attend.



AS

the Free Will Baptist

DUKE UNIVERSITY
DURHAM

AYDEN, N. C., WEDNESDAY, JULY 15, 1964

LUOMA PHOTOS



Ten Years Ago in the 'Baptist'

Cragmont Assembly, Black Mountain, North Carolina, announces its first annual Camp Meeting, July 26—August 6, 1954. The Rev. Wayne Smith will direct the activities throughout the session. Dr. L. C. Johnson, president of the Free Will Baptist Bible College, will speak each morning at 10 o'clock, and the Rev. W. S. Mooneyham, executive secretary of the National Association, will speak each evening at 7:30

Mrs. L. E. Ballard, manager-treasurer of Cragmont Assembly, makes the following remarks relative to activities there: "During the month of June, Cragmont Assembly has been happy to have around 200 guests for conferences and overnight guests. We feel this is a great beginning for a wonderful summer. Have you visited the assembly? If not, begin now to make your plans to do so. . . ."

† † †

'I'm Not the House!'

In greeting John Quincy Adams a friend asked, "How are you, John Quincy?" He replied, "John Quincy is all right, but the house in which he lives is becoming quite dilapidated. The roof is caving in. The sides are sagging. The underpinnings are giving away, but I'm not the house! The real John Quincy will soon be moving out of the decrepit earthly house into his abiding, eternal house!"

With unshakable trust in God, His children can confidently say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).—*Gospel Herald*.

† † †

There are people who would do great acts, but because they wait for great opportunities, life passes and the acts of love are not done at all.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

FELLOWSHIP SIDELIGHTS

Old-fashioned Free Will Baptist fellowship is not dead. In fact, it is very much alive. This fact was most evident at the meeting of the Fellowship of Original Free Will Baptists at Chipola Junior College, Marianna, Florida, on July 7, 8. It was a time of unity and common understanding, for those in attendance were seeking a mutual goal and purpose. Free Will Baptists from North Carolina, South Carolina, Georgia, and Florida were present in a spirit of humbleness and dedication. The delegates and ministers who met in this Fellowship are original Free Will Baptists in every respect. Their desire is to have an organization that is free from any dictatorial power and centralization of power. We share the desire of hundreds and thousands of others who want a fellowship that is of God, grounded in the fellowship that only comes from Christ. This, we believe, we now have.

* * *

A characteristic of Free Will Baptist fellowship is the "get-togethers" that are always held during conferences and conventions. These gatherings are unofficial meetings of certain interested persons who thoroughly enjoy just getting together and talking. These sessions are given different names. There was such a "get-together" during the meeting of the fellowship. In this case, it was group of ministers. Problems involving the work of the Fellowship and Free Will Baptists in general were discussed. Out of such discussions, good is often accomplished and as long as brethren can sit down and in brotherly love discuss their problems, as well as the benefits, there will be peace and harmony. When brethren cannot sit together, there will be disunity and finally division. Let us labor to the end that brotherly love will always be a motivating force in our lives and action.

* * *

Two very fine messages were delivered during the meeting by the Revs. J. O. Fort and Ralph Lightsey. Mr. Fort's message was one of the most inspiring and appropriate we have ever been privileged to hear. His text was Acts 4:13, 14. It was concerned with the event of Peter and John when they were brought before the Sanhedrin court as a result of their healing the cripple man. Emphasis was given to their acknowledgment that Peter and John had been with Jesus. "Christians today must show to the world that they have been with Jesus," was the conclusion to the message. Mr. Fort is a former editor of the Free Will Baptist Press, having served as such for six years. He is now living in Newton, Georgia.

Mr. Lightsey's message was based on 1 Kings 18:38, "When the fire of the LORD fell, . . ." Emphasis was placed on repairing the broken altar in our lives as Free Will Baptists that the power of God might be upon us. Mr. Lightsey is also a former editor of the Press and is presently living in Athens, Georgia.

* * *

All in all, much could be said about the 1964 Fellowship of Original Free Will Baptists. There is much to be done and in order to do it there must be sincere dedication on the part of all concerned. The cause shall grow and prosper because we believe the will of God is being sought.

Those who made the Fellowship possible this year are to be commended. Chipola Junior College was good to us. For this we are grateful. The Rev. Chester Pelt, who served as host, and others who assisted him, did a wonderful job. We hope we shall be able to someday return to Florida. Our thanks and appreciation are extended to all those who made this session of the Fellowship possible.

Fundamental Points of Free Will Baptist Doctrine

and

Why Our Ministers Must Uphold Them

by the Editor

MANY hundreds of years ago, the aged Apostle Paul wrote this warning to His son in the ministry, who of course was Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee" (1 Timothy 4:16).

It is our conviction that we would do well to take heed, or, as the *Amplified New Testament* puts it, "Look well to ourselves and to our teachings, and persevere in them." In doing this, we must hold to them. Our doing this will result in the salvation of others.

We realize that much has been said, and much will be said relative to our doctrine during this ministers' conference. Some areas have been well covered; others are yet to be. We also realize that there are many here who are far more advanced in our doctrine than your speaker. However, it is doubtful that there are any others here that have any deeper convictions relative to our doctrine than your speaker. We also realize that our doctrine is not a matter of terms; such as, fundamentalism, orthodoxy, or evangelical. What really matters is the condition of our hearts relative to our doctrine. Do we know what we believe?

The teachings of our church are not to be regarded as one would regard the rules of a club; for our teachings are founded upon the truth of God's Word—or so we profess to believe. Some people live with the idea that rules are made to be broken, or changed. There are also those in the world who would break or change the teachings of our church. We deplore such a desire, for

This message was delivered during the Ministers' Conference which was held at Cragmont Assembly, Black Mountain, North Carolina, June 22-26. It is being printed, in a slightly condensed form, upon the request of the Ministers' Conference.

we believe it is a fatal and serious mistake.

What are the main fundamental points of Original Free Will Baptist doctrine? Briefly, they are these:

1. We believe that there is one God, whose eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine trinity.

2. We believe that Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. We believe that the Bible is the inspired Word of God.

4. We believe that the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. However, the person (believer) who through grace perseveres unto the end of life has the promise of eternal salvation.

5. We believe that sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

6. We believe in three gospel ordinances: Baptism by immersion, the Lord's Supper, and washing of the saints' feet.

7. We believe that tithing is God's financial plan for supporting the work of the Church here on earth.

8. We believe in the return of our Lord and Saviour, Jesus Christ; in the resurrection of the dead; and in the final judgment.

We realize that there are thousands of others in other denominational bodies who share these beliefs. None of them are new; however, there are areas in some of them that are peculiar to Free Will Baptists, but time will not permit us to enter into a discussion of them. In fact, for the purpose of this message, we shall center our discussion on "Why we as Free Will Baptist ministers should uphold our doctrine."

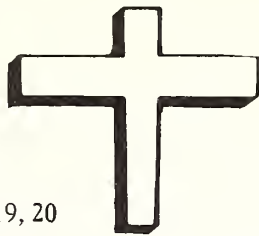
Evidence points to the fact that something has been missing in our not too glorious past. Perhaps it has been the lack of zeal and enthusiasm for the faith of the saints and the teachings of our church.

We all realize that before a product can be sold, it must be tested. After it is tested, it goes on the market. If it is to be sold, sales representatives must be found who believe in the product—they must have confidence in what they are asked to sell. The application can be made to our doctrines and why we as ministers must uphold them. May we note:

1. As Free Will Baptist ministers, we must uphold our doctrines because we believe they have been properly tested. They have, so to speak, been tested in a furnace of fire. Sure, they have been attacked, criticized, ridiculed, and even despised. But they have stood the test and they cry out in the words of Paul to the Philippian jailer, "Do thyself no harm, we are all here!"

Any denomination that can trace its doctrine to the famous "Confession of 1660" has been properly tested and tried. The Anabaptists of that day believed, for the most part, as we believe today. When they subscribed to that famous confession, they did so with the purpose of "informing all men (in these days of scandal and reproach) 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." We must possess an equal conviction.

(continued on page thirteen)



MISSIONS

Matthew
18:19, 20

Free Will Baptist Association Organized in Mexico

On June 11 all of the Mexican preachers that are working with the Rev. J. E. Timmons met in the mission church at Saltillo Coach, Mexico, for the purpose of organizing a Free Will Baptist Association in the area where we have missions and churches.



Pastors of the Northern Free Will Baptist Association, left to right: Juan Lopez, Saltillo; Herman Rodriguez, Jimenez; J. E. Timmons, director; Antonio Lopez, Monterrey; and Elias Rodriguez of the Santa Rose Mission.

This was indeed a high hour. "We met the night before and enjoyed an evangelistic service. We met in the spirit of prayer and devotion, being led by Brother Herman Rodriguez of Jimenez, pastor of the church in Jimenez, this was followed by words of welcome by Pastor Juan Lopez of the Saltillo Mission," says director Timmons.

After a number of pastors led in a chain of prayer, a discussion followed. The group voted to organize an association, choosing the name of Northern Mexico Free Will Baptist Association. The constitution being adopted, Pastor

Antonio Lopez of the mission in Monterrey was elected moderator with Pastor Herman Rodriguez of Jimenez as vice-moderator; a ministerial student, Brother Camerino Ortega, as clerk, and Mrs. Audulia Revera de Rodriguez as president of the woman's auxiliary work in our association.

Two committees were named: the executive and ordination, and the pro-



The Rev. and Mrs. Juan Lopez of Saltillo and children sitting in church



The Rev. and Mrs. Herman Rodriguez and the Rev. Antonio Lopez



Shown is some of the people attending the evangelistic meeting on June 10, 1964, the night before the Northern Association was organized. Note the crowded condition, people sitting on pews with no backs or comfort as we in America enjoy. Also note the age range of children, adults, and elderly people.

gram committee; also, J. E. Timmons was elected to serve as treasurer and the executive instructor. The ordination committee examined Brothers Herman Rodriguez and Elias Rodriguez for early ordination since they were not officially ordained by an official Free Will Baptist body.

The Rev. Timmons says, "We request your prayers as we go forward with the message of the gospel, trying to win the lost and build up our work into self-supporting churches."

Miss Barbara Becton Assigned to Arizona- Mexico Mission Station

The North Carolina State Convention's Mission Board has assigned Miss Barbara Becton to work in the Arizona-Mexico Mission for the summer. The student missionary left the Kinston, North Carolina, Airport by plane at 7 a.m. on June 27. After a delay she finally joined the Rev. and Mrs. John B. Elliston, mission directors, at the Tucson, Arizona, Airport.

Miss Becton, a recent graduate of Mount Olive College, will be engaged in woman's auxiliary work and evangelistic mission work among the youth. She is

expected to return and enter school in the fall for further training.



The missionary is a member of the Elm Grove Church, Ayden, North Carolina, and is the daughter of Mr. and Mrs. Horace Becton of Route 6, Kinston, North Carolina. Barbara will need your prayers and financial support during the summer. Nogales, Arizona, has one of the hottest climates during the summer months of any city in America. It is a border city and is connected to Nogales, Senora, Mexico, a city much larger than the Arizona city.

Secretary-Treasurer A. B. Bryan and Miss Becton's parents, two sisters, and two brothers stood in silence as the plane cleared the runway with the young missionary on her first brave venture upon a mission she has been planning for two college years and part of her high school days.

What Does an Area Mission Director Do In a Month?

The Rev. J. E. Timmons, missionary director on the border of Mexico and Texas, reports his work for the month of June, 1964, as follows:

First week: conducted three services in Piedras Negras Mission; made visits and contacts in the area; have constantly been on the lookout for a place to move in the city of Eagle Pass.

Second week: conducted services in the Piedras Negras Mission; spent three days in Saltillo, the capital city of the state of Coahuilia with the Rev. Juan Lopez; preached several times while

there; organized the work into a Free Will Baptist Association; did some personal work; and preached over TV in Laredo.

Third week: conducted regular services at Piedras Negras Mission; spent several days in Jimenez area with the Revs. German and Elias Rodriguez and preached several times; the results was four persons making full surrender to Christ.

Fourth week: conducted regular services in Piedras Negras and made personal contacts in Eagle Pass, giving out tracts and witnessing for Christ.

Total sermons during the month was 16.

A NEW EXPERIENCE

by BARBARA BECTON

As some of my experiences during the day showed, Saturday, June 27, was the first day I had ever ridden on a plane. I left from Kinston, North Carolina, at 7 a.m. on a small Piedmont Airlines plane. The green fields looked very neat as we passed over them. After a short few minutes, we stopped in Goldsboro where I had to change planes. Unfortunately passage on my next plane had been overbooked, so about thirty minutes were consumed in trying to get someone to change his plans so that the plane could leave with the correct number of passengers.

About thirty minutes after we took off, I became airsick. The stewardess and a licensed pilot sitting nearby were very kind and helped me through this situation. Throughout the remainder of my trip, I became sick almost every time the plane took off or landed, especially on small planes. But that will not keep me from riding in a plane again.

After a few stops, we landed in Atlanta, Georgia. Although I went to the terminal immediately, the plane I was supposed to be on had already taken off, probably about ten minutes before I arrived. This misfortune, I believe, was caused by the thirty minutes delay of my earlier plane. I was given a "stand-by" on another plane which left almost immediately. After several stops, we landed in Dallas, Texas, only about an hour and a half after I was supposed to have left Dallas on an American Airlines plane for Tucson. So I had to wait for the 8:40 plane. I tried to call Mr. Elliston to let him know I would be late getting to Tucson, but could not reach him. Finally I left Dallas. The lights

of this large city were beautiful at night and reminded one of Christmastime. Sitting beside me was a Bostonian lady with whom I enjoyed talking. In front of us was a German boy who knew no English. This reminded me of the Spanish I will need to learn. After a stop in El Paso, I finally reached Tucson at 11 p.m.—about six hours late.

After meeting the Ellistons and talking with them, I was told that they had already called Mr. Bryan to make sure I had left Kinston that morning. After about a sixty-five mile drive, we arrived in Nogales and my home for the summer. Even with its misfortunes, this trip has only increased my experiences and has not dampened my spirits. It showed me again that even though things may not always go as planned, God will still take care of us if we trust in Him.

Godly Ambition

It is supposed by some that, to be Christlike, all ambition has to be destroyed. Nothing could be further from the truth. Ambition is a plant of heavenly origin, and will never be destroyed.

Like reason and conscience, it has been perverted by sin, and by grace is restored to its normal place. In its normal operation it is an eternal necessity to our highest happiness and usefulness.

In its perverted form, its pathway is marked with disappointment, the wreck of hope and enthronement of despair. Before its restoration, its motivation is selfish, sordid, earthly, of satanic origin. After restoration, it is unselfish, spiritual, God-given and heavenly. In the one case, it seeks the promotion of self; in the other, the glory of God.

Real humility puts into holy ambition the highest motives and opens to it the widest fields in time and in eternity.—*M. E. Haney, in Herald of Holiness.*

THAT IS ALL

I can give you a prescription that will bring revival to any church on earth:

First, let a few Christians themselves get thoroughly right with God.

Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ.

That is all!—*R. A. Torrey, in The United Evangelical.*



news & notes of Denominational Interest

Ministers' Conference Well Attended

The annual Ministers' Conference, held at Cragmont Assembly, Black Mountain, North Carolina, June 22-26, was attended by more than sixty Free Will Baptist ministers. Those who were privileged to attend feel that it was one of the most profitable conferences ever held in every respect.

The Rev. David W. Hansley, pastor of Kenly Free Will Baptist Church, Kenly, North Carolina, was reelected as president, and the Rev. Frank R. Harrison, pastor of Little Rock Free Will Baptist Church, Lucama, North Carolina, was elected as secretary.



The picture above shows some of the ministers as they await the evening meal on Wednesday evening.

Black Jack Grove Holds DVBS

Black Jack Grove Free Will Baptist Church, Route 1, Goldsboro, North Carolina, held its daily vacation Bible school June 8-12. The school met in the evening from 7 till 9 p.m. There was an enrollment of 106 with an average attendance of 95. Four decisions for Christ were made on Friday night. Cooperation between teachers and children was wonderful.

After classes Friday night the Young

Adult Sunday School Class sponsored a weiner roast for those who attended.

Commencement exercises were held Saturday night; each class gave a program from what they had learned during the week.

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, 1964:

<i>Receipts</i>	
Balance on Hand June 1, 1964	\$5,203.55
Regular Receipts for June	850.45
Ministerial Retirement System	40.00
Life and Hospital Insurance	265.37
Adopted Ministers and Widows	15.00
Returned Check	8.50

Total to Account For **\$6,382.87**

<i>Disbursements</i>	
Minister's Monthly	
Checks	\$133.50
Widow's Quarterly	
Checks	324.00
Insurance Premiums	479.98
Operating Expenses	115.10

Total Disbursements **1,052.58**

Balance on Hand July 1, 1964 **\$5,330.29**

<i>Receipts by Conferences</i>	
Albemarle	\$ 64.92
Cape Fear	\$ 86.43
Central	\$340.35
Eastern	\$469.17
Pee Dee	\$ 5.00
Piedmont	\$ 25.00
Western	\$179.95

N. C. Children's Home Report for June

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of June, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED (Includes Gifts for All Purposes)

Albemarle Conference	\$ 380.06
Blue Ridge Association	55.07
Cape Fear Conference	260.33
Central Conference	2,949.09
Eastern Conference	1,305.03
French Broad Association	25.28
Pee Dee Association	39.64
Western Conference	436.97
Piedmont Conference	44.00
Statewide Bodies	51.25

Total from Conferences	5,546.72
Parents and Relatives	308.80
Miscellaneous	682.15

Total Receipts for the Month **\$6,537.67**

HONOR ROLL

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

Albemarle Sunday School Convention	\$128.70
Johnston Union Church, Johnston County	100.00
Sound View, Eastern Conference	100.00
Kinston Church	178.00
Beulaville Church	150.00
The United Class, Malachi's Chapel	100.00
Free Union Sunday School, Greene County	255.06
Reedy Branch, Pitt County	123.62
Black Jack, Pitt County	101.94
Winterville Church	105.06
Harrell's Chapel Church	100.00
Rose Hill Church, Pitt County	113.11
Ayden Church	118.00
Marlboro Church, Pitt County	106.82
Dilda's Grove Church, Pitt County	135.56
Otter's Creek, Edgecombe County	107.00
Sweet Gum Grove Church, Pitt County	101.87
Piney Grove, Pitt County	101.41
Friendship, Greene County	105.00

Geiger Mission Experiences Enjoyable Bible School

The Geiger Original Free Will Baptist Mission, Jacksonville, North Carolina, recently experienced a most enjoyable Bible school. Instructors for the classes were the Rev. B. M. Taylor, adult; Mrs. Ben Avery, junior; and Mrs. B. M. Taylor, beginner. An average of sixteen attended, and commencement was held at the Sunday school hour on June 21.

The mission plans to conduct another week of Bible school August 3-9. All will be welcome to attend.

Dublin Grove Church Announces Revival

Revival services will begin at Dublin Grove Free Will Baptist Church, Route 2, Aurora, North Carolina, Monday (continued on page ten)

FREE WILL BAPTIST FELLOWSHIP MARKED BY GREAT ADVANCEMENT

More than one hundred delegates and ministers met at Chipola Junior College, Marianna, Florida, July 7, 8, for the second annual session of the Fellowship of Original Free Will Baptists.

During the session further steps were taken to unify the work and cause of Free Will Baptists in the fields of missions, education, and other endeavors as deemed necessary. At this session, as in the 1963 session which was held at Colquitt, Georgia, emphasis was given to the fact that the organization is chiefly for fellowship purposes. Its purpose is to unify the fellowship of Original Free Will Baptists.

A constitution with bylaws was adopted to govern the organization. Section One of the constitution called for the changing of the name of the organization to the International Convention of Original Free Will Baptists. The boards of the convention are administrative board, board of missions, educational board, board of superannuation, board of Christian literature, and auxiliary board. Provision is also made for the setting up of any other board that the convention may decide upon. The constitution called for five members on each board; therefore, C. C. Burress of Georgia and L. P. Pinson of Florida

were added to the missions board; C. H. Overman of North Carolina and R. C. Baggette of South Carolina were added to the board of Christian literature; Dr. W. B. Raper of Mount Olive Junior College, North Carolina, and Chester Pelt of Florida were added to the board of Christian education.

The constitution and bylaws, however, was adopted on a provisional basis. They are to be studied by the administration committee during the next year and a report given at the next session.

A resolution was adopted which called for the setting up of a study committee to make plans for a woman's auxiliary meeting in 1965. The resolution came from the women who were present.

Nearly \$600 was received in offerings and pledges for the promotion of the organization. A goal has been set to raise at least \$1,000 during the next year. Churches, conferences, etc., are urged to make a contribution. They may be mailed to Paul Irvin, Box 164, Newton, Georgia. The 1965 session will be held at East Rockingham Free Will Baptist Church, East Rockingham, North Carolina. The Rev. Walter Carter will be the host pastor. The Rev. Louis A. Holliday, Manning, South Carolina, is president of the convention.

SPENDING TIME UNWISELY

WALTER E. ISENHOUR

WHEN I was a boy I well remember a little place in our community where there was a store or two, a grist mill, a post office, and a few dwelling houses. Through the winter months, or on rainy days in the spring and summer, men would gather up and play checkers, or cards, tell jokes, chew tobacco, talk about their farming, trade pocket knives, buy a little merchandise, or just sit around on counters, chairs, and benches and kill time. Somebody named the little village "Loafer's Glory." Only God knows the valuable hours, weeks, months, and years that were spent on the part of those men that were simply wasted.

The same was true, no doubt, with people in thousands of other communi-

ties, towns, and cities. It is largely the same today; but radio, television, the theater, amusements of various kinds, and gatherings among worldly people for sports and pastime, have displaced largely the old scenes at "Loafer's Glory" over the nation and the world. Not any better by the various changes that have come to pass, but perhaps much worse. It is astonishing how millions of people spend much of their precious time in idleness, or reading a low class of literature, or drinking beer, smoking cigarettes, drinking liquor, or seeking pleasure that is worthless, or just riding and gadding about.

Multitudes of people will never amount to anything good, great, and worthwhile in life, nor reach heaven, because

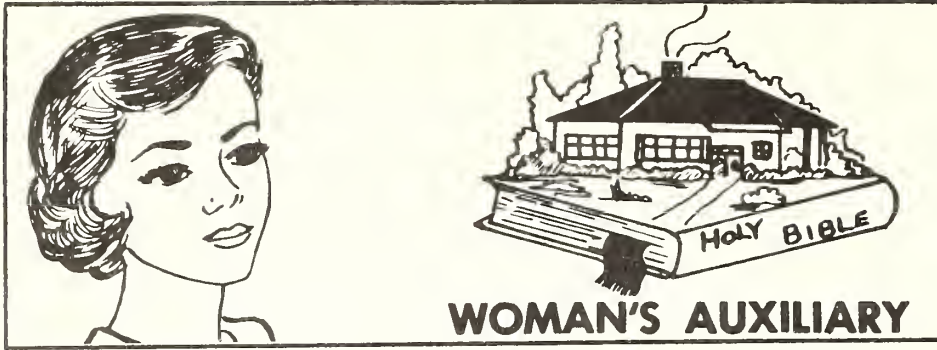
they spend so very much of their time in idleness, or at something that is a curse instead of a blessing. Many people do not know what an honest day's work is, nor what it is to use their time profitably, wisely, and in a way that pleases God. Perhaps millions of our youth today put a very low value upon their precious time. Multitudes of older people, likewise, are idlers. Some of them think they have worked their time out, and in the years of retirement just settle down to do nothing constructive for themselves and their fellowmen.

Time is precious. It is not simply to be idled away. There is so much good that could be accomplished by wisely using the time that is wasted. Part of this time could be well spent in reading and studying the precious old Bible, praying, visiting the sick and suffering, reading good books and a clean, wholesome class of papers and literature, or singing good songs, or speaking to people about their soul's salvation, or helping the needy people morally and spiritually, or giving to the poor who may be almost suffering for food and clothing.

Many people could use some of their spare time writing good letters to their loved ones and friends, or to those who are "down and out," or writing something for the papers that might be very beneficial, or testifying to the saving, sanctifying grace of God and praising Him for their many blessings. Time spent in something good, constructive, ennobling, uplifting, and worthwhile is just as full of pleasure and interest as time spent in foolishness, nonsense, evil, sin, and wickedness, and far more so. God has plenty for all of us to do that is blessed, honorable, and glorious, rather than let the devil have our time that only brings defeat for time and eternity.

I think of so many who were time-killers, or time-idlers, who accomplished nothing in life really worthwhile. Some of them have long since passed on to another world to try the realities of eternity. Many went practically "unwept, unhonored, and unsung." Multitudes are living like that today and going in the same way and manner.

Think of this Scripture, "Walk in wisdom toward them that are without, redeeming the time" (Colossians 4:5). Adam Clarke says of this passage: "Perhaps the apostle (Paul) means in general, embrace every opportunity to glorify God, save your own soul, and do good to men." That is wonderful living and time wisely spent. Praise God forever.



Auxiliary Presents Life Membership Awards

At the close of the worship service at Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, Sunday, July 5, the Woman's Auxiliary presented Life Membership Awards to three of its members. This makes a total of five membership awards presented by the auxiliary this year. Those receiving the awards were Mrs. Lena McLawhorn, Mrs. Mittie Humbles, and Mrs. Carrie Stocks, Mrs. McLawhorn and Mrs. Humbles being charter members of the auxiliary.

Mrs. J. B. McLawhorn presented the awards to these three honored members. A brief history of the auxiliary was given by Mrs. William Earl Stocks. She stated that the auxiliary was organized in January, 1922, with the late Mrs. Katie Sawyer Jackson as the first president.

The service came to a close with Mrs. J. B. McLawhorn reading a poem written by Mrs. Clay Stroud for the occasion of presenting life membership awards.

Vanceboro, N. C.—The YFA of Juniper Chapel Free Will Baptist Church held its monthly meeting at Cow Pen Landing on June 24. For refreshments the group had a weiner roast. After the weiner roast the group sang several choruses. Frank Anderson and Ronald Taylor presented a playlet, "A Wise Look."

The meeting was adjourned with Mrs. Otis Gattin pronouncing the benediction.

Kenly, N. C.—The Mt. Zion Woman's Auxiliary held its June meeting in the home of Mrs. Nadine Crocker. Mrs. Crocker presided over the meeting. The meeting was begun with the group's singing "I Want to Be a Work-

er." Mrs. Lillian Crocker led in prayer. The Scripture text was read from Matthew 12:25-30.

Those taking part on the program were Mrs. Laudy Brewer, Mrs. Myrtle Lewis, Mrs. Geraldine Cockrell, Mrs. Lois Boykin, Mrs. Eloise Sutton, Mrs. Anna Johnson, Mrs. Alonia Narron, and Mrs. Lizza Godwin.

After the program the group discussed ways to bring the church members and nonmembers closer together. After this discussion sentence prayers were begun by Mrs. Ruby Johnson and closed by Mrs. Nadine Crocker.

For the benediction the group prayed the Lord's Prayer.

Fountain, N. C.—On Thursday night, June 25, the YFA of Aspen Grove Free Will Baptist Church met for its regular monthly meeting in the home of Mr. and Mrs. Paul Langley.

The meeting was opened by the group's singing "Are You Washed in the Blood?" The president, Angie Owens, prayed the opening prayer and used for the devotional, Romans 10:9-14. After the program the group sang choruses.

The president presided over the business session. Evelyn Morgan, secretary, called the roll and read the minutes of the May meeting. Judy Fay Ellis, treasurer, gave her report and received the dues.

After the meeting adjourned, the hostesses, Mrs. Paul Langley and daughter, Bobby Jean, served refreshments to the twenty members present.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, June 26, in the church with eleven members present. Mrs. Lovelace Gardner, president, turned the meeting over to the program chairman, Mrs. Dick Smith. Mrs. Smith had the group to join together in singing "Work for the Night Is Coming," followed with prayer by Mrs. Smith. She also used for the Scripture

lesson Matthew 12:25-30; followed by the program, "The House That Unity Built," written by the Rev. W. S. Burns.

The program was closed with soft music by Mrs. David Hobgood, while the group prayed sentence prayers.

During the business session Mrs. Gardner presided and Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed by the treasurer's report. A motion was made and seconded to send \$10 to Cragmont and \$10 to Mount Olive College.

At the conclusion of the business meeting, Mrs. David Hobgood prayed the closing prayer.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its June meeting July 2 in the home of Mrs. Selma Cowan with nine members and one visitor present. The group sang "Work for the Night Is Coming," followed with the Scripture lesson taken from Matthew 12:25-30, read by Mrs. Mertie Coltrain. Mrs. Ophelia Taylor led the group in prayer. Mrs. Annie Cratt was in charge of the program, "The House That Unity Built."

During the business session the treasurer, Mrs. Selma Cowan, reported a balance of \$32.76 in the treasury. A card was signed by all the members present to send to Mrs. Tommie Lawrence Roberson who is a patient in the hospital. Mrs. Mertie Coltrain dismissed the group with prayer.

The hostess served delicious refreshments to the members present.

Nashville, N. C.—The AFC of Mount Zion Free Will Baptist Church held a mission study at the church Saturday, June 20. Each member had been given an assignment to be given during the study concerning missions.

Carol Ann Manning gave a talk on "Missions Through the Bible." She explained how missions had started in Genesis and continued throughout the Bible. She had studied and prepared her talk well. Pat Jones told the story of John Huss' life and how he died because he dared to teach and preach God's Word the way he thought was right. Debbie Rochley had prepared a pictorial sand box showing some of the many things that a missionary family has to do in their work. Cameron Bass had

(continued on page thirteen)

Christian Education

College Yearbook Dedicated to O'Donnell



The students of Mount Olive College dedicated the 1964 edition of their yearbook, *Olive Leaves*, to Dean Roy C. O'Donnell. Shown making the presentation to Dean O'Donnell, left, at a dedication ceremony are coeditors Jasper Cowan of Williamston and Ethel Smith of Kinston.

The dedication read, "Because he is a warm and natural person who is deeply concerned with the welfare of the student and the progress of the school

. . . because he is the very symbol of dignity and education with his outstanding abilities, his devotion to the Christian principles, and his subtle sense of humor . . . because he shows fairness and impartiality when dealing with the disciplinary problems that arise and demonstrates his wisdom and foresight in solving them . . . because we admire, respect, and love him, we dedicate the 1964 *Olive Leaves* to Dr. Roy C. O'Donnell."

College Dedicates Original Fifty Acres On New Campus

Mount Olive College formally dedicated the original fifty acres of its new campus, and ground was broken for the first new building on Sunday, June 28. President W. Burkette Raper announced that the dedication of an additional forty acres is planned for 1968, when the

entire campus acreage is expected to be free of debt.

In the dedicatory statement President Raper said: "Today we declare the original fifty acres of our new campus free of all indebtedness. In gratitude and faith, we submit this property to be dedicated to the glory of God and to the service of humanity. Let this soil become sacred, and let all who ever walk upon it be aware that they stand on holy ground."

To climax the dedication, L. B. Wil-

son, member of the college board of directors, and Charles Harrell, college business manager, burned the cancelled note. The college bought the land in 1956 from Mr. and Mrs. Jesse Martin for \$38,000 through a loan from the Church Finance Association. Payment was to be completed by 1971; but in order to begin building on the new campus site, the college arranged to pay off the debt seven years ahead of schedule.

The prayer of dedication was given by the Rev. James A. Evans, pastor of the First Free Will Baptist Church of Goldsboro. The first spadeful of dirt for the C. C. Henderson Building was



turned by the Rev. David W. Hansley, pastor of the Kenly Free Will Baptist Church and former chairman of the college board of directors, and W. H. Franklin, mayor of Mount Olive.

The first new building, a memorial to the late Dr. C. C. Henderson who has been the foremost benefactor of the college, will be erected at an estimated cost of \$339,000. President Raper announced that a loan in the amount of \$140,000 has been secured from the Bank of Mount Olive to complete the amount needed to begin construction. The new structure will be a modern two-story academic building containing 23,400 square feet of floor space. Designed to accommodate 350 students, it will include laboratories for biology, chemistry, physics, and foreign languages. It is scheduled to be ready for occupancy in September, 1965.

Dean Roy O'Donnell gave the invocation and Ralph A. Morris, chairman of the board of directors, gave the welcome address. Greetings were extended from the town of Mount Olive by May-
(continued on page thirteen)

OBITUARIES

MR. CORBITT MORRIS

Our heavenly Father in His infinite wisdom has called to his eternal reward the soul of our friend and brother in Christ, Mr. Corbitt Morris, a member of Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, and a trustee of the church for several years. He was 54 years old at the time of his death. He was a farmer and also a barber in Vanceboro for a long time. He will be greatly missed by all.

A precious one from us is gone;
A voice we loved is still.
A place is vacant in our home
Which never can be filled.

Written by a friend,
Mrs. Margaret McGowan

MRS. RANSOME LUCAS

On May 13, 1964, God saw fit to take from our midst one of our dear members, Mrs. Ransome Lucas. Her funeral was conducted by her pastor, the Rev. Frank Harrison. Burial was in the Lucas Cemetery.

She is survived by her husband; two daughters: Mrs. Juanita Morris of Raleigh and Mrs. Dorothy Clodfelter of Norfolk, Virginia; four sons: Lafayette of Norfolk, James Edward of Bryan, Texas, Robert Ray of Washington, D. C., and the Rev. Ransome Taylor Lucas of Gastonia; several grandchildren, and innumerable friends.

Since she was a loyal member of Little Rock Free Will Baptist Church of Lucama, North Carolina, and a member of the woman's auxiliary, it is with sad hearts that we, the members of the auxiliary, submit the following resolution of respect for our dear deceased member and friend, "Miss Mag," as she was called by many of her friends.

Whereas "Miss Mag" was an humble Christian, a kind friend, and a devoted wife and mother; and whereas we are grateful for the privilege and joy of laboring in God's kingdom with her; and whereas we shall miss her, but we know that God knows best, and we look to Him who is the author and finisher of our faith for comfort; therefore be it resolved:

First, that we pray for God's richest blessings on the family; that while we, too, shall miss her smile, her kindness,
(continued on page eleven)

You get up in the morning and find everything wrong in the kitchen and in the dining-room, and you say, "Oh, it is that cook; it is that wretched stove." Oh, no; it is the Lord trying you and proving you. You come down to business, you find things wrong in your store, and you say, "Oh, it is that careless porter." No, it is the Lord trying and proving you. You open your mail, you expect a check according to promise from some person. It is not there. You say, "Oh, it is this dishonest and unprincipled man." No, it is the Lord trying and proving your faith. You meet with a friend, the very one that you look to for help and comfort, and something happens to try you more keenly, and everything in your life seems to become a source of annoyance. You say, "Oh, it is the inconsiderateness of others." No, it is the Lord showing you something in you that is wrong, and that He wants to have burned away.

And so He comes to you every moment, as Job says, from morning to night; if you would understand life as He does, you would see nothing but God; and as you meet Him in everything, you would see nothing but God's ever presence, and every unfriendly blow be warded off, and against every fiery dart you would have a shield of faith that nothing can pierce, and out of every storm you would shout with the great apostle, "None of these things move me." Beloved, they will come until they don't move you. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."—Phil. 1:29. "That He might present to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be Holy and without blemish."—Eph. 5:27. "Not as though I had already attained," "I press toward the mark."—Phil. 3:12-14.

News Notes

(continued from page six)

evening, July 20 and continue through Sunday, July 26. Services will begin each evening at 8 p.m., with the Rev. A. J. Lyczkowski as the evangelist. The pastor, the Rev. Eugene Sumner, will assist in the services.

The pastor and the church extend to everyone a cordial invitation to attend all these services.

NOTES

AND

QUOTES



By J. C. Griffin

OUR CAPTION IS TRUE TO NAME

This week we are quoting Mr. A. B. Simpson's tract, "Try Me." For this subject Mr. Simpson chose that wonderful verse of Scripture written in Romans 8:28 which is as follows: "All things work together for good to them that love God."

Mr. Simpson has brought out some wonderful things to think about in his treatment of the text. We think the statements of Mr. Simpson worthwhile to the extent that we are passing along to you who read our writings the full tract as written by Mr. Simpson and published by the Free Tract Society, Los Angeles 21, California.

TRY ME

"All things work together for good to them that love God."—Romans 8:28.

God tries us, proves us, and establishes us. It is not by a quick process. "He shall sit, as a Refiner and Purifier of silver." He sits down to His work, He takes plenty of time. He will wait years with you over a single lesson, if you make Him do so, or He will get you through it at once, if you are willing to take the quicker process and the hotter fire.

How touching is the love that will take so much trouble with all these little matters. No wonder that Job should say, "Lord, what is man that Thou shouldst magnify him? and that Thou shouldst set Thine heart upon him? and that Thou shouldst visit him every morning and try him every moment?"

Yes, every moment the great Refiner is waiting to add some new touch to your strength and beauty and fit you for a higher place in His eternal life. We are so prone to think that these things that come to us are accidents, incidents, mishaps or personal injuries from personal hands; but, after a while, we learn that His hand is above every other hand and His love above every hateful blow.

Questions & Answers



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

QUESTION: Please explain "When the clean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Matthew 12:43-45).—J. R. J., *South Carolina*.

ANSWER: There have been various and sundried interpretations and applications made of these verses. It should be clear indeed to every ardent student of the Scriptures, however, that there is one and only one true interpretation or explanation to be offered, and that is in respect to the unbelieving generation. Pay special attention to the closing words of Verse 45, "Even so shall it be also unto this wicked generation." The word *generation* as used here must be understood in the sense of "race." (See the footnote in the Scofield Reference Bible on Matthew 24:34 for the meaning of the Greek word translated *generation* here.)

Israel's "unclean spirit" during Old Testament times was that spirit which fostered idolatry. In the time of Christ it had left Israel; for the captivity and the chastening from God in that incident had caused Israel to see and fully recognize the folly, sin, and trouble of idolatry. It was while they were in Babylon that three of her loyal sons were put into a fiery furnace for not bowing to an idol and that one was cast into the lions' den for praying. Even today, after 2500 years or so, Israel still has her house swept clean of that evil spirit, idolatry, and still boasts of the reform. The condition will not always exist among God's ancient people, however;

for that evil spirit of idolatry will not always be apart from her and her religious activities; he is to return bringing seven other more despicable spirits with him. That spirit with seven others will take possession of the house again (under the form of the beast, Revelation 13 and 17), and the last state will be worse than that of the first. That condition indicated by Revelation 13 will engulf her in her every activity, in all that she feels and does.

Because Israel as a nation (household) rejected her Messiah, our Lord Jesus Christ, she still suffers a state of spiritual blindness. When she makes that covenant with the antichrist that is suggested by both Daniel 11 of the Old Testament and Revelation 13 and 17 of the New Testament, during the seventieth week of Daniel's prophecy, then and not until then will she be allowing the return of the demons—that one that she swept out while in captivity and seven others, for full possession. The antichrist will put forth every possible effort to force all the world to worship his image. That will be idolatry in its last, boldest, and most despicable form—the kind the king of Babylon tried to force on the Hebrew children, except that it will be more subtly *m a n e u v e r e d*. The true remnant of Israel will recognize this as coming from a false messiah; will break her covenant relations with him, and will consequently have to go through the great tribulation.

Only the return of the Lord in glory will save His chosen people, Israel, from complete destruction from the earth. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" (Matthew 24:22). While antichrist and his forces will seek the complete destruction of God's people, just as times have reached the climax in evil deeds and devices, He will come to His own with a shout and with all the

armies of heaven, taking vengeance on all who do not acknowledge God in His rightful place in their experience. "Be ye also ready," for you know not when this day of vengeance is to come.

OBITUARIES

(continued from page ten)

and her love, we can only commend them to our heavenly Father for comfort and consolation.

Second, that we strive to live day by day as did our dear sister, and may we realize that this earthly separation is only temporary; for we look forward to God's promise of a most glorious life to come where the severed ties will be mended.

Third, that we send a copy of these resolutions to her family, that we place a copy in the minutes of our auxiliary, and that we send a copy to *The Free Will Baptist* for publication.

Though Sister Mag has left us
To join the auxiliary above,
She is waiting there to greet us
With gentle arms of love.

"Blest be the tie that binds,"
We shall sing together again,
As we beam our light ever upward,
While we join in the sacred refrain.

Respectfully submitted by,

Mrs. Walter Blalock
Miss Imettie Raper
Mrs. Groves Simpson

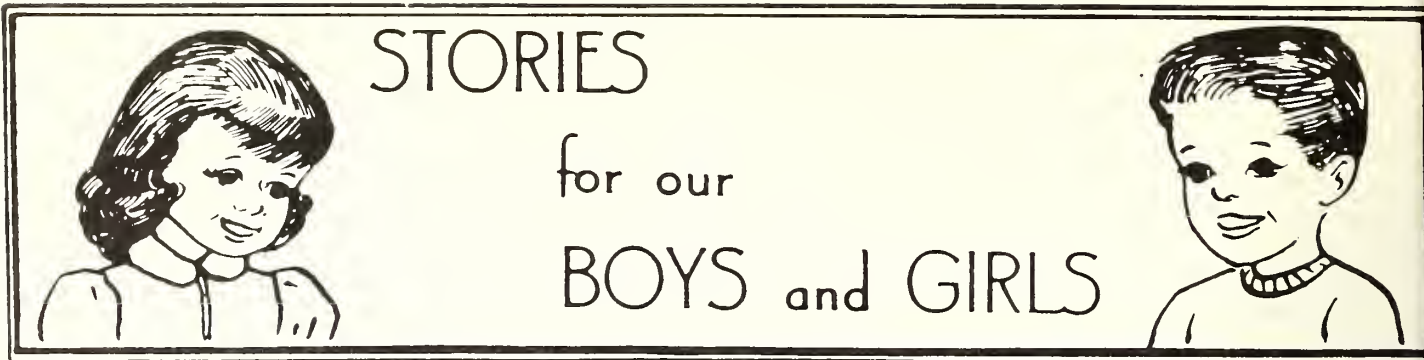
The Miracle of Prayer

by SUE HEATH

Free Will Baptist Children's Home,
Middlesex, North Carolina

God gave us sunshine, birds, and trees,
The star-filled sky above;
He gave us beauty, flowers, and friends,
And special folks to love;
And then because each life would bring
Its share of stress and care,
He gave us a wonderful gift—
The Miracle of Prayer.

He knew the sun would sometimes hide
Behind a cloud of grav,
And we'd have need of faith and hope
And strength for each new day.
How comforting it is to know
His love is always there
To comfort, help, and guide us
Through the Miracle of Prayer.



STORIES

for our

BOYS and GIRLS

THE mission band had stopped playing and now the speaker was giving all an invitation to come to Pacific Garden Mission and hear the story of those who had been saved from sin. The young baseball player sitting on the curb had been stirred. He knew he ought to go to the mission and receive Christ but a battle raged in his heart. Would he take the step? The fate of a million people rode on his decision—. He stood to his feet and said to his fellow baseball players: "I'm through. I am going to Jesus Christ. We've come to a parting of the ways." Hat in hand he followed the band down the street. Billy Sunday had started on his spectacular career for God.

1962 marked the centennial of the birth of one of the great preachers of American history.

William Ashley Sunday was born in a log cabin November 19, 1862. His father had marched away to the Civil War a short while before his son was born and died shortly after. The family were in dire circumstances after the loss of the father, and Billy and his brother had to leave for the soldiers' orphans' home where they spent much of their early life.

Billy was an exceptional athlete. He recounted with pleasure how as a lad he beat a university professor who was a specialist in running and won the three-dollar prize at a Fourth of July picnic. His speed earned him a place on the local baseball team and this proved a stepping stone to the National League, and what became the Chicago Cubs. His specialty was stolen bases and it is claimed that no one yet has broken his record for circling the bases.

At the old Pacific Garden Mission after attending a street meeting Billy was converted in 1886 at the height of his diamond career. Immediately he swung into action for the Lord by helping with YMCA services. After a little while he promised God he would leave baseball and enter full-time work. And he left

DIAMOND TO GLORY

STAN
BEST

a large salary to take a meagerly paid position with the "Y."

Dr. Wilbur Chapman heard of his hard-working ability and offered him a job as his assistant. For two-and-a-half years Billy received the best of training under the famous evangelist. Then suddenly his little world rocked, as Chapman wired him he was quitting evangelistic work to take up a pastorate, and could no longer use him. But just as Billy was considering going back into baseball some churches in Garner, Iowa, asked him to hold revival services and he was on his way, never again without invitations to have meetings.

In many respects Sunday was like D. L. Moody: He had virtually no theological training. He was not cultured of speech and was much opposed to formalism. He was God's man for a time when the church was reeling from the battering waves of German rationalism. There were no half tones in his theology. He believed the Bible was the Word of God and that it could save men. With this forthright message his small beginning merged into the giant city campaigns in the early part of the century. Billy was no pacifist in the battle with the prevailing sins of the church and nations. Cards, dancing, gossip, the theater and others all came in for their share of his withering, blasting vindictive.

The saloon and its booze was a favorite target. Town after town went completely dry following his campaigns. He

went into one city for a revival as they were planning on enlarging the city jail. Not long after the city had closed the saloons and Sunday had left, the city abandoned its jail construction idea because half of the available cells were not being used.

How the liquor interest hated him. His life was threatened by them and he went most places with a body guard. One liquor group sadistically mutilated his family burial lots in the cemetery and then published a picture of it asking, "Is this the way Billy Sunday takes care of his cemetery lots?" But such excesses only made him all the more determined.

Billy Sunday was a man's man. He went all out in preaching as he had in baseball and the people loved him for it. His call to conversion was an uncompromising forsaking of sin. Around 80,000,000 people listened to him and some one million walked the "sawdust trail" professing Christ as Saviour.

But Billy was human. Dr. Williams Ellis who loved him dearly, sadly says that later in life Billy's "clear-cut call to conversion and confession widened into a challenge to dedicate oneself to nobler living." But with this easy emphasis Billy got less converts than he had before.

But despite his defects he was the man of the hour for the United States. There is yet something about the average American makeup that prefers the rough and true to the polished and false. We are still a people who despise a man who will not get his hands dirty and work as one of the fellows. As an evangelist Billy fitted this image. He used the language of the people and with it won them.

We may again stir the spiritual life of our nation if we follow his lead. Let our Gospel be plain and simple for better understanding. High standards of separation from the world will add to, not take away from our number. And

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Fundamental Points of Free Will Baptist Doctrine

(continued from page three)

Our doctrine has come to us through suffering; for if our forefathers had not been willing to renounce all personal interest, for the sake of God and the truths they believed, we would not have such a sure doctrine as we have today.

Since the day that Paul Palmer came preaching in eastern North Carolina, there have been those who have mercilessly attacked our doctrine; but God has miraculously preserved it down to this day.

Thus, we owe it to our forefathers to uphold these doctrines—to hold on to them, to defend them with all our might because they paid a heavy price to preserve them.

2. As Free Will Baptist ministers, we must uphold these doctrines because we believe they are true—that they are the truth. If we do not believe this, we cannot present them to others. But let us consider the things that make them true:

a. They find their basis on "Thus saith the Lord." Our doctrines have not come down to us through the wishes and desires of man. They are based on the Word of God. Even our "Statement of Faith" advances a belief only after definite evidence is found in the Scriptures to substantiate it. If there were no other reason, this one alone would be sufficient.

b. They satisfy the spiritual hunger of the soul. Satisfaction of the soul cannot be found in error—in being misled.

As Free Will Baptist ministers, we should be able to say to anyone, "Try our doctrines, they will satisfy the soul."

3. We must uphold these doctrines, as Free Will Baptist ministers, because if we do not, we are playing the part of a hypocrite—we are professing to believe something that we do not really believe in the heart. It is possible that even ministers may pay only lip service to a cause. Most anyone will give some sort of acknowledgment to a subject, but wholehearted belief in it is a different thing. No minister can perform at his best unless he believes in what he is doing. This is proven in every walk of life.

False doctrine has been compared to the doctor who gives the wrong medi-

cine to sick people, so that they get worse instead of better. We believe that unless we really believe what we preach, our spiritual patients will become worse instead of better. If we are to promote the cause of Christ through the Free Will Baptist Church, we must believe that it is true. Someone has said: "Truth is imperishable, and to hold to the truth is a continuing appointment to all those who follow the One who was Truth incarnate. Not only are we to publish the message of the Cross but we must keep truth alive, for it is absolutely essential to the effectiveness of the message."

For well over 200 years a fire that was started with the use of flint and steel by Tom Dalton in his Blue Ridge Mountain cabin has been kept going to this day. The fire has been moved from one cabin to another, down through the years, from one family to another. Today it is the oldest fire in the United States, perhaps in the world. Even in hot weather the fire requires a cord of wood per month. It has been no easy task, but always the fire has burned on.

As Free Will Baptist ministers, we must possess the spirit of this family. We must be willing to keep the fire of our faith burning—and brightly, not in dying embers.

Christian Education

(continued from page nine)

or W. H. Franklin, from the Free Will Baptist State Convention by Vice-President Walter Reynolds, and from the Mount Olive College Area Foundation by President Robert H. Shackelford. The closing prayer and benediction was given by the Rev. Robert Burns, pastor of the Mount Olive Presbyterian Church.

Carteret County Benefit Dinner

The Original Free Will Baptist churches of Carteret County, North Carolina, raised \$3,323 at their benefit dinner for Mount Olive College on June 20. This amount is more than twice the \$1,417 raised at their dinner last year.

President W. Burkette Raper praised the 1,200 Free Will Baptists of Carteret County by saying, "They have set a high standard for our dinners during 1964."

Members of the county steering committee were T. A. Taylor of Sea Level,

chairman; the Rev. Jerry Rowe of Newport, secretary; and Reginald Styron of Davis.

A series of benefit dinners for the Mount Olive College development fund is planned this fall for all Free Will Baptist churches in North Carolina.

Campus Fund Drive Climbs to \$9,412

A campaign, launched June 1, to raise \$25,000 to complete payment for the original fifty acres of the new campus of Mount Olive College had reached \$9,412 on June 25.

"We appreciate the response of our many friends on this project," President W. Burkette Raper declared, "and we believe that this goal will be met at an early date. We are proceeding with plans to begin our building program this summer, but actual construction will not begin until the goal of \$25,000 is reached," he added.

Churches and friends of the college which have not yet contributed to this project are urged to do so at the earliest possible date.

Woman's Auxiliary

(continued from page eight)

made a toy television and he brought a message from the Rev. John B. Elliston, telling how boys and girls can help the cause for missions. Some of the ways told were by praying daily, joining the Dollar Club, collecting stamps, and writing to the missionaries.

Others taking part in the study were Ricky Matthews, Rex Jones, Paul Manning, and Jeanette Coppadage. By using posters, maps, and flannelgraph pictures, they made talks on the missionary needs, Free Will Baptist missionaries, how to witness, and what Jesus said about missions.

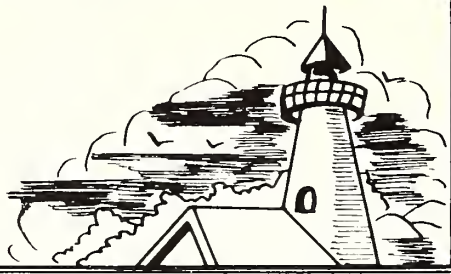
Mrs. Earl Bass, AFC sponsor, said she felt the boys and girls had learned many things from the study that they would always remember.

Mrs. Thomas Allen Matthews visited with the group and assisted in a weiner roast after the study.

There is great danger that the church shall lose the art of suffering for its convictions.—Roy L. Smith.

The Sunday School Lesson

FOR JULY 19



God's Concern for His People

LESSON TEXT: Exodus 3:1-12

MEMORY VERSE: Psalm 68:19

I. INTRODUCTION

Much of the work of God is accomplished through human instrumentality. In our lesson for today we study the performance of a very great and necessary work. We will see the hand of God present in its formation and its execution, but we will also see a wonderful display of human leadership by a faithful and dedicated man.

The deliverance of the Children of Israel from the bondage of Egypt constitutes one of the marvels of history. Egypt was at this time one of the most powerful, if not the most powerful, nations on the face of the earth; Israel had come a long way from the time that the house of Jacob came into Egypt; but in spite of their increase in numbers, they remained a captive nation, without arms or armament, and seemingly unable to cope with the great strength of Egypt. This deliverance should serve as an incentive to all Christians to realize that nothing is impossible under the leadership of God. This was what Paul had in mind when he said that he could do all through the strength of God.

There were many difficulties in the path of Moses in the completion of this task; but Moses, though he felt himself unequal to the task, arose to the occasion demanded for the surmounting of each obstacle and carried the plan through to its completion.

—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. God revealed himself as Jehovah, a name by which He had not been known to Abraham, Isaac, and Jacob. In fact, it took the exodus from Egypt and the settlement in Canaan to manifest it fully (vv. 2, 3).

2. He reminded Moses of the coven-

ant that He made with his fathers many years before (v. 4).

3. He further reminded him that He was aware of the sufferings of the Israelites and that He would relieve them according to the covenant (v. 5).

4. He reiterated the call to Moses and sent him to deliver the Israelites from bondage (v. 6).

5. God also promised the Israelites exactly what He covenanted with their fathers (v. 7).

6. The Lord smote all the firstborn in Egypt exactly as He said that He would do (v. 29).

7. The death of the firstborn in every family caused an awful cry in Egypt (v. 30).

8. Pharaoh showed that he felt the urgency of the matter by giving orders that same night for the Israelites to leave (v. 31).

9. The tragedy was so severe that he was willing for the Israelites to take all their possessions with them (v. 32).

10. The Egyptians joined Pharaoh in urging that the Israelites hasten their departure for fear of a worse tragedy (v. 37).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The 1964 Minister's Manual calls this a lesson of great importance for these reasons:

a. This is an important lesson from the standpoint of history. The story should be presented by the teacher with emphasis on the Passover and the beginning of the exodus. God acts where men are, sometimes in the confusion and struggle of historical events.

b. It is important because of "the living heritage of the Passover." It gives the historical background of the Jewish festival called the Passover. Rabbi Solomon S. Bernards writes, "It unites the Jewish generations of today with their heroic ancestors—from Moses on. The Passover has been celebrated in literature, drama, art, and music. Its living heritage is pivotal to an understanding in Judaism . . . For Christians, Passover is of special interest since it provides the historical background for

the great Christian festival of Easter. The Last Supper is linked with the Passover."

c. This is an important lesson because the Old Testament story of the exodus finds its fulfillment in the work of Christ. God found Israel in slavery in Egypt and brought her through "the great and terrible wilderness" to her homeland. Jesus Christ was born in the empire of Caesar Augustus in the days of Herod and ever leads men out of another kind of wilderness—that of their sins.

It may be well to review briefly the two previous lessons. Some time has elapsed since Moses had received the call from God to be the deliverer. Since then he had (1) made two objections, that the people would not listen to him and that he was not eloquent of speech; (2) received help from Aaron; (3) returned to Egypt; (4) announced deliverance to the elders of Israel; (5) had trouble with Pharaoh; (6) caused the people of Israel to be given extra burdens.

He had gone to God in great distress that he was getting nowhere in his task.

—Teen-Age Teacher (F.W.B.).

2. God used plagues to deliver the Israelites from Egypt. The climactic, decisive one was the slaying of the firstborn. That was like dropping the bomb on Hiroshima.

There is a purpose for divine judgments. Not always are they sent as penalties for sin. Often they are correctives to draw us back into the paths of righteousness and to make us more fruitful.

In the parable of the true vine (John 15:1-8) Jesus says, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We cut back our fruit trees and flower bushes so that they may produce more luxuriantly. Often that is the purpose of divine discipline.

Here is how a new pastor developed efficiency in a dead church: First he inquired diligently into the lives of his members who had lapsed into worldliness. These he visited often, seeking to reclaim them to God. Where they were deep in sin he dealt with them according to the New Testament law by excluding them from membership. Then he turned to those who had a name to live up to but who were dead, whose only sign of life was attendance at the Sunday morning preaching service. These he sought to interest in the work of the church. His preaching was faith-

Shared Leadership

LESSON TEXT: Exodus 18:13-24

MEMORY VERSE: Romans 12:6

I. INTRODUCTION

ful and kind, full of the love of Christ, tressing the obligation of fruitbearing and service. He reclaimed a few of them, but many were offended and either dropped out or transferred their letters elsewhere. The church became purged of the rotten branches and the fruitless boughs. The remainder of the church began to bear fruit, and in the third year of his pastorate the reaping of souls came. Some of the repentant ones had been among the first group driven away by faithful preaching. The largest number of converts were from among the non-churchgoing class who had become convinced of the reality of the Gospel when they witnessed a preacher and a church in dead earnest for God and the truth.

If you are personally experiencing the heavy hand of God's judgment, do not seek to escape. But rather, seek the reason why.

—Senior Bible Teacher (Union Gospel Press).

3. Weather forecasters can tell us when conditions are right for the formation of tornadoes. A tornado will pass over many places, then suddenly touch down to the ground, often causing complete destruction where it touches. It may pick up a house, carry it a distance, and smash it to earth. Man is powerless to stop the destructive power of the tornado, but he can take measures to protect himself. In some places men have built storm cellars that provide protection against storms.

Pharaoh's rejection of God's request to let the Israelites go set the stage for divine judgment to fall like a storm upon Egypt. Once Pharaoh hardened his heart, man was powerless to turn aside this judgment. But man still had a way of escape. Moses instructed the people to sprinkle the lintels and doorposts with blood from the slain Passover lamb. Those who obeyed these instructions would be safe from the storm of judgment. Homes not so protected would feel God's wrath.

Like a tornado with its path clearly marked, touching down to earth at scheduled places, death—God's judgment—swooped upon every household of the Egyptians, but passed over the marked homes of the Hebrews. In the wake of the storm, of death, the Hebrews also carried away jewels, treasures, and cattle. According to God's purpose, they went out of the land, delivered by His hand.

—Standard Commentary.

Many significant things happened to the Israelites from the time of last Sunday's printed text until the time of today's text to prove that God was with these people. "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: . . ." (Exodus 13:17-19). The last two verses of this same chapter tell us that God went before them by day in a pillar of a cloud, and by night in a pillar of fire.

The Children of Israel traveled first from Succoth in Egypt to Etham. This was their first camping spot, and it was near the wilderness. So far, their journey was without incident. Pharaoh, however, was not content at their departure and he pursued them. At the sight of their army, the Israelites became afraid and wished that they were back in Egypt; but God was with them and instructed Moses to lift up his rod over the sea, to divide it, so that Israel could walk over on dry land (see Exodus 14:15-26). Moses did as the Lord commanded, and the Israelites fled through the sea with the Egyptians in pursuit. The Israelites reached safety on the other side, but Pharaoh's army was drowned as the waters of the Red Sea rushed back into their proper place.

From the Red Sea they journeyed to Marah. The people were thirsting for water, but the waters were bitter. God purified the water for them. In the Wilderness of Sin, they were faint with hunger, and God sent them manna and quails to eat. At Horeb the people again became extremely thirsty, and this time water was provided as Moses smote a rock. At Rephidim, the Amalekites came upon them; but God gave victory to the Israelites.

—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Moses assumed the role as judge

of the Israelites and worked hard at the task (v. 13).

2. Jethro observed the laborious task of Moses and the way the people were inconvenienced by it (v. 14).

3. When asked by Jethro what he was doing, Moses replied that he was making known to the people the laws of God (vv. 15, 16).

4. Jethro observed that the task of administering justice was too great for one man (vv. 17, 18).

5. Jethro, apparently able and capable, advised a change in the administration of justice (v. 19).

6. He suggested that Moses instruct the people in the laws of God and that he teach them what they should do (v. 20).

7. He further suggested the appointment of judges that would work under Moses to handle ordinary matters of concern to the people (vv. 21, 22).

8. Moses was still to be the chief ruler and the mediator between God and the people (vv. 21, 22).

9. Aware of the fact that Moses had a greater Counselor, Jethro left it up to the wisdom of Moses to accept or reject his proposals (v. 23).

10. Moses sanctioned the system that his father-in-law suggested and put it into operation (v. 24).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Often the little girl of Dr. Andrew Bonar of Glasgow would accompany her father to his church when no service was in progress. Placing her in a pew in the rear of the church Dr. Bonar would enter pew after pew, bow his head and earnestly pray for the Sunday occupants of the different pews. The little girl didn't understand the meaning of it at the time, but as she grew older and the pew holders grew in grace and Christlikeness she learned the significance of it. The undershepherd was interceding for the sheep!

2. Some years ago in Buffalo, N. Y., two young men on a Sunday night broke into a photographic studio. The aged owner was there. So intent were they on robbery that they murdered him. Screaming front page headlines announced the crime in the Monday morning papers. The two youths were apprehended and charged with murder. Their names seemed familiar to the secretary of one of the local churches who wrote letters to those whose names were written in the visitor's book. She discovered upon examining the book they

(continued on page sixteen)

St. CLAIRE BIBLE CLASS

(continued from page fifteen)

had been in church Sunday morning and had committed murder Sunday night! The pastor's sermon subject in the morning was "An Educated Ministry." Yes, we do believe in an educated ministry, but only God knows what might have happened if the minister had preached Christ with a loving, pleading heart and told of Christ's power to change "desperately wicked" hearts!

—*Adult Bible Teacher (Union Gospel Press).*

3. Perhaps you have on occasions stopped to be a "sidewalk superintendent" as a great building was being constructed. You may have seen an *excavation* first, into which a *foundation* and *walls* were placed. Then supporting *framework* was put up, and later *walls* and the roof. Inside the building carpenters and electricians and plumbers and plasterers and painters were soon at work. Near the building there was probably a trailer or a small house, the *construction office*.

Watching the men at work, you would see that each type of work required a foreman—a foreman for bricklayers, one for carpenters, another for roofers. These foremen solve the little problems that arise, giving the general foreman in the construction office time to keep the total job in mind.

As Moses led the children of Israel, he found himself the sole judge of their problems and their disputes. It was as if each workman on the job trailed in and out of the superintendent's office. Thus Moses was unable to provide outstanding leadership because he had so many little problems to solve. Accepting the advice of Jethro, his father-in-law, Moses chose able men to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. These men "judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves" (Exodus 18:26).

In the church today we must learn to divide responsibility and give positions

of leadership to able people who will use their talents for the Lord.

—*Standard Commentary.*

4. Perhaps one of the greatest lessons that we can learn from this Scripture is this: Do good to all men. Jethro might have shrugged his shoulders and said, "I am a Midianite and he is a Hebrew. Let him get his help from somewhere else." Another great lesson to learn is that we can learn something from all men—be he relative, foreigner, or what have you. Moses could easily have said, "Why should I take his advice?"

D. L. Moody used to say that it was better to get ten people to work than to do the work of ten people. One of the outstanding characteristics of leadership is the ability to enlist, inspire, and encourage others to work. Some who aspire to be leaders are so selfish and suspicious that they are never able to designate authority and assign tasks to others. As a result of this, their leadership is limited.

—*Advanced Quarterly (F.W.B.).*

Concentration

By HARRISON RAY ANDERSON

To the rich young ruler seeking the way of eternal life, Jesus said, "One thing thou lackest." To Martha, "distracted by her many tasks," he said, "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary." The man born blind, confronted and confused by the Pharisees and their questions, confessed that there were things about Jesus he did not know, but "one thing I know, that, whereas I was blind, now I see." And Paul, with all his abilities, from a damp cell in Rome wrote to the church he loved, "But this one thing I do." "But I do concentrate on this; I leave the past behind and, with hands outstretched to whatever lies ahead, I go straight for the goal—my reward and the honor of being called by God in Christ."

There are men and women of real gifts in our churches whose service to the cause of Christ is hurt because they take on so many tasks that they can do none of them well. A fine fellow coming in late to a

board meeting confessed that this was his third meeting that noon! Soon after that he was asked to resign from the board and later lost his position with his company. An orange tree that is not pruned yearly soon ceases to bear much fruit. Why not an annual day for pruning our cluttered lives and their too many responsibilities?

There were things Jesus refused to do. He refused to become a temporal king. The church as the church is not called upon to do everything. A sermon can leave something for next Sunday. That invitation to come and speak can be graciously declined and next Sunday's worship and sermon may reveal that through concentration a hard-pressed pastor has once again recovered his calling and become again a specialist for God.—*The Presbyterian Outlook.*

Boys' and Girls' Stories

(continued from page twelve)

above all we need to remember that God can use the roughest diamond to do the finest work. He delights in using the untrained Peters as well as the brilliantly educated Pauls.

Billy Sunday died November 6, 1935, at the age of 72. But his life yet points the amazing possibilities of the average man who is wholly yielded and whose passion is to win men for God.

—*Gospel Herald.*

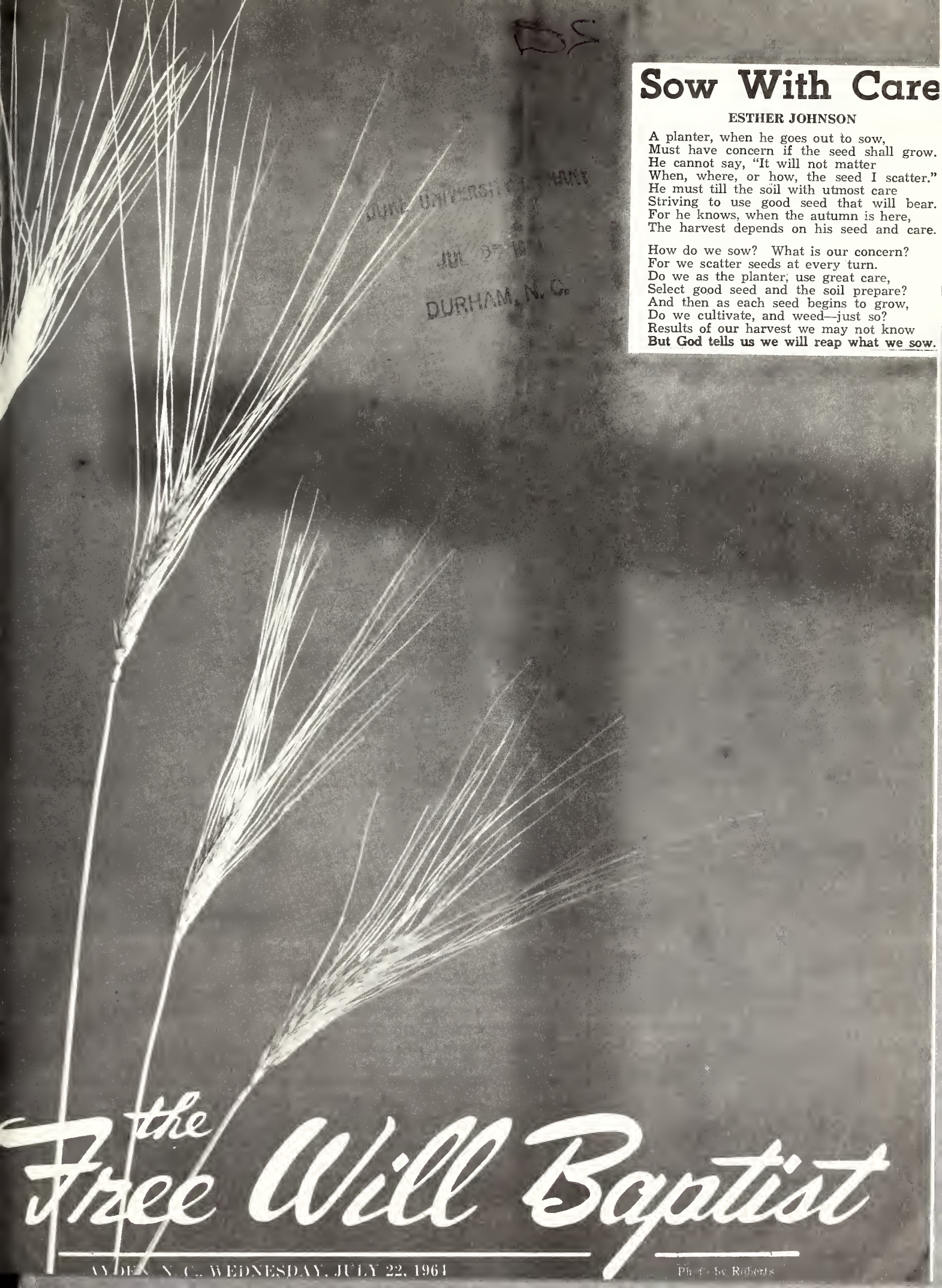
THE COST IS SMALL

Kindness has been described in many ways. It is the poetry of the heart, the music of the world. It is a golden chain which binds society together. It is a fountain of gladness.

Kind hearts are more than coronets.

Kind words produce their own beautiful image in man's soul.

Everyone knows the pleasure of receiving a kind look, a warm greeting, a hand held out in time of need. And such gestures can be made at so little expense, yet they bring such dividends to the investor.—*The War Cry.*



Sow With Care

ESTHER JOHNSON

A planter, when he goes out to sow,
Must have concern if the seed shall grow.
He cannot say, "It will not matter
When, where, or how, the seed I scatter."
He must till the soil with utmost care
Striving to use good seed that will bear.
For he knows, when the autumn is here,
The harvest depends on his seed and care.

How do we sow? What is our concern?
For we scatter seeds at every turn.
Do we as the planter; use great care,
Select good seed and the soil prepare?
And then as each seed begins to grow,
Do we cultivate, and weed—just so?
Results of our harvest we may not know
But God tells us we will reap what we sow.

the
Free Will Baptist

AYDEN, N. C. WEDNESDAY, JULY 22, 1964

Photo by Roberts

Law of the Land

The famed Civil Rights Bill is now the law of the land. Like it or not this is a fact. Although there are some who still seek a loophole, compliance with the law is the best answer; for the enemies of our great democracy thrive on our discord. Meanwhile, let us hope that the "beatnik-type" demonstrations will cease; that states can go ahead in obedience to the law without outside agitation and interference.

Every Christian is under obligation to obey the laws of the land. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (1 Peter 2: 13, 14). "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:1, 2). In addition to these verses of Scripture, we need to remember the words of Jesus when He said, "... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22: 21).

The Christian must be an example in all things. Obedience to the laws of the land is a good place to start. Those who flout the local laws within our states, counties, and cities, if they are the Christians they profess to be, should take the above Scriptures to heart also. After all, laws are written for man's protection.

† † †

In the Editor's Mail—

"Hopewell Free Will Baptist Church of Route 1, Smithfield, North Carolina, is in need of a full-time pastor, beginning September 1, 1964. Any minister in good standing with the North Carolina State Convention who is interested in serving this church may contact Mr. Paul A. Johnson, Route 1, Smithfield, North Carolina, phone WE 4-4822, or Mrs. R. L. Parker, Route 1, Smithfield, phone WE 4-2964."

THE FREE WILL BAPTIST

Volume 79 Number 29
July 22, 1964

C. H. OVERMAN, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

DR. STRONG WAS CONCERNED

The term "liberalism" has now become a common term. It is more than frequently used in the social, political, and religious world. The political camps have seemingly become distinct parties of liberalism and conservatism. As the term is used in these days it indicates an extreme view—a view away from established principles, forms, beliefs, etc. For this reason, we fear the term and especially the practice of liberalism.

Politically, it is defined as "a political philosophy based on belief in progress, the essential goodness of man, and the autonomy of the individual and standing for the protection of political and civil liberties." Religiously, it is defined as a "movement in modern Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity."

To be sure, we believe in intellectual liberty; but not to the point of tearing down the fundamental doctrines and practices of Christianity. We believe that there is an ethical element in Christianity; but we do not believe that it requires a place of predominance above all else. In fact, we believe that the cause of Christ is greatly jeopardized if we fail to adhere to those doctrines and beliefs that have made the Church great.

Recently, we read with a great deal of interest the preface to Dr. Augustus H. Strong's book on Systematic Theology. The preface was written on August 3, 1906. It is especially significant that Dr. Strong was greatly concerned at the spread of liberalism at about the turn of the century. Consider his words in the last paragraph of the second page:

"I am distressed by some theological tendencies of our time, because I believe them to be false to both science and religion. How men who have ever felt themselves to be lost sinners and who have once received pardon from their crucified Lord and Savior can thereafter seek to pare down his attributes, deny his deity and atonement, tear from his brow the crown of miracle and sovereignty, relegate him to the place of a merely moral teacher who influences us only as does Socrates by words spoken across a stretch of ages, passes my comprehension. Here is my test of Orthodoxy: Do we pray to Jesus? Do we call upon the name of Christ, as did Stephen and all the early church? Is he our living Lord, omnipresent, omniscient, omnipotent? Is he divine only in the sense in which we are divine, or is he the only-begotten Son, God manifest in the flesh, in whom is all the fulness of the Godhead bodily? What think ye of the Christ? is still the critical question, and none are entitled to the name of Christian, who in the face of the evidence he has furnished us, cannot answer the question aright."

We believe the crucial question is still "What think ye of the Christ?" We must believe in all that the Bible presents Him to be—nothing less and nothing more. This is not too much to ask of anyone.

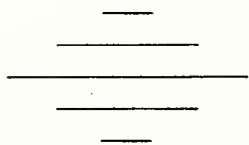
We believe that there is evidence of liberalistic trends that are gaining footholds today. Some may not agree with this editor. In fact, as we deal with this matter editorially for the next few weeks and months, we will expect to be questioned. If we are wrong in our conclusions (and we hope so), we shall gladly apologize. If, on the other hand, what we conclude is right and people are awakened to this trend, we will have accomplished our purpose.

We believe that God wants the service and lives of those who will dare to be different. The philosophy of tolerance for anyone and everything can (and perhaps already has) reach an extreme. We believe the average church member must alert himself to these current dangers, for the real answer to the problem rests with him.

WHERE

Is The

ANSWER?



sponsibility of this instruction program will fall mostly upon the pastor of the local church. In my thinking there are five points as a minimum in this instruction program:

1. Free Will Baptist History
 - A. Heritage
 - B. Beginnings
2. Study of the Discipline
 - A. Doctrine
 - B. Church Covenant
 - C. Local Church: How it Is Organized and Operated
 - D. How to Become a Member of a Free Will Baptist Church
 - E. Transfer of Membership
3. Denominational Structure
 - A. Local Church
 - (1) Definition
 - (2) Purpose
 - B. Union Meeting
 - C. Conference
 - D. State Convention
 - (1) Purpose
 - (2) Boards
 - (3) Enterprises
 - E. International Convention of Original Free Will Baptists
4. Subscription to the Free Will Baptist paper. This serves as another contact between the individual and his denomination.
5. Regular Contact by the Pastor
The pastor plays a very important role in the life of new converts. His presence and help are appreciated and strengthen the faith of "babes in Christ."

This is only a minimum outline of instruction for the new members. The amount of time spent in such a program will be determined mostly by the pastor; but it must not be too short, or he misses the point in the whole program.

In a time of rising secularism, I believe it most important for our church to meet the challenges presented. It takes prepared Christians to meet these challenges. How shall they be prepared except they be taught? I believe this to be the answer to our problem of church loyalty and church membership.

by Frank R. Harrison,
Pastor, Little Rock Free Will Baptist
Church, Lucama, North Carolina

ACROSS our state there are many Free Will Baptist church rolls with a long list of names, but no one to answer when those names are called. This brings us face to face with a problem among most of our churches: *Why is there such a great lack of loyalty among our people?* Many Free Will Baptists move to other towns and go to other churches even when there is a Free Will Baptist church in that town. Then there are those who move away from their church and never go to any church anywhere.

Still another problem in many local churches is that many of the people do not know what Free Will Baptists believe, or from whence they have come. These problems arise because the candidates for membership are taken in and no program of instruction is given to them. Some of the new candidates join the church and really know nothing of what they are joining because no one tells them.

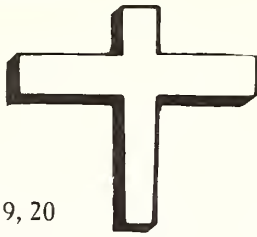
Church membership in the Free Will Baptist Church is taken too lightly. We need to make new converts more aware of their responsibility as Christians and as members of the Free Will Baptist Church. We suffer in almost every point of our denominational program today because we, as pastors and laymen, have not taught loyalty to our people. Why does Dr. Raper have to beg and plead with

our people for support of Mount Olive College? Why isn't our whole denominational program in better condition financially and otherwise? One of the reasons is that our people have been taught that Free Will Baptists get their name because they support themselves by "free will" offerings. Original Free Will Baptists do not get their name from "free will" offerings; neither is this the method of our support, according to our discipline. Original Free Will Baptists believe in tithing (chapter sixteen of the *Statement of Faith and Discipline of Original Free Will Baptists of North Carolina*) as God's plan for support of the church and its respective work.

We may dislike Jehovah's Witnesses or the Seventh Day Adventists, but they do teach their people to tithe; and not only this, but they teach them church loyalty. I am convinced that when we as Free Will Baptists teach our people our doctrine and loyalty to the Free Will Baptist Church, we will not have to beg or be ashamed of our denominational program.

Too long have we cried, "Free Will Baptists are poor people and cannot tithe"; or "I don't know anybody in this Free Will Baptist church, so I will not go"! We have hidden behind the yoke of excuses long enough! It is time for us to put our hand to the plow and put some strait furrows through our fields of excuses.

I believe a program of instruction and training for new converts and new members will solve some of our problems of church loyalty and support. The re-



MISSIONS

Matthew
18:19, 20

VACATION BIBLE SCHOOL

We have just concluded a very successful summer Bible school in the Mission de Gracia in Nogales, Sonora. The Rev. and Mrs. James L. Lanier have the care of this mission. In addition to the Laniers, Barbara Becton and Sally Elliston assisted in the school, as well as several of the young Christians in the churches in Nogales on both sides of the line. Our two young preachers, Federico Bernal from the First Free Will Baptist Church in Nogales, Arizona, and Fabian Guzman from La Iglesia Bautista de la Voluntad Libre, La Casa de Dios, in Nogales, Sonora, both helped in the school.

A total of eighty different children attended the school one or more days, with an average attendance of fifty-five. Needless to say, the large majority of them had never attended the mission before. Many of them, however, received enough instruction to want to learn more. As a consequence of the school, the attendance in the regular services has more than doubled. Pray that these young people will find Christ and become workers for Him.

At the present moment the teaching force is recuperating from the Bible school in the Mision de Gracia and preparing for the Bible school which is to begin in Brother Guzman's church, La Casa de Dios, next Monday, July 20, 1964. As soon as you read this article, right now, be sure to pray for the success of this Bible school.

In August we plan to have a Bible school here at the First Free Will Baptist Church in Nogales, Arizona. By that time the Laniers will probably be in North Carolina, but there should be more than enough persons left here to carry on the school. We need your prayers for that school too.

Moreover, we need your prayers for the school in the Academy due to begin on August 31. We have already begun to accept enrollments for the fall. We have now three young people enrolled, and we expect to receive enrollments very rapidly

as the summer progresses. Most of these prospective students cannot pay their full tuition, and some of them cannot pay even a token amount. Therefore, we are going to need several sponsors for the fall, or for this fiscal year which began on July 1.

The tuition cost for day students, those who live at home and come to school each morning, is twelve dollars per month. Room, board, and tuition for dormitory students will be forty dollars per month. However, in neither case is it a matter of all or none. Any person, or any group, who feels that he would like to help sponsor a student, but doesn't feel capable of sponsoring full time, can sponsor on a half-time, or part-time basis. Inasmuch as some of the students will be able to pay part of their tuition, they will only need help on a part-time basis. Also, several persons or groups can sponsor the same individual. Therefore, as you can see, you can pay any amount you feel capable of paying.

Dormitory students will only be those who are enrolled in the Christian Workers course, who live in cities too far away to attend classes while living at home, and who have no relatives close enough with whom they can live. In a few weeks we hope to publish a complete listing of students, with their needs in the way of sponsors. In the meantime, the need for finance to begin the school in the fall is an ever-present one, and as of now we have students needing sponsors.

If you would like to sponsor some student in the school, you may have full information about your student by writing for information. Address all inquiries to: Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621. You may send your offerings for this purpose to: North Carolina Board of Missions, P. O. Box 308, Ayden, North Carolina 28513, or to here. If you send the money to the missions board for tuition, be sure to designate where it is to be used so that we can apply it properly to the account of the student. If you send the money directly here, it will still be counted

toward the 60% of the budget of Arizona-Mexico Missions which is being underwritten by North Carolina. In either way the credit will be the same all around, so you may use the method which appeals to you.

We still must raise 40% of our operating budget outside of North Carolina. The above instructions were to those of you in North Carolina. Those outside of North Carolina who send your money directly here will have your offerings applied on the 40% of the budget necessary for us to raise outside of North Carolina, unless you tell us to apply it on North Carolina's part.

Please pray for the work here. Particularly pray that God will send us the candidates for the Mexican ministry whom He wishes to receive the training which He has led us to provide. Pray for us that we shall accomplish His purpose in providing the training. And pray that His people in other places will see fit to support in a financial way so that the training can be provided. May God bless you.

Shall I Give To Missions?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the Gospel is not the power of God and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is every man for himself in this world, and who with Cain ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

To which band do you belong?—Selected.



news & notes of

Denominational Interest

Cragmont Treasurer's Report For June, 1964

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of June, 1964:
Balance in Bank May 30, 1964 \$329.83

Receipts

Churches and Missions	\$298.55
Unions	53.49
Personal Gifts	35.00
Woman's Auxiliary	10.00
Sunday Schools	100.62
Sunday School	
Conventions	21.00
Leagues	35.00
League Conventions	56.50
<hr/>	
Total Receipts	610.16

Total for Which to Account \$939.99

Disbursements

Operating Expenses	\$ 20.00
Repairs and Paint	608.00
Insurance	86.00
<hr/>	
Total Disbursed	714.00

Balance in Bank June 30, 1964 \$225.99

Community Mission Organized June 7

The Community Free Will Baptist Mission of Norwood, North Carolina, was organized on June 7, 1964, and has been taken into the Piedmont Conference. The mission has twelve members. The Rev. Truett Dick is serving as pastor.

Free Union Host to District Youth Fellowship

Host for the Second Western District Youth Fellowship on Saturday night, August 1, at 8:00 o'clock will be Free

Union Free Will Baptist Church, Route 1, Spring Hope, North Carolina. The Sword Drill Contest will continue with eight contestants participating. Other churches of the district are urged to send two participants to the contest which will continue for five more months. The winner will receive an expense-paid trip to Cragmont, and the runner-up will receive half of his expenses.

At the July meeting officers for the coming year were elected as follows: president, Shelby Jones, Mount Zion church; vice-president, Lucindy Elmore, Memorial Chapel church; treasurer, Betty Jo Flora, Floods Chapel church; secretary, Faye Lamm, Memorial Chapel church; corresponding secretary, Cathy Hines, Memorial Chapel church; song leader, Sue Heath, Memorial Chapel church; and pianist, Ann Batts, Memorial Chapel church. Their duties will begin in September.

Bryan Accepts Missions Position

The Rev. A. B. Bryan has resigned as pastor of the First Free Will Baptist Church of Kinston, North Carolina, in order to accept a position as director-treasurer of the North Carolina Free Will Baptist mission program. He will begin his new duties as of September 1 on a half-time basis.

Tamed Lions

Dr. C. I. Scofield testified that he had been a drunkard before his conversion. When he was first saved he was nearly overpowered by the appetite for strong drink. He would cross the street when he came near a barroom. "I was in torment day and night," he said. "No one had told me of the keeping power of Jesus Christ."

A few days after his conversion he saw

OBITUARIES

MRS. KATIE SAWYER JACKSON

On Tuesday, May 26, 1964, our heavenly Father in infinite wisdom and mercy, called our dear sister and friend, Mrs. Katie Sawyer Jackson, home to her reward in the Father's house.

Whereas, the Celia Hart Garris Auxiliary of the Ayden Free Will Baptist Church, Ayden, North Carolina, has sustained an invaluable loss, we are truly grateful for the memory of her whose life has been such an inspiration to all of her many friends and loved ones; and

Whereas, Original Free Will Baptists have lost a member, through death, who through many years of faithful service did not seem to become weary with well-doing, and whose love and enthusiasm for her Saviour never faltered;

We therefore resolve, in the midst of grief and tears we will rejoice in the life and immortality brought to light through the gospel, striving to emulate those virtues that have commended her life to all who knew her, and comfort ourselves with memory as well as hope.

That we may devote ourselves to the continuance of the task so faithfully performed, and now enjoined unto us who survive, by our beloved sister; and that this resolution be recorded in the minutes of the Celia Hart Garris Woman's Auxiliary of the Ayden church; a copy be furnished for publication in *The Free Will Baptist*; and copies be sent to the immediate members of her family.

Respectfully submitted,
Mrs. Anna Hill
Mrs. Beulah Stocks
Mrs. Nannie Lee Cox

a painting of Daniel, in the den of lions, looking calmly up to answer the king's questions. As he studied the picture, hope and faith came into his heart. "Why," he said, "these lions are all about me—my old habits and sins—but the God that shut the lions' mouths for Daniel can shut them for me."—*The Sunday School Times*.

Is It Time to Renew Your
Subscription?

The Free Will Baptist

Harry A. Ironside

“the boy preacher who was ‘born again’ ”

James C. Hefley

HARRY IRONSIDE was a remarkable boy!

At three he memorized his first Scripture verse—one he did not learn the real meaning of for many years—“For the Son of man is come to seek and to save that which was lost” (Luke 19:10).

During his eighth year he read the Bible all the way through, reading three chapters on weekdays and five on Sundays. The next year he read the Bible through twice, and by the time he was 14 he had caught up with himself by having read it through a total of 14 times.

When his widowed mother moved from Toronto to Los Angeles, young Harry—only 11—discovered there was no Sunday school in the neighborhood where they lived. But this was a challenge instead of a problem for Harry.

He gathered together the neighborhood children. After outlining his plans, he sent the boys out to collect all the cloth sacks and burlap bags they could find. Then under his direction (his mother was a seamstress), he organized the girls into a sewing club. In a matter of days the youngsters had erected a burlap tent that would easily cover 100 people. During the first year the average attendance was 60. Harry was the teacher.

Sometimes a few adults would come to the burlap-tent Sunday school. After listening to Harry, they would come up, pat him on the head, and say, “God bless you, little preacher.” Nothing pleased

Harry more.

When Harry was 12, Mr. Moody came to town. Harry was late for the first night of the 1888 Los Angeles Crusade. He found every seat taken in Hazzard’s Pavilion. But Harry walked up to the second gallery and found room in a trough-like girder that joined the gallery to the roof.

High up in his perch, Harry listened to the bearded evangelist preach. And while he listened he prayed, “Lord, help me some day to preach to crowds like these.” He did not even dream then that 42 years later he would be pastor of the church which Moody founded.

After Moody left, Harry continued his Sunday-school work. One day when he was 14 he came home from school to find a visitor waiting.

“Harry, you remember Mr. Munro, the evangelist,” his mother said. “He visited us in Toronto.”

Indeed, Harry did remember. Donald Munro, a tall man with a long brown beard, had stayed in the Ironside home numerous times. And every time he had asked Harry at least once, “Lad, are you born again?” Harry’s stock reply was that he memorized Scripture, gave out tracts, and went to Sunday school. And Mr. Munro’s retort always was, “O laddie, you can do all that and still spend eternity in hell.”

Now after a four-year absence his old tormenter had caught up with him again. And, as Harry expected, his question was the same as before.

“My, my, how you’ve grown, Harry, lad,” the bearded preacher chortled. “Now tell me, are you born again yet, laddie?”

Harry blushed and stared down at the floor. Then his Uncle Allan, who was present, interrupted and Harry thought he was rescued.

“Didn’t you know, sir? Harry preaches himself now. Has his own Sunday school.”

But the bearded visitor only expressed amazement, “You mean you’re preaching and not yet born again? Get your Bible, lad. We’ve some things to talk about.”

Harry reluctantly dragged himself upstairs. A few moments later he shuffled back down.

“Now, lad, read Romans 3:19,” Mr. Munro said.

Harry read the verse. “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”

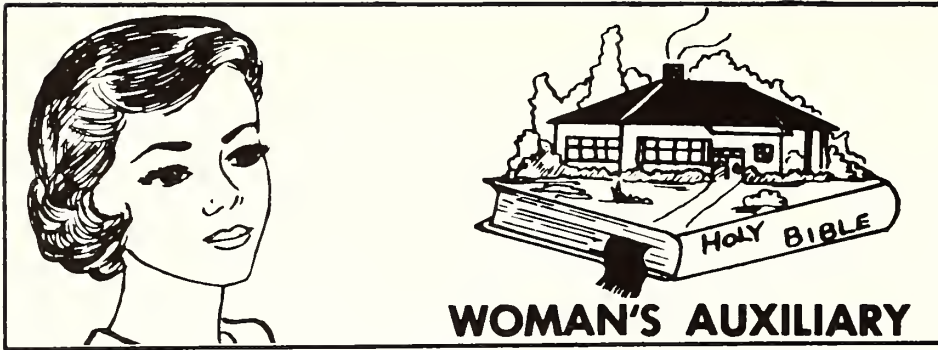
“Now, lad,” the visitor commented, “When God makes a preacher, He stops his mouth first and shows him his lost condition. Then God leads him to put his trust in the Lord Jesus and he is born again. Don’t you think you’ve been putting the cart before the horse.”

“Maybe so,” Harry answered weakly in a not-too-positive tone.

A few weeks later Harry became more positive that he was going at things backwards. He gave up his Sunday school, telling himself that if he wasn’t a true Christian he had no right to speak for God. Then the thought came, “Since you’re not a Christian, why not enjoy all the things you’ve stayed away from before?”

So Harry went out to have a good time in the world. But every time he did, he came home with a burning conscience. About six months later, Harry was attending a gay party of young people. Suddenly a verse of Scripture he had learned came to his mind: “Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; . . . I will mock when your fear cometh . . . as desolation, and your destruction cometh as a whirlwind . . . Then shall they call upon me, but I will

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MISSION STUDY CLASS

The following is an article prepared by Mrs. Earl Bass of Route 2, Nashville, North Carolina, to be used for a woman's auxiliary mission study class.

Foreign Missions

I. Why I Believe in Foreign Missions

1. Because God's Word tells us that the heathens are lost.

2. Because God's Word tells us to carry the gospel to every creature.

Jesus said in John 4:35, "... Lift up your eyes, and look on the field; for they are white already to harvest."

3. Sixty-five percent of the world's population is in heathen darkness.

4. Two hundred thousands souls are dying daily without Christ.

5. God's provision for the salvation of every person has been made. (Read Romans 10:9, 13 and John 3:16-18.) These verses alone should be enough to convince us that Christ did not die for us alone, but for every person everywhere.

Jesus said many things concerning Himself. He said, "... I am the bread of life: ..." (John 6:35); "I am the door: by me if any man enter in, he shall be saved, ..." (John 10:9); "... I am the light of the world: ..." (John 8:12); "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus also said, "... 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).

We here at home have the Word of God and hear it preached over and over. Are we going to close the door to the rest of the world and not share this wonderful gospel with those living in darkness?

II. Our Foreign Mission Field

At the present we Original Free Will Baptists sponsor no foreign mission field except in Mexico. The Rev. James E. Timmons heads the Mexico-Texas work.

He writes that the Rev. Herman Rodriguez, a Mexican pastor and a medical doctor, is doing a great work for the Lord. The Rev. and Mrs. John B. Elliston direct the work in the Arizona-Mexico district. The Rev. and Mrs. James L. Lanier and sixteen native workers help with the work there.

Miss Barbara Becton, Miss Winnifred Averett, and Mr. and Mrs. Joe Barrow are missionary candidates, preparing for missionary work. We should pray for these young people and ask God to lead them in their field of service. I do not believe that God desires us to work only in Mexico, but in all the world.

III. Mission Needs

1. Regular offering for the general fund.

2. Sponsors for native pastors.

3. Special offerings for new mission points.

4. Good, clean, used clothing, blankets, quilts, and linens.

5. Literature; such as, Bibles, Testaments, tracts, and hymnals. (Twelve or more hymnals have already been placed in eight different missions. More are needed.)

7. Prayers.

God has supplied man's need for salvation, yet many are still in ignorance of God's provision. Why?

1. Because of lack of knowledge.

2. For lack of interest.

3. For lack of burden.

4. For lack of funds.

5. For lack of laborers.

Our pastors must preach mission sermons, have mission programs, and have missionary speakers to help create an interest for missions within our churches. As Christians and parents we must study God's Word concerning our part in worldwide missions, and pray that we will be submissive to His will. We must give to our youth and our church a missionary education. Let us ask ourselves, What are we doing as a church for God's

mission program? What can we do? What would He have us do?

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting on July 7 in the Fellowship Hall. The meeting was called to order by the president, Mrs. Agnes Garner; and the group sang "Bring Them In." Mrs. Garner prayed the opening prayer and then turned the meeting over to the program chairman, Mrs. Pat Gurganus. The program was based on missions and the speaker was Mrs. Ann Bass of Morehead City, North Carolina. Mrs. Lorraine Garner and Mrs. Ann Bass sang a duet, "Have Faith in God," after which prayer was offered by Mrs. Floraine Slaughter.

During the business session the roll was called with each of the twelve members and two visitors present responding with a Bible verse.

The hostesses, Mrs. Jean Rowe and Mrs. Ethel Bush, served refreshments which were enjoyed by all present.

Walstonburg, N. C.—The Woman's Auxiliary of Free Union Free Will Baptist Church held its regular monthly meeting on Monday night, June 29, at the church. The meeting opened with the singing of "Work for the Night Is Coming." The president, Mrs. Raeford Heath, read for the devotional, Psalm 133; and Mrs. J. C. Moye offered the evening prayer.

The minutes of the last meeting were read and approved. The roll was called with 41 members and three visitors present. The treasurer's report was given and accepted as read. All circle reports were read and turned over to the auxiliary treasurer. Mrs. C. L. Patrick gave a report of the Fourth Union Convention held at Peace Free Will Baptist Church the fifth Sunday in May. At the close of the business period, the Rev. C. L. Patrick offered special prayer for Mr. Jim Letchworth who is critically ill.

The program for the month was presented by the Friendship Circle. "The House That Unity Built" was the topic of the program. For the benediction, the entire group joined hands, making a circle around the altar, and sang "Blest Be the Tie."

Winterville, N. C.—The Woman's Auxiliary of Reedy Branch Free Will
(continued on page thirteen)

Christian Education

Ministerial Students Available

A number of ordained ministerial students from Mount Olive College, Mount Olive, North Carolina, will be available for weekend pastoral services for the church year beginning in September. Some of these men have had several years of experience.

A number of them are graduates of Mount Olive and are continuing their education in other colleges in eastern North Carolina.

Churches that need non-resident pastors for the coming year are invited to contact President W. Burkette Raper for additional information.

Helping Our Neighbors

One day a man came to Jesus and asked Him what to do to go to heaven.

"What does it say in the Bible?" asked Jesus.

"Love . . . God with all thy heart . . . and thy neighbour as thyself," answered the man.

"This do, and thou shalt live," said Jesus.

"Who is my neighbour?" asked the man, and Jesus told a story to help him understand. He told of a man traveling along a lonely road. Some bad men caught him and took all of his money and most of his clothes. They beat him until he was too weak and sick to stand up. Then they left him lying beside the road.

After a while a man who was supposed to be very good came along. But he went by on the other side of the road. He did not want those robbers after him! Then another man came by who was supposed to be very good. But he too was afraid that if he helped the poor man the robbers might beat him and rob him, too.

But after a while a Samaritan came along. Jesus' people, the Jews, did not think much of Samaritans. They did not think they were good at all. But the Samaritan stopped and helped the poor man. He took care of the man's hurt places. He took him to a place where someone would take care of him until he was well.

"Which now of these three . . . was neighbour unto him that fell among the thieves?" asked Jesus.

The man said, "He that shewed mercy on him."

Jesus helped the man to see that our neighbors are not just the people who live next door. Everyone we meet is our neighbor. Everyone that we can help is our neighbor.

If we really love God, we love other people, too. If we do not love other people, it shows that we do not really love God!—*Mina A. Young.*

The Great Canadian Naturalist

Jack Miner—Lover of Birds

Myrna Lanktree

From an early age Jack Miner was impressed by the wonders of nature, especially in bird life. His heart was filled with a love for God, mankind, and all God's creatures. In 1904 he started caring for birds by giving them a sanctuary on his farm near Kingsville, Ont., and protecting them. He continued to feed the birds who found shelter there, until the morning before his death, on November 3, 1944.

At the time of his death, Jack Miner ranked fifth in fame in the American continent. Following one worldwide hook-up, Mr. Miner received letters from 65 countries. It has been stated that Jack Miner spoke to larger audiences from the lecture platform than any other per-

son. All his efforts were directed to influencing public opinion in the need of protecting our birds.

Jack Miner practiced what he preached. His main interests were the Canada goose, the purple martin, the robin, swan, woodpecker and swallows. He destroyed the natural enemies of the birds, and is considered to have protected more birds than the game wardens.

To the young people of the community, Jack Miner was known as "Uncle Jack." They loved to visit the sanctuary and play ball on the field he had provided. Often they would gather around him and listen to the fascinating stories of wild life he would tell.

Mr. Miner was a sincere Christian and, for many years, he taught a boys' class in the local Sunday School. It was said of him that he carried his religious principles in all his daily living. Many times Jack Miner testified, "Had I not taken God into partnership and give Him first place, my sanctuary would never have been a success, and I owe everything to Him."

The first tags from the North were brought to Mr. Miner by a missionary who had not had a furlough for 25 years. He told Mr. Miner that the Bible verses on the tags had started a revival amongst his people. This missionary had used the Bible verses as texts for his sermons. Interest in the texts on the tags had been sufficient to cause a large attendance at church. Later the missionary gave Bible pictures in payment for the tags and many pictures were provided by Mr. Miner for this purpose. Jack Miner regarded the feeding of the birds and banding them with a Gospel message as a means of providing food for the body and soul of the native peoples.

The proclamation of National Bird Life Week during the week of Jack Miner's birthday, April 10, is a public recognition of his efforts towards bird conservation. On the Silver Jubilee of King George V, Jack Miner was chosen to represent Canada in a worldwide broadcast. He was appointed an officer of the Order of the British Empire for the greatest achievement in conservation in the Commonwealth.—*The Young Soldier.*

NOTES

|| AND ||

QUOTES



By J. C. Griffin

THE LOVE OF GOD

"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).

The love of God "... shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5) produces love for one another. If we are saved and filled with the Holy Ghost, there is a sacred nearness that the world knows nothing about. It puts something into our fellowship that makes us rejoice when we are assembled together.

Week after the third Sunday in June when the Ministers' Conference of the Original Free Will Baptists of North Carolina were in annual session at Cragmont, Black Mountain, North Carolina, the love of God was manifested in an unusual way. It seemed that the joy of heavenly fellowship reached the highest degree ever in our history of fellowship at the Assembly. Every speaker who was on the program was in touch with the *love of God*. This writer received such a blessing that he felt as if it would be a pleasure to erect more buildings on that mountain and enlarge our attendance and make our stay longer each year. This can be done if we ministers will make it so.

This year we missed several of our brethren who have attended in the past. We found that they were detained in revival work in their churches or neighboring churches. Instead of conducting revivals, we feel that it would be better for our denomination for our churches to send their pastors to the Ministers' Conference. The church can easily pay the expense of their pastor to the Ministers' Conference. The little church that I serve sent me this year. This was on their own free will and accord. I did not ask for it. It was my birthday gift. I was 85 years old the day the conference convened.

ORIGINAL

We find that the Original Free Will Baptist Denomination in North Carolina is more than 200 years old; for instance, the Central Conference celebrated its 215th annual session last year. We quote the statement made on the front cover: "Minutes of the 215th Annual Session of the Central Conference of the Original Free Will Baptist Church of North Carolina Convened with Friendship Church, Greene County, Nov. 6, 7, 1963."

The date of the Central Conference is an established fact that the Original Free Will Baptist Church is at least 215 years old in North Carolina; however, it is conceded that there were churches in North Carolina of the Free Will faith prior to 1727, but definite records are not given. But it is definitely set forth that the Central Conference is the oldest organized body of Free Will Baptists in the United States that we have any record of. But there are organizations two or three years old which claim to be Original Free Will Baptists. A son might jump up and say, "I am the original John Doe," but saying it would not make it so.

THE ORIGINAL FREE WILL BAPTISTS

OF NORTH CAROLINA

The Original Free Will Baptists of North Carolina, along with others, have kept the Free Will Baptist Press alive for more than 80 years. They are the owners and supporters of the Free Will Baptist Children's Home at Middlesex, North Carolina. The State Convention elects the board of directors of the Home. It also elects the board of directors of Mount Olive Junior College, which it owns.

Cragmont Assembly, Inc., is owned and controlled jointly by the State Convention, the Woman's Auxiliary State Convention, the State League Convention, and the State Sunday School Convention, with an equal number of directors from each state body.

In our mission activity we are connected with the Arizona-Mexico Missions at Nogales, Arizona, with the Rev. John B. Elliston as director.

The above information is given because of the fact that very often someone asks, "Why the difference in two Originals?" The North Carolina group is not a member of the National because of the fact that the National requested us to repudiate our form of government which we refused to do by a large majority vote.

We have our own Statement of Faith and Discipline that we have had for partial guidance for two centuries or more. We do not anticipate "junking" this discipline in the near future. We may add more institutions for the ongoing of our denomination, which may call for some revision of our Discipline.

GROUND BREAKING

I had the happy privilege of attending the ground breaking on the campus of Mount Olive Junior College on June 28, where I saw and had fellowship with a goodly number of people who were and are deeply interested in Christian education; and because of this interest they were present for this dedication of the first 50 acres of land purchased for the erection of new educational buildings. Those who attended seemed to love one another as they talked of the future prospects of having a Christian liberal arts college where our youth can obtain an education that fits them for a useful life in helping to make this world a better place to live.

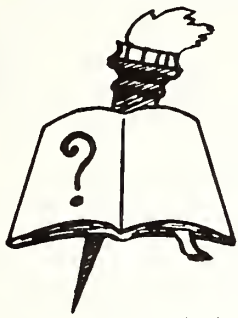
This writer is happy to tell our youth that we have an educational institution that is accredited both by the State of North Carolina and by the Southern Association of Colleges and Schools.

I pray that we Free Will Baptists will pray for and support with our finance Mount Olive Junior College. This manifestation of support will show our youth that we desire for them an education that will make them more efficient in useful vocations of life and prepare them to be better ministers and missionaries to carry the message of salvation to a lost and sinful world.

In 1909, Jack Miner started banding the birds and, in 1914, after purchasing a Scripture calendar from a Salvationist he commenced to use Scripture texts on the other side of the tags which contained his name and address. Jack Miner described the event as follows: "Early one morning it came, like a star shooting across heaven. It was God's guidance and I was impelled to stamp a Scripture text on the goose and duck bands. From that time on I felt the help of God, and I knew that my tagging system was perfected."

Had it not been for the Scripture verses Jack Miner would never have enlisted the co-operation of the missionaries in the vast Canadian Northland. The Indian and Eskimo hunters killed the birds and took the tags to the nearest missionary for him to interpret. They were regarded as messages from God.

Questions & Answers



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

QUESTION: I have always wanted to be a pleasant person, taking whatever my lot is and trying to be happy over it, and especially when it might affect someone else. But now things seem so out of line that I wonder if I am becoming an unhappy grouch and if my life is influencing others in an undesirable way. My husband is gone a lot and the children seem to have forgotten what obedience and respect mean, or at least they never seem to show it to their parents. The servants who are supposed to do most of the work around the house are so unreliable that it is pitiful. They break, and make useless most expensive things, and do not even have the courtesy or consideration to report the damage, most of the time, until I discover what has happened and then they act as though nothing is wrong but rather that I am a fault-finding, inconsiderate creature when I report having discovered the result of their carelessness. I am sure that honest, respectable people did not so act when I was younger. What is the answer and what is the solution?—*Mrs. E. G. C., Illinois.*

ANSWER: I feel that the Bible gives the answer to such conditions as you describe, and that most of us are aware of as now dominating the scene in most homes. It (the Bible) tells us what to do regardless of what may be our social, political, and economic status in life. Servants are to know and correctly fill their place as servants. Christian servants may gain lessons from the good service they render earthly lords and thereby make better servants of the Lord, who is in heaven. "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and

there is no respect of persons" (Colossians 3:22-25).

Then the Bible does not leave the question here; but the next verse, which is the first verse in the next chapter, advises masters how they are to treat their servants; for God knew that there would be those of each class exercising misconduct in behalf of the other. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:1, 2). I have both known and read of ideal situations existing in a household where there was servant-master relations carried out correctly.

The story of the Queen of Sheba's visit to Jerusalem, and her interview with King Solomon, reveals such a happy relationship between the wisest king on earth and his servants. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom" (1 Kings 10:1, 4-8).

My mother's aunt told us of her father freeing three slaves that his wife's father gave him as a wedding present,

and of these slaves begging him to let them stay with him as they were supposed to do, but of his refusal to own slaves. Then the slaves asked him to build them a house near his, which he did. These young negroes stayed at their former owner's house after they had a house prepared for them, more than at their own, and regularly volunteered to do the chores they did while they belonged there. If people on this earth would only commit themselves to Christ and allow love instead of hate to prevail in all they do, most of their problems of every kind and nature would be much easier to solve.

There is every indication in the Scriptures that King Solomon and his servants loved each other and respected the rights and position, each of the other. The actions and attitudes of such servants as yours and the behavior of most children of today indicate the fact that the time of our Lord's return is drawing near. "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 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).

God's Word in many sections of the Bible admonishes children to honor and obey their parents; and it promises them health, happiness, and length of days if they obey this divine instruction. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exodus 20:12). "For Moses said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death" (Mark 7:10). The Epistles, if anything, suggest to children that they exercise more care and love in the obedient walk than they are to exhibit before their parents. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3). "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:20). Of course the Bible is fully as prolific in its instructions to parents in their duty
(continued on page fifteen)



STORIES

for our

BOYS and GIRLS



THE NEIGHBORS

Enola Vastine Feldman

GRACE TOLMAN sighed. "I guess all we can do is ask the Baters to come."

"Baters!" Jenny stopped kneading the bread in surprise. "Who wants the 'show-off Baters' to come?"

"Pastor Brown said last time he was going to change his circuit if he couldn't reach at least 30 people here at Lonesome Pine."

"There were only 17 three weeks ago, and 21 the time before," remembered Jenny. "But the Baters! Why they wouldn't come if we did ask them. Or if they did it would likely be just to cause trouble."

Grace shuddered. The spring term of school had not been the same after the Baters began attending. The two older boys who were in her class had made Grace miserable. On the last day of school they had slipped a live mouse into her coat sleeve.

Jenny suddenly grinned. "Go ahead and ask them. They'll probably bring a skunk along." Grace agreed. "But they are our closest neighbors. I guess we should try to be friends. If we have to go clear to The Bluffs for monthly meeting, it would mean a two-day trip."

"Father wouldn't listen to that," Jenny sobered. "I guess we'll just have to ask the Baters." Grace's eyes lifted to the hills. A lazy column of smoke drifted to the right. Evidently the Baters were doing their baking today, too. Or did they know how to bake? Growing up as they were without a mother's care perhaps they just didn't know how to act or do for themselves. An idea began to grow in Grace's mind. She didn't like the "show-off" Baters. In fact, she was afraid of the boys, but the girls could be rather sweet. Perhaps she could make friends with them if she tried hard enough. She'd ask Mother if she thought her plan would work.

Every day that week, Grace rode her horse over the hill toward the Baters' place. Jenny and the younger children begged her to tell them what was going on. Grace would only shake her head. "Wait until Sunday."

Sunday was a beautiful day. The Tolman family packed the spring wagon full of goodies and set out for Lonesome Pine to share a picnic lunch with their neighbors and the minister who came this way once a month.

The Dales already had a blanket spread in the shade of the tree. As the Tolmans unloaded their wagon, the five Lanters drove up in a shower of dust. Grace helped her mother with the food, but her eyes kept straying across the hills toward the Baters' cabin.

Presently other families arrived. Jenny nudged Grace. "I counted. There are 40 people here now. Guess we don't need the old Baters after all."

"But here they come!" Grace jumped up.

Mr. Bater and his seven children were riding on four horses. Two of the girls carried carefully wrapped parcels.

"Let me help." Grace held one bundle while the girls scrambled down. "Oh, Sarah, this smells so good," she beamed.

Sarah and Mary Bater smiled shyly. Five-year-old Lena told them solemnly, "I punched-ed it. After I wash-ted my hands. I punched-ed it real good!"

Grace saw that her father was greeting Mr. Bater. The boys were taking care of the horses. She drew the three girls into the circle with Jenny and their friends. "I want you to see what the Baters brought," she said. "Unwrap it, Sarah."

"It's not so much." She fumbled with the cloth. "But we never had no one to show us how to do nothin' before."

"Why, those are beautiful loaves of bread," beamed Mrs. Tolman. "I must have a big slice."

"Count me in on that, too," Pastor

Brown stepped up to shake hands. "You girls must be fine cooks."

Two little Baters shuffled their feet at the praise, but Lena accepted it as her just due. "I punched-ed it," she reaffirmed.

When the meal was finished, Pastor Brown began the service. There was hymn singing as well as preaching.

"Those children even know the songs," marveled Jenny.

"Sh-h-h." Grace tried to silence her, but Lena piped up. "Grace sing-ed us, to. We punched-ed and sing-ed."

As the Tolman family started homeward that night, the three Bater girls rode in their wagon until the trail forked toward the Bater cabin. Mr. Bater reined in so the youngsters could climb on the crowded ponies for the remainder of the ride home.

"We're surely glad to have had you at the meeting today," Father Tolman assured the younger man.

"We were pleased to come. Your girl, Grace, is a born teacher. We appreciate her help this week."

"Well," said Jenny when they were out of earshot. "So that's what you've been doing over at the 'show-off Baters'—teaching them to cook and sing. They acted real nice today."

Grace nodded, her eyes shining. "I tried to help them," she agreed, "but I think they taught me more than I did them. Those children hardly ever fuss among themselves and Sarah showed me how to make the sweetest dolls out of corn husks. The boys have taught their dog about a dozen tricks. The family is coming over some night soon just to visit."

"The boys, too?" Jenny drew back in alarm.

"Of course, the boys, too. They act just as nice as anybody when you get to know them." Grace smiled. "In fact, I think they are going to be about the best neighbors we ever had."—*Junior Journeys*. (Adapted).

Grandfather's Plum

YOU mustn't take any." Mother pointed to the plum tree. "They're Grandfather's. He wants them for jam."

Every morning Julia went to the tree. She liked to watch the plums grow big and blue as the days went by. It was fun spending the summer on Grandfather's farm. There were so many interesting things! One day cousins came to visit. "Julia will show you where things are," Grandfather told them.

But soon they were finding things for themselves. Mary found a bird's nest in the grass. "A honey tree!" called John. "Over here!"

Every one ran to look high up where buzzing bees flew in and out a hole. Not even Walter dared climb that tree! "Come," he said, in a big cousin way. "Let's look for something else." He went ahead and the rest followed. Suddenly he stopped.

"Whew! Plums."

In a moment he was up the tree shaking them off. "Don't," cried Julia. "They're Grandfather's. He wants them for jam!"

"He won't care if we take a few." Walter picked one and threw it at her.

"But Mother said not to!"

"Maybe she thought you'd get a tummy ache," Walter laughed, the others laughed, too, and went on eating plums.

Julia took one and bit into it. Ugh! It was sour! She spit it out and ran to the house. "Oh," she sobbed. "I didn't mind Mother and stole Grandfather's plum."

When supper came she couldn't eat.

"What's wrong?" asked Mother.

Julia didn't look up. "Oh . . . oh, nothing."

Now she'd tried to fool Mother with a lie! Tears made her hurry from the table. Mother was there almost as soon as Julia reached her room.

"Honey, something is wrong. Tell me."

"I disobeyed you, Mummy." Out tumbled the words. "I stole Grandfather's plum. Then I told a lie to keep you from knowing something was wrong. . . . I'm sorry. Will you forgive me?"

"Of course, dear. I know you're sorry. But you must ask Grandfather to forgive you. I'll call him." Grandfather, too, was willing to forgive a girl who was really sorry.

"Now you're ready to ask God to forgive you," Mother said.

"But I broke His commandments. I sinned. There's a big cloud between God and me!" Julia was sobbing again.

"Tell Him you're sorry just as you told Grandfather and me." She knelt at Mother's knee. In a moment the cloud was gone. A happy feeling came into her heart. God had forgiven her, too. Now she was ready for a good, big supper.—*The Canadian Free Methodist Herald*.

Woman's Auxiliary

(continued from page eight)

Baptist Church met for its regular monthly meeting Monday night, July 6, at the church. The meeting opened with the group's singing "O Zion, Haste," followed with prayer by Mrs. Estelle Boyd. The president, Mrs. Jean Deal, welcomed the sixteen members and two visitors who were present. The program Scripture was taken from Luke 14:15-24.

Miss Winnifred Averett gave a very interesting program on the subject, "Our Neighbor 'Round the Corner." The meeting adjourned with the auxiliary benediction.

Refreshments were served by the hostesses, Mrs. Jean Wilson and Mrs. Maggie McLawhorn.

A Dispute

A venerable minister preached a sermon on eternal punishment. The next day it was agreed between some thoughtless young men that one of them should draw him into a dispute with the intent of making fun of him and his doctrine. The joker accordingly went and commenced by saying, "I believe there is a small dispute between you and me, Sir, and I thought I would call this morning and settle it."

"Oh," said the clergyman, "what is it?"

"Why," said the other, "you say that the wicked will go into eternal punishment and I do not think they will."

"Oh," said the minister, "if that is all, there is no dispute between you and me. If you turn to Matthew 25:46 you will find, 'And these shall go away into everlasting punishment; but the righteous into life eternal.' The dispute is between you and the Lord Jesus, and I advise you to go immediately and settle it with Him."—*The Evangelist*.

Harry A. Ironside

(continued from page seven)

not answer; they shall seek me early, but they shall not find me" (Proverbs 1:23, 24; 26-28).

As never before, 14-year-old Harry felt the pangs of his guilt before God. He saw what he had been doing. As soon as he could manage an exit, he hurried home to the privacy of his room.

He arrived after midnight and turned immediately to his Bible. First he turned to Romans 3, a chapter Mr. Munro had asked him to read. Then he turned back to John 3 and read about the new birth. He knew this chapter by memory but this time the words stuck to his heart. His fingers moved over John 3:16 and "whosoever believeth in him should not perish, but have everlasting life," and verse 18, "He that believeth on him is not condemned."

Then he declared aloud, "I believe, Lord. This verse says I'm not condemned if I believe."

But he felt no different. He read the verses over again. This time he said as resolutely as he knew how, "Lord, I rest on Thy promise. I do now take Christ as my Saviour and because Thy Word says so, I know I have eternal life."

At long last, Harry Ironside had been "born again."

The years ahead were fruitful ones for Harry Ironside. He became known around the world for his skill in Bible exposition. For many years he was pastor of the great Moody Memorial Church in Chicago. He wrote over 20 popular commentaries on books of the Bible and authored dozens of other booklets and Gospel tracts. But in all of his sermons and writings he never grew tired of telling of how "Harry, lad was *born again*."—*Selected*.

The Sunday School Lesson

FOR AUGUST 2



God's Covenant With His People

LESSON TEXT: Exodus 19:3-5; 20:1-4, 7, 8, 12-17

MEMORY VERSE: Mark 12:33

I. INTRODUCTION

Our lesson today depicts a crucial turning point in the development of the Hebrew nation. It deals with a covenant formed between God and Israel. Through the giving of the law, God made known to man his duties to God and to his fellowmen.

Christians today are also living under a covenant established between themselves and God. It is required of us that we accept and serve His Son; and, of course, this can be done only through the exercising of faith. If we do these things, God has promised to be with us in our labors, has promised us eternal life, and, in addition to this, has promised us a richer and more abundant life.

Though we term this the covenant of grace, it carries in its wake many responsibilities. Though we are not under the law, and thus do not serve through necessity, we find that our obligations to God and to our fellowmen are more binding than those of the law, for ours are dictated by the Spirit of God that dwells within us.—*Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. God called to Moses and announced to him the divine purpose (vv. 3, 4).

2. God's covenant with His people was prefaced by a command to obey (v. 5).

3. The commandments were introduced by a proclamation of God concerning Himself (vv. 1, 2).

4. The first commandment excludes all gods except Jehovah (v. 3).

5. The second precept prohibits the making of any image or likeness of anything in the universe (v. 4).

6. All vain use of God's name is forbidden (v. 7).

7. One is to labor six days, but he is to rest and worship on the seventh (v. 8).

8. The fifth precept orders honor, respect, and obedience to parents (v. 12).

9. Murder, adultery, stealing, and false witnessing are prohibited by the commandments (vv. 12-16).

10. Covetousness—all manner of inordinate desires—is prohibited by the tenth precept (v. 17).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. "Before the delivery of the Law in the mount the people were prepared by special commandment. For three days they purified themselves and then led by Moses they came to the lower part of the mount where they were to remain. Under no condition were they allowed even to touch it. The Lord descended in a flame of fire and proclaimed in loud tones the Ten Commandments to all the people. The frightened people fled and then insisted that Moses alone talk with God. Accordingly Moses went into the mountain alone and God gave to him the detailed 'Law of Moses.' The decalogue was given to him on tablets of stone which were later to be entrusted to leaders of the Israelites. During this time instructions were given to Moses for the construction of the Tabernacle and the Ark of sacred chest."—*The Heart of Hebrew History*.

2. It was a Christian sailor's first night on a lonely South Pacific island. He yearned for fellowship with God and His people. Following three other sailors who carried Bibles he came to a hut where 33 men had assembled. The sailor recalled, "The order of the service was simple. We sang hymns. Newcomers were recognized and welcomed. Testimonies were heard. Scripture verses were quoted. The Christian soldiers and sailors did not greet one another with 'GI Joe' or 'Mate,' but by the endearing word 'Brother!' How precious and meaningful that word was

A missionary became greatly interested in the conversion of a Brahman. The Brahman had seen too much grasping greed among merchants and government officials from so-called Christian nations. He listened with respect to the missionary. At the end of the conversation he placed a little image and a gold coin on a table. He wrote something on a slip of paper and placed it beside the image. Then he wrote on another slip of paper and placed it beside the gold coin. He said to the missionary, "Read these." The note beside the image read, "Heathen idol." The note beside the gold coin read, "Christian idol."—*Adult Bible Teacher* (Union Gospel Press).

3. All the thousands of Hebrews who had been born in Egypt and knew life only as slaves were now free people moving toward a homeland of their own. The people understood very little of God and of worship, for their stern masters had left little time for such activities.

Now it was necessary for God to provide a means whereby these people could be governed justly and could worship God properly. So it was that God called Moses to Mount Sinai and gave him the law as the basis for the covenant relationship with God. The covenant relationship, as the focal point of the law, can be pictured in simple form.

God was to be central in the life of His people. God called the Israelites to Him to be His special people. God's people were bound to Him by the law, which God gave through Moses. The law not only bound the Israelites to God; it also excluded other people from this special relationship.

Some of these same principles apply under the new covenant established by Christ. But one very important change has been made. The gospel is for all men in all ages. The exclusiveness of the gospel.—*Standard Commentary*.

4. It is well to remember that our lesson today deals with a covenant which God made with His people. The Ten Commandments are part of this covenant. Just what was the nature of this covenant God made with His people?

First, it was a mutual agreement. God took the initiative, but He awaited man's response. What God promised to do for Israel was conditioned upon their obedience. They had the freedom to say "No" to God and take the consequences.

One of the serious problems of the Church today is a hyper-Calvinism

when we were in a strange land thousands of miles from home. Although total strangers to one another, we greeted each other with a smile, an outstretched hand and a hearty 'Welcome, Brother!' " which teaches that we are God's people and will receive the blessings from God as His children regardless of what we do. We are a covenant people which means that the covenant for us is void unless we live up to our part which is obedience.

Second, a covenant carries obligations. Once we accept God's conditions, we are obligated to live up to them. The Christian religion is a relationship. This relationship has to do with our relationship to God, to ourselves, and to others. It is the quality of the relationships in our lives that indicate the kind of persons we are. But no relationship can exist without a sense of obligation.

Third, a covenant has a purpose. God's covenant with Israel served a profound purpose. In return for God's guidance and presence, Israel was to be a repository for the Word and bear witness to Him. Christians today have the same obligation and serve the same purpose if they are true to their obligations.—*Advanced Quarterly* (F.W.B.).

Questions & Answers

(continued from page eleven)

to their posterity. "Fathers, provoke not your children to anger, lest they be discouraged" (Colossians 3:21). "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

The Scriptures describe the end of this age as being a time of lawlessness, when the servant-lord, the parent-child, and the ruler-subject relation will be abnormal. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asun-

der, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matthew 24: 45-51). "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was found-

ed upon a rock" (Luke 6: 46-48). "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:13-17).

(Continued Next Week)



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ST. MATTHEW 10

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

Christ Heals the Sick

4 Si'-mon the Cā'-nā-ān-ite, and Jū'-dās Is-cār'-i-ot, who also betrayed him.

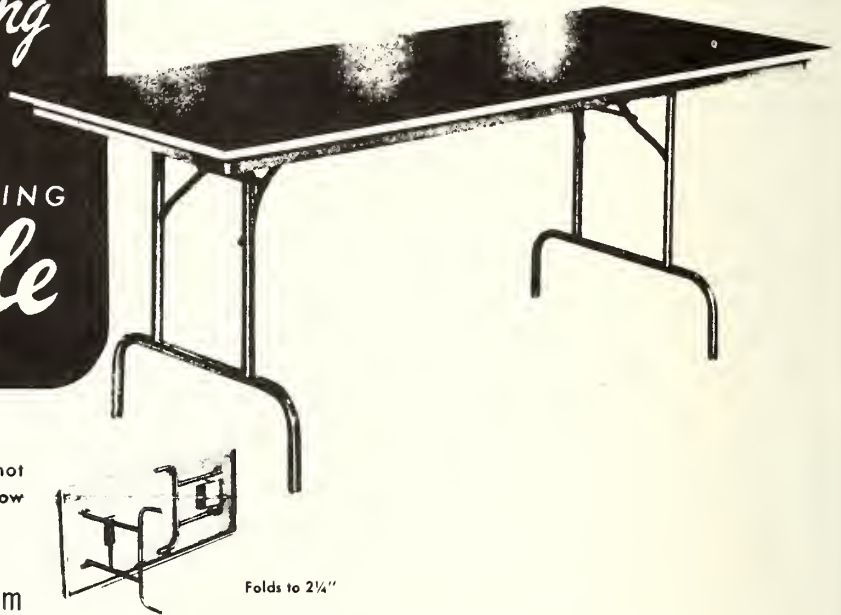
5 These twelve Jē'-sūs sent forth, and commanded them, saying, Go not into the way of the Gēn'-tīlēs, and into any city of the Sā-mār'-i-tāns enter ye not.

6 But go rather to the lost sheep of the house of Is'-rā-ēl.

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ADEN, S. C. WEDNESDAY, JULY 29, 1964



LUOMA PHOTOS

Ten Years Ago in the 'Baptist'

The Rev. W. Burkette Raper, Snow Hill, North Carolina, has accepted the invitation to become president of Mount Allen College, Mount Olive, North Carolina. In accepting the invitation, Mr. Raper stated: "I accepted this offer because I believed it was the will of God that I should, and I believe the College to be a necessity for the permanent growth and stability of our denomination."

†

The Rev. Fred A. Rivenbark, pastor of Sherron Acres Free Will Baptist Church, Durham, North Carolina, has accepted the pastorate of the Fairmount Park Church, Norfolk, Virginia. He will begin his duties with the Norfolk church on September 1, 1954.

This is Rivenbark's third pastorate of the Fairmount Park Church. It was under his pastorate that the church began the construction of the \$100,000 building which they occupied last Easter.

†

The Cape Fear Woman's Auxiliary Convention of North Carolina will convene with Powhatan Free Will Baptist Church, Johnston County, August 14, 1954.

† † †

From 'The War Cry'

"What I say does not matter. My influence is only a drop in the bucket!" Have you ever heard that said, or felt that way yourself?

Well, do not be too sure of that, it all depends on what the drop is and what is already in the bucket. One little drop of water falling into a bucket of acid may cause an explosion. One drop of germ culture may change the contents of the bucket in a few hours. A speck of yeast introduced into dough will leaven the entire mixture. One drop of disinfectant may neutralize a whole bucket of poisonous material.

A "drop in the bucket" may be of very great importance in the results it achieves.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

LIBERALISTIC TRENDS

In last week's editorial, we gave a definition of the term "liberalism." We found that religiously it is a "movement in modern Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity."

The opposite of liberalism is fundamentalism. It is defined as "a movement in twentieth century Protestantism emphasizing as fundamental the literal inerrancy of the Scriptures, the second coming of Jesus Christ, the virgin birth, physical resurrection, and substitutionary atonement."

The Free Will Baptist denomination has, since its early beginnings, been recognized as a fundamental denomination. We believe those things referred to in the above definition. This has given us a distinctiveness in the Christian world. Although the word "fundamental" has been abused and misunderstood, Free Will Baptists should count it a blessing to be called fundamentalists. So far as we are personally concerned, we would cast our lot with those who are thus called, at any time, in preference to the liberal, or the liberalistic sympathizer. Certainly, however, we do not want our fundamentalism to reach the point of sectarianism or religious bigotry. To allow this to happen would be equally as dangerous as extreme liberalism.

We believe that liberalism is marked by definite trends or traits. We must be aware of these trends that we might guard against them. In the first place, liberalism is marked by a lifting, or loosening of moral standards. If nothing more, there is an attitude of complacency regarding moral issues and conditions.

We know that there are social changes and adjustments that we make from one generation to the next. This, however, does not necessitate the changing of moral values and concepts. Christians cannot afford to adopt the philosophy, "anything goes," to any degree.

Next, liberalism is marked by a turning from the preaching of the Cross to a social gospel and to do-better sermons. We realize that there are social aspects of the gospel that cannot be ignored, especially in this day and age. The real purpose of the Church, and the very heart of the minister's preaching, is the presentation of Christ as the Saviour of man's soul. Christ must be lifted up. He has promised to draw men unto Himself. The ministers of our day must also warn men of the consequences of sin and coming judgment. The love of God must also be proclaimed, but not to the exclusion of pending judgment if man fails to repent. Someone has said that ministers of our day have become social directors rather than preachers of the gospel.

It is not difficult for the Christian, minister or layman, or even for the Church, to become so engrossed with the promotion of denominational enterprises and institutions that the real purpose is lost. A pastor may find himself so occupied with meeting the budgets that have been set for his church that he neglects the proclamation of the Word.

Finally, liberalism is marked by a placing of human reasoning above "Thus saith the Lord." The Bible admonishes us to "Search the Scriptures." In our searching we learn the eternal truths that are written therein. The mind and heart of the skeptic, however, cannot receive these truths until he recognizes and accepts the truth that the Bible is the Word of God. We have no right to question the wisdom and mind of God. We accept it by faith. Human reasoning must conform to His will.

When reasoning takes its flight separate and apart from spiritual faith, we become easy prey for liberalistic trends. It may happen without a realization of what is taking place. It may be manifest in an indifferent attitude regarding doctrines and practices of the church. Free Will Baptists must guard against the encroachments of liberalistic trends and thoughts. God can use us in a great and marvelous way if we remain true to His Word and will.

Why This Decline In Morals

by
L. E. PRICE

FIRST, let us look at the international crisis. Explosive developments are possible in the extreme hatred between Israel and the United Arab Republic, between Formosa and Red China, between East and West Berlin, between North and South Korea, and between whites and blacks the world over.

Russia has slowed her moon-shot effort to develop an anti-missile missile. Red China is harnessing her vast human resources in a crash program to perfect her first atomic bomb. Cuba is ever increasing her Communist infiltration of Central and South America.

While this goes on, what do we do? We boast of our nuclear bombs, nuclear submarines, a great arsenal of ICBM's, and the strongest army and navy in the world. We feel so strong and secure that we have even agreed to abandon some of our nuclear testing, largely on the enemy's terms. We are spending 20 billion to get a man on the moon. Our national debt is greater by 25 billion than the total debt of all the other nations of the world.

Let us look at our international stature. J. Edgar Hoover tells us that crime is increasing at a rate four times greater than the rate of population growth. Take the gigantic business of pornography. One authority has said, "Never before has such immoral literature been rewarded so handsomely." Look at organized crime. It is classed as our biggest business. It grosses ten percent of our national income annually—roughly \$40 billion—largely tax-free. We bet nearly four billion on race tracks alone last year. Twenty-nine electrical equipment firms were found guilty of price-fixing and rigging bids. Congressional investigations into packaging found bottles with false

bottoms, and boxes much bigger than their contents.

In the home there is a declining respect for, and increasing revolt against, authority. Parents are finding it harder to enforce discipline. Cuyahoga County, Ohio, showed some 6,000 divorces out of 11,000 marriages for 1962. The major cause, they say, is an excessive love of self. Billy Graham speaks of the sex-binge contemporary society is on. With advertising, TV, public schools all sex-oriented, is it any wonder chastity has become old-fashioned, and that promiscuity, venereal disease, and illegitimate births have taken its place? From one leader we read, "The real challenge, then, is to awaken youth to new values—spiritual ideals—if we wish to rear a generation with the character and courage to live life with moral integrity." Shakespeare in "Hamlet" says, "Give me the man that is not passion's slave."

Take a look at alcoholism. Surveys show that 37 percent of our high school students drink. One has said, "When, in virtually any country we can name, the cost in economic wealth, human misery, sorrow, illness, and social disruption from alcohol is beyond all possible reckoning, who would gainsay the need for greater moral progress?" It is a major cause of crime wherever it is tolerated. Consider the use of tobacco. The American Cancer Society has declared definitely that there is a positive link between lung cancer and smoking, but cigarette sales continue to soar. A poll taken in one large high school showed one-half of all boys and girls were regular smokers—many having started at eight or nine years. "With society which looks upon smoking as a measure of adulthood rather than of a psychotically immature attitude

toward life, it is plain that in this matter youth is the victim of its elders." Shakespeare causes King Lear to say, "The gods are just, and our pleasant vices make instruments to plague us."

Why this decline in morals? We blame it on the aftermath of two global wars. We blame it on urban society. We blame it on the automobile and the industrial age. Are we honest when we do this? Admiral Rickover gives his view of the situation. The Protestant ethic prevailed in the previous century. The Freudian concept prevails now. "The first sees man shaping his own destiny, being governed by standards he sets himself and by his own conscience. The second sees man ruled by unconscious drives and external pressures, hence not really responsible for his own acts. His life is not shaped by himself but by his socio-economic environment. If he becomes a failure or a criminal, not he but society is to blame."

Our major enemies are complacency, conformity, apathy, tolerance, materialism, and the love of ease. To materialism Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." To apathy Paul says, "And that, knowing the time, that now it 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." To tolerance he says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Christ refers to the body of true believers as the light of the world and the salt of the earth. He urges that we let our light shine, and guard against losing the savour of our salt. In this spiritually-starved, sinsick age there is an extreme demand for the exceptional among the "born-again." The need is for those who have sufficiently died out to self as to go beyond the call of duty whenever they find themselves in the presence of need. The need is for people who will sacrifice popularity for principle, and for ministers who are more concerned about doing a job for God than getting the applause of their congregations. The need is for people who put conscience ahead of conformity, regardless of personal risk involved.

(continued on page twelve)

Questions & Answers



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

QUESTION: I have always wanted to be a pleasant person, taking whatever my lot is and trying to be happy over it, and especially when it might affect someone else. But now things seem so out of line that I wonder if I am becoming an unhappy grouch and if my life is influencing others in an undesirable way. My husband is gone a lot and the children seem to have forgotten what obedience and respect mean, or at least they never seem to show it to their parents. The servants who are supposed to do most of the work around the house are so unreliable that it is pitiful. They break, and make useless most expensive things, and do not even have the courtesy or consideration to report the damage, most of the time, until I discover what has happened and then they act as though nothing is wrong but rather that I am a fault-finding, inconsiderate creature when I report having discovered the result of their carelessness. I am sure that honest, respectable people did not so act when I was younger. What is the answer and what is the solution?—*Mrs. E. G. C., Illinois.*

(Continued from Last Week)

Jesus calls upon His servants, the church members, for a loyalty that renders to Him perfect obedience. No Christian needs to be too well versed in the Scriptures and in Christian living to become aware of the fact that the Protestant church is cooling down from the point of view of all-out zeal on the part of Christian professors to perform their whole duty as required by the Bible message of the saints of today. What of the Christian fervor that caused John Knox to pray, "O God, give me Scotland or I die"; or that which made D. L. Moody, when he heard it, say, "The world yet awaits to see what God can do through one man entirely dedicated to him; by the grace of God I shall be that man"; or what has become of the revival fire and spirit that characterized the meetings

of Charles Finney and John Wesley's days? The "... go ye ..." of Matthew 28:18-20 and the "... ye shall be witnesses unto me ..." of Acts 1:8, somewhere along the line we must have misinterpreted and, therefore, now fail to accept the Lordship of Jesus as in these and personal experiences so magnificently portrayed. Jesus is the Lord of this vineyard in which we should serve and which we should enjoy, not make a mock of and thereby serve ourselves or the carnal cravings of a depraved nature while seeking to lord it over some other servant; for those who thus serve God will come as a thief in the night, bringing swift judgment and eternal disaster.

Even though we are not to set dates for the Lord's coming, we can readily see the clearly outlined signs before us. While one branch of the Christian Church exhibits its disobedience in lawsuits, contending for authorities that perhaps those seeking them never deserved; such calling the names of those in the camp are not accepted as having the authority to dominate in the phase of government to which they have been elected and in some cases trying to slant the ecclesiastical machinery so as to make it function in their favor, giving them authority over those who in the accepted conventional procedures should have the final say. What else is this than cutting asunder and destroying a fellow servant? (See Matthew 21:33-43. Compare Matthew 25:40; Luke 20:9-16, and all of Romans 11.)

The Gentiles departed from God willingly and willfully, "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" (Romans 1:28); and likewise, as Israel did, so will the church at the end of this age. "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he

also spare not thee" (Romans 11:20, 21). "And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:14-17). It seems that these Scriptures should suffice in showing forth the fact that such symptoms as are said to permeate the behavior of the Gentiles, where their disobedience outreached the patience of God's grace, invoking His wrath upon them and that the same symptoms were manifested about the time God turned from the Jews in the mercy that He had for many generations exercised while He upheld them as a nation in spite of their wickedness and the apparent strength of larger nations that opposed them.

God's wrath was manifested against Solomon and the way he conducted himself in the latter years of his reign when he allowed Jeroboam to become ruler over ten of the twelve tribes of Israel, and for David's sake he allowed Rehoboam to rule the two tribes. Then it carried Judah into her seventy years captivity; and finally, when he allowed Titus to destroy Jerusalem, A. D. 70.

Now the church has ripened into such apostasy. The dark ages and the decadent Roman Catholic Church and its domain of evil should suffice as a warning to the Reformation, or Protestant church; but who in the church is paying attention to that? We are all too busy keeping up with worldly conventionalities, both in the church and in society in general. We haven't had time to go to the Bible and seek its teachings on how to bring up children, and children are too busy conforming to the world to take the time to see what is required of them in relation to the duty and respect they should pay their parents and as to the servants and servant's class. They are more interested in using the sentiment manifested in labor unions or anti-christian societies and foreign governments than the Bible and what it requires of them and what the rest of the brats their own ages and caliber think of them.

Parents, children, and servants who really want to do right to those with
(continued on page twelve)

Peter, an apostle

not a pope

BY WILLIAM E. BURKE

reprinted from "Home Missions"

THE Roman Catholic church claims that Peter was the first pope, the bishop of Rome, and that his pontificate lasted for 25 years.

However, according to the history of the church in the Acts of the Apostles, taken along with Paul's epistles, we find evidence that Peter was not at Rome during all those 25 years. He was pre-eminently the apostle to the Jews, and we find him at Jerusalem, Joppa, Caesarea, Lydia, Antioch, but never once at Rome. Paul in his letters referred to more than 30 others, yet he never once makes any reference as to Peter having been in Rome. Paul would not have maintained this silence if Peter had been bishop of Rome and had been in Rome.

The Roman Catholic church relies exclusively on tradition for her teaching that Peter resided in Rome. The first reference to the supposed pontificate of Peter is made by Eusebius (270-340): He quotes it from Papias, whose writings are lost, and whom he describes as "a rude, simple person, endowed with very little judgment," (*Supremacy of the Pope*, p. 168), but Eusebius himself never asserts that Peter was Bishop of Rome. Not one of the fathers held the theory until Jerome in the fifth century. Even Du Pin, the Roman Catholic historian, acknowledges that, "the primacy of Peter is not recorded by the early Christian writers Justin Martyr (139), Irenaeus (178), Clement of Alexandria (190), or others of the most ancient Fathers." (*Eccl. Hist.*, p. 313)

All the grandiose claims of the church of Rome to universal control of Christendom, to papal infallibility and

supremacy rest entirely on the bold assertion that the Apostle Peter was the first pope and bishop of Rome. The whole structure of the Roman Catholic church depends on this one bold statement, which we have seen is unsupported by either history or Scripture.

Very little is known about Peter after his miraculous deliverance from prison, as recorded in the Acts of the Apostles, Chapter 12. For several years he seems to have resided mostly at Jerusalem. There Paul met him when he went from Antioch to Jerusalem to discuss the question of circumcising Gentile converts. This was about the year 49, fourteen years after the conversion of Paul (*Galatians 2:11*). It was at this time that Paul received from Peter, James and John the right hand of fellowship, and it was agreed among them that he should preach the gospel to the Gentiles, while they continued to labor among the Jews.

Not long after this we find Peter at Antioch where he "dissembled through fear of the Jews," refused to associate with Gentile converts, and acted contrary to the decrees passed at Jerusalem. For this he was rebuked by Paul. He received this criticism in a Christian manner, no doubt, that it was deserved.

After this Peter went to Corinth, where he spent some time. The church of Corinth at that time had become divided in regard to its ministers. Some declared that they were of Paul, some of Apollos, some of Cephas and some of Christ (*1 Corinthians 1:12*). Later we find him at Babylon, probably New Babylon in Assyria, in the neighborhood of

which many Jews had resided since the captivity. It was from this place that Peter dated his first epistle. (*Converted Catholic*, p. 117).

According to origin, Peter's last missionary labors were chiefly among the dispersed Jews in the regions of Pontus, Galatia, Bithynia, Cappadocia and Asia. This agrees with the statement of Paul, that while he was commissioned to go to the heathen, Peter was to be the apostle to the Jews. This also harmonizes with the action of Peter himself, who addressed his first epistle "to strangers," i.e., foreign Jews scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

Roman Catholics wishfully insist that Peter became bishop of Rome and was the longest-reigning pope that ever lived. But the Scriptures, instead of favoring this assertion, give testimony against it. Paul wrote his Epistle to the Romans about the year 57, long after Peter was supposed, according to the Catholic contention, to be bishop of the church in Rome. Yet there is not a word in it about Peter, nor any intimation that he or any other apostle had ever been there. In the last chapter, Paul sends salutations to beloved Christian friends in Rome, mentioning each one by name and stating distinctive things about them. Not a word do we find in regard to Peter.

A few years later Paul himself arrived in Rome as a prisoner and was received with great favor by the church there: but still no mention is made of Peter. Paul dwelt for two whole years in a
(continued on page twelve)



news & notes of Denominational Interest

Rev. Morris to Pastor Mount Olive Church

The Rev. E. C. Morris of Winterville, North Carolina, has been elected to pastor the Mount Olive Free Will Baptist Church, Mount Olive, North Carolina. He will begin his new duties on September 1.



Mr. Morris is currently pastor of the Bethany Free Will Baptist Church in Pitt County. Previous to his return to North Carolina two years ago, he was promotional secretary of the Georgia State Association of Free Will Baptists.

Central Conference Ordaining Council to Meet

The Ordaining Council of the Central Conference of North Carolina Free Will Baptists will meet Tuesday, August 11, at 2 p.m., in the conference room of the Free Will Baptist Press. Anyone interested in meeting with the council please take note of this date and time.

New Church Organized In Alabama

A new Free Will Baptist church was recently organized in Phoenix City, Alabama, with a goodly number of members. The Rev. C. D. Bass is pastor.

Community Mission Announces Revival

The newly organized Community Free Will Baptist Mission at Norwood, North Carolina, announces revival services to begin Monday, August 3, and continue through Saturday, August 8. The Rev. Walter Carter of East Rockingham will be the visiting minister. Services will begin each evening at 7:30. The Rev. Truett Dick is pastor of the mission.

Smith Has Operation

Friends of the Rev. S. A. Smith of Beulaville, North Carolina, will be interested to know that he underwent an operation at Memorial Hospital at Chapel Hill on Wednesday, July 22, and is doing fine according to reports. He requests the prayers of all his friends.

A GOOD RULE

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult is wrong for me, and I must as a Christian turn away from it. This simple rule may help you to find a safe road for your feet.—*J. W. Chapman.*

Coming Events

- September 2—First term of Mount Olive College begins for 1964-65
- September 7—Labor Day
- September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson
- September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

The Final 1964 Cragmont Youth Opportunity

The Abundant Life Conference, being sponsored by Cragmont Assembly, Black Mountain, North Carolina, August 10-15, offers a final opportunity for young people who may have been unable to go to earlier conferences to enjoy the blessings of a week at the assembly. The Rev. L. E. Ballard and the Rev. Joe Ingram will be co-directors, with Mr. Ingram in charge of the instructional and inspirational features. The program will be similar to that of the June General Youth Conference, but there will be some special features planned especially for this conference. One of these will be the building of a large model of the Holy Land on the campus, using mountain rocks to build in the towns and colored sands to mark the rivers and seas. A program of recreation and sight-seeing trips, directed by the Rev. Wayne West, will make the week a real vacation.

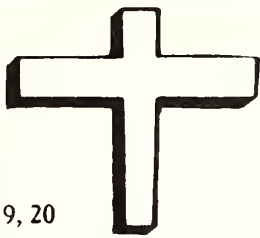
For this conference, parents or adult church leaders may come along with their young people. The total cost per person for transportation, board, room, etc., will be \$30. For those coming "on their own" from areas not served by the chartered bus there will be a \$2 registration fee and \$15 for board and room.

Several have already been registered. If time will permit, those who decide from now on to go are asked to register with the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina (Phone PL 2-2950), either by mail or phone. However, for this conference, any who are on hand at the time and places listed below, whether preregistered or not, will be taken until bus and accompanying cars are filled.

Here is the bus schedule: Leave New Bern around 7:00 a. m.; leave Greenville around 8:00 a. m.; leave Snow Hill around 8:30 a. m.; leave LaGrange around 9:00 a. m.; leave Goldsboro around 9:30 a. m.; leave Smithfield around 10:30 a. m.

(Other stops by arrangement.)

Every country must have its own devil. Italy has its and France its. Our German devil is a good wine-skin. This eternal thirst and plague of Germany will remain, I am afraid, until the last day.—*Martin Luther.*



MISSIONS

Matthew
18:19, 20

New Occurrences at Arizona-Mexico Missions

by JOHN B. ELLISTON

I suppose that the news of most interest to all of you is that the baby of Roberto and Hermelinda arrived safely, and both mother and child are fine. It was a boy, and I understand he has been named David. If any woman's auxiliary group sees fit to send some baby clothes, please send them here, and we can deliver them to them. If you try to mail them into Mexico, the import duties will be so much that they can buy the stuff cheaper than they can pay duty.

Many shipments of used clothing have been arriving deadhead from North Carolina. They have been sent by McLean Truck Lines in North Carolina, which takes them to Chicago; and Western Gillette Truck Lines have been bringing them down from Chicago. We are deeply thankful to these companies for their generosity, and we feel sure that God will reward them for it. Please understand that this is not automatic, and that arrangements must be made with the company for each shipment.

We hope that as of the first of August we can begin a new mission work in Agua Prieta, Sonora. It is our present plan for Emiliano Lopez and family to move to Agua Prieta. However, we are trying to know the will of the Lord in the matter. We must have \$50 per month for rent of a building in Agua Prieta and for providing the necessary things to begin a mission. We want all of you who read this to pray immediately that God's will be done in the matter. Then ask Him if He would have you do anything toward helping this work to come into existence. If you are going to help on this need, please designate your offering for rent in Agua Prieta. May God guide all of us.

Although it is not a new work, we have asked many times if there isn't some group which will help with the rent and utilities in Cananea. The minimum for these items is \$25 per month, but we shall need upward to \$50

per month to expand the work there. As you know, Roberto and Hermelinda Cruz are caring for the three missions there in Cananea. Pray earnestly to know whether God would have you help with this need. May He guide you. Your gifts can be designated for Cananea rent.

Another need is for help to Brother Guzman for rent in Magdalena and for transportation to and from Magdalena. To many of you the \$5 per week that it costs him to care for the work in Magdalena doesn't seem like much, but you must remember that his salary is only a little more than \$12 per week. I am sure that there are five or six of you who read this who could spare \$1 per week each more easily than he can afford \$5 per week.

I know that it seems to you that we are always needing something, and it is true. But there is no way by which we can promote the work of Christ here except as you, the people of God, are moved upon by His Holy Spirit to support with your finances and make the work possible. May God move upon your hearts as you pray over these needs, and may you help to fulfill the purpose for which Christ died and for which He saved you and us.

Those of you in North Carolina may send offerings to the North Carolina Missions Board, c/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. If it is for one of these projects, or for Arizona-Mexico Missions, please so designate, so that he will know. Those of you in other states may send your offerings directly to Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621. If it is for one of these specific projects please tell us.

Please! Please! Those of you who are now sending offerings for some project, or undesignated offerings, *do not* take away from these purposes in order to send for one of these projects. We surely do not need a diversion of funds

from one project to another. What we need is an increase in receipts. These projects are for the persons or groups that are looking for a special project to which to contribute. Those who are giving to other projects please continue to do so.

If every Free Will Baptist who reads this article were to give a minimum of \$1 per month to missions the entire mission program would be multiplied greatly. Yet, it seems that \$1 is such a tiny, inconsequential amount to give for the purpose for which Christ came and died, the purpose for which He established the church, the purpose for which He sent His Holy Spirit; surely no one can think himself a follower and lover of Christ and do so little for His cause. This is not sacrificial giving. This is not even giving enough that we would notice it in our daily lives, yet we give so much less that Christ must weep many tears over our callousness and hardness of heart.

"Is it nothing to you, all ye that pass by? . . ." (Lamentations 1:12).

OBITUARIES

RESOLUTION OF RESPECT MR. H. PEREANE TYSON

Our heavenly Father, who is in heaven, in His infinite love and wisdom has called home to rest the soul of our dear friend and brother in Christ, Mr. H. Pereane Tyson, who was a loyal and faithful member of Piney Grove Free Will Baptist Church, Greenville, North Carolina, for more than forty years. For 28 consecutive years he was superintendent of Sunday school, serving diligently with love and devotion in every way possible to promote our Lord's cause in the church and the community. At the time of his passing, he was an active member of the Board of Deacons and the Board of Trustees. We now wish to pay a loving tribute to his memory as a faithful servant of God, a loving husband, a devoted father, and a man of quiet strength. We desire to express our deepest sympathy to his wife, his daughters, and all those who share their loss.

Mr. Tyson was born December 23, 1901; and following several years of declining health, he suddenly slipped from our presence on June 12, 1964. He is survived by his wife, Louise Nichols Tyson; two daughters, Mrs. Elvy Forrest
(continued on page ten)

The Sunday School Lesson

FOR AUGUST 9



God's People Learn To Worship

PRINTED TEXT: Exodus 25:1, 2, 8; 35:20-22; 40:12-15, 34-38

MEMORY VERSE: Psalm 95:6

I. INTRODUCTION

Between Exodus 25 and 31:11 we have the record of the directions Jehovah God gave to Moses concerning the building of the Tabernacle, the means by which, in the inevitable breach of the first covenant, Israel's relationship with Jehovah might be sustained. The directions here given comprised only the pattern of the Tabernacle, but the giving of them to Moses revealed the fact that Jehovah God had anticipated Israel's faithlessness and made provision beforehand for their failure.

In spite of Israel's unhesitating and presumptuous affirmation, "All that the Lord hath spoken we will do" (Exod. 19:8), Jehovah God knew they would fail. In His eternal foreknowledge He clearly anticipated it from eternity. And indeed, they had to fail in order that they might be allowed to prove fully what was in them of native wickedness and moral weakness. And so, in His infinite and matchless grace, Jehovah made provision in advance that their relationship with Him might be sustained by means of a mediator and the priesthood, when they would fail and break the covenant they had made with Him.

We observe that the instructions concerning the Tabernacle conclude with the emphatic reiteration of the injunction about the Sabbath. This was done for a specific purpose. The keeping of the Sabbath by Israel was a sign of their covenant relation with Jehovah and that they were a people set apart from the nations for Himself. With the reiteration of the injunction concerning the Sabbath, the Law was completed and Jehovah God gave Moses "two tables of testimony, tables of stone, written with the finger of God" (Exod. 31:12-18).

But alas! While Moses was still in the mount with Jehovah, Israel broke the

Law and the covenant. Upon Moses' return in the midst of Israel, he saw their idolatry and degradation, and he threw down the tables of the Law and broke them beneath the mount. The breach of the first covenant had now come and through the marvelous intercession of Moses the second covenant, one of mingled Law and Grace, was established. It was under this second covenant Israel finally entered the land.—*Bible Epositor*.

II. HINTS THAT HELP

1. The Lord instructed Moses to tell the people to bring a freewill offering of whatever amount they chose to Him (vv. 1, 2).

2. The purpose of the offering was to erect a sanctuary so that God might dwell among the Israelites (v. 8).

3. The Israelites departed from Moses and went immediately to get their offerings for the Lord (vv. 20, 21).

4. Both men and women gave freely of their different ornaments so that the sanctuary might be erected (v. 22).

5. Aaron and his sons were anointed as a family of priests to the Israelites (vv. 12-15).

6. The family of Aaron was to be an everlasting priesthood among the Jews (v. 15).

7. God, through the cloud, showed His approval of the work of the people in building Him a sanctuary (v. 34).

8. The glory of the Lord so filled the tabernacle that Moses could not enter into the building (vv. 34, 35).

9. The cloud served to guide the Israelites in their journeys. They traveled when the cloud moved to another location, but they stopped their journey when the cloud remained still (vv. 36, 37).

10. The pillars of cloud and fire served to guide these people in all their journeys (v. 38). — *Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTH

1. "In our lesson today we have a graphic picture of the way the ancient Israelites went about building their tabernacle. This, we should remember, was the portable sanctuary in the form of a tent which Moses and the people of Israel were directed to make, that God might dwell as King among his people.

The tabernacle was thirty cubits long and ten broad. The Hebrew common cubit was about seventeen and three quarters inches long, and their so-called long cubit was almost twenty-one inches. At the center of the tabernacle was the holy of holies, within which rested the ark of the covenant. As the Israelites moved from place to place, the Levites would take the tabernacle to pieces and put it together again when they reached a new camping ground. This served as their place of worship during the period of wandering in the wilderness and for some time after their settlement in Palestine. It was finally replaced by the temple which Solomon built."—*Douglass*.

2. When they came out of bondage in Egypt, the Israelites were in many ways almost like children. Thus God chose to teach them in simple terms the things they needed to know about worship. They had to be shown objects that would help explain worship to them. For this purpose God designed the tabernacle and gave them instructions about how it was to be built. Since the tabernacle was to be an object lesson in worship, directions for its construction had to be specific.

The tabernacle may still serve as a helpful object lesson for us today. The large fenced court was entered through a gate at the east. Inside the gate was the huge altar of burnt offering. The great brass laver held water where priests cleansed themselves. The tabernacle itself was covered by a tent and hung with curtains all around. It contained the altar of incense, from which the sweet odor went up to heaven, just as the people's prayers went to God. The table of shewbread reminded the people of God's gift of daily bread. The beautiful candlestick was also there. In the Holy of Holies was the ark of the covenant containing the tablets on which God gave Moses the Commandments. All of these furnishings reminded the people of the laws to be obeyed and the necessity of approaching God respectfully and worshipfully, with repentance and sacrifice for their sins.

When the Israelites stopped in their travels, the tabernacle was set up in the center of the camp, a reminder that God was to be central in their lives. Let it also remind us that God should be central in our lives.—*Standard Commentary*.

3. The Israelites felt the need to worship and sensed a keen desire to participate in acts of devotion. It is the common lot of God's people to feel the need of worship. If you do not
(continued on page twelve)



STORIES

for our

BOYS and GIRLS



"SUNDAY SCHOOL BOY"

Chester Shuler

JOHN opened his eyes and blinked. At first he wondered where he was. The room was not familiar. And then he remembered! He was at Uncle Henry's house, in the big city. And it was Lord's Day morning, at that.

With a bound, John was out of the comfortable bed and getting into his best clothes. He must look his nicest when he went to the big city church. Again, he heard Mom's words, as he was leaving home, "Be real polite, John. And be sure you go to Sunday School. You know you haven't missed in three years. There's a nice, big church just about two blocks from your uncle's home," she had added.

John listened. The big house was very still. Uncle and aunt and cousin Gretchen didn't seem to be awake yet. He looked at his watch. Why—it was getting late! They would miss Sunday School if they didn't soon get moving! Maybe he had better call them—but no, that wouldn't be polite.

At home Sunday School began at nine o'clock. But, of course, they didn't have far to go in the city. Only two blocks, Mom had said. That was O. K. After another 15 minutes of silence, John began to walk around uneasily. Besides, he was hungry. And then he heard one of the bedroom doors open upstairs. Soft, padded footfalls sounded on the steps, and Uncle Henry came down. He was wearing a robe, and his hair hadn't been combed.

"Hello, there, my boy," he grinned. "What's the matter? Couldn't you sleep well?"

"Oh, yes, Uncle Henry. But it's getting—or—that is, I thought I'd better get up, or we might be late for Sunday School, or something and—."

Uncle Henry had gone out the front

door. Now he returned, his arms full of Sunday newspapers. He tossed the funnies to John. "Umm—" he mumbled, looking at the headlines. "Sunday School, eh? That's right—I suppose you go to Sunday School out in the country, don't you, Johnny?"

John started, and felt queer in the tummy. "Oh, yes, Uncle Henry. I haven't missed a Sunday in three years. I'm to have a nice Bible as an award from our school if I go five years without missing. I wonder, Uncle Henry," he rattled on eagerly, "if they give attendance credit cards at your Sunday School. Mom said I'm not to forget to ask for mine, so our superintendent will know I was in Sunday School today!"

Uncle Henry suddenly lost interest in the headlines. "Credit cards, eh—? Oh, I see. Yes, I've an idea they have some, Johnny. Well, now, you see—" Uncle Henry seemed to be having difficulty finding words—which was odd for a famous lawyer, John reflected. "You see, there's usually so much to be done around the house Sunday morning, and we just don't seem to make the grade, you know. But of course—" he hesitated again, and scratched his tousled head, "I know how your mom feels about such things, and I don't want you to break your record, so-o-o—You know what? I'm going to wake those gals now, and maybe—just maybe, Son—they'll decide to get ready." He bounded up several steps, then paused: "You're quite a missionary, Johnny!"

John listened. There was subdued conversation upstairs. Then banging of some doors, and soft footfalls. After a bit, Uncle Henry came bounding down again, dressed, and looking happier. John thought how much he looked like his own daddy used to look, when he "played boy" too! Soon they were eating a hurried breakfast.

John wondered why his uncle kept watching the window. He wondered, too, whether the women were going to Sunday School. But he didn't ask; maybe that would not be polite. They were

just finishing breakfast, when Uncle Henry muttered: "I never thought they would do it!"

John turned and saw—Aunt Alice and pretty Gretchen coming down the stairs. Uncle Henry sprang to his feet and urged them to take a bite to eat. But they shook their heads. Gretchen was smiling at John. "Hello, there, Mr. Missionary," she joked. "May we go with you to church, please?"

John felt so happy inside, he was afraid a big tear might come into one of his blue eyes! "Oh, boy!" was all he could say—and then he wondered whether it was polite to say such things in the city!

The doings in the city Sunday School were so different from those in the little church at home that John was kept in wonderment for the next hour.

After Sunday School was over Uncle Henry asked if John would like to go to church. "Sure," he said; "but maybe they wouldn't like it—" He nodded toward the ladies.

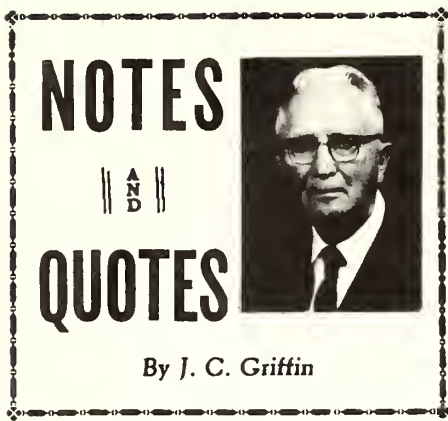
"Oh, but 'they' would like to, John," laughed Aunt Alice.

The sermon wasn't so interesting as those at home, because he couldn't understand some of the huge words the minister used, but John enjoyed being there—and especially having his folks with him.

At the noon meal everyone seemed in good spirits. "I believe early rising agrees with us, Henry," smiled Aunt Alice. "I believe I'll go back to that ladies' class again next Sunday. They were as sociable as could be, and I discovered that some of my best friends are members, too."

"I liked the girls' class, too," cousin Gretchen said. "I never dreamed that Harriet Speece, who works with me in the office, was a member, but there she was, sitting next to me! She made me acquainted with a lot of young folks—and wants me to come back this evening to the youth meeting . . . says there are lots of nice boys come to that!"

Uncle Henry looked at John and laughed.
(continued on page twelve)



CHRISTIAN FELLOWSHIP

The assembly of Original Free Will Baptists on July 7 and 8, 1964, in Marianna, Florida, will go down in history as one of the greatest times of fellowship as known among the Free Will Baptists. The fellowship was, as we see it, in keeping with what the writer of 1 John 1:3 gave to us when he said, "... truly our fellowship is with the Father, and with his Son Jesus Christ." Truly the Lord was there. I do not know what others felt; but as an humble servant of our Lord, I felt the presence of the Lord the very moment I entered the auditorium in the Chipola Junior College, where we met old friends—those seen and heard years ago—and a goodly number of God's children whom we had never met. Several came to me and said, "I've been reading 'Notes and Quotes' for many years, but never met you; but I knew who you were as soon as I saw you." Such salutations as this make us rejoice that we have been able to do a little work that has made and kept friends waiting for an opportunity to greet us in the name of the Lord Jesus Christ.

I did not get the names of all the speakers and workers who were present to share in the fellowship that God has made possible through the interested children of God, who have brought into existence this organization, known as to now as the International Convention of Original Free Will Baptists. This organization was and is possible by ministers and laymen of the various states who connected themselves together for the promulgation of the gospel of our Lord Jesus Christ. Truly this is a connection of God's people who want a fellowship of freedom in Christ. The fellowship does not have a new doctrine, but that which has been adhered to in this area since the days of Paul Palmer; and we trust it will be accepted and shared with others until the Lord comes as promised by the Word.

We would be glad to give the names of every person who was there at Marianna; but since we do not have the list so that we can do justice to the count, we will leave the name calling off for another day. We can truly say, "Our heart was made to rejoice by the fellowship."

INGRATITUDE: A SIN!

by GRACE WHORTON
Merritt, North Carolina

As we look about us today we see many evidences of discontent. We note discontentment on the faces of people; we hear them express it; we find it even in our reading. The daily papers are permeated with the discontentment, and at the bottom of much of this lies a serious spiritual disease—the disease of covetousness.

We are a people with a perverted sense of values. One of the strongest desires of man's heart is the desire for money. We feel that if we had plenty of money all of our problems would be solved.

It is good to be ambitious and to seek the best things in life for ourselves and our loved ones, but let us be careful to place the values of life in their proper perspective.

The Scripture says, "... 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). If we are not happy with what we have, what assurance do we have that we would be happy with more?

The cure for this disease of covetousness comes in a small package labeled "gratitude," and the prescription is free.

The dictionary defines the word *gratitude* as "thankful." If we thank God for the many blessings we receive each day, how can we find it in our hearts to ask for, or want, more in a material way? "Giving thanks always for all things unto God . . ." (Ephesians 5:20).

There are so many things to be thankful for. All we have to do is to look about us to see what God has provided for our good. Without sunshine and rain our existence would soon cease. The soil would eventually dry out, crust over, and become as the desert sands. Our water supply would last a short period of time. We know nothing of the pangs of hunger and thirst, yet our bodies are wholly dependent upon food and drink.

(This message was written before we received our church paper last week, so we do not aim to overlap or repeat what was said by our editor and others. We only wish that all of those who call themselves Free Will Baptists could have shared the fellowship with us.)

Blessings? We do not have to meditate very long to realize how dependent we are on God. The old idiom, "The best things in life are free," is full of meaning.

Therefore let us be thankful for all things, realizing that we deserve no favors from God, but claiming His promises that "... all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

Let us remember the advice of Paul to "... be without covetousness; and be constant with such things as ye have: . . ." (Hebrews 13:5).

OBITUARIES

(continued from page seven)

and Mrs. E. T. Clark; three sisters, Mrs. H. R. Crawford, Mrs. Bernice Causey, and Mrs. Mabel Tucker; one brother, Mr. N. S. "Kid" Tyson; and a number of nieces and nephews.

We are all saddened at his passing, but we are reminded of the words that death is the door by which we enter into eternity where we shall meet our Lord. We humble our wills before God who doth all things well, and we are grateful for Mr. Tyson's shining example of a dedicated Christian life.

We submit that a copy of this be sent to the family, a copy to be sent to *The Free Will Baptist* for publication, and a copy be kept for the church minutes.

Mrs. Phil E. Sullivan Jr.
Miss Hilda Little
Mrs. George Hines

There is nothing so objectionable to God as hypocrisy. . . . There is nothing the world so much admires as the finer and finest forms of hypocrisy.—Soren Kierkegaard.

by ROBERT S. BEATTY
Winston Salem, North Carolina

(This is a true confession of one who is now paying the consequences for his sins, but one who has found forgiveness through Christ.—Editor.)

Someone has said that alcohol will remove stains from summer clothes. This may be true, but I know by self-experience that alcohol or strong drink will remove much more than that. It will remove the summer clothes as well, and also spring clothes and autumn clothes, and the money to purchase new clothes. It will remove school books from the arms, hope from the hearts of boys and girls, and laughter from their faces. It will remove happiness from the home and then remove the possibility of its ever returning again. I know, personally, what alcohol will do.

Friends, I'm sorry to say, that last statement really hurt me to my heart because I must confess that alcohol and sin has separated me from my home, my lovely wife, and twelve children—six boys and six girls. Alcohol has sent me to prison for life. It is sad but true that alcohol and sin will remove all that is good. If it had not been for alcohol I would not have been guilty of my crime.

Sometimes we try to hold up alcohol and put the blame on something else because we are not willing to give up alcohol or its false happiness, but now I know better. Sin and alcohol have no excuse. Alcohol will make you do many things that you would not do without it. I know this is true.

I have prayed and thought it over. I keep asking myself why or how I could do such a thing, how I could destroy the home that I loved so much. The only answer is sin and alcohol.

What has happened is sad, but I have found a few words of light. King David, when he lost his child, said, ". . . can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23).

My daily goal now is to teach men the way to Christ so that they will not fall into the trap of sorrow that I have fallen into, as well as thousands of oth-

ers all over the world, through sin and alcohol.

I have now heard the Word of God, and faith has been given to me as taught in Romans 10:17. I have believed and confessed with my mouth that Jesus Christ is the Son of God as taught in 1 John 5:1 and Romans 10:9. I have repented and my sins have been blotted out as in Acts 3:19.

I have confessed Christ before men as taught in Matthew 10:32 and Luke 12:8, 9. I have forgiven those who have wronged me as taught in Matthew 6:14, 15 and Mark 11:25. I have repented and been baptized in the name of Christ.

My friends, I end my message by saying that the Holy Spirit is the sure way to keep us from sin and alcohol. I am thankful to God for His forgiveness.

Gifts to Mount Olive College Set Record

Financial support to Mount Olive College for the 1963-64 fiscal year which ended June 30 has set an all-time record.

Charles Harrell, college treasurer, reported that gifts included \$214,384 in cash, \$8,904 in real estate, \$8,300 in bonds, and \$1,850 in stocks, for a total of \$233,438.

Leading contributor was the Free Will Baptist denomination, sponsor of the college, which gave \$128,032 in cash, as compared with \$71,221 one year ago. The Mount Olive College Area Foundation contributed \$74,801 in cash, \$8,300 in bonds, and \$8,904 in real estate, for a total of \$92,005. Area gifts last year were \$21,031.

An allocation of \$4,924 was received from the North Carolina Foundation of Church-Related Colleges. Other friends and foundations gave \$6,626 in cash and \$1,850 in stocks.

The above gifts were designated as follows: development of new campus, \$165,363; general operations, \$49,634; and designated purposes \$18,441.

"We are profoundly grateful to our many friends who helped to make last year the most successful in the history of the college," President W. Burkette Raper declared. "Our gifts this year are more than double those of any previous year," he reported.

Ayden, N. C.—The AFC of Elm Grove Free Will Baptist Church met on Friday, July 10, at 4 p.m., in the home of Diane Roach for its monthly meeting. The meeting was called to order by the president, Diane Briley. The opening song, "He's Able," was followed with prayer by Nancy Garris. The group repeated the watchword taken from Psalm 143:8-10 and the motto taken from Ephesians 4:15. Mary Lou Jarvis read the devotional taken from Matthew 5:27-30 and Romans 13.

During the business session it was agreed to purchase a gift for Bruce Jones who had been a patient in the hospital. The Danny Duzits the AFCs had sent for had come and were distributed to the members after the meeting for them to sell. The treasurer reported that \$1.22 had been received at this meeting, making a balance in the treasury of \$19.70. The secretary called the roll with thirteen members being present.

The following took part in the program: "Introduction," Diane Roach; "Keep Your Body Pure," Diane Briley; "Keep Your Mind Pure," Delores Briley; "Keep Your Heart Pure," JoAnn Jones; "Conclusion," Debbie Stocks. The closing prayer was offered by Vicki Jones.

Delicious refreshments were served by Mrs. George Roach.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held its monthly meeting on Tuesday night, July 21, at the home of Mrs. Allen Bartlett. The program opened with the group's singing "In the Service of the King." The president, Mrs. Harvey Pittman, read the Scripture for the evening and prayer was offered by Mrs. Allen Bartlett. The program, "Our Neighbors 'Round the Corner," was presented by Mrs. Mark Taylor, program chairman, assisted by Mrs. L. G. Etheridge, Mrs. Paul White, Mrs. Vera Bass, and Mrs. John Day. The program closed with the singing of "Rescue the Perishing" and prayer by Mrs. Alvin Murray.

The usual business session was held, and Mrs. Leslie Harrell closed the meeting with prayer.

The hostess served refreshments to the members present.

Why This Decline In Morals

(continued from page three)

Rickover says, "Mediocrity excuses itself as the normal and healthy state of mankind." Mediocrity in spiritual matters keeps the body of Christ weak, and makes us easy prey to the encroachments of materialism and complacency.

Paul says, "Quit you like men, be strong." Let's rise to the occasion. Throw off the shackles of lethargy, and minister to the spiritual hunger surrounding us.—*The Free Methodist*.

Questions & Answers

(continued from page four)

whom they have these relations have my most sincere sympathy, for to act right in this capacity requires that they stand alone in many major issues; for we have developed the kind of anti-God, anti-decent society that Lot was faced with just before the overthrow of Sodom and the kind that forced God's wrath upon the ungodly antediluvians.

This is a time for all of us to think seriously; and if we have not already done so, it's time to flee to Christ and cast our all upon Him, making no reserves. He, now as when here upon earth, calls upon us to "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).

St. CLAIRE BIBLE CLASS

(continued from page five)

feel this need, you are in a dangerous condition. It may be that you have become self-righteous and have a feeling of self-sufficiency.

Why is worship so important to God's people? Why do we urge people to worship and maintain worship services in our churches?

First, worship is important because worship means confession. All God's

people know how far short they fall of God's standard of conduct as set for us in Jesus' example. Worship is a time of confessing our sins and asking God's forgiveness.

Second, worship is important because worship means praise and adoration. In our worship services we express the feelings of praise that are within our hearts through hymns, prayers, and the offering. These feelings need expressing for our good and God's glory.

Third, worship is important because worship is thanksgiving. There is something wrong with the Christian who does not like saying "Thank You" to God.

Finally, worship is important because it is commitment. The climax of the service is the quiet resolve to make our lives count for God.—*Advance Quarterly* (F.W.B.).

Boys' and Girls' Stories

(continued from page nine)

ed, as he slipped him a second hunk of chocolate cake instead of eating it himself. "Well, Mr. Missionary Boy, it looks as though you can report to your mom that you not only went to Sunday School, and were polite as could be, but you also did a lot of good among the 'city heathen relatives' of yours. For your Uncle Henry's sure going back to that men's Bible class again next week—even if the women do forget to go."

"Don't worry about us, John," Gretchen laughed. "Dad will oversleep if any of us does—it won't be your cousin, I can promise you!"

"Oh, boy," gulped John. "That'll be—great!" He guessed he ought to say something more polite than that, but anyway, he felt very, very happy inside!

Being a Christian, and a Sunday School boy, was O.K. after all—even when visiting in the big city.—*Gospel Herald*.

Who revered his conscience as his king;
Whose glory was redressing human wrong;
Who spoke no slander, no, nor listened to it.
—Tennyson.

Peter, an Apostle Not a Pope

(continued from page five)

hired house in Rome and while there wrote several epistles to other churches. But not in a single one of these do we find the slightest allusion to Peter.

In view of all those, no one could believe that, at the time of Paul's writing of his last epistle, Peter had ever resided in Rome—much less had been bishop there and pope of all the churches of Christendom. As a matter of fact, the very term "pope" (papa) was applied for centuries to any bishop.

The truth is that Peter was never a bishop anywhere. He was not a bishop, but an apostle. Not only are these two offices not the same; they are distinctly incompatible. An apostle was "one who was sent forth," a missionary, a minister at large, attached to no particular church or district. He had, what Paul claims for himself, "the care of all the churches." The apostles were expressly appointed to be witnesses for Christ, in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth. A bishop, on the contrary, was the overseer of a particular flock, decidedly restricted to his own field of labor.

It is almost degrading to deny Peter a distinguished apostleship and suppose that he was restricted to a single city like many others whose names were so unimportant that they have not even been preserved in history.

If you don't believe in cooperation, just look at what happens to a wagon when one wheel comes off.

It is not necessary to put out the other person's light in order to let your own shine.

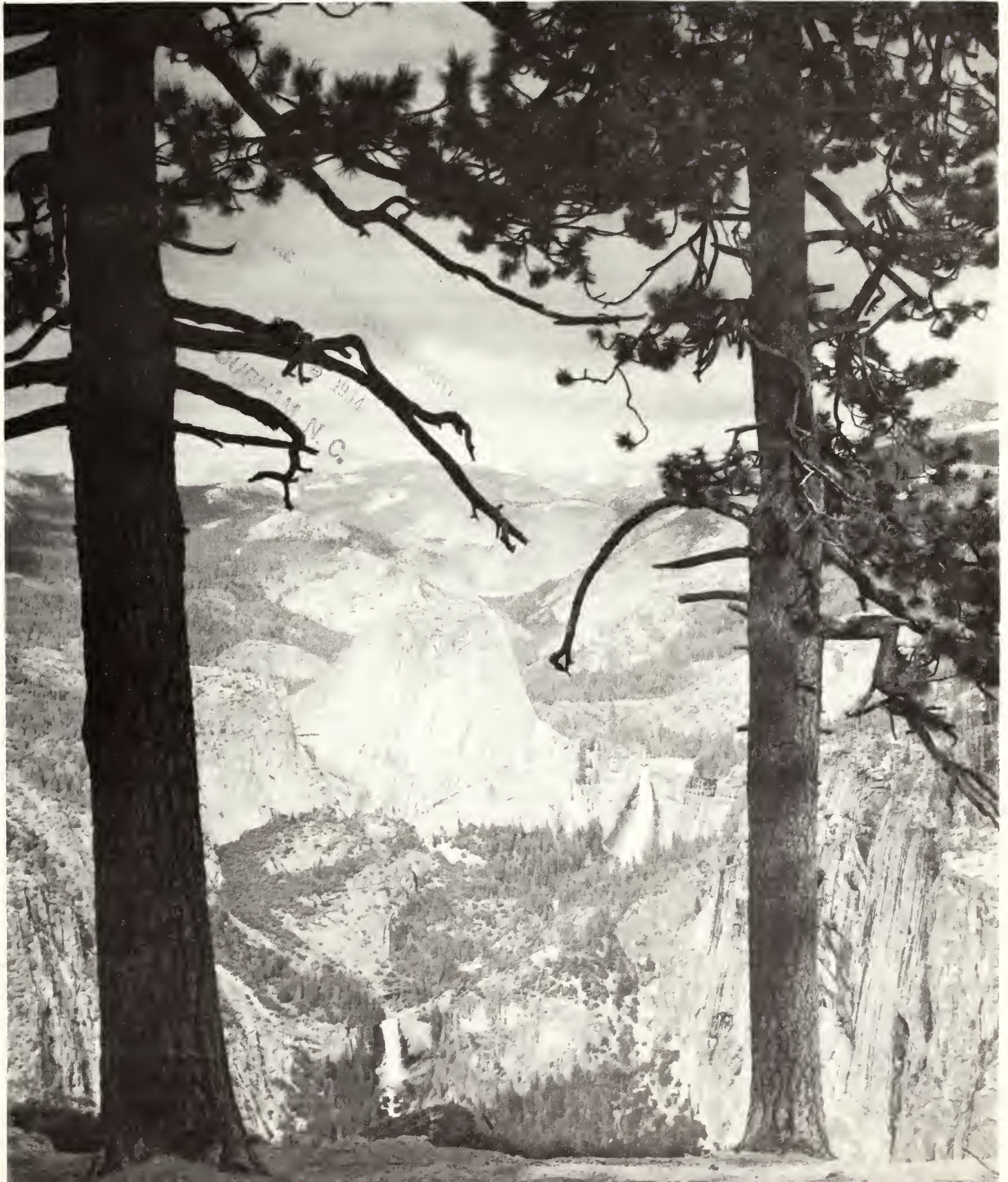
Perfect humility dispenses with modesty.—C. S. Lewis.

DS

the Free Will Baptist

AYDEN, N. C., WEDNESDAY, AUGUST 5, 1964

LUOMA PHOTOS



Since returning to the editorship of the Free Will Baptist Press almost a year ago, we have made several appeals for more news and more feature articles for "The Free Will Baptist." Our appeals have not been too successful.

From time to time we have been criticized for printing articles from other magazines. Please understand that we prefer original feature articles that are written by our own people, but they are not always available. "The Free Will Baptist" is the only weekly publication in the denomination; therefore, at least eight or ten good, sound feature articles are needed each month to make it the success that it ought to be. Thus, we are trying a new approach. We are writing to different persons within the denomination asking them to write an article to appear in a certain issue. We may be calling upon you. If we do, we believe you will be greatly blessed in rendering this service and that others will be blessed in reading what you have to say.

We also need more news items pertaining to the work of our denomination. The editor, under the present arrangements, does not have the time to become a roving reporter. In fact, the publishing of news has largely been the responsibility of readers in sending it to us. In return, it is our policy to publish any news that we consider pertinent and any that will help our cause. By the same token, it is our right and privilege to reject that which we consider to be otherwise. The same is true of feature articles. If we do not have this right, then there is no need of having or being an editor.

In conclusion we once again appeal to you, our readers. To be sure, almost 4,000 readers can and will do this. Your comments about "The Free Will Baptist" will be appreciated at any time.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

WE ARE PREOCCUPIED

Everyone is busy these days, but busy doing what? There are some things that just don't add up. This is a day of modern comforts and conveniences. The ladies of the house have electric appliances that Grandmother never dreamed of. Many of these conveniences function automatically, leaving Mother free to do many other things. The same is true in the man's world. There are few of the backbreaking chores that Grandfather had to perform. Even farming has been modernized to the point that missing a few years on the farm puts one so far behind that it's practically impossible to catch up. If a rainy season comes, there is little to worry about, for the tractor can do the work in a couple of days. The man who works in the city also enjoys many comforts. Many work in air-conditioned offices, ride to and from work in ease, and work only forty hours per week. Yet, we are too busy to visit our neighbors, too busy to visit the sick, and too busy to serve God. Something is out of focus!

Often we hear an expression similar to this, "I planned to do so and so, but I just didn't have time." The fact is that most things just will not get done if we wait until that extra time drops in our laps. In other words, there are absolutely some things that we must take time out to do. Our other duties and responsibilities will come easier if we put first things first.

Not too long ago we heard a statement that went something like this, "Americans are more concerned with the crab grass in the backyard than they are the real issues of life." What the person was saying is that Americans are preoccupied. We have built our own little backyard worlds and we do not want to be disturbed. We have our own petty interests, and we consider them to be more important than anything or anyone.

It would be beneficial if we remember that the people of Noah's day were preoccupied. They were too busy to render service unto God. They were too busy to listen to the righteous preacher's warnings. They were too busy to consider their spiritual needs; that is, until the day that Noah entered into the ark and it began to rain. Then it was too late. The people of Sodom were preoccupied with satisfying their own lusts to listen to the voice of God; that is, until fire and brimstone fell from heaven. Then it was too late.

Americans are too preoccupied to consider the serious threat of Communism. We have said that it just can't happen in "good old America." We blindly ignore the riots and mob rule. Many conscientious Americans are afraid that the Communist agitators have accomplished more for their cause than our government leaders will admit. Many of us are wondering if there is anyone who can and will do something to stem the tide of Communism.

Many parents have been so occupied that they have not had the time to be companions to their children, to help them in their problems, and too busy to bring them up in the nurture and admonition of the Lord. The result has been juvenile delinquency. Many have refused to make Christ the Head of the home. The result has been a generation of defiant attitudes among many youth.

Let us not despair, however, for there are still faithful saints who love God and hate evil. There are still many conscientious, industrious young people who love decency and virtue, who have high ideals and ambitions. There are still those who are willing to serve a good cause. These are not preoccupied; they are willing to become all things to all men.

And God Made Man Free

by

FRANK R. HARRISON

Pastor, Little Rock Free Will Baptist
Church, Lucama, North Carolina

THE story of the Free Will Baptist denomination is long and was formulated with a grand heritage. The background of our history and theology is found in the latter part of the sixteenth and early part of the seventeenth century. The predominant theology of this period was Calvinism, which said that the elect of God are foreordained unto eternal life and that those who are not saved are foreordained to be lost in eternity.

Original Free Will Baptists were born as a reaction against this high Calvinism and its theology. We believe the Bible teaches us that we have the freedom to choose eternal life with God or eternal death apart from God in eternity. This is the source of the term *free will*. God has made man with a *free will* to choose life or death. We are free rational agents to choose salvation or reject it. God has not foreordained anyone to eternal life or eternal death.

The term *free will* does not come from a freewill offering. I picked up a church envelope sometime ago, and written upon it were these words: "My Freewill Offering to _____ Free Will Baptist Church." Someone does not understand or know our history and theology! We do not believe in supporting our church by "freewill" offerings. We believe in tithing as God's method of support. The term *free will* is derived from our theology, not from offerings.

We believe Jesus Christ died for the sins of all men, and not just a few cho-

sen of God while the rest are lost. The Bible says that God is "... not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

In the creation of man God said, "... Let us make man in our own image, after our likeness! ..." (Genesis 1:26). I believe part of this "image" and "likeness" is a thinking, rational soul, or mind. God did not make Adam and Eve as puppets, to be manipulated like a machine; rather He gave to them a mind—the power and capacity to choose right and wrong. They disobeyed and ate of the forbidden fruit because they chose to do so.

If we have knowledge, or conscience, and have no power of choice, how can we know right from wrong? If we are unable to choose, how can we be good or bad, virtuous or unvirtuous? Without freedom of will we would become mere machines; therefore, we would not be responsible for our sins; neither would we be the author of our sins. Instead, God, our Creator, would be responsible for our transgressions.

Again, if we do not have the power of choice or free will in our transgressions, why do we have civil courts to punish transgressors? If they have no choice and are not responsible for their actions, then we should not punish them. However, since we do have choice, punishment is a consequence of our action which we choose to take in transgressing the law.

We realize our freedom of choice by our consciousness of it, and often we

debate within our minds what action to take in certain matters. We become Christians because we "will" or "choose" to "open the door of our heart" upon which Jesus knocks. By our own free will we open that door to let the Master in.

Nowhere in the creation story of Genesis can you find God responsible for the tragic sin of Adam and Eve. God set before them obedience to His will or disobedience to it. They chose of their own power in temptation to disobey God. As a result or consequence of that choice, they suffered the judgment of God. If they were not free to choose, then God did not judge fairly, which is inconsistent with His moral nature. Adam and Eve were turned out of the garden as a result of their disobedience—disobedience in which they exercised the freedom of will and choice.

Jacob Arminius, a Dutch theologian (1560-1629), was the first known theologian to defend and advocate this idea of "free will." He was born in South Holland October 10, 1560. His relatives were slain by the Spanish when he was a lad of 15. Some friends sent Jacob to the University of Leyden to study theology. Arminius is said to have broken "the strangle hold which high Calvinism had on the spiritual throats of the people."

After the death of Jacob Arminius a young theologian and disciple of his, Simon Episcopius, systematized Arminius' work and had it published. As
(continued on page fifteen)

OBITUARIES

MR. JESSE W. LEE

God, in His infinite wisdom, saw fit to call from among us a beloved friend and brother in Christ, Mr. Jesse W. Lee, a member and deacon of Hickory Grove Free Will Baptist Church near Rockfish Station, Route 3, Fayetteville, North Carolina.

He was 81 years of age, and he is due credit for a long life of faithful and devoted work. Brother Lee will be missed a great deal by the people who knew and worked with him in the Free Will Baptist Church.

W. H. Edwards

THE REV. ANGUS PREVATTE

Our members have been decimated by the passing of another of our beloved brothers in Christ, the Rev. Angus Prevatte; but we know that God in His heavenly place and divine knowledge knows what is best for us, His children.

Brother Prevatte was 74 years of age when called to his heavenly reward on July 24, 1964. He certainly, beyond doubt, served his Lord without considering any earthly remuneration. He will always be remembered for his long and consistent service of delivering the gospel to the poor.

Brother Prevatte served a number of churches in the Rockfish Conference of North Carolina. He also served as moderator of both union and conference assemblies. He will be greatly missed.

W. H. Edwards

MRS. ELIZABETH WILKINSON

On July 14, 1964, God called to her eternal rest Mrs. Elizabeth (Miss Lizzie) Wilkinson, age 83. She was an active member of Free Union Free Will Baptist Church in Beaufort County, North Carolina, until her health failed. Although she was unable to attend services for several years, her love and interest for the church and its spiritual welfare never lessened.

The Rev. Allen B. Bryan of Kinston, a former pastor, and one whom she loved and respected very highly because of his frequent visits with her and their fellowship through the discussion of God's Word and prayer, conducted the funeral services. He was assisted by her pastor, the Rev. A. B. Chandler, and the Rev. John Bunch of Greenville.

The following poem best describes her as I knew her, the dearest mother in all the world.

MY MOTHER

Of all the gifts from God to man,
There's one that surpasses every other;
She's a woman with a heart of gold—
It is my darling mother.

When I, only a babe of eleven months,
God took away my father,
And left alone, with two others besides,
The care of all fell on Mother.

No braver warrior in days of old
Ever fought a battle harder;
With a broken heart and cares of the
the home,
She didn't give up—my mother.

From sun to sun, each day she worked
To give us our daily bread;
Each night she taught us how to pray;
At church and Sunday school our
souls were fed.

The Holy Word of God she taught
Our tender minds to read;
That as we grew our knowledge would
be
Its teachings all to heed.

In sickness she was always near
To sooth away the pain;
Somehow she found the needed time;
With God's help, her loss was gain.

Just what her prayers have meant,
No human tongue can tell;
Her Christlike character and lessons
taught
Have helped to save us from hell.

Although she is growing old
And her hair is turning gray;
Each day I love her more and more—
God's greatest gift to me.

Of all the love in this world,
By husband, children, sister, or brother,
There's none that can quite compare
With that of my saintly mother.

From heaven, her work here ended
And her crown of victory won;
With outstretched arms she beckons,
"Children dears, please come home."

Written by her daughter,
Mrs. Edwin Roper

The Dramatic Ending

by LOY EVERETTE BALLARD

"If you were to write something with the most dramatic climax, ending, or punch line you can imagine, what would it be?" asked a friend.

I thought a long time about the question, and then I sat down and wrote the following:

The world's greatest fair of history

was going in full swing on a large reservation just outside the world's largest city. A great electric sign, with letters one hundred feet tall, stretched between the two highest towers ever built, proclaimed the theme of the fair: "Index to the Future."

Covering acre after acre, the most fantastic, futuristic buildings ever dreamed of waited to astonish visitors. Inside these buildings were displayed models of vehicles for transportation that made the imaginations of science fiction writers of the 1960's as obsolete as a Stanley Steamer. Machinery was on exhibit more fantastic and marvelous than anything dreamed of by engineers of twenty centuries.

In the great amusement and pleasure area of the fair, the lid was completely off! Every kind of gambling device that could be designed was being utilized to the fullest. Nudity and indecency were on full and open display everywhere. The song of sex was being played to the highest note in the scale. It was as though the sponsors of the fair had been given a universal license to disregard all moral standards and all the conventions of civilized society.

Then someone looked up into the sky, and lo, the Son of God was coming on a cloud. . . .

'DADDY, GIVE ME A PUSH!'

There is a man in our community who doesn't understand the importance of religious education. He has never taken his little boy to Sunday school because he figures "it's time enough for a child to learn about religion when he's old enough to know what it's all about!"

One day his little boy, sitting on the swing, said, "Daddy, give me a push." Woman! You think he would have refused? (Time enough for a child to swing when he's old enough to know what it's all about.)

But he gave him a push . . . and another . . . and many more! Which prompts us to observe that religious education has far more to do with a child's happiness and character than swinging. Early years in the church mold moral fiber and awaken spiritual discernment. The soul of your own child . . . at the threshold of Faith . . . cries, "Daddy, give me a push!"

—The Cumberland Presbyterian.

The Old Man and THE MOUNTAIN

by GERALD BATES

The scouting party came back into camp and reported that the job was impossible—all of them, that is, but two, who filed a minority report. "Giants," said the majority, "dwell in the land, and we are just like grasshoppers compared to them." Caleb stepped forward and motioned for quiet, "Let us go and possess the land, for we are well able." The crowd said, "We would have been better off back in Egypt; slavery is preferable to giants." Then Caleb, now with Joshua shoulder to shoulder, tried again to urge them onward. "The Lord is with us; fear not," they cried. The majority had their way—and received a life sentence to wilderness wanderings—all but two, Caleb and Joshua. They were promised a share in the promised land.

Forty-five years later, now in Canaan, Caleb comes to Joshua to claim his inheritance. "I am eighty-five years old," he says, "but I am as strong as I ever was, and I am ready for battle."

"I completely followed the Lord," he continued, "and He gave me an inheritance in this land; there it is up there; *give me this mountain.*"

In these days we often think of mountains as something to be overcome—mountains of work, or crippling disease, or poverty. And in this sense we speak of making mountains out of molehills. In the Old Testament mountains were often meeting-places with God. Caleb's mountain was a *dwelling mountain*; it did not stand between him and anything he wanted; he did not want to go over it—he wanted the mountain. A lot of—and probably most—Christians should be saying with Caleb, "Give me this mountain, and this mountain, and this mountain . . . in the promised land, for they are my inheritance."

Measure the mountain of prayer—a close, continuous fellowship with God. Have we really claimed this mountain

for ourselves, or are we wandering in the brush at the foot of the hill? This is not so much our laying hold of God, but *His* having hold of us. Are we God-obsessed so that our ears are directed Godward? That is what praying without ceasing really amounts to—unbroken contact with God. Moses was often on the mountain of intercession—sometimes a forgotten art today. We should ascend and dwell on the mountain of prayer.

Then there is the mountain of witness. Somehow there has spread across our churches the crippling idea that living a consistent Christian life is all that is required for us to be witnesses. Witnessing in New Testament manner meant bringing men face to face with eternal facts so that they must *decide*. We must talk as well as walk our faith. Look at Peter at Pentecost when he says with almost astounding courage, "Listen to this: God hath made that same Jesus, whom ye have crucified, both Lord and Christ." There is the challenge flung out to them; what will you do with *that!* Decision! We should possess our mountains of witness—it is part of the privilege of being a child of God—to witness to the most glorious thing that has ever happened to the world.

There is also the mountain of peace—inward tranquility, a gyroscope on the inside that runs true in all the adversities of life. We have all known people like that—heroes of peace. Jesus said, "My peace I give unto you." It is in the promised land for all Christians. In the world, peace usually follows war, and so in the spiritual life peace is often the reward of struggle—overcoming and then peace. If we are lost in the anxieties of the world, then we need to put on our climbing boots and strike out up the mountain of peace. It is a dwelling-mountain, and God will give it to us.

—*The Free Methodist.*



A SMILE

Two middle-aged women boarded an airliner. One of them spoke to the pilot, "Now, young man, don't go faster than sound. We want to talk." Turning back to her companion, the lady said: "I do think Congress should appropriate some money to discover some sound that is faster than planes."

—*National Good Templar.*

The Invincible Cross

by

WILLIAM R. GAYLORD
Pinetown, North Carolina

IF you were asked what is the greatest single object that the world has ever produced, you might say the pyramids or some other wonder of the world. But think for a moment. Could any of these things you have named withstand man? If man should unleash his destructive ability against any of the great achievements of man you have named, could it stand? The great Pyramid of Cheops, 482 feet high and covering 13 acres of land, could not withstand man for five minutes if he decided to destroy it. Yet, there is one object that has withstood all the treachery and heathenism of man with his desire to destroy all good and salvage all that would lean to his lust and greed. This is the Cross of Jesus Christ. Since it was erected about nineteen hundred years ago, a continuous onslaught of hate and slander has been wedged against it by humanity, that refused to live by it. But with all the hate and treachery men have cast against it, no one has ever discredited it. But the more the Cross is oppressed, the brighter it glams in a lost world of suffering humanity.

The wooden cross of Christ was destroyed some time in history. Some think that probably it was burned when Titus destroyed Jerusalem. It is also claimed that the Christians preserved it until the time of the Crusades, and that it was destroyed by the Saracens who fought the movement of the Crusades. But the fact is that the Cross is greater than two pieces of wood, and the real Cross is not a relic, but it lives. The Cross is alive; it lives in the heart of every man who has ever looked up to God for deliverance. The deeper man sinks into condemnation the more glorious the Cross appears to him. The more the enemies of God perpetrate acts of treachery against the poor, the more the Cross lights their way, and gives them hope in the days of their provocation. No power on earth will ever stamp out the glory of the Cross because the Cross is man's life, and without the

(continued on page sixteen)



news & notes of Denominational Interest

Warden's Grove to Observe Homecoming

The Warden's Grove Free Will Baptist Church of Lowland, North Carolina, will observe its annual homecoming on Sunday, August 16. Following the worship service, a picnic lunch will be served on the church grounds. An old-time song festival will be a feature of the afternoon program.

All former pastors, members, and friends of the church are invited to attend these services.

Wayne County S. S. Fellowship Met in Goldsboro

The Wayne County, North Carolina, Sunday School Fellowship met for its third quarterly meeting of the year at Willbert's Barbecue in Goldsboro. There were 44 Sunday school superintendents, teachers, pastors, and Sunday school workers present.

Dr. Thomas R. Morris of Goldsboro was the speaker. He challenged the group to do a better job for their Sunday school by considering it "a serious business in life."

Dr. Roy O'Donnell of Mount Olive College was present and brought the invocation. Dr. W. Burkette Raper, president of the college, spoke briefly on the work and building program of the college.

During the business session, plans were made for the superintendents of all Free Will Baptist Sunday schools in Wayne County to meet, and if possible, formulate a plan whereby courses of instruction could be offered in the churches for Sunday school teachers and workers.

Mr. Robert Overman, president of the fellowship, presided.

N. C. Superannuation Report for July, 1964

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 July, 1964:

Receipts

Balance on Hand July 1, 1964	\$5,330.29
Regular Receipts for July	924.65
Ministerial Retirement System	52.50
Life and Hospital Insurance	336.03
Total to Account For	\$6,643.47

Disbursements

Minister's Monthly Checks	\$133.50
Insurance Premiums	465.73
Operating Expenses	62.50
Transferred to M.R.S. Fund	247.50
Total Disbursements	909.23

Balance on Hand August 1, 1964	\$5,734.24
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Receipts by Conferences

Albemarle	\$165.33
Cape Fear	\$142.07
Central	\$384.20
Eastern	\$369.39
Pee Dee	\$ 10.75
Rockfish	\$ 15.00
Western	\$226.44

Fayetteville Mission Showing Progress

According to reports received from the director of the Fayetteville Free Will Baptist Mission, Fayetteville, North Carolina, Mr. Taylor Hill, the mission

Coming Events

September 2—First term of Mount Olive College begins for 1964-65

September 7—Labor Day

September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson

September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

is showing a great deal of progress. The regular quarterly business meeting was held on July 22. The missions secretary, Mrs. J. K. Adcox Jr., reported that 14 persons had united with the mission and that there had been an average attendance of 27. Two others recently united, raising the total membership to 16. The treasurer, Mrs. Taylor Hill, reported \$295.11 on hand.

Actions taken by the mission included the establishing of a building fund, the beginning of a teacher training program; and in order to promote unity and increase membership, it was decided that every member should visit at least two homes each week, either fellow members or prospective members.

The mission is under the sponsorship of the First Free Will Baptist Church of Goldsboro. Mr. Hill was recently licensed as a gospel minister by that church. At the present time, the mission is not receiving financial support from any missions board. Instead, the members and interested persons have made the work possible. If you, or any of your church groups, would like to assist this new mission work you may send your contribution to: Fayetteville Mission, 311 Bryan Street, Fayetteville, North Carolina.

In the Editor's Mail—

"I have resigned as pastor of Calvary Free Will Baptist Church, Concord, North Carolina, and am available for supply or pastoral work."—*The Rev. Crafus Armstrong, Hannah Pickett Avenue, E. Rockingham, North Carolina.*

Profit and Loss

I counted dollars while God counted crosses.

I counted gains while he counted losses!

I counted my worth by the things gained in store.

But He sized me up by the stars that I bore.

I coveted honors and sought for degrees; He wept as He counted the hours on my knees.

And I never knew 'til one day at a grave, How vain are these things that we spend life to save!

—*Sawdust Trail.*

Sin comes neither as necessity nor accident.—*Soren Kierkegaard.*

Life's Length And Its Destiny

by WALTER E. ISENHOUR

IT may seem a long way through life if you live to be old. Even if you should only reach middle age, it may seem a good distance to that point. Or if you should die young, there are some miles you have to travel. However, when we think of the length of life, and compare it with eternity, it is very short.

But our journey here on earth determines what our destiny shall be hereafter. This is the thing that should be considered, which should be, more or less, alarming. It is not so much how long we live that means the most, but it is how well we live. One man may live more in a very short time than another lives in a hundred years.

Methuselah lived to be nine hundred sixty-nine years old, who is the oldest person we have any record of on earth; but so far as I know, there is no record of any good and great accomplishments in his life. How did he spend his time? We don't know. Certainly, if he had been a man of exploits, or a man who was a great blessing to his country and the world, there would be some record of it.

Enoch lived to the age of three hundred sixty-five years, but he ". . . walked with God: and he was not; for God took him" (Genesis 5:24). When a man walks with God, his life certainly is not in vain. He will do his fellowmen good all along the journey, and he will leave a record behind that will bless the world when he is gone. Amen, and thank God!

One man may live a hundred years and do the world no good, or very little good, or maybe much harm; whereas,

another may live twenty-five years and bless the world. It is up to the individual. If the devil has charge of one's life, time, talents, influence, and means, he will curse his fellowmen as long as he lives, or do more or less harm, according to the grip the devil has upon him.

I have seen men who lived to be old, but served the devil all their years. The same is true of women. Just why did they start wrong and continue like that through life? The home has much to do with it. God was left out. There was no family altar. Parents and grandparents lived sinful lives before them as they grew up. Therefore, they chose such a course across the years. This is a deplorable fact.

Then to the opposite: I have known those who died young, but they were Christians. I remember a young girl who was a member of one of my first churches about fifty years ago. She was a very noble girl, with a clean life, a spotless character, and a Christian experience. The church appointed her as superintendent of the Sunday school, but she died in early life. No doubt her influence still lives in her community, though she has been dead more than forty years.

I also remember a young man whom I pastored in the beginning of my ministry who also died in early life. Close to the time of his passing away to meet God, he told someone to tell me to meet him in heaven. I shall never forget those dying words and shall see him again "in the sweet by and by."

Yes, one can live a good and great life even if it is short; while one may

live a long life and live wickedly. It is not the length of years that counts; it is how well one lives, or how poorly and ungodly. Success may crown one who dies young; whereas, defeat may characterize one who dies when he is old.

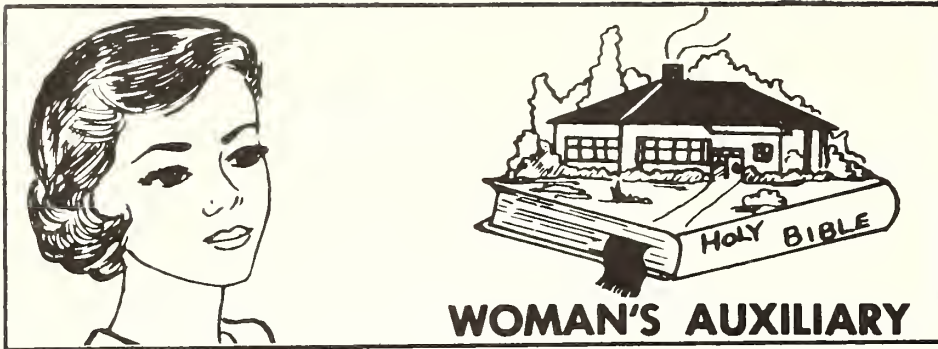
I am thinking of a man I knew some years ago. He dealt in liquor for years. In the meantime his wife did the same; also his sons. He lived to be old, but what a life! How different it should have been, and would have been, if he had yielded his life and soul to God! So far as I know he died as he lived. The influence he wielded is still existing in his country. He could have been a saint; whereas, he was devil-possessed. He could have been a soul winner; whereas, he helped to wreck lives and souls.

Then to the opposite: I knew a man who was a minister of the gospel—a blessed and wonderful man of God. His wife was a Christian lady and wonderful helpmate and mother. Their sons became ministers of the gospel, and a daughter married a minister—a very godly man and soul winner. Think of the difference in the two men and their families. One man and his family cursed his country, while the other man and his family blessed his country.

If a ship sets sail in the wrong direction and continues such a course, it will flounder. Its wreckage may be tragic. Many people may go down with it. However, if another ship sets its sail in the right direction and continues such a course, it will reach port safely, and many passengers will rejoice because they were on such a ship.

The same is true in regards to life. If one goes with the devil and sin and continues this journey until he reaches the end of his earthly career, he will be lost and damned forever. If one gives himself to God and sails on the old ship of Zion until he reaches the end of the journey, he will be safely anchored in the haven of eternal rest, bliss, life, and glory.

Whose ship are you sailing on? Who is your captain—the devil or God? How long or how short will your life be? You do not know; but regardless of where you land, you will be gone forever. This means hell or heaven. What course are you traveling? Who is directing your life? Stop awhile, think, take reckoning! What will be your destiny?



Saratoga, N. C.—The Woman's Auxiliary of Saratoga Free Will Baptist Church held its monthly meeting Tuesday, July 21, in the parsonage, with Mrs. Ruth Rose as hostess. The meeting was called to order by the president, Mrs. Sudie Welton. The group sang "Bring Them In," and Mrs. Rose read the Scripture taken from Luke 14:15-24. The president offered the opening prayer and then turned the program over to the program chairman, Mrs. Madeline Amerson. The program, "Our Neighbor 'Round the Corner," was discussed by Miss Bettye Mae Webb, Mrs. Nettie Thigpen, Mrs. Ila Grey Jones, Mrs. Lizzie Mae Cobb, and Mrs. Dorothy Skinner.

The business session began with the roll call. Eleven members and four visitors were present. Miss Bettye Mae Webb closed the business session with prayer.

The hostess served refreshments to those present. During the social hour, a visitor and newcomer to the community, was remembered with baby gifts. The meeting was very interesting and enjoyable for those present.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church held its June meeting in the home of Mrs. Margie Humbles. "Work for the Night Is Coming" was sung by the group, which was followed with the Scripture taken from Matthew 12:25-30 and read by Mrs. Stella Worthington. Prayer was offered by Mrs. Eva Worthington.

During the business period, the roll call showed seventeen members and three visitors present. The minutes of the last meeting were read and approved and the treasurer's report given. Mrs. Norman Ard gave a report on the Woman's Auxiliary Convention.

A very interesting program was given by Mrs. Annie Eliza Chappell on the subject, "The House That Unity Built."

The closing hymn was "Take My Life and Let It Be," followed with prayer by Mrs. Elizabeth Balls.

Delicious refreshments were served by the hostess.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, July 17, in the church. Mrs. Lovelace Gardner, president, presided. The group joined together in singing "O Zion, Haste" and "Bring Them in." Mrs. Gardner used for her Scripture lesson Luke 14:15-24, followed with prayer by Mrs. David Hobgood.

The following took part on the program, "Our Neighbors 'Round the Corner," written by Mrs. R. H. Jackson: Mrs. David Hobgood read the poem, "Obedience"; Mrs. Lester Gay read "Leaders Introduction"; Mrs. Carlton Gardner read "Our Neighbors in Raleigh"; Mrs. Robert Oakley read "Our Neighbors in Weldon and Our Neighbors in High Point"; Mrs. A. G. Mangum read "Our Other Neighbors We Have."

During the business session Mrs. Gardner presided and Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed with the treasurer's report. Mrs. Leroy Owens prayed the closing prayer.

Fountain, N. C.—The YPA of Aspen Grove Free Will Baptist Church met Thursday night, July 16, in the home of Mrs. David Hobgood. The meeting was opened with prayer by Brenda Goff, after which the group sang "Leaning on the Everlasting Arms."

After the business session Brenda Goff made a very interesting talk, taking her Scripture from John 3:18, 19. She closed her talk by reading a poem by Bobby Jackson entitled "Eternity."

For the benediction the group prayed together the Lord's Prayer.

The next meeting will be in the home of Kay McCoy. Refreshments were served by the hostess, Mrs. Hobgood.

Bladenboro, N. C.—The Woman's Auxiliary of Oak Grove Free Will Baptist Church held its July meeting in the home of Mrs. Maybelle Edwards with twelve members present. The Scripture was read by Mrs. Edwards, followed with prayer by Mrs. Lucille Bryan. The program was read and discussed by the president, Mrs. Nancy Hardee. It was reported that twelve sick visits had been made during the month. The meeting closed with prayer.

The hostess served refreshments to those present.

A Fading Rose

Ruth Vaughn

THE pink and gold of the rising sun was just beginning to tint the eastern sky. I stood looking out of the window, reveling in the beauty and wonder of a new day. When I turned to begin preparations for breakfast, I paused to caress the velvet folds of the roses on the table; they were so rich, so beautiful, so fragrant.

I leaned over to bury my face in their soft, creamy petals when I noticed that one large flower had begun to turn dark. Some of its petals had fallen off—its beauty had faded—it looked shriveled and old.

I looked at it curiously. Why, out of the entire bouquet, had this one rose lost its loveliness? Upon closer inspection I found the answer. The stem of this rose was shorter than the rest, and it could not reach the water which covered the others, preserving their life and beauty. This one rose was above the water—dry, ugly, dead.

Pulling the flower from the bouquet, I stood looking at its dark, faded petals and pondered a deeper meaning. How like some Christians who, in attempting to get to the top of the bouquet, pull themselves out of the place of God's choosing. And these people, like the shriveled rose, are out of God's will and useless to Him!

There in the kitchen I prayed, "Lord God, help me to keep my religious stem long and reaching ever into the water of life which You have provided for us. May I never be as this rose and become so short-stemmed, so worldly-minded, so wrapped up within myself that I allow myself to lose contact with Thy living water; and, as this flower, become dry, ugly, and dead to Thy power and Thy love."—*Herald of Holiness.*

Christian Education

Church to Observe College Day

President W. Burkette Raper of Mount Olive College will preach at Sound Side Free Will Baptist Church, Columbia, North Carolina, at the morning worship service on Sunday, August 9.

The Rev. Robert Rollins, pastor, has announced that the church will observe Sunday as "Mount Olive College Day."

To Attend Institute

Ralph A. Morris of New Bern, North Carolina, chairman of the Mount Olive College board of directors, and President W. Burkette Raper will attend an institute on "Board-Administrator Relationships" August 5-7 in Atlanta, Georgia.

The institute is sponsored by the Kellogg Foundation in cooperation with the Junior College Leadership Program of the University of Florida and Florida State University.

Faculty Conference

The opening faculty conference for the fall semester at Mount Olive College will be held Tuesday, September 1. Freshmen orientation begins September 2, and returning students are scheduled to arrive September 7. Classes begin Tuesday, September 8.

All dormitories for resident students have been filled; however, day students are still being admitted.

O'Donnell Accepts Appointment

Dr. Roy C. O'Donnell, dean of Mount Olive College, has accepted a one-year appointment as a post-doctoral research assistant at George Peabody College for the academic year 1964-65.

He will assist Dr. William J. Griffin in a research project sponsored by the Carnegie Corporation and do post-doctoral study in psychology and linguistics

at Peabody College and Vanderbilt University in Nashville, Tennessee. The research project is designed to investigate how children learn to use their native language.

Dr. O'Donnell has been chairman of the English Department at Mount Olive College for the past three years and dean for the past two years. He has been granted a leave of absence by the college board of directors.

Dr. and Mrs. O'Donnell and their daughter, Susan, plan to move to Nashville in early September. He will resume his teaching duties at Mount Olive College in the fall of 1965.

Benefit Dinners Planned for College

Another series of benefit dinners for the Mount Olive College development fund will be held this fall. Approximately the same schedule and plans will be followed this year as last year.

During 1963 a series of nineteen dinners raised more than \$52,000 for the new campus. President W. Burkette Raper will coordinate plans for the dinners in cooperation with local committees.

TURN TO THE LORD

by SUE HEATH

Children's Home
Middlesex, North Carolina

When things seem to go all wrong,
And nothing you do seems right;
Turn to the Lord and He'll see you
along—

He'll protect you with His might.

When you've done something you
shouldn't do,

Ask the Lord to forgive you;
And every time you pray,
Ask God to help you through the day.

When you pray, if you're sincere,
God will wipe away every tear;
And the most important thing you
must do

Is to say, "Lord, thank you."

Elected to Top Office

Miss Bonnie Coates of Smithfield, a rising sophomore at Mount Olive Junior College, Mount Olive, North Carolina,



was elected president this spring of the Collegiate Academy of the North Carolina Academy of Science.

The Collegiate Academy is an organization for undergraduate students of all the colleges in the state. It is sponsored by the North Carolina Academy of Science for the purpose of encouraging and promoting research.

Miss Coates served as president of the Henderson Science Club at Mount Olive College during the 1963-64 academic year. She was also a soloist in the college chorus. Her parents are the Rev. and Mrs. Albert Coates of Smithfield.

Other students from Mount Olive College who have held office in the Collegiate Academy include Mrs. Ruby Blackmore of Warsaw, president 1960-61; Lee Glover of Dover, historian 1961-62; Marsha Barrow Taylor of LaGrange, vice-president 1961-62; and James Adams of Belhaven, historian, 1962-63.

True Elevation

MEN like to rise in the world; but there are different kinds of elevation. One is that which money gives. Then, there is elevation which comes through social recognition. But true elevation is of character and worth. It can be obtained only by being diligent.

Because Moses could not be an emancipator at once, he did not spend his time in idleness, but was faithful as a shepherd; and when God wanted him, He found him at his work. Do well today's work, however lowly; perhaps tomorrow God will have something larger for you.—Sel.

GOSPEL HERALD

NOTES

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QUOTES



By J. C. Griffin

READERS OF OUR CHURCH PAPER

Just a few days ago Brother O. A. Jones of Grantsboro and a member of New Bethlehem Original Free Will Baptist Church came to see me. After talking to me for awhile, he said, "Brother Griffin, I want to renew my subscription to our church paper, *The Free Will Baptist*; for I do not want to miss an issue."

If every Free Will Baptist in the country felt as does Brother Jones, the subscription roll would be possibly twenty thousand in North Carolina and greatly increased in other states. Several years ago I was visiting in a home of one of our real "old timers." He said, "Brother Griffin, I want to show you a very old receipt given to me for my subscription." This man was possibly four score plus; and when he produced the receipt, I found that it was sixty years old. This man was proud to say, "I want to keep up with our church by reading the 'Baptist.'"

When I was attending the Fellowship of Original Free Will Baptists in Marianna, Florida, the early part of July, a brother came up to me and said, "I do not recall ever meeting you, but I have been a reader of *The Free Will Baptist* for many years. As soon as I saw you, I knew that you were J. C. Griffin." An elderly lady who was attending the Fellowship from Florida came across the auditorium of the college in which we met and said, "I wanted to speak to you, for I have been reading *The Free Will Baptist* for a long time, and your writings have been a blessing to me." Then I said, "It is a glorious privilege to meet old friends who have become friends by hearing about each other and reading about each other. It is fine to have fellowship with people that you have never seen." People who have a good word to say to you about things which per-

tain to this life and the life to come bring rejoicing.

REAL FELLOWSHIP

The writer of 1 John 1:3 says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." I have learned a great deal about this *fellowship* through writing "Notes and Quotes" and from the hundreds of replies received from our readers who appreciate our feeble remarks. It has been a source of fellowship that has kept me writing for many years. Since the Lord took my feet out of the miry clay and placed them on the solid Rock—Christ Jesus—I have loved to have Christian fellowship with God's people everywhere. Those whom I have never seen and those in faraway lands, I love to hear from; I love to pray for them and to know that many are praying for me. This knowledge is obtained by our fellowship with the Father and His Son Jesus Christ, and it is enjoyed and strengthened by fellowship with one another. This fellowship can be increased abundantly by writing and reading about one another.

We read the Bible to learn about God and His wonderful salvation, but we read our church papers, magazines, and regular correspondence to learn about our denomination and our brothers and sisters in Christ and to learn about what is being done in our connection.

OUR SUBSCRIPTION LIST

When our reports are read in our union meetings in which it is stated that a church has 150 members but only 10 or 12 subscribers to the "Baptist," we know that the people are not very well informed about the activities of our denomination. *The Free Will Baptist*, edited and published by the Free Will Baptist Press, Ayden, North Carolina, should be in the home of every Free Will Baptist.

"THE FREE WILL BAPTIST"

The Free Will Baptist is the oldest church periodical published by the Original Free Will Baptists of the United States. This paper is owned and operated by the churches and institutions of the Original Free Will Baptists by duly appointed and elected directors, who are dedicated to the work of sending to the public, and to those who are interested in the sending, the

gospel to all mankind. In its pages we learn what is being done in and at our Children's Home at Middlesex, North Carolina. We learn of the workings of our Mount Olive Junior College. We learn about the working of Cragmont Assembly, Inc. We learn what is being done in our state Sunday school work; we learn what is being done in our state missions; we learn about our missionary program in Arizona-Mexico Missions. Thus our knowledge is increased as to our needs and our accomplishments, and by this knowledge our fellowship is increased and we actually learn to love those whom we have never seen because we have a mutual interest in all these institutions as agencies of missionary endeavor. This knowledge is vitally necessary for the spread of the gospel of our Lord. Too, with all others, we learn that we are responsible to God and to the leaders of our wonderful denomination to share that which God has made possible to our claim as our very own with God's Great Commission, "Go ye into all the world."

WE ARE A LIBERAL PEOPLE

I have heard it said by some that Free Will Baptists are stingy, or are "tightwads"; but this is not true. We are a liberal people when well informed as to the needs of the work as a whole. Some of the most liberal people that I have ever known, I have found among Free Will Baptists. I know that there are exceptions to be found. But, in general, when we preachers acquaint our people with the facts, they are ready to give.

When we look at the accomplishments in building and supporting our Children's Home; what has been done toward building our college at Mount Olive and our Cragmont Assembly; long standing accomplishments of our Free Will Baptist Press; and our missionary work of today, we are proud to say that God has done great things for us. He would have done more if we had worked harder and given more to the cause and if we had let Him; but, thank God, we are learning more and more as we read the columns of our church paper.

APPEAL TO PREACHERS

Our closing appeal is: "Preachers, let us lead our people to greater knowledge by selling them on reading their church paper and getting our subscription list lengthened."

This issue of "Notes and Quotes" was written and sealed in the envelope
(continued on page fifteen)

Questions & Answers



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

QUESTION: Please explain, "And death and hell were cast into the lake of fire. This is the second death" (Revelation 20:14). What is this second death referred to here?—Mrs. S. H. Andrews, N. S. Canada.

ANSWER: The second death referred to in this verse is the eternal state of being that all those who are lost will experience while they are punished forever and ever in a place called in the Bible *hell*. The men, women, and children that die without Christ do so because they do not choose to be like Christ and all of His saints; so there is but one other place that awaits them, wherein there will be Satan and all of his angels; for Jesus' own words indicate that hell was prepared for them: "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 punishment is not annihilation as the Russellites, such as Jehovah's Witnesses, and many other cults might teach you in this day of error; but it is a state of eternal punishment separated from God and all He offers all of us poor lost hell-bound sinners; that is, hell-bound until we come Christians by accepting Christ as our Saviour and begin following Him.

The Bible quite well describes this place, or does so well enough that all reasonable people that have access to the Word of God might escape it. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matthew 13:41-43).

I surely know one thing; and that is that I don't want to go there, no, not

even for one look of adventure. Just listen to what the Bible says about it: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deuteronomy 32:22); "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 21:8).

God, here in His Word, speaks as though the punishment has already begun; and no doubt it has. In another place Christ, from His perspective, speaks of two people of the past—one, Abraham of several millenniums ago, and the other, Lazarus of a later day than Abraham—as already being in a state of enjoyment; whereas, He spoke of a contemporary with Lazarus as being a rich man, one that now suffers in a state and condition for which there is no remedy:

"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 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. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which

would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:19, 20, 22-26).

Read the whole passage of Luke 16:10-31, and I think you will get a fair picture of the situation as being that a person has this life, and this life only, in which to decide which of the two prepared places for two kinds of prepared people he may choose; for while here on earth we each prepare for the place to which we will go. If one should read this passage without allowing Satan's interference or influence, I am sure that he would at once make a final decision as to which he would choose by applying John 3:36 personally and by beginning to apply Romans 10:9-18. So watch out and be sure that Satan does not influence you through some smart-alecky, worldly-wise person or through something you may read in the speculative field of "science so-called" as we are warned against in the Scriptures. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith" (1 Timothy 6:20, 21).

There is, I think, a little more that the Bible tells us in an effort to help us choose eternal life, which means that we in this state shall be separated from those who choose "the second death," or eternal death, which we should both know and heed. We who are Christians have passed from death unto life and we now possess a certain set of values that carry with them both positive and negative qualities of distinction. "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); "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).

God chose us when He gave Christ. "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). "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). Now there is but one thing; and that is a must, without which all
(continued on page twelve)



SECRET CLUB

FLORENCE M. HILL

GREG thrust his hands into his pockets, hoping the boys from over Jessup Street way were busy somewhere else. Just because he went to Sunday School and church and his hair was combed they had a lot to say about it!

"Oh—glamourrr boy," someone slurred as Greg stepped off the curb to cross the avenue. *That's Buck Jensen*, Greg thought as Buck and Torchy caught up with Greg, doing a mincing step.

"Aw—cut it out," Greg growled.

"O.K. Tell you what! Interested in a club?" Buck quizzed. Greg pricked up his ears. "We thought you'd like to join our Secret Club," Buck said.

Maybe these boys are all right, Greg thought, slowing down and looking at them with an interested grin. *Kind of dirty though.*

Buck spoke, "Be at Torchy's shanty tomorrow night at seven. We'll initiate you into a full-fledged goose," he chortled, winking at Torchy.

"My folks are going to a social down at Larsens," Greg exclaimed. "I'll have to take care of my little brother."

"He'll be asleep by then. Just sneak out," Buck advised.

"I couldn't go without asking my mother," Greg said slowly.

They stared at him. "Don't ask her!" Buck said as they parted. "Just do it!"

Greg pushed at the oak door and went into his and Danny's room. *What was wrong*, he asked himself, *in having to ask if you could do things? Was he a softie?*

He picked up his books from off the floor and noticed his prize basketball was missing. *Why don't Danny leave my stuff alone*, Greg thought crossly.

That night at dinner Greg asked,

"Father—may I fix up the storage room for my own room?" He paused, "Danny gets in everything I've got!"

His father looked stern. "I need that space," he stated.

Greg stopped cutting his pie as his mother spoke of the social tomorrow night. The Secret Club! *Maybe he would sneak out*, he thought.

His mother walked in as he unlaced his shoes. "Greg, Dad's been working hard. He just didn't want to think about your problems tonight," she said. "Prove you're almost 13 and he'll come around," she smiled at Greg and left.

"Yah, Dad will realize I'm growing up when I'm an old man of 25," Greg grumbled.

A curiosity grew in him as he undressed and got in bed. What was the Secret Club?

All the next day he felt a nervous twitch in his stomach. He told the boys after school he'd be there.

Greg couldn't eat much dinner. After Dad and Mother left, Greg looked at the clock. It was seven-thirty. *I'll just slip down and see what Buck and Torchy are doing. Danny will be all right for a while.*

He quietly opened the door, and took a step down, then stood. He was remembering Dad's faithful coaching on being dependable and using his talents for God. Oh—Dad hadn't said anything tonight. But he'd been saying it all of Greg's life.

He heard a thud and moved closer to see who was prying a tire off a car near Larsens, then jumped back. It was Buck! And someone was fooling around a gas tank.

Greg ran back. What to do? He got a police whistle Mother kept in a drawer and hurrying out, he blew the whistle hard three times! Figures flew and porch lights went on.

He'd have to tell Dad, he decided as he put the whistle back. Wow! So that's why Buck and Torchy were poking and winking at each other.

Greg felt glad his parents had taught him about Jesus. Glad he was in Sunday School on Sundays! Those boys would be in jail before they grew up. He shuddered.

Dad walked in and Greg burst out, "Father, I have something to tell you!" His father's eyes widened as Greg told him everything.

"I *thought* that whistle came from here!" his father said, eyeing Greg thoughtfully. "We'll clean that storage room for you Saturday." His voice became brisk. "And don't worry about those boys. I'll talk to their parents."

Greg felt relieved. And although he loved little Danny, it would sure be good to have a place for his own things.

—*Gospel Herald.*

DON'T SNUB

Don't snub a boy because he wears shabby clothes. When Edison first entered Boston he wore a pair of yellow linen trousers in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. John Bunyan, author of *Pilgrim's Progress*, was a tinker.

Don't snub a boy because of some physical weakness. Milton was blind.

Don't snub a boy because he is dull in school. Hogarth, the celebrated painter and engraver, was a stupid boy at school.

Don't snub a boy because he stutters. Demosthenes, the great orator of ancient Greece, overcame a harsh stammering voice.

Don't snub anyone—not just because some day they may outstrip you in the race of life, but because snubbing is neither kind, nor right, nor Christian. —*Selected.*

Questions & Answers

(continued from page eleven)

people remain in a state of spiritual death. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Now that the way has been provided, the means pointed out, and the urgent and universal invitation given, all those who reject and spurn God's love and grace have but one alternative: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 2:18). Those who believe not on God's Son make God a liar and thereby face His eternal and relentless wrath.

We might take a look at some of the other passages that reveal quite clearly what will be the eternal state of the wicked. It is a place where life in the individual continues to exist as he takes what would be unbearable punishment to him while in this body, for the unrighteous will be resurrected and will have new bodies capable of such suffering. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Revelation 20:5). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 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 20:10-15). "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isaiah 66:24). "And if thy hand offend thee, cut it off: it is bet-

ter for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

I hope that every single reader shall search the Scriptures diligently until he has determined what God would have him to do in an effort to shun hell and that he may begin at once to do this as he obeys the voice of his never failing God. God will not fail to meet the need of each. If you are not sure that you know Christ in the forgiveness of your sins and through this the salvation of your soul, see John 3:36 and listen to what God says.

"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 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).

He should give heed to the warnings: "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). "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). "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21).

I would advise that you give heed to the further teaching of God's Word. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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. If we say that we have no sin, we deceive ourselves, and the truth is not in 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 1:5-9).

MISSIONARY CLASSICS

Now let me burn out for God!

—Henry Martyn.

The end of the exploration is the beginning of the enterprise.

—David Livingstone.

The prospects are as bright as the promises of God.

—Adoniram Judson.

The world is my parish.—John Wesley.

I will go down, but remember that you must hold the ropes. —William Carey.

I have one passion; it is He, and He alone.

—Count Zinzendorf.

O that I could dedicate my all to God! This is all the return I can make Him.

—David Brainerd.

The Sunday School Lesson

FOR AUGUST 16



FAITH ON TRIAL

PRINTED TEXT: Numbers 14:2, 3, 26-33, 36-38

MEMORY VERSE: Psalm 31:24

I. INTRODUCTION

God desires that His children should walk by faith, and not by sight. It has always been true that men who are primarily interested in material things will be influenced in formulating their decisions both by material advantages that can be utilized and by material obstacles that might be encountered. They put their trust in material things and thus miss many things that come to those who walk by faith. Had the Children of Israel walked by sight, instead of walking by faith, they would never have left Egypt; and most certainly they would have never crossed the Red Sea. Neither of these could have been accomplished by material means, and to the natural eye both would have seemed impossible.

It is true that the Christian faces many difficulties that appear impossible to overcome, but we must remember that nothing is impossible with God. The question should never be, "How difficult is this task?" but rather, "Is it God's will that we do this thing?" God will not ask us to do that which lies beyond our ability. When He told Moses to speak to the Children of Israel that they go forward, it made little difference that the broad expanse of the Red Sea seemingly barred their progress; for when we walk in obedience to God's command, barriers have a way of disappearing from our paths, and things that looked insurmountable dwindle to insignificance.

—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The Israelites murmured against Moses and Aaron and expressed a desire that they had died either in Egypt or the wilderness (vv. 2, 3).

2. The Lord considered the murmuring against Moses and Aaron as being against Him (v. 27).

3. The murmuring was evil in the sight of the Lord (v. 27).

4. The Lord excluded from the land of Canaan those who murmured against Him (vv. 28, 29).

5. Only Joshua, Caleb, and the young would be allowed to enter the land of promise (vv. 29-31).

6. Those who rebelled against the Lord were to die in the wilderness without even getting to see Canaan (v. 32).

7. These people were to wander in the wilderness as a traveler that is lost until a full forty years passed from the exodus from Egypt to the entrance into Canaan (v. 33).

8. During that period, those from twenty years of age and older would all die in the wilderness (v. 33).

9. Ten of the twelve spies died of a plague, probably a malignant infectious distemper, before the Lord (vv. 36, 37).

10. Joshua and Caleb escaped that death because they were obedient to the Lord (v. 38).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Twelve spies had been sent to spy out the land of Canaan before the children of Israel entered it. They came back and reported that it was indeed a land that "floweth with milk and honey," but then ten of them went on to say that it was inhabited by giants and that it would be impossible to capture it. This is the background of today's lesson.

. . . The report of the ten spies raised fear in the hearts of the people. They had to admit that God had brought them up to the land He had promised to give them. But they doubted that He would be able to fulfill the rest of His promise that He would give it to them. No matter how often God has answered our prayers, the next time we find ourselves confronted by difficulties we do just as the children of Israel did. We doubt that God will help us this time, and in so doing sin against God.

The people murmured against Moses and Aaron, as if it were the fault of their leaders that they had come to Kadesh-barnea near the promised land, yet could not proceed. When things go wrong we are always ready to put the blame on someone else. The Israelites did not seem to remember how many times they had caused God to be angry with them on account of their unbelief. They began to denounce their leaders and express the wish that they had remained in Egypt, or that they might die in the wilderness. They foresaw nothing but distress and difficulties for their children. Unbelief gendered discouragement and discouragement led to rebellion. But there were still two of the twelve who had faith in God. But even their encouraging words failed to awaken a favorable response in the people. Do we ever let discouragement overwhelm us?

—Bible Expositor.

2. God had safely delivered His people from the hands of the Egyptians. He had led them across the Red Sea and through the wilderness. He had provided daily food and water. Surely the faith of the people should have increased daily through all of God's care. Like a balloon that is blown bigger and bigger, faith should have hung over their camp as the cloud of the Lord did.

But when the time came to trust God even more, their faith began to waver. The people, tired of living and traveling in the desert, began to complain. They complained about the food. They complained about Moses' leadership. Then with the Promised Land just across the way, Moses sent spies into the land of Canaan. It was true, they reported, that the land flowed with milk and honey. But the people were *giants*. They lived in *walled cities*. They seemed stronger people than the Israelites.

One by one, the pin pricks shattered their already shrinking faith. Joshua and Caleb tried to restore it. "We are well able to overcome it," Caleb testified. "Rebel not ye against the Lord," Joshua warned. "Their defence is departed from them, and the Lord is with us: fear them not" (Numbers 14:9).

How often we let similar things interfere with our faith and trust in God. A little setback, an illness, some gossip, an unpleasant church relationship—suddenly we forget all the good things God has done for us and our faith in

Him wavers, interfering with our work for Christ and His kingdom.

—*Standard Commentary.*

3. Just as the Israelites' faith was on trial there in the wilderness, our faith is on trial in the wilderness of this world. How do we face up to the difficulties and dangers of life? How do we react to criticism? May God give us the grace and wisdom to stand true to the trial of our faith in the wilderness of this wicked world.

Billy Bray, the Cornish Methodist preacher, one day was met by a man who said to him, "I have observed your unselfish way of life and have come to feel much interest in your welfare. I have prayed about helping you and the Lord has led me to give you a suit of clothes. Will you come to my house and see if the suit fits?"

Instantly Mr. Barry replied, "I will come by to see you, but have no fear; the suit will fit me if the Lord led you to give me. He knows my size." If the Israelites had manifest this kind of faith, things would have been different.

Someone once asked the famous Englishman, George Miller, who started an orphanage on faith, if he did not have a hand-to-mouth existence. "Yes," he replied, "but it is from God's hand to my mouth." This is the kind of faith and trust that enabled Paul to say when he was in a Roman jail, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

—*Advanced Quarterly (F.W.B.).*

And God Made Man Free

(Continued from page three)

Original Free Will Baptists, we are Arminian in theology as opposed to Calvinism.

Looking in the Old Testament for a moment, we see examples of men exercising the freedom of choice. Israel as a nation, under the leadership of Moses, had the freedom of choice in serving God. The Lord says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed shall live" (Deuteronomy 30:19). Israel had to choose one path—life or death, blessing or cursing! God urged Israel to choose life that she might live.

Joshua assumed leadership of Israel

after the death of Moses. His last charge in his old age was to choose whom they would serve: "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD" (Joshua 24:15). Joshua says choose. "It is your choice whom you serve: the true and living God, or the old gods of your fathers. You must choose," says Joshua.

Elijah, a prophet of God, challenged the four hundred fifty prophets of Baal to see who is God. They gathered on Mt. Carmel where two altars were erected. Elijah, a beam of fury in his eye and thunder in his voice, cried: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." The time had come to choose: If God be God, follow Him; if Baal, then follow Baal! "You cannot stand between two opinions," says Elijah; "you must choose!"

We, today, cannot stand between two opinions anymore than Elijah or any of the others could. How easy it would be if we could take the middle of the road, but we cannot. We cannot have divided allegiance. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

We must choose whom we will serve for eternity and where we will spend eternity. Eternity is a long time; it is time without end. God has set before us eternal life through Jesus Christ, or eternal death by rejecting Him as our Saviour.

No one is responsible for our sins but ourselves. When we stand before the white throne of justice, we cannot shift the responsibility of our sins upon someone else. We cannot blame our neighbor, or our parents, or our children. Ezekiel tells us: "The soul that sinneth, it shall die . . ."; making us solely responsible for our own transgressions!

Each time one hears the gospel preached, he makes a choice: to receive Jesus Christ as Saviour, or to reject Him and be lost. He may knock upon the door of your heart, but you must choose to open that door. Today you choose. What choice have you made?

NOTES and QUOTES

(continued from page ten)

ready for mailing when I got the time to read the Rev. Frank Ray Harrison's article, "Where Is the Answer?" in the issue of July 22. It struck me so forcibly that I broke the seal and wrote an endorsement of what Frank Ray said.

I, too, find a great number of people who do not have a treatise and a number who do not read their church paper. I am aware that no one person can know all there is to know about the doctrines, usages, and customs; but there is no excuse for a lack of proper knowledge. Frank, I join with you in saying that a large part of not knowing what we should know is a lack of ministerial teaching to the laity.

For a good many years I have read and explained the Church Covenant to people being received into the church. I have also given them a copy of our treatise and urged them to read its contents. Again, I urge our ministers to teach our people the doctrine of the Original Free Will Baptists.



A Mighty Hand

It was a mighty hand that was stretched out those ages ago to create this wonderful world in which we live; to bring into being every living thing, including man.

It was a mighty hand that saved three young Hebrews from being incinerated when they were thrown into a fiery furnace for refusing to bow down to a false god.

It was a mighty hand that saved the godly Daniel when he was cast into a den of lions for his faith.

It was a mighty hand that stilled the raging waves and saved a boatload of frightened men.

It was a mighty hand that raised a dead man to life.

It was the mighty hand of God and of His Son, Jesus.

It was a mighty hand that was stretched out to lift you from despair, to deliver you from sin and its power, to transform your life. Take hold of that hand now.—*War Cry (New Zealand).*



Good and evil both increase at compound interest.—*C. S. Lewis.*

The Invincible Cross

(continued from page five)

Cross man is dead. The Cross stood between Hitler and the complete control of man's life. It inspired the Crusaders to paint the Cross on their shields and march in battle against the Saracens who offered the Jews, Islam or the sword. When it was raised up in the Roman Empire, the hearts of men took a renewed hope that shadowed out the glory of Caesar and produced a love and fellowship that changed the course of the world.

What does the Cross mean? The Cross means that God so loved the world that He gave His only begotten Son, that whosoever will believe on Him shall have everlasting life. It means that God does not want any one of His children to be lost, but for all to have the redeeming grace made possible through the Cross. Jesus told people that He loved them, but at the Cross He showed them. At the Cross Jesus did for all men in death what He could not do for them in life—pay the debt of sin to God. Men loved darkness rather than light, and in the glory of the Cross they learned to love its light. Yet, because of the Cross, man stands condemned before God. Man is born into the world with a demand upon him to make a choice, "What shall I do with Jesus who is called the Christ?" To put off this decision is not the answer. Jesus said, "He that is not for me is against me."

Finally, the Cross is the only real refuge man has. It is a fount for the thirsty, bread for the hungry, and life for the dying. It can lift up the head of the weary and give hope to the down-trodden. American dollars are not the solution for depressed peoples of the world; neither can world problems be solved at the conference table. The only solution is the Cross, and the taking up of one's cross and following the one who died upon Calvary.

If you must kick—kick towards the goal."

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ST. MATTHEW 10

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

Christ Heals the Sick

4 Sî-mōn the Cā'-nā-ān-ite, and Jū'-dās Is-car'-i-ōt, who also betrayed him.

5 These twelve Jē'-sūs sent forth, and commanded them, saying, Go not into the way of the ġēn'-tīles, and into any city of the Sā-mār'-i-tāns enter ye not.

6 But go rather to the lost sheep of the house of īs'-rā-ēl.

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Photo by Roberts



Ten Years Ago in the 'Baptist'

The men of the O'Kean, Arkansas, Free Will Baptist Church have moved the old church building and dug the basement for the new building which will cost approximately \$12,000 when completed.

† † †

The Reverend M. L. Hollis closed a revival meeting at Fawn Grove Free Will Baptist Church near Fulton, Mississippi, Sunday, August 1, with thirty-six candidates for baptism.

† † †

The Rev. and Mrs. Michael Pelt, 1511 Jackson Street, Durham, North Carolina, announces the birth of a son on Saturday, July 31. Mr. Pelt is now pastoring the church at the Free Will Baptist Orphanage, Middlesex, North Carolina.

† † †

The engagement of Miss Zalene Lloyd, Durham, North Carolina, and Lt. Bob Breeden, of the United States Marines stationed at Little Creek, Virginia, was announced by her parents. Miss Lloyd is now connected with the Free Will Baptist Orphanage, Middlesex, North Carolina, acting as Concert Class Manager during the summer. Before coming to the orphanage, Miss Lloyd served as a missionary to India.

† † †

In the Editor's Mail

"I am a member of the Western Conference of Original Free Will Baptists. I am available for pastoral services either full time or part time. Anyone interested may contact me at Route 2, Bailey, North Carolina."—Rev. *Horace Medlin*.



A very wise man once said, "Remember—on the day of your death, everything you possess in the world will belong to somebody else, but what you are will be yours forever."

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C. H. OVERMAN, Editor

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Editorial—

ENDEAVORING TO KEEP THE UNITY

by Leah McGlohon

Since the Republican Convention met in San Francisco last month, the presidential nominee and his advisers have been seeking ways of bringing unity to their party. The Democratic Convention, which will meet at Atlantic City the end of this month, when its sessions are over, will probably also be seeking ways of bringing unity to its ranks. Each will be endeavoring to bring unity to its party for the purpose of winning the election in November.

There are many things to divide a political party, a family, a church; but Christ warned the Pharisees, and warns you today, that ". . . Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matthew 12:25). Thus, it behooves one to strive for unity. But what is unity? "Unity," according to Webster's dictionary, "implies oneness, especially of what is varied and diverse in its elements or parts."

To some, perhaps, for an organization to have unity, every member must agree on everything, or other members should think as they think. This, of course, is an impossibility. Unity takes into consideration individuality and differences of opinions; it seeks, in spite of the differences, oneness of purpose, sentiment, etc.

It seems to this writer that in the church, where unity should prevail if it prevails anywhere, so often members let their feelings stick out like a sore thumb. Any little thing that comes along which is contrary to the opinions or sentiments of some members offends them, and they become disgruntled and many times seek to arouse unrest among other members.

Under the inspiration of the Holy Spirit, the Apostle Paul, in his letter to the Ephesians, admonished them to strive for unity: "Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). Now the church at Ephesus was made up of converted Jews, as well as Gentiles. Because of the different manner in which they were brought up, there were perhaps frequent causes for controversies. Though converted, the Jews might have been envious that the Gentiles had the same glorious privileges that they had without having to bear the yoke and burden of the Mosaic law as they had. Paul guards them against this and tells them that they should intensely labor to promote peace and unity.

Adam Clarke says, "By the 'unity of the Spirit' we are to understand, not only a 'spiritual' unity, but also a unity of sentiments, desires, and affections, such as is worthy of and springs from the Spirit of God. By the 'bond of peace' we are to understand a peace or union, where the interests of all parties are connected, cemented, and sealed; the Spirit of God being the seal upon this knot."

What are the means of unity? The apostle gives them in the preceding verse: "lowliness and meekness, long-suffering, and forbearing one another in love." "Lowliness" means humility; "meekness" makes men unwilling to provoke others or to be easily provoked or offended with their infirmities; "long-suffering" implies patiently bearing injuries without seeking revenge; and "forbearing one another in love" means that one bears their infirmities out of a principle of love, and not that one ceases to love because of them. The best Christians need to bear with one another, because they find in themselves much that is hard to forgive themselves; therefore, they must forgive others as they forgive themselves.

With these things unity can be preserved; without them it cannot. Therefore, endeavor to keep the unity.

THE HARVEST TRULY IS PLENTEOUS

by

A. B. BRYAN

Kinston, North Carolina

JESUS went about the cities and villages of the historical country and birthplace of the Christian church. He preached the gospel of the kingdom while demonstrating its power and effectiveness and by healing every sickness and every disease among the people. He set an example of the concern and fervor every Free Will Baptist should possess as we look upon the fields and visualize the doors now open to us.

Jesus had before Him a panoramic view which does not compare with our interest in missions today. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36). Then as Jesus turned to His disciples with an optimistic desire to see the infant church evangelize the world, He said, ". . . The harvest truly is plentiful, but the labourers are few" (v. 37). He showed His knowledge of techniques of a successful mission church when He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (v. 38).

I cannot, for my life, see where Jesus meant for the church to adopt the plan it has fallen upon as a substitute for failure. Jesus did not intend that one mission candidate from a single church give his life in a sacrificial way to reach the millions in faraway lands. He did not institute a plan whereby one mission-minded minister should be singled out to make a sacrifice in building a Free Will Baptist church in a community where those of like faith can continue to

proclaim, as Jude of old uttered, ". . . it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Sending special servants is fine, but that is the beginning of active participation by all of like faith. There is no biblical method whereby we should send a missionary or mission pastor to an area and not provide prayers, support, and finances for the job to be well done.

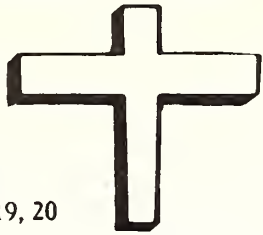
Each Free Will Baptist must be moved with compassion in a personal way, because there are millions, many of whom can be reached and won to Christ, by our own united efforts. This has been experienced among the Spanish speaking people in Mexico and in mission churches across the states in these last few years. We must be moved by and become profoundly interested in declaring this gospel, which is the power of God, bringing salvation to everyone who believes.

To my sorrow, the records, as they stand, will haunt us at the judgment. They reveal the uninterested way we have gone about the task; yet, while we know we have a biblical doctrine unsurpassed by many of the so-called more progressive churches, we have stood almost idle. We must go forth into the field to work at the task. Free Will Baptists are to be commended in the area of standing true to the fundamental doctrines and principles of our fathers, but I do not see how we can think soberly without bowing our heads in shame by the way we have worked at winning people to what we believe

as the eternal way of salvation. If we are to succeed, we must find ourselves lacking, become repentant, and remedy our status as a denomination. We must enlist our people in an active and worthy program of missions. Free Will Baptists must become involved before the victory comes. We shall seek to involve our people in a worldwide mission endeavor, God being our helper!

Personally, no one was needed to tell me to be interested in reaching the lost for Christ. The desire was born in my conversion the last Thursday night in May, 1938, in a small country church in Bladen County near Bladenboro, North Carolina. From that night I have felt the need of my church being active in missions. It is not enough for Christians to be present in a community. We must put first things first by promoting an active program of winning men and women to our faith. The church is at a loss for survival unless it sustains itself by each Christian winning another until all who will are won to Christ.

During the last twenty years it has been my privilege to pastor and do evangelistic work in Tennessee, South Carolina, and North Carolina. I have also served in various capacities in the bounds of the Pee Dee Association, Western, Cape Fear, Albemarle, Central, and Eastern Conferences of North Carolina; and have been active in the State Convention's work and the denomination at large. This I shall continue to do. I am proud of my church and for what it stands. I am proud of the opportunities
(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

Progress of Central Conference Missions

by RAYMOND T. SASSER
Promotional Secretary-Treasurer

We are happy to report that the State Mission Board met with our Central Conference Mission Board on July 21 and approved our application to be the first to use the new metal building which the Woman's Auxiliary Convention has raised money for. In a telephone conversation with the Rev. R. H. Jackson, chairman of the state board, he reported that the order has been placed and that delivery is anticipated in about three weeks.

Our mission work, a work of faith, has been blessed by God and faithfully supported by most of the churches in our conference. Receipts for the year to date (November 1, 1963, through July 20, 1964) have amounted to \$5,503.66, for which the board is deep-



ROANOKE RAPIDS SUNDAY SCHOOL

ly thankful. However, we have had to spend \$6,984.39 to date, and our debts were so large at the meeting that we arranged a thousand-dollar loan to meet some of the pressing bills. The loan was not enough to pay all, so we are appealing to each church to make an offering as soon and as large as possible. Over half of what we have spent, and



ROANOKE RAPIDS VBS

owe for, is for investments in real estate and improvements for the benefit of the Roanoke Rapids Mission and our Weldon church, which was just recently organized. We are endeavoring to carry out your instructions in mission work as voted by our conference while in session, the goal of which is "An Original Free Will Baptist church in every town." Our people are moving to town; they need a church of our faith when they get there.

The following reports are encouraging:

WELDON

Sunday school attendance on July 12 was 79; a year ago it was 37. The new education building is a fine monument to the dedication of the members who have worked so hard to build it and to our people who have financed it with offerings to help them get started. They will repay your board according to contract, and this money will be used to help another mission with its building program. The Rev. Vance Link is pastor.

ROANOKE RAPIDS

The following attendance figures are given for the month of June, the month of July, and August 2 respectively: Sunday school—43, 42, 55; morning worship—35, 44, 50; evening worship—38, 24, 23; prayer meeting—15, 20. Vacation Bible school attendance aver-

aged 60, with 86 attending the commencement exercises.

There have been several decisions for Christ. We met a fine group of men representing the building group of the mission. They were pleased with the prospect of securing a metal building for worship services, and plan to work all they can to install it when it is received. Plans are being made to have a conference work spell one Saturday when it arrives. The foundation will be installed before the date, and it is our prayer that some men from each church will attend to give a day's work to get this building installed.

URGENT REQUEST

Please send offerings to the State Mission Board to provide funds to purchase the necessary building materials to build a portable floor, inside walls, and electric fixtures to be used in the building. These will be used at the next place the building is moved also. The board wants this building to present just as good appearance as possible so that each mission will receive the best benefit possible from its use. Missionary Noah Brown writes in his last weekly report: "We are waiting for the new building to come. Brother, I believe that God will give us a great revival."

If everyone who reads this report could see how God has blessed in both of these mission works of faith, you would know that God has blessed to have the attendance and interest that they have had with such limited accommodations—Roanoke Rapids with a four room house and Weldon an abandoned store building for about three years. Mission support is our opportunity and duty.



Academy Needs

by JOHN B. ELLISTON, *Director*

As most of you know, we plan to begin classes in the Nogales Academy on August 31, 1964. We plan to have a Christian day school on the junior high school level, and a ministers' and missionaries' training school for those who have completed the first two years in the Academy. It is a Christian academy whose end and purpose is to prepare Mexican youths for service in Christian work.

We are in desperate straits for sufficient funds to purchase books and materials. (continued on page thirteen)

Do Laws Make People Good?

by Wallace A. Ely
Texarkana, Arkansas

PEOPLE cannot be made good just by enacting laws. Why have laws? It has been said that the human race would destroy itself and thus become extinct if we did not have civil laws and law enforcement officers. So laws should be regarded as essential to the preservation of the human race. But laws are outward and arbitrary. Only that which is inward and spiritual brings true goodness. The moral self of a person remains lodged within the will of that person. Good works and deeds come from good human wills.

Good and bad are not determined by whether or not they are a part of civil laws. Most civil laws are good, but some may be bad. Bad civil laws have endangered good people since the Hebrew children were placed into the fiery furnace and Daniel was cast into the lions' den by the civil laws. When evil is legalized by civil law, it does not become good.

Laws that promote public welfare, protect human rights, and give the weak a chance to survive and do well are good laws. The ones that promote the welfare of a few but bring hardships to the many are bad laws. The ones that make the mighty stronger and give no defense to the weak are also bad laws.

Civil laws do have a definite bearing upon human goodness. Most citizens have a respect for civil laws. When evil things are forbidden by civil laws, most people have a tendency to refrain from those things. One reason why they do is that these things are against the law. When laws of the land require that good things be done, people usually become strongly inclined to do them. Obedience to the law is a part of their motive in

their doing them. So good laws help make people good.

Laws improve human conduct because they remove or minimize temptations to improper acts. A will to be a law-abiding citizen, a fear of punishment of violations of the law and a wish for good public opinion are powerful forces provided by laws. These good laws do improve human conduct.

Law enforcement officers range from marshalls of small towns, constables of townships, and deputy sheriffs to all of the armed forces of the nation. Wise people know that crime does not pay. Any law violation by any person or by any group of persons will become exposed and will meet with punishment if practiced long enough. This inevitable punishment of bad proves a strong force to keep people good.

People, especially the youth of the land, need to be educated as to what is good and what is bad. When the laws of the land require that certain things must be done, the citizens become well informed that these are proper ways of human conduct. When the laws condemn certain practices as forbidden and requiring punishment, the subjects of that government have a most impressive lesson in conduct from which they should refrain.

When there are requirements by law to do certain things, law-abiding citizens invent ways to accomplish them and these laws can be openly and widely publicized. This helps burn the good requirements into the consciences of the citizens. When laws forbid and place penalties upon certain human conduct, they establish the conduct as unquestionably wrong.

Good laws put wrong behavior on the defensive, drives the wrongdoers to cover and often completely stops the wrong.

Law-abiding citizens find adequate protection from wrongdoers who have little or no regard for law. Lawless individuals or groups of individuals find a powerful restraint from their wishes to break the law when they know that law enforcement officers are on every hand and that these are in sufficient force to bring law violators to justice.

Good moral people have a convincing reason for their moral conduct when all who know them accept them as being well within the laws of their country. Their morality shines brighter in the darkness of immorality if it is approved by the civil law. Wrongs manifest themselves as more horrible when they are in flagrant violation of the statutes of the government.

Great injustices have been done by some governments and by some law enforcement officers. These will prove extremely minor compared to the insecurity, injustices, and chaos that doubtless would be rampant in human society if there were no laws.

Clubs, secret organizations, labor unions, religious organizations, civic organizations, and other groups of people banded together to accomplish a purpose find it necessary to establish well-defined rules or laws. Institutions, factories, business establishments, and corporations must establish laws to coordinate and promote the efforts to produce goods or to accomplish a purpose.

These who believe in God must accept Him as a lawgiver. They must accept Him as one who rewards the obedient and punishes those who violate His laws. The Bible strongly endorses civil law. Indeed, Romans 13:1-7 teaches that "every soul be subject unto the higher powers." It also forbids resistance to the civil authorities and represents rulers as a terror to evil. The writer of the passage concludes that we should be subject to the civil powers and pay tribute to them.

In a democracy as we have in our country the laws originate largely in the will of the people governed. This being true, every serious-minded citizen should remain active to prevent laws that harm human society and to establish laws that promote human welfare.



news & notes of Denominational Interest

Trinity Church Announces Revival, August 16-22

The Trinity Original Free Will Baptist Church, Route 1, Pantego, North Carolina, announces revival services for the week of August 16-22 with the Rev.



Ralph Lightsey of Athens, Georgia, as the guest evangelist. The services will begin each evening at 7:45.

The pastor, the Rev. R. P. Harris, and the congregation of the church extend to everyone a cordial invitation to attend the services.

N. C. Children's Home Report for July, 1964

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of July, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

<i>Religious Contributions Received</i> (Includes Gifts for All Purposes)	
Albemarle Conference	\$1,289.31
Cape Fear Conference	235.54
Central Conference	860.66

Eastern Conference	1,486.82
Pee Dee Association	27.01
Piedmont Conference	30.00
Western Conference	315.13

Total from Conference	\$4,244.47
Parents and Relatives	317.15
Friends and Others	288.20
Miscellaneous	10.00

Total Receipts for the Month \$4,859.82

Special Recognition is hereby given to the following who made gifts of \$100 or more during the month:

Honor Roll

Ormondsville Church, Greene County	\$102.70
Pleasant Hill Church, Pitt County	\$100.00
Kenly Church	\$109.95
Shady Grove Church, Sampson County	\$125.00
Hull Road Church, Greene County	\$106.65
Deep Run Church	\$218.83
Hickory Chapel Church, Ahoskie	\$100.83
Mount Tabor, Washington County	\$101.25
Malachi's Chapel, Tyrrell County	\$203.54
Trinity Church, Beaufort County	\$156.50
Free Union Church, Beaufort County	\$134.41
Mount Pleasant Church, Carteret County	\$102.24
Holly Springs Church, Newport	\$100.00
Davis Church	\$100.00
Free Union, Sea Level	\$100.00

Coming Events

September 2—First term of Mount Olive College begins for 1964-65

September 7—Labor Day

September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson

September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

Roland Cherry Accepts Pastorate Of Calvary Church

The Rev. Roland Cherry, pastor of Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina, has accepted the pastorate of the Calvary Free Will Baptist Church of Wilson, North Carolina. He is to begin his duties with the Calvary church on September 1, 1964. As of August 22, his new address will be 614 Clark Avenue, Wilson.

Hales Accepts Pastorate At Kinston

The Rev. W. A. Hales, pastor of Arapahoe, North Carolina, Free Will Baptist Church, has accepted the pastorate of the First Free Will Baptist Church of Kinston, North Carolina. He will replace the Rev. A. B. Bryan, who resigned to become director on a part-time basis of the mission program of the State Convention. His new address will be 600 Carey Road, Kinston.



The Lighted Church

A Challenge to Free Will Baptists
by MRS. GRACE WHORTON

This generation is blessed with prosperity second to none; yet we take all this for granted—yes, and expect more and more. When will Christian America awaken to some of her spiritual responsibilities?

There are few churches, including all denominations, that are lighted on Sunday nights. There is no better place that people of all ages can be found than in God's house on Sunday night. The world offers so much entertainment by way of TV programs, resort areas, and the like that even some Christians seem to forget the commandment to "Remember the sabbath day to keep it holy."

You may say that you have church only twice a month, so what can you do? You can organize a Free Will Baptist League! You do not have to have a pastor to organize and carry on a league program, although a pastor can add much strength by his attendance and advice.

You may say that you have so few young people in your church that it would not be worth the effort. Who said that the league is just for the youth? It is indeed for the young, middle aged, and old folks.

(continued on page thirteen)

North Carolina Leaders Receive Recognition

TWO members of the executive committee of the State Convention of Original Free Will Baptists of North Carolina recently received recognition through papers and magazines. The Rev. C. L. Patrick of Walstonburg, president of the convention, was recognized by *The Progressive Farmer* and the Candler School of Theology of Emory University as being the 1964 Rural Minister of the Year for his state; and Oscar Webster, a lay member of the committee, was recognized in the *Washington Daily News* of Washington, North Carolina, through the column, "In the Rural Spotlight."



The Rev. Mr. Patrick was nominated by the Layman's League of his church, Free Union Free Will Baptist, located near Snow Hill. In nominating him, they said:

"C. L. Patrick is a born leader. He not only knows how to convince you, but he also leads you in your convictions. He has stirred us, a small church, into the most outstanding accomplishments of our history.

"It must have looked like a great challenge to a young man when he started to preach for us the first Sunday in each month in 1948. His first burden was to save souls. His next was to build a bigger and better church to

reach more people. A vestibule was built. Plate glass windows were replaced with colored glass windows. A baptistry was installed. An impressive choir loft was built, and then a parsonage.

"By 1952, Free Union became the first Free Will Baptist church in our conference to have a full-time minister. (Editor's note: one of the first. Greenville had a full-time minister before this time; and at least three others, about the same time.)

"The next forward step was a new and larger sanctuary, Mr. Patrick endorsed the 'Lord's Acre Plan' and extra money began coming in from this source. Men of the church helped in the building program. Now complete is one of the most modern rural church plants in the state."

Mr. Patrick has also served as past moderator of the Central Conference, of which he is a member, and in various other offices and on numerous committees of the denomination. In addition to his church activities, he has been very active in PTA work and served as president of his local organization. He maintains an active membership in the Farm Bureau, and has been both manager and coach of Little League baseball teams.

Oscar Webster of Pinetown, Route 1, is active in a variety of affairs, largely church and school, in his native Beaufort County.

A long-time lay leader in the Original Free Will Baptist denomination, Mr. Webster is a member of Trinity church at Pungo, where he is a teacher of the Adult Sunday School Class and a member of the board of deacons. He is also secretary of the Albemarle Conference and a member of the executive committee of the State Convention.

His interest in church affairs dates back to boyhood and his active support has been constant. In past years he served as secretary of the North Carolina Sunday School Convention, president of the State League Convention,

and president of the Albemarle Sunday School Convention. Last year he served as chairman of a steering committee in Beaufort County to raise funds for developing the new Mount Olive College campus. Currently, among other things, he is conducting a Tuesday night prayer meeting for the Trinity church.

Of his school and community affairs, the *Washington Daily News* reports as follows:

"In school affairs, besides heading up the Bath school committee, he is a member of the Parent-Teacher association and is a past president. He is also a member of the Bath Alumni association and a past president of that organization.

"Other activities include serving as an Adult leader for the Spotlight Four-H club in which his daughter is president and leader in a variety of local and county activities. She was the 1961 Four-H Grand Champion at the County Four-H Strawberry Show and Sale here. He is a former Ruritan and past president of the Bath club and is a member of the Washington-Beaufort Industrial Education committee.

"Politically, the county man is a Democrat from a long line of Democrats and is chairman of the Hunters Bridge precinct."

Mr. Webster is a builder by trade.



PERHAPS HE IS A GOOD MAN

When you see a man dragged to prison or to death, do not hasten to say he is a bad man, who has committed a crime against his brother.

For perhaps he is a good man who has tried to serve his brothers, and who is punished by their oppressors.

When you see a people loaded with irons and given over to the executioner, do not hasten to say that it is a turbulent people seeking to trouble the peace of the earth.

For perchance it is a martyr people dying for the human race.

Eighteen centuries ago, in an eastern town, the pontiffs and the kings of that day nailed upon a cross, after having beaten him, a rebel, a blasphemer, as they called him.

On the day of his death hell trembled, but there was joy in heaven.

For the blood of the just had redeemed the world.

—LAMENNAIS in *Christian Outlook* (Canada).

College Board to Award Contracts

The Mount Olive College board of directors will meet Monday, August 31, to award the first contracts for the building program on the new 90-acre campus.

G. Milton Small of Raleigh, college architect, announced that blueprints for the first buildings are currently being distributed to interested contractors. Bids will be opened at the college on August 27, Small reported.

Included in the plans are an academic building for 350 students and a dormitory complex for 132 students. The academic building, to be named in memory of the late Dr. C. C. Henderson of Mount Olive, will be constructed out of college funds. Contract for the dormitory complex is contingent upon approval of a loan to the college from the Housing and Home Finance Agency.

These buildings are scheduled for occupancy in September, 1965, President W. Burkette Raper disclosed.



College to Offer Evening Classes

As a service to the area served by Mount Olive College, an evening program in business will be offered this fall for persons who wish to develop personal and vocational skills.

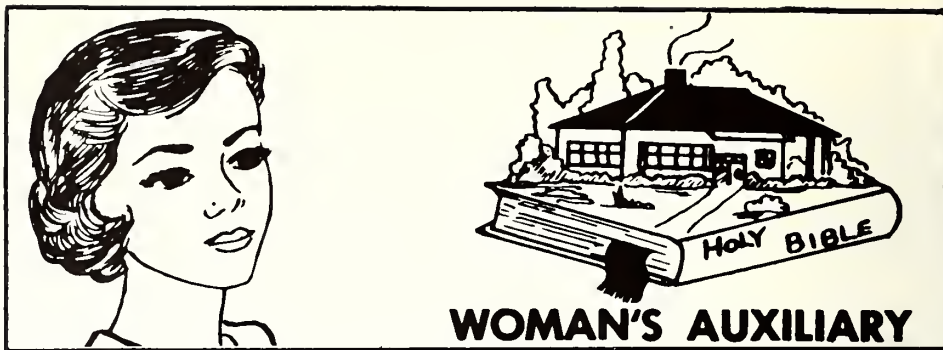
Courses will include typewriting, shorthand, and bookkeeping. Classes will meet Monday and Wednesday evenings from 5:30 to 10:30 beginning September 9 and ending January 20. Students may enroll in either or all three courses.

Registration is open to the public and graduation from high school is not required for admission. No college credit is given but a certificate is awarded to those who complete courses successfully.

Additional information and application forms may be secured by contacting the Registrar, Mount Olive College, Mount Olive, North Carolina (Phone: 658-2502, Mount Olive).



"Sometimes God has a way of slowing us down to add years to our lives and life to our years."



N. C. Woman's Auxiliary Convention Treasurer's Report

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina State Woman's Auxiliary Convention, for the first quarter of 1964 which ended July 31:

Balance in Bank April 30, 1964 \$1,467.18

<i>Receipts</i>		
State Auxiliary Home Missions	\$ 18.01	
Convention General Fund	373.25	
Interest	22.46	
Designated Denominational Enterprises	2,179.12	
Total Receipts	2,592.84	
Total for Which to Account		\$4,060.02

<i>Disbursements</i>		
State Auxiliary Home Missions	\$ 35.00	
Convention Expenses	174.11	
Denominational Enterprises	2,179.12	
Total Disbursed	2,388.23	

Balance in Bank End of First Quarter, July 31, 1964 \$1,671.79

<i>Summary—Bank Account Balances</i>		
State Auxiliary Home Missions	\$ 454.65	
Per Capita Dues	896.13	
General Fund	245.02	
Interest	75.99	
Total	\$1,671.79	

<i>Banks</i>		
Edgecombe Bank and Trust Co.	\$1,095.80	
Tarboro Savings and Loan (4%)	575.99	
Total	\$1,671.79	

NOTE: Total receipts above include the convention offerings for Mount Olive College and the Free Will Baptist Children's Home, as well as the registration fees.

Total disbursements include the above offerings as well as the allocations made by the convention. For an itemized list see the Finance Committee's Report in the convention minutes.

Denominational Enterprise Report

	Received	Disbursed
N. C. Home Missions, General	\$ 191.21	\$ 191.21
N. C. Home Missions, Special		
Arizona-Mexico	\$101.58	
Central Conference	32.26	
Roanoke Rapids	17.00	
Fabian	36.00	
Guzman	9.00	
James Lanier	2.00	
J. B. Elliston	17.00	
Union Chapel Church	25.93	
Alm. Blvd.	2.00	
	242.77	242.77
N. C. Foreign Missions, General	117.52	117.52

Mt. Olive College			
General Fund	199.57		
Piano Fund	37.00		
Alice Lupton Scholarship	66.17		
J. W. Alford Scholarship	10.00		
Books	25.00		
Western District \$1,000 Club	4.00		
Building and Development Fund	26.00		
Chapel Fund	5.00		
Vacation Bible School Offering	25.22	397.96	397.96
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Free Will Baptist Children's Home			
General Fund	194.27		
Beds	211.00		
Mother's Day Offering	103.81		
Clothing	100.00		
Adopted Child to Cragmont	30.00		
Vacation Bible School Offering	30.18	669.26	669.26
<hr/>			
Superannuation			
General Fund	34.00		
Adopted Widows and Ministers	14.00	48.00	48.00
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Cragmont			
General Fund	67.00		
Recreation Room	10.00		
Paint	30.00	107.00	107.00
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*Christian Service Fund		240.37	240.37
Life Membership Fees		60.00	60.00
Auxiliary Metal Building Project		101.03	101.03
Flora Hines		4.00	4.00
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Totals		\$2,179.12	\$2,179.12
*Christian Service Fund Disbursed as Follows:			
Mt. Olive College		\$ 60.10	
Free Will Baptist Children's Home		48.07	
Missions		60.09	
Cragmont		48.07	
Superannuation		24.04	
<hr/>			
Total		\$240.37	



ROSE BUD CHURCH TO ENTERTAIN YFA AND AFC

The YFAs and AFCs of the Second Western District will meet with Rose Bud Free Will Baptist Church near Wilson, North Carolina, Saturday evening, August 15, at 7:30. All members of the YFAs and AFCs of this district and other interested young people, also adults who are interested in the welfare of our youth, are welcome and urged to attend.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its July meeting in the home of Mrs. Annie Cratt with eight members and four visitors present. Mrs. Mertie Coltrain read the Scripture taken from Luke 14:15-24, and was in charge of the program, "Our Neighbors 'Round the Corner." The program closed with the group's praying together the Lord's Prayer.

During the business session the treas-

urer, Mrs. Selma Cowan, reported a balance of \$34.01. The meeting adjourned with sentence prayers.

The hostess served refreshments to those present.

Kenly, N. C.—The Woman's Auxiliary of Mount Zion Free Will Baptist Church met for its monthly meeting on July 28 in the home of Mrs. Josephine Johnson. There were sixteen members present. The group sang "Bringing in the Sheaves," followed with the Scripture reading taken from Luke 14:15-24. The program chairman, Mrs. Laudy Brewer, took charge of the program, "Our Neighbors 'Round the Corner." She was assisted by Mrs. Ruby Johnson, Mrs. Lillian Crocker, Mrs. Geraldine Crockrell, Mrs. Crema Johnson, Mrs. Anna Johnson, Mrs. Alonia Narron, Mrs. Lizza Godwin, and Mrs. Martha Boswell. The group then discussed the topic in general. The pastor, the Rev.

Royster Martin, closed the program by singing the song, "Unworthy."

During the business period the roll was called, minutes read, and the treasurer's report given. The meeting closed with the praying of the Lord's Prayer in unison.



WORD BRAMBLES

Wirt Blaine

ELLEN saw the lovely wild roses growing just under the shadow of the hill. "I'll take some along home to fill the rose bowl," she decided, reaching for the longest and pinkest of the blooms.

The next moment she leaped back, gasped and looked ruefully at a long scratch on her plump arm.

"The rosebush is growing right through that sharp old bramble, and I can't gather the roses," she said to herself.

Taking the two blooms she had managed to reach, she started toward her home.

"This is all I could pick," she explained to her mother. "And all because an ugly old dead bramble was twisted hard and tight around the rosebush. It makes it so unpleasant. I shan't go there to gather flowers again."

"No, I don't suppose you will," Mother said, examining the ugly red scratch on Ellen's arms. "Does that remind you of anything, dear? Something about which we talked just this past week?"

Ellen thought for a moment as she bathed her arm with a cooling lotion. "You mean—the way an unkind word sometimes scratches and spoils all the kind words a person remembers?"

"That is right," Ellen's mother said. "If the beautiful word or act is buried in words of complaining and grumbling, or if we aren't careful to keep the sharp words 'trimmed down,' other persons cannot gather happiness from our lives without their being stung or hurt just as the bramble injured you."

"I—I understand, Mother," Ellen said, thoughtfully.—*Junior Journeys.*



Having fought for centuries against kings and popes . . . it does not occur to people that . . . now the masses are the . . . tyrants.—*Soren Kierkegaard.*

NOTES

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AND
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QUOTES



By J. C. Griffin

THE LAST DAYS

The Apostle Paul writes: "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, high-minded, 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). When will these conditions come? "In the last days." These conditions are here. When? "In the last days."

We human beings have so much love for self that we prefer to live in luxury and live in the spirit that the rich man lived in who died and lifted up his eyes in hell (Luke 16:31). This man was filled with love for self; therefore, he could not see the man full of sores, nor hear his cry for bread. A great number of people today carry the spirit of the rich man. Friend, if you are in this number, you had better repent and get right with God and man before you close your eyes in death, or else you might meet the rich man of Luke 16.

Demonstrations that are promoted by hatred and prejudice—not only in foreign countries, but right here at Jackson, Mississippi; Harlem, New York; and Rochester—are facts that we are living in the last days. Satanic powers cause confusion. The desperate wickedness of man destroys life and property. It is certain that the poor class of people, not only among the Negro, but also among the white, throughout all ages have not had a chance to improve their condition in the most needful ways of life. But two wrongs never make a right. It is wrong to put on demonstrations that turn to riots with destruction of life and property.

Truly perilous times are right here with us. There is a cause. What is it? It is selfishness, covetousness, hatred, and greed. Satan is ruling the world. Paul, in Verse 3 of this chapter, says, "Without natural affection, . . ." A newspaper article carried the story of a baby found in a garbage can. The mother of this baby had destroyed natural affection. Some mothers leave their children to the mercy of the world. Sometimes a mother leaves the man that she has been living with and runs off with another. She has lost natural affection. Then there are those who think more of their pet dog than they do of anything else in the world. I once asked a lady about going to Sunday school; and she said, "No, I have got to take my dog to walk." Her affection was on her dog instead of her church and her Sunday school.

The mother cow has more natural affection than some men and women. If a person goes near a newborn calf, the mother will usually shake her head and warn against getting too near. But some mothers turn their children out to roam the streets and alleys amidst all kinds of people, not knowing of their whereabouts. Years ago Sam Jones said that some men have \$100 bird dogs and ten cent boys. I do not know about the saying, but it is a fact that some men spend more time with their dogs than they do with their boys.

Space does not permit a discussion of all the words in this passage from Paul's writings. The next word is *trucebreakers*, and I am sure that there are a great number in this category. Many of these are politicians, along with some preachers. Preachers who have promised to abide by the rules and regulations of the denomination to which they have connected themselves by choice and who, when they have gotten control of the majority of the membership, split the church and run off with what they can get to follow them, to my mind, are trucebreakers.

Many of these trucebreakers become false accusers. God says, "Woe be unto the pastors that destroy and scatter the sheep of my pasture! . . ." (Jeremiah 23:1). I have been told that preachers have a very unique way of dividing the sheep by saying, "Anyone else" or "Another." In a case like this, perhaps the preacher wants a church of his own. But anyway, God says, "Woe be unto the pastors that scatter the sheep."

In most church splits there are always some people who are gifted in bearing

false witness—*false accusers*. They do not fail to be true to the sin of falsely accusing others.

Now may we consider *lovers of pleasure more than lovers of God*. This class love worldly pleasures more than God. They have the spirit, "I'll go to church, or Sunday school, if it does not interfere with my attending my favorite ball game or fishing trip. I had rather fish than to attend church." Some of these people say, "I can be as good at home as at church." Let us see what God says: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 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. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Hebrews 10:23-26). It is a sin for a child of God to willfully stay away from church, or to let trivial things come between him and God. It is a sin that must be repented of, and there is no other way of repentance except by the way of Christ.

That doctrine or saying, "I can be as good at home as at the house of worship," is a work of Satan. And Satan does not fail to work to keep Christians away from the house of God. When Satan wins, that Christian is the loser; and he can lose until he loses out and is left in a state of which the writer of Hebrews says, "But a certain fearful looking for of judgment and fiery indignation, . . ." (Hebrews 10:27).



"GO-SPELL"

The original Twelve were commissioned, "Go . . . to the lost sheep of the house of Israel." Later Christ appointed the additional Seventy, whom He sent two by two into *every* city and place. This was a larger authorization. "Go your ways," He told them, "the harvest truly is great, but the labourers are few." Go has always been an important part of GOspel. Merely hyphenate the word, adding another letter, and it seems to automatically flow, "Go *spell* out redemption to all people."—*Clay Cooper*.



Don't think that you are necessarily on the right road because it is a well beaten path.—*Biblical Recorder*.

Questions & Answers



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

QUESTION: I would appreciate it very much if you would explain for me, "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. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:16, 17).—*Mary M. Mewborn, Route 2, Box 133, La-Grange, North Carolina.*

ANSWER: I believe that a part of what Ellicott's Commentary has to say on this passage will be useful to us in understanding this Scripture; therefore I quote: "As also in all his epistles"—All those known to the writer. The expression does not necessarily imply that St. Paul was dead, and that his Epistles had been collected into one volume. That each church made a collection of them as they became known to it, and that in the great centers they became known soon after they were written, are conjectures of great probability.

"Speaking in them of these things"—viz., of the return of Christ and of the destruction of the world. Some, however, understand the words as meaning the exhortation to holiness here given.

"Some things hard to be understood"—Certainly the difficulties with which 2 Thessalonians 2 bristles are well described by this expression, and they relate to the very point in question—the time of Christ's coming. Moreover, scoffers could easily turn them to account by arguing that 'the man of sin' had not yet appeared and that therefore there was no likelihood of the end of the world coming just yet. But in admitting that 2 Thessalonians 2 is among the passages alluded to here, we are not committed to the theory that 1 and 2 Thessalonians are alluded to in verse 15. Many refer these words to St. Paul's doctrine of justi-

fication by faith as wrestled to mean 'faith without works.' So again, Ephesians 2:5, 6 and Colossians 2:12 might be wrestled that 'the resurrection is past already' (2 Timothy 2:18)....

"Unlearned and unstable"—The word for 'unlearned' here is not the same as that translated 'unlearned' in Acts 4:13. . . . That signifies 'without special study'; this means without ordinary instructions. Ignorance naturally produces instability; those who have no clear principles of Christian doctrine easily fall victims to seduction of all kinds. (Compare Chapter 2:14.)"

Wrest, as used here, means "to strain," "rock," "torture," "distort." There were—I understand from reading the Scriptures and also historical data other than that found in the Bible descriptive of the current events of the day in which Peter wrote and of the attitudes expressed concerning the Christians, their teachings, and way of life—those who mocked believers who sought to help weak and more unlearned than they by inserting false expressions and meaning to what the true disciples had tried to clarify. Certain Judaizers were noted for the propagation of such errors. The Jehovah's Witnesses and Seventh Day Adventists of our day are good for this; also the Mormons, Christian Scientists, and the liberals. The Christians of Peter's day needed to be warned of these false teachers, so Peter was keeping faith with his Lord by warning them. We need to know our Bible and be aware of the corrupt teachings of false cults and give warning to those whom God has called us to be overseers to.

Long and Ellicott both agree that this word *wrest*, as here used by Peter, means "to torture by means of the rock." By the use of this word then, he is saying that there are false representers that are not among those that the Holy Spirit now controls and teaches, who, in their ignorance of the true meaning of the

inspired Word, do violence to its real meaning as they, in claiming to expound it, warp the words so as to make them miss the meaning the Holy Spirit has given them. In this way they bar the way to clarity of the thought in the passage of Scripture; and not only do they do this to the degree that they hinder others who may be sincere seekers of the truth and of Jesus, the true Way into the truth, but they also in this dishonesty close the door of entrance into eternal life to themselves. Probably these false teachers had heard the truth often, but, instead of bowing to its influence, had explained its significance away, continuing in the way of darkness they had willfully chosen. Solomon tells us what such may gain. "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (Proverbs 19:1). Jesus also tells what this class are in for and what the results of their effort will gain for them and others that follow their evil example. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

One might note here that the Scriptures nowhere excuse a man because he has believed false teaching. Therefore, those who believe them that teach that there is no eternal hell of fire will go there for believing the lie that false teachers teach, instead of what John 3:16, 36; Acts 16:31; and Luke 16:19-31 teach. Believing on Christ as Saviour does not only mean that one believes in Him as a historical character. The devils did that and trembled. It means for us to believe on Him as He is set forth in the Scriptures; viz., as the only begotten Son of the only true God and as the Saviour of all who believe on Him. (See Romans 12:1, 2; Matthew 11:28-30; Romans 1:16-26; Acts 16:31.) "Thou believest that there is one God; thou doest well: the devils also believe, and tremble . . . Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:19, 22, 23).

I have heard it said by several noted scholars that true genuine faith always produces good works. Jesus' testimony bore this fact when He said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth
(continued on page fifteen)



STORIES

for our

BOYS and GIRLS



MEGGY'S FAITH

Sara Shields

TEN-YEAR-OLD Meggy sat on the steps of her drab little home, and thought of the neat little house she and her mother had lived in before coming to this poor little street which people referred to as "Junk Alley." Meggy had been three years in Canada, after coming from a small town in Scotland. She loved to think of it, and of her dear grandparents, and how they had pled with her father and mother to "leave the bairn with them." Nobody ever called her a bairn in this land, she sadly thought.

The family had only been in Canada a short time when her daddy had taken sick, and died suddenly, leaving both Meggy and her mother very lonely, and bewildered. They had to leave the nice little house beside a park, and come here, to "Junk Alley." The house wasn't so very bad, Meggy told herself, but oh dear, the street was horrible.

Her mother had to go to work, when Daddy died. She didn't mind working to support herself and Meggy, if only they had a decent place to live. It was summer vacation now, and Meggy cleaned up around their place. Her mother showed her how to plant a little garden, and now on this bright summer day, it gave an air of brightness to the drab little street. If only everybody cleaned up their places, Meggy told herself, it would make the street look so much better, but the people on "Junk Alley," just seemed to have lost heart, and oh how the little girl longed to cheer her sad neighbors.

As she sat on the steps of her home, that nice day, she wondered how she could be a help to the folk on her street. She had really tried to get the other children to go with her to the Mission Sunday School, but so far the only one she could get was Mrs. Thomson's lame

granddaughter. Meggy gave a loud sigh. Well, she would keep on letting her light shine for Jesus, as she had been taught at the Mission.

Meggy loved the Lord Jesus. He was her own personal Saviour. She had given Him her heart before she ever came to Canada. Back home in Scotland, her grandparents had taught her from God's Word, and encouraged her to memorize much of it. The good superintendent of the Mission had taken fresh heart each time Meggy recited one of the Psalms. There was much to discourage God's servants who ran the Mission, but everyone of them thanked God for sending the sweet little girl, and her quiet mother to their Mission Hall.

Although she was only ten, Meggy did most of the housework. Her mother called her "a treasure," and the neighbors on "Junk Alley," were amazed at the way the little girl could keep house, and do so many other things so well. Her quiet, refined ways spoke for the faith God had planted in her heart. Oh, Meggy didn't know it, but God was using her to bless the lives of her neighbors.

Meggy heard her next door neighbor call her, and she quickly went to see what the lady wanted. Her mother told her she must be polite at all times to the neighbors, but she mustn't go in their homes unless it was very necessary, and Meggy always obeyed her mother. Mrs. Thomson had come from Scotland, too, many years before. She had a great respect for Meggy and her mother, but poor Mrs. Thomson drank a lot of strong drink. Meggy got her a nice cup of tea, then asked what else she could do. Mrs. Thomson surprised her. "Will you sing me a Psalm, dearie?" she asked. Meggy was thankful to do what she asked, and she sang the 121st Psalm. "I to the hills will lift mine eyes." Her voice rang out in reverence and joy and in witness for her Lord, and more than one person in "Junk Alley" was touched.

From that day, Mrs. Thomson began

to change for the better in her way of life. Meggy was well enough instructed in the Bible to know that the lady had to turn to Christ as a lost sinner, just turning over a new leaf would not save her soul. But when Mrs. Thomson asked to go to the Mission Hall with them, Meggy and her mother rejoiced. They knew the lady would hear the Gospel preached plainly there. The good superintendent of the Mission rejoiced, too. As did all the workers. Oh, how they had prayed for the folk of "Junk Alley," and for Mrs. Thomson. Now it looked as if God was beginning to answer their prayers, using a little girl and her mother to lead the woman who was hardest of all to reach. Along with Meggy and her mother, the Mission people took fresh courage, and worked harder than ever on the task God had entrusted to them. They met oftener to wait on Him, as well as giving more time to visitation.

Meggy and her mother had another wonderful answer to prayer. Great was their joy when the city council decided to pull down an old factory, and make a little parkette. Trees were planted, and flower beds made, and nice benches placed around. This did much to make the "Junk Alley" folk want to fix up their places. Then every Lord's Day, in good weather, the Mission people held a service in the parkette, so those who couldn't or wouldn't attend the Mission, heard the Gospel of the grace of God preached to them. Meggy loved to think that better times were coming to "Junk Alley," and gave God all the glory.—*My Pleasure.*



WOULD IT MAKE
A DIFFERENCE?

by W. M. BATES

If, when the church offering was being received, we looked down for the familiar plates and saw, instead, an outstretched hand with nailprints?

Do we give as unto the Lord?—*The Free Methodist.*

MISSIONS

(continued from page four)

materials with which to begin school. We had great confidence that you would have sent in sufficient money to provide for this need during the last month so that we would have it by now. However, such was not the case. As a consequence, the opening day of the Academy is rapidly approaching with insufficient books and supplies and no money with which to buy them.

It will cost about \$15 for books and materials for each student in the ministerial course and about \$5 for each of the others. If we can anticipate some ten students in the ministerial course, that will require in the vicinity of \$150, while some thirty students in the junior high school will cost about the same, or another \$150. Those of you who have children in school know very well that these are not exorbitant amounts. The main difference is that you are paying this amount for your children, while we are asking your help for those who are not your children. However, these children are too poor to pay the cost themselves. Therefore, if they are to attend the school, they are going to require your help.

Unless someone has sent in some help by the time you read this, the need will be very desperate. If you feel disposed to send an offering to help with this need, please send it directly to Arizona-Mexico Missions, Box 550, Nogales, Arizona 85621. If you live in North Carolina, it will still be counted toward the 60% of the budget on the account of North Carolina, but we shall have the money to order materials before school begins. Please pray over this and see if God would have you help with this urgent need.

We feel that our hope of obtaining Mexican workers who are sufficiently trained and dedicated must rest in this school. Our past experience has taught us that the other persons who come along claiming to want to work with us are only seeking an income. They are not faithful to their work, their congregations, nor their contractual agreements. In fact, they have so abused every confidence placed in them, that if it were not for the faithful ones which we have trained in the past (who remain faithful regardless of circumstances) we should be tempted to doubt that you can find a Mexican who is faithful.

However, we have had long years of wonderful relations with the Mexicans whom we have trained; and we know that any hope of evangelizing Mexico which we may have must of necessity depend upon persons trained by us. Not only is this school a good thing for the work here; it is absolutely essential. We are practically at a standstill in our evangelization of Mexico until we can train some workers. Please pray for this need, and help as you can.



Financial Report of North Carolina Mission Board

The Rev. A. B. Bryan, secretary-treasurer of the North Carolina Mission Board, reports as follows for the months of May, June, and July, 1964:

Balance in Bank May 1, 1964	\$ 1,534.48
RECEIPTS	
Missions	\$3,383.52
State Missions	1,026.99
Foreign and Mexico	2,309.58
Special Earmarked and Conference Expenses	442.83
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Total Receipts	7,162.92
Reserve and on Interest	8,434.62
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Total to Account For	\$17,132.02
EXPENDITURES	
Mexico	\$5,570.99
State and Conference	1,274.48
Promotion, Telephone, Secretarial Services, Printing, Postage, and Supplies	852.55
Missionary Itinerary	84.16
Board Expenses	92.53
Secretary-Treasurer Expense and Salary	155.32
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Total Expenditures	8,030.03
Balance in Treasury and on Reserve	\$ 9,101.99
Balance in Bank May 1, 1964	\$ 667.37
Reserve and on Interest	8,434.62
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Total Accounted For	\$ 9,101.99



Laniers on Itinerary August 22 through September

The Rev. and Mrs. James L. Lanier, missionaries to the Spanish speaking people in Arizona and Mexico, will be on itinerary in the state of North Carolina and other areas beginning August 22 and continuing through September.

They will be available for a mission service at your church if your request is made before their schedule is filled. They will be equipped with the latest movies of the Mexico work and will be promoting missions and mission projects sponsored by the State Convention of North

Carolina Free Will Baptists and other affiliated bodies.

Forward your request for a mission service to Box 308, Ayden, North Carolina 28513. You will receive prompt information as to when they are available for your area. If you have preference, please state so.

Do not delay. Let this couple help you support missions by keeping you informed as to the progress being made.



THE LIGHTED CHURCH

(continued from page six)

The league programs for each age group, including the adult, are designed to inform Free Will Baptists of the important facts of doctrine, to help promote fellowship, and to help the member to be loyal to his church and to his God through attendance and service.

As the president of the Fifth Eastern League Convention, this writer would like to urge people who have no leagues in their church to obtain a Free Will Baptist League Manual from the press in Ayden and learn some of the values of league work. Then they should get busy and lead their church to start this training program. It could prove to be the best step a church has ever taken.

After a league has been organized, it should represent with delegates at the next league convention of the district. The next convention in the Fifth Eastern district convenes on Saturday night, August 29, at New Haven church.

It is discouraging to the few who try to carry on this program of the convention when there are only seven out of thirty-three churches that represent, as was the case at the last convention of the Fifth Eastern district.

This is a worthwhile undertaking for any group of Christians who would like to see our Free Will Baptist churches lighted once again as of old on Sunday night.



The Sunday School Lesson

FOR AUGUST 23



A NEW CALL FOR FAITHFULNESS

LESSON TEXT: Deuteronomy 6:4-17

MEMORY VERSE: Deuteronomy 11:16

I. INTRODUCTION

The Book of Deuteronomy contains parting counsels which Moses, a short time before his death, delivered to the then living Israelites by word of mouth and wrote down in a Book for future generations. The Children of Israel were soon to enter the Promised Land, their covenanted possession, and these counsels were delivered to them as needed instruction for their conduct in the land.

In the sixth chapter of Deuteronomy Moses charged Israel to be sure to maintain piety in Canaan. They were to fear Jehovah their God, to keep their statutes and commandments, Israel and their children and their children's children. This would assure their prosperity in the land. If they would fear Jehovah, it would be well with them. Those who are well taught if they pay attention to what they are taught, are blessed and prospered of Jehovah.

It will be observed that Moses was deeply concerned about the coming generation, and that he gave counsels which immediately concerned the homes of the Israelites. And what could have possibly been more important than that? The homes of the Israelites were the chief center in which the fear of Jehovah and true piety could be fostered and maintained.

It is for this reason that Jehovah God through Moses laid great stress upon teaching the Law to their children, keeping it and making it a vital part of their daily living.—*Bible Expositor*.

II. HINTS THAT HELP

1. God made it clear to the Israelites

that He alone is the true and living God (v. 4).

2. He also commanded that they should love Him with all their heart, soul, and might (v. 5).

3. The Israelites were to keep the commandments to the very best of their ability in all their activities, and they were to teach them to their children (vv. 6, 7).

4. Religion is a matter that requires the constant attention of those who would please God (vv. 8, 9).

5. God reminded His people that He was going to bring them into the land that He had promised their fathers; but in doing so, He warned them against forgetting Him (vv. 10-12).

6. The Israelites were commanded to fear God and to serve Him in the land of promise (v. 13).

7. God warned them against going after other gods—those of the people around them (v. 14).

8. The Lord is a jealous God, and idolatry will kindle His wrath against those who forsake Him (v. 15).

9. The Lord warned His people against further provoking Him as they had done in Egypt (v. 16).

10. The commandments, as well as all His teachings, must be kept diligently (v. 17).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. Somewhere I have read a little story of a child in a woodland camp whose father sent him with a letter to the village, pointing out a trail over which the lad had never gone before. "All right, Father, but I don't see how that path will ever reach the town," said the boy. "Do you see the trail as far as the big tree down there?" answered the man. "Oh, yes, I see that far." "Well, when you get there by the tree, you'll be able to see the trail a little farther ahead, and so on until you get within sight of the houses of the village." There is in our pilgrimage of faith an element of sheer

faith, not seeing.—*Sunday School Times*. Frederick Robertson (Brighton).

2. In the wilderness the children of Israel lived among neighbors and relatives who worshiped God and obeyed His commandments. The tabernacle of the Lord was always among them, to remind them of God and His laws:

Now the people were almost ready to go into the Promised Land where they would live in the cities already settled by other people. In some cases the inhabitants would be gone; in others Israel would simply move in among them. Here they would see the gods of the heathen. They would be tempted to marry heathen people. They would be invited to join their revelries and idolatrous practices. How would God's people fare?

It was going to be necessary to set up defenses that would keep the people close to God. Lacking the tabernacle or the cloud of the Lord in their camp, each household of God's people would need a kind of invisible wall of faith between it and the homes of the heathen.

They were to repeat diligently their covenant with the Lord. They were to teach these words to their children, talk of them as they gathered in their homes, and as they walked along the way. They were to bind them on their hands and their foreheads, and write them on the posts of their homes. Such constant reminders would help them meet the temptations of living among heathen people.

While we today may not need such tangible reminders to strengthen our faith, we still need the invisible wall of faith between ourselves and those who would tempt us to sin.—*Standard Commentary*.

3. A hardened unbeliever went one day to see, but not to hear, George Whitefield. In order to have a good vantage point and be inconspicuous, he climbed a nearby tree. Putting his fingers in his ears he watched with fascination the mighty preacher in action. Then a persistent fly lit on his nose. He shook his head, but the fly wouldn't move. He stood the annoyance as long as he could. Just as he removed his hand from his ear to flick the fly away Whitefield quoted the verse, "He that hath an ear, let him hear." Then he spoke of the willful deafness of those who reject Christ. The unbeliever was so impressed by the seeming coincidence that he opened not only his ears to the Gospel, but his heart, too!

"Hear ye the word which the Lord speaketh unto you" (Jeremiah 10:1).

"I have enjoyed your meetings this week, but I am sorry I attended them," said a well-to-do businessman to a minister. "Why?" "Here's why. These meetings have reminded me afresh that I have missed God's best for my life. I was called to be a missionary in Africa. I intended to answer God's call. I began to earn money for my passage and outfit. I earned more and more money. I stayed and entered business. Today I am the owner of a large business concern. I have everything money can buy. I also have a lovely wife and children. But in my heart there is a great void. My life has been a failure, not from the standpoint of the world, but from God's point of view!"—*Adult Bible Teacher* (Union Gospel Press).



The Harvest Truly Is Plenteous

(Continued from page three)

it has given me, and I intend to show it by the way I spend the remainder of my days.

All the remaining talents I possess have been challenged in recent weeks as I have pondered the will of the Lord in an answer as to whether it was His will to resign an active full-time church to become director-treasurer of the mission work. In this decision, with a new dedication, I am confident the Lord will continue a steady progress. We covet your prayers and financial support in the years ahead. We must have your support.

I am convinced, along with each member of the mission department, that the Lord, in a very special way, has guided the efforts of Original Free Will Baptists in establishing the beginning of a sound mission program that with His guidance will continue to succeed. Each Free Will Baptist can justly be heartened at the work as it stands. It would take several hours to review the records here in the office and explain why there is convincing proof of His guiding hand.

The mission board has seen the department grow from an empty collecting and promoting agency for mission interests of nearly \$90,000 yearly with less than \$6,000 being used in the State Convention work. The convention's mission board, as you know, was emphatically told to get out and stay out of a mission

program that had been built partly from several hundred thousand dollars coming from loyal Original Free Will Baptists who are still supporting missions and are largely responsible for the present program with more than thirty part-time or full-time employees.

"The harvest truly is plenteous, but the labourers are few." You can increase the number of laborers by becoming a prayer partner and by becoming a faithful contributor to the cause. You can encourage your church organizations to contribute a regular amount to missions. Ask your pastor and church officials how your church supports missions and request that more emphasis be placed upon mission support.

You can begin now to prepare an offering to take to the mission rally at the State Convention in September. Have a rally in your church. Invite the incoming director-treasurer for a mission service in your church. Start receiving an offering and having a season of prayers for missions at the Wednesday evening prayer service.

Lets get together on the theme of missions, "The Harvest Truly Is Plenteous." We need more people to help gather sheaves. Will you help us while we sing:

"Going forth with weeping, sowing for the Master,
Tho' the loss sustained our spirit often grieves;
When our weeping's over, He will bid us welcome,
We shall come rejoicing, bringing in the sheaves."



Questions & Answers

(continued from page eleven)

good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:16-20). "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit" (Luke 6:43). You have never known the Mormons, the Seventh Day Adventists, the Jehovah's Witnesses, the Christian Scientists, the Catholics, or the modernists to produce and send forth a Billy Graham, a Billy Sunday, a Gypsy Smith, a D. L. Moody, a John Wesley, a Charles Spurgeon, nor anyone

to be compared with these and others when it comes to one's being able to expound the Scripture without bias and in the power of the Holy Spirit so that it brings thousands of hardened sinners humbly into the saving grace of God's love.



Qualities of a Minister

The Preacher must possess:

- The strength of an ox.
- The tenacity of a bulldog.
- The daring of a lion.
- The patience of a donkey.
- The industry of a beaver.
- The versatility of a chameleon.
- The vision of an eagle.
- The meekness of a lamb.
- The hide of a rhinoceros.
- The disposition of an angel.
- The resignation of an incurable.
- The loyalty of an apostle.
- The heroism of a martyr.
- The faithfulness of a prophet.
- The tenderness of a shepherd.
- The fervency of an evangelist.
- The devotion of a mother.

(Adapted from *How to Plan the Work of Your Church*, by Garland A. Hendricks.)



No Time to Treat Men Wrong

WALTER E. ISENHOUR

There is a time to work and play,
A time to eat and sleep;
A time to study and to pray,
A time to laugh and weep;
A time for fellowship that's sweet,
A time for sacred song;
But never is there time to treat
A human being wrong.

There is a time to lift men up
And help them on life's road;
A time to drain their bitter cup
And share their heavy load;
A time to bless them with our grace
And boost them all along;
But never is there time and place
To treat our fellows wrong.

There is a time to help men seek
Our God who saves the soul;
A time to show them that the meek
Shall reach life's highest goal;
A time to help them turn aside
And leave the wicked throng;
But never did the Lord provide
A time to treat men wrong.



Prevailing faith in God's promises makes us conquerors. When we step out into God's promises we forget self and win victory by believing God.—*L. H.*

There Is No God?

TOMMY MANNING

The world is filled with doubt and confusion. Disbelief abounds and man's arrogance is prevalent on every hand. Each day we come in contact with those who would deny the existence of a divine Power. There are those who feel that man, himself, is supreme. Yet, when we look about ourselves and discover the splendors of nature, who can say, "There is no God"?

Who can say "There is no God"?
I see Him in the field;
I hear Him in the songs of birds
From o'er the distant hill;
I feel Him in a drop of rain;
I hear Him at the shore;
I know for sure there is a God—
For now and evermore.

Who can say "There is no God"?
He's felt in every breeze;
He's seen amid the flow'rs of spring
And in the autumn leaves;
He whispers in a shady brook;
He's seen in setting sun;
I know for sure there is a God
Who cares for everyone.

Who can say "There is no God"?
I see Him in a smile;
I hear Him in the shouts of joy
And laughter of a child;
I feel Him in the summer's warmth
When sunshine turns the hay;
I know for sure there is a God
Who watches day by day.

Who can say "There is no God"?
He's in the air we breathe;
His fingers touch the lily pad
And turns its flow'r to seed;
His voice is in the billows' roar;
His might in ocean deep;
I know for sure there is a God
Who watches while I sleep.

Who can say "There is no God"?
I see Him when I wake;
I feel Him in the path I walk
And with each step I take;
I see Him in the willow's sway;
And in rainbow after rain;
I know for sure there is a God
Who soothes my every pain.

Who can say "There is no God"?
He's seen in budding tree;
He's felt within the foamy waves
That flow from yonder sea;
He's heard in every sound of dark;
He's seen in starry sky;
I know for sure there is a God—
He's in my heart—that's why!

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ST. MATTHEW 10

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

Christ Heals the Sick

4 Sî'-mōn the Cā'-nā-ān-ite, and Jū'-dās Is-car'-i-ōt, who also betrayed him.

5 These twelve Jē'-šūs sent forth, and commanded them, saying, Go not into the way of the Ġēn'-tīles, and into any city of the Sā-mār'-i-tāns enter ye not.

6 But go rather to the lost sheep of the house of Is'-rā-ēl.

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the *Free Will Baptist*

AYDEN, N. C., WEDNESDAY, AUGUST 19, 1964

Harold M. Lambert Photo



I SEE GOD IN THE SEASONS

Dorothy Conant Stroud

I see God in Spring's greening loveliness,
 In Summer's miracle of growing things,
 And as the misty hills flame red and gold
 I see Him in the beauty Autumn brings.

Then when chill Winter winds adorn the earth
 With drifting veils of rainbow-tinted snow,
 My heart thrills with a love and reverence
 Which only God's own children truly know!

Ten Years Ago in the 'Baptist'

The Free Will Baptist Sunday schools in Greene County, North Carolina, will meet with Spring Branch Church, near Walstonburg, Friday, September 3, at 7 p. m. This is a regular quarterly meeting of the fellowship which meets at different schools for a free supper and then a business session. The president is Jimmie Lee Jones of Grimsley church.

† † †

The Florida State Association has announced the organization of a new Free Will Baptist church at Auburndale, Florida, July 2, 1954. The Rev. Elvie Johnston is pastor of the church.

† † †

The North Carolina State Convention is to convene September 15, 16, 1954, at the Orphanage, Middlesex. The Rev. N. B. Barrow will deliver the introductory sermon.



From 'Living Waters'

It is said that Tennyson was walking one day in a beautiful garden where many flowers were blooming, and a friend said to him, "Mr. Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to you?"

Tennyson stopped, and pointing to a beautiful yellow flower, said, "What the sun is to the flower, Jesus Christ is to my soul."



On the Light Side

A little girl watched with fascination as her mother smoothed cold cream over her face and patted her wrinkles. The little girl finally gathered up her courage and asked: "Why do you do that?" "To make me beautiful," said her mother. Then the mother started to remove the cream with a facial tissue, and was quite taken back when the little girl spoke up and said, "What's the matter? Are you giving up?"

THE FREE WILL BAPTIST

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August 19, 1964

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Editorial Opinions—

THERE ARE MANY ADVANTAGES in using the Uniform Lesson Outlines in the writing and preparing of Sunday school materials. In the first place, they are by far the most widely used of any series. The largest denominations use them. Thus, it is a blessing to know that many thousands of Sunday school members are studying the same subject each Sunday, regardless of where they may attend. Next, because it is so widely used, there are numerous aids that can be used without any alterations. The larger publishing companies, such as Standard Publishing Company and Union Gospel Press, use the uniform series. The major Sunday school lesson commentaries are based on the uniform series.

Another advantage is that each denomination or publishing house is free to make its own application to the lesson. For example, our own writers write according to the teachings of our church and according to the needs of our people, etc. There is no obligation to follow the suggestions in the outline series.

In view of these advantages we were quite surprised to learn that the Sunday school department of the National Association has made plans to drop the Uniform Lesson Outlines and begin their own series, to begin by the first quarter of 1966. The idea is nothing new, but it is doubtful that the proposed advantages in preparing one's own outlines would be worth the sacrifice.

The Free Will Baptist Press has no other intention than the continuing of the uniform series. Our writers will continue to present the doctrines and practices of our church. We appreciate the support of the many thousands of Free Will Baptists throughout the nation. We believe your church will be strengthened spiritually by its continual use of the Sunday school literature which is edited and published by the Free Will Baptist Press.

† † †

THE NATIONAL ASSOCIATION has decided to discontinue the Free Will Baptist League. It has been replaced by an entirely new training program called the Church Training Service (CTS). In view of this action, we would like to inform our readers that the Free Will Baptist Press is continuing its printing of original Free Will Baptist League materials. You may order any or all of your league supplies from the Press with the assurance that you will be getting materials that carry out the original purpose and design of the Free Will Baptist League.

We are convinced that this organization has a definite purpose for its existence. We believe it is the best source of training available to our church. We are proud to carry on the program which was instigated years ago by men of vision and purpose.

† † †

THE LIQUOR FORCES are seeking the establishment of ABC stores in Johnston County, North Carolina. The day of decision will come in September. Such a referendum was held in Wayne County, which is an adjoining county, several months ago. The wet forces were the victors. There was a strong vote opposing the liquor stores, but not enough to stem the tide. We are hoping, along with thousands of others, that Johnston County will remain a dry county. We hope that the citizens will not be taken in by Satan's argument that the county will benefit in any way by having ABC stores. Statistics prove otherwise. Those who are interested in receiving facts in the case may write to "The Christian Action League of North Carolina, Inc.," 424½ Fayetteville Street, Raleigh, North Carolina. This organization will be fighting the liquor forces in Johnston County during the next few weeks. Let us pray for victory.

Out and Out for God and Soul Winning

... The Triumph of Uncompromising Living

by Cedric D. Pierce Jr.

Mr. Pierce is a graduate of Wake Forest College and is pastor of Winterville Free Will Baptist Church, Winterville, North Carolina.

Background Scripture: Exodus 10:8-11; 10:24-26
Text: 1 Timothy 6:20—"Keep that which is committed to thy trust, . . ."

MANY MINISTERS today are compromising with the world while people die and go to hell. We seem to be afraid to speak the truth lest our people be offended and we lose our jobs. We want to see our churches grow in number. Thus, numbers become our aim rather than helping our people grow in grace. We often pat the members of our congregations on the back, giving them praise, even though we know they are living in sin; for this is much easier than talking to them about their sins and mistakes, and will not place us in a position to be ridiculed. We seem to forget the words of Paul in our text when he said, "Keep that which is committed to thy trust." Thus, while we *compromise* in order to be *popular*, many of our people are crossing the threshold of death into eternity without Jesus Christ as their Lord and Saviour.

Our purpose, however, is not to refer only to the ministers, but also to the laymen. Our laymen also compromise in their own way. Generally, they seem to take the attitude that now I am *saved*, I am *safe*, and I am *satisfied*. They sit back, cross their legs, and become "rocking chair Christians." Therefore, it seems that the symbol for Christianity is no longer the traditional cross, but the rocking chair. Most laymen either forget or pay no attention to the words of Jesus when He said, ". . . If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Jesus requires complete devotion on the part of Christians. Thus,

there is no room for compromise in the Christian life (Matthew 6:24).

In our background Scripture one of the most dramatic scenes in the Old Testament is presented to us. The leaders of God's people are insisting that they must not only get out of Egypt, but that all they have must go with them—that ". . . there shall not an hoof be left behind; . . ." (Exodus 10:26). Pharaoh, on the other hand, is doing his best to drive a shrewd bargain with the people of God. Four times he has offered them a generous compromise; and four times Moses and Aaron have stood out against all compromise. The battle goes on until the people of God win everything, because they refused to compromise themselves in any way.

Four great lessons come to us out of this incident. Let us try to catch the meaning of each one of them:

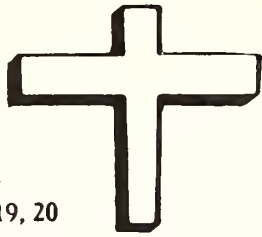
1. A full and uncompromising surrender to the will of God in our lives cuts off all the approaches of evil.

Let us note that Pharaoh sought four distinct and definite compromises, everyone of which was rejected. First, ". . . Go ye, sacrifice to your God in the land" (Exodus 8:25). Second, ". . . I will let you go, that ye may be sacrifice to the LORD your God . . . only ye shall not go very far away: . . ." (Exodus 8:28). Third, the men could go and sacrifice, but the families could not go (Exodus 10:11). Fourth, all could go and sacri-

fice, but they were to leave all their worldly goods behind (Exodus 10:24). But due to the power of God in their lives, the diligence of their leaders, and their own faithfulness, the Israelites were able to leave the land of Egypt without having to compromise in any way.

All too often we compromise in order to avoid the criticism of men. As ministers, we like to be told that we did a good job on our sermon—forgetting that it was supposed to be God's sermon. Sometimes we compromise or "tread softly" because we are afraid that Mr. Jones will stop paying to the church if he is offended. We seem to fear man and to think more of the praise of men than we do of the praise of God. In John 12:42, 43 the Bible says, ". . . because of the Pharisees they did not confess him, . . . For they loved the praise of men more than the praise of God." Paul said, "But what things were gain to me, these I counted loss for Christ" (Philippians 3:7). Paul further teaches that it is necessary to "Abstain from all appearance of evil" (1 Thessalonians 5:22) if we are to live a fully surrendered Christian life.

As Christians we must learn to reject opportunities for compromise and accept criticism as a sign of progress through Jesus Christ our Lord. "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those
(continued on page thirteen)



MISSIONS

Matthew
18:19, 20

A Missions Letter

Dear Fellow Workers for Christ:

I would like to offer my deep appreciation to those of you who are contributing in any way to the support of the Arizona-Mexico Missions, Inc.

My first contact with Brother Elliston, and the first Mrs. Elliston, was in the years 1946 and 1947. At that time, however, our friendship was not especially close. About three years later, at a time when we had been separated by about 2,400 miles, God in His divine providence caused our paths to meet again. I had heard that they were doing some work among the Indians. Thus, while traveling through the country where I had heard they were working, I once again visited them.

I volunteered to assist them in some work with the Chocktaw Indians. It was during this time that I witnessed what I felt was the most devoted passion and concern for lost, needy people that I had ever seen demonstrated by anyone with whom I had ever been in contact. There was utter abandonment of personal consideration for themselves, or their comfort. Such devotion took hold of me and made an impression as nothing else has ever made. Its influence stays with me.

Since that time my husband and I have maintained close contact with them. We have been interested in what Brother Elliston and his workers are doing and have visited them in various places where they were working.

I have had cause to be deeply grieved at the havoc which Satan's emissaries have wrought in the work. I have suffered great disappointment with those in whom I have for many years had much confidence, because of their indifference toward such a sacrificial work.

We should realize that the trend of these times in which we live is toward centralization of power, and usurpation of authority over the activities of people, and we should not be dismayed. I would like to encourage you to pray much for this work, and let God lead you as an individual about your giving. We should feel an obligation to our denominational activities, but our first allegiance must be to God.

Maybe this could be considered as an "open confession" of the soul, which is good. Since I have felt a call to the work in intercessory prayer, and by whatever other way I might be led, I have never openly stated that commitment,

not even to the Ellistons. After examining my own position, I wondered if my failure had resulted in the inroads which Satan has tried to make on the work. This conclusion is the result of summarization of various tests which I feel God has brought me through. I now feel more established and I know my loyalty is first to God, and second to my denominational activities.

We do pray that you will take upon you the burden of Brother Elliston's work, and that of his workers, into the very recesses of your heart in prayer; and help them give the "Word of Life" to those who are "dead in trespasses and sin" before our dear Lord returns.

Yours in His dear name,
Mrs. John Grider, *Greenfield, Missouri*



Barbara Becton Reports

Many things have appeared in the short month that I have been here in Arizona and Mexico. At first it was very difficult for me because I did not know the Spanish language. Since most of the services are in Spanish, directions would frequently have to be repeated in English for my benefit. The Ellistons, Laniers, and Guzmans have been very helpful to me in my language difficulty.

During July we had two vacation Bible schools, one at La Mision de Gracia, in Nogales, Sonora, and one at the House of God Free Will Baptist Church in Nogales, Sonora. Attendance was very good in both of these schools, and everyone seemed to enjoy them.

In July we began a youth fellowship of Ambos (both) Nogales. We hope that these services will be very helpful in training the youth in all our work. The youth fellowship meets in four different places, with a president in charge of the program at his particular place. The presidents are as follows: Fabian Guzman at La Casa de Dios, in Nogales, Sonora, on the first Friday night of each month; Lico (Federico) Bernal at La Mision de Gracia, in Nogales, Sonora, on the second Friday night of each month; Augustin Mercado at the service in the Mercado house, in Nogales, Sonora, on the third Friday night of each

month; and I am the president when the fellowship meets in the First Free Will Baptist Church in Nogales, Arizona, on the fourth Friday night of each month. The fifth Friday night, which comes once every three months, is a night for social activities, with the winning group being entertained by the other three groups.

We use report slips very similar to Free Will Baptist League report slips, but with added points for Scripture verses memorized, Bible chapters read, tracts distributed, visits made, and visitors brought. In addition to points, the youngsters can win prizes for Scripture memorization. At most of the meetings we have had quizzes on Bible characters. These quizzes have been enjoyed by all.

Last Monday Fabian, Maria Luisa, and I began a Bible club for children at the Mercado house in Nogales, Sonora. Fabian and Maria Luisa led the children in singing choruses. Then, as I told the flannelgraph story in English, Maria Luisa translated it into Spanish, because most of the children do not know any English. For our first meeting we had about 28 present.

Recently, after much prayer, meditation, and discussion with the Rev. Mr. Elliston, I decided to remain in Nogales to help with the work here. I will be teaching in the Nogales Academy, and helping with Bible clubs and work in the office and in the church and Sunday school services. I will probably be taking some extension courses from the University of Arizona at Tucson. In this way I can continue my education while I am serving in a needy field of service.

I hope that you will support me in this work, both by your prayers and with your financial support. Please send offerings to: The North Carolina Mission Board, c/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. You know that we can only stay on the field and work as those of you at home send. I would like to thank those of you who have been supporting me thus far, and I urge you to continue to do so. May God bless you.



Derivation of 'Salary'

Salary is derived from the Latin word "salarium," which is what ancient Rome's soldiers called the salt they received as part of their pay.—*Sunday School Messenger*.



Report of the 'YOUTH FRONTIER' CONFERENCE

by David C. Hansley, Director

I believe that the "Youth Frontier" Conference at Cragmont Assembly, Black Mountain, North Carolina, during the week of July 6-11, 1964, was one of the greatest conferences that I have ever had the privilege of witnessing. The theme of the week was a real key to a wonderful challenge to the young people present: "Today Not Tomorrow, God's Way My Way."

The entire program was centered around the idea of the Space Age. All the instructors were given officer's titles. For example, the Rev. Earl Glenn, minister of the week, was "Colonel Glenn." Every camper was called an *astronaut*. The Tabernacle was called the "Launching Pad" because it was here that a rocket was erected to inspire the thought of the theme. Cragmont Assembly was simply named "Cape Cragmont."

During the week, all the campers attended their various classes. One afternoon all climbed up the dear old mountain directly behind Cragmont, and all enjoyed the "Outer Space" hike that was taken early one morning. During the services of the entire week, over thirty young people accepted Christ as their personal Saviour.



There is no way that I can express in words just how much a week such as this could have meant to your young people. There is but one way to find out, and that is to attend the Youth Frontier Conference next year.

Here is a girl who expresses her feelings about the week. She is Miss Barbara Jernigan, age 15, of the Lee's Chapel church near Dunn, North Carolina.

"I experienced one of the happiest weeks of my life when I attended the Youth Frontier Conference at Cragmont. As I looked at the beautiful mountains and valleys, I knew that it was not man who created this earth, but God, the Creator of all things.

"At Cragmont, they have good recreation, good fellowship, and most important of all, very good spiritual training. You have a lot better opportunity to accept Christ as your personal Saviour and to testify for Him while you are away from the cares of the world. Some people think they have to go to the worldly places to have fun, but this isn't true. At the Youth Frontier Conference, I learned that you could have fun and live for Christ at the same time.

"I realize that in the future we young people will be the leaders in our churches and communities. We should not wait until we have to accept these responsibilities, but we should start preparing now by attending church camps. We learn more about our denomination and get better training. Therefore, we can serve our church, our community, and most important of all, our God, much better.

"I am glad that I attended the Youth Frontier Conference this year, and I am sure that you would be able to serve better if you too would attend."

On Friday, a king and a queen were crowned and they reigned for the entire day. The king and queen, chosen by the campers as the most popular astronauts, will receive \$10 each toward his expenses next year to the Youth Frontier Conference.



Sue Bass



Danny Griffin

Mr. Danny Griffin of the First church of Greenville was chosen the king, and Miss Sue Bass of the Robert's Grove church near Dunn was chosen the queen.

Danny is a very outstanding Christian young man at school and at church. During his freshman and sophomore years, he was in the Greenville High School Band and served as section leader. In his junior year, he was the representative on the United Christian Youth Movement Council, homeroom representative to the Student Council, and a member of the Future Physicians' Club. He was elected to play in the All Star Symphonic Band at East Carolina College. For six years Danny has been a member of the Bible Memory Association. As a member of the Greenville church, he sings in the choir and teaches the intermediate boys' Sunday school class.

Miss Sue Bass, age 16, is also a very outstanding Christian at school and church. She is a member of the FHA
(continued on page fifteen)



news & notes of Denominational Interest

Teasley Takes Fourth Place In International Contest

The Rev. J. Garland Teasley, pastor of the First Free Will Baptist Church of Smithfield, North Carolina, has made the fourth highest grade ever scored on a writer's aptitude test given by the Famous Writer's School of Westport,



Connecticut. The test was taken by over 1,800 persons from every state in the United States and several foreign countries. The presentation was made by Paul O. Treadwell, special North Carolina representative of the school.

The Famous Writer's School was founded in 1960 to search out and train people to enter the field of writing. The aptitude test, administered on a voluntary basis, is the main source of securing writers. The school is directed by a board of people well known in the writing and publishing business, including Rod Serling, Faith Baldwin, Max Schulman, and Bennett Cerf. Mr. Teasley has been offered special assistance

to train with the school as a writer of fiction.

Teasley has been a Free Will Baptist pastor for eight years and served during the summer of 1962 as interim editor of Free Will Baptist publications, Ayden, North Carolina.

British Chapel Host To County Singspiration

The British Chapel Free Will Baptist Church, Route 6, Kinston, North Carolina, will be host to the Lenoir County Singspiration to be held Sunday, August 30, beginning at 6 p. m. The Rev. Robert Fader, president of the singspiration, and the Rev. J. B. Starnes, pastor of the host church, invite everyone to be present for the singing. A special invitation is extended to singing groups to participate in the singing.

Otway Revival Services

The Otway Free Will Baptist Church, near Grantsboro, North Carolina, announces revival services the week of August 24 through August 30. Services will begin each evening at 7:45. The speaker will be the Rev. Graham Lanc. The pastor, the Rev. Ray Carmady, and the congregation extend a cordial invitation to everyone to attend these services.

Coming Events

- September 2—First term of Mount Olive College begins for 1964-65
- September 7—Labor Day
- September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson
- September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

Micro Church Host to First Western Union Meeting

The First Union Meeting of the Western Conference of North Carolina will convene with the Micro Original Free Will Baptist Church, Saturday, August 29, with the Rev. L. B. Woodall in charge of the music. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. Billy Yawn
- 10:15—Welcome, the Rev. M. E. Godwin, Host Pastor
 - Response, L. A. Boyette
- 10:20—Reading of Minutes, Secretary
- 10:30—Special Music, Host Church
- 10:40—Roll Call of Ministers
 - Appointment of Committees
 - Welcome of Visitors
- 10:45—Roll Call of Churches and Seating of Delegates
- 11:20—Recess
- 11:25—Congregational Singing
 - Worship Offering
- 11:30—Sermon, the Rev. Albert Coates
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. Milford Hales
- 1:15—Report of Denominational Enterprises
- 2:00—Report of Committees
 - Business Session
- 2:30—Adjournment

Cragmont Treasurer's Report For July, 1964

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of July, 1964: Balance in Bank June 30, 1964 \$225.99

Receipts

Churches	\$360.75
Sunday Schools	4.00
Woman's Auxiliary	12.00
Personal Gifts	11.00
Unions	10.00
Leagues	5.56
Tax Refund	163.89

Total Receipts 567.20

Total for Which to Account \$793.19

Disbursements

Operating Expenses 45.98

Balance in Bank July 31, 1964 \$747.21

Hillsberry Mission Revival September 7-12

The Hillsberry Original Free Will Baptist Mission of Clinton, North Carolina, (continued on page nine)

A Pastor and well-known revivalist frankly discusses the spiritual condition of our churches.



by J. W. Everton, Pastor
Johnston Union
Free Will Baptist Church
Clayton, North Carolina



HOW REAL IS OUR SPIRITUALITY?

HOW real is our spirituality? is a heart-searching question. In an attempt to determine its answer one could be very easily misunderstood. In searching for an honest appraisal of the spiritual condition of our church, this writer does not seek to give the impression that he knows all the answers. A sincere prayer goes forth with each word that God will direct us in our evaluation and challenge us to a more dedicated walk.

There are many concepts of spirituality existing within the walls of the church today. Therefore, it seems to be necessary for us to arrive at some kind of an understanding about this term. Some would very readily say that anything in the program of the church or the life of the individual which is in anyway inclined toward dignity or refinement definitely does not possess any spiritual quality. Others would very quickly inform you that the church, or individual life, in which the wheels of activity constantly turn, are the ones in whose lives we find the marks of spirituality. There are still others who feel that the use of vulgarity to denounce sin is positively a distinguishing trait of the spiritual life.

We should accept instruction from the Scriptures as we seek for directions. Christ said, "Wherefore by their fruits ye shall know them" (Matthew 7:20). In the fifth chapter of Galatians we find definite enlightenment concerning the spiritual life. Two times in this chapter we are admonished to walk in the spirit. ". . . the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: . . ." (Galatians 5:22, 23). Doctor C. I. Sco-

field says that these nine graces taken together present a moral portrait of Christ. Can we then say simply that spirituality is Christlikeness? To be Christlike is to be spiritual. Just how Christlike are we?

It is the observation of this writer that our church generally is on the spiritual decline. This decline is probably characterized in many ways. This preacher is convinced that the work of the entire church rests upon the shoulders of not more than twenty percent of its membership. Take a look at the closed church doors on Wednesday nights during the summer months. What does this say to you? Pastors tell me that their Sunday night services are very poorly attended. It is also alarming to see just how little the average member of our church knows about the Bible. It is disturbing to learn that very few Free Will Baptist homes have family altars. The Lord's Day no longer has the proper recognition which it is due. Instead of a *holy day* it has become a *holiday*. How many laymen do you know that ever attempt any work in personal evangelism?

There is at least one other major way in which we possibly can check the spiritual temperature of our church. We have more scheduled preaching services today than we did a few years back. Usually a series of these services is called revival. However, are we really seeing revival in our church? In most cases these services do not attract the multitudes. The members of the church do not show by their presence a hunger for revival. Not long ago an individual was heard to remark, "Two or three nights of the revival will give me all the religion I want."

Surely these observations give some indication of the spirituality of the church. One day a minister returned to his home

and heard a commotion in the backyard. Upon investigation he found a group of children singing and one standing in front as the leader. He asked, "What are you doing?" One of them replied, "We are playing church." Could this be what has happened in the church today? Where is the courage, vision, and determination that was present in the lives of our forefathers? Certainly this condition does not necessarily mean that we are on the brink of sudden destruction. It does give indication that we have a lukewarm church.

Do these symptoms confine themselves to the pew only? Isn't it evident that the pulpit has also been touched with a certain amount of unconcern? Observe the very small number of ministers who have given themselves to the full-time work of the church. What kind of training do the men of our pulpit seek today? Are they seeking for the kind of instruction that will prepare them to be the best possible spiritual leaders? Or are they preparing for other vocations in life and making the ministry of Jesus Christ a sideline? Do we major today on the spiritual message of God's Word? Or do we find ourselves seeking those well-worded phrases that actually say very little? Are we interested in proclaiming Christ Jesus as the only Saviour of men, or does the pulpit try to project a desired academic image? It is the feeling of this writer that the men in the pulpit will in a great measure determine the spirituality of the pew. We need men today who are concerned primarily with the proclamation of the gospel of Christ. There seems to be clear indication that the pulpit no longer possesses the compulsion that the Apostle Paul expressed when he said, ". . . woe is unto me, if I preach not the gospel!" (1 Corinthians (continued on page fifteen)

Christian Education

MOJC—Growth And Future

In an address before the Goldsboro Rotary Club August 11, President W. Burkette Raper described the first decade of Mount Olive College as "a struggle for survival."

Financial support to the college has increased from \$11,090 ten years ago to \$233,437 for the fiscal year just ended, he revealed. The operating budget of the college now exceeds \$250,000 annually.

The assets and fixed properties of the college today total three quarters of a million dollars as compared with \$25,000 ten years ago, Raper reported.

An enrollment of 250 students is anticipated this fall as compared with 22 students in 1954, the year the college opened in Mount Olive.

In a forecast of the decade ahead, President Raper predicted that the college would reach an enrollment of 1,000 by 1974 at which time he believed that the college would have a new campus valued at nearly \$5,000,000.

The contracts for the first buildings on the new campus are scheduled to be awarded August 31. Included will be an academic building and a dormitory complex which are scheduled for occupancy in September, 1965.

In his emphasis upon the value of Mount Olive College to eastern North Carolina, President Raper declared: "It is as essential that we preserve private higher education as it is that we preserve private business and private professions. What happens to higher education will eventually happen to our nation," he warned.



Mount Olive Begins Eleventh Year

Mount Olive College will begin its eleventh academic year on September 1 with a general faculty conference.

Orientation for freshmen students will be held September 2-5.

Returning students will register September 7 and classes will begin September 8. Registration for night classes in business is scheduled for 7 p. m., September 9.

The fall convocation will be held Sunday, September 13.

President W. Burkette Raper reported that a record enrollment of 250 students is expected.



Pamlico County Benefit Dinner

Pamlico County Benefit Dinner -----

E. H. Holton of Vandemere has announced that there will be a meeting of all Free Will Baptist churches in Pamlico County on Monday, August 24, for the purpose of organizing a benefit dinner for the development fund of Mount Olive College.

The meeting will be held at Mount Zion church near Cash Corner at 8 p. m. Pastors and representatives from each Free Will Baptist church in the county are expected to attend.

President W. Burkette Raper from the college will present the building program scheduled to begin this fall on the new 90-acre campus. Contracts for the first buildings will be awarded August 31.



A Mind With Wings

William Carey was a cobbler, but he had a map of the world on his shop wall, and outdid Alexander the Great in dreaming and doing. Many a tinker and weaver and stone cutter and handworker has had open windows and a sky and a mind with wings.

What thoughts were in the mind of Jesus at His workbench? One of them was that the kingdoms of this world should become the kingdoms of God—at any cost!—*Missionary Review of the World.*

OBITUARIES

MR. J. L. VANCE

Funeral services for Mr. James L. Vance, age 77, of Bryan, Texas, were held recently in the Callaway-Jones Funeral Chapel in Bryan. The Rev. Herbert Richards of North Zulch, Texas, was in charge of the service, assisted by the Rev. Don Ellis of Bryan and the Rev. H. Ray Berry of San Antonio, Texas. Burial followed in the Concord Cemetery in Grimes County.

Mr. Vance was a long-time resident of Bryan and was a painting contractor. He is survived by his wife, Bessie; one daughter, Mrs. Charles Sebesta of Snook; three sons, Gaston F. and Garvin B. Vance of Bryan, and James E. Vance of Fort Worth; and nine grandchildren.

Pallbearers included Lenwood Carter, Luke Ruffino, Dean Rogers, Jack Boone, Olen Cole, and Uel D. Thompson.

Mr. Vance was born November 10, 1886, on a farm near Kurten, Texas, and was a member of the First Free Will Baptist Church of Bryan.

Woman's Auxiliary

Winterville, N. C.—The Woman's Auxiliary of Reedy Branch Free Will Baptist Church met at the church August 3 for its monthly meeting. The meeting was called to order by the vice-president, Mrs. Louise Langston. The opening song, "Tis So Sweet to Trust in Jesus," was followed with the Scripture lesson from Psalm 127:1 and Matthew 7:24, read by Mrs. Joan Hooks. Mrs. Rebecca Davenport led the group in prayer.

The minutes were read and approved. The secretary called the roll with nineteen members and two visitors present.

Mrs. M. A. Woodard gave a very interesting program entitled, "Except the Lord Build the House."

Delicious refreshments were served by the hostesses, Mrs. Mabel Tucker and Mrs. B. F. Faulkner.



Our severest temptations will come to us after our greatest blessings.—*Gospel Herald.*

News Notes

(continued from page six)

announces revival services for September 7 through 12 with the Rev. Walter Sutton of Beulaville, North Carolina, as the visiting evangelist.

The pastor, the Rev. J. Stewart Humphrey, and the church extend to everyone a cordial welcome to attend all of these services. They also request all Free Will Baptists to pray for this new work and especially for the revival.

Griffin to Preach at Sunday School Convention

The Rev. J. C. Griffin of Bridgeton, North Carolina, has been selected to preach the convention sermon for the Albemarle Sunday School Convention which is to convene with Sound Side Free Will Baptist Church, Columbia, North Carolina, Sunday, August 30.

Cape Fear Union Meeting at Palmer Memorial Mission

The Palmer Memorial Mission located at the intersection of Highways 70 and 401 near Raleigh, North Carolina, will be host to the Cape Fear Union Meeting of Original Free Will Baptists, Sunday, August 29, 1964. The theme will be "Evangelism in Action" (2 Timothy 4: 5). The scheduled program is as follows:

Morning Session

- 10:00—Opening Hymn
- Devotions, Bobby Jones
- 10:15—Enrollment of Officers and Ministers
- Recognition of Visitors
- Reading of Minutes
- Appointment of Committees
- Roll Call of Churches
- 11:00—Morning Worship, the Rev. Felton Godwin
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:00—Hymn
- Devotions, the Rev. C. M. Coates
- Denominational Enterprises
- Treasurer's Report
- Miscellaneous Business
- Report of Nominating Committee
- Adjournment and Benediction

Cape Fear Ministers to Have Special Meeting

The ministers of the Cape Fear Conference will hold their regular quarterly meeting on August 24 at 10 a. m. at the

First Free Will Baptist Church of Smithfield, North Carolina. The program will be "The Ministry and Mental Health." Mr. Ben Knott, psychiatric social worker in Johnston County, will be the special speaker. He will conduct an open forum to answer questions from the ministers. He will also discuss the work of the Mental Health Association in the area and how the minister can help.

Due to this special program, President James A. Evans is urging full attendance for the meeting. An invitation is also given to others in the area to be present.

New Haven Church Host to Fifth Eastern Union

The Fifth Eastern Union Meeting of the Eastern Conference will meet with New Haven Original Free Will Baptist Church, Ernul, North Carolina, Saturday, August 29. The theme will be, "Unity of Believers in Christ." The program is as follows:

Morning Session

- 9:30—Congregational Singing
- 9:35—Welcome, the Rev. W. E. Stille
- 9:40—Devotions, the Rev. Charlie Rice
- 9:50—Roll Call of Ministers and Recognition of Visitors
- Appointment of Committees
- Roll Call of Churches
- 10:30—Recognition and Report of Denominational Enterprises
- Mount Olive Junior College
- Free Will Baptist Press
- Missions
- Cragmont Assembly, Inc.
- Children's Home
- Woman's Auxiliary
- Superannuation
- 11:25—Congregational Singing and Offering for Children's Home
- 11:30—Morning Message, the Rev. Graham Lane
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, the Rev. David Powell
- 1:30—Final Roll Call
- 1:35—Business Session
- Election of Officers
- 2:30—Adjournment

Johnston County Fellowship Meets in Regular Session

The Ministerial Fellowship of Original Free Will Baptists of Johnston County, North Carolina, met in regular session at the First Free Will Baptist Church in Smithfield August 3, 1964. During the

session the Fellowship voted to go on record as opposing the establishment of ABC stores in the county.

The Fellowship urges everyone to count the cost, go to the polls, and vote against this evil.

The Fellowship was enjoyed by all those present.

Second Western Union to Meet At Barnes Hill Church

The Second Union of the Western Conference will meet at Barnes Hill Free Will Baptist Church, Nash County, on Saturday, August 29. The program is as follows:

Morning Session

- 10:00—Devotions, Lester Duncan
- 10:15—Welcome, Charlie Barnes
- Response, Mary Walston
- 10:20—Roll Call of Ministers and Churches
- 10:30—Reading of Minutes
- 10:40—Moderator's Remarks
- 10:50—Business Session
- 11:10—Intermission
- 11:20—Song Service
- Special Music
- 11:30—Sermon, the Rev. Dewey Boling
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. Charles Morgan
- 1:10—Reports of Committees
- Final Business
- 2:00—Adjournment

Western Conference Board Of Ordination to Meet

The North Carolina Western Conference Board of Ordination will meet Thursday, August 20, at Free Union Free Will Baptist Church, near Spring Hope. Anyone who would like to meet with the board is asked to be present at the church at 5 p. m. The Rev. Boyd Shook is chairman of the board.



Holy Ground

Prayer is the soul drawing near to God. And when the soul draws near to God, the ground beneath our feet becomes holy ground, and the commonest bush is flaming with the presence of God.

The soul needs no ritualistic paraphernalia nor logical process to find a way to God's ear and heart. It may be on the street, or in the quiet of the closet, where the ladder drops from heaven to earth.—Hugh McLean.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

WHAT WOULD YOU DO?

The question comes: "If you were living in a town, or an area, where there was no Free Will Baptist church, what would you do?" My answer is that I would do my best to start one. I would let those with whom I was living know that I believed the doctrine as set forth by the Bible and preached by Paul Palmer, Joseph Parker, Jeremiah Heath, and others of their day, and of those who have followed the doctrine as set forth by Christ. I would be loyal to the truth as I believed it.

When I was doing evangelistic service in Alabama several years ago, an elderly gentleman, a member of the church at Townley, told me this: "When I learned of the doctrine of the Free Will Baptists, I began to teach it. There was no church of the faith here, and I rode a mule 80 miles to get an ordained minister to come and help organize our church." This was loyalty to what he believed.

In many instances Free Will Baptists will fall in with some other denomination and soon forget the church in which they were brought up; they get so faraway from the doctrine of the church at home that they fail to attend the annual homecoming. But in many instances if they do return to the homecoming, they act like strangers. There are exceptions to this indictment of course.

WHY WOULD I START A CHURCH?

The Apostle Paul wrote: "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).

This is not to say that there are none saved but Free Will Baptists; but I do believe the doctrine as preached by the Original Free Will Baptists to be founded on the divine Word of God. Since I believe the doctrine to be backed by the Word of God, I believe in building up

the cause by being loyal to our profession of faith. I can worship with anyone who says, "My sins are under the blood of Christ," provided that person lives according to the doctrine of complete separation from all sinful activities and worships God in the fullness of the power of the Holy Spirit. I mean by this a Christian whose Monday behavior is equal to his Sunday profession. I do not care to worship with anyone who denies the atonement—salvation by the shed blood of Jesus Christ. ". . . without shedding of blood is no remission" (Hebrews 9:22). As an Original Free Will Baptist, I cannot accept a substitute for the blood of Jesus Christ.

Some substitutes accepted by many creeds and by some individuals are the denomination and water baptism. In visiting a hospital, I found a lady who seemed to think that she was saved because she belonged to a certain denomination, and actual words to that end were uttered by her. I tried to convince her that her church would not, nor could not, blot out her sins. Christ *only* can save. You might join every church of every denomination in the state where you live and still be lost.

I believe in water baptism because Jesus, in giving the Great Commission, said, ". . . 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: . . ." (Matthew 28:18-20). But you may be baptized (immersed) without an absolute saving faith in Jesus Christ, and never be saved. In that instance you go into the water a dry sinner and come out a wet sinner. You can be sprinkled at an altar and never be saved. We are saved by grace through faith. The whole statement, as recorded, says, "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, 9).

I was in a group of personal workers once, and there was a fellow who seemed to doubt. The personal worker said, "Just stand on your feet and confess Christ and it will be all right, and you will be saved." But it takes more than confession to be saved. Confession is all right as far as it goes, but there must be a possession. Christ must be accepted without any reservations.

WHAT MUST I DO TO BE SAVED?

The jailer at Philippi was told to be-

lieve on the Lord Jesus Christ and he and his house would be saved (Acts 16:31). Did they do it? Let us see: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:32, 33). The washing of the stripes of Paul and Silas was an evidence of repentance. After his repentance he washed the stripes of Paul and Silas, and the washing was before the baptizing according to the Word. When he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house. This man was a Christian now; things had changed in his life and manners.

At sunset Paul and Silas were his prisoners; before sunrise they were his guests. This jailer was a saved man. He had accepted Christ as his Saviour; he had confessed Jesus Christ. He was more than a professor: he was a possessor. What was he a possessor of? A living faith. Therefore, he could and did rejoice. This jailer's attitude had changed toward Paul and Silas. He could whip their backs until the blood flowed and cuts and bruises were left on the body, but now he wanted to spread comfort where he had caused pain. He wanted to heal; whereas, before he enjoyed obeying his Roman boss.

If you are not saved, you obey your boss—Satan. Satan is your boss because you do what he says. But when Christ comes in, Satan is no longer your master. Christ becomes all and in all, so that we can say, "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).



SPECIAL NOTICE

Since the Free Will Baptist Press is in the process of changing from a shareholding corporation to a membership corporation, there will not be a stockholders meeting until after the attorneys complete the transaction. Representatives of the bodies holding membership in the new corporation will then be called into session. There will be no other meeting until the change is completed.

R. N. Hinnant, President

Questions & Answers



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

QUESTION: Please give me some light on and help me to understand Ezekiel's vision of the dry bones as seen in Ezekiel 37.—M.J.T.

ANSWER: This is explained in the following passage: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD" (Ezekiel 37:11-14).

When Israel went into captivity, it was first the northern kingdom that went under Assyria; and over a hundred years later Judah went at the hand of Nebuchadnezzar and under Babylon. The latter part of this chapter, Ezekiel 37:15-28, indicates that not only will God re-gather all of Israel to her land in Palestine but that He will also erase once and for all time the difference between the house of Judah and the house of Israel that was effected at the death of Solomon. I understand that all this bliss will be enjoyed by all the descendants of upon the earth. It may also be that this Israel during Christ's millennial reign will be her eternal inheritance since it appears that, even though this earth is to be destroyed or renovated by fire as a result of or following the great white throne judgment, the new Jerusalem that descends from the new heaven and the new earth as a bride for Christ will be the city in which no evil at all will ever appear.

This whole passage in Ezekiel speaks

of the national resurrection of Israel. They have for many centuries been buried as a nation in the several countries of the world, but even now we see the restoration of this ancient people taking place before our very eyes while they slowly and gradually but definitely settle in the land of their forefathers. The Zionist movement made remarkable progress for several years; and finally after the post World War II landslide in migrating there from all nations when the allied nations directed their influence in her behalf, she was declared a sovereign nation and now has a government and land of her own, such as she has not enjoyed for 2500 years, in a part of the ancient kingdom of David, God's king, the man after God's own heart. The Lord seems to be using influential American Jews to give momentum to the move as they furnish money and political influence to keep the move progressing. All of which, I understand, points to the soon return of Christ to this earth. When He comes, Ezekiel 37 will be literally fulfilled and Israel restored to her own covenant rights so long denied her because of her disobedience to God. Then she will be permanently established in her own land to never be removed. We may lack a full understanding of this, but there are too many Scriptures that speak of a time to come when Israel shall be established in her land and not to be removed for us to ignore them.



"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).

The same moment which brings the consciousness of sin ought to bring also the confession of it and the consciousness of forgiveness.—*Selected.*

GOSSIP or TRUTH!

by Mrs. H. L. Bowen

Gossip can be defined as idle talk about other people's affairs and discussing the private affairs of others—telling idle tales about others. If I were to say I could give advice about the above, I would feel guilty, because I am. I have lost many an hour's sleep because un-thinkingly I found myself telling or listening to things that were absolutely none of my business. As for idle tales about others, I can say I am not guilty. But then how can I say I am not guilty, for how can we be sure that what we hear and repeat is true?

Truth is the great fundamental attribute of God. Truth and love are inseparable. If we love a person, we should be very careful of the things we repeat about him. A person whom everybody believes and can trust is of unmeasurable worth to this world. The lover of truth never intends to color it to suit himself. Truth is everywhere and can easily be discovered if we only desire to know it, or make an effort to identify it when we see or hear it.

The idle talebearers are the devil's lighthouse attenders. God grant that we may read aright the signals that come from God's lighthouse.

So I would say that the greatest treasure in the world is a friend—one that will not flatter us, but will tell us our faults to help us correct them; one who will not court us in times of good fortune and then forsake us in times of adversity.

Horatius Bonar, the Scottish preacher and hymn writer, was right when he wrote:

"All truth is calm
Refuge and rock or towers;
The more of truth, the more of calm;
Its calmness is its power.

"Truth is not strife
Nor is it to strife allied;
It is the error that is bred
Of storm, by rage and pride."



Samuel M. Zwemer summarizes the missionary problem in Islam in three terms: "neglect, difficulty, and paucity of definite results."—*Selected.*



STORIES

for our

BOYS and GIRLS



EDWARD'S HAPPY HOME

Chuster 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 eat's kittens. Even mice and rats had homes underneath the floor of the corner, 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 maple tree, and the kitten'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, and got out of their hidden home—"

Everyone laughed then. "Tabby's kittens would have a big meal," they guessed.

"Correct. And even if those birds and kittens and mice—and some little boys and 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 funny little house," asked Edward, pointing to a 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 may be certain that Jesus, at least, did His part to make it happy. He grew strong and wise, and I am certain He always obeyed Joseph and Mary quickly and gladly."

(continued on page fifteen)

Out and Out for God and Soul Winning

(Continued from page three)

that believe" (1 Timothy 4:10). Peter suggests that we should glorify God if we are allowed to suffer as a Christian. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf" (1 Peter 4:16). "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Peter 4:19). From Paul's writing to Timothy we receive instruction to flee unrighteousness and to follow after the things of God as we fight the good fight of faith. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:11, 12).

2. A full and uncompromising surrender to God's will places our lives in line with God's purpose.

God had a great and glorious purpose in the lives of these Israelites. He had separated them through several covenants with their forefathers to become a priest-nation—interceding between the nations of the world and God. By cutting themselves completely off from Egypt, God's great purpose was given a real chance for realization. Then, and only then, could God use them to the best advantage—to carry out His will for their lives.

If we are faithful and sincere Christians, we must sever ourselves from the world and commit our all to Christ Jesus. Paul suggests complete consecration when he says, "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 12:2). In 2 Timothy 2:4 Paul tells Timothy, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." I hope each of you will remember the beautiful words of our text as Paul said, "Keep that which is committed to thy trust."

3. A full and uncompromising surrender to God's will gives a mighty witness to the needy world.

The Israelites served God well until they began to compromise with the

Canaanites. Time and time again we see in their history occasions when they were pleasing God with their dedication to the task to which they were called, only to have their relationship with the Creator marred as a result of compromise as they yielded to the temptations placed before them by the Canaanites. When this happened, they were separated from God until they repented and met God's terms for the restoring of fellowship.

We quote Jesus again as He said, ". . . If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). To be a real Christian requires dedication and sacrifice. But all hardships and difficulties are rewarded when we prove to be mighty witnesses for the Lord Jesus Christ. "Follow me," said Jesus, "and I will make you fishers of men" (Matthew 4:19). The only requirements for Christians to be powerful witnesses for Jesus is to follow in His footsteps and remain under the inspiration of the Holy Spirit who is now with us. "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).

4. A full and uncompromising surrender to God's will also gives God a chance to bless and use our whole lives.

Strange enough, God can use only so much of our lives as we willingly turn over to Him. He will never force Himself upon anyone, nor will He use us in His service until we have said with Isaiah, ". . . Here am I; send me" (Isaiah 6:8). Blessed be His name! God wants us and will use us. He will use all we have and are if we will surrender it to Him.

Job said, "I would seek unto God, and unto God would I commit my cause" (Job 5:8). The psalmist cries, "Commit thy way unto the LORD; . . ." (Psalm 37:5). We as Christians should be so humbly proud of the opportunities which we have to serve God "That at the name of Jesus every knee should bow, . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10, 11). "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," says Paul in Romans 12:1. Finally, brethren, the words of our text command all Christians to "keep that which is committed to thy trust." We can all

become mighty soul winners for God if we learn how to live uncompromising lives fully surrendered to the will of God.

"A medical student was in the operating room waiting to watch a great surgeon's work. The surgeon's assistant failed to come and the surgeon called this student to help him. 'How proud I was,' he said, 'to help this great man save a life.' Jesus has called us to help Him save others, and we should be proud of the honor, glad that we can help to save others to everlasting life. A great minister said that he praised God for the honor and privilege of helping to save the world. We have only to obey His command and trust Him to help us do this work for Him."—*Gospel Herald*.

In closing, let us quote John Wesley who said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth."



If God Be God

"Rest in the Lord, and wait patiently for him" (Psalm 37:7).

Do you believe in God? If God be God, whatever He shall plan for us, is positively and surely the best; and could our eyes at this moment see by the light of eternity instead of time, we would always choose for ourselves, that which God has chosen for us. God knows the difference between the idle waiting of the desire to escape His will, and the honest waiting of a willing heart to have His will made plain, in order to do it. The present circumstance, which presses so hard against you, if surrendered to Christ, is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him then. Do not push away the instrument lest you lose also its work.—*Choice Gleanings*.



The Reason for the Difference

The Old Testament ends with the solemn word "curse" (Malachi 4:6). The last chapter of the New Testament promises that "there shall be no more curse" (Revelation 22:3), and that because Christ was "made a curse for us" (Galatians 3:13).—*Good News*.

The Sunday School Lesson

FOR AUGUST 30



Possessing the Promised Land

PRINTED TEXT: Joshua 1:10, 11; 23:1-9;
24:14, 16

MEMORY VERSE: Joshua 24:24

I. INTRODUCTION

As we learned in lesson seven, only Caleb, Joshua, and the youth under twenty years of age were allowed to enter the promised land. Even Moses was not allowed this glorious privilege. This was due to a burst of anger and impatience while at Kadesh, in the desert of Zin. The occasion was the smiting of the rock from which came water to quench the thirst of the murmuring Israelites. As a result of this unethical action, Moses was not allowed to enter the promised land (Numbers 21:11, 12); however, God did grant him the privilege of viewing it from Mount Nebo which is a peak of the Abarim Mountain range. From the bluffs of Abarim one can look over the Dead Sea from the east. It was from here that Moses viewed the land which God had promised to His people. Moses died in the land of Moab and was buried in an unmarked grave (Deuteronomy 34).

While on Mount Nebo, Moses prayed to the Lord, "Let the LORD, the God of the spirits of all flesh, set a man over the congregation" (Numbers 27:16). This was about a year before the Israelites actually entered Canaan. The Lord answered Moses' prayer, for Joshua was chosen. Joshua had been faithful in all things. He was a man who was possessed with God's Spirit—and Moses was to lay his hands upon him. Moses presented the charge to Joshua, and part of Moses' honor was placed upon him.

—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. When God commands His appointed leaders it is their duty to pass the command on to those under them (Joshua 1:10, 11).

2. The test of time will establish the validity of every promise of God (23:1).

3. New enthusiasm is generated by the words of a man who has grown old in the service of the Lord (v. 2).

4. The records of church history are a great encouragement to faith, for they reveal what God has wrought in the Christian era (v. 3).

5. God's people should learn the Lord's plans for them, then seek to put these plans into operation (v. 4).

6. It is just as wrong to turn to the right as to the left if it takes us out of the will of God (v. 6).

7. Cleaving to the Lord is impossible without separation from all that displeases Him (vv. 7, 8).

8. The secret of obedience is found in love for God (vv. 9-11).

9. No matter what our ancestors have done, it is our duty to serve the Lord in sincerity and in truth (24:14).

10. When decisions have been made to serve the Lord, they should be kept in all sincerity (v. 16).

—Bible Expositor.

III. ADDITIONAL TRUTHS

1. When one buys a home today, he takes responsibility for it. The home owner is responsible for keeping the yard in good condition. If one is to be comfortably housed, he must make improvements and repairs wherever they are needed. If the roof leaks, it must be repaired. When the paint becomes faded and peels, the owner must paint the house. And if there is a mortgage on the house, the owner has certain obligations to the lender who holds the mortgage.

When the children of Israel went into the Promised Land, they had obligations just as does the home owner. First of all, they had to possess the land—fight the battles and settle the cities. They were to use the land carefully and wisely. They also were obligated to be faithful to God, who in a sense had lent the land to them.

When families move into a new home,

they are usually bubbling over with good intentions about maintaining and improving the home. But as time goes on they often lose their enthusiasm, and their homes visibly show the results. Joshua realized that the initial enthusiasm of the Israelites as they moved into the Promised Land would likely wane as they faced many temptations. And so on several occasions Joshua reminded his people of their responsibilities.

Christians, who have been entrusted with even greater blessings than the Israelites, have similar obligations. In a sense God has lent the church to Christians. If Christians are to keep the church "holy and without blemish," they would do well to heed Joshua's warnings.

—Standard Commentary

2. Years ago a foreigner left the old country by boat for America. His valise was stocked with dried herring, cheese and crackers. For breakfast he ate herring, cheese and crackers. For dinner, to vary the fare, he ate cheese, crackers and herring. At supper, he ate crackers, cheese and herring. Soon the tantalizing smell of good food coming from the ship's dining room caused him to long for the meals which the other voyagers were enjoying. Just as the ship was nearing New York harbor, the half-starved man went to the ship's purser and asked, "What would one good, square meal cost me?" "Let me see your ticket," said the purser. "Why, man," he exclaimed, "your ticket includes all meals during the voyage!" How like this man are many of God's children! God daily spreads a feast of good things, saying, "Come, for all things are now ready." Yet, they fail to possess their possessions.

The "world" has been defined as an evil system headed by Satan which leaves God out. The world is expressed in part by things. John Wesley said, "Whatever cools my affection toward Christ is the world."

There was a Scotchman who had a dress shirt. He wore it on special occasions. After he had used it several times he would question its cleanness and take it to the window for close inspection. Said his wife to him, "If it is doubtful it's dirty!"

—Adult Bible Teacher (Union Gospel Press).

3. Writing about Joshua, William J. Deane has said: "Throughout he is the fearless soldier, the straightforward leader, the simple, unquestioning executor of the divine will; and his work is settling of Israel in the promised land, and assigning to the tribes their separate

possessions in such a way as to preclude jealousy and dispute. That this could not be effected without much suffering and bloodshed is obvious . . . But the execution of this divine vengeance on the sinful Canaanites did not brutalize him or his soldiers. He and they felt that they were simply instruments in infliction of a righteous punishment; and they carried out the sanguinary sentence, not as relishing the terrible performance, but simply as acting in obedience to an acknowledged duty. But before this result could be obtained, what stupendous difficulties had been met and overcome! What consummate abilities Joshua had displayed! He had all the qualities of a great general, rapid decision, unshrinking firmness, through knowledge of the materials at his command, masterly estimate of every varying situation, and the power of winning the love and confidence of his soldiers . . . Joshua was a soldier, an ideal soldier, but he was something more; he has other claims on our love and veneration. When his martial labors were accomplished, he sought no pre-eminence, he set up no military despotism, he shrank from unnecessary responsibility, he was content to share his authority with others. In the distribution of the conquered land he acted in subordination to the high priest and in concert with the elders of the tribes. He sought not to found a family; he was the last to receive an inheritance; with a rare unselfishness he took for his own possession a spot, little regarded, rugged, unfruitful. There was no self-assertion, no pride, no presumption; his victories were referred to God as the giver; for them he claimed no reward and no thanks at the hands of his countrymen . . . He is never partial, never imperious; gentle and strong, firm and loving, conscious of power, yet clothed with humility, he is the most perfect representative of the religious leader, the theocratic general, the guileless Israelite."

—*Advanced Quarterly* (F.W.B.).



Boys' and Girls' Stories

(continued from page twelve)

"Mother says," spoke up John, "that when Jesus lives in our hearts, He helps us 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 us to make others happy—and that's the only 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 ask Him to help us make them happier."

Before he started home, Edward said, "I'm glad I have a happy home to go to, Miss Jones. 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 happy smile.

—*Gospel Herald*.



How Real Is Our Spirituality?

(continued from page seven)

9:16). May we who stand as the messengers of God dedicate ourselves anew to this, the greatest task God has ever given to man.

Assuming you have partially answered the question, How real is our spirituality? what are your conclusions? Do you agree with the author of this article? We recognize that the fires of spirituality do not blaze as brightly as they should in the lives of many today. Therefore, we must conclude that we are in need of a spiritual awakening.

Please read Psalm 51:1-13, because in this passage are presented the elements for revival. In these verses must be the expression of King David after Nathan the prophet had pointed out his failure and sin. The first thing to be noted is David's *recognition*. In Verse 3 David acknowledges his transgression. In Verse 4 he confesses that his sin is against God. He readily admits his guilt. This is the first step to any revival. He who seeks for revival must first get a good look at himself. Secondly, we observe David's *repentance*. The first and second verses of this Psalm are expressions that could come only from a repentant heart. No doubt there was the desire in his heart to turn away from the former things and turn back to God's ways. In the third place, we are confronted with David's prayer for *renewal*. In Verse 10 David asked God to renew a right spirit within him. We need that renewed conscious-

ness of ourselves and of the power of God. Verse 12 records David's request for *restoration*. Every sincere person who recognizes his disobedience should certainly seek for restoration. Verse 13 teaches the ultimate purpose for revival. That is *regeneration*. David says, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Note carefully the revival prescription given in this Psalm: (1) recognition, (2) repentance, (3) renewal, (4) restoration, and (5) regeneration. When this Psalm is studied carefully and applied to our lives, we will be the church in which the likeness of Christ can be seen at all times. May these thoughts challenge us to honestly examine our own personal relationship with God. Let everyone hear the voice of the God of grace as He calls to His children: "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 55:7).



Report of the 'Youth Frontier' Conference

(continued from page five)

and the Beta Club at Midway High School. As a member of Robert's Grove church she is a very active choir member. She has also served as secretary, treasurer, and president of her Sunday school class. In the YFA she has served as the secretary and treasurer; and at the present time, she is serving as the reporter.

It is our hope that more young people will strive next year to attend the week of their choice at Cragmont.



We Can't Ask God

—For help if we are not making any effort.

—For strength if we have strength we are not using.

—For guidance if we are ignoring the guidance we now have.

—For prosperity if we have proved we cannot be trusted with it.

—For faith when we are afraid to act on what we already know.

—For forgiveness if we continue hating someone.

—For mercy if we intend to commit the same sin again.

Roy L. Smith in *The United Evangelical*.

Does the Church Really Care?

by Harrison Ray Anderson

Professor John Bright in his remarkable book, *The Kingdom of God*, sets forth clearly how again and again in her long history, Israel showed little concern for others and in so doing suffered. She betrayed her covenant obligation as God's agent.

What of God's people, his church today? This isn't a question of mere numbers or of church statistics. Some men try to hide behind mere figures. Do we really care for the so-called outsider? Do we long for him to know what Christ has come to mean to us? If we did care, would not more non-members be in our services?

What of our sad secular friends—surfeited with gadgets, yet purposeless without a Saviour?

What of the students, and especially the foreign students, who are with us for a few years? Many of them long for a fresh vision of God and man.

What of the so-called skeptics? Are we willing to write them off? What fisherman ever gave up because the trout was hard to land?

Look Magazine (May 5), "The Vanishing Jew," confirms what many have known, the high percentage of American Jews who have no faith whatever. Is the church to go on ignoring these good people? Is not such an attitude discrimination of the worst sort?

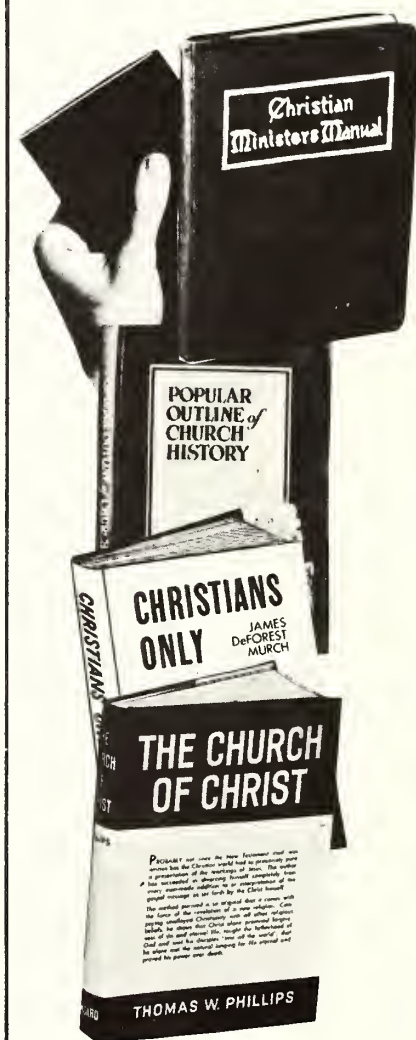
Has our so-called social concern blinded us to men in particular? Jesus looked upon the multitudes with compassion, but had time for the individual soul.

Let us pray for a fresh baptism of concern. Isn't this what Pentecost means? Why not a dedicated group leading the church out to and for others? Why not small, trained groups especially concerned to reach students and skeptics and our Jewish neighbors who have left the synagogue?

"Is it nothing to you, all ye that pass by?" Lam. 1:12a.—*The Presbyterian Outlook*.

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AYDEN, N. C., WEDNESDAY, AUGUST 26, 1964

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DURHAM, N. C.



Ten Years Ago in the 'Baptist'

The beautiful auditorium of the Sheron Acres Free Will Baptist Church, Durham, North Carolina, was finished shortly before Easter Sunday of this year. The Rev. Fred A. Rivenbark returned to this church as pastor November 1, 1949. It was during his pastorate that the building program was launched and completed.

† † †

More than fifty students have registered for the fall term at Mount Allen Junior College which will open on September 8, 1954. The enrollment is as follows: 24 day students, 31 night students, 17 commercial students, 12 Junior College, and 25 Religious Institute.

† † †

The Free Will Baptist Woman's Auxiliary Convention of the Eastern District of Kentucky met with the Louisa Free Will Baptist Church, August 9, with four auxiliaries represented: Thealka, Myrtle Chapel, Southside, and Louisa. About fifty auxiliary members were present for this first convention since the district was organized on June 9.



In the Editor's Mail—

"This is to state that I am available for pastoral supply. I may be contacted by writing to the following address: 1213 Charles Street, Greenville, North Carolina."—*The Rev. Bill Futch.*

† † †

"I thank God for your efforts and I would like to commend you on the fine papers you publish. I thoroughly enjoy each and every issue. Keep up the good work."—*J. Stewart Humphrey, Mount Olive, North Carolina*

† † †

"I enjoy our paper so much and I am thankful for the work of faith that is being done through it. Seemed the best way to show my appreciation was to try to let the Lord use me to help."—*Mrs. Bruce Johnson, Shellman, Georgia.* (Ed. Note: The article entitled "Give Me My Sword" was written by Mrs. Johnson.)

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editor's Comments—

NORTH CAROLINA FREE WILL BAPTISTS are still being attacked by those who are evidently filled with the intention of doing all the harm they can to the Free Will Baptist cause in this state. From what we have been able to learn, accusations are still being hurled at the conferences and the North Carolina State Convention.

From time to time, we have written in defense of the action which the State Convention was forced to take. Never, however, have we spread malicious untruths against our fellow Christians, even though we did not agree with them. We have always tried to face the fact that each Christian has a right to his own opinions and notions.

Again we are thankful that our people in North Carolina are interested in knowing the truth first of all and are not easily swayed by high pressure tactics. If any Free Will Baptist body has a right to be angry, it is the North Carolina State Convention. We have been persecuted, misrepresented, and misunderstood. In spite of these things, however, we have emerged as a stronger, more determined Convention. By standing up for our convictions, we shall become even stronger. Certainly, we do not object to any other group's establishment of churches, carrying out a missions program, winning souls, etc., but we must be allowed the same privilege without harassment.

From the time that the Fellowship of Original Free Will Baptists began in August of 1963, untruths regarding North Carolina have been spread in some of those states where there are Free Will Baptists who share the same convictions which we share. We have reason to believe that these untruths are being spread by some of the very ones who really know the truth—by those who are originally from North Carolina and who received their start in the ministry from this state.

There is one great consolation that overrides all untruths: it is the realization that the truth shall ultimately prevail, and that which is not true shall be brought to light. We believe that God is honoring and shall continue to honor the Free Will Baptist cause in North Carolina because we have done the best we could do, and that is all He requires of anyone. We know that there are others who share our convictions, and we believe that as the months pass our cause shall spread and our number shall increase to a greater host.

All this adds up to the fact that there are still those with little, warped minds who are not content to advance the kingdom of God without attacking others. Thus, from time to time, we shall be compelled to write in defense of our cause. If our readers take exception to our approach, we hope each one will understand that we have sought to let the matter drop, but we have felt it necessary from time to time to present the truth. This reminds us again that the battle is not completely over in some areas. Thus, we must press on with the convictions that have brought us thus far.

AS CLEARLY POINTED OUT in the feature article by Brother Walter Reynolds, the idea of a promotional director in the state of North Carolina is nothing new. In fact, we are in agreement with the conclusions drawn by Brother Reynolds. We feel that some positive action must be taken right away. We cannot sit idly by with the hope that somehow the work of the kingdom will somehow be accomplished without putting forth a concerted effort.

Be sure to read the article "State Promotional Department: Do We Need It?" in this week's issue. Any comments from our readers will be appreciated.

THE INDIVIDUAL CHRISTIAN---

HIS IMPORTANCE

BY THE REV. P. C. WIGGS

Pinetops, North Carolina

CHRISTIANITY does not substitute masses of people for individuals. Quite the opposite is true. God is concerned about individuals, about you and me personally. Paul gives an account of the importance of you as an individual in Galatians 2:20: "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 faith of the Son of God, who loved me, and gave himself for me."

God doesn't love us and care for us collectively; rather, He knows our names, He understands our problems, and He has a thrilling plan for each of us individually. To put it bluntly, you are important to God. This is where self-esteem comes in. A Christian who has self-esteem realizes that he is worth something; and because of this, he takes care of himself and accomplishes something. Self-esteem is not pride or arrogance or *showing off*. To have self-esteem doesn't mean you put yourself on a pedestal and command everyone else to bow down to you. Nor does it mean you consider yourself better than others. That is self-conceit, and it's a sin.

Now, if the Bible teaches anything, it's the dignity and worth of the individual. You were created in the image of God; Christ died for you on the Cross. In God's sight you are an important part of creation. It is this conviction of the worth of the individual that penned the Declaration of Independence, the Emancipation Proclamation, and that sent Jesus Christ to a Roman cross. You are important, not because of who you are, or what you can do, but because you are a part of God's eternal plan. After all, didn't God use a Christian man named Joseph to save his family; a Christian named David to rescue an army; and another Christian named Daniel to save a whole nation? I have every reason to believe that this same God can use a Christian like you to play an important role in His exciting plan for the universe.

There are four important words that you must understand of your Christian life is going to be successful and amount to anything; namely, interdependence, privilege, responsibility, and accountability. First let us consider them in the order given.

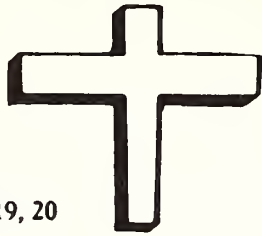
You must learn the importance of *interdependence*. Or to put it in simple language, you will have to learn how to live with one another in a constructive way. Imagine how confused this world would be if everyone were really independent. Some would drive on the right side of the road and others on the left

side. Some would pay taxes; others would refuse to pay. Why it would not be safe for you to step outside your house. Total independence, or living the way you please without considering others, is impractical and dangerous. I firmly believe that the lack of understanding regarding this one word (interdependence) among individuals in the Free Will Baptist denomination as a whole (may I say this does not exclude the ministry either) has been one of the greatest hazards in retarding the spiritual growth and progress of our great Free Will Baptist denomination. So what we must learn, if we are to be a successful Christian people, is that we must depend on one another to keep our denomination strong and progressive. Every misunderstanding, every disappointment, and every enjoyment will help us as individuals to understand that we can't have our own way and make others happy, or either be happy ourselves.

The second word is *privilege*. Christians today have more privileges and opportunities than any previous generation has enjoyed. It isn't because God thinks more of you than He did of Christians twenty years ago, or because you are more talented or intelligent. The reason, I think, is this: God wants to use each of you to accomplish something that has never been accomplished since the first days of the church; namely, to take the gospel to a lost world. Christians have the opportunity to learn more, see more, go more places, and accomplish more than any other generation of Christians in the history of the world. You have more time, money, and social status than any other Christians in history. Regardless of what problems you now face, you must admit that you are a privileged Christian.

Now with privileges go *responsibilities*. This is the way God has made the world, and I think it's a pretty sensible arrangement. If you want the privilege of eating, then you'll have to accept the responsibility of working. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thessalonians 4:10). If you want the privilege of driving a car, then you must accept the responsibilities of obeying the law. If you want the privilege of belonging to any society, group, or church, you must accept the responsibilities that go along with belonging to each.

With responsibility goes *accountability*. Everybody must answer in some way or another for the way he has used his God-
(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

REVIVAL FIRE BURNS IN MEXICO

by J. E. Timmons

In the Texas-Mexico area we are experiencing a revival which we have long prayed for. How we rejoice to see the evidence of revival on the Mexico mission field with souls coming to Christ in full surrender and following in baptism!

We especially want to mention the work in Saltillo, Coahuila, Mexico, where Brother Juan Lopez is the pastor. Recently eight persons were baptized (pictured at right). In a few days, the Lord willing, four others will be baptized.

In Monterrey, Brother Antonio Lopez is working in a most needy field where there are no other churches. The people meet in a home; therefore, he is in need of some kind of a place to meet. They are doing a good job of telling others of Christ, and the attendance is growing. A number have accepted Christ. I had the joy of preaching to a large number, and at the end two young men surrendered to Christ.

Brother Elias Rodriguez continues in Santa Rosa. He tells the story of a little Mexican boy by the name of Pedro who started attending Sunday school, and the boy's father would punish him after he would return from Sunday school. But little Pedro would slip

away from herding the goats to attend the Sunday school. He said, "Please pray for me so I can come back next Sunday and hear more of the Bible."

We are happy to announce that Brother and Mrs. Elias Rodriguez are the



proud parents of a baby born just a few days ago. They are in desperate need for clothing for the baby.

Herman Rodriguez and his wife continue serving in the Jimenez area and in El Moral. There have been a number of new ones to accept Christ in Jimenez recently. In El Moral the work is very slow. Sometimes it is impossible to have services when there is a celebration going on, since there is much drunkenness and shooting; but in spite of all this, a number are seeking and finding Christ.

GIVE ME MY SWORD

by Mrs. Bruce Johnson
Shellman, Georgia

IN our country today every American, whether learned or unlearned, whether rich or poor, whether young or old, can feel a danger within his heart of things coming upon our nation. We are turning our backs on the truth we were built upon.

As a child, having the blessings of being raised by Christian parents, I remember how well the rod of discipline had to be used in my life. Have you ever overheard your parents say, "She's gone just about as far as she can go"? If I ever heard this I knew what to expect. It

seems I could never find peace until I felt this discipline in my life. Talking about it didn't help; I had to have the experience. When the final blows came they were not always alike. Perhaps some privilege was denied or some extra task was added; then sometimes the old razor strap was used. One thing for sure, I always knew why if not how the punishment would come. (I must admit I never really appreciated it to the fullest until after I became a mother. My, those words still ring out today: "It hurts me the most to have this to do, but because I love you I haven't any other choice!")

I can hear within my heart, "America needs discipline." We know how much more our heavenly Father loves us than our own parents. With heavenly love we can hear Him say, "Fear not my little flock." The battle is almost here; and we, as Christians, if the Lord tarries, will be called to the front line for service. How foolish it would be to march as a soldier into battle without any training without a uniform, or without something to fight with! Nor will God have us in His battle without training, a uniform or any weapons to fight with.

In Ephesians 6:10-17 we find these words: "Finally, my brethren, be strong in the Lord, and in the power of his mighty arm. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Are you wearing this great uniform Paul is telling us about? Brush up on the sword. We can't fight a battle without a sword; it is so important. The sword is the Spirit which is the Word of God.

STATE PROMOTIONAL DEPARTMENT:

Do We Need It?

by **Walter Reynolds, Pastor**

Shady Grove Free Will Baptist Church
Dunn, North Carolina

FOR us to properly consider the question of whether we need a promotional department or not, we need to bring ourselves up to date as to what has been done in this respect in the past. As far back as the twenty-first annual session of the State Convention, and perhaps even further back, there was an office in the Convention known as *field secretary*. In the minutes of the twenty-first session, which was held at Union Chapel church in 1933, the following is recorded in Article 1, Section 4 of the Bylaws:

"The Field Secretary shall have charge of preparing statistical tables showing the increase or decrease in membership, church property, etc., and read at each session of the annual convention and refer same to the Recording Secretary for permanent record. He shall have charge of placing all the work of the Convention before the various Conferences and Associations. Also the field work in general." Various ones filled this office up through the thirty-second annual session of the State Convention, among them the Revs. R. B. Spencer, M. E. Tyson, and J. C. Griffin. In this thirty-second session, the resolutions committee presented a resolution calling on the Association (the State Convention was known for a few years as the State Association) to go on record as desiring the services of a full-time promotional director. During this session the executive committee was asked to prepare such plans and recommendations as would be necessary

for the establishment of this office and report to the next annual session.

In the thirty-third annual session of the State Association held at the Kenly church, Johnston County, in 1945, the report was given setting forth detailed plans for the full-time services of a promotional director. The executive committee was instructed to proceed with the work and to put the full-time promotional director on the field as soon as practical. It seems that Brother Griffin, who was field secretary, continued under this new arrangement until the thirty-fifth annual session of the State Convention. In the thirty-fifth and thirty-sixth annual sessions of the State Convention, there was much discussion concerning employing a promotional worker but nothing different was done.

Preceding the thirty-seventh annual session of the State Convention, the Rev. R. N. Hinnant, in lieu of someone to do promotional work, was appointed by the executive committee to meet with the ministers of all the conferences and associations of the state for the purpose of coordinating the work throughout the State Convention. Just after the thirty-seventh session the Rev. J. A. Evans was appointed by the executive committee to do the promotional work for the coming year. His report is in the minutes of the thirty-eighth annual session of the State Convention held at Rains Cross Roads church, Johnston County, in 1950. Following the thirty-eighth session, the executive committee worked out a plan

✠
A minister and leader among N. C. Free Will Baptists asks a question which our State Convention must soon answer.

✠
and employed the Rev. M. L. Johnson as promotional director on a part-time basis. This is reported in the thirty-ninth annual session of the State Convention held with the White Oak church, Bladenboro, in 1951. In the fortieth annual session of the State Convention, which was held with the Goshen church, North Belmont, in 1952, there was much discussion concerning the work of the promotional director. A change was made in the Constitution and Bylaws relative to this office.

During the time that Brother Johnson was promotional director, the work of the State Convention showed signs of progress; but due to pressing obligations, he resigned just preceding the forty-first annual session of the State Convention held at Marsh Swamp church, Wilson County, in 1953. The Rev. W. B. Raper succeeded him in this office, but again it was on a part-time basis. Even on a limited basis, though, the work that was done by the promotional director greatly helped the program of the State Convention. However, again because of other commitments, the promotional director resigned to be effective at the forty-second annual session of the State Convention held at the Orphanage in 1954. For a few years there was limited promotional work carried on by the State Convention through a promotional director. After the resignation of Brother Raper, it seems that year by year the executive committee was given the responsibilities of the promotional work. However, this did not mean that the idea of a promotional director was abandoned; for it seems that almost every year some motion, report, or resolution was considered relative to this matter.

In 1956 the executive committee appointed a committee to define and interpret the office and work of the promotional department. Their report was given at the forty-fourth annual session of the State Convention held with Beaver Dam church, Columbus County, in 1956; (continued on page thirteen)



news & notes of Denominational Interest

Sound Side Church Host to Albemarle Meetings

The Sound Side Free Will Baptist Church of Columbia, North Carolina, will be host to the Albemarle Union Meeting, League Union, and Sunday School Convention Saturday and Sunday, August 29 and 30. The schedule for each is as follows:

UNION MEETING, AUGUST 29

Morning Session

- 10:00—Devotions, the Rev. L. E. Ambrose
- 10:10—Welcome Address, the Rev. Robert Rollins, Host Pastor
 - Response, Hilton F. Simmons
- 10:15—Moderator's Address, the Rev. A. B. Chandler
- 10:20—Minutes of Last Union
 - Roll Call of Ministers and Churches
 - Announcements
 - News of Mount Olive College
- 11:15—Congregational Singing and Worship
 - Offering
 - Special Music, Host Church
- 11:30—Message, the Rev. Robert May
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. Charlie Overton
- 1:15—Business Period
 - Report of Treasurer
 - Announcements of Next Union
- 2:15—Closing Hymn and Benediction

LEAGUE UNION Evening Session

- 7:30—Devotions, the Rev. Robert Rollins
- 7:40—President's Message
- 7:45—Appointment of Digest Committee
 - Roll Call of Leagues
 - Minutes of Last Union
 - Recognition of Ministers
 - Announcements

- 8:00—Congregational Singing
- 8:05—Business Period
 - Report of Committee
 - Awarding of Banner
 - Report of Treasurer
- 8:30—League Program and Special Singing
- 9:00—Adjournment

SUNDAY SCHOOL CONVENTION, AUGUST 30

Morning Session

- 10:00—Devotions, Robert Spencer
- 10:15—Welcome Address, Host Sunday School Superintendent
 - Response, the Rev. Tom Davenport
- 10:20—President's Message
- 10:25—Sunday School Lesson, Mrs. Madge Vanhorn
- 10:40—Enrolling of Ministers
 - Reading Minutes of Last Convention
 - Sunday School Reports
 - Announcements
 - Congregational Singing and Worship
 - Offering
 - Special Music, Host Sunday School
- 11:30—Message, the Rev. J. C. Griffin
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. Winifred Brickhouse
- 1:10—Business Period
 - Report of Treasurer
- 2:00—Adjournment

Marsh Swamp Church Announces Revival

The Marsh Swamp Free Will Baptist Church of Route 1, Sims, North Carolina, announces a series of revival services to be held September 6-12, with the Rev. C. L. Patrick of Walstonburg as the evangelist. Mr. Patrick is president of the North Carolina Free Will Baptist State Convention and pastor of Free Union Free Will Baptist Church. He

was recently selected as the 1964 Rural Minister of the Year for North Carolina. The pastor, the Rev. R. H. Jackson, and the church cordially invite the public to attend these services which will begin each evening at 7:30.

S. S. and W. A. Convention Meets With Saratoga Church

The Sunday School and Woman Auxiliary Convention of the Fourth Union of the Central Conference will meet with the Saratoga Free Will Baptist Church, Saratoga, North Carolina, Sunday, August 30. The theme will be "Study to Show Thyself Approved" (1 Timothy 2:15). The program is as follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Peace Church
- 11:10—Welcome, Mrs. Cecil Rose
 - Response, Mrs. Odell Gardner
 - President's Remarks
- 11:15—Recognition Time
- 11:20—Children's Home News, Mrs. M. L. Johnson
- 11:30—Congregational Hymn
 - News from Mount Olive College, Mrs. Charles Harrell
- 11:40—Special Music, Free Union Church
- 11:45—Sermon, the Rev. M. L. Johnson
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, the Rev. C. D. Hamilton
- 1:30—Special Music, Spring Branch Church
- 1:35—Business Period
- 1:50—Program, Host Church
- 2:15—Adjournment

Church Dedicates Annex And Honors Pastor

On Sunday, August 16, during the eleven o'clock worship service, the Little Creek Free Will Baptist Church near

Coming Events

- September 2—First term of Mount Olive College begins for 1964-65
- September 7—Labor Day
- September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson
- September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

ayden, North Carolina, dedicated the new annex to the church with a note burning service and honored its retiring pastor who has served the church for the past ten years, the Rev. Hubert Burress of Pinetops, North Carolina. The dedication sermon was delivered by Mr. Burress; and Mrs. James Blanchard rendered a beautiful solo, "Bless This House."

During the service Mr. and Mrs. Burress were presented a silver tray and cake server by the church and its auxiliaries as a tribute to their faithful service for the past ten years. The service closed with a picnic lunch served in the church annex.

During the pastorate of Mr. Burress, Little Creek church has made many accomplishments. The sanctuary has been completely renovated with new pews, an organ, and carpet being installed. A new porch has been added to the entrance of the church; Sunday school classrooms have been added, and the annex has been built. In the annex is also a modern baptistry.

The church has an active Sunday school, woman's auxiliary, and layman's league. During the summer months it sponsors both a ladies' and a men's softball team. It also participates in all phases of the denominational work.

Mr. Burress is being replaced with the Rev. Eugene Sumner of Pink Hill, North Carolina. He will begin his duties with the church on September 6. Mr. Sumner is a graduate of Mount Olive and Atlantic Christian Colleges, and is at present attending the Baptist Seminary at Wake Forest, North Carolina.

Second Union Meeting to Meet With Tarboro Church

The Second Union Meeting of the Central Conference will convene with the First Free Will Baptist Church in Tarboro, North Carolina, Saturday, August 29, with the Rev. Norman Ard as moderator. The Rev. Willis Wilson will direct the singing with Ralph A. Bowen as pianist. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. R. H. Mason
- 10:15—Welcome, the Rev. Raymond Sasser, Host Pastor
 - Response, the Rev. Floyd Cherry
- 10:20—Reading of Minutes, Leo Tripp, Secretary
 - Appointment of Committees
- 10:30—Roll Call of Ministers
 - Welcome to Visiting Ministers
- 10:40—Roll Call of Churches and Seating of Delegates

- 10:50—Business Session
 - Report of Denominational Enterprises
 - Mount Olive College
 - Central Conference Missions
 - Children's Home
 - Superannuation
 - State Missions
 - Free Will Baptist Press

- 11:25—Morning Worship
 - Hymn
 - Offering
 - Special Music, Miss Leah McGlohon

- 11:30—Message, the Rev. Noah Brown

- 12:00—Lunch by Host Church

Afternoon Session

- 1:00—Praise in Songs, Mr. Wilson and Mr. Bowen
- 1:10—Panel Discussion, "The Deacon and His Church"

2nd Western Sunday School Convention August 30

The Second Western District Sunday School Convention will be held at Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina, Sunday, August 30, with the president, the Rev. Lester Duncan, presiding. The theme will be "Keep Them." The Scripture is taken from John 17:11, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." The program is as follows:

Morning Session

- 9:45—Song Service, the Rev. James Joyner, Director
 - Devotions, Mrs. Minnie Joyner
 - Welcome, Mrs. Cleo Worrell
 - Response, Miss Betty J. Flora
 - Business
 - Sunday School Lesson, Lonnie Worrell, Superintendent
 - Intermission
 - Song Service
 - Convention Message, the Rev. Lester Duncan

- 12:00—Lunch

Afternoon Session

- 1:00—Song Service
 - Devotions, Mrs. Henry Eason
 - Report of Officers
 - Special Music, Broadman Quartet, Joyner Sisters, and Eason Trio
 - Promotional Work and Church Finance, Mrs. Virginia Joyner
 - Business

- Report of Committees
- Youth Fellowship Report, Mrs. Earl Bass
- Awarding of Banner and Trophy
- Adjournment

New Haven Host to Sunday School Convention

The Fifth Eastern District Sunday School Convention will convene with the New Haven Free Will Baptist Church, Ernul, North Carolina, Sunday, August 30. The theme will be, "Possessing the Promised Land" (Joshua 24:24). The program director is Delmas Brown; music director, Harvey Whitford; and pianist, Miss June Wetherington. The program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin
 - Convention Hymn, "Love Lifted Me"
 - Welcome Address, Harvey Whitford, Host Superintendent
 - Response and Devotions, Evon Jones, Vice-President
- 10:15—Business Period, President Presiding
- 10:45—Program, Children of Host Sunday School
- 11:00—Sunday School Lesson, Mrs. Hazel Stillely
- 11:20—Offering
 - Offertory Prayer, Herman E. Ireland
- 11:30—Special Music, Host Church Choir
- 11:40—Worship Service, the Rev. W. E. Stillely
- 12:00—Fellowship and Dinner

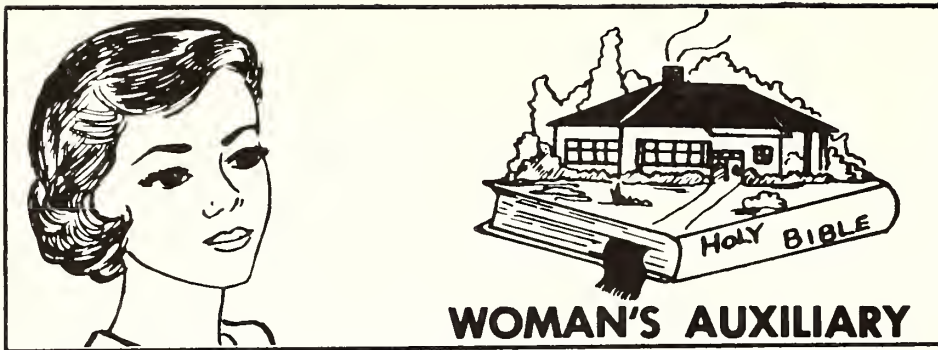
Afternoon Session

- 1:00—Devotions, the Rev. Billy Twiddy
- 1:15—Business Period
- 1:45—Program, Bible Quiz, Mrs. Mary Lou Harrison, Leader
- 2:00—Special Music, Wintergreen, Friendly Four, and Saint Mary's Quartets and Others
- Benediction

Mt. Zion Church Host To Youth Fellowship

Mt. Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, will be host to the Youth Fellowship of the Second Western District Saturday evening, September 5, at eight o'clock. The Sword Drill contest from the last meeting will be continued. Each Free Will Baptist of the district is urged to attend, and an enjoyable evening is assured to everyone.

(continued on page ten)



Maple Hill, N. C.—The Woman's Auxiliary of the Angola Free Will Baptist Church met August 13 in the home of Mrs. Lela Bronson for its monthly meeting. The group sang "Near the Cross," which was followed with prayer. Mrs. Bronson read the Scripture taken from Psalm 127:1 and Matthew 7:24. Mrs. Leria Swinson was in charge of the program entitled "Except the Lord Build the House."

During the business session the group discussed ways to get more members of the community interested in the activities of the church. Mrs. Jeanette Raynor dismissed the group with prayer.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church held its monthly meeting Thursday, July 23, in the home of Mrs. Rosalie Murphy with seventeen members and one visitor present. The meeting opened with the group's singing "Bring Them In." The Scripture, taken from Luke 14:15-24, was read by the president, Mrs. Stella Worthington. Prayer was offered by Mrs. Esther Mae Gibson.

During the business session a motion was made and carried to pay \$15 on a missionary's salary to Arizona-Mexico. Also motions were made and carried to give a love offering to Miss Barbara Beeton, a missionary student from Elm Grove church to the Arizona-Mexico mission field, and to give a sunshine box to Mrs. Lucy Worthington.

The program entitled, "Our Neighbors 'Round the Corner," was given by Mrs. Margaret Ard and was very interesting. The closing hymn was "All the Way My Saviour Leads Me." Mrs. Annie E. Chappell dismissed the group with prayer.

During the social hour Mrs. Rosalie Murphy gave to Mrs. Ard a beautiful handmade crocheted bedspread in appreciation for the splendid work she has done with the church choir. The hostess then served delicious refreshments.

Ayden, N. C.—The AFC of Elm Grove Free Will Baptist Church met on Friday, August 6, at 4 p. m., in the home of Pattie and Vonnie Williamson for its monthly meeting. The meeting was called to order by the vice-president, Vonnie Williamson. The group then joined together in the singing of "Stand Up for Jesus," followed with prayer by Vicki Jones. The group repeated the watchword, taken from Psalm 143:8-10, and the motto, taken from Ephesians 4:15. The devotional reading was read by Pattie Williamson, taken from Genesis 27:1-33. Chorus time followed, directed by Vicki Jones.

During the business session the treasurer reported a total of \$19.70 brought forward from the last meeting. During the month the following had been paid out: Danny Duzits, \$12.50; Bruce Jones' gift, \$2.06; stamps, \$1.00; leaving a balance at this meeting of \$4.14. The secretary called the roll; fifteen members were present. She also read the minutes of the last meeting and they were approved.

The following took part on the program: Donna Briley, Nancy Garris, Vicki Jones, Vonnie Williamson, and Mike Griffin. The closing prayer was by JoAnn Jones.

Refreshments were served by Mrs. Irene Williamson.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, August 14, 1964, in the church. Mrs. Lovelace Gardner, president, presided. The group joined together in singing "Must Jesus Bear the Cross Alone?"

Mrs. Carlton Gardner, program chairman, opened the program with prayer. She used for the Scripture lesson Psalm 127:1 and Matthew 7:24, which was followed by the program, "Except the Lord Build the House," written by Mrs. Almond Warrick. Mrs. Lovelace Gardner gave a very interesting and informative talk about her week's stay at Crag-

mont last summer, 1963. This was followed with prayer by Mrs. Robert Oaley.

During the business session Mrs. Gardner presided and Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed with the treasurer's report. A motion was made and seconded to send \$10 to Mexico missions. Also plans were made for each member to give one day's wages at the next meeting to send to Cragmont to help furnish a room. The closing prayer was given by Mrs. David Hobgood.

Fountain, N. C.—The Young People's Auxiliary of Aspen Grove Free Will Baptist Church met at the church Thursday night, August 13, 1964. The meeting opened with prayer, after which the group joined together in singing several choruses. The Rev. C. H. Overman, pastor, gave the program. He made a very inspiring talk on "Stairways to Success."

The roll was called, minutes were read and approved, and a collection of \$1.75 was taken. The group voted to have a "Youth Sunday" the fourth Sunday in October, details to be arranged by the pastor and the sponsors of the YFA.

Refreshments were enjoyed by all. The next meeting will be in the home of Cooper Goff.



FRUITS AND ROOTS

Many of us would love to have sin taken away. Who loves to have a hasty temper? Who loves to have a proud disposition? Who loves to have a worldly heart? No one. You ask Christ to take it away, and He does not do it. Why does He not do it? It is because you wanted Him to take away the ugly fruit while the poisonous roots remained in you. You did not ask that henceforth you might give up self entirely to the power of His Spirit. Do you suppose that a painter would want to work out a beautiful picture on a canvas which did not belong to him? No. Yet people want Jesus Christ to take away this temper or that other sin while as yet they have not yielded themselves utterly to His command.—*Andrew Murray.*

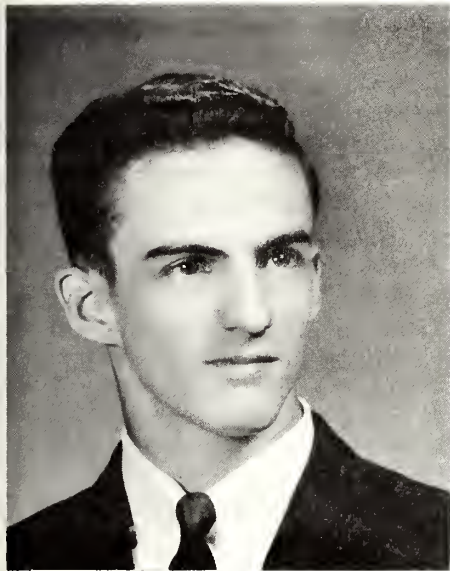


Is your Christianity ancient history or current events?—*Samuel M. Shoemaker.*

Christian Education

Mount Olive Graduate Receives Scholarship

Adrian Grubbs Jr., a 1964 graduate of Mount Olive College, has been awarded a \$250 annual scholarship to North Carolina Wesleyan College at Rocky Mount, North Carolina.



Last year Adrian was president of the Student Government Association of Mount Olive College and served as student pastor of Indian Springs and Grant's Chapel Free Will Baptist Churches near Mount Olive. During the past two summers he has worked on the maintenance staff of the college to help finance his education.

He is open for weekend pastoral services or supply work beginning in September. "We can recommend Adrian to any Free Will Baptist Church within driving distance of Rocky Mount that may need a student pastor," President W. Burkette Raper declared. "He is a dedicated Christian and is one of our promising young ministers."

Adrian is an ordained Free Will Baptist minister and is the son of the Rev. and Mrs. H. A. Grubbs Sr., of Mount Olive. The elder Grubbs moved his family from Perry, Florida, to Mount Olive in 1960 in order that he and his

children might attend Mount Olive College.

His second son, Harry, also a ministerial student, will enter Mount Olive College in September.



Wayne Benefit Dinner

A planning session for the 1964 Wayne County benefit dinner for the development fund of Mount Olive College has been set for Tuesday, September 1, 7:45 p. m., in the First Free Will Baptist Church of Goldsboro, North Carolina.

Hardy Talton, chairman of last year's dinner, has requested that each Free Will Baptist church in the county send its full college committee to this meeting.

President W. Burkette Raper will discuss plans for the building program on the new campus and distribute workers packets to committee members.



Mount Olive College Day Reminder

Free Will Baptist Sunday schools and churches are reminded that Sunday, August 30, is Mount Olive College Day.

Each fifth Sunday has been designated for college day observance by the North Carolina State Convention of Churches and the North Carolina State Sunday School Convention. Free Will Baptists everywhere are called upon to remember the college in prayer and to make special gifts for its support.

"Mount Olive College stands today on the threshold of a new era when golden opportunities present unparalleled challenges," President W. Burkette Raper declared. "A record enrollment of 250 students is expected in September. As we begin our second decade of service, the need for the building program on the new campus becomes increasingly urgent," he added.

Churches and Sunday schools are

urged to remember the college on August 30. Gifts will be applied to the 1964-65 general fund quotas of churches.



Calendar of Events at Mount Olive College

Thursday, August 27, 3 P. M.

Opening bids for the first buildings on the new campus. Included will be bids for the academic building designed for 350 students and a dormitory complex designed for 132 students.

Monday, August 31, 10 A. M.

Meeting of the college board of directors to review bids and to award contracts.

Tuesday, September 1, 8:30 A. M.

Opening faculty conference for 1964-65 academic year.

Wednesday, September 2—

Saturday, September 5

Orientation for new and transferring students.

Monday, September 7

Registration of returning students.

Tuesday, September 8, 8 A. M.

Classes for fall semester begin.

Sunday, September 13, 4 P. M.

Fall Convocation, address by Dean Daniel W. Fagg Jr. Friends of the college are cordially invited.



Miss Farmer Named House Counselor

Miss Bonnie Farmer of Mount Olive and Middlesex, North Carolina, has been appointed to a position as house counselor at Mount Olive College for the forthcoming school year. She will live with women assigned to the Tyndall House on East College Street.

Miss Farmer, a native of the Mount Olive community, is the daughter of Mrs. G. L. Farmer of Route 1 and the late Mr. Farmer. For the past fourteen years she has been field representative for the Free Will Baptist Children's Home, Middlesex.

She plans to continue her summer duties with the Children's Home as manager of the concert class.

(continued on page fifteen)

News Notes

(continued from page seven)

Carteret Co. Union Meeting And S. S. Convention

The Carteret County Union Meeting and Sunday School Convention of the Eastern Conference will meet with Mt. Pleasant Free Will Baptist Church, Newport, North Carolina, Saturday and Sunday, August 29, 30. The moderator, the Rev. Sam Kennedy, and the clerk, the Rev. Jerry Rowe, will be in charge of the union. The theme will be, "Go Ye into All the World and Preach the Gospel to Every Creature" (Mark 16:15). The programs are as follows:

UNION MEETING, AUGUST 29

Morning Session

- 10:00—Devotions, "The Mission in Our Community," Host Church
- 10:15—Meeting Called to Order, Clerk
 - Moderator's Remarks
 - Roll Call of Churches
 - Appointment of Committees
- 10:40—Congregational Singing
- 10:45—Promotional Period
- 11:15—Special Music, Host Church
 - Offering
- 11:25—Message, "Missions, Our Total Responsibility," the Rev. A. B. Bryan
- 12:00—Benediction and Adjournment for Lunch

Afternoon Session

- 1:00—Devotions, "Missions, Our Enthusiasm," the Rev. Raymond Hardison
- 1:15—Reading of Minutes of Previous Meetings
- 1:20—Business Session
 - Roll Call of Ministers
 - Report of Committees
 - Unfinished Business
 - New Business
 - Election of Officers
 - Reading of Minutes
- 2:15—Benediction and Adjournment

SUNDAY SCHOOL CONVENTION, AUGUST 30

Afternoon Session

- 2:15—Devotions, Host Church
- 2:25—Remarks of President
- 2:30—Reading of Minutes
 - Appointment of Committees
- 2:40—Congregational Singing
- 2:45—Message
- 3:15—Congregational Singing and Worship Offering
- 3:20—Roll Call of Churches and Attendance Check
- 3:35—Special Music

- 3:40—Business Session
 - Report of Committees
 - Awarding of Banner
- 4:00—Adjournment
 - Benediction

Elm Grove Church Plans Singspiration

The Rev. Norman Ard, pastor of Elm Grove Free Will Baptist Church near Ayden, North Carolina, announces a singspiration to be held at the church Sunday evening, August 30, at 8 p. m. All singing groups in the Ayden area are invited to attend and take part in this service. The public is cordially invited to attend.

King's Cross Roads to Conduct Inspirational Singing

A program of inspirational singing is being planned at King's Cross Roads Church near Farmville, North Carolina, for Sunday evening, August 30, at 7:30.

The pastor, the Rev. L. B. Manning, and the church invite everyone to attend, especially all singers who would like to take part in the service.

Rev. Hardison to Conduct Smyrna Revival

The Rev. Raymond Hardison, pastor of the Sound View Free Will Baptist Church, Morehead City, North Carolina, will be the evangelist for revival services at Smyrna Free Will Baptist Church of Blounts Creek, North Carolina. Services will begin Monday evening, September 7, and continue through Saturday evening, September 12.

The pastor, the Rev. Allen Campbell, and the congregation extend a hearty welcome to all to attend.

Executive Committee To Meet

The Executive Committee of the North Carolina State Convention of Original Free Will Baptists will meet September 1, 1964, 10 a. m., at Mount Olive College. Anyone who would like to meet with the committee is invited to do so. The Rev. C. L. Patrick is president of the convention.



"The saint and the sinner both need to know the truth that the Saviour is also Lord, and that He came not only to deliver from sin's penalty, but likewise from its power."—*Selected.*

OBITUARIES

A MEMORIAL to the Late Wm. Herbert Graves

It was just a year ago that God call my dad;
We all miss him so, and it makes us so sad.

Our memories of him are so very clear
Of joy, of sorrow, of laughter, and tear;
Day after day, and night after night,
It seems I can see him still in my sight.

To his family he was the perfect dad,
Teaching and sacrificing all that he had;
His neighbors and friends gave him a
good name,

Now that he is gone, there is nothing the
same.

To his church he gave much of his time;
For service to God, he never did mind.

Life seemed better when he was around,
For he always wore a smile, never a
frown.

No sweeter man ever did live;
To be just like him, oh, what I'd give!
I realize now my fortunate ways
Of having had him for so many days.

Now that his home is in that heavenly
place,

Sleep on dear Dad, 'til we meet face to
face.

Written by his daughter,
Mrs. Helen Gaydek

ATTENTION UNION MEETINGS

This is to remind you that the union meetings and conferences belonging to the North Carolina State Convention of Original Free Will Baptists are entitled to one delegate for each 500 members or fraction thereof to represent at the convention which meets at the American Legion building, Wilson, September 16, 17. It is hoped that the union meetings will elect or appoint the delegates when they meet on August 29.

The Rev. C. L. Patrick,
President

Questions & Answers



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

QUESTION: What are some of the strongest arguments favoring divine healing and how may we explain and meet these arguments? Do you believe in miracle working in this age?—*Ellis Gray, Illinois.*

ANSWER: I do believe in miracle working in this very age in which we now live, and the strongest argument I know is that of my own experience. Whereas I was once lost, now I am saved. And whereas I was once blind to spiritual things, I now clearly see many things in the spiritual realm and have a clear understanding of them; that is, one that is clear compared with the lack of vision and of understanding I once had of these things. For example, I once had all kinds of doubts as to where I should spend eternity and what would happen to me if I should suddenly be snatched from this realm of existence, what hell would be like if I should go there, or what being in heaven would be if I should be so fortunate as to ascend to its sublime heights and enter its glories. Now I know that I am in Christ, that I live and move and have my being in Him, that to be absent from the body is to be present with Christ, that whether I live or die that I am Christ's, and that all things work together for good to me because I am His, and better than all, He is mine. "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). "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him" (2 Corinthians 5:8, 9). "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them" (John 17:9, 10).

Besides this, I have been among those

that prayed for people that the doctors did not think would live for many more hours, and they still are living today. One of those that I have in mind was the mother of a young daughter. This mother is living today and serving the Lord. The daughter, then only a day or so old, has finished Bible school, is the wife of a minister, and has two children that she and her husband are bringing up in the ways of the Lord. Another is a woman who at the time of her illness had five children, the oldest in her early teens. The mother is still living and was active in church work the last I knew of her, and several of the children are married and have Christian homes. The child who was a baby at the time of his mother's serious illness is grown, but I do not know anything more about him.

Another incident worth mentioning here was a fall sustained by the young son of a young minister that appeared to be fatal. A group of us were meeting to pray for missionaries, but just before we knelt to pray, the father came to the room where we were with what appeared to be the lifeless body of his son and called for one of the number to drive him to the hospital. We prayed for the young father and mother as well as for the injured son. They drove about two and one-half miles to the hospital, the father holding what appeared to be the lifeless body of his son, until the instant he entered the room where the doctor was. At that time the lad opened his eyes and spoke for the first time since the fall. The doctor examined the child, finding no sign of injury whatever. This same lad graduated from high school a few years ago with the highest honors of any in the county.

I have not told these stories thinking that the healing of the body is a miracle equal to that of the regeneration of a soul; for I do not. So far as I know any or all of these could go to hell judging from such Scriptures as Hebrews 6:4-6;

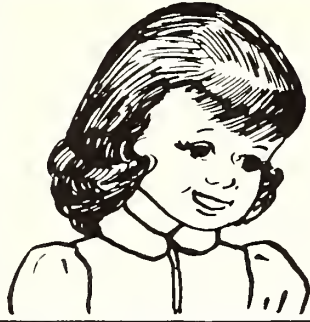
10:26-31; and Ezekiel 33:13, 14. I believe that the greatest of all the miracles in our age is the new birth; the life of faith as exhibited by a consecrated Christian. God is changing men and women day by day through the preaching of the Word, and through the power of this same Word they have hidden in their hearts. God is holding them up to a lost world while they study and meditate upon the Word, growing in grace and knowledge day by day. It is indeed marvelous, and we have no way of adequately expressing the personal joys that come to us in this day by day experience. Hallelujah! I am glad I am saved, aren't you? Besides knowing that I am saved and having the happy privilege of telling a lost, sin-cursed world of it and of the joys it brings, I have seen a few people when they were saved, and oh, how it thrilled my soul! What a privilege it has been to watch them while they grow in grace, exhibiting that life and generosity in contrast to that of hate and inconsideration to others they exhibited before the miracle of grace took place in their lives.

I remember a man here in Nashville, Tennessee, was involved in the Jehovah's Witness hoax with whom I went to the altar and prayed. He was truly converted and lived honorably for Christ for several months; but a former business partner, a Jehovah's Witness, kept pestering him until he gave way to this temptation to the extent that he no longer showed the joy of his salvation that he had immediately following his conversion. One night when the altar call was given, he came to me and said, "I want you to pray for me again." We prayed at the altar. He has now been a faithful member of this church for about seven years, has taught his children in the Lord, and now enjoys their Christian testimony.

Besides such as these about whom I know personally, I have had many friends who asked me to pray for many different people with whom they have dealt, to later tell of their wonderful conversion and of the consecrated lives they are now living in active services for their Master.

I feel that we who are Christians, that have been true to our profession, will meet with many pleasant surprises when we get to heaven, seeing Jesus face to face and meeting the many that we have faithfully prayed for but have never seen. "Abraham believed God and it was counted to him for righteousness."

If we believe God, we will accept Him
(continued on page fifteen)



STORIES

for our

BOYS and GIRLS



A MESSAGE FOR BOYS AND GIRLS

by Lelia Hines
Selma, North Carolina

BELIEVING that there are some of you dear boys and girls who have often felt the desire to accept Christ as your Saviour and who have failed to do so because you were afraid you could not be good enough, I am giving you a few thoughts to think over.

When my daughter was between five and six years of age, she was given a pair of roller skates; but if she had taken them and said that she knew nothing about skating and was afraid to try, she never would have learned to skate. Instead, she took the skates with the determination that she could and would learn to skate. So she put the skates on; and with a stick to guide her, she went on the sidewalk to master the art of skating. It is true that she got a lot of bumps, but each time she rubbed her bumps and got up more determined not to fall again. It was her determination to stick to the task until she learned to skate without falling that helped her to become a good skater.

Now this is just how each of us will win the race as a Christian: we have to be determined that we will win and make a start sometime. When you start out as a Christian, you will know very little about it; and there will be many times along this journey that you will become discouraged. But just as the little girl used her guide stick, you open the Bible (your guide) and read it. It will help you over the rough places of life; and each time you read it, you will become a stronger Christian.

Think back over the years when God placed you in the arms of your loving mother. You were a helpless infant; and if left alone to depend on yourself, you would have died. It took the patient care of a loving mother to help you be-

come the fine boy or girl that you now are.

When you were at the age to begin trying to walk, your mother knew that you would get many falls; but this did not keep her from letting you pull up by the furniture and try again. Each time you fell, Mother picked you up and gave you a loving caress and told you to try it again. It was your mother's faith in you and your desire to walk that helped you to walk alone.

Now this is simple enough for a small child to understand, and God intended it to be like this, for Jesus loves the little children. Do not let anyone make you believe that you are too young to accept Christ as your Saviour. All big people have to accept Christ the same way that a little child does. (See Matthew 18:3.)

It is a beautiful picture to see a junior boy or girl accept Christ as his Saviour, because he is giving a life to God. If he lets God use his life for His glory, many other lives will be saved through his witnessing along this journey of life.

Yes, it is true that sometimes you may get discouraged, but just remember that it is you who have failed and not God. Just as Mother keeps on loving you after you have disobeyed her, so your heavenly Father still loves you, even after you have disobeyed Him at times.

All a Christian has to do when he feels that he has disobeyed God is to confess his mistake and repent of it to God through prayer. God will restore in your life the joy that went out when you sinned. Always remember that Christ comes into your heart as an invited guest.

All you have to do to accept Christ as your Saviour is to seek (Isaiah 55:6), confess (1 John 1:9), repent (Luke 13:

3), believe (Romans 10:9), and receive (John 1:12). Look up these passages in your Bible and read them over and over again.



A HEROINE

THERE'S Cap?" cried Florence as she galloped up to her friend, the shepherd.

"Poor Cap, I'm afraid I'll have to kill him."

"Kill him! Oh, no, Roger! What has he done?"

"He didn't do anything, Florence. Some boys threw stones at him and broke his leg. I'll have to put him out of his misery."

Florence jumped down from her horse. "Oh, Roger, please let me see him. Perhaps I can do something for him."

In a few minutes Florence heard angry barks, but as soon as Cap saw who was coming he wagged his tail and whimpered. "His leg's not broken, Roger, only badly bruised and swollen. I think we can nurse him back to health."

Each day Florence tended Cap and each day he grew better. That was hardly surprising, was it, for Cap's nurse was none other than little Florence Nightingale who grew up to be the "angel of mercy" to hundreds of British soldiers.

If Florence, who was born in Florence, Italy, but whose parents returned to England soon after, had not loved to "play nurse," many thousands of British boys would never have lived through that awful Crimean War of 1854-5—thirty years after the beginning of our story.

Florence Nightingale had finished her nurse's training and was enjoying all the comforts of home life when this terrible war was taking the lives of thousands of brave, young men. Suddenly she tossed

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STATE PROMOTIONAL DEPARTMENT: DO WE NEED IT?

(continued from page five)

out it was tabled for twelve months and the executive committee was instructed to continue the work of the promotional department for the coming year. The following year another study committee was appointed and they made their report at the forty-fifth annual session of the State Convention held with the Dramerton church in 1957, their report was adopted.

Then in December 1957, the executive committee authorized the president and secretary to purchase such equipment as was needed in the establishment of a promotional office. The minutes containing this authorization were subsequently approved by the forty-sixth annual session of the State Convention held at the Orphanage in 1958. On October 21, 1958, the executive committee passed a motion to authorize the employment of clerical help to assist in the promotional work of the State Convention. Following this another motion was passed that the secretary of the Convention be given \$15 per month and the president, be given \$50 per month, plus mileage, for promotional work during the coming year. These minutes were adopted at the forty-seventh annual session of the State Convention held with Mount Olive Junior College in 1959.

For the next two years little or nothing was said about the promotional department, perhaps because our attention was directed toward the conflict that arose within our denomination. Then in April, 1962, the Rev. Ralph Lightsey was employed as promotional director; he was also director of public relations of Mount Olive Junior College. He held the office of promotional director a very short time, resigning when he accepted the position as editor of literature at the Free Will Baptist Press.

Again last year, the work of the promotional department was carried on by the president and vice-president of the State Convention. However, at the fifty-first annual session of the State Convention held at the Memorial Auditorium in Raleigh, there were two items considered relative to promotional work. The first was a report that came in the minutes of the executive committee pertaining to the \$50 Jubilee contributions. The report recommended that the expenses of the Convention be paid from these contributions and then the remain-

ing portion be used for the promotional work of the Convention. The second came before the Convention in the form of a resolution which called for someone to "promote and coordinate the training of our people, develop improved methods of youth work, and generally oversee the work of our denomination in preparing our youth to take their place in our church."

The past should help us plan for the future. I conclude from what has taken place in the past that, as a State Convention, we need a promotional department. Why don't we have a promotional director promoting the work of the State Convention today? Several reasons perhaps could be given, but I believe it is simply that we have just talked and haven't concentrated our efforts in that direction enough. We usually bypass the issue by saying, "Let the executive committee assume that responsibility"; and that is the way it goes. Then the

Mr. Reynolds is vice-president of the North Carolina State Convention of Original Free Will Baptists. He is also secretary-treasurer of the Board of Superannuation, and president of the Cragmont Board.

executive committee will allocate some money, by request, to this or that board of the State Convention, and do what it can to represent the work of the Convention on the field. This is better than no promotion at all, but we should have something better! Our Convention needs a full-time promotional director and would greatly profit from having one. For this Convention year the different boards, committees, and institutions are going to need approximately four hundred fifty thousand dollars to effectively carry on their work. A promotional director could greatly help in making this and the many other needs of the Convention known to the people. He could also offer the assistance of the Convention wherever and whenever needed.

Perhaps one of our greatest fears in respect to a promotional director is that of centralizing the authority and work of the State Convention. We need not have this fear as long as the Convention continues as it is and the Constitution

and Bylaws remain intact, for they set forth the scope of his work. The promotional director's work would be mainly in the field of public relations. He should be the link between the State Convention and the local church, and between the State Convention and the general public. Another fear that we have concerning this office is in respect to adequate funds to maintain the work. The question is always raised, Will we be able to secure the funds that we will need and where will they come from? We need not have this fear, for a Convention the size of ours, with our resources, surely can finance this work. I sincerely believe that with a promotional director our Convention would benefit financially. I would suggest that the money received at the annual sessions of the State Convention, along with that received during the year, other than that earmarked and that necessary for the operation of the Convention, be kept in a fund for the purpose of employing a promotional director as soon as the funds are sufficient. Funds should also be sought for this purpose from every possible source.

It is time that we carried out the provisions for a promotional director as set forth in the Constitution and Bylaws of the State Convention. Article II, Section 1 of the Constitution reads: "The officers of this convention shall be a president, vice-president, recording secretary, assistant recording secretary, *promotional director*, and treasurer."

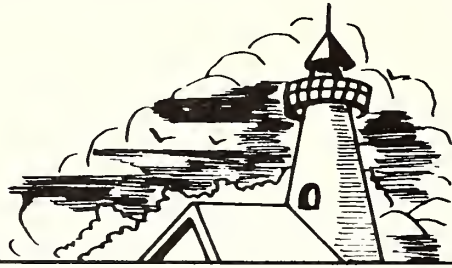
Article II, Section 5 of the Bylaws reads: "*Promotional Director*: The promotional director shall be elected for a term of (1) year under such contract as may be agreed upon by himself and the convention or its executive committee. In case of a vacancy in this office between sessions of the convention the executive committee shall fill the vacancy until the next session."

Article III, Section 5 of the Bylaws reads: "*Promotional Director*: The promotional director shall maintain an office for the purpose of coordinating the work of the convention. He shall prepare statistical tables necessary to keep the convention informed as to the growth and progress of the denomination. He shall work with the convention, the executive committee, all boards, committees and commissions of the convention in placing the work of the denomination before the

(continued on page fifteen)

The Sunday School Lesson

FOR SEPTEMBER 6



Leaders for Troubled Times

LESSON TEXT: Judges 2:11, 14-23

MEMORY VERSE: 1 Corinthians 10:13

I. INTRODUCTION

There are at least two different effects that failure can produce on the mind and the efforts of the individual: first, it can lead to the development of a defeatist attitude, which says in effect, "What's the use?" and gives up in despair; secondly, it can serve to develop a more determined attitude in the mind of him who has failed, a determination that boldly and in the face of all difficulties asserts, "Though this thing has defeated me on this occasion, I'll show it that I am master."

Success or failure are not things that are predetermined, nor things that just happen. There are causes for both. Nothing succeeds with everything working against it, and nothing fails without at least one thing being responsible for that failure. If we have failed, it behooves us to take an inventory of our efforts to determine the cause of that failure. We might have to recognize our efforts; we might have to solicit additional sources of aid; we might have to redirect our efforts; or we might have to do anyone of many things to take away the possibility of failure and make success more likely. The primary causes of failures in Christian activities are lack of faith, lack of dedication and devotion, lack of prayer, and the lack of the many things that lead to failure in secular endeavors.—*Senior Quarterly* (F.W.B.).

II. HINTS THAT HELP

1. The Israelites sinned by turning to idolatry (v. 11).

2. The idolatry of the chosen people caused the Lord's anger to be kindled against them (v. 14).

3. The Israelites were distressed because the hand of the Lord was turned against them (v. 15).

4. Even in spite of their sin, the Lord loved the Israelites and raised up judges to deliver them from their oppressors (v. 16).

5. After all that God had done for them, the people still went a whoring after false gods (v. 17).

6. Out of compassion and love for His people, the Lord raised up the judges (v. 18).

7. In the face of the goodness of God and the influence of their fathers, the Israelites further corrupted themselves by serving other gods (v. 19).

8. Because of the continual transgression of His covenant, the Lord's anger was further kindled against the Israelites (v. 20).

9. The Lord refused to drive out any more of the ancient inhabitants from Canaan in order to prove the Israelites (vv. 21, 22).

10. The Lord at first drove out only enough of the ancient people to make room for His chosen people; and in turn, they were to drive out more of them as they multiplied (v. 23).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The hundreds of miles of rivers in our country are used by tugboats pushing barges to carry all kinds of loads. As one watches a river flowing calmly by, it is hard to realize what problems in navigation it may present.

One cannot see from the surface the sandbars on which a boat may run aground. There are rapids or waterfalls that must be avoided by locks. Swift currents, the piers of bridges, sunken logs and boats—all present danger to the pilot whose task is a difficult one. On a long trip a boat may use several pilots, each for a different section of the river.

God's people faced many dangers and obstacles as they settled in the Promised Land. Time and again they fell into disobedience, and as a result God used the pagan nations about them to punish them. But God also provided "pilots"—

the judges—who guided the Israelites past these dangerous spots.

When Moab threatened, Ehud delivered the people. When the Canaanites under Jabin oppressed Israel, God raised up Deborah who led the people to victory. Later on, the Midianites oppressed Israel. Gideon was called of God to overthrow these oppressors. Still later the Ammonites threatened Israel. This time God used Jephthah to relieve His people.

It is quite obvious to us that a tugboat and its barges cannot navigate a river without a pilot. It should be just as obvious that a nation cannot navigate the river of history without guidance from God, whether it be Israel or America.—*Standard Commentary*.

2. When Bishop Ditchfield was a layman he visited an aged woman who was a devout Christian. On the wall hung the framed text, "Thou God seest me." The aged saint said, "Read the text." He read it aloud. "My lad," said the aged woman "when you are older people will tell you that God is always watching you to see you when you do wrong so that He might punish you. I do not want you to think of this text in that way. I want you to take the framed text home with you. Whenever you see it I want you to know that God loves you so much that He cannot take His eyes from you!"

The injured body of a young girl was brought by policemen into the emergency room of a city hospital. After examination the doctor said, "Stand aside. She'll die!" But a kind, Christian nurse didn't "stand aside." She stood by! She sat at the bedside of the dying girl waiting for an opportunity to speak to her of the mightiness of Christ to deliver her from sin. "Does God care for anybody like me?" asked the dying girl. Assured by the nurse that He did love her the sinful girl said, "I've been such a bad girl. Tell me straight if there is any hope for me." Tenderly the nurse replied, "Yes, dear, God loves you and cares for you. He loved you so much that He gave His dear Son for your sins and my sins on His cruel cross." As the nurse spoke further words of assurance into ears rapidly dulling in death a smile of confidence spread over her face. Then a forgiven, triumphant soul passed into the presence of the One who said to a sinful woman in the long ago, "Neither do I condemn thee: go, and sin no more!"

A mother repeatedly told her obstinate, stubborn boy to sit down. He continued to stand. Finally the mother went to him

nd plopped him down in a chair. Fuming, the boy said, "I may be sitting down on the outside, but I am standing on the inside!"—*Bible Expositor*.

3. Today our nation is like the Israelites in that there is such a tendency to forget God. It seems that we in America have gone wild after the dollar, and we forget God in our quest for material things.

"A number of years ago Beverly Shea had an opportunity to sing on the radio on a program that would dictate to him the material he would use. This was at a time when radio was young and many people would have given anything for the opportunity that was given to Beverly Shea. He pondered the matter and found the words, 'I'd rather have Jesus than silver or gold.' He took these words, wrote music for them and used the song as his theme.

"Today George Beverly Shea blesses millions each year singing the Gospel. Radio stations would be glad to have his voice on the air singing the songs of his choice. He did not have to pay a price; it proved the greatest decision he ever made."—*Selected*.

Recently a story was carried in a national magazine about Al Worthington, a big league baseball pitcher, who left his team because he knew that they were cheating and who refused to pitch for a team that he knew was cheating. This was the kind of faith and courage that God wanted the Israelites to have, but they were weak and yielded to the pagan practices and customs of those about them. Even though God raised up leaders to help them, they suffered many difficulties as a result of their lack of courage and faith.

The value of good leaders cannot be overestimated; however, leaders cannot do everything. They must depend upon the people; and if the people have become corrupt, the leader fails. On the other hand, the people cannot accomplish much without adequate leadership; and if the leadership becomes corrupt, the people they lead fail. Both leaders and followers must recognize that their work is important and the work of each depends upon the integrity and cooperation of the other.—*Advanced Quarterly* (F.W.B.).



The devil doesn't care how much good we plan to do, provided we do not do it today.—*Selected*.

State Promotional Department: Do We Need It?

(continued from page thirteen)

various bodies of the state for their information and support; also perform any other promotional duties as directed by the convention or the executive committee.

"When designated by a board, committee or commission, the promotional director shall receive and (or) pay out any money controlled by said board, committee or commission as directed by them.

"The promotional director shall be ex-officio member of all boards, standing committees and commissions of the convention."

How long are we going to allow our State Convention to suffer for lack of a promotional director?



Questions & Answers

(continued from page eleven)

as presented in His Word, and by faith will obey His Word. "Ask of me and I will give thee the heathen for thine inheritance." What a tremendous opportunity but also what great responsibility! "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). "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3).



The Individual Christian— His Importance

(Continued from page three)

given privileges and responsibilities. Let us hear what God has to say about giving account in Luke 16:2, 3: "And he called him and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou

mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed." Note also Romans 14:11: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." "But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). So then all of us will have to give account someday before God. Accountability always lies at the end of the road. Yes, you are important as an individual; and God has a plan for your life. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). The way we conduct our lives now will come home to us tomorrow.



Christian Education

(continued from page nine)

The appointment of Miss Farmer brings to five the number of house counselors for women the college will have during 1964-65. Other counselors returning from last year include Mrs. M. T. Tanner of Rocky Mount in the main building on Breazcale Avenue; Mrs. Esther Jinnette of Calypso in the Annex on West James Street; Mrs. Bertha Martin of Mount Olive in the Carroll House on Chestnut Street; and Mrs. Marie Griffin of New Bern in the Burnette House on East College Street.



For Whom Did Christ Die?

"Christ . . . died for all" (2 Corinthians 5:14, 15).

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat. One of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me.—A. T. Pierson.

Boys' and Girls' Stories

(continued from page twelve)

the newspaper aside saying, "They need me on the battlefield, and if this is God's will for me, I shall go."

With 38 carefully-chosen nurses Florence went to South Russia where she found hundreds of wounded soldiers with no food, no medicine, only candles for light—miles of beds with only 18 inches between each one.

Florence Nightingale and her nurses worked day and night—scrubbing floors, washing sheets, setting up a kitchen as well as a laundry, caring for the sick and wounded.

Once she came to a Highlander lad in great pain. She tried to ease him, spoke kindly to him, smiled and went on. The Highlander turned and fell happily asleep but not before he had kissed the shadow that had fallen across his pillow—the shadow of Miss Nightingale, the angel of mercy.

Can you guess what made Florence Nightingale the great woman she was? When a young girl she believed that the Lord Jesus Christ loved her so much that He died to save her and she accepted Him as her Saviour and Friend. She continued to let Him control her life and it was out of love and devotion to Him that she followed His leading to Crimea. She was decorated with the highest honor that Queen Victoria could give her—the Order of Merit—and was the first woman to receive this award; but a higher honor was hers when she heard the words of the King of kings, "Well done, thou good and faithful servant."—*The Young Soldier.*



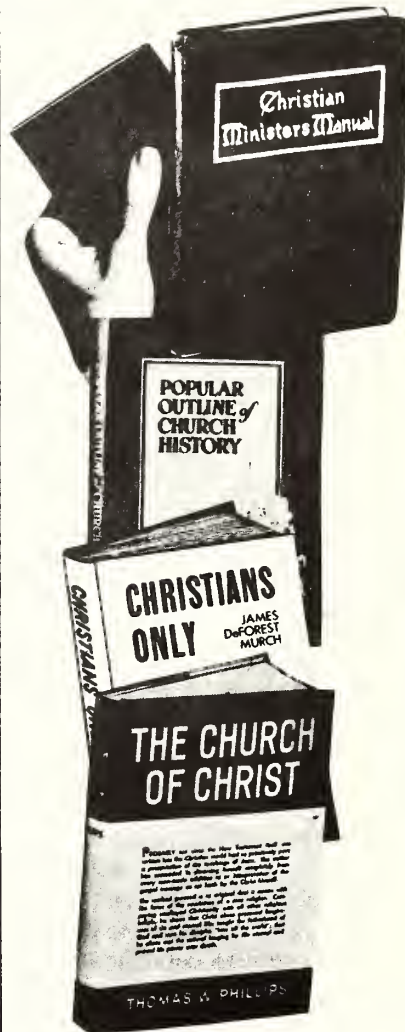
When God Undertakes

M. G. Haldeman

A country with a head who prays
Will always all its foes amaze;
For God will surely undertake,
And all opposing kingdoms shake.
Oh, may America emerge
From communism's dreadful surge!

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AYDEN, N. C., WEDNESDAY, SEPTEMBER 2, 1964



HOPEWELL DEDICATES ANNEX

In a special service on Sunday, August 16, 1964, the Hopewell Free Will Baptist Church, Smithfield, North Carolina, dedicated its new Sunday school annex. Pictured above are (left to right) William H. Johnson, Braxton Langdon, and the Rev. Roland C. Cherry, pastor of the church. (For a more complete story see the News Note entitled "Hopewell Dedicates Sunday School Annex.")

In the Editor's Mail

"I have been a victim of multiple scrosis since October 15, 1959. Since I have been unable to serve as pastor of churches, I have taken up the work of marriage counseling. I also run a call system of practical nurses, unskilled nurses, baby-sitters, and house trainers. I have some 75 ladies whom I can call at a moment's notice.

"As I was looking over my 'Baptist' of August 19, I saw where the National Association has decided to discontinue the Free Will Baptist League and replace it with a new training program called the Church Training Service.

"I would like very much to stress the most vital thing to our church, not only concerning our denomination, but others as well; that is, the training of our young boys and girls in church and Sunday schools. For the past three years, I have had 280 persons with marriage problems to come to me. Some were seeking the divorce court, with some having been separated for as long as three years. By the help and leadership of the Holy Spirit, I am very pleased to say, 254 of them have been reunited. I have had 100 boys and girls with various problems to come in and talk with me. Not a single one has entered into the juvenile court, and only two of the marriage cases have ever attained a divorce. I find that in the homes of the people I have interviewed, only about one percent read the Bible or grace the table, and none have family altars. About two percent attend church. Six percent attend Sunday school. Ninety-eight percent do not know the pastor's name, or the various churches they could attend. Surely we need a training program in our churches to train our adults as well as our boys and girls. We need full-time pastors and a full-time social worker to visit our neighborhoods and invite people to worship with us. As Brother J. C. Griffin says, 'We have doctrines. All we need is guidance, and leadership, and devoted Christians to work in our churches.' May God bless all that may read this article. Pray for me and my wife. You are invited to visit with us if you should pass this way."—*The Rev. B. F. Ringgold, Sr., Route 5, Box 47, New Bern, North Carolina.*



The Lord adds and multiplies; the devil subtracts and divides.—*Selected.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

GOSPEL GIMMICKS

There are several definitions of the work "gimmick," but the one that applies to our subject is the following: "a new and ingenious scheme or angle." Gimmicks are sometimes used to give a boost in sales to the manufacturer's product. In fact, we have all succumbed to the brain washing tactics of high-pressure commercials on radio and television, as well as advertisements in magazines and newspapers. Many times we actually believe that the advertised product will do everything it professes to do. Thus, the advertisers scramble for new gimmicks—something that will give a new angle to an old product. The result is that many times we are taken in by it, forgetting that somewhere along the line we have a price to pay. We learn that trading stamps are not really free—that a special bargain still carries a price tag and the product itself may be inferior.

The fact is that the scramble for gimmicks has had its effect on the work and the plans of the church. The Church, however, is not an earthly institution; and therefore it must not adopt the ideas and schemes of the world. Sometime ago we read of a church that offered trading stamps to everyone who attended the morning service. Some people were probably attracted by the offer. If so, they did not attend the service for the purpose of worship, although it was certainly possible that they benefited from the service. The idea was a gimmick. Whether it was ingenious or not is not for us to say.

A church, Sunday school, or any other organization of the church may try to use gimmicks to attract people. Thus, we arrive at the term "gospel gimmicks." We have known of all sorts of things being done in the name of the gospel. To attract more people to Sunday school, one pastor had a mock missile firing one Sunday morning, with an object resembling a missile made of empty barrels.

Many ideas have been tried, but most of them are nothing more than gimmicks. Now the question is, Do they work? The answer is often "yes," if a church is interested in attracting the crowd. We seriously doubt, however, that the church is strengthened spiritually. If something is done for the sake of Christian fellowship and unity among God's people, on the other hand, then surely the blessings of God are upon it.

Crowds of skeptical, curious people do not strengthen the church. When Jesus began His earthly ministry, great multitudes of people followed Him. After He performed the miracle of feeding the 5,000, many followed Him to the other side of the sea; they followed Him that they might once again be fed. Soon, however, He reminded them that the path of discipleship is not easy; thus, many forsook Him. As they turned from Him on one such occasion, He turned to His disciples and asked, "Will ye also go away?" He used no gimmicks to attract or keep them. He did not need to, and neither do we need to employ them. In fact, we have what it takes to advance the kingdom of God without man-made schemes and devices. It is the pure teaching and preaching of the Word of God—it is the presenting of Christ to the world.

Once the use of gimmicks is employed, others will be required and expected. May we as Christians realize that the best answer is found in the words of Jesus, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Every plan and program must be based on this promise. There is no room for gimmicks.

A GOOD YEAR

We are happy to report that the fiscal year which has just ended with the month of June has been a good year for the Free Will Baptist Press. In a later editorial we shall share this information more thoroughly with our readers. The auditor's report, however, has been completed and will be reviewed by the board of directors very shortly.

Are You Ready for Your Trip Through Space?



Rev. Carlton L. Myers

YOU may not be an astronaut, but you will be traveling through space someday. I can guarantee it! You will choose your own destination in advance. What preparations have you made for the trip?

Astronaut Gordon Cooper completed more than 22 orbits. The 36-year-old Air Force major traveled through space around the earth. He was over 100 miles above the earth. He traveled more than 17,000 miles per hour. It was a 600,000-mile trip. He covered the distance in about a day and a half.

When you take your trip through space, you will not go into orbit. Neither will you return to earth. You won't want to.

The Bible tells of others who traveled through space. It tells us about our own space flight. It tells us of Another who has a space flight planned. We do not know the launching time of this flight.

Enoch must have traveled through space. The fifth chapter of Genesis provides us with the family tree of Adam and Eve. It tells about the people that were born; they lived so many years; they begat sons and daughters; and they died.

But, in the middle of these "begats" and deaths, one name stands out. It is that of Enoch. He "walked with God." His statement was not made of any who preceded or followed him.

Enoch had a son who lived longer than anyone else, but the important thing about Enoch was his walk with God.

We read, "And Enoch walked with God: and he was not: for God took him" (Genesis 5:24).

Apparently Enoch traveled through space. He must have gone directly to heaven without ever dying. This unique privilege may have been given to him because "he walked with God."

He wore no spacesuit. He had no spaceship. He carried no special supply of oxygen. He did not blast off into space as a result of a rocket firing beneath him.

He was not propelled from beneath. Enoch was drawn from above. He was drawn by the One who has always known the laws of inter-planetary travel. In fact, He made those laws.

Elijah must have traveled through space. The second chapter of Second Kings tells us about it.

Elijah is perhaps best remembered for his contest with King Ahab and his flight from the wicked queen, Jezebel. He was the same man who was so discouraged that he wanted to die.

We read of Elijah and Elisha, "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11).

Apparently Elijah also traveled through space. He, too, must have gone directly to heaven without first dying.

Like Enoch, Elijah had no spacesuit. There was no "Faith-7" spaceship such as Gordon Cooper used. Elijah had a chariot of fire. There was no Atlas

Rocket to propel him from beneath. There were horses of fire instead.

He too was not thrust up from beneath. Elijah was drawn from above. No jet propulsion, but a whirlwind.

As Enoch has the honor of being the first man in space, so Elijah has the honor of being the second.

Of course Jesus was more than a mere man. He is God. But, humanly speaking, He was the third man in space. At least, He was the third mentioned in the Bible. (We do not take the time to write of angels or of Satan.)

The first chapter of Acts tells the story of Jesus' trip.

He had been giving final instructions to His followers. They were to wait for the coming of the Holy Spirit. They were promised power for witnessing.

Then we read, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

Apparently Jesus traveled through space. He returned to the place from where He had come some 30 years previous to this event.

Jesus wore no spacesuit. He had no spaceship. He was not thrust up from beneath. He too was drawn from above.

We do not know if anyone saw Enoch leave. Apparently Elisha watched Elijah take off. Probably a large crowd witnessed the departure of Jesus to heaven. No one watched it on television.

Do you have any relatives or friends who have traveled through space? Of course they had to die first. If they were
(continued on page fifteen)

The Lighted Pathway



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

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

'THAT'S ALL I WANT'

"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness 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).

At the last prayer meeting I attended as pastor of the Asheville Free Will Baptist Church, Mrs. Alice James, who led the prayer meeting that night, read the 23rd Psalm as her Scripture. Sister James also read, and very ably commented on, the following beautiful, inspiring poem:

THAT'S ALL I WANT

"The LORD is my shepherd; I shall not want."

Each child had cited a Bible verse
In Sunday school one day;
And each one with credit performed his part,
Till at last came little May.

"The Lord is my shepherd"—she paused to think,
And her heart the faster beat;
"The Lord is my shepherd—that's all I want,"
And she proudly took her seat.

'Twas a message new from a little child,
And it stirred my inmost soul;
Such a tender shepherd is all I want
Till I reach the heavenly goal.

"The Lord is my Shepherd"—that's all I want,
He feedeth His flock with care;
He carries the lambs in His bosom close,
And nothing can harm them there.

"The Lord is my Shepherd"—that's all I want,

He numbers His flock each day;
He knows all the lambs of His fold by name,
And watches them lest they stray.

"The Lord is my Shepherd"—that's all I want,

And why should I covet more?
The pastures are green where He leadeth me,
And abundant is His store.

—Author unknown.

In Psalm 23 David expressed his confidence in God as in no other passage in the Bible. But David's confidence in the Lord is no greater than that which every Christian is privileged to experience and express in Christ as the "Good Shepherd." All the benefits and blessings the psalmist praised the Lord for, and many more, can be ours from Christ, the Great Shepherd of His sheep.

Just as David testified of the Lord as his Shepherd in protecting him and supplying all his needs by bestowing His blessings upon him, so we, the redeemed by Christ, can trust with the fullest of confidence in Christ for more and greater spiritual blessing. Paul gave two very significant assurances to this truth. The first is found in 2 Corinthians 9:8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The next assurance comes to us from Philippians 4:19, which reads, "But my God shall supply all your need according to his riches in glory by Christ Jesus." No spiritual blessing need be wanted by those whose Shepherd Christ is. We can say in the words of the little girl, "That's all I want!"

We praise God for the assurances of

Christ when He says, "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the good shepherd, and know my sheep, and am known of mine. . . . My sheep hear my voice, and I know them, and they follow me: And I give them eternal life. . ." (John 10:11, 14, 27, 28). "That's all I want!"

"Now the God of peace, that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20, 21).



MUSIC IN YOUR BIBLE

The whole Bible rings with music. We are told that in the beginning when the earth was made, "The morning stars sang together, and all the sons of God shouted for joy." And in the very beginning of the Gospel also, when the Christ was revealed, there was with the herald angel "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." And as music is in the earliest, so is it in the last glimpse we have of heaven. We see myriads of angels shouting, "Hallelujah," and "harpers harping with their harps," and "the redeemed in their countless multitudes singing the song of Moses. . . . and the song of the Lamb."—*God's Revivalist*.

BE SURE TO ATTEND THE SPECIAL

MISSIONS SERVICE

At the State Convention

On Wednesday Night, September 16

Bring an Offering for Missions!

WHAT OUR CHURCHES CAN DO FOR OUR CONVENTION

by C. L. Patrick, President
N. C. State Convention



doing, please fill out completely the report blanks which have recently been mailed to the churches. If your church has not received one, please write the State Convention secretary, the Rev. C. H. Overman, P. O. Box 373, Ayden, North Carolina, at once. Include with your report to the Convention a liberal offering for the promotion of all the work of our Convention.

In addition to the things which need to be done in relation to this year's session of our Convention, let us remember that the work of our Convention is continuous. Our children at the Free Will Baptist Children's Home must be provided for. Mount Olive College with its increased enrollment and the great need to provide adequate facilities for the education of our youth offers a wonderful opportunity for investment in the kingdom of God. Our rapidly expanding mission field, both state and foreign, gives us all an opportunity to witness, ". . . unto the uttermost part of the earth" (Acts 1:8). Our Convention has a vital interest in Cragmont Assembly with its program of training and fellowship. Through the Board of Superannuation, our Convention attempts to help the aged ministers and their widows. Through the Church Finance Association, many local churches are helped in their building programs. These institutions and enterprises, though too much for any one church to support alone, have become a work which all Original Free Will Baptists can do working together under God.

When you pray for our Convention and help to plan and support its work, you are carrying on in the tradition of those who labored before us. May God bless our Convention as we attempt to do those things which are pleasing in His sight.

"Ask not what your Convention can do for you, but what you can do for your Convention."

SINCE the North Carolina State Convention is the democratic organization of Original Free Will Baptists through which we own and operate a number of institutions and enterprises for the purpose of promoting and increasing the cause of Jesus Christ, it is a good question to ask, What can our churches do for our Convention?

When Jesus warned that ". . . without me you can do nothing" (John 15:5), He was pointing out how dependent we are upon Him. Let us not neglect to pray that our Convention may ever be undergirded with His power and be under His direction. So many times the Gospel writers tell how Jesus prayed, especially when He was about to do something very important. Jesus prayed at His baptism (Luke 3:21). After praying all night (Luke 6:12), He chose the twelve and preached the greatest sermon ever preached. It was as He prayed (Luke 9:29) that He was transfigured. Before He ever called Lazarus from the grave, He spoke to God in prayer (John 11:41, 42). As He faced the agonies of rejection and torture, He prayed in Gethsemane, ". . . not my will, but thine, be done" (Luke 22:42). Even

while His life's blood was being poured out upon the ground to make an atonement for sin, He cried, ". . . Father, forgive them; for they know not what they do . . ." (Luke 23:34).

In keeping with the example of our Master, let me suggest that every Free Will Baptist church, when the members are come together to worship and serve our Lord, pray that God will guide our Convention and work through it to His glory. I firmly believe that if we pray earnestly, yielding ourselves as living sacrifices to Him, that God will bless our Convention.

After a season of prayer for our Convention, let me urge that every Free Will Baptist church elect one delegate for each one hundred members or a fraction thereof to attend our Convention which meets at the American Legion Building in Wilson, North Carolina, September 16 and 17. Through their delegates every church has a voice and a vote in the program of Original Free Will Baptists. Insist that your pastor attend too. While ministers and delegates are expected to attend, the Convention offers to all our people a wonderful opportunity to enjoy the fellowship of one another and to profit by the inspiration and information available. **THIS IS OUR CONVENTION UNDER GOD.**

In order that we may be able to compile a record of what our churches are



news & notes of Denominational Interest

N. C. Superannuation Report For August, 1964

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 August, 1964:

Receipts

Balance on Hand August 1, 1964	\$5,734.24
Regular Receipts for August	325.23
Ministerial Retirement System	60.00
Life and Hospital Insurance	454.58
Adopted Ministers and Widows	14.00
Returned Check	10.00
Total to Account For	\$6,598.05

Disbursements

Ministers' Monthly Checks	\$123.50
Insurance Premiums	494.25
Operating Expenses	84.17
Transferred to M.R.S. Fund	60.00
Total Disbursements	761.92

Balance on Hand September 1, 1964	\$5,836.13
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Receipts by Conferences

Albamarle	\$ 30.10
Cape Fear	56.43
Central	132.06
Eastern	321.75
Piedmont	59.88
Western	181.55
North Carolina Woman's Auxiliary State Convention	72.04

Williamston Church Gives Going-Away Supper to Pastor

On Thursday night, August 20, the members of the First Free Will Baptist Church of Williamston, North Carolina, gave their pastor, the Rev. L. E. Ambrose and Mrs. Ambrose, a surprised going-away supper. To show their appreciation for the service rendered the past two

years, the church, Sunday school, and woman's auxiliary presented the Ambroses with a lawn mower.

The church clerk, Mrs. Nellie Rogerson, makes the following statement: "During the pastorate of Brother Ambrose our church has experienced a great spiritual growth, with six new members being added. The church has been painted, the floors sanded, and new pews installed; the church has also been air-conditioned.

"We would like to praise the Lord that our church is debt free. Without God's grace and mercy this could not have been accomplished. May God bless and direct Brother Ambrose as he continues to serve the Lord. As yet he has not committed himself for services on second and fourth Sundays."

The Williamston church has gone to full-time services with the Rev. Robert Rollins as pastor.

Moretz Returns To Rock of Zion

The Rev. Willet L. Moretz has returned to Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, as full-time pastor. He was pastor of this church on a half-time basis for seven years, beginning in the fall of 1954 and continuing until the fall of 1961. Since leaving it, he has been pastor of the Asheville Free Will Baptist Church in Asheville, North Carolina. Mr. Moretz says that he is looking forward to a great pastorate with the good people of Rock of Zion. He asks for the prayers of all Christian people for continued success to the glory of God and the upbuilding of His kingdom.

With the beginning of his work at Rock of Zion, Mr. Moretz is resuming his weekly column, "The Lighted Pathway," the first of which is on another page of this issue. He desires your prayers in the preparation of these meditations.

ECC Fellowship Begins September 14

The Free Will Baptist Fellowship of East Carolina College, Greenville, North Carolina, will hold its first meeting of the 1964-65 college year on September 14. The Fellowship, which meets each Monday at 5:15 p. m. in the "Y" hall located on the college campus behind the library, was organized with the principal purpose of aiding the spiritual development of Free Will Baptist students on the campus.

The Fellowship meetings consist of devotionals, followed by a brief program. After the program students are served very delicious home-cooked meals by ladies from nearby churches. These meals are served without charge to the students. Students enjoy the fellowship with one another as they eat.

The Fellowship is open to students of all denominations, and everyone is welcome. But all Free Will Baptist students at the college are especially invited and urged to attend.

Officers for the year include Levern Lamm, president; Judy Spruill, vice president; Ann Harrison, secretary; Brenda Calhoun, treasurer; and Ann Pugh, publicity chairman.

Piedmont Conference Met August 22

The Piedmont Conference of Original Free Will Baptists of North Carolina met in regular session on August 22, 1964, at the High Point Mission in High Point. A total of thirteen missions and churches were represented. It was pointed out that when the conference met two years ago, only four churches belonged to the conference, some of them having left the State Convention. Since that time nine new missions and churches have been organized.

During this session reports were given

Coming Events

September 7—Labor Day

September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson

September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

October 7—First Western Auxiliary Convention, Stancil's Chapel Church, Kenly, North Carolina

om several denominational enterprises, including the Free Will Baptist Press report and the report of the state missions board which was given by the Rev. R. J. Jackson. With him were the Rev. James Lanier and Mrs. Lanier of the Arizona-Mexico Missions. The conference sermon was delivered by the Rev. Walter Carter, pastor of East Rockingham Free Will Baptist Church.

The following officers were elected: Moderator, the Rev. Walter Carter; vice-moderator, the Rev. C. C. Burris; secretary, the Rev. Tom Hinson; treasurer, the Rev. Truett Dick. Other members of the executive committee are the Revs. Eugene Puckett, Paul Davis, and Grayson Spencer.

Hillsberry Mission Revival September 7-12

The Hillsberry Original Free Will Baptist Mission of Clinton, North Carolina, announces revival services for September through 12 with the Rev. Walter Sutton of Beulaville, North Carolina, as the sitting evangelist.

The pastor, the Rev. J. Stewart Humfrey, and the church extend to everyone cordial welcome to attend all of these services. They also request all Free Will Baptists to pray for this new work and especially for the revival.

Hopewell Dedicates Sunday School Annex

Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina, dedicated its new Sunday school annex a special service Sunday, August 16. Some of the principals in the dedication (pictured on the front cover) were William H. Johnson, chairman of the board of deacons; Braxton Langdon, the son of Mrs. Ruby Langdon and the late Theodore Langdon; and the Rev. Ronald C. Cherry, pastor of the church. As special music the church choir sang "How Great Thou Art."

Mr. Cherry used 2 Chronicles 6:14-21 as the Scripture lesson, and "The Answered Prayer" as the topic of his dedicatory sermon. As he reviewed the past four years, he declared, "God has blessed so wonderfully that it is hard to see all the blessings and progress our church has enjoyed."

Among the things he listed as outstanding things to remember were the following blessings: God had given many souls for Christ; the parsonage debt was paid; new tile flooring was installed in the educational building; new choir robes were purchased; new chairs and

equipment for the new nursery and Sunday school department with an additional piano had been recently purchased; the baptistry was completed with heating elements and piped in water; a lighted outdoor bulletin was built; and during the Bible school a life size nativity scene was built by the young people.

During the service Miss Joy Parker was given special recognition with a gift by the president of the Men's Brotherhood, Sherwood Parker, expressing the appreciation of the church for the lovely baptistry scene she painted in oil and gave to the church. The picture was unveiled at this time.

The highlight of the service occurred when the congregation and the pastor gathered on the church yard to install the bronze plaque on the new annex by William Johnson and Braxton Langdon. The new annex will be known as the Theodore Langdon Annex, in memory of Braxton's father.

Mr. Cherry gave the prayer of dedication. In his closing remarks he reminded those present of the faithful work of Mr. Langdon, as well as others who had passed away. He said, "We hope this will be a day we all will rededicate our lives to Christ, and let these be an inspiration to us to do even greater work here in our church."

Mr. Rayford Matthews pronounced the benediction.

Bethany's Oldest Member Celebrates Birthday

Mrs. Sallie Ann McGlohon celebrated her ninety-second birthday on Tuesday, September 1. She is the oldest living member of Bethany Free Will Baptist Church, Winterville, North Carolina. She resides with her school-teacher daughter, Miss Maggie McGlohon, at 309 East Second Street, Ayden, North Carolina, and is probably the town's oldest resident. In addition to her daughter Maggie, she has four other daughters, nine grandchildren, twenty great-grandchildren, and one great-great-grandchild.

Until recent years, "Miss Sallie Ann," as she is affectionately called by her many friends and neighbors, led a very active life. She possessed a keen sense of humor, liked to take walks, and loved to read and chat with visitors. She is still very fond of all types of music, her favorite hymn being "The Old Rugged Cross."

Failing health has confined her to the house for the past few months, but oc-

He Dreamed of a Land Without Drunkards

by Mary N. Peterson

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

These were the words of Abraham Lincoln, one of our greatest Presidents, and a truly great man.

Abraham Lincoln was a lifelong advocate of temperance. He took the first-known abstinence pledge at the age of nine. He promised his mother upon her death bed that he would never use intoxicating liquor. He never did.

As a boy among his playmates, he often talked to them about the evils of alcoholic beverages.

Later, he said, "Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and, believing it our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

After he became President, he remarked to friends that he had never tasted liquor in his life.

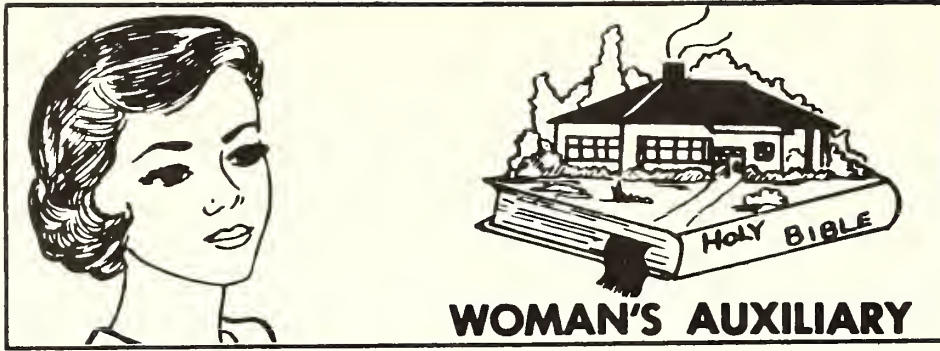
When someone offered to supply liquor at a function, he said, "No, no, my young friend. I have seen many a man in my time seasick ashore from drinking that very article."

Among his words of wisdom were these, "The liquor traffic has defenders, but no defense."

Lincoln's last utterance on the liquor question came leaping from his heart on the day of his assassination. Speaking to Major Merwin, officer in the army and noted temperance worker, he said, "Merwin, we have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next

(continued on page sixteen)

asionally a warm smile will break through, showing the good outlook on life which has always been very typical of her.



WHAT THE WORD OF GOD CAN DO

One Sunday afternoon I was asked by a young lady to visit a dying man. She took me to his house, and I took out my Bible and read to him a part of the fifth of Romans, dwelling on the verses that told of God's love to the sinner. I read where it told how Jesus Christ bore our sins in His own body on the Cross. I then knelt and prayed God to open his eyes to see that he was a lost sinner, and also to give him to see that he could have forgiveness and salvation then by simply believing in Jesus. The young lady told me he was an infidel. When I had finished praying, I began to sing in a low voice,

"Just as I am, without one plea,

But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come."

I sang on, verse after verse. When I came to the last verse he sang it too. When we had finished, I said, "Did you really come?" He said, "I did." I talked with him a while and found that he was really trusting in the Saviour. A short time after he passed away to be forever with the Lord.

His wife came to me and asked me if I would conduct the funeral, which I did. Around the coffin were several of his infidel friends. I told them the story of his death; how his infidelity had failed him in the trying hour and how he was led by God's Word to see his lost condition as a sinner and that Jesus Christ was just the Saviour he needed, and by simple faith he believed on Him.

Then I said, "Are there any of you here today who have been infidels who will accept Jesus Christ as your Saviour?" A stalwart man standing on the other side of the coffin reached his hand across to me, and said, "I have been an infidel with him in all his views, but I now give them all up and take Jesus Christ as my Saviour."—R. A. Torrey.



BE QUIET!!

Out of quietness we appropriate divine strength. The beautiful prayer of Dr. Henry Edmonds suggests that we, "begin the day without hurry; face its emergencies without fear; meet its temptations without dishonour; bear its burdens without complaint; rest at its close without shame." "Stand thou still a while, that I may shew thee . . ." "Be still, and know that I am God." Take time to be quiet.—*The Prophetic News.*

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church of Kinston met on Monday night, August 3, in the educational building. The meeting was called to order by the president, Mrs. James Lucas. The opening hymn was "'Tis So Sweet to Trust in Jesus," followed with the Scripture taken from Psalm 127 and Matthew 7:24. The Rev. A. B. Bryan offered the evening prayer. The program, "Except the Lord Build the House," was presented by Mrs. Milton Lovick with the assistance of her granddaughter, Mary Eva Edwards. A special in song, "Our Best," was rendered by Mrs. W. S. Oliver, Mrs. F. M. Register Jr., Mrs. Alton Suggs, and Mrs. J. E. Harris. Following the closing hymn, "Must Jesus Bear the Cross Alone," prayer was offered by Mrs. Annie Bell Hines.

The roll was called with 27 members, 11 daily Bible readers, and 4 visitors present. The minutes of the July meeting were read and approved. Reports were heard from Circle 1 and the following committee chairmen: enlistment, youth, study course, and benevolence.

The study course chairman, Mrs. F. M. Register Jr., who is working with the library committee of the church, announced that the following girls from the YFA would be working with the committee: Vickie Warren, Barbara Lancaster, Joyce Tripp, Brenda Gardner, and Joy O'Neal. A motion was made, seconded, and carried that the auxiliary furnish the necessary money needed for the committee to get the library started for the church.

The meeting adjourned with the auxiliary motto, after which refreshments were served. During the social hour the Rev. and Mrs. A. B. Bryan were presented going-away gifts by the various departments of the church.

Walstonburg, N. C.—The Woman's Auxiliary of Free Union Free Will Baptist Church held its regular monthly meeting on Monday night, August 24, at

the church. The meeting opened with the group's singing "'Tis So Sweet to Trust in Jesus," followed with the president, Mrs. Raeford Heath, reading Psalm 121 for the devotional. Prayer was offered by Mrs. Jimmie Taylor.

The minutes of the last meeting were read and approved, and the roll was called with 39 members being present. Each of the circles gave its report. The treasurer gave the treasurer's report, and by motion it was accepted. Delegates were appointed to the Union Meeting to be held at the Saratoga Free Will Baptist Church Sunday, August 30, and to the District Auxiliary Convention to be held at Hull Road Free Will Baptist Church September 30.

The program for the month, "Except the Lord Build the House," was presented by the Lydia Circle. Mrs. John R. Murphy dismissed the meeting with prayer.

Sims, N. C.—The Youth Fellowship Auxiliary of Marsh Swamp Free Will Baptist Church held a cookout at the church Monday evening, August 24, with eighteen attending. Picnic tables and chairs were placed in the oak grove on the church lawn. The YFA colors were carried out in the table decorations. On the center table was a crude candelabra of wood holding white candles. On each end of the table was a candle lamp. The pastor, the Rev. R. H. Jackson, returned thanks for the food.

The meal consisted of barbecued chicken, boiled potatoes, slaw, deviled eggs, pickles, and drinks. The meal was topped off with Mrs. R. H. Jackson's serving her famous chocolate pound cake.

Following the dinner, outdoor games were enjoyed by all.

The sponsor for the YFA is Mrs. R. H. Jackson, who is assisted by Mrs. James Winbourne.



It is more important to be noticed by the Lord than by the crowd.—*Selected.*

MONEY—GOOD OR EVIL

by Mrs. H. L. Bowen
Winterville, North Carolina

WE KNOW that "the love of money is the root of all evil." The Bible does not say that money itself is evil, but it does say that "the love of money" is an evil. In other words, the love of money is the source of every evil—an original cause of it. But how is the love of money the root of all evil? First, it is covetousness, which is idolatry. Second, we have to be very careful of the way in which we make our money and the way we use it.

A miser is like the Dead Sea into which the rains fall, the streams flow, and upon which the sun shines. He receives all but gives out nothing. Like the waters of the Dead Sea, his spirit becomes stagnant. He really exists without living. Like Judas, he might say, "Why all the waste?" If only he could get a glimpse of the beauty and glory of heaven!

Many lovers of money care nothing for its hoarding, but use money to foster their pride and ambition, or else to indulge their fleshly appetites. Many a bank account has grown out of the sweat and toil of the poor and unfortunate without adequate returns, simply to gratify the pride and ambition to gain wealth.

It is not only the rich but also the poor laborer that often works hard all the week and then spends his money on things and ways that are no good to himself or others, thus robbing his wife and

children of bread, home, and comfort. There is not an evil or crime that is not traceable directly to the love of money.

Some say that money is the world's standard of value, but unconsciously to most men it becomes the shining charm and the clinking music of a covetous heart. Few things are so valuable and blessed as money honestly gained and wisely used. Personal necessities, education, business operations, religious developments, and many more things depend upon the use of money.

The man who has no aspiration or ability for the accumulation of means will be the victim of poverty or misfortune and be left upon the charities of the world. We should beware of loving money for itself. Someone has said, "Money is a good servant, but a dangerous master."

Don't put your trust in money, but put your money in trust. Make all you can, save all you can, and give all you can liberally. Give out in some way to man what God gives to you; and in so doing you will glorify God, the giver of all you have. If God gave to us as we give to Him, what would be have? No church, community, or nation prospers beyond the benevolence of its people.

The more we give and do for God, the richer we are because He keeps in trust all that we do or give; and someday we shall receive the interest on our trust. How much we receive will be up to us.

them very much. We also had singspiration.

Each night we went to worship services. The Rev. Bruce Dudley was the preacher. On Tuesday night no one went to the altar, but on Wednesday night things changed. I would say that about three-fourths of the group went to the altar that night. This is when my life changed. As I sat in my seat, a strange feeling came over me. I couldn't describe it. My heart was pounding, tears filled my eyes, and I knew I wanted to become a Christian.

As we began to sing our invitational hymn, something kept telling me to go up; but I couldn't. Finally, before I knew it, I was talking to Mr. Dudley. As I knelt before the altar, in prayer, I knew that my sins were forgiven.

That night as I lay in my bed, I suddenly knew how to describe my feeling. I knew I was a sinner and the Lord called me to be a Christian. In other words, I had knocked the devil out of my lap.

Now you know a little about what an experience it is to attend Cragmont Assembly. A week at Cragmont taught me the real meaning of being a Christian.



HATING SIN

There is only one thing to do with sin—hate it. Hate it in your own life. Hate it in the lives of others. The following selected illustration should encourage us:

"When the emperor of Constantinople arrested Chrysostom, and thought of trying to make him recant, the great preacher slowly shook his head. The emperor said to his attendants, "Put him in prison." "No," said one of them, "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then, let us execute him," said the emperor. "He will be glad to die," said the attendant, "for he wants to go to heaven—I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is, to make him sin; he said he was afraid of nothing but sin. If you can make him sin, you will make him unhappy." Oh, that God would make us like Chrysostom!—*Selected.*



Can you not stand the tests of God that only come to you to make you strong in His Word and work?—*Selected.*

MY WEEK AT CRAGMONT

by Pat Boyd

(Editor's Note: Miss Boyd is a member of the Piney Grove Free Will Baptist Church, Greenville, North Carolina. She is twelve years old.)

I had heard about the good times that others had at Cragmont. I wanted to go very much. Finally, two other girls and I had the chance to go. We attended the League Conference representing the league at our church. We had a wonderful week.

We did everything from climbing a mountain to going shopping. Mr. Wayne West was recreational director. On Tues-

day we climbed the mountain, but I did not get to the top. On Wednesday we went to Asheville shopping. While there we had the chance to take in some of the rides that were near the shopping center. On Thursday we went to Cherokee and visited all the souvenir shops. Then we had a picnic and went to see "Unto These Hills," a drama of the Cherokee Indians. On Friday, while the boys played ball, the girls cleaned up the tabernacle.

Each day we had three very interesting Bible classes, and everyone enjoyed

NOTES

|| AND ||

QUOTES



By J. C. Griffin

NO MESSAGE LAST WEEK

The week of August 26 we failed to furnish the manuscript for our page, "Notes and Quotes." It was not our will; but we have long since learned that we cannot always reach the height of our desires, due to our limitations. In fact, we thought that we had mailed our manuscript for the issue of August 26, but we had not. So now we are asking for forgiveness from all concerned.

As I read the issue for August 26, I was delighted with the editorial in which our esteemed editor referred to our state of affairs with the National Association of Free Will Baptists. I can endorse every word that the editor said. I have tried to stay away, as much as possible, from the controversy; but when some of those fellows keep right on and on bringing up the matter, with distorted accusations, we find it necessary to reply. In fact, I am about to write a book that will open facts.

A BLESSING PROMISED

Jesus said, "Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Now I believe that these words of Jesus are very applicable to us here in North Carolina, so let us praise the Lord and be assured that deliverance will come. Conditions imposed upon us forced us to dissolve fellowship. While I believe that the words of Jesus are applicable to individuals, I also believe that His words are applicable to religious institutions.

WHY I BELIEVE AS I DO

Our institutions are being blessed by our Lord. These blessings are not just a "happen so," but they are the fulfillment of the promised blessing. Cragmont has had its greatest year in attend-

ance and offerings at the various conferences. The reports from the conferences have been full of good news. The facilities have been strained to the greatest capacity. The Rev. C. F. Bowen, who was instructor in the Woman's Conference this year, said in his church bulletin, "There were 98 at the Woman's Conference. . . . The women gave \$586.66 and \$214.48 of this amount was for missions." The attendance and offerings show that our women are very much alive to the work of their organization.

All the conferences, except the Ministers' Conference, were filled to the utmost capacity. The reason that the Ministers' Conference was not so large as it should have been was that so many ministers planned and conducted revival meetings in their own churches and for other churches. We ministers should not contract for, nor plan, revivals for the week of the Ministers' Conference. We need fellowship one with another. Our churches should urge, and in reality pay the way of, their pastor to attend the Ministers' Conference the week after the third Sunday in June. The interest this year was good; the fellowship was extra good, but we should have had at least twenty-five or thirty more in attendance. I am aware of the fact that at my age I will not attend many more conferences; but as long as strength will permit, I want the fellowship of my brother ministers. I like, in fact I love, revivals anytime; but a few days rest at Cragmont and fellowship is a revival to my soul, and I can preach better when I get back home. So brother ministers, let us begin to plan to attend the Ministers' Conference in 1965, it being the Lord's will. If we go in the Spirit of the Lord and seek the blessings that awaits us, God will not disappoint us.

OUR MISSION PROJECT

It is soul stirring to get the news from Arizona-Mexico Missions. I believe that this is an open door, one that God has opened to us and placed the responsibility for upon us as a people that we might have the privilege to obey the Lord in the great "Go ye" command. Jesus said, "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8). I feel sure that this verse of Scripture fits us to go into the Arizona-Mexico area with all our heart. Yes, I believe that God opened the door to us to go into Mexico with Brother Elliston and

his staff of believers to spread the gospel.

With this faith in the Word, I urge from the very depth of my heart that we make sacrificial offerings to the work of Arizona-Mexico Missions. Along with Brother Elliston come the Rev. James E. Timmons and his associates in their work in Texas and Old Mexico. Now we have one of our own girls, Miss Barbara Becton, who is witnessing for Jesus in the work along the border of the United States and Mexico. Let us send money to support Miss Becton, the Ellistons, the Timmons, and all their co-workers that those who sit in darkness may see the Light of the world.

OUR MOUNT OLIVE COLLEGE

To have educated missionaries to work anywhere, we must have accredited colleges to prepare them; so we must build and equip Mount Olive College so that we can prepare and send teachers and qualified persons to those countries that are under the curse of sin and do not know the way out. Send money for Arizona-Mexico Missions to our state treasurer, the Rev. A. B. Bryan. Look for his address in *The Free Will Baptist*.

Do not neglect to subscribe for the "Baptist" and keep posted as to our denominational expansion, along with our responsibilities and obligations. And do not forget that our Discipline says for us to *tithe*; also the Bible says for us to *tithe* and then make offerings.



God saves men by His sovereign grace through the atonement of Jesus. He works in us to will and to do of His good pleasure: but we have to work out that salvation in practical living. And once we start on the basis of His redemption to do what He commands, we find we can do it. If we fail it is because we have not practiced.—*Gospel Herald*.



The church is always asking for money because it sees so much that ought to be done.—*Selected*.



The epic story of history, written in the dust of vanished civilizations, even as the testimony of our own disillusioning experiences, assures us that men may survive with barest earthly substance but that they cannot live without faith, which is the soul's affirmation of divinity.—*The War Cry*.

Questions & Answers



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

QUESTION: Do you believe that a Christian should presume the liberty to vote, and if so might he not be required to help subdue any who caused riots or insurrections or to assist the government in keeping order? In the latter case would he not by so doing violate the commandments of Jesus as well as the principle of His life while He lived an exemplary life here on earth; and especially would He not violate His commandment when He said, "I say unto you that ye resist not evil"?—J. R. C.

ANSWER: I do not only believe that it is the Christian's privilege to vote but that under ordinary circumstances it is his duty to vote in a democracy or republic. Whenever or wherever this may occur, if the government needs a Christian citizen to subdue or put down a riot or insurrection, it is indeed his duty to so serve his country, not only in such emergencies, but where or whenever he is needed to aid the government it is his duty to render instant and cheerful service; and this is true whether he votes or not. This would not in any wise be a violation of the commandment of our Saviour referred to above; because in the case quoted, He was reprimanding the Pharisees for preventing a just principle of God in a mere effort to human revenge.

Jesus taught that we may not demand strict justice upon those who have done us a wrong individually; but that is not to say that we must remain passive in the presence of all evil, the consequence of which would be appalling. God himself places the sword in the hand of the magistrate, and it is the duty of all good men to strengthen that hand. Jesus himself accepted the responsibility to cleanse the temple when it was being misused. "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).

It probably is more definitely the duty of Christians of today to cleanse the house of God of modernism and communism than most Christians are assuming. I can remember back in the twenties when men of Christian caliber and integrity like Dr. R. A. Torrey, James M. Gray, William Griffith Thomas, and many others felt it their duty to show by scholastic and Christian logic the fallacy of such men as Dr. Shaler Matthews, Dr. Harry Emerson Fosdick of this country, and Dr. Richards of Birmingham, England, when they assumed the evolutionary hypothesis as being a fact and wrote articles that were published in both secular and church periodicals setting such a fallacy forth as if these were proven facts. When their articles of denunciation were not received in any others, they would reply in such as "Kingsbusiness," "Moody Monthly," and "The Sunday School Times." Also when they heard of and knew that modernists were drawing great crowds to the Chicago Sunday Evening Club and other large halls of renown where the youth and others were exposed to their heresy, they invited the public and spoke to large crowds in auditoriums such as the Moody Tabernacle, the Paul Rader Tabernacle, and Moody Bible Institute's Auditorium; and besides this, these men organized groups all through the country, holding Bible conferences in many cities throughout the land wherein through their public messages they defied such men as these mentioned above in their untrue statements, calling them by name, taking up their false claims, and one by one refuting them with proven facts

from the Bible and those from the pen of those known to be the best scholars of the day in the field in which the false statements occurred. They named and located falsehoods and the source of their origin. I do not think any should show a pugilistic spirit or attitude just for the sake of being militant, but anywhere and anytime a Christian sees the need, he must speak in defense of the truth.

"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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:2-5).

There is no question at all in my mind as to the attitude that should be shown by a Christian to those who profess to be Christians but are not. I mean the attitude the Bible tells him to show to so-called religious people that seem to be hiding behind a smoke screen of some religious cult. The Pharisees of Jesus' day did that, not to win His acclaim, but the sharpest rebuke He ever gave anyone. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matthew 23:26, 27). "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:31-33). "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42). "If ye keep
(continued on page fifteen)



STORIES

for our

BOYS and GIRLS



VELVET EARS

Bertha R. Hudelson

CHILDREN, obey your parents! There are plenty of verses in the Bible concerning obedience—150, more or less—but the one I especially have in mind is Ephesians 6:1. I forgot it one day and certainly brought trouble down on my head by flunking, you might say, a very important test. Let me tell you about it.

Usually breakfast on your farm is eaten to the tune of robins singing, lambs baaing. Their music adds much to the pleasantness of the meal. But on this bright summer morning, although we heard all these things, a jarring note was mixed in with them. A loud-thud of hoofs banging against a stable door, followed by a raucous bray.

The family knew what was making the racket before Dad said, after swallowing a bite of egg, "Bill, young Velvet Ears sounds homesick."

"Homesick!" I gasped, letting a spoonful of oatmeal slide from my spoon back into its dish. "I thought he was mad!"

"Nope! Only homesick. Be better for you not to handle him until he is more accustomed to his new quarters," and Dad looked sternly at me, knowing how much I love animals and how I'd be tempted.

I certainly felt let down, for I'd planned to get better acquainted with Velvet Ears right after breakfast, but I meekly answered, "Okay." And I really meant to do as Dad said, although later—but I'm getting ahead of my story.

I should stop here, I guess, to explain that Velvet Ears is a young mule that Dad had kept from a drove of 14 he'd brought up from Missouri to our farm in Illinois. He'd sold all of them but Velvet Ears, named by me when I noticed that his ears looked like tan

velvet edged with brown. Right away I wanted to keep him, because of those ears.

"Don't sell him, Dad," I begged. "We can break him and then team him up with Old David," the only horse left on the farm to do odd jobs here and there.

Dad looked doubtful, but finally said, "If we keep him, you'll have to do the breaking of him, and the currying, and the feeding. Even clip his tail when it needs to be."

"Oh, I will! I will!" I cried, scarcely believing what I was hearing.

He was the most beautiful mule I'd ever seen. Fawn-colored, you might say, with trim, slender legs, neat little feet and shiny black hoofs. His body was sleek and well-proportioned. His great dark eyes almost seemed to talk. But those ears!

"Thanks, Dad. I'll name him 'Velvet Ears.'"

That happened two days ago, and the commotion he was making this morning made me wonder if he had a mean disposition. Maybe he was bluffing with those mild-dark eyes, and my heart sank at the thought. I wanted Velvet Ears to be as gentle as his ears were soft.

"You don't think he's mean, do you?" I asked Dad, as he got up from the breakfast table. I sat waiting, heart thumping hard against my chest. But it beat quietly again with Dad's words, "Nope! He's a fine animal, and will always be if treated right.

"He's only homesick, as I told you, and letting us know it by braying and kicking. Again I say, don't handle him until he gets over his tantrum, for his heels are pretty quick. Now, I'll be going for that tractor tire. Anything else from town, Mother?"

"Just groceries," and she handed him the list.

A few moments later Dad leaned from the pickup truck seat and said, for the third time, "Remember, don't

handle Velvet Ears, and mow the yard this morning. Then take a look at the blackberries. After that, cut the weeds along our farm and on past Harrington's. He's sick and can't."

That was like Dad. Always doing something nice for someone in trouble. But why did he need to tell me three times not to handle Velvet Ears? Didn't he trust me? I stood wondering about it as he rattled out of sight.

I sighed. A big day for me, and no fishing included. Oh well, that big catfish in our new pond could wait until later. But after working for hours, it seemed, and the sun getting hotter every minute, the yard work was finished. All the time, though, as I ran the lawn mower I could hear Velvet Ears braying and kicking. If only I could do something to make him feel more at home. Maybe a lump of sugar offered on the flat of my hand the way Old David liked it served.

But no! I remembered Dad's cautioning.

The mowing done, from the blackberry patch I could hear Velvet Ears still moaning his fate. His braying sounded like begging. Homesickness is a real trouble, if you ask me. Wasn't I so homesick several years ago, when visiting my Grandmother Reynolds in Iowa, that I had to come home before the visit was half done?

The blackberry season being almost over, I found only a quart—heaped up. I took the berries in to Mom to make into one of her juicy, mouth-watering pies.

"Now for the slaying of the weeds," I told her, setting the bucket of berries on the kitchen work bench. And away I went.

I hitched Old David to the out-of-date mower and started on my last job. Old David seemed eager to work, and soon the weeds were cut on both sides of the road from our farm on past the limits of the Harrington land.

When I passed Mr. Harrington's

house, homeward bound, he called from his rocking chair on the porch. I could see that he, being sick, was wrapped up as if the weather were below zero. This made me hotter than ever.

"Come in, Boy!" he cried. "For a cool drink of lemonade."

I didn't need that invitation twice, but from what happened later I certainly wished I hadn't accepted. I tied Old David to a maple tree by the front gate and soon was sitting on the top porch step telling Mr. Harrington, between swallows of lemonade, about Velvet Ears, ending with, "Dad didn't need to tell me three times not to handle him." I still felt hurt about it.

Mr. Harrington listened carefully, and then said, "Well, your dad probably is right. But I'm like you. I'm inclined to feel sorry for the critter. Maybe you could say a soft word to him, and he'd feel better. Your dad didn't say anything about talking to your pet, did he?"

"No-o! And why wasn't I smart enough to know that talking to Velvet Ears wasn't handling him? Dumb me! Good-bye, and thanks for the drink."

I rushed down the steps and clattered down the road with the mower. In "three wags of a sheep's tail," Old David was unharnessed and turned into the barnyard. And, just as I turned him in, Velvet Ears gave an unusually sad bray, I thought.

I stepped to the half door—sort of a Dutch door, you might call it—that held him prisoner. He stood in the center of the stall, great soft ears lopping forward, head drooping,—a picture of gloom and despair. I put out my hand to coax him to me, and then jerked it back. I mustn't disobey Dad.

Then, without warning, the fellow whirled and kicked up his heels. In some way they flipped loose the latch on the inside of the door, making it fly open. I was behind it, except from the chest up. With a bray of delight, I would call it, Velvet Ears kicked again before tearing out into the barnyard. But his heels didn't hit the door this time. They hit my jaw, and that's all I knew until later I opened my eyes and saw Mom's white face above me, and Dad's stern, but worried, one.

My brother and sister were standing back of them looking half-scared to death. "I didn't handle him, Dad," I mumbled.

A bit of a smile passed over Dad's face, and then it was solemn again.

"No? I'm glad. But he certainly handled you!"

"Mr. Harrington said—" and then I was out once more.

When consciousness returned, Dad helped me to my feet. On the right side of my face, so Mom told me, was the imprint of Velvet Ears' small hoof. My lip was so torn that, when we went to the doctor's office to see if my jaw was broken—which it wasn't—he had to take 12 stitches. Imagine! Happily no teeth were knocked out.

"You surely had a close shave," the doctor told me. Then he joked, trying to make me feel better, "Velvet Ears has made that dimple in your chin half-an-inch deeper. Nice, for girls like dimples in boys' chins!"

But that didn't make me feel any better at all. I didn't feel better for a long time, what with worrying about having disobeyed Dad, and the extra expense I was causing. Besides that, it's no fun "eating" through a straw. I knew Dad meant for me not to go near Velvet Ears when he said not to handle him. Again, dumb me.

Queer, but he never scolded me. I know that the next day after my "accident" he stopped at Mr. Harrington's. Maybe Mr. Harrington tried to take the blame, for he sent me a small pig from his choice Chester White litter. Be that as it may, I shouldn't have listened to him, even though his words were what spurred me on. However, I'll admit I didn't need much spurring.

But the way things have turned out, I think, from now on, I can stand squarely on my own feet, no matter who says what. When the next test

comes I certainly don't intend to flunk it.

I wish you to know, too, that Velvet Ears didn't kick from temper. He kicked from the good feeling of having company (me), and of being free.—*Gospel Herald*.



ATTENTION N. C. CHURCH CLERKS

The State Convention report blanks have been mailed to the church clerks. If you have not received one, please notify the State Convention Secretary, P.O. Box 373, Ayden, North Carolina 28513.

C. H. Overman, Secretary



OUR TALENTS

Lorraine Sutton

God has given to each of us
A talent to use for His glory;
It might be to sing or teach,
And tell someone the sweet story.

That sweet story of God's wonderful love,
That Jesus died for all;
Or a small child might need our hands
That he might not stray or fall.

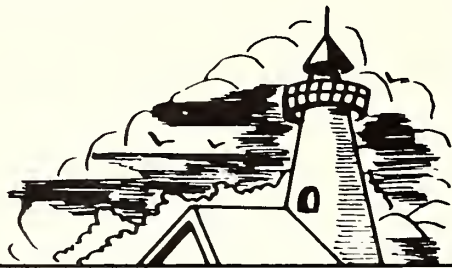
It takes you and you and you
The Church of Christ to make up;
I cannot use your talents,
Neither can you drink of my cup.

Each his own work must do
While living here today.
Master, please help each of us
Never from our task to stray.

PLAN NOW TO ATTEND
THE STATE CONVENTION
On September 16, 17, at the
American Legion Building, Wilson, N. C.

The Sunday School Lesson

FOR SEPTEMBER 13



A Spokesman for God

PRINTED TEXT: 1 Samuel 2:19, 20; 7:5, 6, 10-17

MEMORY VERSE: Proverbs 3:5, 6

I. INTRODUCTION

As indicated in last Sunday's lesson, the period of the judges did not result in a growth of true faith among the Israelites. In fact, Israel's growth had declined in every respect. Down through the years the tribes had become divided because of jealousy and envy among them. From a national standpoint they had degenerated into a weak, sickly nation. The reason is given in this verse: ". . . And the word of the LORD was precious in those days; there was no open vision" (1 Samuel 3:1).

The most outstanding judge of Israel was Samuel. The story of his birth, boyhood, and training is one of the most inspiring in the Old Testament. The story centers around his God-fearing mother, Hannah, and the aged priest, Eli. Hannah was faithful in attending the temple. There she would offer her prayers to God. Her main prayer was for the birth of a son, and in her prayers she vowed that she would give the son to the service of God. Her prayers were answered. God gave her a son and she named him Samuel, which means *asked of God*.

When Samuel was of age, Hannah took him to the house of the Lord and presented him to the Lord and to Eli. "And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there" (1 Samuel 1:26-28).—*Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Samuel's parents gave him to the Lord; and each year when they went to offer their sacrifices, they took him a coat that his mother made for him (vv. 19, 20).

2. Samuel called the Israelites together at Mizpah for prayer (v. 5).

3. The people responded by gathering, confessing their sins, and fasting (v. 6).

4. The Lord defeated the Philistines through great thunder. He works in mysterious ways His wonders to perform (v. 10).

5. Under the guidance of the Lord, the Israelites drove out the Philistines from the land of Israel (v. 11).

6. Samuel set up a memorial in recognition of what God had done for them (v. 12).

7. The hand of the Lord was against the Philistines throughout the life of Samuel (v. 13).

8. The cities that the Philistines took from the Israelites were restored (v. 14).

9. Samuel judged Israel throughout his long life (v. 15).

10. Samuel went regularly to various places in the land of Israel to judge the people (vv. 16, 17).—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. "In studying the character of Samuel it is impossible not to be impressed with his piety. Dedicated to the service of God by his mother, that service became an irksome routine. God was the center around which he, as well as heaven turned. In all his difficulties he repaired to God for counsel. In all his acts and decisions he was guided by the word of Jehovah. His advice to the Israelites was the motto of his life. 'Turn not aside from following the Lord, but serve the Lord with all your heart.' Nor was his patriotism less apparent. His object was not the possession of power, but the welfare of his people. Place, honor, and power were not sought by him, but

he by them. And when the people, without respect to his gray hairs and long service, called upon him to resign his office there was no feeble cry for pity nor peevish reproach for their ingratitude."—*Unger's Bible Dictionary*.

2. "The legend is told of a very young king who came to the throne of his little country and was impatient with those who were of old age. He ordered everyone in his country of mature age put to death. The prime minister to the king loved his aged father very much and so he hid the father in the attic of his home. He cared for him faithfully for many days, seeing that food and water were made available for the man.

"After a few years of plenty there came a plague in the land and though the history of the people told the young king that this same plague had come several years before his coming to the throne the cure had not been written down.

"The king was worried for he had put to death, so he thought, all the wisdom of the kingdom that could solve the problem. When his prime minister related to the king that the minister's father was still alive and knew the solution, the king was overjoyed. Thereafter he gave the aged man a place of high honor in the kingdom and was filled with remorse over his early folly. When God is through with people on earth he takes them home, until that time there is something for each of us to do."—*Clipped*.

Our lesson today emphasizes three great truths: First, young people need guidance and help. This is brought out in the help Eli gave Samuel. Second, the wisdom of older people is needed. God was not pleased with Eli, but He still had some use for his wisdom and experience. Third, the value of godly leaders cannot be overestimated.—*Advanced Quarterly* (F.W.B.).

3. Hannah had prayed for a son and had promised God that, if she should be so blessed, she would give him unto the Lord for a life of service. When Samuel was born, she began to train him at once for this purpose. Her household was a devout one, and the child would have been trained in the law of the Lord. He was taught to love the Lord and to want to serve Him.

As soon as Samuel was old enough, he went to live in the temple with Eli, the priest. Through a long lifetime of dedicated service Samuel served as a spokes-

man for God, as judge, priest, and prophet for his people.

Certainly Samuel's early training brought him to his place as a forceful and influential speaker for God. Such training is still essential today in securing and training people for Christian vocations. Families that teach children the Scriptures and the love of service to God are guiding them into Christian vocations. More families should feel such responsibility today.

Today's preacher, missionary, evangelist, and youth worker in almost all cases have the early training and inspiration of a family dedicated to God's service.

We must emphasize that it was not always easy for Samuel to speak the word of the Lord. Often he had to deliver rebukes to the people. But he spoke fearlessly, and the people recognized that he spoke for God. Thus they were willing to follow him.

It is not always easy for the missionary or the evangelist to speak God's word. But it must be done nevertheless. And in so doing, people will be led to believe and follow and obey God's Word.—*Standard Commentary*.

4. A teacher said, "James, suppose your mother made a peach pie, and there were ten of you at the table—your mother, father, and eight children. How much of the pie would you get?" James replied, "A ninth, ma'm." "No, no, James. Pay attention," said the teacher. "There are ten of you—ten, remember. Don't you know your fractions? "Yes, ma'm," said James. "I know my fractions, but I know my mother, too. She'd say she didn't want no pie!"

A little girl was a problem child. She was always getting into mischief. Many predicted that she would come to early ruin. Then someone became interested in her and invited her to go to Sunday School. She went and there she heard about the Lord Jesus Christ. Soon she trusted Him as her personal Saviour. A great change came into her life. She was as full of life as ever. But instead of injuring others, she helped others. She became kind and thoughtful. One day a neighbor said to her, "How is it that you have changed so much? I know they say you have been converted, but doesn't Satan ever come to you with temptations?" "Oh, yes," she replied. "The devil comes every day. He knocks on the door as he always did. Before I became a Christian I used to go to the door, and I always got into trouble. But now I let

Are You Ready For Your Trip Through Space?

(Continued from page three)

true believers they were promoted to glory.

Are we ready for our trip through space? Preparation must be made in advance, the earlier the better. We can be sure of our destination. The date of our launching is known only to God. Arrangements are not made by NASA or Cape Kennedy. They can be made at the mourner's bench or your own bedside. It doesn't matter where.

Jesus told us about heaven in John 14: 2, 3: "In my Father's house are many mansions: . . . I go to prepare a place for you . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

The Bible mentions one other space flight. It is yet future. Some have claimed to know the exact date. They are wrong.

Someday Christ Himself is going to travel back through space again. This return will be personal and imminent.

We read, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The Apostle Paul spoke of it in these

Jesus go to the door for me, and when the devil sees Him he leaves right away!"
—*Bible Expositor*.

words, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

Jesus said Himself, ". . . I will come again, and receive you unto myself; . . ." (John 14:3).

What of the unbeliever? The Bible tells of his destination too. "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

As believers we are to watch, to be ready, for we do not know of His "launching" or ours.

When Major Cooper and his predecessors returned from their space flight, they were given complete medical examinations. When believers arrive in heaven, they will need no medical examination. For we are told that in heaven there will be no pain, no sickness, no death.

Are you ready for your trip through space?—*Gospel Herald*.



Questions & Answers

(continued from page eleven)

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).

(Continued Next Week)

PLAN NOW TO ATTEND
THE STATE CONVENTION
On September 16, 17, at the
American Legion Building, Wilson, N. C.

He Dreamed of a Land Without Drunkards

(continued from page seven)

great question will be the overthrow and abolition of the liquor traffic, and you know, Merwin, that my head and heart and hand and purse will go into that work. In 1842, less than a quarter of a century ago, I predicted, under the influence of God's Spirit, that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of those prophecies fulfilled. I hope to see the other realized."

Major Merwin was so impressed by this remarkable statement that he said, "Mr. Lincoln, shall I publish this for you?" "Yes," was his prompt and emphatic reply. "Publish it as wide as the daylight shines."

With those words ringing in his ears and echoing through all his being "like music from the spheres," Major Merwin started on his important mission for the President, and the next morning, upon his arrival at New York City, learned that the voice which uttered those words was forever hushed in death.

Abraham Lincoln was shot by an assassin who bolstered his courage to do this dastardly deed by getting himself intoxicated. The plot to accomplish the crime was masterminded by a group known to be continuous drinkers. What a condemnation of the liquor traffic!—*The Free Methodist*.



Mother's Light

Little Jennie was to repeat her first verse from the platform at Sunday school. Her text was, "I am the light of the world," and her mother had faithfully drilled her all the week.

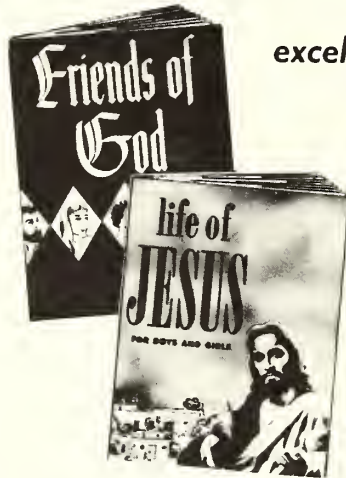
When she stepped up on the platform, Jennie swallowed a couple of times, then said loudly: "My mother is the light of the world."

Perhaps there is a moral in this little story. How wonderful when a child can think of her mother as "light in the Lord."—*Prophecy*.

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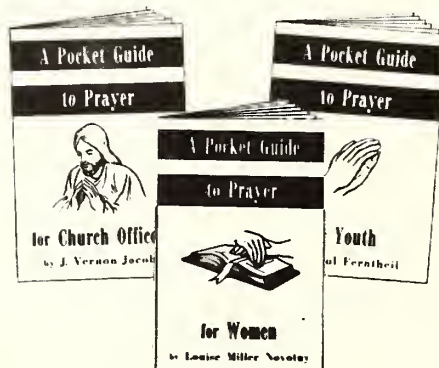
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the Free Will Baptist

AYDEN, N. C., WEDNESDAY, SEPTEMBER 9, 1964

SEP 14 1964

DURHAM, N. C.

FLAG GOES UP ON NEW YEAR AT MOUNT OLIVE COLLEGE



The raising of the flag September 2 on the front campus of Mount Olive College, Mount Olive, North Carolina, marked the opening of the 1964-65 academic year. Shown raising the flag, as members of the freshman class and faculty stood at attention, were sophomores Dana Wooten of Tarboro and Dennis Lamm of Wilson.

"To the Colors" was blown on the bugle by Elaine Bracey of Mount Olive, and Miss Judy Foreman of the department of music led the singing of the National Anthem.

An enrollment in excess of 250 is anticipated for the fall semester, of which approximately 175 will be new and transferring students.

Ten years Ago in the 'Baptist'

The election and installation of officers climaxed the meeting of the First Western District Sunday School Convention of the Free Will Baptist Church held Sunday, August 29, at Mt. Zion Church, Nash County, North Carolina. T. G. Sullivan of Wilson, North Carolina, was named president.

* * *

The Rev. J. W. Alford and his wife of Morehead City, North Carolina, recently celebrated their golden wedding anniversary, an affair which brought hundreds of friends to honor them in having reached this milestone. Mr. Alford will be 73 years old October 3, 1954, and his wife will be 73 years old October 11, 1954.

* * *

The Eastern District Auxiliary Convention of North Carolina will meet with Moseley's Creek church, Dover, North Carolina, Thursday, September 23.

* * *

The Central Conference Woman's Auxiliary Convention of North Carolina will meet at the Marlboro church, Farmville, on Wednesday, September 29, 1954. The theme will be "His Command: My Task to Love."

* * * * *

In the Editor's Mail

"This is to commend the Rev. Walter Reynolds for his article in last week's Free Will Baptist paper—"State Promotional Department: Do We Need It?" Surely this is the greatest need of our denomination. May we all pray for God to send forth the man who can and will fill this place."—Mrs. W. F. Whorton, Merritt, North Carolina.

* * *

"This is to give notice that my address has changed from Columbia, North Carolina, to 301 South Watts St., Williamston, North Carolina."—The Rev. Robert Rollins.

THE FREE WILL BAPTIST

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September 9, 1964

C. H. OVERMAN, Editor

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Editorial—

WOUNDS DO HEAL

Three years ago the North Carolina State Convention of Original Free Will Baptists met in Mount Olive at the National Guard armory for its forty-ninth session. The attendance proved to be the largest on record. But attendance was not the only record that was set. Those who were there will long remember that it was a stormy session. In fact, we will not forget some of the things that took place: the unprecedented action of a group of ministers who walked out, the unwillingness of this group to work in cooperation with the Convention, and the accusations that were hurled at the Convention. These things, however, did not begin or end with the 1961 session of the State Convention. They began, we believe, several years ago, and only became manifest in 1959 and 1960. They became real when five North Carolina men were kicked out of office in the National Association and the State Convention was asked to repudiate its Statement of Faith and Discipline. The events that followed will be remembered for years. We have long believed that there were those who purposed to seize control of the State Convention. From all indications, they believed they could do so. Such was not the case, however. Original Free Will Baptists in North Carolina awoke. So real was the awakening that the state program became stronger—stronger in attendance and stronger in support and purpose.

We must acknowledge, however, that wounds were inflicted that have been slow to heal; but they have healed. It is also true that wounds leave scars, but those scars are not detrimental to our well-being. In fact, they serve a twofold purpose: they remind us of a time of trouble through which we have passed, and now we are thankful; they remind us to be more careful and not allow the wound to be opened, or wounded, again in the same spot and manner.

When this largest state gathering of Free Will Baptists meets on September 16, 17, at the American Legion building, Wilson, there will be reports from all the state institutions and enterprises, as well as spiritual inspiration from the Word of God. We believe each report will show that we are growing and that there will be an increase in giving over previous years. Some may report the greatest year ever. Such reports will be indicative of wounds that have healed.

In view of the blessings of God upon the North Carolina State Convention of Original Free Will Baptists, we propose that the 1964 session of the Convention acknowledge these blessings by observing a special session of thanksgiving.

Let us urge other Free Will Baptists who share our convictions to join with us in gratitude to God.

SMITH IS HOME

The Rev. S. A. Smith, well-known and well-loved Free Will Baptist minister, was recently dismissed from the Eastern North Carolina Sanatorium in Wilson. He is now at his home in Beulaville. Brother Smith was admitted to the hospital in January of this year. Since that time he has undergone major surgery at Chapel Hill. Along with thousands of Free Will Baptists, we are thankful for his recovery. We are thankful for his example of Christian patience during his trials. Along with "Ma" Smith, we are glad to have him home.

Brother Smith is a member of the Free Will Baptist Press board. Thus, we are anxious to see him in another board meeting—right away.

COLLEGE BIDS OPENED



College architect, G. Milton Small of Raleigh, North Carolina, (standing) presided at the opening of bids on August 27 for the academic building and dormitory complex on which construction is planned to begin this fall at Mount Olive College.

Bids were received from eight general contractors, seven plumbing contractors, four heating and air-conditioning contractors, and four electric contractors.

To the left of Small are college business manager Charles H. Harrell and President W. Burkette Raper.

The new campus of Mount Olive College will represent the largest capital development program in the history of Original Free Will Baptists.

College and Architect Reviewing Bids

Officials of Mount Olive College and architect G. Milton Small of Raleigh are reviewing bids which were opened last Thursday for the first buildings planned for the new 90-acre campus on U. S. Highway 117.

Low bids on the academic building, to be named in memory of the late Dr. C. C. Henderson of Mount Olive, were approximately \$345,000 as compared with the estimated cost of \$339,000. "We were well pleased with the bids on this building," President W. Burkette Raper declared.

Low bids on the dormitory complex in the amount of \$439,000, however, exceeded the college estimate of \$367,500 by \$71,500. In order to give officials of the college time to study deductive alternates, the meeting of the college board of directors to award contracts has been changed from August 31 to September 9.

"It is our hope that we can submit to the board recommendations that will enable us to award contracts for both the academic building and the dormitory complex," President Raper reported. "It is of the highest urgency that these buildings be ready by September, 1965."



TITHING

Since the very beginning of human existence, man has felt a close personal relationship with God. People of many faiths have considered tithing as a means of expressing gratitude for all that God has given. The Old Testament relates tithing to a deep devotion to God. The New Testament accepts tithing as an expression of love. Modern day Christians consider tithing as a way of life. Tithing is considered to be the systematic setting aside of the first 10 per cent or more of one's in-

come to be used for the advancement of God's kingdom.

The tither, however, is not satisfied with simply devoting 10 per cent of his income to the purposes of God. He believes, as a Christian steward, that all he has is a gift from God and should be used for His glory. Nothing less than 100 per cent commitment will suffice. The practice of tithing helps persons to place God first in their lives and to keep from placing first-rate importance on second-rate things. Jesus adds to the concept of tithing by teaching that both the tithe and the tither are needed—not only the gift, but the giver; not just ours, but us.—*The United Evangelical*.



WHAT IS PRAYER?

Rev. W. S. Bowden

Prayer is weakness leaning on omnipotence.

Prayer is faith laying hold on God's promises.

Prayer is hope realizing its fruition in anticipation.

Prayer is the thirsty soul's cry for the Living Water.

"Pray and provender hinder no man's journey."—Old Proverb.

Prayer is a virtue that prevails against all temptations.

Prayer is the Christian's staff by which he is helped along his homeward way.

Prayer is the atmosphere in which all Christian virtues grow to perfection.

Prayer is inspiration climbing the ladder of promise to lay hold on Divine realities.

Prayer is the child taking hold of the hand of its Father for strength and guidance.

Prayer is the believer's outstretched hand and upward vision seeking all the fullness of God.

Prayer is the Divine wand by which we transmute life's trials, temptations, and drudgeries into the gold of character.

Prayer is a groan, "Ah!" Our groans are prayers as well. The very cry of distress is an involuntary appeal to the invisible power whose aid the soul invokes.

Prayer is the open door by which the individual or the church may pass from weakness to strength and from struggle to everlasting victory.

The Lighted Pathway



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

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:10)

"For with thee is the fountain of life: in thy light shall we see light" (Psalm 36:9).

"In him was life; and the life was the light of men" (John 1:4).

LIFE AND LIGHT

The Lord Jesus Christ is the source of all spiritual life and light. The text, John 1:4, tells us that "In him was life; and the life was the light of men." Christ is the eternal Fountain from which only the people of God have ever derived life. All the spiritual life and light possessed by Adam and Eve before their fall was from Him. Whatever degree of deliverance from sin and spiritual death any child of Adam has ever experienced or will ever experience and enjoy, since the fall; whatever light of conscience and understanding anyone has ever obtained—all have flowed from Christ, the eternal Fountain. The great, vastly great, majority of mankind in all ages have refused to know Him and have closed their eyes to the fact of the fall and to their own need of a Saviour. Yet the Light has been constantly shining "in darkness."

In the text from the Psalms, the psalmist is illustrating the lovingkindness of God. In the tenth verse he says, "O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart."

Spiritual life comes before spiritual light. Christ said in John 10:10, "... I am come that they might have life, and that they might have it more abundantly." He came that we might have life—more abundant life. The more abundant life had to come from Christ. There is no other source. We can by no means obtain it for ourselves. Since man's original sin we have been

in a fallen state of guilt and condemnation, and have been as incapable of removing these and of restoring ourselves to the favor of God as were the fallen angels.

But Christ came that He might make it possible for life to be restored to us. He came in order that He might purchase life for us and impart it to us. He purchased our life with His own precious blood; He imparts life to us by His Spirit. Yes, Christ came that we might really have life more abundantly. The very instant that we believe in Christ as Saviour and Lord, we have life. We are new creatures in Him. This life is with more abundant evidence and blessings than was enjoyed under the Mosaic dispensation, or during the days of the prophets.

The promises to the Jews were for the greater part temporal; whereas, those to the redeemed by the blood of the Lamb are mostly spiritual. A careful study of the Old Testament will reveal, to the surprise of many, how little eternal life is mentioned, and especially its silence about the resurrection of the body to participate in it. Now, the life given by Christ is so abundant that God is brought very close to the believer. He ever has direct access to Christ. No more sacrifices are offered through the instrumentality of the priest. No longer are all but the High Priest denied entrance into the holy of holies, and that but one day in the year; and he could go then only if he had the blood of his sacrifice. We praise God that with the life, abundant life, given by Christ the believer need not, indeed should not, approach Him

through His mother, Mary, nor by any other medium. Christ said, "... him that cometh to me I will in no wise cast out" (John 6:37). Not only does Christ himself attend to the supplications of His believing children, but He also gives blessed assurance: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

(Continued Next Week)



New York's World Fair

When Dr. Billy Graham shovelled the first spadeful of earth for the Billy Graham Pavilion at the New York World's Fair, he expressed the hope "that the pavilion will make some small contribution in helping the world to choose God and peace." Baptist bodies in North America have united to sponsor an exhibit at the Fair during the summer seasons of 1964 and 1965 and these exhibits, emphasizing Baptist activities and the significant aspects of Baptist life, will be seen at the Protestant Centre.—*The Prophetic News.*



Without Christ

EPHESIANS 2:12

Without Christ is to be without a Hope to cheer, without a Pilot to steer, without a Friend to counsel, without Grace to sustain, without heaven to welcome us, and without a God to console!—*Choice Gleanings.*

BE SURE TO ATTEND THE SPECIAL
MISSIONS SERVICE

At the State Convention

On Wednesday Night, September 16

Bring an Offering for Missions!

NORTH CAROLINA STATE CONVENTION MEETS SEPT. 16, 17

C. H. OVERMAN, *Secretary*

The North Carolina State Convention of Original Free Will Baptists will hold its annual meeting on September 16, 17, 1964, at the American Legion building, Wilson. This will be the fifty-second annual session. For the past several years the Convention has set new records in attendance and support to its various enterprises and institutions. A record attendance is expected again this year.

The introductory sermon on Wednesday morning will be delivered by the Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church, Winterville. The Convention sermon will be delivered on Thursday morning by the Rev. Lloyd Vernon, Richlands. A special mission service will be conducted on Wednesday evening which will be under the direction of the state missions board.

Copies of the annual church letter have been mailed to all church clerks whose names and addresses are correctly listed in the files of the State Convention. Any local church affiliated with the State Convention that has not received an official report blank should contact the secretary, requesting a blank. This report blank should be returned with a contribution to the State Convention. Checks or money orders are to be made out to the State Convention treasurer. Churches are asked to bring a special missions offering which is to be received during the missions service on Wednesday evening. Churches are also reminded to send a \$10 contribution to the Paul Palmer endowment fund for Mount Olive Junior College. All correspondence with the secretary should be sent to P. O. Box 373, Ayden, North Carolina 28513.

Churches are again reminded that they may send one delegate for every one hundred members or fraction thereof. Union meetings and conferences may represent with one delegate for each 500 members or fraction thereof.

On the right is a copy of the program of the 1964 session. The Rev. C. L. Patrick, pastor of Free Union church, Walstonburg, is president of the Convention.

STATE CONVENTION PROGRAM

WEDNESDAY, SEPTEMBER 16

Morning Session

- 8:30—Registration of Ministers and Delegates
- 10:00—Called to Order by the Secretary
 - Devotions, the Rev. Garland Teasley
 - Welcome, the Rev. W. S. Burns
 - Response, the Rev. C. B. Hansley
 - Partial Report of Credentials Committee
 - Recognition of Visitors
 - Appointment of Committees
 - President's Message, the Rev. C. L. Patrick
 - Report of Free Will Baptist Press, the Rev. N. Bruce Barrow
 - Report of Children's Home, the Rev. M. L. Johnson
 - Offering for Children's Home
- 11:20—Morning Worship
 - Minister in Charge, the Rev. Joe H. Ingram
 - Music
 - The Introductory Sermon, the Rev. Willis Wilson
- 12:00—Lunch

Afternoon Session

- 1:15—Devotions, the Rev. Norman Ard
- 1:30—Business Session
 - Report of Executive Committee, the Rev. C. H. Overman
 - Report of Cragmont Assembly, Fountain Taylor
 - Report of Board of Christian Education, the Rev. Melvin Everington
 - Report of Superannuation Board, the Rev. Walter Reynolds
 - Report of Church Finance Association, the Rev. R. N. Hinnant
 - Report of Promotional Work, the Rev. C. L. Patrick
 - Report of Advisory Committee, the Rev. Wilbert Everton
- 3:45—Adjournment and Benediction

Evening Session

- 7:30—Mission Service Conducted by State Mission Board

THURSDAY, SEPTEMBER 17

Morning Session

- 9:00—Devotions, the Rev. Robert May
- 9:15—Business Session
 - Final Report of Credentials Committee
 - Report of Historical Commission, the Rev. Hubert Burress
 - Report of East Carolina Free Will Baptist Fellowship, Mrs. J. C. Boyd
 - Report of State League Convention, the Rev. Frank R. Harrison
 - Report of Sunday School Convention, the Rev. Fred Rivenbark
 - Report of State Woman's Auxiliary Convention, Mrs. Carl Dudley
 - Report of The North Carolina Ministerial Association, the Rev. D. W. Hansley
 - Report of Mount Olive Junior College, Dr. W. B. Raper
 - Offering for College
- 11:20—Morning Worship
 - Minister in Charge, the Rev. Frank Ray Harrison
 - Music
 - The Convention Sermon, the Rev. Lloyd Vernon
- 12:00—Lunch

Afternoon Session

- 1:15—Devotions, the Rev. Walter Carter
- 1:30—Business Session
 - Report of Temperance Committee
 - Report of Resolutions Committee
 - Report of Nominating Committee
 - Report of Treasurer, Rom Mallard
- 3:00—Adjournment and Benediction

ORGANIST—Miss Judy Foreman



news & notes of Denominational Interest

Sound View Announces Revival Services

The Sound View Free Will Baptist Church near Morehead City, North Carolina, announces revival service for the week of September 14-19, with the Rev. Sam Kennedy of Morehead City as the evangelist. The Rev. Raymond Hardison is pastor of the church. The public is cordially invited to attend the services.

Paul Jenkins to Conduct Goldsboro Revival

The First Free Will Baptist Church of Goldsboro, North Carolina, is having a series of revival services beginning Monday evening, September 14, and continuing through Sunday morning, September 20. The Rev. Paul Jenkins of Kannapolis, North Carolina, will be the evangelist.

Mr. Jenkins has been the pastor of Elwood Lane Free Will Baptist Church of Kannapolis for the past twenty-nine years. He has held several revivals in the Goldsboro area, and all his friends are especially invited to come and hear him.

The pastor, the Rev. James A. Evans, and the church membership extend to everyone a cordial invitation to all these services and a request to pray for their success.

Saratoga Church Announces Homecoming and Revival

The Saratoga, North Carolina, Free Will Baptist Church will observe its annual homecoming on Sunday, September 20. The speaker for the service will be the Rev. R. H. Jackson, pastor of Marsh Swamp Free Will Baptist Church, Sims, also a former pastor of the Saratoga church. There will be special music rendered in both the morning and afternoon services. The children from the Free Will Baptist Children's Home at Middlesex will be guests for the day, and they will render a pro-

gram in the afternoon. The usual picnic lunch will be served at the noon hour. Another feature of the service will be a memorial service for the members who have passed away since the last homecoming. All members, former members, and former pastors are extended a hearty welcome to attend this service.

On Monday evening, September 21, revival services will begin at the Saratoga church and will continue through Saturday evening, September 26, with the Rev. Earl Glenn of New Bern as the guest evangelist. Each service will feature special music.

The pastor, the Rev. Cecil Rose, and the church extend a cordial invitation to the public to attend these services. The pastor and the church are expecting a wonderful week of worship and fellowship with the Lord.

East Rockingham Church Announces Revival Services

The East Rockingham, North Carolina, Free Will Baptist Church will begin a series of revival services on Sunday, September 20, with the Rev. C. C. Burris of Albemarle, North Carolina, as the visiting minister.

The pastor, the Rev. Walter Carter, and the membership of the church invite the public to attend all these services.

English Assumes Pastoral Duties

The Rev. Jerry English, a ministerial student at Mount Olive College, has assumed duties as pastor of Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina, and the First Free Will Baptist Church at Warsaw, North Carolina. Mr. English will hold services at Christian Chapel on first and third Sundays and at Warsaw on second and third Sundays.

Otter's Creek Church to Observe Homecoming

The Otter's Creek Free Will Baptist Church near Fountain, North Carolina will observe its annual homecoming on Sunday, September 20. The services for the day will begin with Sunday school at 10 a.m., followed with the worship service at eleven. At noon lunch will be served in the educational building of the church. Special singing in the afternoon will close out the day's activities.

The pastor, the Rev. C. D. Hamilton, and the church invite all former pastors and members along with the public to attend the day's services and worship with them.

Christian Chapel Announces Homecoming and Revival

Christian Chapel Free Will Baptist Church of Pink Hill, North Carolina, announces its annual homecoming services to be held on Sunday, October 4. Dinner will be served on the grounds at 12:30. All friends and former members are cordially invited to attend.

Following the homecoming services, revival services will begin on Sunday night, October 4. The Rev. Robert Fader of Kinston will be the visiting evangelist. All singers are urged to attend. The Rev. Jerry English is pastor.

Hickory Chapel Announces Revival

Revival services will be conducted at the Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, September 14-19. The evangelist for these services will be the Rev. J. W. Everton, pastor of Johnston Union Free Will Baptist Church, Clayton. The pastor of the Hickory Chapel church is the Rev. Robert May. Services will begin each evening at 7:45. The church and pastor invite everyone to attend these services.

Coming Events

September 16, 17—North Carolina State Convention of Original Free Will Baptists, American Legion Auditorium, Wilson

September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

October 7—First Western Auxiliary Convention, Stancil's Chapel Church, Kenly, North Carolina

**N. C. Children's Home
Report for August, 1964**

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of August, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Including Gifts for All Purposes)

Albemarle Conference	\$ 327.83
Cape Fear Conference	50.00
Central Conference	942.88
Eastern Conference	3,801.17
Jack's Creek Association	50.00
Piedmont Conference	20.00
Toe River Association	35.00
Western Conference	653.74
Statewide Bodies	48.07
<hr/>	
Total Gifts from Confer- ences	\$5,928.69
Parents and Relatives	422.25
Friends and Others	141.55
Miscellaneous	1,251.12
<hr/>	
Total Receipts for the Month	\$7,743.61

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

HONOR ROLL

Bridgeton Church	\$275.00
St. Mary's, New Bern	118.71
Mount Zion Church, Pamlico County	100.00
Bethel Church, Pamlico County	110.00
Oriental Church	126.00
Antioch Church, New Bern	104.00
Macedonia Church, Vanceboro	270.62
Juniper Chapel Church, Vance- boro	100.00
Oak Grove Church, Vanceboro	110.00
Saints Delight Church, New Bern	194.64
Wintergreen Church, Cove City	136.89
Core Creek Church, Cove City	144.07
White Hill Church, Aurora	100.25
Dublin Grove Church, Aurora	141.00
Union Chapel Church, Choco- winity	210.57
Spring Hope, New Bern	100.00
Henry P. Brewer, Wilson	100.00
Fourth Central Union Meeting	105.93
Marsh Swamp Church, Wilson County, by Steve's Electric Shop	167.95

**Community Church Observes
Homecoming September 13**

The Community Free Will Baptist Church of Weldon, North Carolina, announces its annual homecoming for Sunday, September 13. The program for the day will include the regular Sunday school and morning worship, followed with a picnic lunch on the church grounds at the noon hour. The afternoon service will begin at two o'clock

with a singspiration and testimonial service. Then at three there will be a consecration service with the Rev. Fred S. Powers, chairman of the Central Conference Mission Board and pastor of the First Free Will Baptist Church of the Rocky Mount, as the speaker.

The pastor, the Rev. Vance Link, and the church cordially invite all Free Will Baptists and others to attend these services. This will give the members of the Central Conference an opportunity to see the work and progress of the youngest church in the conference and to visit the Free Will Baptist Mission at nearby Roanoke Rapids.

**Cragmont Treasurer's
Report for August, 1964**

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of August, 1964:

Balance in Bank July 31, 1964 \$ 747.21

Receipts

Churches	\$461.00
Woman's Auxiliary	5.00
Woman's Auxiliary Convention	130.07
Sunday Schools	31.00
Fellowship Clubs	5.00
Personal Gifts	1.00
Loan Refund	500.00
<hr/>	
Total Receipts	1,133.07
Total for Which to Account	\$1,880.28

Disbursements

Operating Expenses	\$365.06
Insurance	48.00
Kitchen Paint	35.00
<hr/>	
Total Disbursed	448.06
Balance in Bank August 31, 1964	\$1,432.22

**Administrative Committee
To Meet**

The administrative committee of the International Convention of Original Free Will Baptists will meet on Saturday, September 12, 8 a.m., at Horne's Motel, just south of Augusta, Georgia. All members of the committee are urged to be present.

**Liberty Church of S. C.
To Observe Homecoming**

The Rev. William D. Sealy, pastor of the Liberty Free Will Baptist Church, Manning, South Carolina, announces homecoming services to be observed by the church on Sunday, September 13. All former members and pastors are encouraged to attend.

**Revival and Homecoming
At Barnes Hill Church**

Revival services are scheduled to be held at Barnes Hill Free Will Baptist Church near Nashville, North Carolina, the week of September 21-26, with the Rev. W. S. Burns as the evangelist. Services will begin each evening at 7:45.

On Sunday, September 27, the church will observe its annual homecoming. Following the eleven o'clock worship service, a picnic lunch will be served on the church grounds. In the afternoon there will be singing by various singing groups.

The pastor, the Rev. Lester Duncan, and the church extend a cordial invitation to everyone to attend these services.

**St. Mary's Church to
Observe Homecoming**

St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina, will observe its annual homecoming service Sunday, September 13. The activities will begin with Sunday school at 9:45 a.m. The morning worship will follow at 11 a.m., with the visiting evangelist, the Rev. James A. Evans, pastor of the First Free Will Baptist Church, Goldsboro, North Carolina, delivering the message. Basket lunches will be spread at noon.

The afternoon program will consist of special music and congregational singing. Groups of singers from other churches are invited to participate.

All offerings on homecoming day are to be applied to the building fund.

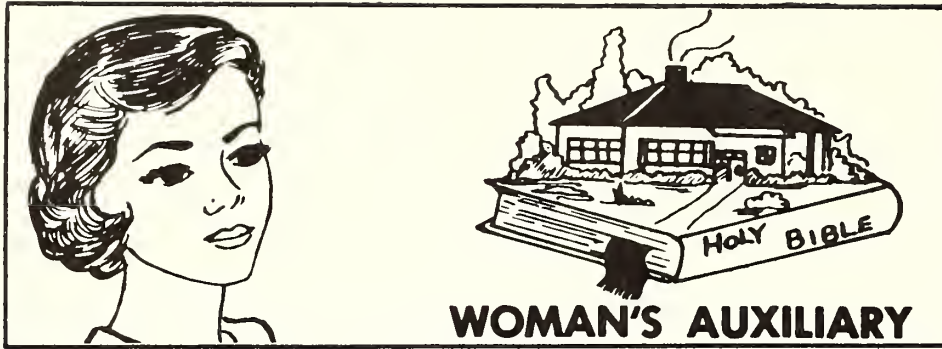
Former members, pastors, and friends are extended a cordial invitation to attend.



Our Intercessor

Once at Clifton Springs dear George Muller was there. I was broken down in health. I knew George Muller years before, and I went to him and said, "I would like you to pray for me." He prayed.

As I went out from his presence there came to me this humbling thought, "Why did you not ask Jesus to pray for you? He is better than Muller, and He is nearer. Don't you think there was a little thought in your mind that was discrediting to your Master?" I knew there was, and I received such a blessing out of George Muller's prayer that I never asked him again.—A. B. Simpson.



St. Mary's Host Eastern W. A. Convention

The fall convention of the Eastern District Woman's Auxiliary will be held at St. Mary's Free Will Baptist Church, New Bern, North Carolina, Thursday, September 24. The theme will be "Building the Kingdom by Sharing Our Hearts." The Scripture lesson is taken from Matthew 22:37 and Luke 12:34: ". . . Thou shalt love the Lord thy God with all thy heart, . . . For where your treasure is, there will your heart be also."

Mrs. Earl Glenn will serve as music director; Mrs. S. M. Harrison, as organist; and Mrs. W. E. Hargett as pianist. The scheduled program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "He Keeps Me Singing"
—Invocation, the Rev. Earl H. Glenn
- 10:05—Welcome, Mrs. Milton Evans,
Host Auxiliary President
—Response, Mrs. Hilda Tyndall
- 10:10—Recognition of Ministers, Officers,
and Delegates
- 10:15—President's Remarks, Mrs. D.
W. Hancock
- 10:25—Narration Story, "My Heart Is
Jesus' Home," Host Auxiliary
- 10:35—Special Music, "Jesus Sets My
Heart to Singing"
- 10:40—"Sharing Our Hearts Through
Our Children's Home," the
Rev. M. L. Johnson
- 10:55—Hymn, "Since Jesus Came into
My Heart"
—Offering for the Children's
Home
- 11:00—"Sharing Our Hearts Through
the Work at Mount Olive Col-
lege," Dr. W. Burkette Raper
- 11:15—Hymn, "Tell It to Jesus"
- 11:20—Appointment of Committees
—Announcement of Memorial
Service

- 11:25—"Office" Discussion (Meet
Your District Chairmen)
- 12:00—Dismissal Prayer in Classrooms
—Lunch

Afternoon Session

- 1:00—" . . . singing and making mel-
ody in your heart to the Lord"
(Ephesians 5:19)
—Prayer
- 1:10—Memorial Service, Mrs. A. J.
Lyczkowski
—Minutes of Executive Com-
mittee
—Life Membership Awards, Mrs.
Clyde Banks
- 1:25—"Sharing Our Hearts with De-
nominational Enterprises"
(Cragmont, Missions, Free
Will Baptist Press, Others)
- 1:40—State President's Remarks, Mrs.
Carl Dudley
- 1:50—State Field Secretary's Re-
marks, Mrs. Bill Taylor
- 2:00—Secretary's Report
—Treasurer's Report
—Old Business
—New Business
—Appointment of Delegates to
Other Conventions
—Adjournment



Piedmont District Auxiliary Workshop

The Piedmont District Woman's Auxiliaries will hold a workshop at the Bethany Free Will Baptist Church, Wadesboro, North Carolina, Saturday, September 12, beginning at 10 a.m. The theme will be "Learning My Job—That I May Render Better Service." The Scripture lesson will be taken from 2 Timothy 2:15, "Study to shew thyself approved . . ." Mrs. Tom Brooks will serve as song leader and Miss Nadine Covick as pianist. The program is as follows:

- Devotions, Mrs. Truett Dick
- Welcome, Mrs. Hazel Burris
- Response, Mrs. Tom Brooks
- "She Should Be—She Should Do,"
Mrs. Betty Tyson, President
- Duties of the Secretary, Mrs. Geraldine
Brown
- Special Music, Wadesboro Auxiliary
- Missions of the Home Front, Mrs. Mil-
dred Deese, Benevolent Chairman
- "Youth Doesn't Wait," Mrs. Geraldine
Brown, Youth Chairman
- Duties of the Treasurer, Mrs. Betty
Idol
- "What Is Meant by Per Capita Dues?"
- "What Amount Do We Send to Our
State Convention?"
- "Keys that Open Doors for Better Pro-
grams," Mrs. Walter Carter, Pro-
gram Chairman
- Discussion Period, "We Did It this
Way"
- Benediction, the President

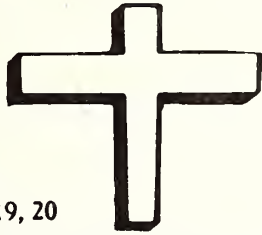
Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its August meeting in the home of Mrs. Charlie Gray Coltrain with ten members present.

During the business session the treasurer collected the monthly dues. The auxiliary voted to clean the church floors the third Saturday in September.

Mrs. Peggy Bailey was in charge of the program. She read the Scripture taken from Psalm 127:1 and Matthew 7:24. The program discussion was on "The Fulfillment of the Old Testament Prophecy," followed with a short reading on the Book of Revelation. The meeting adjourned with the group's praying the Lord's Prayer in unison.

The hostess, Mrs. Coltrain, served delicious refreshments.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church held its August meeting in the home of Mrs. Clovis Boykin with ten members and two visitors present. The meeting opened with the singing of "Tis So Sweet to Trust in Jesus." The Scripture, taken from Psalm 127:1 and Matthew 7:24, was read and was followed with prayer by Mrs. Crema Johnson. Before the program discussion Miss Teresa Martin gave a very interesting talk on her week spent at Cragmont in July. Mrs. Eloise Sutton, program chairman, was in charge of the program entitled, "Except the Lord Build the House." Assisting her with the program were Mrs. Mary Martin,
(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

ARE YOU SENDING?

by JOHN B. ELLISTON

We regret to have to report that we are unable to begin classes in the Nogales Academy as planned. We deeply appreciate the offerings which some of you sent for that purpose. However, whereas we needed about \$300, we received about \$12 for this purpose.

We hope that we can stretch out our income at the first of the month sufficiently to be able to start on September 14. It is very difficult for me to understand the lack of response to this need. I am sure that many of you are in favor of having someone to obey Christ's command to go into all the world, but you seem unwilling to do your part.

I believe that there are actually some of you who claim to love and obey Christ, when by your actions you deny both love and obedience. It is impossible for anyone to be a Christian and still fail to further the cause for which Christ came and died. The church has only one job. That is to preach the gospel in all the world. As soon as that job is done, the church will have completed its job and will be taken out of the world. "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 24:14).

Every Christian is "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Therefore, every Christian is dedicated to completing the job which the church has been given to do. Even if you were to die before the job is done, you cannot receive the reward of the glorious new body which is being prepared for you until the Lord appears; and He cannot come until the church has completed its job.

There may be some of you that read this who will say, "But I am not desiring the coming of the Lord! I am quite content to stay in this world." If

such be the case, you need to seek the Lord while He may be found, and call upon Him while He is near, because you are not a part of His Church. You are unsaved. If this present world seems desirable to you, heaven will not be desirable. "Ye adulterers and adulteresses, 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).

If you are not anxious to finish the job which the church has to do, so that we may the sooner go home to be with Christ, I fear very much that you are a friend, or are desiring friendship, of the world in which we live. In such a case you are an enemy of God, and this by God's own Word.

If you are a friend of Christ, you are

ready to suffer and die that the gospel may be preached in all the world. If you have no desire to see the gospel go into all the world, you are an enemy of Christ.

Regardless of what you or I do, the gospel is being preached in all the world. You cannot prevent the completion of the job. However, you can doom your soul by your opposition to the job. It behooves us to examine ourselves and make certain of whose spirit we are.

Won't you, at this very moment, dedicate yourself to Christ and to His cause. Surrender yourself to Him completely, and without any kind of reservation whatever. If you do that, He will either send you forth as a missionary or have you give in order that others may go.

". . . how shall they preach, except they be sent? . . ." (Romans 10:15).



"Our daily walk should be like one whose path goes about a mountain, but climbs a little higher with each circuit until at last he gains the clear summit and looks into the face of God."—Selected.

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NOTES

||
AND
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QUOTES



By J. C. Griffin

My writings are under the caption, "Notes and Quotes," as my readers know. So often I find materials that are so good that I feel I cannot improve on their message. I have just received a tract from the American Tract Society written by the Rev. Billy Graham entitled, "Do You Know God's Way?" Since it is from the American Tract Society, I am not quoting excerpts from it, but giving to you, my readers, the entire message, praying that as you read it your faith will be strengthened in the Bible truths it contains.—J.C.G.

Do You Know

GOD'S WAY?

The Bible shows very clearly how God's hand has moved through the ages in carrying out His plan for the redemption of mankind, and the story is told in words as short and simple as those of a third-grade reader. One of these short and profound words is the four-letter word "made." The Bible says that, in accordance with God's eternal purpose, Christ was made in the likeness of man that man might be made in the likeness of God, the prince literally taking the place of the pauper in order that the pauper might become a prince.

God's justice required that sin be punished, but his mercy provided a substitute for man in the person of Christ. The Bible teaches that Christ and God are one. In the triune Godhead there is no distinction of substance, only of manifestation. Therefore, in the person of his Son, God himself suffered the punishment for sin.

God's Word teaches that Christ was made flesh. The Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . without him was not any thing made that was made . . . And the Word was made flesh, and dwelt among us."

This great miracle of the virgin birth was the result of the greater miracle of God so loving this sinful, warring, wicked world that He gave himself in the person of Christ for its redemption.

When the Lord Jesus was born in the flesh, it became possible for man to be born of the Spirit. That is the reason Jesus could say, "Ye must be born again."

A Marxist, speaking in Hyde Park in London some time ago, pointed to a man in rags. He cried, "Communism can put a new suit of clothes on that man." A Christian standing nearby pointed to the man and shouted, "Christ can put a new man in that suit." That is the difference between communism and Christianity. Christ came in the flesh in order to make new men and women and to make a new society and a new race of men. You are not simply reformed when you come to Christ; he does not just put a new suit on you. Jesus Christ makes a new man. He gives you a new heart. You are regenerated by the Spirit of God. That is what being born again means.

The Bible also teaches that Christ was made sin. History records the repeated failure of man to attain righteousness by his own methods. The Old and the New Testaments tell us the same story. Man failed in Eden and carried the race down with him.

Today we have the same spectacle that history records time after time—the spectacle of a civilization committing suicide. A continuous record of thousands of years proves that the possibility of arriving at moral perfection by natural evolution is a will o' the wisp. A power greater than man's must intervene for his salvation, and that is what God provides in Christ's act of substitution. "He hath made him to be sin for us, [him] who knew no sin; that we might be made the righteousness of God in him." Christ took the responsibility for your sins and mine when he died on the cross. More than that, the Scriptures say, "The Lord hath laid on him the iniquity of us all." He voluntarily took your sins and mine and was actually counted to be a sinner.

The Bible also teaches that Christ was separated from God for us. His suffering on the cross was more than physical, it was the far greater agony of separation from God. When Jesus cried, "My God, my God, why hast

thou forsaken me?" he clearly showed that whatever else hell may be, it certainly is separation from God. That was the agony of spirit which forced from Jesus' lips the anguished cry of "forsaken" during the hours of darkness which shrouded the cross.

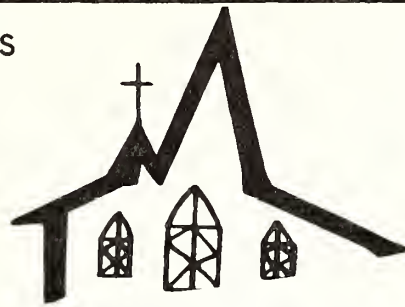
It is only in Christ's dying on the cross for us that we can see the sinful depths of man. You can never see sin you can never understand sin, you can never understand what it means to transgress the law of God, unless you look at the cross. You can see a sinful world about you, you can read the exposes by congressional committees and you will understand a little of the sinful depths of the human heart. But for true understanding you must go to the cross and find the holy Son of God dying there. And the Bible says you have put him there. The Bible says that you are responsible as much as anyone else in the human race for putting Jesus Christ on the cross, because you are a sinner. The Bible says, "All have sinned and come short of the glory of God." The Bible says, "The wages of sin is death." The Bible says, "The soul that sinneth, it shall die." And Jesus Christ in that awful hour bore your sin.

The cross of Christ also reveals the love of God. You will never understand how much God loves you until you look at the cross, because Jesus Christ was God in the flesh, dying on the cross for you and for me. Jesus Christ died because he loved you. God so loved the world that he gave. The Scripture says that "God commendeth his love towards us, in that, while we were yet sinners Christ died for us."

And the cross of Christ declares that it is the only way of salvation. There is no other way. You cannot be saved by your good works, you cannot be saved by philanthropic deeds, you cannot be saved by way of any other road or avenue than through the cross of Jesus Christ. Only as you receive and trust him, committing your life and yourself to him can you be saved from hell to heaven and have a whole new way of life here and now.

God's way is the only way and right where you are now you can say "yes" to Christ. You say, "what do I have to do?" All you have to do is acknowledge that you are a sinner and then by faith accept Jesus Christ as your personal Saviour.

Questions & Answers



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

QUESTION: Do you believe that a Christian should presume the liberty to vote, and if so might he not be required to help subdue any who caused riots or insurrections or to assist the government in keeping order? In the latter case would he not by so doing violate the commandments of Jesus as well as the principle of His life while He lived an exemplary life here on earth; and especially would He not violate His commandment when He said, "I say unto you that ye resist not evil"?—J. R. C.

(Continued From Last Week)

Then also there is a teaching in the epistles that indicates that we who are Christians should not hesitate to re-ounce and withdraw ourselves from heresy and from the heretics that propagate them. "Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also" (1 John 2:23). "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" (2 John 9-11). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17, 18). "But though we, 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 than

that ye have received, let him be accursed" (Galatians 1:8, 9).

These denunciations from the epistles of those that are not loyal to God and His Word are well in line with such teachings that are to be found in abundance in the Old Testament. "Thou art my portion, O LORD: I have said that I would keep thy words. . . . Depart from me, ye evildoers: for I will keep the commandments of my God" (Psalm 119:57, 115). "Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies" (Psalm 139:21, 22).

I just simply can't for the life of me see how any may call themselves Christians and presume that from the biblical point of view they are safe when they plainly and clearly deny the Bible's teachings on the person of Christ. It is so definitely taught in the Bible that He is the virgin-born Son of God that it would appear that the most simple-minded should well see and acknowledge this if he in anywise applied the teaching of the Scripture concerning the Christian's duty in studying, meditating upon it, and hiding the Word of God in his own heart and thereby living, that I sometimes feel a spirit of intolerance in my inner being when I hear or read of men that question this wonderful and all important doctrine; and I must confess that I feel almost equal indignation for those who fellowship with such unbelievers that in the terminology of Hebrews 6:6 ". . . crucify to themselves the Son of God afresh, and put him to an open shame." I believe that in such cases the very Word of God demands that a Christian be militant. This militancy of course is not to be expressed in the wielding of a material sword as was done by Peter when he showed his skill in this realm of activity by slicing off Malchus' ear

who then was servant of the high priest (John 18:10), but instead by a skillful use of the Word of God. (See Hebrews 4:12; Jeremiah 23:29; 2 Corinthians 10:4, 5; Revelation 2:16; Ephesians 6:17.)

It is not to be presumed that we of ourselves have the authority to rebuke even though there is a sense in which this is true, but that the Word we preach carries with it such authority. It is able to "save to the uttermost"; it can divide asunder soul and spirit and is a discerner of the thoughts and intents of the heart. But remember, we must preach it unadulterated if these are the result; we are without choice in the matter. "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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:1-5). "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16).

In conclusion I would direct our attention to the fact that we who are Christians have entered into a new life in Christ, who gave His all that we might enjoy this privilege, and that in His word that demands no less of us than that which He gave for us. He calls on us in Romans 10:9-11 to present our bodies as living sacrifices. He calls in Matthew 11:28-30 for us to be yoke-fellows with Himself. He calls in Hebrews 12:1 to encourage that we lay aside the weight of sin and run with patience the Christian race. In 1 John 3:19 we are directed always to be at the task of laying down our lives for the brethren. And finally Jesus tells us, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24, 25). He who said this paid tax to Caesar acknowledging (continued on page fifteen)



STORIES

for our

BOYS and GIRLS



The Tell-Tale Pennies

TWYLA MCNEFF

WHICH drawer, Grandma? There aren't any shoestrings in this one." Patsy shut the top drawer of the old chest of drawers Grandma kept in the hallway upstairs.

"In the second one, Patsy," Grandma called from the kitchen, where the spicy odor of chocolate-chip cookies filled the air.

Patsy opened the second drawer. She hated to hunt for things. Why hadn't Mother put new shoestrings in her shoes before she came to visit Grandma last Saturday! This drawer must be Grandma's odds-and-ends drawer! There was a pair of brown shoelaces down under some old snapshots.

Patsy's curiosity overcame her. She tucked the shoestrings in her pocket, and started to discover what interesting mysteries the drawer contained. There was a faded rose attached to a comb Grandma must have worn a long time ago, an old pair of gloves, some safety pins, flashlight batteries, a bunch of keys, and an old, old coin purse.

Patsy shoved the things back. Nothing interesting! But wait a minute!

Patsy was only five years old, but she knew that money would buy nice things, and the purse felt nice and fat. Patsy opened it, and found it full of small coins. She didn't know for sure what they all were, but she could tell most of them were pennies. Two pennies would buy a lollipop at Mr. Black's store.

For a minute she hesitated, and then quickly slipped two pennies into her pocket. Hurriedly she pushed the coin purse back out of sight, and slammed the drawer.

"Grandma wouldn't care if I took two pennies," she thought to herself.

"Anyhow there are so many, she'll never miss them!"

So with these thoughts, Patsy ran out for Grandma to tie her shoes.

"Did you find them, dear? Oh, I see. Sit there a minute while I take this batch of cookies out. Then you may have one, and go out and play in the yard till Daddy, Mother, and the boys come for you."

Patsy was a little disappointed because Daddy, Mother, and the boys didn't stop in town, but went straight home that afternoon. She did so want a lollipop!

She almost told her mother that she had money to buy a lollipop, but there was just a chance that Mother wouldn't understand, and make her give it back to Grandma. Of course, she could say she found it, and she *had* found it! Patsy's face felt awfully hot for some reason. But she clutched the two pennies tightly in her little fist.

All during the evening meal, she felt in her pocket to see if her pennies were still there. They seemed to be burning a hole clear through her dress!

Patsy thought of letting her two brothers in on her secret, but they might tell. She might get a chance to have a whole lollipop all to herself.

When Tom, her oldest brother, told how they had been chased by a strange dog coming home from school, Patsy became so excited that she commenced to jump up and down. Before she knew it, her pennies were rolling across the floor straight for the furnace register.

"Oh, my pennies!" Patsy shrieked. Her mother quickly picked them up before they were lost. She started to hand them back, then bent over and examined them carefully.

"Why, Daddy, where did you get Indian-head pennies?" she asked Patsy's father.

"Why, I haven't Indian-head pennies," he objected. "The boys must have given them to her."

"No, we didn't," the boys denied in unison.

"What is an Indian-head, Mommy?" Patsy asked wonderingly.

"Patsy, dear, did you find these pennies in Grandma's house?" She drew Patsy gently to her knee.

Patsy drew a long breath, and nodded her head slowly.

"Where?"

"In a drawer upstairs. But Grandma doesn't care, Mommy. She had so many pennies she wouldn't care a bit!"

"How do you know, Patsy? Did you ask her if you might have them?"

Patsy tried to say "yes," but her face felt as if it were on fire.

"No, I didn't," she admitted.

"You see, Patsy, Grandma has been collecting pennies for a long time. That was how I knew they were Grandma's. You did very wrong to take them. Did you know that?"

Patsy nodded her head miserably.

"God says in His Book, 'Be sure your sin will find you out.' No matter what we do, God always knows about it. Did you know that Someone saw you take those pennies, Patsy?"

"No, Mommy, nobody was there," Patsy replied.

"But you forget; who sees everything?"

Patsy thought for a moment and then said in a half-frightened voice, "Did God see me, Mommy?"

"Yes, my child, for 'the eyes of the Lord run to and fro throughout the whole earth'; but He saw deeper than that."

"What more could He see?" Patsy was bewildered.

"He saw that your heart was wrong, Patsy. You knew you were doing wrong, deep in your heart, didn't you?"

"Y-yes I did, Mommy." Patsy was trying hard not to cry.

"Well, God sees your heart, too, when you are sorry, so let us ask Him to forgive you."

(continued on page sixteen)

Souls in the Balance

DALE NEFF, Nigeria

Ikakumo is a needy place. The nearest medical help is 40 miles away. Although the section is heavily populated, there is no real Gospel witness in the entire area.

An important government official, though not a Christian, has requested that missionaries open work in Ikakumo. He has offered to provide a home, dispensary, and financial assistance. The Yoruba Conference has already chosen an African nurse who could go and serve as a pastor if a missionary could be sent.

These facts were presented to us by the Field Superintendent at the Annual Missionary Conference in Nigeria. Then he put this question to us: "You have heard this request. What shall we do with it?"

A missionary stood to his feet, "Mr. Chairman, before we make a decision on this matter we ought to consider some other requests that have come in." He proceeded to mention the Jejas area—a large territory near the city of Benin. He continued, "There are no churches of any kind there! There are a few religious schools scattered around but worship in the area is entirely pagan!"

Now another missionary spoke. He was burdened for a large unreached area within our own borders—an area formed by a "Gentleman's Agreement" of missionary organizations some 60 years ago.

I was reluctant to mention the tremendous Fulani work that is heavy on our own hearts.

We are perplexed. Here were at least three new areas standing open before us and the question was: "Do we have a single missionary to send?" Certainly we did not have three missionaries to spare for new work. Then there was the matter of money. That was another thing we did not have.

As various missionaries voiced opinions, I sat listening. Suddenly I was aware that this was more than a mere business meeting. We were actually deciding the fate of thousands of souls!

We were saying what the Church has been saying to the unreached for centuries. "Since we don't have enough money or missionaries, we'll have to choose who will hear the message of salvation! We'll take the message to

these but *the others will just have to wait!*"

I had a dream last night. It is a dream I will have a hard time forgetting. I dreamed I took a Christian friend with me to a public gathering. I looked around and saw a number of Moslems in brightly-colored gowns. I remarked casually about the funny little "goatee" beards the Moslems grow.

When I looked back at my friend, I was shocked. He had suddenly become one of them! And I had been so sure that he was too well grounded in Christ to ever accept their teaching. If I had worked to win the Moslems they would not have won my friend!

Mosques are being built in American cities and pagan philosophies are being taught in our universities. We are reaping the results of our "delayed action" method of spreading the Gospel. Let's let them hear!—*Missionary Standard*.



Unanimous Verdict

B. E. Bergensen

The police officer says:

"Alcohol and gasoline make for accidents."

The criminal says:

"I don't know what I did, I was drunk."

The Judge says:

"Alcohol makes for crime but doesn't excuse it."

The psychologist says:

"Alcohol robs a human of reason."

The doctor says:

"Alcohol weakens resistance and shortens life."

The moralist says:

"Alcohol and morals never kept company!"

The young girl says:

"The breath of alcohol is repulsive."

The mother says:

"Alcohol robs the home of its peace!"

The child says:

"When father is sober, we run to meet him; when he is drunk, we run to hide from him."

The wife says:

"Alcohol makes for divorce."

The undertaker says:

"Alcohol speeds up business."

The liquor dealer says:

"Give youth a sample and you have a customer for life."

The wet voter says:

"I voted for this!"

The dry-voting legislator says:

"I'd rather oppose my constituency than my conscience."

The pastor says:

"Alcohol robbed many a soul of its eternal life."

The Bible says:

"A drunkard shall not inherit the Kingdom of God."

WHAT DO YOU SAY?

—*National Voice*.



PLAN NOW TO ATTEND
THE STATE CONVENTION
On September 16, 17, at the
American Legion Building, Wilson, N. C.

The Sunday School Lesson

FOR SEPTEMBER 20



The People Demand a King

PRINTED TEXT: I Samuel 10:17-25

MEMORY VERSE: Psalm 33:12

I. INTRODUCTION

In our lesson for today, we have an instance of men rejecting that which God desires for them, and yet finding God present in their choice of a second-best alternative. This lesson also describes the establishment of the Hebrew monarchy. The judges had served their purpose well, and now the people desired a king to reign over them. The people had become more national minded during the days of Samuel and Eli. They observed that the other nations had kings, and they wanted to be like the other nations.

The people came before Samuel to voice their desire. Much of the dissatisfaction with the reign of a judge had been brought about because of the corruptness of Eli's and Samuel's sons. There was cause for dissatisfaction. Samuel, however, was greatly displeased at the suggestion of the elders who came before him. He knew they were desiring to depart from the pathways in which God would have them walk. Moses had told them (Deuteronomy 17:14-20) that they could have a king in due time, but the elders had acted without seeking God's counsel and will.

Samuel, being a man of great faith and a man of prayer, placed the matter before God. He had done his best for Israel, but as usual he did not consider himself. God warned Samuel of what the results of having a king would be: ". . . He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to

reap his harvest, and to make his instrument of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants" (1 Samuel 8:11-14). In spite of this warning the people refused to obey. They still wanted a king over them.—*Teen-Age Teacher (F.W.B.)*.

II. HINTS THAT HELP

1. Samuel called the people together at Mizpah, the same place where he prayed for them when they repented of their idolatry (v. 17).

2. Samuel, as God's spokesman, reminded the Israelites of His goodness in delivering them from their oppressors (v. 18).

3. Samuel plainly reminded the people that they had rejected the Lord by requesting a king to rule over them (v. 19).

4. Then he commanded that they present themselves before the Lord for the purpose of ascertaining who their king was to be (v. 19).

5. The tribe of Benjamin was chosen, which meant that the reign of kings over Israel would be of short duration (v. 20). (The ruling tribe was Judah.)

6. Saul was chosen to be king, but he could not be found when the lot fell upon him (v. 21).

7. When the people inquired of his whereabouts to the Lord, He revealed where he was (v. 22).

8. Determined to have a king, the people ran to find Saul (v. 23).

9. When Saul was presented, the people accepted him and shouted, "God save the king" (v. 24).

10. Samuel reminded the people of what they could expect from their king and then sent them home (v. 25).—*Bible Teacher (F.W.B.)*.

II. ADDITIONAL TRUTHS

1. A mature Christian man who has served the Lord truly and effectively for many years writes to a friend about new work and new experiences that he is having. He says: "What a change I think, also, that I am going to enjoy resting wholly on the Lord for daily needs. I never did it before in my life. I do not know where the rent is coming from, but I am not worried at all. I am wondering why I have always slept better when some big financial man underwrites me, and a bit nervous when only the Lord says He will supply all my needs! Aren't Christians funny?"—*Sunday School Times*.

2. Around the world we find countries with many kinds of government. One of the best known is the monarchy in which a king or queen rules a nation, inheriting the kingdom through family succession. When a strong man seizes power, we know the government as a dictatorship. In a representative government such as we have in this country, every citizen has some responsibility for government through his right to vote.

No government today is perfect, and no nation today looks completely to God for guidance the way it should. Yet God guides the destinies of nations as He does of men. If a nation recognizes God and His leadership, and asks His guidance, He will lead that nation. Certainly a country that denies His existence cannot expect His help.

For many years God had ruled His people directly, speaking to them through Moses and the judges. But when the people murmured against them and asked for a king. Even though this was not pleasing to God, He permitted them to have a king. Moreover, He chose a king for them and arranged for his proper anointing. Thus God's people had a monarchy. The twelve tribes lost some of their separate identity as they became unified under a king. As long as the kings were good and looked to God, everything was fine. But when a bad king took power, then the entire nation was likely to become disobedient toward God.

The righteousness of a nation depends more upon its citizens than it does upon its form of government. Because of this, it is especially important that Christians in a democracy use their influence for righteousness.—*Standard Commentary*.

3. Governmental leaders should be

chosen on the basis of proper qualifications. These include spiritual qualifications. Saul has been characterized as man "after the flesh." He received orders from God, but refused to carry them out. Christians today must diligently study God's Word to learn His will. While God temporarily may appear to bless an effort conducted in the strength of the flesh, the day of reckoning is sure to come. Both Saul and Israel persisted in unbelief. Eventually both were harshly judged by God.—*Bible Expositor*.

4. In the world's futile effort to explain away the record of the conversion of Paul some unbelievers say that he had an epileptic seizure or a sunstroke. Observe Paul *before* the so-called seizure—a Pharisaic persecutor: "Beyond measure I persecuted the church of God, and wasted it" (Gal. 1:13). He was a terrible firebrand of hatred for the followers of Christ: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). Observe him *after* the so-called seizure—utterly submissive to the will of God, endowed with willingness to suffer the loss of all things for Christ's sake, and wanting only to magnify Christ. He said, "Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20). He had consuming passion to make Christ known where He was unknown: "Yea, have I strived to preach the gospel, not where Christ was named" (Rom. 15:20). If Paul had epilepsy we would have to exclaim, "Oh, thou blessed epilepsy! Continue thy heart-transforming, character-ennobling ministry in our shackled, hate-dominated hearts!"

Alexander Duff visited William Carey during his terminal illness. Duff, the Scottish missionary, spoke glowing words of Dr. Carey and his accomplishments. After Duff's many words the young missionary whispered, "Pray." Duff knelt and prayed. As he left Carey solemnly said, "Duff, you have said much about Dr. Carey. When I am gone, speak *less* about Dr. Carey and *more* about Dr. Carey's Saviour!"—*Adult Bible Teacher* (Union Gospel Press).



"Be thoroughly willing that God should treat you in the manner that pleases Him."—*Selected*.

Questions & Answers

(continued from page eleven)

the authority of the officers, even though they were filled by officers who were sinners and He taught us to do the same when such obedience did not conflict with our spiritual duties, therefore we should vote so as to have good leaders. We should obey all laws calling to the service of our country and try to influence men to do the same when these laws do not hinder correct moral and spiritual living.



Woman's Auxiliary

(continued from page eight)

Mrs. Geraldine Cockrell, Mrs. Lois Boykin, and Mrs. Alonia Narron. The closing song was "Just Over in the Glory Land." The closing prayer was offered by Mrs. Lillian Crocker.



Our Place in Heaven

How good it is to know that our names are written in heaven! It is related of Frederick the Great that at one time he was at his Cleves palace with Voltaire, the noted French philosopher, as his guest.

At the dinner table the Philosopher began to mock at God and good people, and said, "I will sell my seat in heaven for a Prussian thaler (dollar)."

Among the guests present was a councilor, who was a devout Christian. He was very much shocked at Vol-

taire's words, and at once spoke his mind. "My dear sir, you are in Prussia, where we have a law which says one who wishes to sell anything must prove ownership. Will you prove you have a seat in heaven?"

Those words had a wonderful effect. Voltaire could not prove his ownership, and he had nothing more to say. His lips were sealed.

Just so! But for those who have taken their place under the shelter of the shed blood of the Lord Jesus there is no uncertainty as to their place in heaven. Chosen in Him from before the foundation of the world, they shall assuredly be there, holy and without blame before Him. To Him be all the praise!—*Selected*.



Our Deep Needs

When once you have put your mind in the true attitude of prayer, then the Holy Spirit will help you. That is one of the ways in which to prove to ourselves the action of the Holy Spirit. He kindles our aspirations, and does not let us rise from our knees until we have said something that is worth saying to God. Do you want nothing from God?

Do you need no divine help in increasing your control over yourself, in bridling that tongue of yours which has in its time wrought so much unhappiness to yourself and others, in getting rid of that selfishness which has been such a curse to you, or in practicing that self-denial which is the secret of your happiness?—*Archdeacon W. M. Sinclair*.

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Boys' and Girls' Stories

(continued from page twelve)

After they had prayed, Patsy felt better, then Mother said she must take the pennies back to Grandma and ask her forgiveness also.

Patsy didn't want to, but after it was all over she knew that doing wrong doesn't pay. She certainly didn't want to ever steal again.—*The Children's Friend*.



What Changed Mary's Looks

Mary was looking so sour and cross that every one in the room thought her quite an ugly girl. She was having a selfish and angry thought because she wanted to stand at the end of the front row when the children got up to sing.

Of course, that was a nice place to stand because one could see all the people in the house, and catch their pleasant smiles. One could also look out the window and see the shadows of the trees on the green and sunny grass. Mary couldn't be blamed at all for liking to stand there. She had stood there the day before, and she shouldn't have been selfish about it. It was the selfishness that made Mary look so ugly, because all at once her face changed until she was beautiful.

A kind thought came into her heart. She offered the place to little Alice, who was not as tall as Mary, and never could have seen anything over Mary's head.

When the kind thought came, it brought a beautiful smile for Mary's lips, and two shining candles of love for Mary's dark eyes, so, of course, Mary was beautiful.

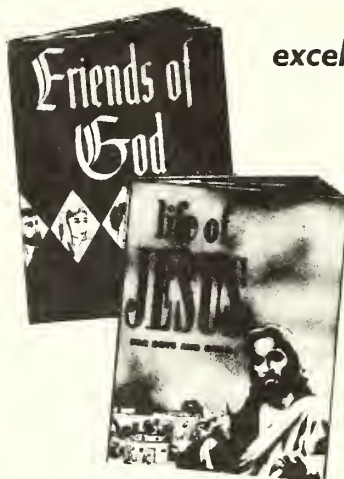
When you do a kind deed, the love thoughts change your face, just as they changed the looks of Mary's face when she offered the good place to little Alice.

"Beautiful faces are those that wear
It matters little if dark or fair,
The smiles of love reflected there."
—*Dew Drops*.

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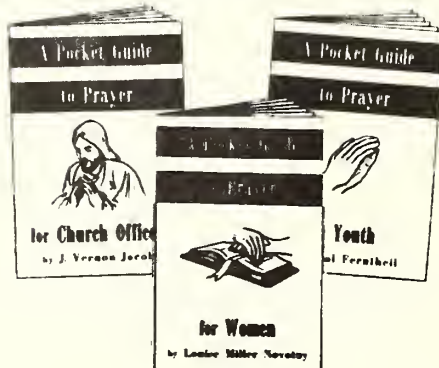
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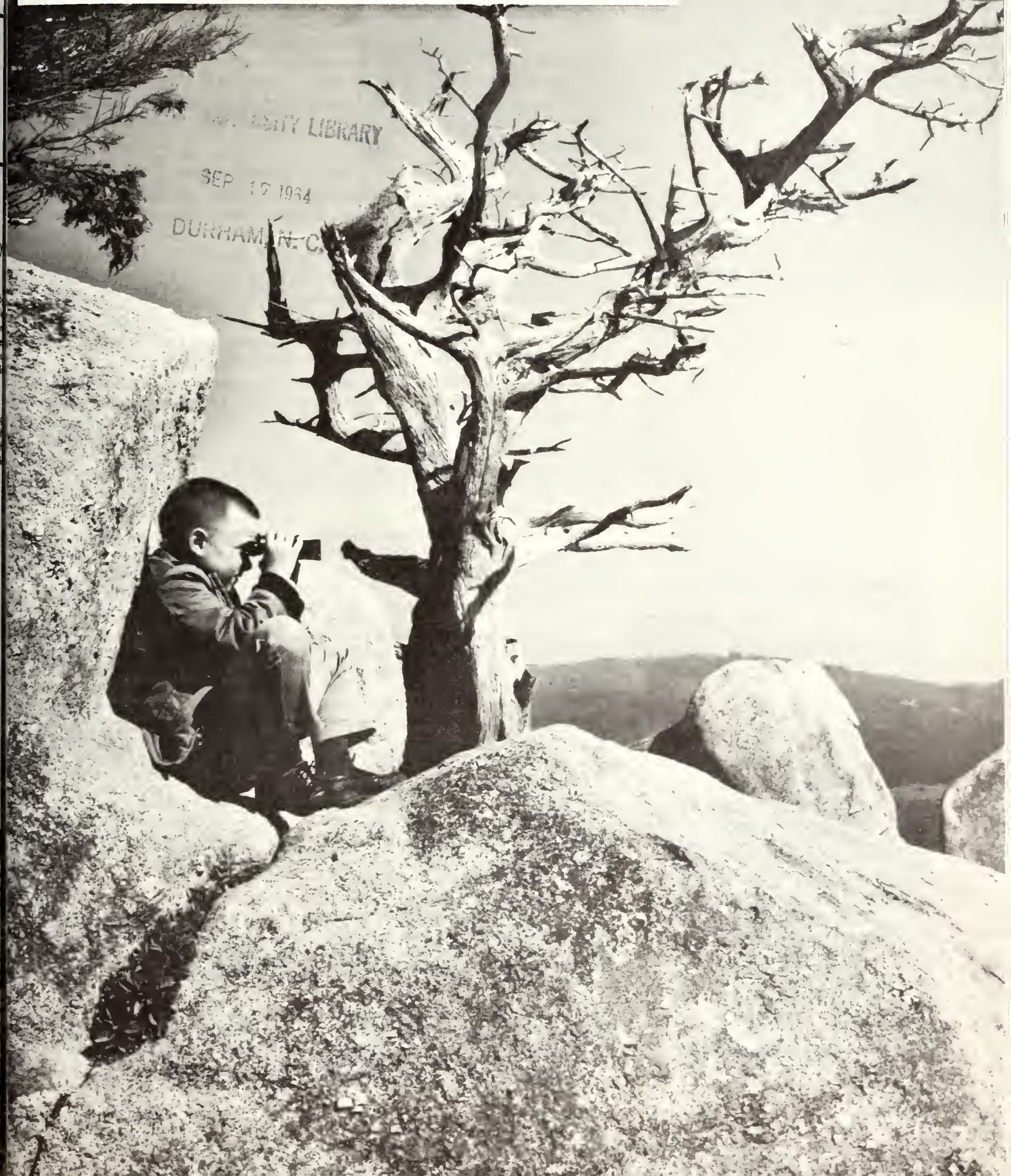
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the Free Will Baptist

AYDEN, N. C., WEDNESDAY SEPTEMBER 16, 1964

HAROLD M. LAMBERT PHOTO



Ten Years Ago in the 'Baptist'

The Florida State League Convention was held at the Florida Youth Camp near Cottondale, September 4, 1954. The Rev. D. W. Poole delivered the morning message.

* * *

The Rev. and Mrs. W. A. Hales and family have moved from Norfolk, Virginia, to 158 Queens Road, Florence, South Carolina. Mr. Hales was former pastor of Fairmount Park Free Will Baptist Church, Norfolk.

* * * *

Political Activities on Sundays

The Lord's Day Alliance of the United States has called upon the National Charimen of the Democratic and Republican Parties to urge their constituency to refrain from "political activities on Sundays." Based upon a survey by the Elmo Roper Associates, it was found that the American public is opposed to Sunday politics.

Not underestimating the campaign issues the Alliance spokesman said, "The issues of the campaign are important but they can be satisfactorily presented to the American people on the other six days of the week. We believe that all potential leaders in public life should set a high example of reverence and respect for the day when millions of our citizens worship Almighty God. We do not want our nation to follow the path of lands in other parts of the world that have disregarded this sacred day. America needs the blessing and guidance of the Lord today. We trust that all of our political forces will be working to strengthen our spiritual foundations."

Urging constructive leadership in this direction on the part of the National Chairmen, Rev. Jeanes said, "We know that your constructive leadership in this matter will be welcomed by millions of God fearing people in these United States."

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C. H. OVERMAN, Editor

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Editorial—

LET THERE BE LIGHT

In the Genesis account of creation, the first act that God performed after His Spirit moved upon the face of the waters was the creation of light. "And God said, Let there be light: and there was light" (Genesis 1:3). Thus, light was given preeminence at the dawn of creation. Until man sinned, everything was in a state of perfection. Even the darkness of night held no fear or evil for man. After the fall, however, the scene changed. The light is contrasted with the darkness, and vice versa. The light becomes a symbol of righteousness and godness; the darkness, a symbol of evil.

Light dispels darkness. This is a natural law of God. Thus, God decreed that a greater Light should come into the world. This Light would not dispel the darkness of night; it would dispel the darkness of man's heart. John tells us that Jesus is "... the true Light, which lighteth every man that cometh into the world" (John 1:9). Today, as never before, there is a need for the true Light to shine. The darkness of evil is prevailing where once there was light. The prince of the power of the air, Satan, with the rulers of the darkness of this world have done much to darken man's heart. The light of goodness and righteousness is being engulfed by this darkness. The true Light is the answer.

The true Light will dispel the prejudice and hate that prevails in the land. Not since the Civil War has this country known such violence as that of recent months. This violence has had a breeding place—the prejudice in man's heart. How our enemies must glory in the midst of our turmoil! The Communists have found a medium through which they can thrive and thus accomplish much for their cause. The Christian must pray that the true Light will dispel the darkness of hate and prejudice.

The true Light will rid our land of its lawlessness and rebellion. To know Christ is to obey Him, and to obey Him makes one a good citizen. The Christian citizen is obedient to the laws of the land. He does not rebel against authority. How foolish so-called Christians must look in the eyes of the sinner when he flaunts the laws of the land.

The true Light will give man a purpose for living. The person without Christ has a purpose that is his own; it is self-centered. When the light of Jesus Christ shines in the heart, man's own purpose becomes blended to the will of Christ. The young person who gives his heart to Christ has a cause worth fighting for and dying for. If he is seeking excitement and fun that will bring eternal rewards, let him receive Christ. Then his energies and efforts can be channeled in the right direction. The mother and father who receive the true Light will bring up their children in the nurture and admonition of the Lord. There will not be any delinquent problems that cannot be solved.

The true Light will relieve the tensions of this space age. Fewer nerve pills will be taken. The psychiatrist will lose many of his patients. Mental disorders will not be quite so common—if men would trust in Christ, the true Light.

Thus, it is the prayer of the concerned Christian that there be light—light that will once again win the favor and pleasure of God. God does not will that men walk in darkness. It is His will that men receive the Light. Many thousands have received Him, but many have not. If there is to be an improvement for righteousness in the world, the Light must shine in the hearts of men.

"... 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. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

THERE ARE some answers to the importance question under the photo: Every parent throughout the world wants the best for his children—in character as well as in health, education, opportunity, and companionship.

In the best homes, the Bible has always been the cornerstone. The home is where the Bible was first used by Christians, and it still does its greatest work there.

Church schools and Bible study groups are important, of course. Wise parents will attend them, not only to encourage their children to go, but also to improve their own knowledge and love of the Bible. But far more can be done for the development of Christian character through the use of the Bible in the home than in any other place.

Children, like the rest of us, learn most readily from example. Parents must read, know and enjoy the Bible themselves if they hope to share it with their children. They must show by example as well as precept that the Bible is their guide and that they live their lives in accordance with its teachings. In this way then can most successfully “nurture (their) children in the chastening and admonition of the Lord.”

An excellent way to teach by example and at the same time train your children in the Bible reading habit is the practice of regular family devotions. The Bible can be read and enjoyed by young and old, for it speaks to the needs of every age group. Searching the Scriptures together for inspiration and guidance will strengthen the Christian character of every member of the family.

How often should you have family devotions? Every day, if possible—and with determination and careful planning, this is possible for most families, even those whose members lead the busiest lives. Devotions can be held at the morning or evening meal, immediately after rising or just before bedtime. The time of day is not important, regularity is. If you find you cannot hold devotions daily, then have them at least once a week—on Saturday, the eve of the Sabbath, or on Sunday, at a time when the whole family is at home.

Let the Bible be the center of your devotions. Each member of the household should have his own copy, in his own favorite version or translation. Each should share in the reading.

What should be read? A whole Book of the Bible, such as Mark, can be read straight through, a few verses each day. Or you can follow a schedule of sug-



Many parents often ask: “How can we find time to read the Bible together as a family?”

the Bible in the home

(Available in leaflet form from American Bible Society, Dept. R, 450 Park Ave., New York 22, N. Y.)

gested daily Bible readings, such as the one published each year by the American Bible Society. Readings related to church school lessons can be used to special advantage. The Bible Society publishes lists of Scripture references that may be helpful in deciding what to read, such as “Where to Look in the Bible,” “Young People Turn to the Bible,” “Forty Favorite Chapters,” “Stories of the Bible,” “Poetry of the Bible” and “Wisdom from the Bible.” Your pastor and your own denominational periodicals may also have readings to suggest. From time to time, various members of the family might read their own favorite Scripture passages.

There are many plans you can adopt. Choose one that is suited to your interests and needs, then read regularly and prayerfully together. Discuss the meaning of the passages you read, and their application to your own daily lives. Verses that seemed to “hit the nail on the head” can profitably be memorized.

Great hymns and pictures can be used to help illuminate the scriptural message. To develop familiarity with Biblical persons, places and events, informal quizzes can be used, each person challenging the others in turn to give correct answers to factual questions.

This Christmas Eve, be sure to read (continued on page thirteen)

The Lighted Pathway



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

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

LIFE AND LIGHT

(Continued From Last Week)

Last week we closed our meditation by strongly insisting and proving by His Word that with the abundant life He gives, He also makes Himself accessible to His people directly and demands that we come to Him ourselves and not by any other. No one or no thing can come between us and Christ. No one can speak for Him; neither does anyone need transmit our petitions to Him.

The more abundant life given us by Christ can be enjoyed in a more abundant measure by the redeemed than it would have been if man had not fallen. This truth is beautifully illustrated by Christ in the story of the Prodigal Son. He said, when the wayward boy repented and returned, "For this my son was dead, and is alive again; he was lost, and is found. And they began to make merry" (Luke 15:24, and repeated in Verse 32).

God spoke by the prophet Zechariah, saying, "Turn you to the strong hold, ye prisoners of hope; even to day do I declare that I will render double unto thee" (Zechariah 9:12). God here, through Christ, offers us a double measure of life. Christ came and gave life more abundantly. If man had never fallen, he could only have had very narrow and scanty views of God, when compared with those revealed of Him in and through the Lord Jesus Christ.

Bishop J. C. Ryle says, "Christ did not come to be only a teacher of new morality, or an example of holiness and self-denial, or a founder of new ceremonies, as some have vainly asserted. He left heaven, and dwelt for thirty-three years on earth for far higher ends than these. He came to procure eternal

life for man, by the price of His own vicarious death. He came to be a mighty fountain of spiritual life for all mankind, to which sinners coming by faith might drink; and, drinking, might live for evermore. By Moses came laws, rules, ordinances, ceremonies. By Christ came grace, truth, and eternal life.

"... We must not suppose that eternal life was a thing entirely unknown until Christ came, or that the Old Testament saints were in utter darkness about the world to come. The way of life by faith in a Saviour was a way well known to Abraham and Moses and David. A Redeemer and a Sacrifice was the hope of all God's children from Abel down to John the Baptist: but their vision of these things was necessarily imperfect. They saw them afar off, and not distinctly. They saw them in outline only, and not completely. It was the coming of Christ which made all things plain, and caused the shadows to pass away. Life and immortality were brought into full light by the Gospel. In short, to use our Lord's own words, even those who had life had it 'more abundantly' when Christ came into the world."

Surely no one, in the light of these great truths, and in consideration of

God's matchless and abounding love, can be satisfied without this life—life more abundantly. Knowing that the Son of the living God left the bosom of His Father, took on Himself our sinful nature and died on the Cross for us, can we be indifferent about the life He has purchased for us? We should not be satisfied with a small measure of life. Let Christ make it in you a life "more abundantly." No Christian should be content just to live, but should seek to live in the richest possible enjoyment of the divine favor. Christ came that we might have life "more abundantly." For this let's never cease to praise Him nor be careless in service in His blessed name.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

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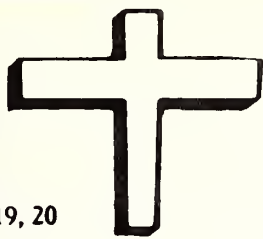
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MISSIONS

Matthew
18:19, 20

THE CHURCH AND ITS JOB

by JOHN B. ELLISTON

The Church is an organization unique in its character and in its purpose. It was formed by the act of the Lord in administering the baptism of the Holy Ghost to its members on the day of Pentecost, thereby forming a single body of baptized persons indwelt and guided by the Holy Spirit. It is unique in organization because it doesn't have a system of superiors and subordinates, but every member receives his instructions directly from the Head. It is unique in purpose because no other organization has ever had the same job to do which the church has.

We know that the Church was not formed at the time of the calling of the disciples because in Matthew 16:18, when Jesus was talking with His disciples, He said, ". . . upon this rock I will build my church; . . ." indicating that the time for building the Church was yet future. However, in Acts 2:47, Jesus having baptized the disciples with the Holy Spirit, thereby forming the Church, the statement is made that ". . . the Lord added to the church daily such as should be saved."

The unique organization of the Church is made clear by Jesus in Matthew 23:8 when He forbids us to have authority one over another, "But be not ye called Rabbi (or Master): for one is your Master, even Christ; and all ye are brethren." In many other places also Jesus pursued the same theme. See Matthew 20:15-28; Mark 10:42-45; Luke 22:25-27.

However, the uniqueness of the Church is shown more in its purpose than in its organization. The Church is an evangelistic agency, and has no other purpose for its existence. I am using the word *evangelism* here in its true sense, not in the narrow sense assigned to it by some to indicate a certain emotional type of preaching service. Evangelism means taking the good news

that Christ died for all the world into all the world. Jesus made the purpose of the church very clear in Acts 1:8 when He 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 all Judaea, and in Samaria, and unto the uttermost part of the earth."

The Church was born at Pentecost; and for only one purpose, to carry the witness of Christ into all the world. This is the only job that the Church has; and as soon as it is completed, the Church will be taken out of the world. In Matthew 24:14 Jesus makes this clear. "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." If you have a desire to see the job of the Church done, you will be very active in fulfilling Acts 1:8. If you have no desire to evangelize the world, the reason is that the first part of Acts 1:8 has not yet been fulfilled in you. The Scripture says that ". . . Whosoever believeth on him shall not be ashamed" (Romans 10:11).

If you have no desire to see the end of the Church age and to participate in the rapture of the Church, the job will be done without you; but you will be found to be an enemy of Christ, one who refuses to let Him reign over you. As such you must have your part in the tribulation which comes upon the whole earth. Are you now ready? Do you devote your thoughts and energies to evangelism in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth? If you cannot answer yes to that question, you have no part in the Church of Jesus Christ.

From the missionary effort now in progress in North Carolina, it is clear that not very many are taking evangelism seriously. Are you? You cannot answer for the others; neither can they answer for you. We know that when Christ

gave His commandment, He meant it, and that He will make no exception for you. Are you obeying Him?



What Roanoke Rapids Mission Means to Me

by Mrs. Louis Whitford

This little mission has meant a lot to me — being a newcomer to Roanoke Rapids. It has been a place of close fellowship — a place to go and be with Christians. The pastor and his family make you feel that you are needed, appreciated, and loved. You don't find this kind of relationship in most churches today. There is never a visitor that leaves as a stranger. Humble as this little mission may be, you know and feel that the presence of God is there.

I am proud to be a part of this mission and hope that in some small way I can help to build it for the kingdom of God.



Central Missions Requests Help

The Rev. Raymond Sasser, secretary-treasurer of the Central Conference board of missions in North Carolina, calls to the attention of the pastors and men of the conference churches the need of help with the mission program as follows:

"(1) We are planning a work spell to erect the new metal building at Roanoke Rapids. Plans are to meet at the mission, 700 Franklin Street, Saturday morning, September 19. Bring your work tools, hammers, wrenches, saws, drills, etc., and let's give these people at our mission a helping hand. The State Woman's Auxiliary Convention has contributed the building for this and other worthy mission points where it will be used in years to come.

"(2) Please observe the treasurer's report of August 22, 1964, which was distributed at the union meetings and Sunday school conventions. Send a special offering as soon as possible to meet some pressing obligations. We must not let Mrs. Whitford and the other members of the mission down. Our missionary, the Rev. Noah Brown, has done a good job with limited worship space. He requests your prayers. Attendance the last Sunday morning in August was 54 for Sunday school and 64 for worship service . . . in a four-room house."



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Dawson's Grove Observes Homecoming

The Dawson's Grove Free Will Baptist Church of Scotland Neck, North Carolina, will observe its annual homecoming on Sunday, September 20.

Guest speaker for the day will be the Rev. Adrain Grubbs. Special music will be rendered by Mrs. J. F. Whichard and her granddaughters.

Following the worship service, a picnic lunch will be served in the fellowship building. All former pastors, members and friends of the church are invited to attend.

Missions Service at Dilda's Grove

On Saturday night, September 19, the Dilda's Grove Free Will Baptist Church, near Fountain, North Carolina, will have a special missions service. The Rev. James Lanier and Mrs. Lanier, missionaries to Arizona-Mexico, will be the speakers. Slides will be shown about the mission work in Mexico. The pastor is the Rev. Ray Harrison, Jr. All interested persons are invited to this service.

Sarecta Revival in Progress Followed with Homecoming

Revival services are in progress at Sarecta Free Will Baptist Church near Kenansville, North Carolina, with the Rev. Linwood Parker of Folkston, North Carolina, as the evangelist. Services began Monday evening, September 14, and will close Saturday evening, September 19. The pastor, the Rev. M. E. Godwin, and the church invite everyone to attend the remainder of these services which begin each evening at 7:30.

On Sunday, September 20, the Sarecta church will observe its annual homecoming. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. A picnic lunch will be served on the church grounds at the noon hour. There will be special singing in the afternoon, and all singers are urged to come and participate. The pastor and the church in-

vide the public to attend and bring a full basket of food.

Revival and Homecoming at Piney Grove Church

Revival services are scheduled for Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, for September 20-26. The Rev. Willis Wilson of Winterville, North Carolina, will be the guest evangelist. Services will begin each evening at 7:30.

On Sunday, September 27, the church will observe its annual homecoming with a picnic lunch served on the church grounds at the noon hour. The pastor, the Rev. P. C. Wiggs, and the church extend a cordial invitation to everyone to attend all these services.



Freedom

The Gospel does not put men on trial. It finds men condemned and sentenced, and brings to them a proclamation of freedom and everlasting life through the finished work of God's dear Son. It is God in the attitude of a suppliant, beseeching sinners to be reconciled to Himself. But the moment a man does believe on the Lord Jesus Christ, what a change takes place!

Instead of being regarded as one of those who took part in the murder and crucifixion of Christ, he is looked upon by God and reckoned by God as one for whom Christ died; as one who died with Christ, who was crucified with Christ.—*Selected.*

Coming Events

September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

October 7—First Western Auxiliary Convention, Stencil's Chapel Church, Kenly, North Carolina

BETHLEHEM PRAYER GROUP

by MRS. ALVA CULBRETH
Shellman, Georgia

Prayer is needed everywhere, and God hears and answers prayer. James 5:16 says: "Confess your faults one to another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Our group sends out get-well cards, flowers; gifts; and, most of all, prayer for the sick, brokenhearted, and the unsaved. We visit around as much as we can and testify for the Lord in the things He does for us. Many times we meet at each other's homes and have prayer; then on Wednesday nights we meet at the church for our prayer meeting. We pray that others will join us and receive great blessings by praising God and doing His will.

We have had several to request prayer for them, and God has heard our prayers. The world needs more prayer groups to reach out and help the lost and brokenhearted.

"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22).

A human mind can stand only so much weight. Soon, without God's help, you will reach a breaking point and cause serious trouble; but God will help you carry your burdens if you will call upon Him. He is willing to assume them and is perfectly able to do so. But, and this is most important, don't half give them. And don't take them back. Let God handle all your burdens. Know that God is actually with you.

We often sing "Prayer Changes Things," and the words of this title are so true. We have received so many blessings since we started our prayer group in 1962. It is our desire that others will take notice and form a prayer group in other communities. We don't all belong to the same denomination; but in small communities like ours, we count it a blessing to get together in a prayer group.



In the Editor's Mail

"This is to give notice that my address has changed from Swannanoa, North Carolina, to P. O. Box 117, Grantsboro, North Carolina." —*The Rev. W. L. Moretz.*



THE CHURCH - WORLD-WIDE

Haile Selassie Gives Building Site To Evangelical Congregation

BERLIN (EP)—Emperor Haile Selassie of Ethiopia has given the German-language Evangelical congregation in Addis Abbaba a large building site for a church and a parish hall.

Construction of the church will begin immediately with financial aid for the Evangelical Church in Germany (EKID).

The German-language congregation comprises believers of German, Austrian and Swiss origin. They are served by missionaries of the West German Hermannsburg Missionary Society.

Admit 'Religious' Members, Communist League Urged

BELGRADE (EP)—When the Yugoslav League of Communists meets here in November it will discuss a proposed constitutional revision stipulating that profession of religion is no longer a bar to membership.

This was announced by Belgrade Radio—the same station which for several weeks had told listeners that membership in or practice of religion was incompatible with League membership.

The station did not say who proposed the constitutional change. Nor did it explain the apparent change of attitude among leaders of the organization.

Some observers here, however, said it might be connected with a recent series of meetings involving leaders of several religious bodies and the State Office for Religious Affairs. A communique following the meetings held that relations between the Communist regime and the various Churches were "developing favorably."

Communist Journal Warns of Church's Continuing Influence

BERLIN (EP)—Communist authorities are worried about the continued influence of the churches, especially among young people according to an East German publication.

Zeitschrift Fuer Philosophie (Journal for Philosophy) declared in an article

that the policy of the church is "modern, psychologically well-balanced and effective. The church takes care of the immediate interests of the youths; sport, dance, jazz music are in its programs."

It also claimed the church is gaining new followers through cultural activities and called for intensification of the atheist campaign among East German youths "to counter the influence of the church."

Churches to Mark 'NAE Week' October 18—25

WHEATON, Ill. (EP)—Thousands of evangelical Protestant churches across the country will observe October 18—25 as "NAE Week" recognizing the spiritual unity they share through participation in the National Association of Evangelicals.

"Penetrating Our Culture for Christ" is the theme of this year's observance, according to the executive director of NAE, Dr. Arthur M. Climenhaga. He said many churches will feature messages on Christian unity in recognition of their NAE affiliation on Sunday, October 25.

Rescue Mission Rounds Out 87 Years

CHICAGO, Ill.—In October Pacific Garden Mission, second oldest rescue mission in the United States, rounds out 87 years of what Superintendent Harry G. Saulnier calls "our 87-year war on poverty."

During the past year the Mission has served 249,912 meals to needy people off the streets of Chicago, and 55,453 (not including 6,214 GIs) have been checked in for overnight lodging. Some 61,234 pieces of clothing were distributed. "But best of all," says Saulnier, "our war on poverty has resulted in 3,823 souls won to Jesus Christ."

Peyote Makes Navajos 'Immune' To Christianity, Missionary Says

ROCK DOOR CANYON, Utah (EP)—A religion based on the use of the hallucination-producing drug, Peyote, is capturing the loyalty of vast numbers

of Indians of the Southwest, rendering them "immune" to Christianity, a Seventh-day Adventist medical missionary charged here.

Dr. J. Lloyd Mason, director of the Monument Valley Seventh-day Adventist Hospital, estimated that despite Tribal Council bars, 30,000 Navajos have joined the Native American Church, which uses peyote as an integral part of its religious ceremonies.

"Five years ago the use of peyote was virtually unknown in the Monument Valley area of southern Utah," Dr. Mason said. "Today, however, about half of all Navajos living in the area are peyote users."

Peyote, which contains mescaline, comes from "buttons" atop a kind of cactus grown in the Rio Grande valley. When ingested—usually in a kind of tea—it produces visions of astonishingly vivid colors. It is used in night-long religious ceremonies by the Native American Church, which claims it brings the user into closer touch with God.

Peyote is not classified as a narcotic under federal law. California has been one of the few states to ban its use.

California's Supreme Court, however, recently ruled that the use of peyote in religious rites does not violate the law.

Dr. Mason said that "in ways, the use of peyote is a good thing for the Navajo. It is a milder substitute for drunkenness. It gives pleasure through dreams to many Navajos who previously had known little but misery and poverty."

"Use of the drug renders the Navajo practically immune to conversion to Christianity, however," he added. "The pleasurable quality of peyote coupled with its rapidly increasing use by the Navajo is one of the greatest challenges the Christian church faces in all of Navajoland."

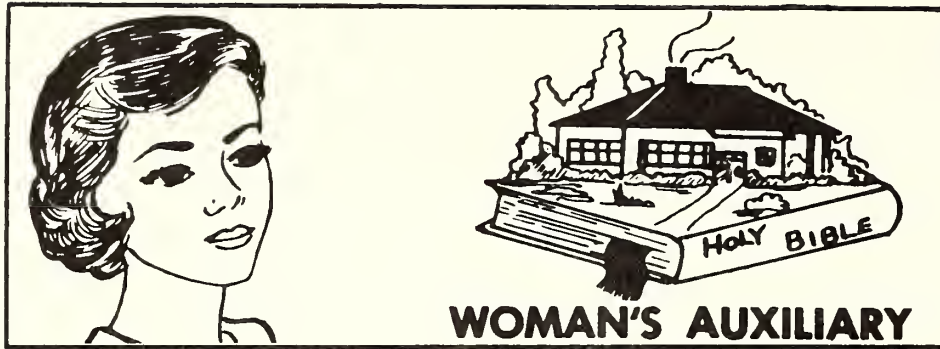


He Did Have Time!

LESLIE D. WEATHERHEAD

Some time ago I was called to see an old man over 80 years of age, who was dying and who was very frightened of death. When, as tenderly as I could, I tried to talk to him about God and religion and the soul, he said very bitterly and brokenly, "I have led a very busy life. I have never had time for that sort of thing . . ."

But he had had 4000 Sundays!—*Presbyterian Journal*.



WOMAN'S CRAGMONT CONFERENCE REPORT

Co-directors, Mrs. Carl Dudley and Mrs. J. C. Moye



"Neither shall they say, Lo here! or, lo there for behold, the kingdom of God is within you" (Luke 17:21).

The theme of the woman's conference this year at Cragmont was taken from the above verse and was entitled "Building the Kingdom." Surely God saw and the women felt the kingdom of God within them during that wonderful, glorious week.

More than ever it seemed that the love of God was prevalent as manifested by the continuous rejoicing and harmony among all present. The classes were geared to the times, and hearts were challenged as never before to get on fire and be about the Father's business. Those

present were made to realize that we are living in the end time and that there are so few days left to tell the story of redeeming grace through Christ for all people. Our women were called upon to publish the glad tidings of salvation by helping to make possible the sending of the message into all the world.

Each day was opened with an inspiring devotional led by different women. The manual study was taught by Mrs. C. F. Bowen, who challenged the women to sponsor missions, the very foundation of the woman's work. She also taught

the ladies that when their hearts are right with God and they believe the Bible way and observe it, devotion and service will follow. "To serve Christ as He has asked us to and to build the kingdom in our hearts with full devotion and consecration to Him will lead to our having all the things we need to promote all causes of our denominational work," Mrs. Bowen stated.

Mrs. Bowen taught the women the duties of the officers as set up now by the state auxiliary convention. She also showed posters and gave ideas on how to enlist women and young people in this all-important work.

Mrs. Almond Warrick spoke each day on "Stewardship." Using Philippians as her Scripture, she discussed each day one verse which was printed on a poster board. She challenged each woman to let the mind of Christ be in her. She told the women that they could accomplish anything, concerning the stewardship of their lives, through Christ who would give them daily strength.

Mrs. J. C. Moye conducted a singspiration time using all types of hymns, choruses, and music for different occasions. Mrs. Ruth Taylor and the Rev. and Mrs. Wayne West very capably assisted her at the piano as well as rendering special music. What a blessing to all souls!

"Revelation, a book often misunderstood and pushed aside because of lack of understanding, is one of the greatest books of the Bible and is meant to be studied with the Holy Spirit as teacher and guide," the Rev. C. F. Bowen stated. Mr. Bowen taught the Book of Revelation morning and evening because of the interest in the book shown by the women.

Let the women speak for themselves. These are some of the comments made: "I have heard Revelation taught before but never understood it quite as clearly before." "I have studied and listened to different ones speak on Revelation, but never has it been brought down to my level where I could understand it as now. God has filled my soul." Another said, "Heaven must be a wonderful place, and hell a terrible place. And I am looking forward to meeting my Saviour more than ever." There was such keen interest shown in this study that requests were made to teach in the afternoons. However, the faculty deemed it wise to let the ladies rest and sight-see some so that they might view the wondrous things that God's hand has wrought.

A word of praise must be given to the staff at Cragmont who did a wonderful job of preparing meals and serving them. Everyone seemed cooperative.

A memorial service was held in which several ladies were remembered, but especially Mrs. Katie Sawyer Jackson who was the founder of our Anna Phillips Loan Fund for college students in North Carolina. She loved the movement so much that she requested at her death no flowers be sent, but rather the money be sent to this fund so that some worthy boy or girl might be able to further his education.

On Friday evening, with an open Bible and candles used as an interest center, Mr. Bowen spoke on missions. He challenged us once again to rededicate our lives to Christ so that we might win others. He also challenged us to give a liberal mission offering if we were willing to rededicate our lives as we gave; but if not, then it would be better not to respond because Christ wanted only the best of our lives.

Our offerings during the conference amounted to \$586.66. Of this amount \$214.48 was given to missions, \$280.50 applied to a new water system at Cragmont, \$78.68 spent for paint and \$13.00 for the alumni building at Cragmont.

Was God present? Did He pour out blessings? Did He cause a closeness to Him perhaps not experienced by some for a long time? The answer is certainly a big yes because the "kingdom of God" was renewed in many hearts. Our women should plan now to attend the woman's conference next year and worship so very close to the heavens at Cragmont! Spiritual blessings await them, and may God bless all of them as they strive to work for the Master wherever they are.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting Tuesday night, September 1, 1964. The meeting was called to order by the president, Mrs. Agnes Garner, who then turned the meeting over to the program chairman, Mrs. Pat Gurganus, who read the Scripture taken from Psalm 85. Prayer was offered by Mrs. Dorla Hill, followed with the group's singing "Revive Us Again." The program entitled, "Revival," was given by the hostess, Mrs. Nina Lee Kelly.

There was a short business session during which Mrs. Rena Kirk gave a very inspiring report on her recent trip to Cragmont with a youth from the

church who received a very special blessing during the conference.

Mrs. Kathleen Slaughter dismissed the group with prayer and everyone enjoyed refreshments served by the hostess.

Bridgeton, N. C.—The Woman's Auxiliary of the Sts. Delight Free Will Baptist Church met Monday evening, August 31, at the home of Mrs. Sadie Rice. The meeting was opened with the singing of the hymns, "Blessed Assurance" and "Let the Lower Lights Be Burning." Mrs. Dolly Gaskins led the group in prayer.

The program topic for the evening was "Except the Lord Build the House." The program was given by Mrs. Avon Gaskins, Mrs. Howard Gaskins, and Miss Dianne Jones. The program period was closed with the song, "Must Jesus Bear the Cross Alone?" Following, the minutes were read by Mrs. Ruby Duell, secretary, and a call of the roll showed eleven members present. All routine business was transacted and the committee reports were given.

The auxiliary agreed to donate \$10 to the Thousand Dollar Club at Mount Olive College and \$10 to the Alice Lupton Scholarship Fund. Officers were then elected for the coming year.

Mrs. Vernon Ringgold and Mrs. Avon Gaskins were reelected in the offices of president and vice-president. Mrs. Ruby Duell also was reelected secretary with Mrs. Vernon Dixon assistant. Mrs. Sadie Rice remains in her office as treasurer; also Mrs. Clemens Jones as program-prayer chairman and Mrs. Howard Gaskins as youth chairman. For benevolence, Mrs. Avon Gaskins, Mrs. Clemens Jones, and Mrs. Howard Gaskins were elected to serve. Mrs. Willie Stilley will act as Children's Home chairman and Mrs. Howard Gaskins as publicity chairman.

The group was invited to meet with Mrs. Milton Rowe next week, and Mrs. Dolly Gaskins was appointed to bring the program. The meeting was closed with prayer by Mrs. Clemens Jones and the hostess, Mrs. Sadie Rice, served delicious refreshments.

"They desire a better country, that is, an heavenly: wherefore God . . . hath prepared for them a city" (Heb. 11:16).



"Let us not be discouraged when the hand of God layeth heavy woes upon us."

GOSPEL HERALD

Little Things Count

Superjet, flight 900, left Athens, Greece enroute to Cairo, Egypt on time. Everything checked out perfectly, so the pilot thought.

I have a little prayer I always pray on every flight between the end of the runway and the time the ship is airborne. It's not said aloud but just a little chat with the Lord about how I want Him to reach down and lift the ship in the palm of His hand from His own green earth into His heavens above, guide us through His own clouds, in His own atmosphere and then set us down again on His own green earth—all in keeping with His own good will.

Well, I had prayed this prayer in confidence and, as I remember, I added a little extra that particular time, but I soon settled back and began to talk with friends beside me.

In about five minutes the "Fasten your seat belts" signal flashed on and the disturbed announcement came over the speaker, "There is no need for alarm. We are having some difficulty with the compression in the cabin and we find it necessary to return to the airport in Athens."

Some people around me began to appear disturbed, frightened. One man asked for oxygen. We did make almost a nosedive directly downward, for we had climbed to 16,000 feet, when just two little wires snapped loose and the passenger cabin began to lose the proper air balance.

I did notice that by the time we were on the ground the crew came rapidly out of their compartment and rushed us all quickly from the plane.

Three hours later we learned that two wires had broken other installations, and difficulties had developed until one spark in the channel from these wires could have caused a complete explosion of the entire plane in mid-air.

Only a little thing—but it might have caused the destruction of a five million dollar ship and the lives of 96 people!

What made the difference? Well, the constant vigilance of the crew, their concentration on their business, their prompt action when they were aware of trouble, their knowledge of the ship and what to do in case of an emergency.

Then, too, I like to think that our safe arrival back at the airport was because of prayer and God's grace. Little things, only two little wires—but they made all the difference in the world.—*The Herald.*

NOTES

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QUOTES

By J. C. Griffin



SEED THOUGHTS

"Every congregation owes its community the warmest kind of spiritual worship. A cold, dead, formal public worship is abomination. The services of God's house should be so fervent in spirit, so manifestly the flow and glow of hearts attuned to God, as to impress saint and sinner of the verity of the presence and fellowship of God. Real spiritual worship is the most desirable and enduring attraction of the house of God, and every congregation is debtor to its community to maintain such worship in the Lord's house.

"Every congregation owes its community the beauty, the strength, and the aroma of vital godliness in the everyday life of the individual members of the church. The most potent and convincing argument of the genuineness and virtue of the Christian religion is the Christ-likeness of the daily private and public life of His followers. The world expects church members to walk uprightly, deal justly, and to keep themselves from the defilements of sin. Not to meet this expectation tends to bring reproach on the cause of God. Every church owes its community the matchless influence of family religion. The ideal Christian home is one of the most important products and agencies of the gospel. The nation's best safeguard is the Christian home. Failure of the church to produce and maintain Christian homes would mean disaster to herself and the nation. The church is debtor to the world to preserve and emphasize the family altar and to promote piety and vital godliness in the home.—Henry F. Cope.

G. Campbel Morgan said, "The Gentile world is condemned for holding down the truth. There are orthodox men who hold the truth, not that they may use it, live it, shape their wills by it; but who by holding it, imprison it, hold it down, make it void in their own lives."

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him" (James 2:1-5). James further tells us that "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, . . . But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors" (James 2:8, 9).

Jesus taught us to love one another, to love our neighbor as ourselves. This was one of my problems when I was a child; but when I committed everything to God, it was revealed in its fullness to my mind. First, I must love the Lord with all my soul, heart, and mind before I can love my neighbor. If I want to please God, I must want my neighbor to please God. I want to receive the blessings of God; I must want my neighbor to receive God's richest blessings. I want to do my part in order to receive these blessings; I must want my neighbor to do his part in order to receive the blessings. I want to be used for the glory of God; I must want my neighbor to be used for the glory of God. By faith and God's grace I want to reach heaven when life's work is done; also, I must want my neighbor to share the blessings of heaven. I want to be happy now in this present world in the service of my Lord as I have fellowship and *work* for the salvation of lost humanity; I must want my neighbor to be happy in the fellowship of my Lord and Saviour Jesus Christ. In fact, just what I want now and in eternity, I must want my neighbor to have. If my neighbor needs my assistance in any way for life or death, I must be as willing to give as to receive. Our love for our neighbor should force us to deny self in order to help him.

My dear reader, get your New Testament and read all the Epistle of James; absorb its teachings and live its teachings with all mankind, and you will

The Old Bent Tree

WALTER E. ISENHOUR

The tree was old and ugly bent
With knots about its trunk;
Its market value—not a cent,
'Twas only fit for junk;
But when the tree was but a sprout
Just shooting from the earth,
Had it been staked and straightened out
What might it have been worth?

It might have been a stately oak,
Quite charming in its height,
Whose fame the poets might have spoke
Because it stood aright;
Or maybe those who work in wood
Might with their many tools
Have put it where it could have stood
To bless our homes and schools.

Whereas the tree, so bent and old,
So knotty and so rough,
Could not to lumber plants be sold,
Because it was so tough;
Therefore it only filled some space
Within a wooded dell,
And no one praised it for its grace
So far as we can tell.

How much the old bent tree portrays
One's life that's spent in sin,
Who's old and full of wicked days
And never lets God in;
Who might have been a stalwart man,
So strong and great in truth,
If only he had sought God's plan
Back in the days of youth!

Oh, parents of our land today,
Help start the children straight,
By teaching them to watch and pray
Before it is too late;
By helping them to seek the Lord
Who saves by grace sublime,
And holds for them a great reward
Beyond the chores of time!

And yet there's hope for old bent lives
Far more than crooked trees,
If men will leave the devil's dives
And fall upon their knees,
And out of broken hearts repent
And seek God's mercy now,
That, somehow, pardon may be sent
To those who humbly bow.

be better prepared to live among you neighbors and to show to the world you love for Christ and His Church.

Questions & Answers



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

QUESTION: In order for a Christian to reach the highest level of enjoyment and to be of the most use to the cause of Christ while in the world, what should his attitude to the world and worldly pleasures be?—B. P.

ANSWER: The Bible tells us: "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).

It also tells us: "Set your affection on things above not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:2, 3). In these verses we are first told what not to do; viz., love the world and that which pertains thereto, but the Bible does not leave us with a negative direction giving no positive grounds upon which to stand and act. It tells us "to set our affections on things above."

Now there are two reasons for this given: (1) "For ye are dead, and your life is hid with Christ in God (or with Christ who is in God). (2) When Christ, who is our life, shall appear, then shall ye (who are born from above and now in Christ) also appear with Him in glory" (Colossians 3:3, 4). Remember that this does not mean nominal church members. The Bible always depicts the world as being temporary. It tells us in understandable details that, because of sin, the world is under judgment of the most severe kind; that there is a day and an hour in which it will be completely destroyed; and that a new earth or place of abode will be created and presented to man in his redeemed state as a place he will own, occupy, and enjoy with God throughout all eternity.

The same thing the Bible calls worldly or worldliness it also calls flesh or fleshiness. It says, "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). It requires that one live in relation to this world and all that pertains to it as if he were crucified, nailed fast and motionless to a tree of execution or judgment. It was the sin of man that brought this judgment of eternal condemnation to both the race of mankind and the world given him to enjoy. When a literally crucified man is thus permanently nailed to a tree, things of this world seem of little value to him.

When the rich man of Luke 16 died, opening his eyes in or becoming aware of being engulfed in an eternal hell of fire, he did not ask for any of the pleasures of the former life the flesh had had temporary enjoyment in, but only that his parching tongue be temporarily relieved and that his brothers be saved from the thing he in his life's activities and choices had gained for himself. He was out of commission so far as this world was concerned. So was the thief on the cross when he was crucified, and so are Christians who have crucified the flesh. "For they that are after the flesh do mind the things of the flesh." The rich man of Luke 16, in his natural life, minded such things. He "fared sumptuously" (minded the things of the flesh) while his counterpart, Lazarus, only wished for enough crumbs to sustain him physically day by day.

"For they that are after the flesh do mind the things of the flesh; . . . For to be carnally minded is death; but to be spiritually minded is life and peace. Because (you see there is a reason) the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Roman 8:5-7).

The carnal, worldly, or fleshly mind is that which belongs to a person who is not born again or that which is possessed by a person who has been crucified with Christ. The Bible says, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). To have the mind of Christ would enable us to act and speak like Christ.

The spiritual mind belongs only to one who is born again, crucified with Christ, and has put off the old man and put on the new man. The old man, or that which has only experienced the natural birth, is carnal only. He, in some cases, knows better than to do the wrong he does; but he is powerless to make the reform that common decency tells him he needs. What he needs is regeneration, a new life, faith, justification, salvation, sanctification, or whatever else the Bible may call it; and it does call it more than one thing so as to help man see and understand. But that in its initial state or step is not all he needs. For he needs to give continual and full recognition of who he now is and for what he is responsible. The Christian life is one that is closely disciplined in all details. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:9-11). "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recom-pense to no man evil for evil. Provide things honest in the sight of all men" (Romans 12:16, 17).

It is wonderful that God has a mysterious way by which He causes those whom He has set apart from the world to have unique experiences that indicate they no longer belong to the old way of life; but that's not sufficient in itself to keep the saint in line with his new name, nature, and obligations and in a fullness of joy that those who live obediently in line with the Word of God experience. Some, and in this day too many, let what they do speak so loudly that a lost world seldom sees what they profess in their everyday living. The bickering over nonessentials often causes the saints to act like those in the unconverted world. They let petty jealousies so dominate their thoughts that they forget to obey the word that indicates that love and kindness are dominating features of

(continued on page fifteen)



STORIES

for our

BOYS and GIRLS



BEST OF ALL

Roy Bernard Jussell

THE very minute that Jeff heard his mother say, "Wake up now," Jeff scrambled out of bed. He rubbed his eyes with his knuckles, then yawned and stretched. That made him more awake; so wide awake that he remembered this was Monday.

"It's Monday!" He said it as if it were the most exciting thing ever. In no time, he'd scrubbed himself, dressed in neat clothes and, whistling, dashed into the friendly kitchen.

"Morning, Mom! I thought this day would never come!" His grin turned to laughter. Mom couldn't help but laugh with him. Dad had gone to work, and Lou Anne, Jeff's sister, had gone to her job at the library.

"It certainly is funny," Mom said, still laughing as she stirred the scrambled eggs in the hot pan. "I can imagine that most children wear long faces this morning, Jeff, and hate to go."

Jeff stood beside the range, drinking his orange juice. "Sure, Mom, they are angry and maybe scared."

"They don't know," Mom said, "that things are never as bad as they seem. Sit down, Jeff. It's ready."

After quietly thanking the Lord for his food, Jeff started to eat. "I can hardly wait to get there, Mom! We'll have a new teacher, too, and I'll see my old friends again." Jeff had spent his whole vacation on Uncle Fred's farm. That had been super, too.

He wiped his mouth with a yellow paper napkin, said, "Bye, Mom!" and hurried on to Chester Elementary School on Aspen Street, across from the green church.

The boys and girls were on the playgrounds, talking in groups, most of them looking sad and sleepy. But the little tots were having fun in swings and on slides, shouting and laughing.

Grinning, Jeff greeted his classmates. "Hi, Don . . . How you, Billie Joe? . . . Becky, you've grown inches! . . . Mike, you're as brown as a walnut . . . Lee, cheer up . . . Hi, Sandra!"

Then the loud gong rang, and Jeff hurried with the rest into his classroom.

Standing behind her big desk, the new teacher smiled and said, "I'm Miss Brighton. You may sit where you care to for the present." She went on smiling and said, "I'd like to see the corners of your mouths turn up."

Jeff grinned. What Miss Brighton meant was for everybody to look cheerful. He glanced at boys and girls around him and was glad to see some of them with mouth-corners toward the sun.

The teacher said, "I hope that all of you had a happy, useful vacation. The first thing we'll do is write a brief story. It should be about your vacations." She thought a minute and said, "It should be about what you learned. You see, we learn even when we're not in school."

Becky raised her hand and the teacher nodded to her. "Miss Brighton, maybe the story should be called 'What I Learned During Vacation.'"

"That's a very good title," said the smiling teacher. "Now let's all get busy and write it."

Jeff's grin went off. With wide eyes, he wondered what to write. Maybe his classmates wouldn't like to hear about Uncle Fred's farm again. He had been there every summer and told them all about it.

"I'll have to write something, he told himself, and started. All the others were busy writing. "My story won't be very good," Jeff told himself, but he wrote it.

The teacher said, "I see that we've all finished." She didn't have the pupils' names yet, so she had to nod to certain ones she wanted to read.

John Martine read his. He had learned the crawl stroke in swimming, and

how to float. He'd learned to row a boat, too, and water ski.

"Very good," Miss Brighton said. "Every boy and girl should learn to swim."

"I took trumpet lessons all summer, Kenneth Day read from his sheet. "I practiced several times a day. You have to develop what is called a lip when you play a horn."

"That's fine," Miss Brighton told him. "Wouldn't it be wonderful if every boy and girl could play an instrument of some kind? That's better than sitting and watching TV. So much TV is a waste of time to watch."

Jeff knew that was true. He'd much rather play games and read good books.

Julia Jenkins read next. She had learned how to roast a chicken, bake pies and biscuits, and serve a nice dinner. She knew how to set the silverware properly beside the dinner plates, and serve the dinner in courses.

Miss Brighton said, "That's splendid. Every girl should learn to be a homemaker. Raise your hands, those girls who can prepare a dinner and serve it." Jeff noticed that most of the girls could.

He hoped the teacher wouldn't ask him to read his story.

Mary Matthew read her sheet next. She had taken organ lessons because she hoped to play in church some day.

"That is extra good," said the teacher. "Church organists are hard to find. Boys should learn organ, too."

Jeff listened while others read what they had learned during vacation. Then Miss Brighton looked right at Jeff and nodded. He felt all choked up, but he made himself read: "On my Uncle Fred's farm, where I go every summer, I learned to be a friend to the horses and cows and chickens. There was a black bulldog, too, and cats, and sparrows. When you are kind to God's creatures they understand, and are your good friends. I talked gently to them, and

(continued on page sixteen)

Christian Education

The Bible in the Home

(Continued from page three)

aloud together the Christmas message from the Gospel of Luke. Millions of families, encouraged to do so by their churches and by the American Bible Society, already have made this their annual custom. In the same way, you can join the nation's largest service on Easter Sunday by reading together the resurrection message from the Gospel of John. Each of these Scriptural messages has been published by the Bible Society in a small, attractive, inexpensive booklet.

Many homes have been helped by establishing a Bible corner or altar and keeping there a small family Bible, with family register pages faithfully kept, children's editions of the Scriptures, perhaps a Bible dictionary, a concordance, and other books that help toward an understanding of God's Word. Besides its practical convenience, such a Bible corner, through its visible presence, lays constant emphasis on the fact that the Bible is a very special Book, more important than any other book in the house.

Sooner or later, older children should be given an opportunity to learn something of the history of the Book of books—how it came to be written, and how it has come down to us through the ages in our own English language. The Bible Society publishes a small, inexpensive booklet, "Our Most Precious Heritage," that is ideal for this purpose. Illustrated with 16 full-page pictures, in full color, it tells the thrilling story of some of the people who have given their inspired efforts, and sometimes their lives, that we might have this Book.

Almost always, where the Bible has become the center of family life, it is the parents who have made it so. The effort to accomplish this, despite busy schedules and the competition of other interests, is uniquely worth while. When used reverently, intelligently and regularly, the Bible can transform and redeem the life of every person in the home. It can become an inexhaustible source of inspiration and knowledge and power for children and parents alike, a treasure without price, the foundation stone for lives that continually "grow in wisdom and stature, and in favour with God and man."

Contracts Authorized

The awarding of contracts for an academic building and a three-unit dormitory complex on the new campus of Mount Olive College, Mount Olive, North Carolina, contingent upon final negotiations with low bidders on deductive alternates, was authorized Wednesday by the college board of directors.

President W. Burkette Raper and board chairman Ralph A. Morris of New Bern were empowered to issue contracts as soon as bids can be brought within the proposed development fund budget. It is hoped that these negotiations can be completed within the next few days," President Raper reported.

Low bids and architectural and engineering services now total \$375,885 for the academic building and \$475,809 for the dormitories. Deductive alternates involving more than \$40,000 are being studied, college architect G. Milton Small of Raleigh reported.

President Raper explained that bids exceeded college estimates by approximately ten percent, and that the college was seeking to close this gap through a combination of deductive alternates and an additional loan.

The academic building, with classroom capacity for 350 students, will be named in memory of the late Dr. C. C. Henderson of Mount Olive, leading college benefactor.

Rooming capacity of the dormitories will be 132 students. One of the units will be named the "Hart Dormitory" in memory of the late W. F. and Jesse T. Hart of Ayden, leading advocates of higher education in the Free Will Baptist denomination.

Both the academic building and the dormitories are expected to be ready for the fall semester in 1965.



Officers Reelected

The Mount Olive College board of directors has reelected its same officers

for 1964-65, and added B. E. Bryan of Mount Olive to its executive committee.

The election of Bryan followed the adoption of a new set of bylaws which enlarged the executive committee from five to six members.

Other officers include Ralph A. Morris of New Bern, chairman; E. L. Jones of Walstonburg, vice-chairman; Mrs. Frances Cassick of Greenville, secretary; R. N. Hinnant of Bailey and W. P. Grant of Goldsboro, members of the executive committee.

The new bylaws provide for quarterly rather than semiannual meetings of the board.

Provisions were also made for the election of an advisory board which will include representatives from Free Will Baptist organizations and other friends of the college both within and outside the state of North Carolina.



Convocation Deferred

The annual fall convocation at Mount Olive College has been deferred one week, from September 13 to Sunday, September 20 at 4 p.m.

Dean Daniel W. Fagg will be the speaker for the program to be held in the First Methodist Church of Mount Olive.

The college will observe September 18-20 as a closed weekend for resident students. Professor Carl Bains, assistant professor of English at Emory University, will lecture on Friday and Saturday.

His Friday lecture, to be held in the college auditorium at 7:30 p.m., will be on the novel, *To Kill a Mockingbird* by Harper Lee. Saturday morning Professor Bains will lecture on "The World of Charlie Brown."

WATCH YOUR GARDEN!

M. G. HALDEMAN

Watch your garden—pull your weeds—
Only he who does, succeeds;
Watch your life, as well, and do
Just the same, for know not you
That the devil sows his tares
Nearly always, unawares?

The Sunday School Lesson

FOR SEPTEMBER 27



The Saving Deeds of The Lord

Lesson Text: I Samuel 12:6-15

Memory Verse: Hebrews 11:39-40

I. INTRODUCTION

In our lesson for today, we have an instance of men rejecting that which God desires for them, and yet finding God present in their choice of a second-best alternative. This lesson also describes the establishment of the Hebrew monarchy. The judges had served their purpose well, and now the people desired a king to reign over them. The people had become more national minded during the days of Samuel and Eli. They observed that the other nations had kings, and they wanted to be like the other nations.

The people came before Samuel to voice their desire. Much of the dissatisfaction with the reign of a judge had been brought about because of the corruptness of Eli's and Samuel's sons. There was cause for dissatisfaction. Samuel, however, was greatly displeased at the suggestion of the elders who came before him. He knew they were desiring to depart from the pathways in which God would have them walk. Moses had told them (Deuteronomy 17:14-20) that they could have a king in due time, but the elders had acted without seeking God's counsel and will.

Samuel, being a man of great faith and a man of prayer, placed the matter before God. He had done his best for Israel, but as usual he did not consider himself. God warned Samuel of what the results of having a king would be: ". . . He will take your sons, and appoint them for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instru-

ments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants" (I Samuel 8:11-14). In spite of this warning, the people refused to obey. They still wanted a king over them.

—*Teen-Age Teacher (F.W.B.).*

II. HINTS THAT HELP

1. Samuel gave the Lord credit for the exodus from Egypt (v. 6).
2. He asked that the Israelites listen as he reasoned with them of the righteous acts of the Lord (v. 7).
3. Through Moses and Aaron the Lord delivered the Israelites from the Egyptian bondage (v. 8).
4. As soon as the chosen people began to prosper, they forgot the Lord (v. 9).
5. Their idolatry brought oppression from the enemy nations (v. 9).
6. Persecution usually brought the Israelites to a penitent attitude (v. 10).
7. As soon as His people returned to Him, God raised up those who delivered them from bondage (v. 11).
8. The people were given a king at their own request (v. 12).
9. Samuel told the Israelites that they and their king could have the continued blessings of the Lord by obeying His commandments (vv. 13, 14).
10. He also pointed out that their disobedience would bring curses upon them (v. 15).

—*Bible Teacher (F.W.B.).*

III. ADDITIONAL TRUTHS

1. This lesson gives us an opportunity not only to review the history of Israel up to this point, but the opportunity to sum up some of the many lessons which may be learned from the history of the nation.

God has a plan for every life. This is brought out so vividly in the lives of Moses, Joshua, Samuel, and Saul. We can find the fullest measure of success

and happiness only when we find God's will for our lives. However, it is possible to have God's blessings even upon the second best if we are faithful to His Word.

The history of Israel also shows the importance of Bible study. The Israelites were commanded to bind God's Word as frontlets before their eyes so that they would be constantly reminded to keep the words of the law. Joshua was given the promise that he would have good success if he followed the teachings of God's Word.

The psalmist said, "Thy word have I hid in mine heart that I might not sin against thee" (Psalm 119:11). Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts, to the Lord" (Colossians 3:16).

The importance of right choice is brought up again and again. Joshua begged the Israelites to make the choice of whom they would serve; this is a choice we have to make today. Will we serve the world with all of its enticements, or will we serve God?

Perhaps the greatest lesson of all to come from the history of the Israelites is the lesson of God's care for His people. Is it not marvelous the way God delivered them from Egyptian bondage, provided for them in the wilderness, and brought them to the promised land? Even when they were wicked and unworthy, God's mercy would supply every need. Even when the people murmured against Him, God provided.

"When the Israelites were dissatisfied, God sent them meat in abundance. But who is fully satisfied? To test this, an old man once put a sign in a vacant field saying, 'This lot to be given free to anyone who is completely satisfied in life.' A man riding by saw the sign and went in to claim the property. He was asked, 'Are you really satisfied in life?' He replied, 'I am well satisfied and have all I need in life.' The reply of the old man was, 'If you are completely satisfied, then why do you want this piece of property?' Some people are never satisfied with anything God does."—*Advanced Quarterly (F.W.B.).*

2. When Francis of Assisi was asked, "How can you accomplish so much?" he replied, "This may be why the Lord looked down from heaven upon the earth and said, 'Where can I find the weakest, the smallest, the meanest man on the face of the earth?' Then he saw

ne and said, 'Now I've found him! I will work through him. He won't be proud of it. He will see that I am only using him because of his smallness and insignificance.'

Years ago a mighty earthquake rocked the city of Charleston, South Carolina. On that day an aged Negro was just beginning his sermon when the first tremor was felt. All in his congregation were silent for a moment. Then a second and mightier upheaval was felt. Lifting his eyes from his sermon notes the minister said, "God is now speaking! It is time for us to be silent before Him!"

George Whitefield prayed, "O Lord, give me souls, or take my soul!" Henry Martyn, kneeling on India's coral strands, cried out, "Here let me burn out for God!" David Brainerd sobbed, "Lord, to Thee I dedicate myself. Accept me and let me be Thine forever. Lord, I desire nothing else. I want nothing more!" Praying Hyde, missionary to India, pleaded, "Father, give me these souls or I die." John Hunt, missionary to the Fiji Islands, cried to God on his death bed: "Lord, save Fiji! Save Fiji! Save these people, O Lord! Have mercy upon Fiji! Save Fiji!"

"Ye that make mention of the Lord, keep not silence" (Is. 62:6). "For as soon as Zion travailed, she brought forth her children" (66:8).

Years ago Bishop Hedding asked the following searching questions of a volunteer for the foreign mission field: "Have you considered that you will have to go away from home and friends and live among strangers and enemies?" "I have," said the young man. "Have you considered that you will be a foreigner in a strange land where many will regard you with suspicion and prejudice?" "I have considered it all," he answered. "Have you considered that your health may fail and that you may be stricken with a fatal disease?" "Yes," he replied, "and if I had a thousand lives I would give them all to Jesus. Please don't ask me any more questions, but send me! Send me!"—*Bible Expositor*.

3. Good teachers know the value of using visual aids such as filmstrips in their teaching. Imagine that we have a projector here shining on a screen. Suppose we prepare a flimstrip based on Hebrews 11, with the great heroes of the faith shown in succession on the filmstrip. What an inspiring lineup of pictures we would have. Let the projector lamp represent God.

Because these heroes were faithful, light from God has illuminated their

lives and in a sense projected them upon a screen so that the world may see and give God the glory. Unfortunately not all of God's people have given such a clear testimony of their faith. The Israelites were often so rebellious that they obscured God's love and concern for the world. But in spite of this the power of God is so great that even distorted lives may be projected upon the screen so as to teach valuable lessons. The Israelites, desiring a king so that they could be like their neighbors, rejected Samuel and, in effect rejected God too. But even though the people rejected God, He has used their later history to teach us valuable lessons.

While God did not approve of the people's motives for wanting a king, He choose one who could make a good king. But He still held the people responsible to Him (1 Samuel 12:14).

Today we can look at these pictures from the past and learn valuable lessons. We can learn that God punishes disobedience. But we can also learn that He offers forgiveness to the penitent. Above all, we can learn that all of us are responsible to God.

—*Standard Lesson Commentary*



Questions & Answers

(continued from page eleven)

outstanding importance to the child of God in his every way of life. They major in minors and minor in majors, going to the extreme in the support of many pet peeves and old grudges which take up time needed in promoting the kingdom, praying selfishly, and requesting others to pray or vote in general church meetings for a selfish cause in which they hope to attain unto worldly prestige so as to call attention to the world of their high achievements.

Many Christians exhibit themselves in manners obnoxious as did Nebuchadnezzar when he said, ". . . Is not this great Babylon, that I have built . . ." (Daniel 4:30). One would never think from what some professed Christians say and do that God had any part in building or developing their life of service and devotion; they strut themselves like a peacock in displaying their importance. That kind of behavior is just as worldly or fleshly as can be. I am among those who condemn the public dance and movie, but those who attend these are not all the worldly people. Some preachers brag

on their own good preaching, perhaps nonchalantly, so much that no one else in their presence has opportunity or time to comment on it. Some soul winners are so proud of and brag on their own success so much that no other sees, hears, or knows of anything to brag on. Other Christians are so pugilistic in attitude and expression that they forget to fight the enemy, the devil, while they seek to tear down or destroy a fellow Christian. There is a place in the experience of a true Christian to exhort, to rebuke, and finally to sever relations with a brother that persists in worldly conduct; but none have a right to do this except in keeping with the whole of the teaching of the Bible on the subject. Remember Romans 12:14-21; Ephesians 4:30, 31; 1 John 3:14-18.

It would be hard to convince a true believer who knows and practices what the Bible teaches that one is a matured Christian who generally displays himself as a professional pugilist. That of course does not mean that he should not fight sin anywhere and anytime the opportunity comes. He must do this in its every form; but when he does this in a Christ-like way, he will not be bragging in a way to call attention to himself. He will do it with tears in his voice and regret in his heart.

In short, then, one who is a Christian should attend no social functions that are of a worldly nature; neither should he display worldly tendencies in Christian assemblies. (See Luke 22:24-26.) If there is an abiding question as to whether or not things under consideration are of a worldly nature, the saint should stay away from them until he has sufficient facts for the Spirit to convince him that his attending such a social function will not displease his Lord or damage his testimony. The Bible tells us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). A Christian's new nature harmonizes with this. (See Ephesians 4.30, 31). This may seem hard and too binding for the so-called worldly Christian, but never to the one who is indeed crucified to the world and the world to him. Such a Christian will so live as to form fixed habits that cause him to refrain from careless gossip, uncanny jokes, vain expressions, and whatever else in his daily conduct that might hinder him from exemplifying Christ. Instead of taking any name of the Trinity in vain, his heart and lips will overflow with praise and gratitude to Christ for his redemptive work on Calvary.

Boys' and Girls' Stories

(continued from page twelve)

they knew that I loved them, so they seemed to love me back."

Miss Brighton said, "Kindness and love toward God's creatures, which includes people, too, is one of the most worth-while things any boy or girl can learn."

Jeff grinned back to his teacher's smile. He had learned about love and kindness in Sunday School.

—*My Pleasure.*



Let Us Not Forget to Pray

TAMMY DELL ROGERS
Oklahoma City, Oklahoma

We are living in the atomic age,
And in Life's book we turn a page;
As the sun goes down, we have lost a day,
If somehow we forget to pray.

We really don't have to worry and fret,
As God extends our time, and yet
We find all kinds of time to play;
But sometimes, I fear we forget to pray.

The whole world moves at such a pace,
Just living, it seems, has become a race;
When the cares of the day, we put away,
Please, let's not forget to pray.

When the Master sees fit to call us home,
When He sits in judgment, as we stand
alone,

How many of us then will have to say,
"Oh, I wish I hadn't forgot to pray"?

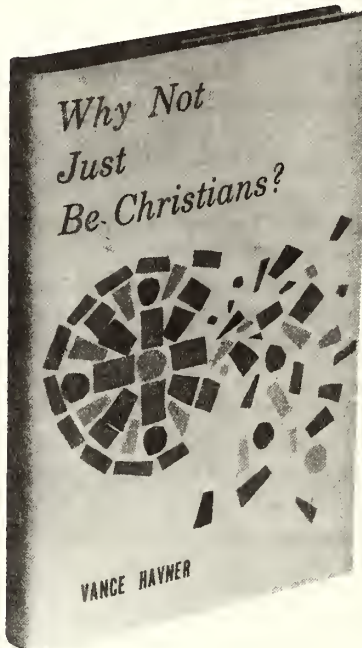


First Blackout

A radio report stated that Egypt had had its "first" blackout. But this was not strictly correct. Egypt's very first blackout is recorded in the Bible—Exodus 10:22. It reads:

"And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days."—*Maritime Baptist.*

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AYDEN, N. C., WEDNESDAY, SEPTEMBER 23, 1964

PHOTO BY EWING GALLOWAY



Ten Years Ago in the 'Baptist'

Mount Allen Junior College opened its first session in Mount Olive, North Carolina, with an enrollment of 53 students. Twenty-two are day students and 31 are night students.

* * *

Organized in June with 13 charter members, the Free Will Baptist Church, Concord, North Carolina, now has an average Sunday school attendance of 45. The membership has climbed to 18 and the congregation is entering into a building program.

* * *

The Polk Bayon Association of Free Will Baptists of Arkansas met in regular session with the Pool's Chapel Church near Sandtown, Arkansas, Friday and Saturday, September 10 and 11, 1954, with the moderator, Elder Henry Doyle, presiding.

* * * *

In the Editor's Mail

"I am writing to you in hopes that through our Free Will Baptist paper we might be able to help Mrs. Ruby Ferrell, widow of one of our deceased ministers, Brother Bunn Ferrell. For the past three years, Mrs. Ferrell has had to get blood transfusions at regular intervals, and at the present she is having to get four pints of blood every two weeks.

"Mr. Ferrell was well known and highly respected by those who knew him and I feel sure that some of the members of churches that he pastored, throughout Nash, Wilson, and Johnston counties, and maybe others, would count it a privilege to be able to donate some blood for Mrs. Ferrell.

"Anyone wishing to help should go to Park View Hospital in Rocky Mount and state that you wish to give blood for Mrs. Ferrell. This blood will be held in reserve until such time as it is needed. Any type of blood can be used.

"Your help and prayers will be greatly appreciated."—Mrs. Arma W. Vaughan, People's Chapel Church, Elm City, North Carolina.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

CONVENTION PLEDGES GREATER SUPPORT

The North Carolina State Convention of Original Free Will Baptists in its fifty-second annual session, meeting at Wilson on September 16, 1964, pledged itself to greater efforts and dedication in the growth and expansion of its several institutions and enterprises. Never in the history of the Convention has such an effort been required of its churches.

The Convention adopted the report of the Children's Home which officially launched the "Golden Anniversary Development Program." This program is to be executed during the period from September 1, 1964 through May 23, 1970—a six-year period. The goals to be reached by May 23, 1970 are: a Home properly equipped and adequately staffed to serve 100 children; a staff building to house staff members who need to live on campus, but who do not need to live in with the children; a new farm manager's home; a shop building; a boy's cottage for larger boys; a girl's cottage for larger girls; and other equipment and buildings as needed. In the field of public relations the program calls for "a constituency who fully understands and truly appreciates this ministry, an alert and loyal alumni, and the full confidence, respect, and cooperation of the business and professional community." The financial plans call for "an endowment adequate to guarantee the safety of this institution; a general fund income which would allow the Home to operate debt free; capital funds to provide necessary capital outlay, and a financial philosophy that is liberal enough to be progressive and conservative enough to be safe."

During each year of the program, dedications will be observed in which the Home will appropriately "recognize and honor those persons whose vision, dedication, efforts, and sacrifices have made this ministry a reality." The series of dedications will be climaxed on May 23, 1970 with a "Golden Anniversary Dedication Service," which will be held at the Home.

The Convention also approved the plans of Mount Olive College regarding its development program. The contractors have received a "notice to proceed on September 21 with construction of the first buildings" on the new 90-acre campus. These buildings include an academic building for 350 students and a dormitory complex for 132 students. These buildings are to be completed by September, 1965. When completed the campus will have a purchase price of \$1,000,000. As acknowledged by Dr. W. Burkette Raper, this "is the most aspiring undertaking in the history of the denomination." The operating budget for the current fiscal year is \$298,830. Free Will Baptists are called upon to contribute \$60,650 to the general operating fund.

The Convention also adopted the proposed budget of the board of missions which totals \$50,000, with a total recommended monthly budget of \$4,166.66.

The reports of the various auxiliaries and other enterprises were marked by renewed interest and zeal. We are made to rejoice as we observe the blessings of God upon North Carolina Free Will Baptists. Let us not believe, however, that the road ahead is easy. Let us not think that the time will come when we can sit back and take it easy. The years ahead will be years of testing. Free Will Baptists will be called upon to give more and to work harder; therefore, there must be dedication beyond that which we have ever known before. When we are tempted to murmur, let us remember that the time is short and that we must work while we have the opportunity, for the night will come when no man can work.

A message delivered to the students of Mount Olive College during Orientation.

TEXT: Philippians 2:1-11.

by
CHARLES SAPP
of

The Department of Religion
Mount Olive, North Carolina

YOU have read, or will do so, in your student handbook this statement which I should like to spend just a few minutes to emphasize: "Mount Olive Junior College considers the development of a sound Christian philosophy of life and Christian character to be an integral part of its educational objective." Someone has wisely said, "The heart of education is the education of the heart."

You have the right to ask what we mean by a Christian philosophy of life. Philosophy is easy to define. It is a love of wisdom. In a very restricted and scientific sense, it is the science that investigates the facts and principles of reality and of human nature and conduct. It comprises logic, ethics, aesthetics, metaphysics, and the theory of knowledge, or epistemology.

This ridged definition will not apply to us in any definite sense, but what we learn in each phase of our academic life will undoubtedly help us to build a philosophy even though we are not consciously or systematically studying it as a course or discipline.

We hope you will learn that wisdom is more than knowledge. Wisdom has to do with the ability to judge soundly and deal magnificently with facts, especially as they relate to life and conduct. But when we have said this, we have not completely defined the purpose of Mount Olive College or what its design for you will be. Because all that I have said is prefaced by *Christian*, we regard as our highest responsibility helping you to obtain a philosophy from the Christian point of view; which is to say, that all we do as a college is Christocentric. We desire to enable you in building a Christian way of approaching life.

Without going into detail, but as a broad and general statement, this means that we will endeavor to present to you an approach to life that is more than religious; it will be Christ centered. You

OUR OBJECTIVE

in

RELIGIOUS EDUCATION

might very well ask me what is the difference.

Religion may be spoken of in this context as man's reaching up to God. It is his endeavor, whatever shape it takes, however systematic or inconsistent. The Christ-centered approach is different. Its basic understanding is that God is the one who reaches down to us. In a unique way God entered into our experience in Jesus Christ in order to show us who He is and what He can enable us to become if we will but let Him.

We do not deny that you can see God in other ways. We will urge you to look for Him in every experience. We trust you will see Him in the nature of the universe around you; in your personal relations with those who claim to know Him. His ways are seen in the science laboratory, in the history of mankind, and, more specifically, in man's treatment of man. We believe that the good that comes from close relationship with others is the result of His presence more than any merit we may possess personally. But we will insist that He designs to come to you if you will let Him. It is for this reason alone that Mount Olive College asks every student to take Old and New Testament to satisfy your requirements in religion. For we find in the books of the Testaments the record of God's entrance into human experience in the person of His Son. The Old Testament tells of the preparation that was made for this central event of history, and the New Testament tells of the results of this event in subsequent history. We hope you will see that history is our own history and that is why it is so important for us to understand it. You

have been accustomed to dividing life into youth and old age with intervals that come in between, but perhaps a more realistic view of life sees man as he is before Christ and afterwards. If we do not learn how to live as Christians while we are here, we will depart this place of learning still B.C. men and women.

Most of us were reared in homes and perhaps in churches as well, or have otherwise developed an attitude toward religion and life that keeps the two separated. That is, we have compartmentalized our faith so that it does not get in the way of our life. Christianity by its very nature must be an integral part of the whole of life. Jesus said, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." It will be our prayer and the aim of all we do to assist you in realizing this in your college life—hoping that what you learn here will carry over into your total life's experience. We want God to become a reality to you, a real person, who is not only interested in your performances here in this academic situation, but who wants to participate in the whole of your existence. He is not finished with you when you have attended chapel and other worship services faithfully and punctually. You must come to see the Lord searching out your life. His hand is upon you, and you cannot lightly shake Him away.

As a Christian school we have provided for you certain opportunities which are designed to encourage your spiritual life. They are the study of the Bible, chapel attendance, Sunday school, worship, Sunday evening fellowship, prayer
(continued on page fifteen)

The Lighted Pathway



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

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

LIGHT AND LIFE

"I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46)

"That was the true Light, which lighteth every man that cometh into the world" (John 1:9).

In the two previous meditations we were thinking of Christ as the source—the only source—of eternal life. This week we will think of Christ as the source—the only source—of spiritual light to those who have obtained from Him eternal life. This is abundantly true because He is, always has been, and ever will be, the only true Light.

In the dark and sinful world in which we live, we need "the true Light" to give us light in order that we may know how to live for Him and serve Him. In John 8:12 Jesus said, ". . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." That I may stress with the greatest possible emphasis the last words of Christ in this verse, let us notice that He said, "he that followeth me shall not walk in darkness, but shall have the light of life."

The follower of Christ encounters trouble, as Peter did, when he follows afar off. We, as he did, begin to sink or drift away from Christ when we take our eyes off Him. With Peter it was the wind and waves caused by the boisterous storm. With so many today it is the pleasures of life, business, social activities, home, neglect or self-righteousness. When any of these, and many more things, or any combination of them, come between us and Christ, the light He wants to give is blotted out and we walk in darkness.

John said in his First Epistle, "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). Here, as in so many other Bible passages, the writer has reference to the Christian's daily life. In all cases the assurances are that the true Light who gave spiritual life, also gives daily spiritual light and guidance to His followers.

Isaiah, looking down through the ages to the coming of Christ and beyond into the dispensation of grace when we would be living our Christian lives by faith in the true Light, said, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory" (Isaiah 60:19).

As Simeon was praising God for blessing him with life to see the infant Christ, he said of Him, "Lord, now let test thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, While thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).

Charles Simeon, writing on this subject, said, "If at any time, through temp-

tation or distress, this light burns dim he cries to his Lord and Saviour, who has promised to send him fresh supplies of his Spirit; and speedily does 'light arise to him in his obscurity, and his darkness becomes as the noon-day.' Thus guided through his whole life, he arrive at last at those blessed regions, 'where the Lamb is the light,' and where 'his Lord shall be an everlasting light, and his God his glory.'

"You can easily conceive the difference both in the feeling and the safety of one that walks in midnight darkness and of one that travels in the light of the noon-day sun. O that all would make a just application of this thought to their own case, and resolve without delay to become followers of Christ."

". . . and Christ shall give thee light" (Ephesians 5:14).



There are too many homes in America that have no standards, no high level of spiritual and moral living to which to summon the growing mind. In these secular homes, there is not enough to live up to, and too much to live on.—
Hazen G. Werner.

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YOUTH, BE READY

REV. WALTER E. ISENHOUR

attended the funeral of a young man today who was instantly killed in a car wreck. He was so young to die—just twenty years of age. Seemingly, he should have lived fifty or sixty years longer, or more. So far as I know he left no testimony behind that he was ready to go, although the minister who spoke of his life and sudden departure seemed to hold out some hope of his eternal welfare.

While sitting in the church for the funeral, I thought of this message: "Youth, Be Ready." Then my mind went 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 2:1). O that this text could register in the heart, mind, soul, and life of every youth of our country today, and all over the world! Remember God while young. Don't shut Him out of your life and let everything else keep you out of heaven.

Death comes oftentimes so suddenly and unexpectedly. Hence the great, *great* importance of being ready. Young people die as well as the old. There is no like period free from death. It comes to all classes, all ages, all colors, creeds, and kinds of people. However, by carelessness, thoughtlessness, useless adventure, recklessness, terrific driving, and in various other ways, people often hasten themselves into eternity ahead of the allotted time, I think.

I am sure there is a great tendency on the part of the majority of our youth today to neglect their soul's salvation. They think that, since they are in the very bloom of youth they have many years to live yet. They likewise think they can enjoy the pleasures of sin for a season, and then go out in future years, of life and seek God and be saved. This is perhaps the greatest mistake that millions of our youth are making today. If they could just see and realize this, I think life to multitudes of them would be so different. They would first make sure, as much as possible, that they are remembering God, that they are heeding His commandments, that they are depending upon Him as their leader and guide through life, and that their soul's welfare is put first of all things; and they would want to help all their youthful friends, associates, classmates, room-

mates, and all others to live for God and reach heaven.

However, I feel sure that the vast majority of our youth today are thinking of everything else more than they think of salvation and everlasting life. Multitudes are bent on getting an education, which costs them years of study and maybe lots of money. They think of getting married and having a nice home in which to live; of having a fine automobile in which to ride; of filling some monied position so that they can have plenty of money with which to buy everything their hearts desire; of keeping up with the styles and fashions of the day; of standing high in society; and of becoming quite popular, or even famous, though apart from God and His righteousness and holy approval.

But, dear youth, let me speak to you from my heart. You never know what a day may bring forth. Today you may be well and strong and may be making your plans for tomorrow. However, please remember this: 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" (James 4:14). Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). In other words, Christ is telling you to be ready for anything that may happen today or tomorrow, lest being out of God's will, and unsaved, you lose your soul.

The height of all wisdom is to be a Christian and ready for our call from time to eternity. This applies to the youth as well as the old and decrepit. Whatever you may be aiming for, dear youth, or whatever your plans and purposes may be in life, the *only* safe thing is to live for God now and at all times. This is indeed sensible, reasonable, possible, commendable, and worthwhile. I'm sure God's holy Word bears this out.

What if you do miss some things the world offers you? What if you do have to turn from the thrills the devil offers you if you will follow and serve Him? What if some people turn up their noses at you, turn their backs to you, scoff and shun you? What if you do miss the ungodly dance, the wild parties where they drink beer and liquor, smoke and commit adultery? After all, what are you missing? Simply this: you are missing the way hellward; missing a wrecked and ruined character, possibly; missing heartaches and remorse that sin would bring to you, to your home, to your husband and child-

ren, or to your wife and children out in future years. Think of it! O may God help you to think! Not only that, but act on what God enables you to think. He knows best what you should do, how you should live, and what is in store for you if you live for Him, or against Him.

Yes, be wise, act wise, live wise. Prepare in early life for all that the future years may hold in store for you as a noble Christian. Then you can say with the psalmist: "Bless the LORD, O my soul, and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits; Who giveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy mouth is renewed like the eagle's" (Psalm 103:1-5).

Oh, that I could take you into my confidence, dear youth, as a father, as an old-time minister of the gospel, and help guide your feet to the Celestial City! Anyway, I hope and pray to meet you there.



Strain and Stress Are Needed

Dr. Paul Dudley White, world-renowned heart specialist, said, "Physical and mental stress are needed to live a normal life. A 40-hour workweek is probably too little for healthy humans. We spend so much time trying to entertain ourselves in our leisure time that we are probably less culturally adapted than were our grandparents, who, fortunately for them, did not have automobiles and television—they walked and read. Our important challenge today is to begin with our children. Get them to walk to school again, and not get overfed as so many of our teenagers are. If we don't—well the handwriting is on the wall!"

In speaking of retirement, Dr. White said, "It is ridiculous to think that one must retire at middle age which should extend to 70 or perhaps even longer. Many intelligent leaders in every walk of life think nothing of continuing in their 70's to row, play tennis, climb mountains or walk many miles daily."

When we cease to be tense, we become past tense.—W. B. Knight.



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Special Services Announced for Northeast

The Northeast Original Free Will Baptist Church at Mount Olive, North Carolina, extends a cordial invitation to friends near the church to attend revival services. The Rev. C .F. Bowen, pastor



of the First Free Will Baptist Church in Wilson, will be the evangelist for this series to begin on September 28. The services will feature special music, choir singing, and a children's time. Each service will begin at 7:30 p.m., preceded by a prayer band at 7:00 o'clock.

Revival services end on Saturday night, but a special homecoming will be observed on Sunday, October 4. All former pastors, former members, present members, and friends of Northeast are invited. A special feature will be a church loyalty offering just prior to the lunch hour. Each person will have opportunities to make a gift, enjoy fellowship, renew friendships, and share a picnic lunch.

The pastor, H. A. Grubbs, joins the church in offering a cordial welcome to all friends to attend all services.

Revival and Homecoming At People's Chapel

Revival services will be held at People's Chapel Free Will Baptist Church, Elm City, North Carolina, September 27—October 3, with the Rev. Fred A. Rivenbark of Durham as the guest evangelist. The services will begin each evening at 7:45.

On Sunday, October 4, Mr. Rivenbark will deliver the morning message for the fourth annual homecoming service of the church. Following the eleven o'clock service, a picnic lunch will be served on the church grounds. During the afternoon there will be a song service with various singing groups participating.

The pastor, the Rev. Swade Benson, and the church extend a cordial invitation to everyone to attend these services and request your prayers for their success.

Dr. Raper to Deliver Homecoming Message

Dr. W. Burkette Raper, president of Mount Olive College, will be the guest speaker for the homecoming services at Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, Sunday, September 27. The church extends a cordial invitation to all its friends to attend these services.

Officers Elected for Western District Youth Rally

At the August meeting of the Youth Rally of the Western District held at Little Rock Free Will Baptist Church, Lucama, North Carolina, new officers for the year, September 1964—September 1965, were elected. They are as follows: president, DeWayne Eates; vice-president, Linda Godwin; secretary, Margaret Pittman; treasurer, Gail Jones; chorus leaders, Jimmy Wooten and Hilda Pittman. The time for the rally to meet was changed from 8 p.m. to 7:30 p.m.

Each Free Will Baptist church in the Western District is urged to attend these services; the next one will be held on Sep-

tember 26 at St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina. At this meeting the St. Mary's church will present a pageant entitled, "I Dreamed I Searched Heaven for You."

State Convention Well Attended

The North Carolina State Convention of Original Free Will Baptists, meeting at Wilson on September 16, 17, recorded a total registration of nearly 450 ministers and delegates, with more than that number attending as visitors. This number fell slightly below that of last year's jubilee session which was held at Memorial Auditorium in Raleigh.

The special missions service on Wednesday evening was attended by approximately 700 persons. A missions offering was received in the amount of \$3,891.16. The Rev. and Mrs. James Lanier, missionaries from the Arizona-Mexico Missions appeared on the program, along with several ministers who are serving at various mission churches in

Coming Events

September 24, 25, 26—Muscle Shoals State Line Free Will Baptist Association, Cross Roads Church, Lawrenceburg, Tennessee

September 30—Woman's Auxiliary Convention of the Central Conference, Hull Road Church, Greene County, North Carolina

October 7—First Western Auxiliary Convention, Stancil's Chapel Church, Kenly, North Carolina

October 10—Rockfish Conference of North Carolina, Hickory Grove Church, Fayetteville.

October 14, 15—Western Conference of North Carolina, St. Mary's Church, Wilson County

October 17—Pee Dee Association of North Carolina, Thomasboro Church, Brunswick County

October 21, 22—Eastern Conference of North Carolina, Assembly Grounds, Duplin County

October 29, 30—Cape Fear Conference of North Carolina, Shady Grove Church, Sampson County

November 4, 5—Central Conference of North Carolina, First Day, Tarboro Church; Second Day, Spring Branch Church, Greene County

November 26—Thanksgiving Day

the state. The Rev. Fred A. Rivenbark, pastor of the Sherron Acres church, and a member of the missions board delivered the message during the service.

The introductory sermon was delivered on Wednesday morning by the Rev. Willis Wilson, pastor of Reedy Branch church, Winterville. The Convention sermon was delivered by the Rev. Lloyd Vernon of Richlands.

Contributions to the Convention as listed on the annual report blanks totaled more than \$2,030. More than \$750 was received for the Paul Palmer Endowment Fund at Mount Olive College. The offering for the Children's Home, which was received during the Wednesday morning session, was \$334.93. The offering for Mount Olive College on Thursday morning was \$400.

Resolutions were adopted which called upon the "administrative board of the International Convention of Original Free Will Baptists to consider the return of the word *fellowship* to the name of the organization in the place of the word *convention*"; the executive committee was instructed to "advise companies publishing information of the errors and furnish them with correct information." This resolution was presented and adopted in view of the incorrect and incomplete information which was printed in *Britannica Year Book*, 1963, and *Yearbook of American Churches*, 1964, regarding the State Convention and the National Association.

The following officers were elected for the next two-year term: president, the Rev. Walter Reynolds; vice-president, the Rev. J. W. Everton; secretary, the Rev. C. H. Overman; assistant secretary, Oscar Webster; treasurer, Rom W. Malard; members of the executive committee, the Revs. Melvin K. Everington, Robert May, and Frank R. Harrison.

The Convention extended a rising vote of thanks and appreciation to the retiring officers, and especially to the former president, the Rev. C. L. Patrick. The 1965 session of the Convention will be held at the Children's Home.

Raymond Hardison to Conduct Ephesus Revival

The Rev. Raymond Hardison will be the evangelist for revival services to be held at Ephesus Free Will Baptist Church, Beaufort County, North Carolina, September 28 through October 3. The church and the pastor invite the public to attend these services.

Homecoming at Mt. Zion Church

The Mt. Zion Free Will Baptist Church in Nash County, North Carolina, announces homecoming services for Sunday, September 27. The day's activities will begin with Sunday school at 10 a.m., followed with the homecoming message by the pastor, the Rev. R. N. Hinnant, at eleven o'clock. A picnic lunch will be served on the church grounds at the noon hour. In the afternoon a song service will be held directed by the pastor. All singers who will be invited to come and participate in this service.

The pastor and the church membership invite all former pastors, members, and friends to attend all services and enjoy the fellowship together.

Revival in Progress at Hickory Grove Church

On Sunday, September 20, the Hickory Grove Free Will Baptist Church near Bethel, North Carolina, observed its annual homecoming with the pastor, the Rev. Hubert Burress, bringing the message, followed with a picnic lunch on the church grounds at the noon hour. Then that night revival services began which will continue through Saturday night, September 26. The Rev. C. D. Pierce, pastor of Winterville Free Will Baptist Church, is the evangelist. Services are beginning each evening at 7:45. The public is invited to attend the remainder of these services.

Revival in Progress at Daly's Chapel Church

Revival services began at Daly's Chapel Free Will Baptist Church near LaGrange, North Carolina, Monday evening, September 21, and will continue through Saturday evening, September 26. The Rev. Robert Fader of Kinston is the evangelist. The pastor, the Rev. J. Walter Stanley, and the church invite everyone to attend the remainder of these services.

On Sunday, September 27, the church will observe its annual homecoming with a picnic lunch served at the noon hour. The public is cordially invited to attend this service.

James Webster Ordained For the Ministry

The Trinity Free Will Baptist Church, Pantego, North Carolina, was the scene Tuesday, September 8, for the ordination service of the Rev. James N. Webster, a member of the church. The ser-

vice was very impressive, and many who attended said it was the first time that they ever saw anyone ordained for the ministry.

The Rev. A. B. Chandler, pastor of Free Union Free Will Baptist Church at Pinetown, North Carolina, gave the charge, taking his text from the first chapter of Ezekiel. The Rev. Charlie Overton from Ahoskie presented the Bible; and the Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, prayed the dedication prayer.

Mr. Webster's wife is the former Miss Winifred Averett, a member of the Reedy Branch church. They are both dedicated Christians ready to do or go wherever the Lord may lead.

The church states: "We pray God's richest blessings upon them and that they will always be found faithful to His calling."

St. Mary's Church to Host Western Conference

The seventy-eighth annual session of the Western Conference of Original Free Will Baptists of North Carolina will be held with the St. Mary's Free Will Baptist Church, Wilson County, on October 14 and 15. In convening with the St. Mary's church, the Western Conference will be returning to the place of its organization.

At its annual session in 1886, the General Conference passed an order granting the churches of its western portion permission to organize themselves into a separate conference. The provisions of this order were as follows:

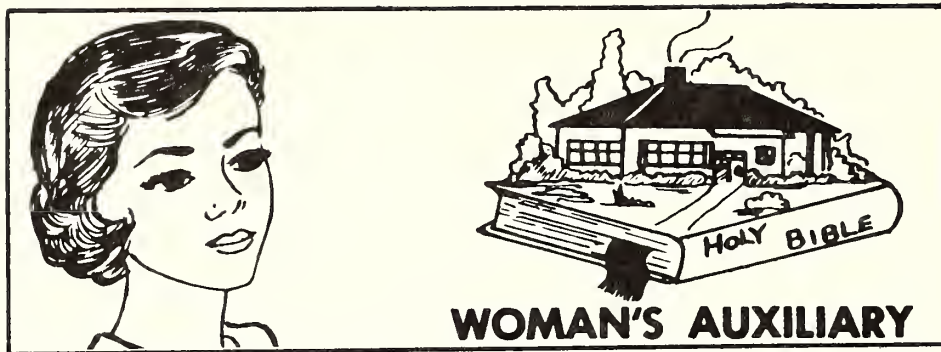
"First, that the Wilmington and Weldon Railroad be the dividing line between the two conferences, provided that any church on either side of said road may represent in either conference at its option.

"Second, no changes shall be made in our book of discipline, without the concurrence of three fourths of both conferences."

In keeping with the above provisions the ministers and delegates assigned to the new conference met with the church at St. Mary's, Wilson County, on October 20, 1887, and organized the Western Conference. There were 19 ministers and 26 churches represented in the first session.

The pastor and members of St. Mary's are looking forward to having the conference convene with them this year.

Ministers who are members of the
(continued on page sixteen)



Pee Dee Auxiliary Convention October 3

The Pee Dee Auxiliary Convention will convene with Oak Grove Free Will Baptist Church, Bladenboro, North Carolina, Saturday, October 3, with the theme for the day, "Builders All." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Give of Your Best to the Master"
- Devotions, Mrs. Robert Simmons
- Welcome, Mrs. James B. Hardee
- Response, Mrs. James A. Mercer
- Recognition of Visitors
- President's Message, Mrs. Hattie Adcox
- Special Music
- Business Session
- News from Children's Home
- Reports of Chairmen
- Special Music
- 11:00—Convention Message, Stewart Humphrey, Student of Mount Olive College
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Roy Davis
- News from Field Worker, Mrs. James B. Hardee
- News from Mount Olive College, Miss Bonnie Coates, Student
- Congregational Singing
- News from Cragmont
- News from Mission Board
- Reports of Chairmen
- Hymn, "Give of Your Best to the Master"
- Benediction



Undisturbed

A certain man carried on a big business in the heart of London. As most businessmen do, he selected a telegraphic address to which the many "wires" connected with his business were to be addressed. And what do you think it was? It was this: "Undisturbed, London." And he lived up to it, too. No matter how worrying his work, in his heart all was calm, for he possessed the peace which Jesus bequeathed to His disciples (John 14:1-3).—*Selected.*

Hull Road Church To Host Central Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference will convene with Hull Road Free Will Baptist Church near Snow Hill, North Carolina, Wednesday, September 30. The theme will be "Wisdom in Diligent Service." The Scripture text will be taken from Deuteronomy 6:17 and Proverbs 3:13. The program is as follows:

Morning Session

- 9:30—Registration
- Devotions, Mrs. Della Marshburn
- Welcome, Mrs. P. L. Barrow
- Response, Mrs. Thomas Tydnall
- President's Remarks
- Recognition Time
- Business Session
- News from Children's Home, Mrs. M. L. Johnson
- Special Music, Winterville Church
- 11:30—Sermon, the Rev. N. B. Barrow
- Appointment of Committees
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn, "Serve the Lord with Gladness"
- Prayer
- Presentation of Life Membership Awards, Mrs. J. C. Moyer
- Mount Olive College News, Dr. W. Burkette Raper
- Cragmont News, Mrs. L. E. Ballard
- Missions Report, Mrs. Raymond Sasser
- Business Session
- 3:00—Benediction

The music director for the convention will be Mrs. Norman Ard, with Mrs. Carl Barrow as organist.

New Sandy Hill Church Host to Western Auxiliary Convention

The Second Western District Auxiliary Convention will meet with New Sandy Hill Free Will Baptist Church, Wilson County, North Carolina, Saturday, October 3. The theme will be: "Let every soul be subject unto the higher power" (Romans 13:1). The program is as follows:

Morning Session

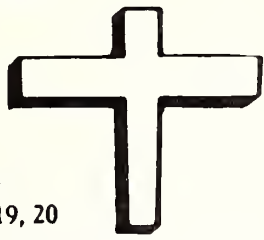
- 9:45—Registration, Mrs. Floyd Bunn
- 10:00—Song Service, Mrs. James Joyner
- Welcome, Mrs. Harold Sherrod
- Response, Mrs. James Joyner
- Devotions, Mrs. Coleman Edwards
- 10:30—Recognition of Ministers and Visitors
- Roll Call of Churches
- Reading of Minutes
- President's Remarks
- Children's Home Report, Mrs. Eva Morgan
- Offering for Children's Home
- 11:00—Song Service
- Special Music
- Introduction of Speaker
- Convention Message, the Rev. Harold Jones

Afternoon Session

- 1:00—Song Service
- Special Music
- Devotions, the Rev. R. N. Hinant
- 1:20—Finance Committee's Report
- Credentials Committee's Report
- Youth Committee's Report
- 1:45—Cragmont Report
- 2:00—Final Business



Quarrels never could last long, If on one side only lay the wrong.—*Youth's Living Ideals.*



MISSIONS

Matthew
18:19, 20

THE ACADEMY IN SESSION

by JOHN B. ELLISTON

This morning, September 14, at 9:00 a.m., we invoked God's blessings on this term of the Nogales Academy as it began its fall term of the 1964-1965 school year. We had our hopes fulfilled that we could begin classes today, although we haven't yet completed all the things which we needed to do before school began. It was necessary for us to defer some of the courses in the Ministerial Training School until next semester because we were unable to buy all the necessary books so that we could begin at this time. However, we have hopes that we shall be able to procure the necessary books by the spring semester.

Inasmuch as many of our students had their spirits dampened somewhat by our postponing the opening of the school, after it had been announced quite widely to open on August 31, many of our students will be somewhat tardy in attending classes, waiting to see if we actually did begin today. However, a large number of students were on hand to help us get the classrooms arranged, books distributed, etc. Due to our limited help we must depend to a great extent upon help from the students. You all realize that there are only three of us to do all the work of preparation, teaching, etc., while continuing our missionary activities in Mexico, and the care of the church here in Nogales, Arizona.

Had it not been for the mercy of God in permitting Miss Barbara Becton to remain here this fall, it would have been impossible for us to have the school as we now have it. It is barely possible with her help. Without it, I am sure that it would be impossible to continue the school this year. Otherwise there would be no one but Sally and me to carry all the load.

We earnestly covet your prayers that the school may be operated to the glory

of God, and that He will supply all the needs. Our need for sponsors of students is very great. We trust that very soon we can publish the list of students with their sponsors, and the list of students who are unsponsored. In the meantime you can pray that God will stir the hearts of some to sponsor. The cost to sponsor a student is twelve dollars (\$12) per month, but it is quite possible to sponsor in part with six dollars, four dollars, or any amount.

Another great blessing which we received today was a check in the amount of two hundred dollars (\$200) for the purchase of two one hundred dollar bonds. This is a great blessing, for now we can rough in the plumbing in the Memorial Building, and prepare to pour the concrete floor. Naturally, we cannot pour the floor until we receive more money, but it is a great blessing to be able to prepare for this. Please pray that other persons may be moved to invest some of their savings in this building program by purchasing bonds. When the Memorial Building is completed, I am sure that this property could command a price of more than fifty thousand dollars (\$50,000) if we wished to sell it. There is no doubt that bond purchases in Arizona-Mexico Missions is a sound investment, while at the same time promoting missions.

We would not wish to seem to ignore those who have sent contributions to the memorial fund, or for other phases of the work. It is all very deeply appreciated. We especially appreciate the money sent simply to the general fund. This money can be used wherever needed. May God bless all of you as you give and as you pray for the work here.



"Pass up those back seats. They are not for you. They are for the late, the indifferent, the visitors, the parents of tiny babies. You are not a spectator anyway."—*Fletcher Spruce*.

When Gypsy Smith Was Converted

William J. Hart

Cornelius Smith, father of the great evangelist, Gypsy Rodney Smith, became greatly impressed with his need of salvation. On one of his journeys, he camped at Shepherd's Bush, and attending a service in a mission hall, he heard the people sing Cowper's stirring hymn: There is a fountain filled with blood
Drawn from Immanuel's veins;

And sinners, plunged beneath that flood,
Lose all their guilty stains.

The chorus ran:

I do believe, I will believe,
That Jesus died for me,
That on the cross He shed His blood
From sin to set me free.

Soon the father, who was seeking salvation, exclaimed, "I am converted!" Reaching home, he told his motherless children what had happened, placed his arms around the five of them, kissed them, and fell on his knees and began to pray. That first prayer was never forgotten; and many years afterward Gypsy Smith said: "I still feel its sacred influence on my heart and soul." The next morning the converted man was pleading with others, and 13 Gypsies professed to find Christ that day.

When Gypsy Smith was a little older, he attended a service in a Primitive Methodist Chapel in Cambridge, and a prayer meeting followed the sermon. When an invitation was given, the Gypsy lad went forward. By a coincidence, the congregation sang the chorus which was sung when his father was converted:

I do believe, I will believe,
That Jesus died for me,
That on the cross He shed His blood
From sin to set me free.

There and then he trusted in Christ, and from that time he rejoiced in Him as his Saviour.—*The Elim Evangel*.



The story of this amazing man George Muller is full of paradoxes. In a sense he is inimitable, but it is also true, as he himself constantly asserted, that what he did others may do, if they too look for answers to their prayers.—Nancy Garton in *George Muller and His Orphans* (Fleming H. Revell Company).

NOTES

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QUOTES



By J. C. Griffin

Because of the fact that we are hearing in many testimonies words like these: "I thank God that He saved me, sanctified me, and baptized me with the Holy Ghost," and because those people, or most of them, claim that these things occurred at different times, I am compelled to write to let Free Will Baptists know that this is not a theology or a belief of Original Free Will Baptists; so we hope that as our readers read this message that they will grasp the truth as set forth in the Word of God.

THE PROMISE BY JOEL

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). This promise was made also by Christ to the believers while He was here on earth: "But 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). May we note that the Holy Ghost was to come when Jesus spoke these words. Christ taught that the Holy Ghost was given to those who met the condition in asking: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Thus the individual who feels his need of the Holy Ghost can get that need supplied by asking our heavenly Father.

Christ tells us more about the Holy Ghost in John 16:7-11. He says: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him

unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." I call your attention to the personal pronouns used by Jesus in these verses. Jesus says, "I will send *him*." Also, the pronoun *he* is used twice in Verse 8. Thus Jesus tells us that the Holy Ghost is a person. In Ephesians 4:30 the writer says, ". . . grieve not the holy Spirit of God . . ." This also tells us that the Holy Ghost is a person. You cannot grieve an influence, but you can grieve a person. There are people who believe they influence theology. Again we refer you to John 14:26. From that verse we learn that the Holy Ghost is the Comforter and He teaches us all things and brings to our remembrance what Jesus said.

THE PROMISE OF HIS FULFILLED

"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" (Acts 2:1-4). The people had to be of one accord for the Holy Ghost to come. We, the church, can only be comforted by the Holy Spirit when we are in one accord. Notice that they were sitting, the *sound* filled the house, and the Holy Spirit filled the people.

NOTICE THE DIFFERENT NATIONALITIES

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:5-8). There were 17 or 18 nationalities represented, and they all heard and understood in their own language. This is often spoken of as the gift of tongues, but we believe that it was the gift of hearing. They all heard and understood. It was not an "unknown tongue." It was a language that everybody understood.

WHEN THE GOSPEL WENT TO THE GENTILES

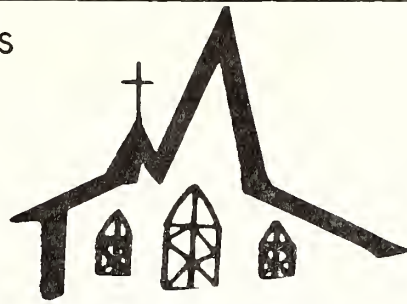
Cornelius was visited by an angel who informed him that God had heard his prayers and that he should send to Joppa and find one Simon, whose surname was Peter. So Cornelius sent two of his servants to Joppa to invite Peter to appear at the home of Cornelius to tell him about what to do to be saved. Peter obeyed the Holy Spirit and went to see Cornelius. Now here is what Peter said about the Holy Spirit and the results of his preaching: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:15, 16). The *beginning* here was Pentecost when the believers were baptized into one body. Now the household of Cornelius was saved and baptized into Christ as the Pentecost for the Gentiles. Now listen as Peter continues to speak: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:17, 18). Let us notice that Peter said, "Then I remembered." What did Jesus say when He promised the Comforter? He said, "But 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." When Peter saw what was done to Cornelius and his household, the Holy Spirit jogged his memory to the fact that this was the baptism of the Holy Ghost with salvation. This proclaims the fact that these Gentiles were saved and baptized at the same time. From the salvation received by the household of Cornelius to now, and unto the end of the age, the requirement of faith in Jesus Christ is needed to be baptized.

HOW ABOUT A SECOND WORK?

The experience received by the church in Acts does not teach a second work. The Christians, as they were later called, now faithful believers and true disciples, were called into court by the enemies of Christ and threatened and warned not to preach any more in the name of Jesus Christ, "And being let go, they went to their own company, and

(continued on page fifteen)

Questions & Answers



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

QUESTION: I understand from previous answers to questions that you object to fairs and socials as means to raise money to support the work of a church. Why? What is your objection based on? Why may such functions not be carried on in the church building? Also I would like for you to give your scriptural reason for objecting to gymnasiums, reading rooms, and other institutional features in connection with the church building.—Mrs. Clyde Ballenger, North Carolina.

ANSWER: I grant you that there is variety in Christian opinion on these questions, but I will also contend that we must evaluate opinion here on the bases of its scriptuality because of the fact that we are encountered with many groups and individuals whose activities and behavior are not in tune with the whole of the teaching of the Word of God. We cannot and we must not agree with them or act with them unless this action be completely controlled by the whole of what God's authoritative Word teaches us on this subject.

I can see no objection to ladies doing sewing, embroidery work, making pottery goods, and selling the products at a fair price in a legitimate way and giving the money to help pay church expenses; but the average church fair, etc., that I have heard of is not so simple and is not usually conducted with such features as their final or ultimate purpose. I have heard of frivolous, worldly, and even sensual activities being featured at these. In some instances storekeepers have been high pressured into contributing the materials and visitors into paying unfair prices for the products. This is never in line with all that the Bible teaches; therefore, such lowers the standards of conduct and dignity of the church and hurts its testimony. The church building should be dedicated to the worship service of the Lord, and in most cases it has been ceremonially presented to Him for this purpose. That means it must be limited to

that use if we are true to the covenant entered into in this dedication. Why give God something for a sacred purpose and then prove to be an Indian giver by confiscating it to use it for a secular purpose. (See Acts 5:1-10.)

Dr. James M. Gray, in his book *Bible Problems Explained* in an answering a similar question has the following to say on Page 44: "If it is right to hold them at all, it can hardly be wrong, according to Protestant ideas of sacred places to hold them anywhere that may be found convenient, and yet even the most pronounced iconoclasts as to churchly veneration dislike to see and hear the concomitant of a bazaar in the same room where they are accustomed to meet to worship God in other ways and at other times."

You will note that he does not affirm that such has any place anywhere in the active life of a Bible-obeying Christian, but rather that, if Christians do something in line with the Word of God and the church, it is appropriate to do it in the church building. It is my understanding that unless we are endeavoring in everything in every way to conform in assuming ourselves to be, or in calling ourselves Christians, it is not appropriate to do. To be a Christian is to be Christlike, and to be Christlike is to act toward Him and what He said as He acted toward the heavenly Father while He was here in the likeness of the flesh. (See John 15:10; 1 John 2:3-6, 24.)

I believe that the fact that some sincere born-again, blood-washed Christians in our denomination think of means they have heard of another church using to secure funds for some needy purpose may be the reason why some Free Will Baptists resort to this and purpose such aids to financial help desiring the worldly, carnally, thrilling benefits, socially or otherwise connected with them. If and when this is the case we may be sure that the devil takes double toll. (See Revela-

tion 18:4, 5; 1 Corinthians 6:14-18; 1 John 2:15-17.)

QUESTION: Why should Free Will Baptists object to infants being baptized when Jesus himself declared that "of such is the kingdom of heaven"?—R. I. Waterman, North Carolina.

ANSWER: Because it is our firm belief that baptism should always follow conversion. In our thinking it plays no part in salvation, but symbolizes that which is ours who accept the death, burial, and resurrection of Christ as the essentials to salvation; and when by faith we have been identified with Him in these, we are saved and should proclaim the wonderful news to a lost world as well as to the brethren by the means of this symbol. It is a happy occasion indeed for me when I see consecrated parents bringing their infant sons and daughters to be publicly dedicated to God as they, in renewed dedication, pledge themselves to the carrying out of the scriptural obligations the newly entrusted infant brings to them in their home.

Bringing an infant and thus dedicating him is neither baptism nor does it in anyway suffice for the teaching of the Scriptures concerning this sacred ordinance. Dedication of the infant by parents should follow the natural birth as closely as it is convenient for the parents. Baptism should follow the spiritual birth as closely as possible. Taking of the Lord's Supper and washing of the saints' feet should follow water baptism as closely as possible.



Words

Wilberforce, the great English preacher, said that Christianity could be condensed into four words: Admit, Submit, Commit, and Transmit. Let us use these four words in one sentence, expressing a great truth. When a man is ready to admit Christ into his life, and then submit himself to the will of Christ, commit his way unto the Lord, and transmit his knowledge to others, he puts himself in position to be of the largest possible service to God and humanity. Others are affected by what I am and say and do. And these others have also their sphere of influence. So that a single act of mine may spread in widening circles through a nation of humanity.—W. E. Channing.



STORIES

for our

BOYS and GIRLS



THE BUMPY BED

by Matilda Nordtverdt

MI, Mom!" Len said as he entered the kitchen. Without looking at his mother he hurried to his bedroom.

"What's wrong with Len?" mused Mother. "He's always in such a hurry lately and avoids looking at me. He seems to be hiding something underneath his coat, too."

The telephone rang and Mother went to answer it. By the time she was finished talking, Len had grabbed the cookies put out for him and run out to play. For the time being his mysterious behavior was forgotten.

Len was relieved when his mother had kissed him goodnight and snapped off the light that evening. At last he'd have a chance to read his comic books. Switching on his little flashlight he tunneled underneath his covers to the bottom of his bed. There they were!

Kneeling in his bed with covers making a tent over him, Len read one after another by the gleam of his flashlight. Some of the comics were funny and Len thought his mother wouldn't object too much to them, but the ones about crime and violence, well . . .

At last Len was so tired he had to go to sleep. Pushing his treasures down to the bottom of the bed he sank wearily on his pillow. His mind was so full of the exciting stories he had read he forgot all about his bedtime prayer.

Mother didn't notice the bumpy bed right away. Len always cleaned his own room on Saturdays, but during the week Mother would go in to dust up a little.

"Little boys never learn to make beds," she sighed as she tried to flatten out the bump. She pulled the blanket just underneath the bedspread, but the bump didn't budge.

"I suppose he's kicked his sheet down there," Mother said wearily.

A moment later she gaped with sur-

prise when she saw what the bump was—comic books!

Sitting down on the edge of the bed she paged through a few. What she saw made her feel very sad. She didn't want her boy to be filling his mind with trash like this!

Mother bowed her head, "Lord, how can I help Len see that comic books like these are harmful to him?" she prayed. She sat quietly for a few minutes. Then she had her answer.

Putting the books back where they had been she pulled up the sheet and blankets, leaving the bumpy bed just as she had found it.

That afternoon Len entered the house in the same mysterious manner. This time Mother could see something bulging underneath his jacket, but she didn't say a word.

When Len came out of his room a few minutes later, Mother said, "Oh, Len, let's go fix your bumpy bed. I noticed it when I dusted."

"Oh, it's O.K., Mom."

"No," Mother insisted, "you're got to learn to make your bed without bumps."

"I'll do it myself then," offered Len uneasily.

"No, I'll help you," volunteered Mother leading the way to Len's room.

"What are you going to do?" he asked.

"Oh" I think we'd better take it all apart and start over," she suggested, starting to pull off the blankets.

"No, no!" cried Len. "Don't, don't!"

"Why, what's the matter, Len?" asked Mother innocently, "You don't want a bumpy bed, do you?"

With the next yank the comic books were exposed to view. Len hung his head in shame. He knew his mother had forbidden him to read them.

"Len," said Mother sternly, "where did you get these comic books?"

"From Skip," Len answered defensively. "He's got about a million, I guess, and he gave me some of his old ones."

"You take these books back to Skip

right now, young man," Mother commanded, "or better still, put them in the incinerator."

Len knew his mother meant business. He quickly gathered up the books and started for Skip's.

When Len slipped into his place at the supper table, he noticed there was no plate set for him. How strange, he thought, just places for Dad, Mom, and Louise. Was his mother going to punish him by not giving him supper? The smell of the meatloaf tantalized Len.

Everyone sat down and grace was said. Len opened his mouth to tell his mother he had no plate, but before he could get the words out she did something very strange. Bringing the kitchen trash can over to Len she said nonchalantly, "Here's your supper."

Len looked at his mother in disbelief. "B-but, Mom, I can't eat this. There's potato peelings and egg shells and coffee grounds and everything."

"Go ahead and eat," insisted Mother.

"But I can't eat garbage," protested Len, close to tears, "It's all dirty and would make me sick!"

Mother came and took the trash can away, then sat down.

"You're right, Len, if you put dirty things in your stomach, you'll get sick. But what about your mind and heart? What happens when you fill them with dirty, trashy things?"

Len squirmed uncomfortably, remembering the comic books.

"When we look at and read about sinful things, our minds and hearts become unhealthy. That's even more serious than having a sick body."

Mother put a plate down in front of Len. Yes, he knew Mother was right. He hadn't really been happy since he'd started sneaking the comic books into his room.

"Mom," he pleaded when the others had left the table, "Will you forgive me? I'm going to ask Jesus to forgive me, too."

(continued on page fifteen)

Christian Education

Two Development Dinners for College

Two benefit dinners for the Mount Olive College Development Fund will be held this week.

The Lenoir County dinner will be held Friday, September 25, 7:30 p.m., at King's Barbecue. The Rev. Melvin Everington of Deep Run is chairman of the county steering committee.

The Pamlico County benefit dinner will be held at the Masonic Hall in Bayboro on Saturday, September 26, 7 p.m. Mr. E. H. Holton of Vandemere is chairman of the Pamlico County steering committee.



Area Foundation September 29

The Mount Olive College Area Foundation will hold its first annual meeting on Tuesday, September 29, with a free barbecue dinner on the college campus. At 7 p.m., Mr. Bob Scott, candidate for Lieutenant Governor in North Carolina, will speak in the college auditorium on "The Role of Church-Related Colleges in the Educational Structure of North Carolina."

All friends of the college are invited to attend these activities.



Duplin County Plans Organizational Meet

An organizational meeting to plan the 1964 Duplin County Benefit Dinner for the Mount Olive College Development Fund will be held Monday, September 28, 7:30 p.m., in the Beulaville Free Will Baptist Church. President W. Burkette Raper will attend this meeting and discuss the proposed building program on the new campus.

Greene County Benefit Dinner

The Free Will Baptist churches of Greene County, North Carolina, have set Wednesday, November 11, as the date for their benefit dinner for the development fund of Mount Olive College.

Mrs. J. C. Moye of Snow Hill will serve as chairman of the county steering committee. Other members include Raeford Heath also of Snow Hill, Roy Forrest of Ayden, Jimmie Lee Jones of Farmville, and Mrs. H. L. Spivey of Maury.

Mrs. Moye reported that the county has accepted a goal of \$7,500 for the dinner. The Greene County dinner is one of a series being held by Free Will Baptist churches throughout North Carolina to raise \$100,000 for the building program on the new campus of Mount Olive College.



Practical Education

It seems that a young psychologist completed the work on his Ph.D. degree and joined the staff of a State University. He had a congenial personality and a good speaking voice, and soon was in much demand for speaking engagements in the area. His favorite speech was entitled "Ten Ways to Manage Your Children."

As usually happens, he met a young lady, they fell in love, and were married. After four or five years they had two children and the young psychologist was still in demand as a speaker. He still used the same speech, but had changed the title to "Ten Suggestions for Managing Your Children."

Another ten or twelve years passed and the children had grown to become teenagers. The not-quite-so-young psychologist was still making the same speech, except that he had again changed the title, now calling it, "Ten Questions on Managing Your Children."—*Biblical Recorder*.

Righteousness Without Works

William R. Newell

If God announces the gift of righteousness apart from works, why do you keep mourning over your bad works, your failures? Do you not see that it is because you still have hopes in these works of yours that you are depressed and discouraged by their failure? If you truly saw and believed that God is reckoning righteous the ungodly who believe on Him, you would fairly hate your struggles to be "better"; for you would see that your dreams of good works have not all commended you to God, and that your bad works do not at all hinder you from believing on Him, that justifieth the ungodly.

Therefore, on seeing your failures, you should say, I am nothing but a failure; but God is dealing with me on another principle altogether than my works—good or bad,—a principle not involving my works, but based only on the work of Christ for me. I am anxious, indeed, to be pleasing to God and to be filled with His Spirit; but I am not at all justified, or accounted righteous by these things. God, in justifying me, acted wholly and only on Christ's blood-shedding on my behalf.

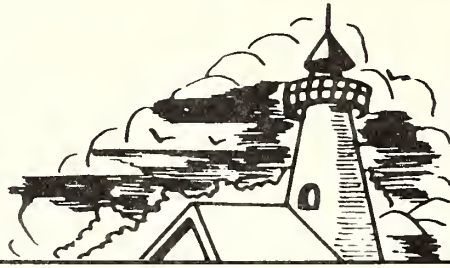
Therefore I have this double attitude: first, I know that Christ is in heaven before God for me, and that I stand before God in the value of Christ's finished work; that God sees me nowhere else but in this dead, buried, and risen Christ, and that His favor is toward me in Christ, and is limitless and eternal. All the worth I have before Him is the value of the blood.

Then, second, toward the work of the Holy Spirit in me, my attitude is, a desire to be guided into the truth, to be obedient thereto, and to be chastened by God my Father if disobedient; to learn to pray in the Spirit, to walk by the Spirit, and to be filled with love for the Scriptures and for the saints and for all men.

Yet none of these things justifies me! I had justification from God as a sinner, not as a saint. My saintliness does not increase it, nor, praise God, do my failures decrease it.—*Gospel Herald*.

The Sunday School Lesson

FOR OCTOBER 4



The Pastoral Epistles

LESSON TEXT: 1 Timothy 1:1-11

MEMORY VERSE: 1 Timothy 1:5

I. INTRODUCTION

This is the first of ten lessons to be taken from the Epistles in the New Testament that have, at least for a century, born the name, "The Pastoral Epistles"—1 and 2 Timothy and Titus. This distinguishes them from "The General Epistles" (James, Peter, John, and Jude), which were written to Christians in general, from others like Philippians and Colossians, which were addressed to certain churches or from personal Epistles such as Philemon.

These Epistles were written to men who had oversight of a Christian church. They contain some personal elements. However, they are of an official nature and designed to give guidance in church duty and care. They are, therefore, properly called "The Pastoral Epistles."

We need not doubt that these Epistles were written by the Apostle Paul in the last years of his life. In recent years, however, Paul's authorship has been questioned by some for the first time. The reason for this is perhaps the difficulty of finding a place for the writing of these Epistles in the life of Paul as it is recorded in the Book of Acts. In fact this is more than difficult; it is impossible for the historic and personal references contained in these letters show that they must have been written in a period subsequent to that treated by Luke in Acts. Luke closes his record of Paul's life with the mention of an imprisonment of two years' duration suffered by Paul in Rome. These Pastoral Epistles seem to reveal that Paul was later released, as he had expected; and that he continued his travels and has care of the churches.

One cannot determine definitely the exact order of events; but it seems that Paul, in resuming his missionary journeys, realized his expressed purpose of revisiting the churches in Asia Minor and

possibly even journeyed to Spain. He went to Crete, where he left Titus to care for the infant church, and on his way to Macedonia he commissioned Timothy to take charge of the church at Ephesus. While on his way to Nicopolis he wrote this First Epistle to Timothy and the Epistle to Titus. Subsequently he was arrested, and from his dungeon in Rome he wrote the Second Epistle to Timothy. Soon after this Paul suffered the martyrdom which this last Epistle plainly foretold.

The purpose of this lesson for today is to help us in this generation to avoid the tragedy and futility of dissension and division in our churches.

—*Teen-Age Teacher (F.W.B.).*

II. HINTS THAT HELP

1. Paul became an apostle of the Lord by the will and commandment of God (v. 1).

2. By leading Timothy to Christ, Paul considered him his son in the faith (v. 2).

3. Paul insisted that Timothy remain at Ephesus as a guard against unsound doctrine (v. 3).

4. No place is to be given to trivial things; the emphasis is to be on the gospel (v. 4).

5. Love is the acid test of one's relationship to God and his fellowmen (v. 5).

6. Many have turned aside from the truth to vain janglings (v. 6).

7. Some people desire to occupy places of responsibility when they are not willing to pay the price to become worthy of the office (v. 7).

8. The law is good when it is used for the purpose for which it was intended (v. 8).

9. The law does not lie against those who live for God, but it severely condemns the wicked (vv. 9, 10).

10. The law brings peace and good will among men and glory to God (v. 11).—*Bible Teacher (F.W.B.).*

III. ADDITIONAL TRUTHS

1. Timothy was Paul's spiritual son Paul had won Timothy to Christ.

A policeman in Birmingham was joyously saved. At times he was greatly distressed by his continuous contact with sordid, sinful conditions. He earnestly prayed, "Lord, take me out of the police force. Give me some more congenial work." His prayer was unanswered—no other work opened to him. Finally he said to his wife, "I think I have been making a great mistake. I have been praying to be taken out of the police force. I am now beginning to believe that God has put me where I am to faithfully live for Him and witness to unsaved ones for Him."

That was the beginning of a new and joyous life for that policeman. His influence over his fellow officers was great. He had the joy of leading some of them to Christ. As he witnessed to lawbreakers and criminals, he won some of them, too, for Christ. Where God has put us is the place we can best witness for Him.

The Sunday School lesson was on Jesus' miraculous feeding of a hungry multitude with five loaves and two fishes. The teacher didn't believe in the literalness of the incident. She said, "Of course you will understand, children, that it does not mean that Jesus actually fed all those thousands with a few loaves and fishes. That would have been impossible. It only means that He so fed the people with His teaching that they forgot their bodily hunger and went home satisfied!" A thoughtful little girl asked, "But teacher, what was it that filled the twelve baskets of fragments left over?" "Let's not discuss that now," said the non-plussed teacher. Beware of allegorizing or treating God's Word as fable.

Years ago a traveler in China asked a native, "Have you ever heard the Gospel?" "No," he replied, "but I have seen it. There is a man in our village who was the terror of his neighborhood. He had a violent temper. He was an opium smoker, a criminal and a dangerous man. But the Gospel has made him gently and good. He no longer smokes opium. No, I have never heard the Gospel, but I have seen it and it is very good!"

As Tennyson passed the cottage of an aged lady, he asked, "What's the news this morning?" She replied, "Lord Tennyson, I know only one piece of news—the Good News of the Gospel, that Christ died for the sins of mankind!"

"That is old news, new news and good news," said Tennyson.

—*Adult Bible Teacher (Union Gospel Press)*.

2. Many people who drive like to belong to an automobile club. When they are planning a trip, they visit the club office to get travel information. There they will talk with people who have been on this trip and who know which roads are best. These experienced travelers will be able to indicate points of interest and good places to stop for the night. They probably have contact with automobile clubs in this area so that they know if there are detours or other hindrances.

Today we want to look rapidly over the pastoral letters of the New Testament. Here are people who have lived a Christian life, preached in many different places, worked with churches that have had various kinds of problems. These should serve as experts as we travel the Christian way.

Paul is, of course, a traveler quite capable of charting for us the course to follow, for he has finished the course. Note how he highlights important spots. Some of them are "charity out of a pure heart," "a good conscience," and "faith unfeigned." And he also calls attention to hindrances and detours, which may interfere with a faithful journey—"fables" and "endless genealogies."

As we read through these pastoral epistles, we find the way charted for people who live among unbelievers, for churches where there are disagreements and disputes, for young people trying to start living the Christian life, for church leaders, for individuals with personal problems. Each finds help in Paul's letters of experience and counsel.

—*Standard Commentary*.

3. The Word of God is a great blessing. Think how much it means to you personally and to the world as a whole. What a blessing! Yet this blessing carries with it a grave responsibility which we must not forget.

Paul was aware of the Church's responsibility with regard to the Word of God. So he instructed young Timothy not to be led astray by fables or false doctrines, but to faithfully preach the gospel of Christ.

"I am personally of the opinion that one of the causes of weakness in the churches today is the virtual disappearances from our pulpits of sound, steady, Scriptural, expository teaching, and that a widespread return to that desirable practice is essential to the solid building-

up of our members in the faith. Here, then, are two fundamental items in the business of any church, or of its leaders—educating and edifying, and the two are really one. There are many other things that it is the church's business to do; but it is these particular duties that were incumbent upon the Ephesian teachers; and upon Timothy, who was to preside over them."—*Guy H. King—Advanced Quarterly (F.W.B.)*.



The Bumpy Bed

(continued from page twelve)

I don't want to make my mind and heart dirty anymore."

"Of course I'll forgive you, Len," said Mother putting her arms around him. "From now on I hope you'll always choose good healthy food for your mind and heart instead of trash. Why don't we look for some right now?"

Len and his mother found several good, wholesome stories on his bookshelf. It would be cozy reading in the living room before the crackling fire with the rest of the family. Len turned at the door to look at his bed. It wasn't bumpy anymore!—*My Pleasure*.



Our Objective In Religious Education

(Continued from page three)

band, dormitory devotions, and Religious Emphasis Week.

We trust that these experiences will help you to come to know God yourself, and His purpose for you.

While determining what to say to you today, I looked over some of the things that have been said to other students like yourselves at this junction in earlier years at Mount Olive College. My research led me to believe that one of the statements made most frequently was by way of reminding students that fellowship with God is not a substitute for rigorous study and hard work. I think you will find that I too subscribe to that theory and do my best to practice it. We study because we are seeking truth. God is truth personified in Jesus Christ; therefore, we need not be afraid to seek the truth.

As you begin this search for truth, let

me assure you of the interest, concern, and confidence the administration, faculty, and staff of the college place in you. Our prayers and hopes, as well as our labors, are investments in your future.



NOTES and QUOTES

(continued from page ten)

reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:23, 24, 31).

There is one baptism, but many fillings. In fact, we need to be filled and refilled to meet the threats of the enemies of the Church. The greatest need of the church today is a filling of the Holy Spirit. Satan is out with all his infidelity, with all his modernism, with all his churchanity, with all drunks and sex clubs; and the only way to meet these enemies is to have a Holy Ghost revival.

This message is in part a repetition of former writings, but I learned long ago that repetition is a good method of teaching. Jesus said, "Search the scriptures." Paul said, "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). Much confusion has been brought about by not dividing the Word according to the truth as planned by our Lord.

Jesus said ". . . Except a man be born again, he cannot see the kingdom of God" (John 3:3). We believe that when we are born again we are baptized into Christ (baptism of the Holy Spirit). We are babes in Christ, and healthy babies grow; so we are to grow. How? We are to grow by praying, reading the Bible, working with Christ, and following the leadership of the Holy Spirit. Listen to this: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:17, 18).

News Notes

(continued from page seven)

Western Conference are urged to attend this session. Churches and union meetings are urged to be represented. Churches are entitled to one delegate for each one hundred members or fraction thereof, and union meetings are entitled to one delegate for each five hundred members or fraction thereof. Visitors are also invited to attend.

OBITUARIES

ROGER STOX

On September 5, 1964, God called Roger S. Stox to go beyond the sunset to be with Him in all His glory. Roger is beyond the hours of tribulations; beyond heartache, pain, and care. Through faith Roger reached up and took the Saviour's hand.

"There's an open gate at the end of the road
Through which each must go alone.
And there is a light we cannot see;
Our Father claims His own.
Beyond the gate your loved one finds
happiness and rest;
And there is comfort in the thought
That a loving God knows best."

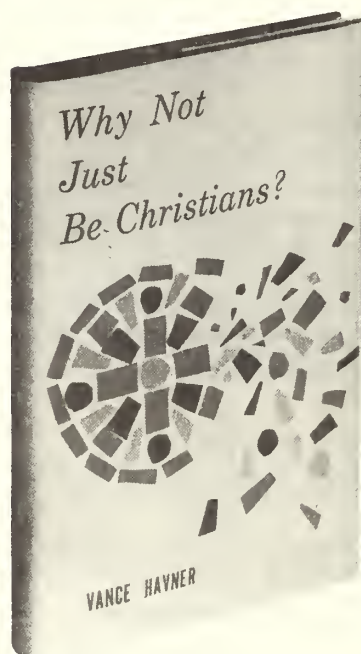
A member of Reedy Branch Free Will Baptist Church of Winterville, North Carolina, Roger served as a deacon for four and one-half years. He was very active in all the work of the church. His wonderful "How are you?" and his gentle smile will live on in our hearts.

We, the church family of Reedy Branch, will miss him so very much; and we would like to express our deepest sympathy to Roger's wife Louise; his daughters, Rachel and Janice; his grandchildren; and his mother, Mrs. Maggie Stox; and all the other members of his family.

As our pastor, the Rev. Willis Wilson, said, "Roger cannot come to us, but we can go to him." We, his church family, say, "God's way is the best way."

By a member
Mildred Bowen

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Support Your Minister's Retirement Program

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Free Will Baptist

AYDEN, N. C., WEDNESDAY, SEPTEMBER 30, 1964

HAROLD M. LAMBERT PHOTO

Ten Years Ago in the 'Baptist'

Mr. Curtiss Gay, Hartsfield, Georgia, was elected as the first president of the Union Association District Free Will Baptist League, September 18, at Bay Free Will Baptist Church, Colquitt, Georgia.

* * *

The West Florida Association of Free Will Baptists convened with the Bethel Tabernacle in Pensacola, Florida, Friday and Saturday, September 24 and 25. The session was well attended by both delegates and visitors.

* * *

In the Editor's Mail

"Please note my change of address from Route 1, Winterville, North Carolina, to Post Office Box 102, Mount Olive, North Carolina."—*The Rev. E. C. Morris.*

* * *

"This is to commend our writers for their articles in our Free Will Baptist paper. We especially enjoy "Notes and Quotes" and "The Lighted Pathway." It seems that our paper gets better all the time. We are thankful to the Lord for it. May God bless each one who has a part in making the paper possible. I only wish more of our people would take it and see what we are doing in our churches."—*Mrs. Margaret McGowan, Route 1, Vanceboro, North Carolina.* (It is also the editor's wish, Mrs. McGowan, that more of our people would take "The Free Will Baptist." How happy we would be if our subscriptions would double during the next year.—*Editor.*)

* * *

"This is to state that I have resigned as pastor of Piney Grove Free Will Baptist Church, Greenville, North Carolina, and am now available for pastoral work. Before coming to Piney Grove, I was with the state missions board in home missions work at Wilmington. Any church desiring my services may contact me at Route 1, Box 236-B, Greenville, North Carolina, phone 758-2962."—*The Rev. James E. Howard.*

THE FREE WILL BAPTIST

Volume 79 Number 39

September 30, 1964

C. H. OVERMAN, Editor

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Editorial—

YOU HAVE TO BE MORE

There was a time when the testimony, "I am a Christian," was sufficient evidence to earn the right of fellowship with all other Christians. Such is not the case anymore; that is, in the minds of many individuals you have to be more. Such attitudes exclude the mind and will of God for He accepts all who turn to Him in faith and it doesn't matter what other titles, or adjectives, may be added to the list.

Now let us be specific. During recent years, the true Christians (and there is only one kind) have distinguished themselves from mere professors by referring to themselves in such terms as Bible-believing, blood-bought, born-again, consecrated, dedicated, separated, children of God. There is nothing wrong with the terms. The fact is, however, that God knows the condition of man's heart; and so far as He is concerned, such terms add nothing to the reality of Christlikeness—being a Christian. So far as our fellowman is concerned, our lives will bear evidence to that which we profess. If such is not the case, then no amount of adjectives will help.

Denominations, and groups within denominations, have also found themselves floundering around for distinctiveness. It is not enough to say "I am a Free Will Baptist," or, "I am a Methodist," or, "I am a Holiness." In this day, you have to be more. You have to belong to some larger, more pronounced body; or you have to be affiliated and identified with someone else. Thus, we have such classifications as the following: fundamentalist, ultra-fundamentalist, conservatist, ultra-conservatist, orthodox, neo-orthodox, evangelical, evangelistic; and now there's the new evangelical. These classifications only include those who are fundamentalists, or conservatists, or something. Besides these there are all the liberal classifications.

The danger in this trend is that of identification with others rather than that of knowing what we actually believe, and thus standing on our own in the Christian world. Then there is the very real danger of becoming so narrow and sectarian that we refuse to accept anyone who belongs or becomes associated with, a group that does not meet our personal approval. Such a narrow concept overlooks what the individual actually believes and practices. Jesus ate with the publicans and sinners. The publicans were disliked by all other groups, but this did not change the beliefs or purposes of Christ. Perhaps such distinctiveness is necessary in this day of changing terms, but the most important consideration is that of knowing whereof we speak and believe. After all, in the final judgment Christ will not group us according to which group we belonged to on earth. The secret is personal knowledge of the Son as Saviour.

It is evident that much harm has been done to the fellowship of the saints (all saints) because of such narrow concepts. May God give us the Christian grace to recognize that there are faithful Christians in many denominations and groups. Their practices may be different from ours, but if they know the Saviour, then we are fellow Christians. In acknowledging this, we are not advocating the ecumenical precept, just consideration for other Christians.

By the way, this editor is a fundamentalist as compared to the modernist, or liberal. Someone else's definition of a fundamentalist, however may be different. So far as all those other terms are concerned, we haven't been able to bring them into focus. By the time we do so, maybe there will be a couple of new classifications. Then we can start all over again.

information about
**FREE WILL BAPTIST CHILDREN'S
HOME**

Middlesex, North Carolina

Golden Anniversary Development Program

by M. L. JOHNSON, Superintendent

(Note of explanation: The following is an outline of the Golden Anniversary Development Program of the Free Will Baptist Children's Home. This was adopted by the Board of Trustees on September 3 and endorsed by the State Convention on September 16, 1964. The reader is urged to clip and save this for future reference. For further information, contact the superintendent of the Children's Home.)

FIFTY YEARS AGO

The following is reprinted from Page 5 of the minutes of the second annual session of the State Convention of the Free Will Baptists of North Carolina, held with St. Mary's church, New Bern, North Carolina, September 16, 17, 18, 1964.

Resolution Regarding Orphanage Home: The following resolution was discussed and adopted:

We, the Convention, recommend that we at once take steps to locate and build an orphanage for the Free Will Baptists of North Carolina.

We further recommend to our various conferences that they arrange, at their next meeting, plans to put this matter before their people.

We also recommend that they confer or report to the next State Convention as to how they will push this purpose to perfection.

We further recommend that a copy of this report be read before the various conferences of the Free Will Baptist Church of North Carolina.

George W. Ferrell
Luke Wetherington
J. E. Dixon
W. J. Braxton

The reports received from the conferences, by the State Convention in September of 1915, were favorable. A board of trustees was elected and instructed to

begin immediately to locate and build a home for boys and girls.

On January 1, 1916, the trustees accepted a gift of fifty acres of land on which our present campus is located. The first building was begun in the latter part of 1916. The original building program continued through 1917, 1918, and 1919.

The first applications for admission were approved on February 11, 1920, and the first children were admitted on May 23, 1920.

In view of the above historical facts and dates, September 1, 1964, through May 23, 1970, has been designated as our "Golden Anniversary" period and a "Development Program" has been outlined. The following is a general outline of the "Golden Anniversary Development Program" which we hope to complete by May 23, 1970.

* * *

In appreciation for the first fifty years of service by the Free Will Baptist Children's Home, we recognize the challenge to enlarge and strengthen this ministry. Therefore, we adopt the following Golden Anniversary Development Program to be executed during the period from September 1, 1964, through May 23, 1970.

GENERAL GOAL: (To Be Reached by May 23, 1970)

We believe our history, our current needs, our unparalleled opportunities, and sound judgment justify the establishment of the following general goals which we hope to reach by or before May 23, 1970 (the fiftieth anniversary of the admission of the first children to this Home).

I. *Plant, Equipment, and Personnel*
Our goal shall be a home properly

equipped and adequately staffed to serve 100 children. We recognize, as a part of this goal, the need for at least the following:

A. Buildings

1. Staff Building (to house staff members who need to live on campus but who do not need to live in with children).
2. Farm Manager's Home (to replace present frame building).
3. Shop Building (for maintenance, and possible training program).
4. Boys' Cottage (for larger boys).
5. Girls' Cottage (for larger girls).
6. Necessary additions; such as, repairs and renovations of present buildings.
7. Other buildings as needed.

B. Equipment: Adequate equipment

C. Personnel: Competent personnel

II. Public Relations

- A. A constituency who fully understands and truly appreciates this ministry.
- B. An alert and loyal alumni.
- C. The full confidence, respect, and cooperation of the business and professional community.

III. Financial

- A. An endowment to guarantee the safety of this institution.
- B. A general fund income adequate to operate debt free.
- C. Capital funds to provide necessary capital outlay.
- D. A financial philosophy that is liberal enough to be progressive and conservative enough to be safe.

DEDICATIONS

We believe it is appropriate to recognize and honor those persons whose vision, dedication, efforts, and sacrifices have made this ministry a reality. Therefore, we establish the following program of dedications for the purpose of recognizing and honoring those included in each group listed. We will, during the periods designated, seek to recognize and honor these persons. This will be done through our public relations, in published articles, by suitable testimonials and memorials and by a historical review of the first fifty years of service by this Home.

- I. *To Our Founders:* September 1, 1964—August 31, 1965

Theme: "Through the Vision of Their Faith They Still Live" (Founder's (continued on page fifteen)

The Lighted Pathway



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

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

GEMS

This week I am quoting some gems from different writers that have meant much to me, and I believe you will enjoy them also. May these words be to each of you a means of spiritual strength.

"JESUS"

"Jesus! How does the very word overflow with exceeding sweetness, and light and joy, and love and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace; shedding through the soul a cordial of immortal strength! Jesus! the answer to all our doubt, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fullness of all our desires! Jesus! Melody to our ears, altogether lovely to our sight, manna to our taste, living water to our thirst, our shadow from the heat, our refuge from the storm, our pillar of fire by night, our morning star, our sun of righteousness. Jesus! at the mention of whose Name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness; Jesus! our sanctification; Jesus! our redemption; Jesus! our elder brother—our blessed and only Redeemer. Thy Name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mounts of God: Thy Name shall ever be the richest chord in the harmony of heaven where the angels and the redeemed unite their exulting, adoring songs around the throne of God and the Lamb. Jesus! Thou only canst interpret Thy own

Name, and Thou hast done it by Thy works on earth and Thy glory at the right hand of the Father."—Bethune.

OUR PRAYER

"God, make the door of this house we have raised to Thee wide enough to receive all who need human love and fellowship and a Father's care; and narrow enough to shut out all envy, pride and hate. Make its threshold smooth enough to be no stumbling block to children, weakness, or straying feet; but rugged and strong enough to turn back the Tempter's power. God, make the door of this house the gateway to Thy eternal kingdom."—Selected.

FIRST THINGS

"Keep a list of your *friends*, and let God be first on the list, however long it may be.

"Keep a list of the *gifts* you get, and let Christ, who is the Unspeakable Gift, be first.

"Keep a list of your *mercies*, and let pardon and life stand at the head.

"Keep a list of your *joys*, and let the joy unspeakable and full of glory be first.

"Keep a list of your *hopes*, and let the hope of glory be foremost.

"Keep a list of your *sorrows*, and let sorrow of sin be first.

"Keep a list of your *enemies*, and however many there may be, put down the 'old man' and the 'old serpent' first.

"Keep a list of your *sins*, and let the sin of unbelief be set down as first and worst of all."—G. S. Bowes.

GOD MOVES IN A MYSTERIOUS WAY

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err
And scan His work in vain;
God is His own Interpreter
And He will make it plain.
—William Cowper.

This next gem is for pastors, choir leaders, and choirs:

THE THIRD VERSE

"I am the third verse. I have two older brothers and one younger brother. We

all go to church. My brothers are recognized, respected and so well thought of that they are often asked to take part in the service. I am neglected, ignored and from all appearances considered good for nothing.

"One time, long ago, a minister spoke kindly of me. In fact, he said I was the most attractive one of my family. He said I was beautiful, and good, and the congregation agreed. That was the best day of my life. My heart went out to that man.

"I like to go to the Church because those people seem to think we of the whole family. They treat us alike, and sometimes if there is a cousin or two that goes along they receive equal attention also. I like those people for that. There is something harmonious about including all members of the family.

"I have felt so bad at times that I did not think life was worth while, but I have hopes that in the next world, when the leader of the celestial chorus raises his star-studded baton, in the paean of praise which shall ascend to the throne of God, the poor little third verse will not be omitted."—John Hunter Gill.

"God is looking for men who are big enough to be small enough to be used of God in a big way."—Selected.

". . . men ought always to pray and not to faint" (Luke 18:11).

OBITUARIES

MR. ERVIN BRICKHOUSE

The poem below was written in loving memory of Mr. Ervin Brickhouse of Columbia, North Carolina, a devoted husband and father, who departed this life on October 4, 1963.

Our home is now a lonely place
Since we no longer see your dear face:
'Til memories fade and life departs,
You will live forever within our hearts.
He was so true, unselfish, and kind;
Few in this world his equal you'll find.
A beautiful life has come to an end;
He died as he lived, everyone's friend.
Memories are treasures no one can steal;
Parting leaves heartaches only God can heal.

Submitted by,
Mrs. Ervin Brickhouse
and Children

The Free Will Baptist

Christian Education

National Defense Student Loan Fund Approved

The United States Office of Education has approved a Federal Capital Contribution of \$7,340 to the National Defense Student Loan Fund of Mount Olive College for the 1964-65 academic year.

Charles H. Harrell, college business manager, reported that this appropriation would bring to more than \$37,000 the amount of financial assistance that has been made available through this fund to students at Mount Olive College.

The National Defense Student Loan Fund was established by Congress in 1958 for granting education loans to students who otherwise might not be able to attend college. No interest is charged to students while they are enrolled in college or in military service.

Repayment periods extend up to ten years beyond termination of their education, and a forgiveness clause for those who enter the teaching profession can cover up to one half of the loan.

One ninth of the National Defense Student Loan Fund is contributed by participating colleges.



President to Give Special Program At Holly Springs

President W. Burkette Raper will give special program on the development plans of Mount Olive College at Holly Springs Free Will Baptist Church near Kenly, North Carolina, on Sunday, October 4, at 7 p.m. The program will include color slides of the first buildings planned for the new 90-acre campus.

The Rev. W. L. Poythress, pastor, has extended an invitation to all friends of the college in the Kenly area to attend this service.

The Free Will Baptist

Raper to Speak At Oak Grove Homecoming

President W. Burkette Raper of Mount Olive College will speak at the homecoming service of Oak Grove Free Will Baptist Church in Sampson County, North Carolina, at 11 a.m., on Sunday, October 4.

The Rev. Felton Godwin, pastor, announced that a picnic lunch would be served and that all former members and pastors and friends of the church are invited.

Dr. Raper was pastor of Oak Grove church from 1946 to 1951.



Mount Olive College Day Set for October 4

The Free Will Baptist State Convention of North Carolina has called upon all churches of the state to observe Sunday, October 4, as "Mount Olive College Day."

The purpose of this observance is to ask all churches to offer special prayer for God's guidance upon the college during the 1964-65 academic year. It is also requested that the churches use this day to receive gifts for the general operation of the college.

It is expected that recommended quotas will be mailed to the churches by the end of September.

Enrollment at the college has reached an all-time high of 285 students from eight states and two foreign countries. Through Mount Olive College the Free Will Baptist Church has a unique opportunity for a Christian witness to young men and women who will fill places of leading responsibility in the years ahead.

The operating budget of Mount Olive College for the current school year is \$298,830, and of this amount Free Will Baptists are asked to contribute \$60,250. October 4 has been set as Mount Olive College Day to assist churches in help-

ing the college to meet its operating budget. As our churches support Mount Olive College, they are helping to assure that there will be a Christian college for our children for generations to come.



Mount Olive College Benefit Dinners

Craven County Dinner

Mr. Ralph A. Morris, county chairman, has announced that the Craven County dinner will be held Thursday, October 1, 7 p.m., at Brinson Memorial School, located two miles from New Bern on the Old Cherry Point Highway. A goal of \$5,200 to the college development fund has been set for the churches of Craven County.

Beaufort County Organizational Meeting

An organizational meeting to plan the Mount Olive College benefit dinner in Beaufort County has been set for Friday, October 2, at 7:30 p.m., at Free Union church near Pinetown. Each church is asked to send as many members of its committee as possible. President W. Burkette Raper will attend and show color slides of the first buildings planned for the new campus.

Edgecombe-Halifax Organizational Meeting

The churches of these two counties will meet Monday, October 5, 7:30 p.m., at the First Free Will Baptist Church of Tarboro to plan their 1964 benefit dinner. President W. Burkette Raper will attend and distribute information packets to churches for each member of their committee.

Durham County Dinner

The churches of Durham County will hold their 1964 benefit dinner for the college development fund on Friday, October 9, 7 p.m., at the Sherron Acres Community Building on Post Avenue. T. R. Register is chairman of the county steering committee.



Liberty will not descend to a people; a people must raise themselves to liberty. It is a blessing that must be earned before it can be enjoyed. — Benjamin Franklin.



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Dedication, Groundbreaking At Holly Springs

On Sunday, September 6, Holly Springs Free Will Baptist Church near Newport, North Carolina, held a dedication and groundbreaking service. The dedication was for the \$20,000 brick parsonage, and the groundbreaking was the first step in a \$25,000 expansion program.



Participating in the dedication service were (pictured above left to right) the Rev. Jerry Rowe, pastor; the Revs. C. B. Hansley, M. L. Johnson, and J. C. Griffin, former pastors; Cecil Pringle, chairman of the trustees; and Roy Garner, chairman of the official board. Mr. Griffin brought the dedicatorial message. The service was well attended by members and friends of the church.

During the past two years the church has experienced both a spiritual and a physical revival. Sixty-two members have been baptized, and a number of others have joined by transfer of membership. The membership has grown to 321.

The church has enjoyed the best financial year in its history during 1963-64, with a total income of \$15,621.99. Of that amount about \$2,000 was given to denominational enterprises, and \$7,481 was used to pay off indebtedness on the parsonage.

At the annual business meeting on September 2, the church adopted plans

submitted by the building planning committee to renovate and expand its facilities. Serving on the planning committee were architect Mack Garner, Roy Garner, Dick Garner, Cecil Pringle, Jesse Fulcher, Clayton Cannon, and Quickman Cannon. Vernon Slaughter, chairman; Mack Garner; and John B. Kelly were elected as a building committee and were instructed to begin work as quickly as possible.

Spring Hill Revival In Progress

Revival services began at Spring Hill Free Will Baptist Church near Goldsboro, North Carolina, Sunday evening, September 27, at 7:30, and will continue each evening through Saturday, October 3. The Rev. Everette Bryan of Selma, North Carolina, is the evangelist.

The pastor, the Rev. Kenneth Carter, and the church invite everyone to attend the remainder of these services.

Aspen Grove Announces Revival

The Aspen Grove Free Will Baptist Church, Fountain, North Carolina, announces its fall revival to begin on October 5, continuing through October 9. The speaker for these services will be the Rev. Cedric D. Pierce, pastor of the Winterville Free Will Baptist Church. Services will begin at 7:45 p.m. throughout the week.

The first service will begin on Sunday evening, at 7:30 with the Rev. C. H. Overman, supply pastor, bringing the message. Regular worship services will be held on Sunday, October 11. Everyone is invited to attend these services.

Central Conference Ministers to Meet

The ministers of the Central Conference will meet for their regular fall meeting at the Ayden Free Will Baptist Church, East Third Street, Ayden, North Carolina, on Tuesday, October 6, at 10 a.m.

First Church, Goldsboro Announces Groundbreaking

The Rev. James A. Evans, pastor of the First Free Will Baptist Church of Goldsboro, North Carolina, announces that the church is planning a groundbreaking service for its new sanctuary on Sunday, October 4, at 12:30 p.m. Plans regarding the building program will be made at a later date.

Winterville Church Announces Homecoming and Revival

The Winterville, North Carolina, Free Will Baptist Church announces the observance of homecoming service on Sunday, October 11. There will be a picnic lunch spread at the lunch hour. Although there will be no special service in the afternoon this year, a special hymn service will be held at the evening worship hour, 7:30 p.m. Former members and pastors are urged to attend the homecoming service; visitors are always welcome.

On Monday night a series of revival services will begin, and will continue through Saturday night, October 17.

Coming Events

September 30—Woman's Auxiliary Convention of the Central Conference, Hull Road Church, Greene County, North Carolina

October 7—First Western Auxiliary Convention, Stancil's Chapel Church, Kenly, North Carolina

October 10—Rockfish Conference of North Carolina, Hickory Grove Church, Fayetteville.

October 14—Cape Fear District Woman's Auxiliary Convention, Robert's Grove Church, Dunn, North Carolina

October 14, 15—Western Conference of North Carolina, St. Mary's Church, Wilson County

October 17—Pee Dee Association of North Carolina, Thomasboro Church, Brunswick County

October 21, 22—Eastern Conference of North Carolina, Assembly Grounds, Duplin County

October 29, 30—Cape Fear Conference of North Carolina, Shady Grove Church, Sampson County

November 4, 5—Central Conference of North Carolina, First Day, Tarboro Church; Second Day, Spring Branch Church, Greene County

November 26—Thanksgiving Day

The Rev. Wayne West, pastor of Bethany church, will be evangelist for the services which will begin at 7:45 p.m. The seniors will sing at 7:30 each evening. The Rev. Cedric D. Pierce Jr. is pastor.

Little Creek Church Announces Homecoming Services

Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its annual homecoming services for Sunday, October 4. The services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The pastor, the Rev. Eugene Sumner, will deliver the homecoming message. Special music will be rendered by a trio: Misses Brenda Edwards, Donna Stephens, and Mary Moore. A picnic lunch will be served by the church at the noon hour. The pastor and the church extend a cordial welcome to all former pastors, former members, and friends to attend this service.



The scene above shows the note burning service held at Little Creek church in the service dedicating the annex to the church and honoring the retiring pastor, the Rev. Hubert Burress. This service was held Sunday, August 16.

In the picture, left to right, are Mr. Guy May, a deacon of the church; Mr. Roy Thomas Forrest, church clerk; Mr. B. McLawhorn, chairman of the building program committee; Mr. Charlie Dail, a trustee of the church; and the Rev. Hubert Burress, retiring pastor.

Pilgrim's Home to Have Revival Services

Pilgrim's Home Free Will Baptist Church, Jones County, North Carolina, will have a series of revival services the week of October 4-10. The Rev. Melvin Everington of Deep Run will be the evangelist for the services at 7:30 each night. The Rev. Roy Cauley is pastor.

Gum Neck Church to Host Albemarle Conference

The twentieth annual session of the Albemarle Conference of Original Free Will Baptists of North Carolina will meet with Gum Neck Free Will Baptist Church at Columbia, Thursday, October 8. The program is as follows:

Morning Session

- 9:30—Devotions, Hilton Simmons
- 9:40—Welcome to Gum Neck, Host Pastor
—Response, the Rev. Robert May
- 9:45—Conference Called to Order, Moderator
—Adoption of Program as Order of Business
—Enrollment of Ministers and Delegates
—Enrollment of Visiting Ministers
—Enrollment of Delegates from Other Church Bodies
- 10:15—Moderator's Address, the Rev. Charlie Overton
- 10:20—Appointment of Temporary Committees: Resolutions, Temperance, Nominating
—Reports of Standing Boards and Committees: Executive Committee, Board of Trustees, Board of Education, Board of Missions, Board of Ordination

- 11:20—Announcements
- 11:25—The Hour of Worship
—Special Music, Host Church
—Message, the Rev. Walter Reynolds
- 12:00—Lunch Hour

Afternoon Session

- 1:00—Devotions, the Rev. L. E. Ambrose
- 1:10—Memorial Service, the Rev. A. B. Chandler
- 1:20—Report of State Convention of Free Will Baptists
- 1:30—Report of Mount Olive College
- 1:40—Report of Free Will Baptist Children's Home
- 1:50—Report of Free Will Baptist Press
- 2:00—Report of Supernation Board
- 2:10—Appointment of Delegates to Various Church Bodies
- 2:20—Report of Temporary Committees
- 2:50—Report of Conference Treasurer
- 2:55—Miscellaneous Business
- 3:10—Adjournment

Sunday School Convention of South Carolina, Oct. 3

The Sunday School Convention of the Eastern Conference of South Carolina will convene with Happy Home Free Will Baptist Church, Andrews, South Carolina, Saturday, October 3. The theme will be "Teach the Children All Things." The Scripture is taken from Matthew 28:20: "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." The Rev. Paul Sheeham is host pastor, the Rev. H. E. Powell is superintendent, and Mrs. Evis Poston is secretary. The program is as follows:

Morning Session

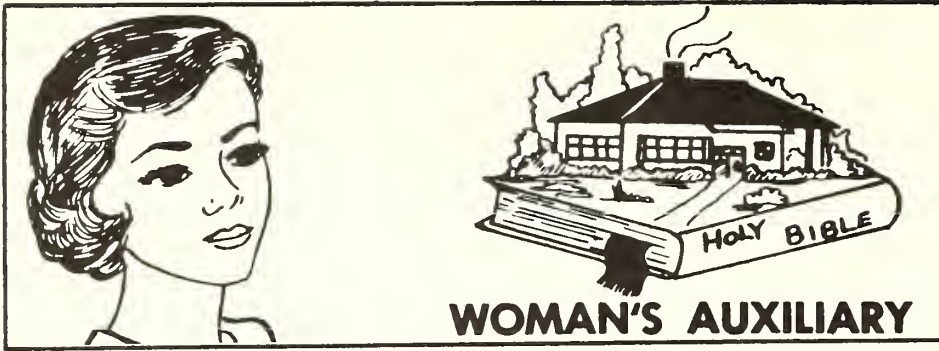
- 9:30—Congregational Singing
—Devotions, the Rev. Joe Cagle
—Welcome, the Rev. Paul Sheeham
—Response, the Rev. Liston Williams
- 9:50—Welcoming of Visitors
—Seating of Preachers and Delegates
—Appointment of Temporary Committees
—Registration of Sunday Schools, Reports, and Funds
—Minutes of Last Convention
- 10:30—Program, Host Church
- 11:30—Hymn
—Sermon, the Rev. Carlisle Hanna
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:30—Congregational Singing
—Discussion of Children's Home, H. W. Richburg
—Short Program, Various Churches
—Field Worker's Report
- 2:30—Reports of Superintendents and Teachers
—Business Session
—Reports on Finances, Missions, Education, Sunday Schools, and Temperance
—Petitions for Next Convention
—Return of Thanks
—Hymn
—Benediction

Rose of Sharon Announces Revival and Homecoming

Revival services are scheduled for Rose of Sharon Free Will Baptist Church near Bear Grass, North Carolina, for the week of October 5-10, with the Rev. Earl Glenn of New Bern as (continued on page sixteen)



Western District Woman's Auxiliary Convention

The Western District Woman's Auxiliary Convention will convene with Stancil's Chapel Free Will Baptist Church, Kenly, North Carolina, on Wednesday, October 7. The theme for the convention will be "Laborers Together With God." The Scripture is taken from 1 Corinthians 3:9, "For ye are labourers together with God; ye are God's husbandry, ye are God's building." The program is as follows:

Morning Session

- 9:15—Registration
 9:45—Hymn, "All Hail the Power"
 —Devotions, Mrs. Johnny Howell
 —Welcome, Mrs. Dorothy Wall
 —Response, Mrs. Betty Hudson
 —Recognition of Visitors
 —Appointment of Committees
 —President's Remarks
 10:30—Panel Discussion, "Christian Service Fund"—Panel Discussion Leader, Mrs. Rose Bowen; Missions, Mrs. Paul Thompson; Children's Home, Mrs. M. L. Johnson; Mount Olive College, Mrs. D. W. Hansley; Cragmont, Mrs. Sadie Peeden; and Superannuation, Mrs. Raymond E. Jones
 11:00—Hymn, "We'll Work 'Til Jesus Comes"
 —Special Music, Mrs. Wayne Emmons and Mrs. Raymond E. Jones
 —Worship Offering
 —Convention Message, the Rev. Fred Rivenbark
 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "I Want to Be a Worker"
 —Devotions, Mrs. J. C. Forehand

- Special Music, the Rev. Clyde Cox
 1:20—Business Session
 —Secretary's Report, Mrs. L. A. Boyette Jr.
 —Treasurer's Report, Mrs. B. L. Godwin
 —Report of Committees
 —Hymn, "Must Jesus Bear the Cross Alone"
 —Benediction

Eastern District Woman's Auxiliary Convention

The theme for the Eastern District Woman's Auxiliary Convention, which met with the ladies of St. Mary's Free Will Baptist Church, New Bern, North Carolina, Thursday, September 24, was "Building the Kingdom by Sharing our Hearts."

All thoughts for the day centered around the various ways the ladies may share their hearts. They heard how they might share their hearts with the seventy-seven children at the Children's Home and with two hundred eighty-five students at Mount Olive College. Projects were suggested for each of these institutions.

A narration story, "My Heart Is Jesus' Home," was presented by members of St. Mary's church. In this story Jesus was invited into the various rooms of the narrator's home. He helped her change the library, the dining room, the playroom, and the drawing room so that He might be worshiped in any of these rooms in the home. Finally, she gave to Him the keys to the closet in the hall. When this closet was emptied and cleaned, she was ready to give to Jesus her heart. She gave this to Him and asked Him to be the Lord of her life rather than just the guest in her home.

This narration was followed with

beautiful music entitled, "Jesus Sets My Heart to Singing."

A most impressive memorial service was held in the afternoon. This was followed by awarding life membership to Miss Velma Morris and Mrs. Burkette Raper.

Mr. and Mrs. James Lanier told of the work of the Mexico-Arizona Missions. This is another way our hearts may be shared with others.

Kenly, N. C.—The auxiliaries of Holy Springs Free Will Baptist Church make the following statistical report for January through September, 1964:

Number on Roll in Woman's Auxiliary	23 Active, 3 Honorary
Number Members of YFA	9
Number Members of AFC	11
Number Daily Bible Readers	9
Number Coupons Sent to Children's Home	596
Adopted Ministers	1
Number Study Courses Held	4
Number Chapters Read in the Bible	1,650
Number Members Sending Cards to the Sick	26
Number of Cards Sent	400
Number Members Visiting the Sick	26
Number of Visits Made	410
Number of Trays Sent to the Sick	75
Benevolence Opportunities	33
Commodities Given to the Needy	\$91.60
Given to the Mexico Missions	\$50.00

Macclesfield, N. C.—The Woman's Auxiliary of Edgewood Free Will Baptist Church met Saturday evening, September 12, at the home of Mrs. Jeane Wooten. The meeting was called to order by the president, Mrs. Jeane Webb, who then turned the meeting over to Mrs. Eleanor Trevathan, who took the place of the program chairman who was absent. Mrs. Arabellar Baker read the Scripture taken from Psalm 85, followed with the group's praying together the Lord's Prayer. Those taking part in the program were Mrs. Jeane Wooten, Mrs. Peggy Wooten, Mrs. Wiley Briley, Mrs. Eloise Brown, and Mrs. Eleanor Trevathan. The program was entitled "Building the Kingdom Through Revival" and was written by Mrs. Clyde Brown. Those on the program gave a very good discussion on each topic.

During the short business session it decided that the auxiliary grade a barn of tobacco each Saturday night to help on the payments of the fellowship building. Mrs. Eleanor Trevathan dismissed the

group with prayer, and refreshments were served by the hostess and enjoyed by all.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, September 18, 1964, in the church. Mrs. Lovelace Gardner, president, presided. The group joined together in singing "Revive Us Again." Mrs. David Hobgood used for the Scripture lesson Psalm 85, which was followed with prayer by Mrs. Robert Oakley.

The following took part on the program, "Building the Kingdom Through Revival," written by Mrs. Clyde Brown: Mrs. Leroy Owens, Mrs. Dick Smith, Mrs. Carlton Gardner, Mrs. Lester Gay, and Mrs. Ben Thigpen.

During the business session Mrs. Gardner presided and Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting, and they were approved. This was followed with the treasurer's report.

A motion was made and seconded to remember Mrs. Ruby Strickland with a love gift. Mrs. Strickland has recently returned to her home from the hospital. A motion was made and seconded to send \$10 to Arizona-Mexico Missions. Mrs. David Hobgood prayed the closing prayer.

Fountain, N. C.—The YPA of Aspen Grove Free Will Baptist Church met in the home of Cooper Goff Thursday night, September 17. Fifteen members attended.

Angie Owens, president, called the meeting to order. The roll was called, dues collected, and the minutes read and approved.

After the old and new business, the program was turned over to Mrs. David Hobgood, who gave a talk on "The Best Things Are from the Lord." She also had a "Question and Answer" quiz in which everyone participated. The group then sang several choruses.

After the benediction the group played games and were served delicious refreshments by Mrs. Bennie Goff.

Winterville, N. C.—The teen-agers of Bethany Free Will Baptist Church met with the pastor, the Rev. Wayne West, at the parsonage on Monday night, September 21, to organize a Youth Fellowship Auxiliary. Officers were elected as follows: president, Sonny McLawhorn; vice-president, Ann Dail; secretary-treasurer, Catherine Edwards; corresponding secretary, Randy Tyson; chaplain, Dail McLawhorn; and outreach chairman, Janie McLawhorn. The newly formed auxiliary decided to meet on Monday nights after the second and fourth Sundays of each month. The business session was followed by refreshments and a fun time. The pastor reports that there is great potential among the young people at Bethany, and he expects great things of them.



THE CHURCH - WORLD-WIDE

New British Paper Would Emphasize 'Good' Instead of Evil

LONDON (EP)—The Daily Leader, Ltd., a company which plans to launch a daily newspaper placing emphasis "on the good instead of the evil," has published a prospectus offering shares at \$2.80 each.

Plans for the new paper were first announced in July 1963 by an establishment committee which said it hoped it would be welcomed by Jews, Anglicans, Free Church members and "all men and women of good will."

Five clergymen were named members of the committee: Ven. Edwards F. Carpenter, Anglican Archdeacon of Westminster; and the Rev. Wallace G. Harris, the Rev. Henry A. Jacquet, the Rev. Gordon Moody and the Rev. Harold S. Goodein. The others are Sir Adrian C. Boulton; H. Cecil Heath, a lawyer; and Terence Reardon, a chartered accountant.

The paper, it was announced, will be "wholly committed to the Christian religion, maintaining Christian principles, upholding Christian ideals, emphasizing the good and heroic and splendid in life, and underlining the duty of this generation to defend the Christian tradition."

Anglican Cathedral Pays Back Rent—For 96 Years

LONDON, Ont. (EP)—There wasn't too much dismay when the congregation

of St. Paul's Anglican Cathedral here was found to owe 96 years back rent. The rental, according to a recently uncovered deed, was a mere "one peppercorn a year." The understanding landlord—the Anglican Diocese of Huron—hadn't even sent out a bill since 1868. Archivists dug into old records and found that only once had the Cathedral paid its annual rent. The cathedral is now a tenant in good standing. The Very Rev. K. B. Keefe, rector, has sent the Huron diocese 102 peppercorns—96 to cover the rent, plus 6 percent as reasonable interest.

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Church Construction Boomed in July

WASHINGTON, D. C. (EP)—New church construction during July topped the \$91 million mark, making it the second month in a row to exceed the comparable month of 1963.

The \$91 million boosted the seven-month total for which U. S. Department of Commerce figures are available to \$556 million, just \$9 million short of the same period for the preceding year.

Only June and July of 1964 have topped \$80 million, whereas last year five of the seven months exceeded that mark. June's total was \$85 million, while July was the first month to exceed the \$90 million mark.

With the spurt showing signs of continuing, Commerce Department officials said they believe this year's church construction program should overcome the \$9 million lag and push beyond the \$1 billion mark for the second straight year. Last year total church construction amounted to slightly more than \$1 billion, breaking the mark by some \$7 million.

The Census Bureau, which handles the statistics under the Department of Commerce, does not break down the figures according to faith groups or denominations. The figures include totals for the Judeo-Christian faiths as well as other world religions represented in the U. S.

NOTES

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QUOTES



By J. C. Griffin

PERSEVERANCE

Perseverance of the saints has been from the beginning of the Original Free Will Baptists a firm faith and a cherished doctrine. It was preached by our forefathers, and is being preached by the true ministers of the Original Free Will Baptists.

Our North Carolina Statement of Faith says: "There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support, but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling; and they ought, therefore, to watch and pray lest they make shipwreck of their faith and be lost."

It is written in Romans 8:38, 39: "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." ". . . 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). God says, ". . . My grace is sufficient for thee: . . ." (2 Corinthians 12:9). God has done everything possible to keep us right and in the heavenly way, but God does not take away from us the power of thought. He does not make us a machine that cannot be reversed.

Now let us notice some of the Scriptures which tell us of danger. ". . . The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chronicles 15:2). "Wherefore the rather, brethren, give diligence to make your calling and elec-

tion sure: for if ye do these things, ye shall never fall" (2 Peter 1:10). There must be a danger of falling because Peter said, "If you do these things, ye shall never fall."

MORE WARNING

"When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezekiel 33:18).

"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" (John 15:6).

"Moreover, brethren, I would not that ye should be ignorant, how all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; 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. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Corinthians 10:1-6). (Be sure to read the rest of the chapter.)

"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). May we remember that it is dangerous to put Christ "to an open shame."

Let us now consider the continuation of following Jesus, or continuing in the faith. Here is Scripture for our meditation: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not

moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Colossians 1:18-23).

May we notice the word *continue*. Continue what? It is plain that Paul is talking about faith in the Lord Jesus Christ. Let us illustrate. A young fellow failed to graduate from high school. Why did he fail? He dropped out. He failed to continue to study. Had he continued and applied himself to study, he would have reached graduation. He failed to persevere. A few days back I, with others, started from my home in Bridge-ton to Wilson to attend the State Convention of Original Free Will Baptists. Mile after mile we traveled until we reached the place where the Convention convened. It took the last mile to reach the destination. No stopping was sufficient. It took the whole of the whole.

The faith by which we are saved must be kept in order for us to stay saved. We must retain a wholehearted faith in the keeping power of Christ as well as the beginning faith. Salvation is not repeated. It must be continued. Paul said, "I press forward."

Jesus said, "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" (Matthew 24:11-13).

We know of many who have *waxed cold*. We also know that false prophets come to our doors often. We see people who claim to be saved, but they live as the world lives. They belong to the church, but they drink unto drunkenness. They take God's name in vain. They commit adultery. They claim Christ but follow Satan. They are ruled by their flesh. They lie against their fellowman. They slander the name of many good people. Men stay out with other women while their wives look after the children and wonder where their husbands are. Women run out on their husbands.

I preach against these sins. I preach that without repentance and faith in Christ those who live this way will wake up in hell.



Faith is like fishing. You can throw the line in and sit all day, but unless you bait the hook you won't catch anything. Likewise you must bait your faith with prayer.—J. C.

Questions & Answers



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

QUESTION: Please explain "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matthew 13:31, 32). What do the birds symbolize?—*L. G. Ashborn, North Carolina.*

ANSWER: When I have compared the several passages of Scripture that speak of birds in a similar way in which they appear in this passage of Scripture, it seems that these might be evil spirits or evil angels that lodge in the branches of this mustard plant. The parable which includes the mustard seed, the mustard plant, and the birds symbolize the abnormal growth gained by or resulting from the preaching of the gospel or good news of the kingdom, which, when proclaimed, gains the ear of many, and in time the many gained become attractive to the power and popularity seekers. Hence the worldly groups that branch off in many directions or divisions, but nevertheless become a vast structure that attracts many from all walks of life, is the plant. These many are attracted by the influence of the one who sows the seeds in the field, which is the world, as seen in the parable of the sower in Matthew 13:13-15, 24-30. The plant symbolizes abnormal growth or development. Jesus attracted the thousands who followed a little while because of such things as the loaves and fishes, but only two groups of 12 men in one and 70 men in another were ever useful enough, while He was here on earth, to be assigned specific tasks in view of the anticipated or potential kingdom.

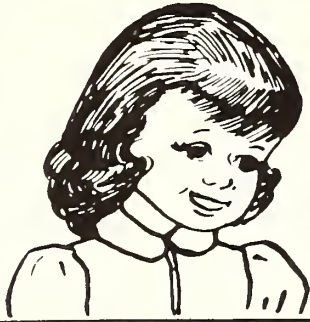
Even though He fed them, that is the multitudes who followed for material gain, in as large groups as about 4,000 on one occasion and 5,000 on another,

after He was resurrected 500 or a little over were the largest number the Bible tells about being present in His behalf or to see Him after the resurrection. What happened to the other 4,500 who wanted to take Him by force to make Him King after they were filled with loaves and fishes? Like all other worldly people who profess to get religion when it is popular to be religious and to be counted among the pious, they went back to former occupations and social activities. Jesus indicated what a small percent of genuine God-loving, devoted followers we might expect among those under man's influence and rule of any time of the age when He said: "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).

Having come from the smallest of all seed, the mustard plant becomes a mammoth tree with branches sufficient to give birds lodging and also the food they look for and want to use for their own natural growth and development but not that which is needed spiritually by Christians. God has given another symbol or figure something like this in His Word. The king of Babylon and his kingdom in Daniel's day were in their glory and stood out in splendor and greatness because of the special favor God had manifested to them as the Gentile power to subdue the Jews and rule the whole world; and yet, so far as I know, either from history or the Bible's message, neither was Nebuchadnezzar ever a Christian, nor his kingdom an environment conducive to men's becoming godly or obedient in the things that Daniel and his three Hebrew companions wanted them to be obedient in and taught them by example and word that they should heed.

"Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. . . . Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O King, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth" (Daniel 4:10-12, 21, 22). It would be well that you read the whole of Daniel 4 to see the comparison between the tree and the mustard plant and how in part, at least, the interpretation given the tree image might apply to the mustard plant. Both the tree and mustard plant, including the fowl in the branches, are abnormal in size and use; and both speak of something that falls short of that which God made possible in their antitype and which is expected or required of them.

The tree, or king and kingdom symbolized by the tree, in Nebuchadnezzar's dream, or vision, had potentials to carry out God's desired end for it; but because Nebuchadnezzar refused the way God directed him to take, giving himself to the natural instead of dedicating himself to and adhering to and producing the spiritual results he would have been capable of producing by acknowledging and following God's directions, as they came through Daniel and the three Hebrew children, he sought through the natural use of his God-given powers and achieved grand and glorious ends; such as, the hanging gardens of Babylon, the great and grand city with walls, and other features that were among the seven wonders of the world superior in any age. He just neglected to become a godly man as Daniel desired of him and admonished him to do; and therefore his kingdom, including its subjects and its achievements, was materialistic rather than spiritual or godly. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by (continued on page fifteen)



STORIES

for our

BOYS and GIRLS



A HUNGRY BOY AND A SONG!

Esther Miller Paylor

KIM SUNG was always happy on market day. He liked riding in the bullock cart down the crowded road to the city from their farm in South Korea. He hummed a little song as he watched the rice fields so green and laced with water. He liked to watch the mist rising as if alive from the fields, toward the distant blue mountains. He liked to watch the crowds of people moving down the road into the city, or coming from it.

As soon as they got to market, Kim helped his father unload their vegetables and put them into neat piles. When the vegetables were almost sold, his father would give him a few wan to spend as he liked, saying: "Come back when the sun hits the top of the stalls."

"Thank you, Father," smiled Kim, flashing his white teeth and running into the open square. He slowed down trying to decide what to buy with his precious money. Kim looked longingly at the piles of sweet cookies. He could get one of these. How good they would taste! He licked his lips. He could buy a strip of that dark, sticky candy, or a handful of kimichi (pickled vegetables) which was so good and made your eyes water as you ate it.

Kim walked back and forth staring at the food and trying to decide which he would buy. He stopped before the old brown kimichi jar, and turned the coins in his hand. A thin ragged boy edged close to him. The boy's claw-like hand snatched the coins from Kim's hand. Kim shoved the boy and grabbed back his money. Kim snorted: "Why did you take my money?"

"I'm starving!" cried the boy. "I had no money for bread. I didn't eat since day before yesterday!"

"I can't help that!" snapped Kim. His mouth watered for the pickle as the lid was lifted from the jar by the market man. He wished the boy would not look at him with those hungry eyes.

"All right," said Kim. "I'll buy you bread!" It would cost all his money. But Kim brought the bread.

The boy snatched at it and shoved as much as he could get into his mouth. He did not thank Kim but darted away into the crowd. Kim wished he had money to buy something for himself, but felt good he had helped someone hungry. One winter during the war their family had been hungry and Kim knew how it hurt.

Kim glanced at the stalls. He still had time to look around down the long market road. He heard music and singing. Kim saw a blue truck. On the truck a white lady was playing a little organ. A group of clean Korean children were singing and a tall man was leading them. Kim stood and listened.

"Jesus loves me this I know
For the Bible tells me so,
Little ones to Him belong
They are weak, but He is strong.
Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so."

Next to him a voice joined in. It was the hungry boy. There were still crumbs on his lips. He smiled at Kim, pointing to the man: "Missionary tell of Jesus, the Friend of all. He feeds hungry people, too. The Bible is good Book he reads. See it in his hand!"

Kim listened as the man read. People stopped and listened. Kim forgot to look at the sun and stalls. He forgot the boy. He only listened to the words about Jesus who loved and wanted to help all. Kim wanted to hear more. When the man gave out papers with part of the Bible on it, and people gave the missionary wan for it, Kim wanted a paper but he had no money. The boy said: "Missionary will give you a paper even if you

have no money." He shoved Kim into line.

When he came to the missionary, Kim said: "I have no money, but I would like to know more!"

The boy said: "He brought me bread that's why he has no money!"

The missionary smiled. "That was kind. Read this paper and come to see us any time. We're at the mission or here every market day. I would like to talk to you who act like a Christian without knowing."

Kim noticed the sun was way up on the buildings and past the top of the stalls. He ran as fast as he could but the crowds held him back. When he arrived where his father was, his father scolded: "Where have you been? It's late! We must get back to the farm to work!" Kim's father was angry.

As they rode home, Kim told him what happened. His father said: "We are Confucianists. We have rules to live. We do not need to be Christians. Tear the paper!"

"Please, let me read it!"

"No. You can't take time for reading or more school." Sick at heart Kim gave his father the paper. He tore the paper into tiny bits and scattered it on the road.

Kim did not look at the fields, mountains or men working as they passed. He was trying to think of the song the missionary sang. Kim determined he would find out more the next time. His father would not know when he got some part of the Bible. He would read and hide it.

The next market day Kim's father did not go, for he was sick. Kim was sent to the shaman (medicine man) to get snake meat pills for his father's indigestion. That took all the money they could scrape together. But the pills did no good. "Kim, take our vegetables to market," said his father. "Be careful."

Kim drove carefully, piled the vegetables and sold them. He dared not leave to go to the missionary's truck, although he wished to. He wanted to

hear more of Jesus and get a Bible portion to read. As Kim was ready to leave, the hungry boy was standing there. "Hello," he said. "You didn't come to the truck. I looked for you last market day and today. I go to the mission school now and wanted you to come."

"My father won't let me. He does not want me to be a Christian. He says I cannot go to school more. He's sick and every day gets worse. I must do as he says."

"Where do you live?" asked the boy. "I'll bring the missionary doctor who has a hospital in the country."

Kim told the boy where he lived, then said: "Don't bring the Christian doctor. Father wouldn't let him in the house thinking he would bring bad luck!"

When Kim got home his father was roaring with pain. His mother and sister were wringing their hands and crying. "The shaman does not help!"

When it was dark someone knocked at the farm house door. Kim was afraid to open, but the knocking kept up. "Evil spirit's come to get me!" cried his father.

Kim opened the door. There was the hungry boy and the man Kim heard ringing on the truck. "Here's the doctor to see you," said Kim to his father.

"I'm afraid of doctor!" moaned the father. The mother and sister cried louder than ever.

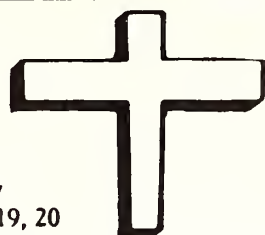
The doctor talked quietly to his father. At last he let the doctor examine him. For a long time the doctor worked with Kim's father. The boy helped. When the doctor left he said: "I'll come back tomorrow. He's much better."

The missionary came every day for a week. Once the shaman saw him and threatened Kim's father, but he said something to the shaman Kim could not hear. The shaman hurried off angrily cursing. He did not come again.

One day when Kim came in from weeding the garden, he saw the missionary leaving. His father said nothing. Kim wondered if he dare ask again to go to mission school or at least get a Bible to read. Kim was afraid he would say no again and Kim wanted to so much.

When Kim lay down on his sleeping mat, his father said: "Sleep well, son. Tomorrow you go to mission school."

Kim thanked his father and was so happy he could not sleep for a long time. He was remembering the song "Jesus loves me this I know for the Bible tells me so." Maybe some day he and his



Matthew
18:19, 20

MISSIONS

Mission Organized In Norfolk, Virginia

The Rev. A. B. Bryan, director of missions for the State Convention of Original Free Will Baptist of North Carolina and members of the Convention's mission board, participated in an organizational meeting of a Free Will Baptist mission in Norfolk, Virginia, recently.

About the first of September, a Macedonian call came to the mission board from a group of loyal Original Free Will Baptists of Norfolk, Virginia. On September 21 the call was answered. Fourteen families, numbering more than fifty people, had united themselves together because they believed Free Will Baptists over the years had stood for and taught Bible doctrine which would stand the test when the secrets of all men's hearts are made manifest. They were persuaded that the Lord was leading them to organize and begin a church in a fast-growing section of the Virginia Beach area. In need of support, they extended an invitation to the North Carolina brethren to extend a helping hand. They knew the doctrine that the more than two hundred year old church in North Carolina believed and were persuaded that progress was continuing as the Lord sent the dew to water the efforts of the saints.

Upon receiving the petition, the North Carolina board reviewed the application. In the conclusion of the review one member of the board made the statement, "If we can extend a helping hand and organize these people into a church for the glory of God, I am all for it; otherwise, I do not want to have any part." All other members were in agreement that to extend a helping hand would be to advance the cause of Christ and to see souls saved and another Original Free

family would be Christians and they could sing that song together!

—Gospel Herald.

Will Baptist church established for the glory of God.

Upon arriving on the scene in Norfolk, Virginia, on September 21, the board found a harmonious group of Christians already at work for Christ. With a large living room and two adjoining rooms occupied with people, and approximately seventeen automobiles lining the street outside, the organization was perfected with four deacons, three trustees, a finance committee, clerk, and treasurer. The Bible was presented as the only rule of faith and practice; the Statement of Faith and Discipline for Original Free Will Baptists was presented; the Church covenant was read and adopted; and a prayer of consecration was offered by the chairman of the North Carolina board, the Rev. R. H. Jackson. It was mutually agreed that the new mission would petition a conference for membership at a later date.

The Rev. A. B. Bryan states: "It is marvelous how God works, His mysteries to perform. We feel that this group in Norfolk, Virginia, has the sanction and blessings of the Lord. They plan to immediately move forward in a progressive program. Any Free Will Baptist in the area looking a church home would do well to contact this group which has the potentials of moving forward in a great way. You may do so by contacting the clerk, Mrs. Harry Scott, 901 Morfit Circle, Virginia Beach, Virginia."

The Free Will Baptist Press of Ayden, North Carolina, as usual, will supply the first quarter of literature free of charge, as has been its custom in the forming of missions or new churches. Again Original Free Will Baptists have demonstrated their willingness to help advance the cause of Christ by lending support when Christians desire to establish another church for the glory of God.



Oh lazy bones! Dost thou think God would have given thee arms and legs, if He had not designed thou should'st use them?—Poor Richard's Almanac.

The Sunday School Lesson

FOR OCTOBER 11



WHY JESUS CAME

LESSON TEXT: 1 Timothy 1:12-17; 2:1-7

MEMORY VERSE: 1 Timothy 1:15

I. INTRODUCTION

Jesus, according to His own testimony, came into the world for the purpose of seeking and saving the lost. Of course, during the short period of His earthly ministry, He was not privileged to testify to all who were lost, as all had sinned and come short of the glory of God. Jesus, however, before His departure from earth made arrangements for the carrying on of the work. These arrangements embraced the establishment of a Church which should be imbued with power from on high and charged with the responsibility of making the gospel known to the world.

There are several things that could be listed as reasons that led the Lord Jesus to come to the world, but all of these only serve to constitute one basic reason—man's need for a Saviour. The need for a Saviour existed, and only the Lord Jesus could supply that need; therefore, He took it upon Himself to become the Saviour of men. To do this, it was necessary that He come into the world and take upon Himself the likeness of man.

—Senior Quarterly (F.W.B.)

II. HINTS THAT HELP

1. Paul was grateful that the Lord counted him worthy of the ministry (v. 12).

2. Prior to his conversion, the apostle was a blasphemer and a persecutor (v. 13).

3. The grace of God always abounds sufficiently for every occasion (v. 14).

4. The primary purpose of Christ's coming to earth was to save the lost (v. 15).

5. Paul, a blasphemer, obtained mercy that God might use him as a pattern to all believers (v. 16).

6. The apostle expressed gratitude for all God's goodness to Him, as well as to all men (v. 17).

7. Paul exhorted us to pray for one another in order that we might live a quiet and peaceable life in all godliness and honesty (vv. 1, 2).

8. Prayers for others are good and acceptable in the sight of God (v. 3).

9. God wills the salvation of all men, a fact that outlaws the idea that some are unconditionally and eternally damned (v. 4).

10. Jesus Christ is the one mediator between God and men who gave Himself a ransom for all (vv. 5, 6).

—Bible Teacher (F.W.B.)

III. ADDITIONAL TRUTHS

1. A Christian worker calling at a hospital, sought to guide one of the patients, a young woman, to Christ. She says:

I asked, "Is that medicine in that glass?" She looked at me strangely for changing the subject so abruptly, but answered, "Yes Ma'am." I looked at her and asked firmly, "Do you really believe that is medicine?" She hesitated and with firmness answered, "Yes ma'am, I do."

"To say you believe there is medicine in the glass would it do you any good?" "Oh, no ma'am, I must take it in." "Just the same thing as believing there is medicine and believing there is a Jesus, neither one will do you good unless you take them in. It says your sins are laid on him and if you believe in him you shall have everlasting life."

"But I can't understand it." "No, I know you can't and no one else can understand why God should so love us as to give Jesus to die in our place, and when on the cross he said, 'It is finished,' that means that he made the way to heaven for you. Only believe in him. The Lord hath laid on him your sins, these are the words of God, do you believe them?" "Well," she said, "God cannot lie, and is it a sin for me not to believe him?" I quoted John 3:36. She then asked, "Do you ever believe anything you can't understand?" "Oh, yes I do, for God says a great many things

which are true. And it doesn't matter if I understand or not, he only tells me to believe, and I do."

"Mustn't I do something so as to be saved?" "Yes," I said, "believe in the Lord Jesus Christ." She looked at the verse and said, "That says believe in him." "Yes, it means to believe a thing because God says so." I asked her if God would come to her, the God who knows her very thoughts, and tell her that all her sins were laid on Jesus, would she believe it?" "Yes," she said, "I would then." "Well, now the way God speaks to you is through this book, and says your sins are all laid on Jesus." "Must I believe in it just because it says so there?" I told her, "Yes for we would not know it if God wouldn't have written it down." I repeated very slowly several times, "The Lord hath laid on him the iniquity of us all." She again said, "God cannot lie." I then asked, "Do you believe it?" "I do," she said firmly, "because God says so."

—Advanced Quarterly (F.W.B.)

2. "A mediator is one who acts between two. Christ Jesus is here said to be Mediator between God and man. God, as it were, allows the administration to go out of his hands, but it does not suffer in doing so; for it passes into the hand, not of many mediators with many administrations, but into the hands of one Mediator, by which there is preserved the grand equality and universality of the administration. Christ could mediate on the Divine side, being God himself, thus carrying into the administration the whole mind of him whom he represented. The remarkable thing which alone is noted was that, to mediate on the human side, he became man, being linked not to some men, but to all men, so that his mediation could be in the interest, not of some, but of all. It is matter for solemn thought to every man that Christ is linked to him, and linked to him with a view—according to the whole spirit of the administration—to his being saved."—Selected.

3. "Help! Help!" a swimmer may cry when he knows his strength is failing and he cannot make it back to shore. On the other hand, he may not realize his plight. An observer may notice the swimmer going down, and realize that help is needed. Most beaches and boats are equipped with life preservers, buoyant rings attached to long lines or ropes. One of these rings can be thrown to the drowning man. If he can put it around him, or even hold on to it, he can be pulled to safety. And, of course

or the life preserver to be effective, it is necessary that someone hold tightly to the other end of the line.

Every sinner is like a swimmer drowning forever in a sea of wickedness and evil. Some sinners may call "Help!" "Help!" and ask for a way out of the sin. Others may not even recognize their need.

As the life preserver at the beach has just one purpose, so Jesus Christ, in love, came into the world for just one purpose—to save sinners. As the life preserver goes to the one in need from the one who will save him, and is secured by a line, so Jesus is the mediator between the sinner and God, who can save from sin.

God was the only one capable of providing such a life preserver to sinful man. With His Son as mediator, which was His purpose in living on earth, man could be saved from his wickedness and sin. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Timothy 2:5, 6).

—Standard Commentary.

4. In the midst of his message, one of God's servants said, "There may be someone in my audience today who is a humanly hopeless slave to alcohol, sin-racked, and demon-possessed. If there is such a person here today, I hasten to pray to that person that Christ can instantly set you free from the bondage of sin." Something occurred which the audience never forgot. A man stood and weepingly said, "I am the man you just described. Is there any hope for me? Can Christ save me from sin?" God's servant said, "Yes, my man. Christ can completely save you, if you will penitently turn from sin and pray, 'God be merciful to me a sinner!' You'll instantly become a new creature in Him." Humbly and penitently the man came to Christ and became an outstanding Christian worker in the Pacific Garden Mission, Chicago.

For thirty-seven years a man lived in atheistic darkness. His wife was a devout Christian. Daily through the years she knelt and tearfully implored God to save her husband. An evangelistic meeting was in progress. One night he entered the church and sat in a back seat. In spite of himself, he listened to the earnest plea of the evangelist for unsaved ones to come to Christ. He silently prayed, "If there is a God, make me to know You, and I will accept You!" God revealed Himself to the man and he became a

Free Will Baptist Children's Home

(Continued from page three)

Day observance during 1965 sessions of the State Convention—to be held at the Children's Home. Invite \$50 Founder's Day gifts.)

II. *To Our Trustees:* September 1, 1965—August 31, 1966

Theme: "Faithful to Their Trust"

III. *To Our Administrators:* September 1, 1966—August 31, 1967

Theme: "Faithfully They Served"

IV. *To Our Co-Laborers:* (Staff) September 1, 1967—August 31, 1968

Theme: "Faithfully They Labored"

V. *To Our Children:* September 1, 1968—August 31, 1969

Theme: "Faithfully They Bear Witness"

VI. *To the Future:* September 1, 1969—May 23, 1970

Theme: "In Faith We Dedicate Fifty Years of Service to Children, and a Home to Continue This Service"

VII. *Golden Anniversary Dedication Service:* To Be Held at the Children's Home on May 23, 1970



Questions & Answers

(continued from page eleven)

showing mercy to the poor; if it may be a lengthening of thy tranquility" (Daniel 4:27).

(Continued Next Week)



There are far more important things to fast from than bread and butter. The real fasting should be from wrong *will*ing, wrong *think*ing, wrong *feel*ing, and wrong *act*ing. In fasting from these things, it will not be done to be seen of men; but in secret to be seen of God. To fast from poisonous thoughts and emotions is to be rewarded openly with a new soul and a new life.—Starr Daily in *The Magnificent Love* (Fleming H. Revell Company).

new creature in Christ.—*Adult Bible Teacher* (Union Gospel Press).

Stone Walls But Not A Prison

REV. WALTER B. KNIGHT

For twelve long years Bunyan's lips were silenced in Bedford jail. It was there, however, that he did the greatest and best work of his life! There he wrote the book that has been most often read next to the Bible: *Pilgrim's Progress*. Bunyan said, "I was at home in prison and I sat me down and wrote, and wrote, for the joy did make me write!"



How Do You Occupy Space?

We must take the world as we find it; there is no avoiding that. But we ought not to leave the world as we found it. There would be no excuse for that. A large share of our proper work in life ought to be in the line of seeing to it that the world shall be better when we leave it than it was when we entered it.—*Selected*.



Consecration is not wrapping one's self in a holy web in the sanctuary and then coming forth after prayer and twilight meditation and saying, "There, I am consecrated." Consecration is going out into the world where God Almighty is and using every power for His glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life, in its whole flow, to God's service.—*Henry Ward Beecher*.



Grant's Chapel Announces Fall Revival

Revival services are scheduled for Grant's Chapel Original Free Will Baptist Church, located between Mount Olive and Seven Springs, North Carolina, for October 4-10, with the Rev. H. A. Grubbs, pastor of Northeast and Indian Springs churches, as the guest evangelist. The services will begin each evening at 7:30 and will feature special music and choir singing.

The pastor and the church membership extend a cordial welcome to all friends who will to attend these services.

News Notes

(continued from page seven)

the evangelist. Services will begin each evening at 7:45, and each one will feature special music and good gospel preaching.

On Sunday, October 11, the church will observe its annual homecoming. Following the eleven o'clock worship service, a picnic lunch will be served on the church grounds. In the afternoon there will be a song service featuring various singing groups, including the Crusaders Quartet from Roanoke Rapids, North Carolina.

The pastor, the Rev. Charlie Overton, and the church extend a cordial invitation to everyone to attend these services.

Mt. Tabor Church to Observe Homecoming

The Mount Tabor Free Will Baptist Church of Creswell, North Carolina, will observe its annual homecoming service on Sunday, October 11. The day's program is as follows:

Morning Session

- 10:00—Sunday School, Leroy Comstock, Superintendent
11:00—Worship Service
—Devotions, the Rev. Sheldon Howard, Pastor
—Prayer
—Special Music, Beth Davenport
—Offering
—Announcements
—Special Music, Mount Tabor Quartet
—Sermon, the Rev. Herman Wooten
12:00—Lunch

Afternoon Session

- 1:30—Devotions, Bobby Phelps
—Singspiration, Conducted by Fentress Simmons
3:00—Adjournment

The pastor and the church extend a cordial invitation to everyone to attend this service. Especially are all former pastors, former members, and friends invited. Also any singers who would like to take part in the afternoon singing are especially invited.

Pleasant Plain Church Schedules Fall Revival

The Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina, will hold its fall revival the week of October 5-10, with the Rev. W. S. Burns, pastor of Daniel's Chapel Free Will Baptist Church near Wilson, as the evangelist. Services will begin each evening at 7:45.

The pastor, the Rev. N. D. Wiggs, and the church extend a cordial invitation to the public to attend these services.

Then on Sunday, October 11, the church will observe its annual homecoming with a picnic lunch served at the noon hour. You are also invited to attend this service.

Revival in Progress At Piney Grove Church

Revival services began at Piney Grove Free Will Baptist Church, Pitt County, North Carolina, Monday night, September 28, and will continue through October 3. The Rev. W. S. Burns of Wilson is the evangelist. The pastor, the Rev. James E. Howard, invites everyone to attend the remainder of these services.

Reynolds to Be Evangelist For Bethany Revival Services

The Rev. Walter Reynolds, recently elected president of the North Carolina State Convention of Original Free Will Baptists, will be the guest evangelist for revival services at Bethany Free Will Baptist Church, Route 1, Winterville, North Carolina, on October 5-10. He will be assisted by the pastor, the Rev. Wayne West. Special music will be featured throughout the week. The services will begin each evening at 7:30, and everyone is invited to attend.

L. B. Manning Conducting Tarboro Revival

Revival services are in progress at the First Free Will Baptist Church, Hope Lodge Street, Tarboro, North Carolina, with the Rev. L. B. Manning as the guest evangelist. Services began Sunday evening, September 27, at 7:30, and will

continue through Saturday evening, October 3. Each service is featuring good gospel preaching, special music, and good Christian fellowship.

The pastor, the Rev. Raymond T. Sasser, states: "A cordial invitation is extended to you to worship with us as many nights as possible. Hear this God called preacher from Fountain, North Carolina, who has had many years of experience. Bring a friend."

Deep Run Announces Revival and Homecoming

The Deep Run, North Carolina, Free Will Baptist Church announces revival services for the week of October 11-17. As evangelist for the services beginning at 7:15 each night will be the Rev. Sheldon Howard of Raleigh.

The Rev. Melvin Everington, pastor, and the church invite everyone to attend these services and the homecoming service to be held on the Sunday following, October 18.

Second Union League Convention to Meet

The Second Union League Convention of the Central Conference will meet at Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, on Saturday night, October 3, 7:30 p.m. The Rev. Norman Ard, president, urges all leaguers of the district to attend.

Highlights of the program will be devotions by Elm Grove leaguers; special music by Winterville leaguers; and a film, "As the Twig Is Bent." Officer for the new year will be elected.

Correction Please!

In the issue of *The Free Will Baptist* dated September 16, it was stated that revival services were in progress at Sarecta Free Will Baptist Church near Kenansville, North Carolina, that service began on September 14 and would continue through September 19. Today we received a notice that this was in error that the services would begin on October 12 and continue through Saturday, October 17.

^{DS} the Free Will Baptist

AYDEN, N. C., WEDNESDAY, OCTOBER 7, 1964

MOUNT OLIVE COLLEGE STUDENTS PLEASED WITH BUILDING MODELS
FOR NEW CAMPUS



Models for the first buildings planned for the new campus of Mount Olive College were revealed last week and met with the enthusiastic approval of students.

Shown viewing the building models on display in the college lounge are, left to right, Laverna Davis of Fremont, Lorena Moseley of Winterville, Bill Kinlaw of Raeford, Tommy Blinson of Clayton, Janice Graves of Maury, Rachel Beaman of Snow Hill, North Carolina, and J. C. Bell of Massawadox, Virginia.

Contractors have been authorized to proceed with construction of the academic building on the left. With classroom capacity for 350 students, the building will feature science laboratories on the second floor and general classrooms on the first floor.

The three-unit dormitory complex on the right is designed for 132 students.

In the Editor's Mail

“... will you please announce in *The Free Will Baptist* that I am now pastor of Piney Grove Free Will Baptist Church, Duplin County. Services are held each morning and evening on second and fourth Sundays of each month. I shall be looking forward to seeing all of my many friends in the area.”—*The Rev. W. H. Willis, Kingston, North Carolina.*

* * *

“Anyone having friends or relatives in the Tucson, Arizona, area, please notify the Rev. C. E. Edwards, 3250 N. Stone Street, Apt. A, Tucson; or you may notify the Rev. G. E. Butler, 20144 Dequindre, Detroit, Michigan. If anyone knows of any Free Will Baptists in the area, please notify the above-mentioned persons. I will be assuming pastoral duties there on or about December 1, 1964. We are worshiping at Amphi Men's Club, Geronimo at E. Laguna.”—*The Rev. George E. Butler.*

* * *

“This is to state that I have resigned as pastor of Walnut Creek church, Wayne County, and am now available for pastoral work on second and fourth Sundays. Any church desiring my services may contact me at Route 2, Box 200-A, Pikeville, North Carolina, phone 735-5938.”—*The Rev. Jack Mayo.*



Bobby Richardson and the Bible

Bobby Richardson, Yankee baseball star, says this about the Bible: “Put a man in a baseball suit, give him a glove and a hat—but all that doesn't make him a star. Nor will all the practice in the world get some people into the major leagues. Something more is needed.

“It's also true if you put a man in church and give him a hymn book or a Bible; it doesn't make him a Christian. Not singing all the hymns in the world will do that—or even reading the Bible from cover to cover.

“That's why something more is needed when you read the Bible. We call it the Spirit. Read the Bible and let its message live in you, for 'not the readers of the law are just before God, but the doers shall be justified.'”

Bobby Richardson is also narrating this message as a one-minute television spot across the nation.—*Bible Society Record.*

THE FREE WILL BAPTIST

October 7, 1964

Volume 79 Number 40

C. H. OVERMAN, Editor

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

Editorial—

IN DUE SEASON

In the past we have discussed the dangers of Communism in America. It is our opinion that these dangers still exist and that we must recognize these dangers.

It is difficult to discern the true facts today. It seems that with all the modern means of communication this would not be such a problem, but it is. This seems particularly so regarding the influence of Communism in our society, its influence on politics, religion, and social concerns. One politician, or political party, will declare that such and such is true. Another will declare the very opposite. At one instance one is made to feel that a Communist take-over is near, and the next moment we are made to feel that our nation is stronger than ever in its cold war against Communism.

Perhaps such misgivings are common for most of us during these days, but most of us had rather live without them. During the summer, when the rioting was going on in some of the northern cities, it was reported that a Communist agent readily admitted that he had several hundred Communist agents working in those places. Yet, during the weeks that have followed, very little if anything has been written or broadcast about the influence of Communism in those riots. Then the President ordered that the Federal Bureau of Investigation look into the matter to determine whether there was a definite pattern in these riots or not. They reported, a couple of weeks ago, that no pattern existed. The report was good news. We hope their report was an accurate conclusion. At least we have a great deal of confidence in the ability and judgment of J. Edgar Hoover and his department.

Since last November 22, the day that President Kennedy was assassinated, many Americans as well as people of other countries, have wondered if such was a plot instigated by the Communists. According to the now famed Warren Report, there is no credible evidence that such a plot existed. Thus, the conclusion is that Lee Harvey Oswald acted on his own.

It is our hope and prayer that our great nation is as free from the influence of Communism as some would have us to believe it is. It is difficult, however, to close our eyes and ignore the many things that seemingly offer evidence to the contrary. Too many things have happened, and are now happening, that often make us doubt.

Let us never forget that Communism has sworn to bury us. It thrives on discord and advocates revolution. Based upon the discord and turmoil which has existed in our nation during the past few years, Communism has a fertile place in which to work. Even Red China has boasted that by 1965 they will be celebrating their victories on the streets of San Francisco.

It is our conclusion that our nation must take a firmer stand against Communism. Unless we do, we face a great danger from within. As Christian Americans, we have been blessed above all peoples of the world. Let us pray that God will preserve us for His divine purpose and spare us from the evils of Communism. He will do this if our nation will continue to look to Him. Meanwhile, “. . . let us not be weary in well doing; for in due season we shall reap, if we faint not” (Galatians 6:9).

WORDS 'UNDER GOD' UPHELD

The New York State Court of Appeals, according to the New York “Times,” upheld the inclusion of the words, “under God” in the pledge of allegiance to the flag recited in all New York schools. The phrase had been challenged by two parents on behalf of the Freethinkers of America. The decision of the court was unanimous.

HERE are four steps to membership in an Original Free Will Baptist church of North Carolina. These steps are (1) confession of faith in Jesus Christ as Saviour, (2) baptism by immersion, (3) reading and accepting the Church Covenant, and (4) right hand of fellowship upon consent of congregation.

The first two and last steps are well understood by most Free Will Baptists, but what is the meaning and significance of reading and receiving the Church Covenant? What is the meaning of church membership to Free Will Baptists anyway?

To answer these questions, let us first look at the definition of the word *covenant*. *Webster's New Collegiate Dictionary* defines this word as meaning "an agreement between two persons or parties."

The history of this word takes us back into the Old Testament where we find covenants made between God and man when God condescends to be a covenanting party.

God's covenant with man is a free promise on His part, generally based upon the fulfillment of certain conditions by man. God made a covenant with Adam and gave—continued life and favor upon the condition of obedience. There is the covenant with Noah, that Noah should be saved and that there would never be another flood to destroy the earth, the rainbow being the sign of the covenant. God made covenants with Abraham, the Children of Israel, and David. The covenant with David was that his children should forever occupy his throne.

So, we find from biblical background that a covenant is an agreement between persons, or between persons and God. In this context we present the Church Covenant for reading and accepting by those who wish to become members of the Free Will Baptist Church.

Too long we have taken people in one door of the church and sent them out of another door. There are those who join the church and nothing is required or really expected of them.

These people go to church for awhile; then they drift away as safely and quickly as they came.

It is time that we let people who join the church know what is expected of them. It is time that we let those who belong to the church know what is expected of them. We have many names on our church rolls; yet, to many of these people church membership is of no significant value or purpose! These people never go to church or support the church in any way. For this group of people, the church has no place in their lives except for convenience and historical value. The church and minister become objects to be used for weddings, baptizings, and sending the children on Sunday mornings. The church is looked upon, and given about the

because we have lost our own experience with the Master.

Many of you are more faithful to other organizations to which you belong than you are to the church. You have more obligations to other organizations than you do to the church. In some organizations one must live up to the rules or he forfeits his membership. For example, if I belonged to the Woodmen of the World and failed to pay my insurance because of negligence and unconcern, I would lose my policy, standing, and membership.

Yet many of you belong to the church, do what you want to do, and never think anything about it. May I quote from Page 51 of our Discipline:

If a member absents himself from the meetings of the church, refuses to bear his proportionate part of the church's expenses, or casts his influence against the church, he is admonished. If he persists, his case is brought before the church as one for discipline.

If any member shall attend the race ground, ballroom, card table, shooting matches, or any other place of disorder with lawful business, such a member may be censured by the church.

If any member shall absent himself from the church on the days of quarterly conference or times of communion, he shall be liable to the censure of the church.

Upon joining a Free Will Baptist church, one makes a covenant, an agreement or contract, if you please. What is that agreement?

As a candidate for membership, he "... promise(s) 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 to 'provide things honest in the sight of all men.'" This is just the second paragraph of the Church Covenant (Page 42 of Discipline).

When you join the church, you agree to accept the Church Covenant as a rule of your life. When was the last time you read it? The church agrees to accept you as a member upon condition that you take the Church Covenant (continued on page fifteen)

The Meaning of the **CHURCH COVENANT**

by FRANK RAY HARRISON, *Pastor*

LITTLE ROCK FREE WILL BAPTIST CHURCH

LUCAMA, NORTH CAROLINA

same consideration, as the community building, and sometimes is given less consideration!

We do not expect to find the gospel of Jesus Christ centered in a burning conviction—a conviction which makes men and women change their lives through grace and remake the civilizations of the world. We want to live in the shadow of the church steeple, but there must be no commitments or obligations. We want all the blessings and benedictions of the church, but give nothing in return.

Our convictions, our commitments, our obligations, and our church membership are only superficial; and so we do not become involved in the fruit-bearing work of the church. We do not become witnesses for Jesus Christ

The Lighted Pathway



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

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

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

Christ spoke these words pointing out the importance and privilege of prayer in the Christian's life. The first eight verses of this chapter give the parable of the judge and the importunate widow. Then follows the parable of the Pharisee and the publican in Verses 9 through 14. These parables are given to impress upon us the true characteristics of real praying. There are two characteristics without which true prayer is impossible—*earnestness* and *humility*. Both are taught in these parables, and, in fact, in many places in the Bible. In Ephesians 6:18 Paul says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Prayer is the noblest and most blessed activity of man. Prayer is any communion of the human soul with God. In its highest sense, it is not merely petition, but is rather adoration, thanksgiving, and the quiet listening for what the Father has to say to His children.

Praying may be, and often is, hypocritical. Christ warned of this danger when He said, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matthew 6:5). I am told that the Greek word used here means, literally, an actor. Christ everywhere condemned sham, and no sham is worse than when the pretence is in religion when the heart is far from God.

The greatest privilege man has is the opportunity of prayer. The biggest mis-

take that Christians make is the failure to pray. These two statements are true because of what prayer means to a Christian. John Bunyan said, "Prayer will make a man cease from sin, or sin will entice a man to cease from prayer."

The true Christian life is begun in the spirit of prayer. We find many examples of conversions coming from prayer. The publican in the temple went home a changed man because in prayer he begged for mercy as a sinner. The best thing we can do for the unsaved is to get them to come in prayer to the Lord, repenting and asking for forgiveness.

The Christian life is guided by prayer, and through it we grow in grace and in the knowledge of God. We face temptations and perplexing problems, and many times we feel helpless; but as we pray, the Lord shows the way, and we become stronger because we have overcome the problem and have come to feel assured of the Lord's presence in the hour of need. From then on we walk with greater faith because, out of experience, we have come to know that the Lord is with us at all times.

In prayer the Christian finds the help needed in preparation for some hour of heavy responsibility. Before many of the great things Christ did while in the world, He went alone to pray, sometimes all night. Just before going to the Cross, Jesus went to the garden, where in agony, He sweat great drops of blood. He hungered for that hour of communion with the Father, and He was not disappointed. Washington went alone in the snow for prayer when he was facing a most serious hour. The best preparation we can make in the hour of need is to get alone with God who has all power and knowledge.

(Reprinted from October 19, 1955, issue.)



One of the most hazardous things that any system of education could do would be to give youth intellectual capacity without character. When a young man imbibes the knowledge of chemistry, he has a twofold capacity either to concoct a deadly poison or to make a healing medicine. Character determines which he shall do.—Louis H. Evans in *Youth Seeks a Master* (Fleming H. Revell Company).

The Little Brown Girl

Away on the other side of the world,
Lives a little brown girl, I know,
Where the people bow to their idol
gods

And know neither cold nor snow.
I have a home that is bright and glad
She wanders where shadows lie;
Yes the same dear Father has made us
both.

The little brown girl and I.

The little brown girl is to sorrow born
An orphan with none to care,
With no one to kiss her a sweet good
night,

Or smooth out her tangled hair.
Perhaps she is needing my love today.
To stifle the orphan's cry,
Since we are one in the Father's heart,
The little brown girl and I.

The little brown girl has never heard
Of love that is over all,
Of a Father who cares with an equal
care

For all who would heed His call.
Perhaps she is waiting for me to send
The news of this God on high,
That together we two may lift our
prayers,

The little brown girl and I.

Then she, too, may go to the Father's
house,

To the home where the angels are;
And for her and for me they will wel-
come speak,

And the gates of the home unbar.
I will take her hand on that blessed
day,

In the mansions beyond the sky,
And we both will sit down at the Father's
feet,

The little brown girl and I.

—World Conquest



SUBSCRIPTION HONOR ROLL

The following is the subscription honor roll which began July 1, 1964. Names are included on the honor roll when five or more subscriptions have been sent in.

The Rev. Frank R. Harrison, Lucama, N. C.14
Mrs. J. J. Carroll, Greenville, N. C.8
Mrs. T. E. Dickerson, Greenville, N. C.6
Mt. Zion Woman's Aux., Nashville, N. C.6
Marsh Swamp Woman's Aux., Sims, N. C.5
Mrs. Lester Mills, Greenville, N. C.5



Christian Education

Spiritual Emphasis Week At Mount Olive College

The Rev. J. Garland Teasley, pastor of the First Free Will Baptist Church of Smithfield, North Carolina, will speak at Mount Olive College October 12, 13, and 14 at 10 a.m., in special chapel services.

The Rev. Charles Sapp, director of religious activities at the college, reported that Teasley would be the principal speaker for the fall spiritual emphasis week program.

On Monday, October 12, 7 p.m., Seymour Johnson Air Force Base of Goldsboro will present in the college auditorium the film, "Tac Mission," after which Mr. Teasley will lead a discussion on "Christian Responsibility in the Nuclear Age."

On Tuesday, October 13, 7 p.m., the Rev. O'Banks Godfrey, assistant minister to students at the University of North Carolina, will lead a discussion on "The Relevance of Christianity for Today's Crisis."

The special activities of the week will conclude with a commitment service in the college auditorium on Wednesday, October 14, at 7 p.m.

Friends of the college are cordially invited to attend these services.



Mount Olive College Benefit Dinners

SAMPSON COUNTY ORGANIZATIONAL MEETING

An organizational meeting to plan the Mount Olive College benefit dinner in Sampson County will be held Sunday, October 13, 3 p.m., at Shady Grove church. Each church in the county is asked to send as many members as possible. Color slides will be shown of the first buildings planned for the new

campus, and packets of information will be distributed to workers.

AREA ORGANIZATIONAL MEETING FOR MARTIN, HERTFORD, WASHINGTON, TYRRELL, AND PASQUOTANK COUNTIES

Churches in the above counties are requested to send representatives to the organizational meeting to plan their 1964 benefit dinner for the development fund of Mount Olive College. The meeting will be held Monday, October 12, 7:30 p.m., at the Plymouth church. President W. Burkette Raper will discuss the building program on the new campus and distribute literature to workers.

WAYNE COUNTY DINNER

The churches of Wayne County will hold their benefit dinner for the college development fund at the Wayne Center in Goldsboro on Wednesday, October 14, at 7 p.m. Hardy Talton of Pikeville, chairman of the county steering committee, will preside, and President W. Burkette Raper will report on the college building program.

DURHAM COUNTY DINNER

Mr. T. R. Register, chairman of the Durham County steering committee, has announced that the dinner in his county scheduled for October 9 has been deferred until a later date.



Raper To Speak At Saint Paul

President W. Burkette Raper will speak at the morning worship service of Saint Paul Free Will Baptist Church at Newton Grove, North Carolina, on Sunday, October 11. The Rev. Michael Pelt, pastor, announced that the church would observe Sunday as "Mount Olive College Day."



Progress means not just changing, but changing for the better—C. S. Lewis.

College \$1,000,000 Program Inaugurated

The inauguration of a \$1 million dollar development program on the new 90-acre campus of Mount Olive College is expected this week.

President W. Burkette Raper announced today that contracts have been issued in the amount of \$445,866 for construction of a three-unit dormitory complex designed to accommodate 132 students.

The awarding of contracts in the amount of \$368,916 on an academic building were announced by the college last week.

The dormitory complex will be financed primarily by a long-term loan in the amount of \$412,000 from the Housing and Home Finance Agency.

Low bidders on the dormitories to whom contracts have been awarded were L. P. Cox Co. of Sanford, general construction, \$296,635; Lenoir Plumbing and Heating Co. of Kinston, plumbing, \$18,431; Watson Electric Construction Co. of Wilson, electrical contract, \$38,426; and Kinston Plumbing and Heating Co., heating and air-conditioning, \$68,613; architectural and engineering services were listed as \$23,734.

Specifications for both the academic building and the dormitories call for completion within 334 calendar days. "Based on this schedule we plan to occupy these buildings for the fall semester of 1965," President Raper declared.

In addition to the construction costs which total \$814,782, the college has invested \$100,000 in the purchase of its new campus site on U. S. Highway 117 and anticipates an additional expenditure of approximately \$100,000 for furniture, equipment, landscaping, and site utilities.

Present contracts represent the first phase of a long-range development program designed to permit the college to expand to an enrollment of 750 by 1970. Future buildings on the master plan include a chapel, library, student union-cafeteria, gymnasium, additional classroom buildings, athletic areas, and an administration building.

G. Milton Small and Associates of Raleigh is the architectural firm retained by the college.



NEWS and NOTES

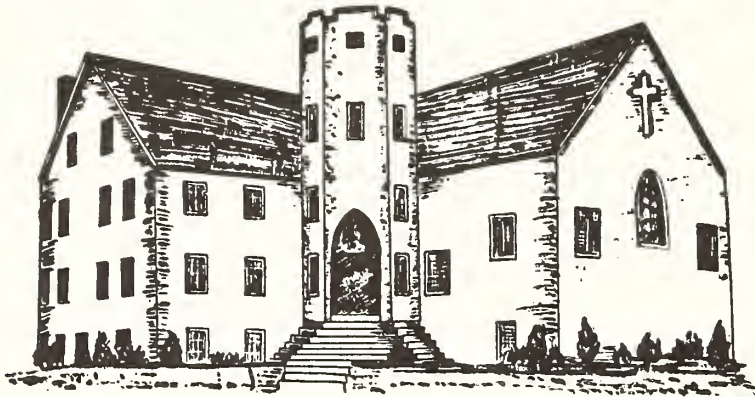
OF

DENOMINATIONAL INTEREST

EDGEMONT CHURCH HOMECOMING

On Sunday, October 4, Edgemont Original Free Will Baptist Church of the Western Conference of North Carolina observed its annual homecoming

consist of Mrs. Dora Joyner, Mrs. Mabel Gibbs, Mr. Sam Joyner, Mr. Nathan Holloman, Mrs. Gertrude Ladd, and Mrs. Lois Cannada.



services. On November 19, the church will celebrate its forty-second anniversary, being organized in 1922 as a result of a tent revival conducted in October of that year by the late Rev. R. V. (Bob) Self upon the invitation of the Rev. W. E. "Uncle Bill" Anderson, who did much of the ground work for the organization of the church.

Mr. Anderson was the first pastor and served the local congregation for one and a half years, during which time the present building site was secured and a temporary building was erected for worship services.

The first permanent building for worship was constructed during the pastorate of the Rev. E. C. Morris, who pastored the church from June, 1924, to October, 1929.

The present church building was constructed during the pastorate of the Rev. Henry Melvin. The construction of the building began on May 5, 1939. The present church building is 25 years old.

There are still some charter members of the church living and were present for the homecoming services at Edgemont, as they are almost every Sunday. Some of the charter members now living

Dinner was served immediately following the morning worship services.

The Rev. Raymond Earl Jones is the pastor of the church.

Piney Grove Revival In Progress

The Rev. Walter Carter of Rockingham, North Carolina, is conducting revival services at Piney Grove Free Will Baptist Church, Duplin County, North Carolina, this week. The services began on Monday night, October 5, and will continue throughout the week. Services are at 7:30 each evening and are featuring special music, including a junior choir. Everyone is invited to these services.

Bethel Church Announces Fall Revival

Revival services are scheduled for Bethel Free Will Baptist Church, Pamlico County, North Carolina, for October 12-17, with the Rev. Jerry Rowe of Newport, North Carolina, as the guest evangelist. Services will begin each evening at 7:30 and will feature special music at each service. A cordial invitation is extended everyone to attend these services.

Homecoming at Rock Springs Church, Oct. 18

Rock Springs Free Will Baptist Church of Bailey, North Carolina, will observe its annual homecoming on Sunday, October 18. The services for the day will begin with Sunday school at 10 a.m., followed by the worship service, with the pastor, the Rev. R. N. Hinnant, bringing the homecoming message. A picnic lunch will be served on the church grounds at the noon hour.

In the afternoon a song service will be held featuring quartets, trios, duets, solos, and congregational singing. All singers in this area are especially invited to attend and take part in this service.

The church extends a cordial invitation to the public to attend and bring a friend.

Grant's Chapel Revival Date Changed

The date for the Grant's Chapel Original Free Will Baptist Church revival has been changed from October 4-10 to October 18-24. The church is located between Mount Olive and Seven Springs, North Carolina. The Rev. H. A. Grubbs, pastor of Northeast church, near Mount Olive will be the guest evangelist for these services which will begin each evening at 7:30.

Coming Events

October 7—First Western Auxiliary Convention, Stancil's Chapel Church, Kenly, North Carolina

October 10—Rockfish Conference of North Carolina, Hickory Grove Church, Fayetteville.

October 14—Cape Fear District Woman's Auxiliary Convention, Robert's Grove Church, Dunn, North Carolina

October 14, 15—Western Conference of North Carolina, St. Mary's Church, Wilson County

October 17—Pee Dee Association of North Carolina, Thomasboro Church, Brunswick County

October 21, 22—Eastern Conference of North Carolina, Assembly Grounds, Duplin County

October 29, 30—Cape Fear Conference of North Carolina, Shady Grove Church, Sampson County

November 4, 5—Central Conference of North Carolina, First Day, Tarboro Church; Second Day, Spring Branch Church, Greene County

November 26—Thanksgiving Day

Ormondsville Church Announces Homecoming and Revival

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, will observe its annual homecoming on Sunday, October 11. The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The pastor, the Rev. Clifton Rice, will deliver the homecoming message. A picnic lunch will be served at the noon hour. In the afternoon a memorial service honoring those who have passed away since the last homecoming will be conducted. This will be followed with a song service, featuring the local choir and visiting singers.

The pastor and the church membership extend a cordial invitation to all former pastors, former members, and friends to attend these services.



On Sunday night, October 11, the Rev. E. C. Morris, pastor of the Mount Olive, North Carolina, Free Will Baptist Church, will begin a series of revival services which will continue through Saturday night, October 17. Services will begin each evening at 7:30, and the pastor will assist Mr. Morris in each service. Good gospel preaching and special music is expected for each service. The public is also invited to attend these services.

Mt. Zion Church Announces Fall Revival

Revival services will begin at Mount Zion Free Will Baptist Church, Cash Corner, North Carolina, Monday night, October 12, and continue through Sunday, October 18, with the pastor, the Rev. E. E. Edwards, bringing the message. Prayer services will begin each evening at 7:15, followed with the revival services at 7:30. The public is invited to attend.

Yelverton's Grove Church To Observe Homecoming

The Yelverton's Grove Free Will Baptist Church, Route 2, Smithfield, North Carolina, will observe its annual homecoming on Sunday, October 11. The services will begin with Sunday school at 10 a.m., followed with the morning worship service at eleven. The homecoming message will be delivered by a former pastor, the Rev. Mr. Carlyle. The usual picnic lunch will be served at the noon hour.

The afternoon program will consist of congregational singing and special music. Groups of singers from other churches are invited to participate in this service.

The pastor, the Rev. Arthur Martin, and the church extend a cordial invitation to all former pastors, members, and friends to attend.

Pearsall Chapel Revival And Homecoming

Revival services are in progress at Pearsall Chapel Free Will Baptist Church near Kenansville, North Carolina, with the Rev. Floyd Cherry of Greenville, North Carolina, as the evangelist. Services began Sunday evening, October 4, and will continue through Saturday evening, October 10.

Following the revival, on Sunday, October 11, the annual homecoming of the church will be observed with a picnic lunch served at the noon hour.

The pastor, the Rev. S. A. Smith, and the church extend a cordial invitation to everyone to attend these services.

Annual Homecoming at Bridgeton Church

The annual homecoming is scheduled to be held at Bridgeton, North Carolina, Free Will Baptist Church, Sunday, October 11. "All former pastors and members are cordially invited to come back home for a blessing and to be a blessing to the home folk," says the pastor, the Rev. J. C. Griffin.

The speaker for the service will be the Rev. Charles Sapp of Mount Olive College.

Union Chapel to Observe Homecoming

The Union Chapel Free Will Baptist Church of Plymouth, North Carolina, will observe its annual homecoming day on Sunday, October 11. The pastor, the Rev. C. D. Hamilton, and the church invite all former pastors, former members, and friends to attend.

N. C. Superannuation Report For September, 1964

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 September, 1964:

<i>Receipts</i>	
Balance on Hand September 1, 1964	\$5,836.13
Regular Receipts for September	662.00
Ministerial Retirement System	80.00
Life and Hospital Insurance	240.03
Adopted Ministers and Widows	3.00
Total to Account For	\$6,821.16

<i>Disbursements</i>	
Minister's Monthly Checks	\$123.50
Widow's Quarterly Checks	324.00
Operating Expenses	103.65
Insurance Premiums	479.98
Total Disbursements	1,031.13

Balance on Hand October 1, 1964	\$5,790.03
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<i>Receipts by Conferences</i>	
Albemarle	\$ 99.05
Cape Fear	\$129.33
Central	\$245.57
Eastern	\$162.98
Western	\$348.10

Revival and Homecoming At Shiloh Church

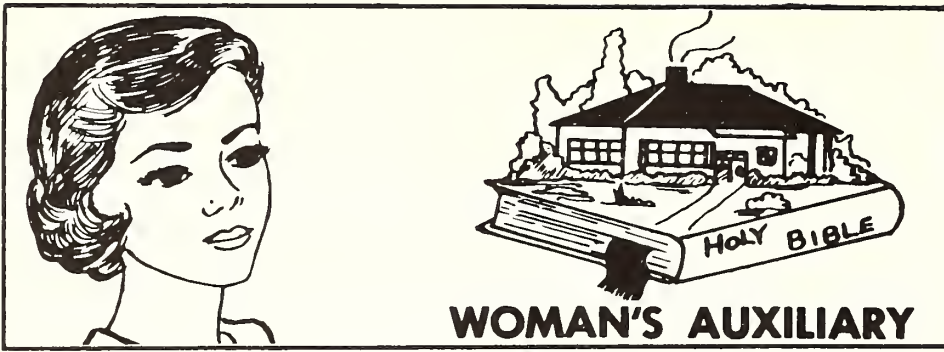
Revival services are to begin at Shiloh Free Will Baptist Church, Pinetown, North Carolina, Monday evening, October 12, and continue through Saturday evening, October 17, with the Rev. Henry W. Armstrong Jr., LaGrange, North Carolina, as the guest evangelist. Services will begin each evening at 7:30.

On Sunday, October 18, the church will observe its annual homecoming. Everyone is cordially invited to attend all of these services.

Kinston Church Announces Homecoming

Homecoming services will be observed at the First Free Will Baptist Church of Kinston, North Carolina, Sunday, October 11. The pastor, the Rev. W. A. Hales, will bring the homecoming message at the eleven o'clock worship hour. The choir, under the direction of Mrs. F. M. Register Jr., and special groups will render special music appropriate for the occasion. At the close of the worship service a special "Church Loyalty" offering will be received. A picnic lunch will be served at the noon hour.

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Robert's Grove To Host Cape Fear Auxiliary Convention

The Cape Fear Woman's Auxiliary Convention will convene with Robert's Grove Free Will Baptist Church, Sampson County, North Carolina, Wednesday, October 14. The theme will be "Sowing Precious Seed." The Scripture is taken from Psalm 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Bringing in the Sheaves"
—Prayer
—Devotional, "God's Word—the Seed," Mrs. Ed Taylor
—Welcome, Mrs. Willard Barefoot
—Response, Mrs. D. V. Barbour
- 10:22—President's Message, Mrs. R. Y. Stephenson
- 10:30—Recognition of Personalities
- 10:40—Business Session
Reading of Minutes
Appointment of Committees
- 11:00—"Sowing with Children," Mrs. M. L. Johnson
—Offering
- 11:15—Worship Hour
Hymn, "Jesus Saves"
Special Music, Mrs. J. Garland Teasley
Sermon, the Rev. Walter Reynolds
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "We've a Story to Tell"
—Devotions, "Sowing Beyond Our Borders," Mr. J. W. Everton, Missions Chairman
—Denominational Enterprises
Cragmont, Mrs. Carl Dudley
Free Will Baptist Press, Representative

Mount Olive College, Representative

Superannuation, Mrs. Jeff Adams

2:00—Business Session

2:30—Closing Remarks and Benediction, Mrs. Almond Warrick

Albemarle Woman's Auxiliary Convention Meets With Corinth Church

The Albemarle Woman's Auxiliary Convention will convene with the Corinth Free Will Baptist Church, Jamesville, North Carolina, Thursday, October 15. The theme will be "Christian Unity" (Psalm 133:1). The program is as follows:

Morning Session

- 10:00—Hymn, "Work for the Night Is Coming"
—Devotions, Mrs. Katie Roper
- 10:15—Welcome, Mrs. Leon Clifton
—Response, Mrs. Arleese Harris
- 10:20—President's Remarks, Mrs. A. B. Chandler
—Appointment of Committees
—Recognition of Ministers and Visitors
- 10:30—Reading of Minutes
—Roll Call of Churches, Mrs. C. J. Waters
- 10:45—News from Children's Home
—Offering for Adopted Child's Clothing
- 11:00—Special Music, Local Auxiliary
- 11:15—News from Free Will Baptist Press
- 11:25—Convention Message, the Rev. Billy Twiddy
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Douglas Spencer
- 1:15—News of Other Denominational Enterprises
Missions

Superannuation
Cragmont
Others

1:35—Memorial Service

1:45—Business Session

2:10—Report of Committees

2:30—Closing Thoughts and Benediction



OBITUARIES

NATHAN EDGAR HARRIS

"He was a good fellow, a fine man, a real friend, a Christian gentleman" are statements usually heard when one departs this life. You hear family, friends, and oftentimes general acquaintances making these statements. If we would stop to think, or evaluate, why we make these statements, our reasoning would perhaps go something like this:

"Well, he was a good husband and father; active in the program of his church; kind and generous in his relationship with relatives and friends; one who had definite convictions about the fundamental and profitable things of life."

Thus was our conversation when Edgar Harris died.

Brother Harris was a devoted husband and father. Converted in Union Grove (now Trinity) Free Will Baptist Church, he loved his church. After moving to Rocky Mount, North Carolina, in 1922 where there was no Free Will Baptist church, he began to hope for and to work for a church there. His efforts and those of others resulted in the organization of a church, of which he was a charter member.

He saw the well-being of that church threatened in the recent denomination dispute and rose to the occasion, giving of himself in ability and time, often at the risk of his own health, that the original purpose and practices of the church might be preserved. With the help of others, he was able to save the church; and he lived to see it serving to the glory of God.

Brother Harris was with the Atlantic Coastline Railroad for forty years. He gave liberally of his means to make the way of his friends and relatives less rough and more pleasant. He had many friends, whose testimony is that he never turned a deaf ear to a needy cause.

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UNIQUE MINISTRY AT BLACK JACK

TWENTY-SIX people were anointed with oil "for the forgiveness of your sins, the comfort of your mind, and the healing of your body," at the Black Jack Free Will Baptist Church, Pitt County, North Carolina, on Sunday night, August 30. The pastor, the Rev. Floyd B. Cherry, was in charge of the service.

Of the twenty-six who came, exactly half were men and half were women. The age range was from about thirty to the late seventies. Most of them were members of the Black Jack church; however, a few were from other churches. Only one man in the group showed any visible sign of illness at the time. He was crippled with arthritis. The group came at the invitation of the pastor without any persuasion or show of emotion. In fact, the pastor's daughter who is training to be a missionary brought the evening message and spoke on "The Call to Missions." These people came because they had troubled minds and suffering bodies and believed in the power and the willingness of God to help.

There was no singing; just the soft tones of the church organ. The pastor stood at the front and shook hands with each one as he came. He was then seated in a chair arranged for that purpose. After they had come—twenty-six of them—the pastor reminded them again that God was much more interested in their spiritual well-being than their physical. No one was asked to state his physical ailment or sign any kind of statement, nor was anyone asked to make any kind of statement after the service was over. There was a quiet dignity about the whole procedure.

The Rev. Cherry took a drop of olive oil from a bottle, anointing each one on the forehead, and repeating: "Because of your desire to be a whole person, and the faith you have manifest by coming here, I anoint thee my (brother or sister) with this oil for the forgiveness of your sins, the comfort of your mind, and the healing of your body, in the name of the Father, and the Son, and the Holy Ghost. Amen."

The visitor could not help but be impressed by the calmness of the whole service. There were no promises or guarantees of healing held out to anyone. Although a few tears were visible in the group, there was no sound of weeping, no loud praying or pleading with the

Lord for healing; just the calm coming and, in a matter-of-fact way, placing themselves in God's hands. The amount of talking and social visiting after the service was small as compared to other times. There appeared to be a holy hush over the people.

When asked about the service, one middle-aged woman replied, "I believe that all the healing comes from God. He may heal through the use of medicine or surgery; but sometimes He heals through the direct operation of His Spirit upon an individual's life. I believe that it is God's will for us to put ourselves into His hands."

A sixty-year old man was asked, "What promise or inducement did the pastor give to get so many to come forward?"

After thinking about the matter for a moment, he replied, "There was no promise or inducement. Our church has always believed in praying for the sick. In fact, the church treatise used to state that we believed in anointing with oil. I don't know why it was taken out. Our pastor has taught us that it is not always God's will to heal, but that it is always God's will to help, and if we put ourselves completely at His disposal, we will either be healed or given special grace to endure whatever pain we have to bear."

Because of the unusualness of this service, the following interview with the pastor of the Black Jack church, the Rev. Floyd B. Cherry, is recorded:

Question: Mr. Cherry, a service like the one you had in your church is unusual for Free Will Baptists. Would you mind telling us what prompted you to plan such a service for your church?

Answer: No, I am glad to discuss the whole matter. For many years, I have been interested in non-medical forms of healing. These include such things as psychotherapy, faith, etc. This interest has led me to make a special study of the Bible teaching on healing and prayer. As I have studied the matter, I have become more and more convinced that the church has a healing ministry to perform. God does not break an individual up in parts such as body, mind, and soul. He is interested in the whole man. I have come to believe that it is God's

will for us to come to Him with all our problems regardless of their nature. This service was planned in keeping with this belief.

Question: Were you not afraid of the reaction to such a service in our church?

Answer: Yes, I had some misgivings. But my conviction that it was the right thing to do, plus the fact that at one time the anointing with oil was part of the Free Will Baptist treatise gave me courage.

Question: Mr. Cherry, would you mind giving our readers some scriptural basis for the anointing with oil? Most church people believe in praying for the sick, but this anointing with oil is something new.

Answer: I will be glad to. But first, may I say that the anointing with oil is not something new. For many years the Free Will Baptist treatise stated that we believed in anointing with oil. Many ministers have practiced it in private throughout the years. The whole tenor of the Scripture upholds it, but there are two particular passages that I would ask your readers to consider: Mark 6:13 and James 5:14, 15.

Question: What has been the result of this special service in your church?

Answer: We have seen no miracles performed. In fact, we have asked no one to give testimony as to whether they were blessed or not. However, we have had many people to come to us in private and tell us that they were blessed spiritually, mentally and physically by participating in the service. We feel that it has been a great blessing to our church and has opened up many opportunities for pastoral counseling that we would not have had otherwise. Isn't the ministry of the church to help people with their problems?

Question: Do you plan to have such services again in your church and do you recommend them for other churches?

Answer: We do plan to have another similar service on Sunday night, November 29. I recommend them to other churches and preachers only if the preacher has an honest conviction that it is the thing to do. Such a service should never be engaged in for the sake of attracting a crowd or to be sensational. In fact, we have made a special effort to avoid any special publicity or sensation in our service.

NOTES

AND

QUOTES



By J. C. Griffin

As in the past when we have failed to have time to write a message for one cause or another, we have resorted to some publication to keep our page up; so due to being overworked and feeling somewhat physically and mentally out of tune for writing, I am sending to you, our readers, a tract entitled "A Prodigal Girl Comes Home," published by the Pilgrim Tract Society, Randleman, North Carolina, hoping that if there is any prodigal girl who shall happen to see and read this message that the Holy Spirit will grip the life of that prodigal girl and lead her to safety and a righteous fellowship with Christ. Pray for the writer of "Notes and Quotes."

A PRODIGAL GIRL COMES HOME

Saved and Renewed, Mary Comes Home to Her Praying Mother

"Are you going out tonight, Mary?" The speaker, a frail, old woman seated in an old wooden rocker, looked wistfully into her daughter's face as she spoke, but she received no answer.

"You'll stay at home tonight, won't you, Mary?" she asked presently. Still no reply. The sad old face grew sadder still. She knew that Mary's going meant another night of dissipation in haunts of vice, another day of "sleeping off effects," while she must sit uncared for and neglected, hungry and thirsty, unless a kind neighbor chanced to come in.

"I'm so tired, Mary," she said by and by, "You'll put me to bed before you go, won't you?"

"No, I won't," she replied crossly, "I ain't got time. I'm afraid Jen'll be gone now before I get down there. I'll be back in time to put you to bed."

"Yes, you said that last night, but you didn't put me to bed. Mary, my back does ache so," pleaded the mother.

"O shut up, I ain't got time I tell you," and Mary caught up a gaudily

trimmed hat and placing it on her head, hurried away.

The poor old woman buried her face in her hands and sobbed aloud. "O God, my Father," she cried, "how long? Have mercy, Lord, save my daughter. O give me back my Mary, my pure little girl."

Mary, returning for something she had forgotten, reached home just in time to hear those last words. They sank into her sin-hardened heart like a barbed arrow. She turned quickly away. She would not let her mother know that she was near. But how those words rang in her ears! Her eyes filled with tears, but she dashed them away savagely. "Pshaw!" she said, "What a softy I am! I must hurry up down to Jen's." But when she reached the house where her companion in sin lived, Jen had already gone. Mary stood irresolute. Like a wail of woe she heard again her mother's prayer, the pathetic, pleading look in the dim old eyes came vividly before and found somewhere in the hard heart a tender spot. "I might have put her to bed," she thought. "I wish I had. I'll go back and do it."

Her mind was busy as she walked toward home. She let her thoughts wander in the past when she was her mother's "pure little girl." That was before her father died, before mother had that terrible fall that made her a helpless cripple—oh, it was way, way back before they came to this wicked city. She remembered her first step into sin, and after that first step Satan had cunningly led her on and tightened and strengthened his cords about her heart until—ah, there was no trace of the "pure little girl" in this blighted, hardened, sin-stained woman. She stopped abruptly, "It's no use thinking of it," she muttered. "I'm too far gone—might as well go to the devil first as last. There's no help for me." And turning again, she walked rapidly down the street till she came to a low saloon which she entered. Besides the bartender there was only a bleary-eyed man lounging on a seat, smoking. He sprang up as she entered.

"Hello, Mol," he said, "come and have a drink. Here, Sam, two beers quick." She took the glass and eagerly drank its contents.

"Have you seen Jen tonight?" she asked presently.

"Yes," replied the man, "she was here a while ago. She was going up to the Rescue Mission to learn a new song."

"I'll go and find her," said Mary. "we'll be back soon."

When she reached the Mission the song service was over. She wondered if Jen was inside. She would just go in for a minute and see. So she slipped quietly into a back seat. A young man was reading Jer. 18:4. "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel." Then in a short, earnest address the speaker applied this Scripture to the human lives which God the Potter intended for Himself—vessels of honor for His house, but who had been spoiled by sin. "It's the devil's business," he said, "to mar the clay, and how well he succeeds is proved by the lives of sin all about us—men and women upon whose faces is stamped the very image of Satan. But, O sin-bound soul, the Divine Potter is able to take the marred, stained and broken clay, and make it again, a beautiful clean, pure vessel. He longed to do it. Will you let Him take your fallen sinful life and make it over?"

Mary heard no more. She put her head down on the back of the seat in front to hide her tears. Oh, how hideous her life looked! how blackened, how broken, how marred! Was it indeed true that God could make anything out of it?

By and by they sang a hymn, and the service was dismissed with an earnest invitation to all who were tired of sin, all who wanted to give themselves to God to henceforth live for Him and let Him work in them to "will and do His good pleasure," to remain for the after meeting.

Mary's head was still bowed. Shall she go or stay? Somehow tonight she had grown suddenly sick of her life of sin. She longed for this new creation of which she had read tonight. Yes, she would stay. If God could make her new, pure and clean, she would give herself to Him.

She hardly knew how she reached home that night. There was in her heart such peace as she had never before known. At the door she paused a moment and looked at her mother. The poor old head had fallen forward in a painful position and she was sleeping. Mary quickly crossed the room and raised her in her arms.

"Is it Mary?" murmured the old woman sleepily.

"Yes, mother," cried Mary, as she kissed her over and over and then carried her to bed, "it's your Mary come back—the old Mary made pure and

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Questions & Answers



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

QUESTION: Please explain "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matthew 13:31, 32). What do the birds symbolize?—L. G. Ashborn, North Carolina.

(Continued From Last Week)

The mustard seed and plant symbolize what all Christendom has done in the past 1500 years or so as it has developed into the grandest, the most glorious, the richest force for the achievement of material good, including scientific know-how of any move or organization yet known; and yet it is abnormal in that it has left God out of the picture to a large degree; and instead of its being now led and sponsored by Him who had nowhere to lay His head, it has developed into many branches—such as, Roman Catholics, Jehovah's Witness, The World Council of Protestant Churches, The National Council, etc., with millions, yea, even billions, of dollars' worth of property under their control much of which is not taxed even though protected like, and in some instances, more completely than that of private citizens. Then instead of this political and economic giant's being controlled by the Holy Spirit, who came with mighty power and so distinguished Himself on the Day of Pentecost that no one should mistake Him for another, it is largely controlled by one worldly man or another; and yet this realm of activity which I shall call here Christendom, is largely controlled by spirits who both disagree with and oppose the blessed Holy Spirit in all the office work he is here to perform in the name of and on the behalf of Christ. (See John 14:26; 16:7-14.)

It will require that here you give a little thought to church history such as the church's accomplishments and changes. There were only a hundred twenty or so among all those Jesus called out from the world before His death that even dared to gather together and wait for the Holy Spirit's coming as He required of them after His resurrection. They were poor people as a whole and had nowhere to meet except in the upper room of a friend's home. Not long after that glorious day of the Holy Spirit's descent, when He infilled them and caused them to be added to their number about three thousand people, the whole group was dispersed by persecution that caused several martyrs to be made of those in their number; but they went everywhere preaching the gospel so that in another short time even some of the members of the Caesar's household had become believers; and even as faraway as Europe there were those who preached, which preaching resulted in a church that extended beyond continental bounds. But about A.D. 300 or so, the church lost its impetus, not because of the many of her saints the Romans murdered, and they were indeed many, but because that when Rome saw that she was fighting a losing battle under the rule of Constantine the Great, she made the Christian religion the state religion and honored its adherents instead of persecuting them. The so-called church swung into an era of material prosperity that made all the rulers and authorities who surrendered to political demand surrender their rights, privileges, and powers to her wishes until the revolt that the Protestant Reformation fostered in the 15th and 16th centuries. Now Rome, with her wounded head revived to near recovery, is about ready to yawn and gulp in official Protestantism under the guise of church councils which are exerting their pressure to bring all the powers of Christendom under one head

and to do away with the spirit and original purpose of the church. (See Revelation 13:3, also all of 13:1-10. Compare Revelation 17:1-18; also Daniel 7 and 8).

Jonh had this thing revealed to him as seen in Revelation so that we might not be asleep or inactive and complacent. The woman in the symbol portrays the religious power of the combined forces of religion; and her beast on which she rides, the combined political power of the secular rulers whose minds and wills she controls until sometime during the tribulation period when they are to revolt. Both wild birds and animals are used in the Scriptures to symbolize evil powers, including those displayed by evil spirits and evil angels which may be one and the same.

We find in the publication, *Our Jewish Hope*, the following comment on Matthew 13:31, 32: "This passage contains the parable of the mustard seed which typifies Christendom and its rapid growth. The birds of the air that lodge in the branches are the many false doctrines so prevalent today." This as well as my view could be correct; for when one takes under consideration the fact that the Holy Spirit inspired all Scripture and when one reads it, any part of it, or hears any part of it with sympathy and understanding, he hears the Holy Spirit whom Christ sent to the earth as another comforter as one that should take His place and propagate what He taught. Then it is easy to see that all contrary doctrine or teaching is inspired of the devil and his imps, for Jesus so taught. He indicated to His followers that the Jews who had rejected Him, who came in His Father's name, and had chosen spiritual darkness and blindness to the light which was in Him would follow the lawless one when he came. (See Revelation 13.) "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). The demon-possessed antichrist will, like Nimrod of old, glorify himself by acting counter to God's command. Evil spirits seek men's bodies to work through, for they have no power among men apart from men who yield to them.

Like the destructive starling among other birds, as they lodge when and where they man force themselves into their midst to destroy them, the evil spirits seek the hearts and minds of all who allow and move them to foster false teaching and false political and religious systems. Lenski in his book, *Intrepreta-*

(continued on page sixteen)



STORIES

for our

BOYS and GIRLS



Love Is So Big

BY EDITH PALMER

DONNIE WAS excited. In fact, he was so excited that he couldn't sit still. He ran to the window and looked out again. Every time he heard a car, he ran to the front door to see if it had turned in at his driveway.

"Isn't she ever going to come?" asked Donnie.

"Just any time now," said Mother. "Mr. Johnson said he'd be here just about supper time."

And in a few minutes there she was! The sweetest little girl, just five years old, who had come to be a little sister to Donnie. Mary Ann didn't have a daddy and mother. Donnie didn't have any brothers or sisters, and now here she was—a real, live sister! He didn't know quite how to act. He just stood and stared at Mary Ann. She smiled shyly at Donnie.

Suddenly Donnie remembered that he was hungry. "Come on let's eat, Mary Ann. I've been waiting for you." Between mouthfuls he said, "Right after supper, I'll show you my cars and trucks. Do you like boy's things?"

"Sure," said Mary Ann. And she really did. Soon they were playing happily together on the rug, building roads and hauling tinkertoys in the trucks.

Later that evening, after the children were tucked in bed, Mother heard Donnie calling her. When Mother bent over Donnie's bed, he threw his arms around her neck and sobbed, "Mommie, do you still love me the best?" Mother hugged Donnie real tight. "Donnie, dear, Mother loves you just as much as ever—maybe even a little more. Mommie will always have all the love you need, but Mommie has enough love to give little Mary Ann all the love she needs, too. And Mary Ann does need a lot of love, doesn't she, Donnie? She hasn't had a mother and daddy for so long, that we must all love her very much."

"Sure!" said Donnie, giving a little

sigh of relief. "I just wanted to be sure you still loved me."

A few days later, Mother and Daddy decided to take the children to visit Grandpa and Grandpa. "Fasten up your seat belts," said Daddy; "we're ready for the take-off." Donnie and Mary Ann laughed. "Daddy always pretends we're taking off in an airplane," Donnie told Mary Ann. It was so much fun to have a little sister in the back seat. He always had the whole back seat to himself before. Donnie showed Mary Ann all the cows and barns and pretty things he saw from the car window. "Soon we'll be on the expressway and go right through Chicago," Donnie announced. "We'll see big buildings, higher than you ever saw before, Mary Ann."

"Now we're on the Kennedy Expressway," shouted Donnie. "We're almost to Grandpa's now."

"We're almost to Grandpa's," echoed Mary Ann.

"He's not your Grandpa," snapped Donnie.

"He is, too!" snapped back Mary Ann.

"He is not your Grandpa," growled Donnie; "he is my very own special Grandpa, and not anybody else's, so there!" And Donnie curled right up on the back seat and pouted.

"Donnie, Donnie," said Daddy, "you're forgetting about sharing."

"Well, I'm not going to share Grandpa. He's my very own special property. Mary Ann can play with my toys and be my sister but I'm not going to let her have my Grandpa," half-sobbed Donnie.

"Don't you think Grandpa has enough love to share with both of you?" asked Mother.

"No, he just has enough for me," came the squeakily little answer from the back seat. After all, when you were a big six-year-old boy, you didn't let your sister see that you were crying.

"Donnie," said Daddy, "do you remember that little chorus you learned in Sunday school,

"Wide, wide as the ocean,
High as the heaven above,
Deep, deep as the deepest sea
Is my Saviour's love."

"Yes, I remember," answered Donnie.

"Well," continued Daddy, "an ocean is pretty wide. You can't even see across to the other side. And it is so deep we don't know where the bottom is. Donnie love is just that big. When Jesus put His love in our hearts, it is big real big—just like Jesus' love is. It makes us love everybody. That's what makes Daddy and Mother love you with all our hearts and still have a whole heart full of love to give to Mary Ann, too. Now I'm sure that Grandpa has that much love, too—enough to give you a whole ocean full and another ocean full for Mary Ann."

"Daddy," came a quiet little voice from the back seat, "do you think Jesus could give me a great big love like that in my heart?"

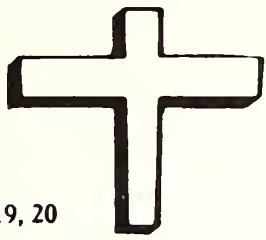
"Oh, yes, I know He can, Donnie."

In a few minutes, Daddy drove right up to Grandpa's back door. Grandpa came running out, with his arms stretched way out to give Donnie a big hug. "Here is my new sister, Grandpa. Give her a great big hug, too," said Donnie, as he turned his head and gave Daddy a great big smile.—*The Free Methodist*.



Easy With God

Are you cast down because, while others have shallows, you have depths—dark depths—depths of sorrow, and suffering, to pass through? Be it so: it is as easy for God to march His people through the wide, deep sea as across the bed of Jordan. Are your corruptions strong? Be it so: Samson found it as easy to snap a new-spun cable as withes fresh gathered on the river's bank; and believe me, it is as easy for God to break the tyrant's strongest as his lightest chain.—*Selected*.



MISSIONS

Matthew
18:19, 20

Strange Things Happen

A. B. BRYAN

Director of North Carolina Missions

It is significant that in Norfolk, Virginia (July, 1961), Free Will Baptists (the National Association), in the midst of misunderstanding and improper information, hastily made its decision which has resulted in complete separation of North Carolina Original Free Will Baptists from the National Association and its program; yet, in that historical city, God, in His infinite wisdom, has convinced a group of believers that He is leading them to seek support from Original Free Will Baptists of North Carolina.

With inroads being made by those with the doctrine of eternal security and other foreign doctrines and policies of groups being practiced in the name of Original Free Will Baptists, I have been convinced that in the years to come, if God allows Original Free Will Baptists to be a distinct people and to overcome this evil contamination, that there will be much dissension and breaking away from the dominating influence which controls the guiding philosophy of the so-called Free Will Baptist church headed by the National Association. I may be branded as a prophet of doom, but only history will tell the complete story. So beware true Free Will Baptists.

We publish the following letter, not boastfully, or to create further unrest, but with a bleeding heart and desire that true Free Will Baptists may question their faith and ask God's guidance on the future of the Original Free Will Baptist Church:

Norfolk, Virginia, and
Virginia Beach, Virginia
September 8, 1964

North Carolina State
Mission Board of
Free Will Baptists of
North Carolina

Dear Sirs:

There is much interest by a number of Free Will Baptist families living in or near the Kempsville section of Vir-

ginia Beach, Virginia, for the beginning of a Free Will Baptist church.

We hear from our friends in North Carolina that the vision for missions is growing by leaps and bounds as the Lord leads and blesses the work and efforts of your present mission board.

We have been having prayer for many months that God would show us His will, and we now feel led of the Lord to contact you and request that you consider the need in this part of God's vineyard.

The Kempsville section is one of the most thickly populated residential sections of Virginia Beach, Virginia. The area is full of new families who are in need of a sound fundamental church.

The potential of church growth is limited only to the ability of Free Will Baptists to shoulder God's command to go into the fields and bring them in. The Lord will hold us all responsible if we fail to reach the unreached when the opportunity presents itself as it does in the Norfolk and Virginia Beach areas. There should be no less than fifteen new Free Will Baptist churches in this area right now; and then there would still be room for more expansion.

O, how my heart bleeds when I see other denominations with their modernist, luke-warm churches, spending great sums of money and time opening church after church, as each new area builds up and then lead these lost souls into a social gospel.

Sirs, members of the mission board, we here have a start, or a core to use as a beginning for a church, composed of Free Will Baptists. We all feel that the leading of the Lord would have us branch out and expand.

We believe that the Free Will Baptist doctrine is the true doctrine, teaching and preaching the whole Bible as the infallible Word of God from cover to cover, and we wish, with your help, to take this to others yet unreached.

We, the under named, do humbly lay this before you, and if it is the Lord's will, ask that you take action to meet with us in a group very soon.

Yours in Christ,
George T. Wood, Jr.
1385 South Braden Crescent
Norfolk, Virginia 23502

Fourteen family names representing more than fifty people appear on the petition.

May we request each of you reading this article to pause where you are and

ask God what He would have you do about missions. Not only the above calls for help, but we urge you to consider the complete mission endeavor as a call from the Lord to serve.

We are dependent upon you for our present commitment, our future expansion, and our encouragement to answer the calls that come to us for help. Do not ask whether you can support missions or not. Ask yourself if, in answering the call of service, you can afford not to be a faithful mission supporter.

We need your good graces and best wishes. But if we move forward we must have your financial commitment. Invest your dollars in souls for Jesus sake. *What else could be more important?*



COURAGE

It's easy to float with the crowd—to be agreeable even when one doesn't agree inside. It takes something that is called courage coupled with conviction to stand for what one knows to be right, even though all around may disagree.

That is what is meant by the verse in II Corinthians 6 that runs like this, "WHEREFORE COME OUT FROM AMONG THEM, and be ye separate." When you are AMONG them, you are as isolated if you have convictions, as when you step up and speak out—only you are the only one that knows it.

The "them" of the verse speaks of the unequal yoke that believers try to carry with the unbelievers, the unrighteous, the children of darkness, the children of Belial, infidels, or idolators. Let's take God at His Word—we'll not be disappointed.—*The Sawdust Trail.*



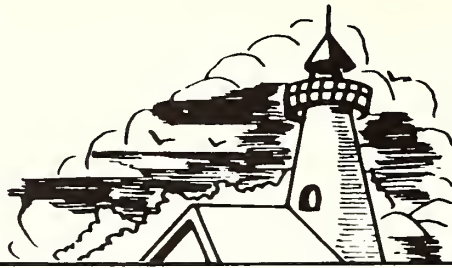
Sunday Employment

"Christians do not want laws that compel people to attend church. Thoughtful Christians, however would not want to repeal laws that have protected multitudes of people from compulsory employment on the Lord's Day. We cannot have freedom of worship if a man can be compelled to work on the Lord's Day. But these Sunday laws are strong, not because they are religious, but because they have been written with the ink of concern for the welfare of all our citizens."

—*Watchman-Examiner*

The Sunday School Lesson

FOR OCTOBER 18



Qualifications of Church Officers

LESSON TEXT: 1 Timothy 3:1-13

MEMORY VERSE: 1 Timothy 5:17

I. INTRODUCTION

The church is not a complicated organization. In fact, it is very simple. God, in His infinite wisdom and knowledge, intended for it to be so. So far as church officers are concerned, there should be just enough to carry on sufficiently the work of the church. Perhaps there are instances when there is too much organization—when things are complicated because of it.

Concerning offices in the Early Church, the *Standard Lesson Commentary* states: “. . . Nowhere in the New Testament does one find a listing of a complete slate of officers for the church. In Ephesians 4:11 one notes that apostles, prophets, evangelists, pastors, and teachers are designated. In Romans 12:6-8 those who prophesy, those who minister, those who teach, those who exhort, those who rule seem to show forth differing works in the church at Rome. In 1 Corinthians 12, 14 Paul again deals with special gifts granted to those in the church of the apostolic age, and he differentiates between apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues. In Paul’s epistles before 1 Timothy only Ephesians 4:11 and Philippians 1:1 make mention of the elders (bishops or pastors) and deacons by name. It is no doubt true that he has the elders in mind when he refers to the pastors or speaks of those who ‘are over’ the Christians at Thessalonica (1 Thessalonians 5:12). In the book of Acts (14:23) one notes that from the first missionary journey of Paul through the rest of his labors, he was anxious to appoint elders in the various churches to carry on the work of the Lord.”

Since the Bible does not give specific instructions as to the number, or of the

type of offices, we find many varying practices in the different denominations. In our own denomination, provision is made for the following church officers: (1) The board of trustees, whose responsibility is to hold title to the church property, maintain all legal rights to said property, and in most cases look after the business matters of the church. (2) The clerk, whose responsibility it is to keep a church book in which shall be recorded the names of the members, and the proceedings of the church. He is also given the responsibility of signing all letters and other communications made by the authority of the church. (3) The treasurer, whose responsibility it is to keep an accurate record of the church funds. He pays all the bills as authorized by the church and reports all receipts and disbursements to the church at designated times. (4) The deacons (we shall discuss the deacon’s duties later in this lesson). (5) The finance committee, who has the responsibility of promoting Christian stewardship, planning the budget of the church, and aiding the treasurer in the maintenance of competent records. Some churches have other officers and committeemen, depending on the size and need of the individual church.—*Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. The office of bishop is one to be cherished (v. 1).

2. A minister’s life should be above reproach, and he should be capable of teaching (vv. 2, 3).

3. The minister and deacon should rule their houses well (vv. 4, 12).

4. He who knows not how to manage his own house cannot manage the house of God (v. 5).

5. Experience is vital in the office of minister and deacon (vv. 6, 10).

6. A minister’s life before his conversion should not be base and lewd (v. 7).

7. The qualifications for deacons are similar to those of ministers (v. 8).

8. Both ministers and deacons, as well as all Christians, should abstain from drinking alcoholic beverages (vv. 3, 8).

9. No recent convert should be given an office in church; he should first be proved (v. 10).

10. The right use of the deacon’s office brings many blessings to him (v. 13).

—*Bible Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The first official leaders of the Church—the apostles themselves—were chosen by the Lord Jesus Christ Himself, the Head of the Church. In terms of the two classes of officers for the local church set forth later the apostles held the office of elder. Peter makes this clear when he exhorted “the elders” among his readers and spoke of himself as “also an elder” (1 Peter 5:1). The Apostle John also spoke of himself as “the elder” (2 John 1:1; 3 John 1:1). The apostolic office ceased with the men chosen by Christ, including Paul (Gal. 1:1; Acts 9:15), but elders were ordained in every locality where the church was established (Acts 14:23; Titus 1:5).

At first the apostles were responsible for the leadership of the Church in every area—material as well as spiritual. Undoubtedly other individual believers helped in the physical work, but the apostles were responsible and supervised. Before long a problem arose which made a division of labor necessary (Acts 6:1, 2). The apostles rightly continued their responsibility in the spiritual areas of church life—“prayer, and to the ministry of the word” (v. 4)—but they committed the responsibility for the temporal and physical needs of the church to men chosen by the believers (v. 3-6). The elders received the spiritual responsibility of the apostles in the local church, as the Golden Text states. The deacons exercise the responsibility in material spheres.

That any leader in the Christian Church should lead an exemplary life almost goes without saying. By virtue of being a leader a person is an example, and a leader in good things must set a good example. The text infers the required exemplary character of all elders by indicating that they should be honored. That all elders should be honored is implied by the statement that “elders that rule well” should “be counted worthy of double honour.” Honor is due to all and double honor to those

who "rule well," especially the teaching elders.

God is not content to leave the matter with merely a general recognition that elders should be exemplary Christians. In the Bible through the Apostle Paul specifically He set forth a list of definite qualifications for elders (1 Tim. 3:1-7; Titus 1:6-9) and also for deacons (1 Tim. 3:8-13). Perhaps these qualifications can be summed up in the first one—"blameless." This word is sweeping enough to cover many of the detailed qualifications concerning personal life, inward attitudes, and social conduct. Some may criticize certain of these qualifications because they are negative, but negatives are often required to remove all doubt as to what is meant.—*Bible Expositor*.

2. Almost everyone is interested in cooking today, and good recipes are shared and tested and treasured. People like to experiment, to work out new recipes or add ingredients to old ones. Sometimes, amidst much advertising of recipes and ingredients, we see some marked "Quality Tested." If each ingredient put into a cake, for instance, is of high quality, then the finished product should be much better than one of inferior ingredients. So in a cake we might use quality-tested flour, quality-tested shortening, and quality-tested milk. Sugar should be highly refined; eggs should be fresh, baking powder of excellent quality, and flavoring genuine. Of course we assume that the cook will know exactly how to measure and mix those ingredients.

Paul's concern for church officers may be likened to this concern of a good cook for quality ingredients. Like the cake, the church itself can be only as good as the ingredients put into it, in this case the service and devotion of faithful men. Paul knew that the high quality of these church leaders must be insured. He insisted on setting up rules for "Quality-Tested" church officers and leaders.

Paul's directions are just as good today as they were for the early church. We must insist on high standards and devotion to duty. Moreover, as all the people make up the church, we must realize that every member also must try to live up to these specifications. Then we will have a congregation united in service and love as they witness for Jesus both in their church activities and in their everyday lives.—*Standard Commentary*.

The Meaning of the CHURCH COVENANT

(continued from page three)

as a rule of your life. Have you tried to keep that covenant today?

Woe unto church members and Christians who make a vow and do not keep it. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay!"

May God have mercy on us and grant us knowledge and responsibility of our vows and covenants with Him and His Church.



NOTES and QUOTES

(continued from page ten)

clean. The blood of Jesus cleanseth from all sin. That's what they said at the mission. O mother, can you forgive me for all my cruelty to you?"

"Yes, my daughter!" exclaimed the old woman, "O, God be praised for all His goodness to me!"

Those were happy days that followed. Mary toiled unceasingly for her mother's comfort. A soft easy chair soon took the place of the hard, old rocker. Then, by and by a wheel chair opened to her an unthought-of source of pleasure, and every pleasant evening the two might be seen making their way to the mission where Mary had yielded herself to the Potter, to be made a vessel meet for the Master's use.—Mrs. H. M.



News Notes

(continued from page seven)

The pastor and the church extend a very cordial invitation to everyone to attend and enjoy the wonderful fellowship, renew old friendships, and share the blessing of the Lord. Especially are former pastors and former members invited.

Western Conference to Meet October 14, 15

The seventy-eighth annual session of the Western Conference of Original Free Will Baptists of North Carolina will be held October 14, 15, at St. Mary's church, Wilson County (near Kenly). The moderator is the Rev. M.

L. Johnson, and the secretary is the Rev. R. N. Hinnant. The program is as follows:

Wednesday Morning Session

- 9:15—Registration of Ministers and Delegates
10:00—Devotions, the Rev. Joseph Ingram
10:15—Welcome, the Rev. Joseph Yates
—Response, the Rev. W. E. Renfrow
—Roll Call of Ministers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. M. L. Johnson
—Report of Free Will Baptist Press, the Rev. R. N. Hinnant and the Rev. N. B. Barrow
10:50—Congregational Hymn
10:55—Report of Mount Olive College, Dr. W. Burkette Raper
—Offering for Mount Olive College
11:20—Song Service
11:30—Introductory Sermon, the Rev. R. H. Jackson
12:00—Recess for Lunch

Wednesday Afternoon Session

- 1:00—Devotions, the Rev. N. D. Wiggs
1:10—Partial Report of the Credentials Committee
—Appointment of Temporary Committees
—Report of the Executive Committee
—Business Session
—Report of Denominational Enterprises
3:00—Closing Hymn and Benediction

Thursday Morning Session

- 9:30—Devotions, the Rev. Clyde Cox
9:45—Business Session
—Report of Denominational Enterprises
10:30—Congregational Hymn
10:35—Report of Free Will Baptist Children's Home, the Rev. M. L. Johnson
—Offering for Free Will Baptist Children's Home
11:00—Worship Service, Board of Ordination in Charge
12:00—Recess for Lunch

Thursday Afternoon Session

- 1:00—Devotions, the Rev. Everette Bryan
1:10—Report of Mission Board, the Rev. R. H. Jackson
—Report of Board of Ministerial
(continued on page sixteen)

News Notes

(continued from page fifteen)

Character, the Rev. Fred Rivenbark

—Treasurer's Report, Mr. Luther Bissette

—Report of Temporary Committees

—Final Report of the Credentials Committee

—Final Business Session

2:45—Closing Devotions

3:00—Adjournment

Greenville Church Announces Revival and Homecoming Services

The First Free Will Baptist Church of Greenville, North Carolina, announces revival services to be held October 19-25. The Rev. D. W. Hansley, pastor-elect, of Kenly, assisted by the Rev. Wayne West of Winterville, will be the evangelist. Mr. Hansley will assume his pastoral duties at the church in December.

On Sunday, October 25, the church will observe its annual homecoming. Friends and former members of the church are invited to attend.

The Rev. Bruce Dudley of Raleigh and the Rev. Eugene Sumner, graduates of Mount Olive College and now seminary students at Wake Forest, are serving as interim pastors of the church.

Revival in Progress At Johnston Union

Revival services are in progress at Johnston Union Free Will Baptist Church, Clayton, North Carolina, with the Rev. Willis Wilson of Winterville, North Carolina, as the evangelist. Services each evening at 7:30 began Monday, October 5, and will continue through Saturday, October 10.

The pastor, the Rev. J. W. Everton, and the church extend a cordial invitation to everyone to attend the remainder of these services.

Howell Swamp Revival In Progress

Revival services are now in progress at Howell Swamp Free Will Baptist

Church near Walstonburg, North Carolina, and will continue through Saturday night, October 10. The Rev. J. Garland Teasley, pastor of the First Free Will Baptist Church of Smithfield, is guest preacher for these services. The Rev. Bruce Dudley is pastor. Services begin each evening at 7:30.

Welcome Home Church Announces Homecoming

Welcome Home Original Free Will Baptist Church, Bettie, North Carolina, announces its annual homecoming services for Sunday, October 11. The services will begin with Sunday school at 10 a.m., followed with worship service at eleven. Special music will be rendered. A cordial welcome is extended to former pastors, members, and friends.

Revival At Pleasant Hill Church

Revival services are scheduled for Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, for the week of October 12-17, with the Rev. James A. Evans, pastor of the First Free Will Baptist Church, Goldsboro, North Carolina, as the evangelist. Services will begin each evening at 7:30, and each one will feature special music and good gospel preaching.

The pastor, the Rev. Jack Mayo, and the church extend a cordial invitation to everyone to attend these services.

Questions & Answers

(continued from page eleven)

tion of St. Matthew's Gospel, says: ". . . (called 'birds of the heaven') come (aorist to indicate the arrival) and go tenting in its branches (present tense to picture their sheltered stay). Only their stay is mentioned and not their eating of the seeds of this mustard tree. Since the mustard tree itself is the kingdom, all who belong to the kingdom are part of the tree. The wild birds who also go tenting in it are not members of the kingdom but men in general who find the church

beneficial and enjoy its beneficent influence in the world."

Very few commentaries I have consulted even mention the birds in their comment on the parable; and these that do such, as the quotations will indicate, agree but slightly. Several of them point to the tree in Daniel 4, but those who briefly comment give a somewhat different view to that given by each of the others. My view as expressed here is not entirely different from that some writers express. I think it correct because I see less reason to suppose that it is out of line with all I understand the Bible to teach in general.



OBITUARIES

(continued from page eight)

For years he was president of his local Brotherhood of Railroad Workers of America. In this capacity he served with profit and distinction in behalf of those he represented. Thus his fellow members were also his friends.

He was born in the Pungo community of Beaufort County in 1900. His parents were the late Lemuel and Florence Harris.

Surviving are his wife, Suphrona Craft Harris; a son, Wendell of Jacksonville, Florida; one grandson; three brothers, all of Pantego, North Carolina; and three sisters, two of Pantego and one of Newport News, Virginia.


Shortly after he died, his pastor, the Rev. Fred Powers, in a conversation with me, said, "He was my partner and was so active in the church. My, how I have missed him! He was my dear friend."

And so we all say, "He was a fine fellow, a good friend, a brother in Christ."

"Saints by the power of God are kept, 'Til his salvation come:

We walk by faith as strangers here, 'Til Christ shall call us home."

A family friend,
Oscar Webster



the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, OCTOBER 14, 1964

DS
LUOMA PHOTOS

AUTUMN

Wallace A. Ely

It's autumn now and biting frost
Has changed the color of the leaves
The farmers bring their harvest home
And garner in their golden sheaves.

The autumn is the harvest time,
That shows the goodness of our God.
For He it was who gave the yield
To bless each step the workman plod.

—Junior Challenge.

Ten Years Ago in the 'Baptist'

The Cape Fear Conference of Original Free Will Baptists of North Carolina will celebrate its one hundredth annual session at Casey's Chapel church, near Goldsboro.

* * *

The Woman's Auxiliary of Willoughby Free Will Baptist Church, Warren Arkansas, met with the Pleasant Valley church on October 6, in order to organize an auxiliary at that church.

* * *

The Free Will Baptist Orphanage, Middlesex North Carolina, reports a total of \$11,714.22 received during September 1954. More than \$9,000 was received for the general fund.

* * * * *

The Fayetteville Mission

It was this editor's happy privilege to visit our friend, Taylor Hill, director of First Free Will Baptist Mission of Fayetteville, North Carolina, on the weekend of October 4. As we have mentioned before, the Fayetteville mission and its director is endorsed by the First Free Will Baptist Church of Goldsboro. We were very much impressed with the work that is being done, and we were happy for the opportunity to bring the morning message.

The mission now has fourteen members, with more than thirty-five persons enrolled in Sunday school. Brother Hill informed us that every need of the mission has been met, and that the greatest support, other than those who belong to the mission, has come from interested persons who are not Free Will Baptists.

We met several of the mission's members and supporters. There was a true spirit of unity and brotherhood. We rejoice in the work that is being done. We feel that it will not be very long before even greater things are accomplished in Fayetteville.

THE FREE WILL BAPTIST

October 14, 1964

Volume 79

Number 41

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Editorial—

THE NATIONAL TEXTBOOK

Based upon the truth that the Bible is the Word of God, we do not believe that America's recent opposition to the place of the Bible in our national life will go unnoticed by God. Mrs. Madalyn Murray's atheism has resulted in the banning of prayers and Bible reading from most of our public schools. Since this infamous action by the United States Supreme Court, much opposition has been expressed. We are confident that a large majority of American people oppose such action. It is doubtful that Mrs. Murray has found any measure of satisfaction in what she has done. To her, life must be miserable, as well as others of the "freethinkers."

There was a time when the Bible was recognized as our National Textbook. For many years it formed the major curriculum of our public schools, thus producing some of our nation's greatest statesmen—men who possessed a deep reverence for the Word. To prove the place the Bible held in the earlier days of our history, one only has to turn to the pages of history. For example when the Revolutionary War cut off the supply of Bibles from England in 1777, the Continental Congress took action to secure copies from Holland.

Clarence H. Benson, in his book "The Sunday School in Action," states:

"Recognition and encouragement of Bible instruction have not only been given by national statesmen and government officials too numerous to mention, but the Bible has been accorded the highest honors by Congress itself. In 1844, in 1866, and in 1874, the hall of the House of Representatives was opened to meetings in the interest of the American Bible Society. On the first occasion, the venerable John Quincy Adams was in the chair and delivered a masterly address. In 1866, the jubilee of the Bible Society was celebrated in the hall of the House of Representatives by several addresses on the influence of the Bible in the building of the nation."

It is also quite significant that in 1904 the following statement was signed by Theodore Roosevelt, Grover Cleveland, Chief Justice Brewer, Justice Fuller, Chauncey M. Depew, William Jennings Bryan, and many other great statesmen of the past:

"The social fabric of modern states has no surer foundation than the Bible, especially in a Republic like ours, which rests upon the moral character and adequate judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity."

We are now living in a day when the use of the Bible among the people has been decreased. Thus, the highest interest of civilized humanity has been seriously menaced. Unless concerned Christians begin to pray and act in a more positive manner, America will reap the consequences of her folly. We cannot ignore the things of God and hope to get by with it.

Let us not despair, however, for there are many notable persons of great influence who recognize the authority and place of the Bible in their lives, and thus in the history of our great nation. At a time when atheists are seeking to destroy much of our religious heritage, we are thankful for the testimony of those who revere the Word of God, such as, Miss Vonda Kay Van Dyke, the Miss America of 1965, who testified that "the Bible is the most important book I own." In times like these, we need the faith and courage to stand up and be counted. We need more national leaders such as our country knew and recognized decades ago.

The problems of crime and juvenile delinquency would not be so great if we would fully recognize once again that the Bible must be our National Textbook.

GROUNDBREAKING FOR DORMITORIES

A groundbreaking ceremony for the first dormitories planned for the new campus of Mount Olive College will be held at 10:15 a.m. Thursday, October 15.

President W. Burkette Raper reported that special invitations to participate in

the service have been extended to the families of T. F. Hart Sr., Frank Hart, and Mrs. Celia Hart Garris of Ayden, North Carolina. One of the three units will be named the "Hart Dormitory" in memory of the late W. F. and Jesse T. Hart for their pioneer work in Christian

education among Free Will Baptists and in recognition of the support of Mount Olive College by their descendants.

Friends of the college are cordially invited to attend this service on the new campus.



DORMITORY COMPLEX

The dormitories planned for the new campus of Mount Olive Junior College are designed to encourage friendly relationships among students, desirable conditions for study, and helpful counseling services.

The first three-unit complex (pictured above) will accommodate 132 students. The central unit, with double rooms for 34 students, will have a master lounge for all three buildings and an apartment for a resident counselor. The side units

will accommodate 49 students each, two students per room except one triple room. Each unit will be air-conditioned and will feature a TV lounge and a private study room.

Back of the public lounge in the central unit will be a private corridor running across the building and connecting with the other units, thus enabling the students to move about the dormitories and come to the counselor's quarters without entering the public area.

This housing program was designed to meet the educational philosophy of the college which emphasizes a close relationship among students and between students and faculty.

The exterior of the dormitories will be glass and precast stone and each room will have an outside view.

Contract cost of the first dormitory complex will be \$445,000 plus furniture.

SCHEDULE OF BENEFIT DINNERS

A series of benefit dinners is being held throughout North Carolina for the purpose of giving the 35,000 Free Will Baptists of the state an opportunity to contribute to the development program on the new 90-acre campus of Mount Olive College.

In each county or area an organizational meeting is held approximately one month prior to the dinner for the purpose of electing a steering committee and designating local church chairmen.

President W. Burkette Raper is attending both the organizational meetings and the benefit dinners at which he outlines the \$1,000,000 development program, distributes information packets to workers, and reports on the progress of the building program.

BENEFIT DINNERS

A partial schedule of forthcoming benefit dinners is given below.

Wayne County, Wednesday, October 14, 7 p.m., Wayne Center, Goldsboro, Hardy Talton, county chairman.

Jones County, Saturday, October 17, 7 p.m., King's Barbecue, Kinston, Roy Cauley, county chairman.

Beaufort County, Saturday, November 7, 7 p.m., Chocowinity School, Chowinity, Oscar Webster, chairman.

Johnston-Wake Counties, Monday, November 9, 7 p.m., Smithfield, Garland Teasley, chairman.

Pitt County, Tuesday, November 10, 7 p.m., Greenville, Randolph Harris, chairman.

Greene County, Wednesday, Novem-

ber 11, 7 p.m., Snow Hill, Mrs. J. C. Moyer Sr., chairman.

Duplin County, Thursday, November 12, 6:30 p.m., Beulaville Elementary School, Beulaville, William D. Thigpen, chairman.

Edgecombe-Halifax Counties, Tuesday, December 8, 7 p.m., First Free Will Baptist Church, Tarboro, Hubert Burgess, chairman.

ORGANIZATIONAL MEETINGS

Organizational meetings to plan benefit dinners have been scheduled as follows:

Nash County, Monday, October 19, 7:30 p.m., Free Union Free Will Baptist Church.

Wilson County, Sunday, October 25, 3 p.m., First Free Will Baptist Church, Wilson.

The Lighted Pathway



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

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

THE LOAVES AND FISHES

(Read Matthew 14:15-21.)

"But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me" (Matthew 14:16-18).

We have before us one of the great miracles of Christ. This passage is full of deep meanings and many precious lessons for the Christians of this period of church progress.

Christ performed such mighty works as no other man did, or could. His miracles were numerous, for the greater part public, and full of mercy and compassion; they were performed by His own power and in His own name. But they were all for the glory of His Father in heaven and for the benefit of man.

As we study the miracle of the loaves and fishes, let us notice the occasion that made it necessary. Christ had been teaching the people the things of God and healing their infirmities. The multitude had been so deeply interested that they had forgotten the necessary wants and needs of their bodies. They were ready to faint for want of food.

It is of importance that we take into consideration the place where the miracle was wrought. The disciples said, "This is a desert place," which made it all the more needful that He dismiss them so that they could go and provide food for themselves. Had they been in a village or city where provisions could have been purchased, a miracle would have been unnecessary. Christ never wrought one unnecessary miracle, spoke one unnecessary word, nor did one unnecessary deed. Here it was necessary that He should convince His disciples

that He could spread a table for the needy people even in a desert place. The disciples are to be commended for their anxiety. They desired that the people might be dismissed, that they might go away and buy for themselves victuals in the villages. This was a considerate and humane suggestion on their part. But Christ had other plans, as He so often does. We should never forget that our fellow creatures have bodies as well as souls; and the Bible teaches that if we see a brother or a sister destitute of food or raiment, and do nothing to relieve their need, how dwells the love of God in us?

Notice the surprising reply of the Redeemer. He said, "They need not depart." Not only was Christ in the midst of them to teach and to heal, but He must show them that He was the God of nature and of providence and that His hands were daily opened to the suffering of every living man with the good things of life. In the next part of the reply, which was a command to the disciples, was an even greater surprise, "Give ye them to eat." With but five loaves, or biscuits, and two fishes, barely enough for a lunch for one, He directed them to feed five thousand men besides women and children. How totally inadequate to the demands of the thousands, the hungry multitude! But we must observe another part of His command, "Bring them hither to me." All the things we have, great or small, should be brought to Christ. Just as He did not despise and cast away the loaves and fishes because they were few and probably small, but took them and made of them an abundant supply to the needs of the multitude, so will He receive us and ours, when offered, and with His almighty power use and multiply to His glory and the benefit of those about us.

The nineteenth verse has so many of the great teachings of the gospel that we will take a few moments to examine some of them. "And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitude." After they had brought the loaves and fishes to Christ, He first blessed them and then gave them back to the disciples. The disciples gave them to the multitude, "And they did all eat, and were filled." So, not only did they experience perfect satisfaction from a physical standpoint, but

in so ministering to their needs Christ exhibited His own headship and authority; and at the same time He recommended His disciples to the people, as the almoners of His bounty, and as the officers of His kingdom.

At the command of Jesus, the disciples went forth, supplying each with an abundance; and as they distributed, it increased, so that five thousand men, besides, no doubt, as many or even more women and children, ate and were filled—completely satisfied; "and they took up of the fragments that remained twelve baskets full." That was many, many times more than they had to begin with. God is the source of abundance; but He will not sanction extravagance or waste in either material or spiritual things. God gives all we will use for His glory and the need of our fellows.

Now, for the remainder of the space allowed, let us consider some of the spiritual lessons presented to us in the story of this miracle. For one thing we see in that multitude of people a striking representation of the condition of the whole human family. We are in a desert world—starving for want of food—food no human means can supply.

In the provision of the people's need we see a true exhibition of the blessings of the gospel. Its source is Jesus. Its apparent insufficiency, yet its abundance, more than that, its inexhaustibility. Its freeness—without money and without price. Its satisfying nature—they all did eat, and were filled—and, yet there was more.

In the method of the distribution of the loaves and fishes we see the true nature of the office of the Christian minister. It is, to receive from Christ's hands the blessed bread of life and to give it to a dying world. It is His provision only that they are to distribute.

In the abundance remaining we see the boundlessness of gospel supplies.

"Enough for all, enough for each;
Enough for evermore."

Myriads have eaten and were filled, and yet the bread is undiminished.

We learn, too, from this miracle that a personal participation of the gospel provisions and blessings is necessary to our satisfaction, happiness, and growth. We must not only be of the multitude and hear and see and sit down with them; but we must also eat—receive Christ into our hearts by faith—for in this way only can we enjoy the blessings
(continued on page sixteen)



THE CHURCH - WORLD-WIDE

Dr. Martin Luther King Has Audience with Pope

VATICAN CITY (EP)—Pope Paul VI was quoted here by the American civil rights leader, Dr. Martin Luther King, Jr., as having promised to issue a public pronouncement against racial segregation.

Dr. King, a Baptist minister, made the disclosure to newsmen after having been received by the Pope in a 25-minute private audience. He said the Pope spoke English part of the time; during the remainder of the audience Msgr. Paul Marcinkus of Chicago, an official of the Vatican Secretariat of State, acted as interpreter.

Pope Paul, Dr. King reported, "made it palpably clear that he is a friend of the Negro people, and asked me to tell the American Negroes that he is committed to the cause of civil rights in America."

Belief in God Held Test of Canadian Citizenship

OTTAWA, Ont. (EP)—A Dutch-born husband and wife have been denied Canadian citizenship on two occasions by a county court judge because the couple say they do not believe in God.

As a result, Canada's Department of Justice has been asked to rule whether it is necessary to believe in God to become a Canadian citizen. The country's Immigration Act states that foreign-born residents wishing to become citizens must take an oath of allegiance which ends in the affirmation, "So help me, God."

The couple refused to take the oath of allegiance because of its reference to God.

Mr. and Mrs. Ernest Bergsma of Caledonia, Ont., told Judge W. W. Leach of Cayuga County Court that they regarded the Bible as a book of rules on how man should live on earth, that they had no religion, and that they did not attend church.

Mrs. Bergsma, who has four children,

said she could not believe everything in the Bible, but respected it and had one in her home. "We live by its code, but we don't believe in God," she said.

In turning down the couple's citizenship application, Judge Leach remarked that although "they seemed like a decent couple," they could not become citizens unless they took the oath of allegiance.

He noted that the Canadian Bill of Rights states Canada "is founded on the principle of the active supremacy of God." The bill also said, he added, that there must be freedom of religion, but "doesn't say there shall be freedom to have no religion."

'Royal Hymn' Must Be Revised Because Queen Is a Lutheran

ATHENS (EP)—The "royal hymn" sung at all services of the Orthodox Church in Greece must be revised, at least temporarily, because the new Queen of Greece is a Lutheran.

Queen Anne-Marie, daughter of Denmark's royal family, is expected to embrace Orthodoxy after studying the Greek catechism under the supervision of Archbishop Chrysostomos of Athens and All Greece.

Until then, however, she will be known as the "Christ loving"—but not the "most devout"—Queen of Greece.

The Polychronion (royal hymn), before her marriage to young King Constantine, included these words: "We beseech the Lord to safeguard our most devout King Constantine, and the most devout Crown Princess Irene, and the most devout Queen Mother Fredrika . . ."

Until the Queen's conversion, the hymn will cite "our most devout King Constantine, and the Christ loving Queen Anne-Marie, and the most devout Crown Princess Irene, and the most devout Queen Mother Fredrika."

Open Graham Team Office in Atlanta

ATLANTA, Ga. (EP)—The staff of

the recently-opened Billy Graham Team Office here has been announced by the Rev. Walter Smyth, director of crusade planning.

Members of the team who have already moved or are shortly moving to Atlanta include Dr. Robert Fern, director of research; Dr. Stanley Mooneyham, special assistant to Dr. Graham; Bob Root, administrative assistant, and John Dillon, field representative for the associate evangelists. A number of other team members are expected to move here in the future.

Mr. Smyth, who will be in charge of the office, said the initial staff of ten will be expanded as the office activities increase. There are about 25 members of the team and associate evangelists who will use the office as a base of operations. The scope of their activities will be worldwide.

Dr. Graham will also have an office here, but will continue to live in North Carolina. All of the functions relating to crusades and the evangelistic team will be handled in the new office. The international headquarters of the association, established 14 years ago in Minneapolis, Minnesota, will remain there. The Minneapolis office will continue to handle all business affairs and mail and is continuing to expand.

The new offices are located in the International Office Park, adjacent to Atlanta's International Airport.



The Power of a Hymn

A rich Japanese silk merchant sent for the missionaries in his town and entertained them most hospitably. He told how, as a child, he had attended a Sunday school. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and try as I may I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Though I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian. It is for that purpose," he added emphatically, "that I have placed her in the mission school, that she may become a Christian."—*The S. S. Friend.*



We are responsible for what service God is able to do through us.



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Eastern Conference Convenes At Assembly Ground

The sixty-ninth annual session of the North Carolina Eastern Conference of Free Will Baptists will meet at the Assembly Ground, Pink Hill, North Carolina, on October 21 and 22. The theme for the conference will be "The Future Belongs to Those Who prepare for It." The program is as follows:

Wednesday Morning

- 9:00—Registration of Ministers and Delegates
- 10:00—Devotions, the Rev. A. J. Lyczkowski
- 10:15—Session Called to Order
—Recognition of Visitors
- 10:20—Moderator's Message
- 10:35—Appointment of Committees
- 10:40—Call List of Ministers
- 10:50—Call List of Churches
- 11:00—Report of Mount Olive College
—Offering for College
- 11:20—Introduction Sermon, the Rev. Clifton Rice
- 12:00—Lunch

Wednesday Afternoon

- 1:15—Devotions, the Rev. Roy L. Cauley
- 1:25—Partial Report of the Credentials Committee
—Seating of Delegates
- 1:35—Report of Executive Committee and Examining Board
- 2:00—Report of Board of Superannuation
- 2:10—Report of Conference Mission Board
- 2:20—Report of State Convention
- 2:30—Report of Free Will Baptist Press
- 2:40—Report of Ministerial Association
- 3:00—Closing Hymn and Benediction

Thursday Morning

- 9:00—Devotions, the Rev. Melvin Everington
- 9:15—Reading Minutes of Previous Day
—Recognition of Visiting Ministers

- 9:25—Report of Cragmont Assembly
- 9:35—Report of Church Finance Association
- 9:45—Report of State Mission Board
- 9:55—Report of Woman's Auxiliary
- 10:05—Report of Committees
- 10:40—Report of Free Will Baptist International Convention
- 11:00—Report of Children's Home
—Offering for Children's Home
- 11:20—Message, the Rev. H. W. Armstrong
- 12:00—Lunch

Thursday Afternoon

- 1:15—Devotions, the Rev. O. B. Taylor
- 1:25—Committee Reports
Final Report of Examining Board
Treasurer's Report
Miscellaneous Business
Report of Memorial Committee and Election of Officers
Read and Approve Minutes
- 3:00—Closing Hymn and Benediction

The moderator of the Eastern Conference is the Rev. C. B. Hansley and the clerk is the Rev. Lemmie Taylor. The entertainment committee for this session is the Rev. R. M. Fader and Mr. H. M. Mallard. Mr. W. A. Jones will serve as song leader.

Walter Carter to Conduct British Chapel Revival

The Rev. Walter Carter of Rockingham, North Carolina, will be the evangelist for revival services at British Chapel Free Will Baptist Church near Kinston, North Carolina, the week of October 19-24. Services will begin each evening at 7:30 and each one will feature special music.

The pastor, the Rev. J. B. Starnes, and the church extend a special invitation to the public to attend.

Revival and Homecoming at Harrell's Chapel Church

Revival services are scheduled for Harrell's Chapel Free Will Baptist Church near Snow Hill, North Carolina,

for the week of October 19-24. The Rev. Melvin K. Everington of Deep Run, North Carolina, will be the guest evangelist. Services will begin each evening at 7:45.

On Sunday, October 25, the church will observe its annual homecoming with a picnic lunch served on the church grounds at the noon hour. In the afternoon a song service will be held.

The pastor, the Rev. Ed Fordham, and the church invite all friends and neighbors of the church to attend. Especially are former pastors and members invited. All singers who will be requested to come prepared to sing at both the revival and homecoming.

Homecoming and Loyalty Day At Marsh Swamp Church

The Marsh Swamp Free Will Baptist Church, Route 1, Sims, North Carolina, will observe Sunday, October 18, as homecoming and loyalty Sunday. The speaker for the service will be the Rev. M. L. Johnson, superintendent of the Children's Home at Middlesex. A picnic lunch will be served on the church grounds. The afternoon will be spent in visiting. All members, former members, former pastors, and friends are urged to attend.

Bethel Revival In Progress

Revival services began at Bethel Free Will Baptist Church, Whortonsville, North Carolina, Monday evening, October 12, and will continue throughout the week. The evangelist is the Rev. Jerry Rowe of Newport.

The pastor, the Rev. Elmo Harper, and the church invite the public to attend the remainder of these services.

Coming Events

October 17—Pee Dee Association of North Carolina, Thomasboro Church, Brunswick County

October 21, 22—Eastern Conference of North Carolina, Assembly Grounds, Duplin County

October 29, 30—Cape Fear Conference of North Carolina, Shady Grove Church, Sampson County

November 4, 5—Central Conference of North Carolina, First Day, Tarboro Church; Second Day, Spring Branch Church, Greene County

November 26—Thanksgiving Day

Children's Home Report For September, 1964

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of September, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

<i>Religious Contributions Received</i> (Includes Gifts for All Purposes)	
Albemarle Conference	\$ 473.68
Cape Fear Conference	644.14
Central Conference	1,528.77
Eastern Conference	1,506.12
French Broad Association	360.70
Pee Dee Association	119.70
Piedmont Conference	30.00
Toe River Association	100.00
Western Conference	1,560.99
Statewide Bodies	334.93
<hr/>	
Total Gifts from Confer- ences	\$6,659.03
Parents and Relatives	416.25
Friends and Others	40.00
Miscellaneous	9,254.69
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Total Receipts for the
Month \$16,369.97
Special recognition is hereby given to
the following who made gifts of \$100 or
more during the month:

<i>Honor Roll</i>	
Hopewell Church, Johnston County	\$150.00
Covey Rock, Toe River Associa- tion	\$100.00
Saratoga Church	\$160.58
Beaver Dam S. S., Pee Dee Asso- ciation	\$100.00
North Carolina State Conven- tion	\$334.93
Fifth Eastern Union Meeting	\$100.00
Ephesus Church, Blounts Creek	\$135.05
White Oak Grove S. S., LaGrange	\$111.62
Asheville Church	\$320.70

Sts. Delight Church Announces Revival

Sts. Delight Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its fall revival which begins on Sunday night, October 18, and continues through Saturday night, October 24. Services will begin each evening at 7:30. The pastor, the Rev. W. M. Pollard of Greenville, North Carolina, will conduct the meeting with guest speakers throughout the week.

The pastor and the church members extend a cordial invitation to the public to attend these services. Singing groups from other churches are also invited to attend.

The Free Will Baptist

October is Superannuation Month in N. C.

The following information will be helpful as you prepare to make your offering for superannuation this month and the months to come.

There are nine ministers on the superannuated list who receive together over one hundred dollars monthly, and nineteen ministers' widows receiving together over three hundred dollars quarterly. The board has life insurance on forty ministers with a monthly premium paid by the board of almost one hundred dollars. This life insurance amounts to \$80,000. There are eighteen ministers' families and thirty-seven individual ministers and ministers' wives participating in the group hospital and life insurance program. The total monthly premium is almost five hundred dollars. There are fifty-one ministers enrolled in the "Ministerial Retirement System" in the amount of approximately \$5,500, making the board liable for about \$1,750 each year. This is to insure the retirement and death benefits of the "Ministerial Retirement System."

The superannuation board has two primary needs. The first is more funds to increase every phase of the superannuation work. It needs over \$1,650 each month from the churches and ministers to reach the budget of \$20,000 adopted by the State Convention. Second, there is a need for more and greater participation on the part of the ministers in the "Threefold Superannuation Program." There are almost two hundred ministers associated with the State Convention but only fifty-one have enrolled in all or a part of this program.

Revival and Homecoming at Cabin Church

Revival services are scheduled for Cabin Free Will Baptist Church near Beulaville, North Carolina, for the week of October 18-24, with the Rev. Joseph Ingram, pastor of Stoney Creek Free Will Baptist Church, as the visiting evangelist. The services will begin each evening at 7:30.

On Sunday, October 25, the church will observe its annual homecoming. Following the eleven o'clock worship service, conducted by the Rev. Joseph Ingram, a picnic lunch will be served.

The pastor, the Rev. Walter Sutton, and the church extend a cordial invitation to all former pastors, former members, and visitors to attend these services.

Pleasant Hill Church To Observe Homecoming

The Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, will observe its annual homecoming on Sunday, October 18. The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven. A former pastor, the Rev. G. C. Joyner of Smithfield, North Carolina, will deliver the homecoming message. A picnic lunch will be served at the noon hour. In the afternoon a memorial service honoring those who have passed away since the last homecoming will be conducted. This will be followed with a song service, featuring the local choir and visiting singers.

The pastor, the Rev. Jack Mayo, and the church membership extend a cordial invitation to all former pastors, former members, and friends to attend these services.

Missions Director In Hospital

The Rev. A. B. Bryan, missions director of the North Carolina State Convention of Original Free Will Baptists is hospitalized at Lenoir County Hospital in Kinston. He is suffering from a slipped disk, but is reported to be improving. Relative to the support given to the mission program, Mr. Bryan states:

"I want to thank the Free Will Baptists of North Carolina for making the month of September the greatest month in support of the mission work. Your continued support is humbly requested that we may ascend to greater heights."

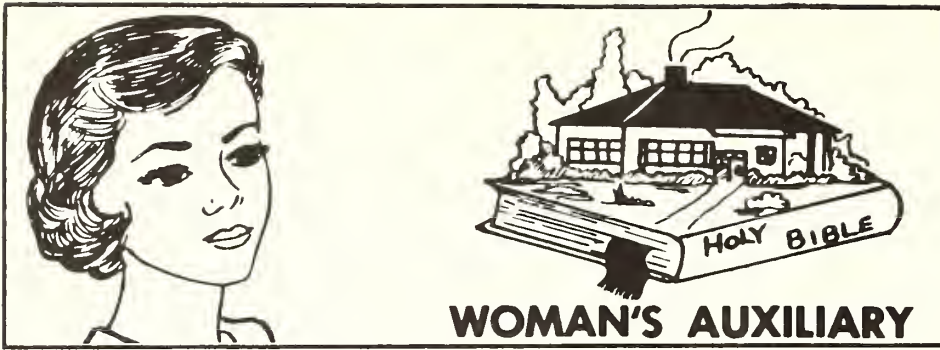
C. F. Bowen Conducting Piney Grove Revival

Following the homecoming service at Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, on Sunday, October 11, the fall revival began that night with the Rev. C. F. Bowen of Wilson as the evangelist. A revival prayer service begins each evening at 7:15, and the revival preaching service at 7:40.

The pastor, the Rev. L. B. Woodall, Jr., and the church membership invite everyone to join them in the worship and fellowship for the remainder of the services.

Homecoming Planned at Moseley's Creek

Homecoming services are planned for Moseley's Creek Free Will Baptist Church, Dunn, North Carolina, Sunday, (continued on page fifteen)



CENTRAL AUXILIARY CONVENTION

The Woman's Auxiliary Convention of the Central Conference of North Carolina met on September 30 at the Hull Road church, near Snow Hill. The theme for the convention was "Wisdom in Diligent Service." The convention sermon was delivered by the Rev. N. B. Barrow, manager of the Free Will Baptist Press. During the message he stated, "Wisdom in service must be an acceptance of God and His Word. We must accept the fact that He not only inspired His Word, but He keeps it pure today. This truth must be applied as we give our time, talents, and money. It is hard to pay right unless we pray right."

The Life Membership award was given to Mrs. Carl Barrow of the Hull Road church who is the daughter of the late Levi Hill. Mrs. Wilton Ellis of Spring Branch church is president of the convention.

PEE DEE AUXILIARY CONVENTION

The Woman's Auxiliary of the Pee Dee Conference met on October 7 with the Oak Grove Free Will Baptist Church of Bladenboro. The convention reports revealed that all phases of the denominational work is being supported by the different auxiliaries. Mrs. Hattie Adcox presided over the harmonious session.

Pikeville, N. C.—The Night Woman's Auxiliary of Pleasant Grove church met September 1 with Mrs. Mary Pender. Eleven members were present.

The program, "Who Will Stand in the Gap?" was presented by Mrs. Tempie Jones, Mrs. Lillie Mae Pender, Mrs. Mary Lee Pope, and Mrs. Colleen Jones. Prayer was led by Mrs. Mary Alice Howell.

During the business session the auxiliary decided to send all members of the auxiliary a subscription to *The Free Will*

Baptist, a total of 18 which included 6 who were already taking the paper. Also the next meeting to be held was designated as "Guest Night," to which the members were to invite guests and encourage them to become members.

After the business the group was dismissed with prayer, and refreshments were served by the hostess.

Kenly, N. C.—The Woman's Auxiliary of Mount Zion Free Will Baptist Church held its September meeting in the home of Mrs. Laudy Brewer with thirteen members present. The meeting opened with the singing of "Revive Us Again." The Scripture reading was taken from Psalm 85, followed with prayer by Mrs. Lillian Crocker. Mrs. Mary Martin was in charge of the program entitled "Building the Kingdom Through Revival." Assisting her with the program were Mrs. Geraldine Cockrell, Mrs. Crema Johnson, Mrs. Lillian Crocker, Mrs. Lois Boykin, and Mrs. Alonia Narron. Mrs. Nadine Crocker led the group in prayer. Following the singing of "Rescue the Perishing," the meeting adjourned with the group's praying the Lord's Prayer in unison.

Refreshments were served by the hostess during the social hour.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its September meeting on October 1, in the home of Mrs. Jeannette Wynne with eleven members present. Mrs. Wynne read the Scripture taken from Psalm 85. This was followed by the group's praying sentence prayers. The program, "Building the Kingdom Through Revival," was given by Mrs. Selma Cowan, Mrs. Mertie Coltrain, and Mrs. Peggy Bailey.

The dues were collected during the business session. The group voted to furnish the flowers for the fall revival October 4-10. The treasurer, Mrs. Selma Cowan, reported a balance in the treasury

of \$41.21. The meeting adjourned with prayer by Mrs. Cowan.

The hostess served delicious refreshments during the social hour.

Mount Olive, N. C.—The Emma Powell Circle of the Woman's Auxiliary of Snow Hill Free Will Baptist Church reports great progress for the past six months. The circle, with twenty members, sponsored a week's Bible school in the spring, sponsored the homecoming of the church in June, and sent \$10 to Mount Olive College. In September the circle sent its second and final \$50 to clothe the adopted boy at the Children's Home, and also sent him a little spending money on several occasions. Flowers, gifts, and cards have been sent to the sick members of the church. Seven of the ladies of the circle attended the auxiliary convention held in New Bern, North Carolina, in September.

The church will hold its fall revival the week of November 2-7 with the Rev. Clarence F. Bowen of Wilson as the evangelist.

Wilson, N. C.—The Woman's Auxiliary of Milbournie Free Will Baptist Church met Tuesday night, October 6, at the church with the president, Mrs. Bobby Lamm, presiding. The Scripture was read from Ezekiel 22:23-31, followed with the group's praying together the Lord's Prayer.

During the business session the secretary and treasurer gave their reports. It was decided to have a rummage sale on Saturday to raise funds for the auxiliary treasury. The new cookbook is due to go to press soon. All members were urged to turn in their recipes for the book as soon as possible. Plans were also made for the fall revival which is scheduled to begin October 19.

The program entitled "Who Will Stand in the Gap?" was presented by the program chairman, Mrs. Harold Williams. Mrs. Marvin Sullivan closed the program with prayer.

Following the program an auction sale was held with Mrs. Horace Finch and Mrs. Melton Lamm selling the various items the twelve members had donated. The sale netted \$16.50.



Many adults today are halfhearted in their faith because, fearing to doubt—or to admit their doubts—they have held on to the unexamined beliefs of childhood.

—Rachel Henderlite.

THE TOWN WITHOUT A CHURCH

By J. L. Raye

FOR MANY years the town of Liberal, Missouri, did not have even one church. The reason is that the founder, George H. Walser, was an atheist.

This Illinois lawyer was a follower of Robert G. Ingersoll, the infamous agnostic leader. Walser, who was an officer in the Union Army, came to Lamar, Missouri, after the Civil War. He became Barton County's first superintendent of schools, later, prosecuting attorney and then a member of the legislature.

Walser had great skill in land speculation. Out of this came the realization of his dream—a town free of churches. With the help of G. W. Baldwin, an atheist financier, and many other atheists, agnostics, free-thinkers and later spiritualists, this town became a growing community.

Soon the town boasted a large pavilion and amphitheater, with an open stage and a well-kept race track.

Walser founded several schools, which later merged with the new Free thought University. Classes were held in the Universal Mental Liberty Hall. Famed mediums conducted seances in Spiritualist Hall.

Christians were not encouraged to settle in Liberal, Missouri. But they were determined to do something about this atheistic town. As a result they established the town of Denison, across the tracks of the Memphis and Fort Scott Railroad. A few merchants from Liberal moved into the new town.

The downfall of the atheistic experiment started during a major political battle. On the even of the 1888 presidential election, the community was assembled in Universal Mental Liberty Hall. Walser, a Republican, promoted Benjamin Harrison. Baldwin, a Democrat, spoke in favor of Grover Cleveland. After the meeting the hall was closed for repairs. It was never again opened by the infidels.

Later that year a well-known medium, Dr. J. B. Bouton, came to Spiritualist Hall. Bouton had the people write questions, addressed to deceased loved ones, on a slate. In each case the slate returned to the writer bearing an answer. But

a strange event took place in the midst of the session. The building caught fire.

Dr. Bouton's two associates escaped by descending from the attic through a trap door. The two confessed they had been supplying the answers when the slates arrived in the attic.

The Christians of Denison soon began moving across the tracks. The Methodist Church purchased the Universal Mental Liberty Hall and converted it into a house of worship. The Denison Christian Church moved to Liberal.

By 1900, less than 20 years after founding of the town, the power of the founders had been broken. Churchmen reported that conversions of former atheists and agnostics numbered in the hundreds. Most of those, who were not converted, moved out of town.

Walser retired to a country home and became a writer of poetry.

Today, atheism is again on the rampage. Mrs. Madallyn Murray pressed the case which resulted in the banning of prayers and Bible reading in public schools.

God stopped atheism in Liberal because Christians were concerned. He can change the current situation in America.

"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 sins and will heal their land" (2 Chronicles 7:14).

We know that "Ye shall know the truth and the truth shall make you free." But the eternal truths of Almighty God are being twisted, distorted, and degraded until the average person in our nation has become confused as to what God's truths really are in contrast to the devil's lie. It is up to the Christian, minister and layman alike, to reveal to the unregenerate what God's Word and God's truth are concerning the sinner's need of a Saviour.—*Christian Victory*.



OCTOBER IS SUPERANNUATION MONTH

The following letter is being mailed out in the interest of the superannuation program of the North Carolina Free Will Baptist State Convention. Please take note of the message it contains.

October, 1964

TO: Co-workers in Original Free Will Baptist Churches

SUBJECT: "October Is Superannuation Month"

Dear Co-worker:

This letter is being addressed to you as a reminder that October is Superannuation Month. There are nine ministers receiving regular monthly pension checks and nineteen ministers' widows receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have supported this phase of our denominational program. The support this year was good. However, we are aware that we should do much more than we are doing.

We have a twofold responsibility in our superannuation program. First, that of providing adequate retirement for the ministers now active in our denomination. Second, that of continuing our support for those ministers and minister's widows now on our superannuated list. The denomination that is adequately providing for the present and future needs of those who serve her is in the place where God has promised to bless. "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, . . . shall come, and shall eat and be satisfied; that the LORD thy God may bless thee . . ." (Deuteronomy 14:27-29) .

Can we count on you to help meet the needs?

What can you do? You can help meet the needs by receiving a special offering this month in your Sunday school, church, league, and other organizations of the church for superannuation. How much is your part? If all of our churches will send as much as 75c per member, we can meet our budget of \$20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more?

Don't fail—send your gifts for superannuation to: Walter Reynolds, Route 5, Dunn, North Carolina 28334.

Give regularly throughout the year to superannuation.

Very truly yours,

Walter Reynolds,
Chairman-Treasurer

NOTES

|| AND ||

QUOTES



By J. C. Griffin

A WONDERFUL MISSION SERVICE

The first Sunday night in October, the Rev. and Mrs. James L. Lanier came to our church here in Bridgeton with a message from God and the Arizona-Mexico Missions. Our people received the message with great joy. The weather was very inclement; rain and wind kept the congregation from being as large as it would have been. Our people, those who could attend, gave their wholehearted support in gifts to the cause of missions, prayerfully and financially; and a goodly number gave their names to be put on the mailing list to receive the mission paper; also a goodly number remained after the service to get a personal word with Mr. and Mrs. Lanier and to view the items of interest which they brought from Mexico.

ITINERARY PROFITABLE

We learned that in the service on Wednesday night of our State Convention about \$4,000 was given to the mission cause, and now we have learned that the amount of offerings for missions has gone beyond \$5,000. So we are thanking God for opening a door for us in Arizona-Mexico Missions. John writes about a door being opened to the Philadelphia church: ". . . behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8).

I believe that God opened the door in Arizona-Mexico Missions to the Free Will Baptists of North Carolina and the Free Will Baptists in other states who desire to cling to the old paths and to follow the "faith once delivered to the saints."

John said that the church at Philadelphia was not strong, but they had a "little strength." We Free Will Baptists have not denied the name of Jesus.

We are standing true to the doctrine, customs, and usages that our forefathers preached for more than two hundred years. We have not repudiated any part of the usages. We still discipline a minister when he walks contrary to the doctrine of the church. We deal with a church as our fathers did and as the Early Church did. We have missionaries both in the state and in a foreign country who believe in correcting the preacher and the church that deny the faith and preach that which is contrary to our Statement of Faith and Discipline. Perhaps there are some who call themselves Free Will Baptists who would like to be turned loose to preach anything that suits their minds and call it Free Will Baptist because of a selfish desire; there are about five different groups because they were and are not willing to follow the true doctrine.

Let all of us who are of the old school of true Free Will Baptists stick to and support our Arizona-Mexico Missions. May we support it with our prayers and finances, and God will do the rest.

MISS BECTON MAKING GOOD

We learned that Miss Barbara Becton is making good in her mission work in Arizona-Mexico work in Nogales. Let us pray much for Barbara. Missions are on this young lady's heart and mind. Satan will try to hinder her as he will all young people. May our prayers, letters, and finances keep her encouraged and happy.

THE EASTERN CONFERENCE

The Eastern Conference of Original Free Will Baptists of North Carolina will hold its sixty-ninth annual session on October 21, 22. According to the records, the Eastern Conference was organized about 69 years ago. It was organized for convenience, not because some preacher wanted to get the lead over a conference, but so that the community in which the conference convened would not be overburdened. Before its organization it was a part of what is now the Central Conference, which is over two hundred years old. Our printing press is located in the Central Conference, and is known all over the nation. However, years ago I found a few people in the far west who were not acquainted with this fact; but they were learning.

OUR COLLEGE

Our Mount Olive Junior College is growing by leaps and bounds. Get the

reports made at our State Convention and at some of our benefit suppers and you will see the marvelous growth of the past ten years. Ten years ago there were some people who opposed the institution and fought it; but today this institution is being recognized by the leading educational institutions of the United States. By the fall of 1965 we expect that the Henderson building will be ready for use; also one dormitory complex for about 132 students will be ready.

LET US BE MUCH IN PRAYER

Let us be friends to our program of work in North Carolina, and not only in North Carolina, but wherever there are those who are building for the cause of Christ and for Christian education that we stand in need of so much. Pray that God will put us over the top for the glory of God.



They Couldn't Sleep

Two missionaries went to a village in Korea where the Gospel had never been preached. It was noised abroad that they had come, and practically the whole population gathered to hear them.

The interest of the people was so great that the meeting continued until a late hour. Finally the missionaries closed the service, and were shown into an adjoining room for the night. But the people did not go away and the murmuring of their voices kept the missionaries from sleeping.

About two o'clock, one of them went back and said to the people: "Why do you not go home and go to sleep? It is very late, and we are tired."

The head man of the village answered, in substance: "How can we sleep? You have told us that the Supreme Power is not an evil spirit trying to injure us, but a loving God who gave His only begotten Son for our salvation; and that if we will turn away from our sins and trust Him, we may have deliverance from fear, guidance in our perplexities, comfort in our sorrow. How can we sleep after receiving a message such as this?"

How could they, indeed? The missionaries, forgetting their weariness, sat down with those poor people and communed with them until the morning dawned.—*Gospel Banner*.

Questions & Answers



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

QUESTION: Please explain, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Daniel 12:12).—O. L. C., Oklahoma.

ANSWER: Dr. A. U. Michelson, a converted Jew who lives in California and travels widely as a missionary working among the people of his own race, made the following comment on this verse: "The Bible does not explain the period of 1335 days mentioned in the verse. However, 1260 days is identified as the latter half of the Great Tribulation and the difference of 75 days is considered to be the time that will be required for the complete readjustment of the chaotic condition of the world at the beginning of the millennial reign of the Lord Jesus Christ."

Rev. Clarence Larkin in his book, *The Book of Daniel*, Page 266, says: "While Daniel heard the answer, he did not understand the meaning, so he himself repeated the question, but no explanation was vouchsafed him, and he was told to go his way for the words were 'closed up and sealed' till the 'time of the end,' when the 'wise shall understand.' Then two other measures of time were revealed to Daniel, 1290 and 1335 days. These days were to date from the time when the 'Daily Sacrifice' was taken away, and the 'Abomination of Desolation' set up, which we know will be in the 'Middle' of Daniel's 'Seventy Weeks' (Daniel 9:27). Thus we have three measures of time given in Daniel, all dating from the 'Middle' of his 'Seventieth Week.' First, the 2300 days of Daniel 8:13-14 and these three measures of 1290 and 1335 days. The termini of these three measures of time are respectively 1040, 30, and 75 days beyond the 'End' of Daniel's 'Seventieth Week.' The 2300 days have to do with the cleansing of the Sanctuary, but we are not told what events the other two measures of time lead up to. But we do know

that after the return of the Lord at the 'End of the Week' there will be other events of national importance to the Jews, that will precede the setting up of the Millennial Kingdom."

The reason why I quote from these reliable sources is that I have never fully understood many of the statements concerning the Jews and the *end time*. This verse with all its background and all its implications somewhat puzzle me; for I do not understand why God would bring some things such as this and that seen by reading Revelation 10:3, 4 and 2 Corinthians 12:1-4 out in the forefront and let us know that there are wonders for the saints to come into full possession and full knowledge of in the future but they must remain a mystery to all that read until further revelation at Christ's second coming, unless it is that He wants us to see and understand that there is sufficient wonder and glory awaiting the faithful to cause them to remain faithful under all the odds and evil circumstances that now appear to be and to a great extent are working against us in the immediate activities we are responsible to Him in carrying out. It might be well for us at this point to remember that the Word says: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9). "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).

QUESTION: Please explain, "I form the light, and create darkness: I make peace, and create evil. I the LORD do all these things" (Isaiah 45:7). In what sense does Jehovah create evil?—J. Gray, Illinois.

ANSWER: Evidently the reference is

not to moral evil; that is, to sin as can be seen by "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." There is also evidence that the expression has in mind wars, plagues, and other devastating means which God controls in the natural realm in a way so as to bring chastisement upon certain people who have not repented, to encourage repentance on their part or upon saved people who do not surrender or consecrate their lives as readily as they should. This which God brings or allows is in definite contrast to peace, quietness, and natural blessing or complacency as can be seen in the reading of the context from these verses. Persia, Babylon, Cyrus, and Nebuchadnezzar are compared. Here He purposes to give prosperity to the one and calamity to the other. The Persians, represented by Cyrus, believed in two coexistent, eternal principles, ever struggling with each other, light and darkness, or good and evil. Ormazd was the name of one god; Ahriman of the other. But Jehovah here asserts His sovereignty over both. It is He who does these things, creating light and darkness, good and evil; i.e., giving blessings in one place and the judgment or cursing in the other. Even though the Persians were far from being obedient to God as they may have been in keeping with the covenant, they had not gone as far in their rebellion as the Babylonians; so God would use them to destroy Babylon, and the Greeks to destroy Persia later.



A Habit That Kills

While visiting a military camp during the Civil War, President Lincoln said that he would rather see his two boys die on the spot than to grow up and become profane men.

Did you ever think of swearing as such a serious habit? Lincoln would rather have seen his boys die than to have them grow up with a habit that kills.

"Kills?" you say. "How can swearing kill?" First of all, this habit kills your self-respect. When you use profane language you begin to rate yourself too low. Second, you kill your regard for others. And third, you kill your reverence for God. You see, it is a habit that kills.—*The Christian Messenger*.



STORIES

for our

BOYS and GIRLS



JUST A SISSY

Tom Young

FATTY PHILBERT wasn't really a sissy, but he knew it was practically impossible to prove that he wasn't to Freddy Rice and Frank Peterson.

"Come on, Fatty," Freddy shouted from across the vacant lot, "we're going over to the old saw mill."

Fatty leaped to his feet and dashed across the lot as fast as his short legs would carry him.

"Hurry up, Fatty," Frank yelled. "You run like a flabby old walrus."

"And if you're not careful, you'll lose a ton of extra weight," Freddy teased.

Fatty smiled sheepishly. "I'm sure sweating, and that's for sure," he admitted. "Maybe if I keep this up I'll get nice and lean like a bean pole."

Freddy and Frank laughed. After all Fatty was a good sport and they liked him. They couldn't help liking him.

"Let's see, tomorrow is Sunday," Freddy began as they walked along. "What are you going to do tomorrow Frank?"

"Going fishing, I guess," the tall, red-headed boy answered casually. "Dad said he's going to take me to Lake Trinidad."

"That's great!" Freddy observed. "What about you, Fatty?"

Fatty reddened at the question. He knew what was coming. "I'll be in Sunday School and church as usual," he answered as sincerely as possible. Frank snickered; Freddy laughed out loud.

"Does going to church help you gain weight?" he jeered. They they roared loudly. Fatty was hurt. He could stand to be teased about his weight and to be called "Fatty" when his real name was "Bruce," but he knew it was wrong to talk about church that way. Freddy was going too far!

Fatty said nothing. To get angry would only make matters worse. To hold his tongue was difficult, but it was the best.

He just kicked a loose piece of bark until the conversation changed to something else, and all the time he prayed silently that Freddy and Frank would receive the Lord Jesus Christ as their personal Saviour. That would make a lot of difference, Fatty thought.

Almost before Fatty realized it, Freddy was standing behind him on a log.

"Look, Fatty! Here, catch it!"

Fatty looked just in time to see a medium-sized gopher snake hurtling through the air at his head. Of all things that Fatty feared, snakes were the most dreaded. He became practically petrified with terror. Then, horror of horrors! it slipped through his hands and wrapped itself partially around his neck. It was then that Fatty lost all sense of reason. To him that snake was a mortal enemy, and he threw himself fiercely into the battle.

But it didn't turn out to be much of a battle. Fatty slipped on a wet log, fell to his side and rolled to the ground unhurt, though stunned with fear. The snake slithered between two logs and disappeared. Freddy and Frank rolled with laughter.

"Haw, haw, haw!" Freddy howled. "Fatty's afraid of a little ole snake. Haw, haw, haw!"

Meanwhile Fatty crawled to his feet and sat on a stump with his back to the other boys. He was angry, but he was too ashamed to say anything. If he were only not afraid of snakes! As he sat there his heart sank as he thought of his testimony for the Lord. Now he'd never win Freddy and Frank for Christ! He was just a big sissy . . . that's all! Just a big sissy!

Half an hour later the three fellows started for home. Freddy was in the lead and Fatty, as usual, brought up the rear. No one felt like walking fast because of the sizzling hot sun; so they trudged slowly along. Suddenly there was a vicious whirr. Freddy yelled.

"Look out! A rattlesnake!"

Fatty saw Freddy leap to one side as

the huge snake struck and the ugly head slashed aside of Freddy's leg. He had jumped in the nick of time. Then beads of perspiration burst out on Fatty's face as he saw Freddy's foot slide between two large boulders and become wedged. Freddy jerked, but he couldn't move, and the rattler was coiling to strike again. Frank tried to pull Freddy free but Fatty saw immediately that he'd never make it.

Something had to be done right then. That snake was going to strike! Without taking the time even to consider the danger, Fatty took three quick steps and flung himself at the snake. His aim was true and his strong, chubby fingers closed with a vice-like grip just below the reptile's head as its coils tightened to strike again at Freddy's leg. Fatty rolled over still holding his grip; the writhing rattler twisted itself around his arm. He crawled to his knees, then to his feet, twisted himself around to get leverage and threw the snake as far as he could.

Later as the boys stood around the snake, now beaten to a pulp with various sizes of rocks, Freddy said seriously, "Thanks, Fat . . . I mean Bruce. You saved my life."

Fatty grinned. "That's all right, Fred. You'd have done the same for me."

Freddy kicked at a rock as though he couldn't find words. "I . . . I'm sorry I've been teasing you," he finally confessed. "You . . . you're really a peach of a fellow. By the way, Bruce, when did you say I'd have to be ready to go with you to Sunday School and Church?"

—*Gospel Herald*



Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of God upon the earth.

—*John Wesley.*

Here Are The Reasons Why More Free Will Baptists Order Their Sunday School and League Literature from the Free Will Baptist Press

*The Free Will Baptist Press is the only publishing house that is owned and operated by Free Will Baptists.

*The Free Will Baptist Press offers complete materials for each department of your Sunday school—from the cradle roll through the adult classes.

*There are 18 quarterlies in all—with three packets for the preschool classes. The beginners' and nursery packets contain stories and activities that attract and hold the attention of each child. The cradle roll materials are designed to make even the youngest a definite part of your Sunday school.

*The materials are written by Free Will Baptists—capable men and women who love Christ and the cause of Free Will Baptists.

*The Free Will Baptist Press has carried on this work for more than fifty years. They know what it is all about.

*The Free Will Baptist Press is the only source of Free Will Baptist League literature whose sole purpose is to carry on the work of the Free Will Baptist League.

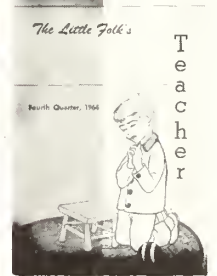
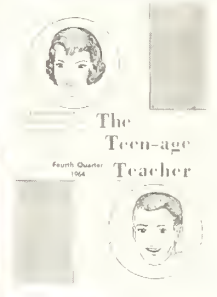
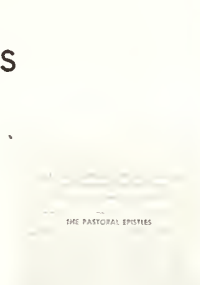
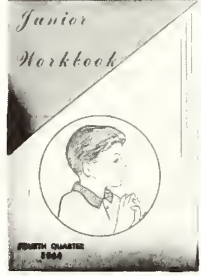
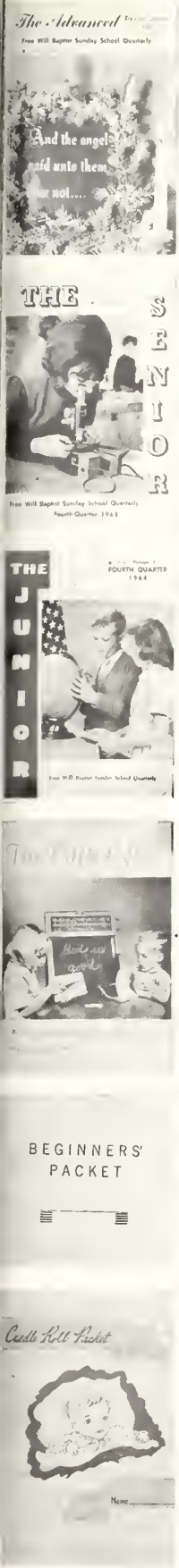
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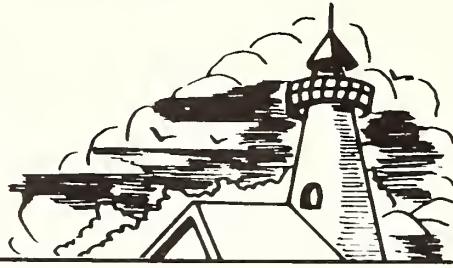
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The Sunday School Lesson

FOR OCTOBER 25



DISCIPLINED CHRISTIAN LIVING

LESSON TEXT: 1 Timothy 3:14-16; 4:4-12, 16

MEMORY VERSE: I Timothy 4:7, 8

I. INTRODUCTION

Paul, instructing the young man Timothy in regards to the church and its officers, emphasized the need for personal discipline on the part of those that make up the church. We would do well to listen to Paul's words to Timothy indicating that he should take the time necessary to keep himself spiritually fit. This kind of discipline is a means to power. It is by discipline that one becomes skillful in any art or craft, and through that skill he exerts power. Discipline is the secret of the successful athlete, as well as the artist. However, one of our illusions, especially in the area of religious living, is the idea that important achievements will come without struggle or sacrifice. We think that we can have results without responsibilities. Christians need to know that it is not self-indulgence but self-discipline that accomplishes the great things.

If Christians are to exert spiritual power, discipline of thought is necessary. There is an old adage that says, "As a man thinketh in his heart so is he." This being so, how necessary for a man to discipline his mind to proper thoughts.

A Christian should subject himself to discipline of purpose. Jesus said, "Seek ye first the kingdom of God, and his righteousness." It requires discipline to put first things first, but without things in their proper order no success can be enjoyed.

Having a disciplined mind and purpose, a Christian then needs to have discipline of practice. There must be study and training. One must exert power to gain power. Give grace and you will receive grace. There are four training disciplines that are very necessary

to the Christian life and faith. They are very simple: personal prayer and meditation; regular attendance to public worship; witnessing to the reality of the love of God in Christ; and generous, cheerful giving.

The purpose of this lesson is to reveal the need for self-discipline and to help us practice what we know.

—*Teen-Age Teacher (F.W.B.).*

II. HINTS THAT HELP

1. Paul instructed Timothy to behave himself in the house of God (v. 15).

2. The mystery of godliness is beyond the comprehension of man (v. 16).

3. Everything that God has made is good, and it should be received with thanksgiving and prayer (vv. 4, 5).

4. The good minister is duty bound to keep his people informed of impending dangers (v. 6).

5. There is no place in the church for fables and unimportant things (v. 7).

6. Rituals profit little, but efforts toward godliness are exceedingly important (v. 8).

7. The truths of the gospel are worthy of acceptance (v. 9).

8. God offers salvation to all men (v. 10).

9. Timothy was to be an example to all men (v. 12).

10. He was to give heed to his own relationship to God and to the doctrine that he preached (v. 16).

—*Bible Teacher (F.W.B.).*

III. ADDITIONAL TRUTHS

1. A Christian blacksmith was going through the deep, dark waters of sorrow and suffering, trials and tribulations. An unbeliever said, "If God loves you, why does He not spare you from trials and suffering?" The blacksmith said, "I don't think I can account for these things to your satisfaction, but I can to my own. I often take a piece of iron and bring it to white heat. Then I put it on the anvil and strike it to see if it will take temper. If it will, I put it back in the fire again. If I find that it will not take temper, I throw it on the scrap

heap. My heavenly Father has been testing me. Daily I have prayed, 'Lord, put me in the fire. Do anything you please but don't throw me on the scrap heap!'

2. A minister knelt at an altar beside a young woman who was bowed and weeping. She had gone forward seeking Christ and His forgiveness. The minister talked to her. She listened silently, her face cupped in her hands. "Have you surrendered your all to Christ?" asked the minister. "I have tried," sobbed the girl. "What is the trouble, then?" "It's the way Christian people have treated me. I'm afraid I'll have to give up my work as a servant. The man where I work now is so cross and impatient with me." "For whom do you work?" asked the minister. The girl raised her bowed head. The minister saw that the girl was the newly employed girl in his home! His quick, impulsive words, his impatience and his domineering spirit had blocked the way of a servant girl to Christ.—*Adult Bible Teacher (Union Gospel Press).*

3. The First Epistle to Timothy contains much instruction concerning false teachers and methods of counteracting them. A study of Paul's own experiences with false teachers in Ephesus as recorded in Acts 19 helps one to see why he went into so much detail in I Timothy—and in II Timothy as well—concerning this aspect of testifying for Christ.

The more one can learn about Ephesus the better he is able to understand the appropriateness of Paul's exhortations to Timothy to maintain a disciplined Christian life with respect to sound doctrine. In his Biblical Theology of the New Testament, Ryrie says, "The temple of Diana, one of the seven wonders of the ancient world, was like a magnet drawing people to a cesspool in Ephesus. . . . It was also, in the name of religion, a house of prostitution. . . . Superstition invariably accompanies idolatry, and so it was in Ephesus." Wherever Paul went, he unhesitatingly dealt with the contemporary scene as was necessary in order to preach the Gospel. He urged those he led to the Lord to imitate his own example of energetically furthering the Lord's work.

—*Bible Expositor.*

4. One way in which we judge a person's physical condition is body temperature. If a person is in good health, his temperature should be close to the established normal temperature. When he is ill, perhaps with some infection or virus,

his temperature will be higher, and we may he has fever.

Christians need some measure of their habits and activities to keep them within the framework of good Christian living. Every Christian must hold a thermometer of Christian action up to his life at all times. He must control his impulses in order to live an exemplary Christian life. When he yields to an impulse or gives way to temptation, the temperature on his thermometer shoots up into the red section of danger. Just as fever is a sign of infection, so a red "danger" reading on the Christian thermometer indicates spiritual illness.

Keeping our Christian thermometer out of the red requires constant self-discipline. Paul gave specific instructions to Timothy: "in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). This is not an easy way to live. It requires training. While an athlete must train to keep his body strong, and to resist disease and infection, the Christian must train to keep spiritually strong. This is another reason for keeping our Christian temperatures normal. Train yourselves in "godliness," Paul demands. Then it will be easier to resist the temptations of the world that might send our temperatures into the red. Training, self-discipline, control—all are essential to effective Christian living.—*Standard Commentary.*



News Notes

(continued from page seven)

October 18. The day's services will begin with Sunday school at 10 a.m., followed with the morning worship service at 11 a.m. A picnic lunch will be spread on the church grounds at the noon hour. Special music is planned for the afternoon service.

A cordial invitation is extended to everyone to attend this service and enjoy the fellowship together.

Mt. Zion Church Homecoming October 25

The Mount Zion Free Will Baptist Church, Kenly, North Carolina, announces its annual homecoming for Sunday, October 25. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The Rev. Milford Hales will deliver the homecoming message. A picnic lunch will be served on the church grounds at

the noon hour. In the afternoon a song service will be held.

All former pastors, former members, and friends are cordially invited to attend.

Williamston Church Revival and Homecoming

The Williamston, North Carolina, Free Will Baptist Church announces its fall revival to begin October 19 and continue through October 24, with the Rev. Robert May, pastor of Hickory Chapel Free Will Baptist Church of Ahoskie, North Carolina, as the evangelist. Services will begin each evening at 7:30, and each one will feature special music.

On Sunday, October 25, the church will observe its annual homecoming. Following a picnic lunch at the noon hour, a singspiration will be held in the afternoon.

The pastor, the Rev. Robert Rollins, and the church invite everyone to attend these services.

Rev. James Gay Reissued Credentials

The Rev. James N. Gay, a former member of the Unity Free Will Baptist Church, Inc., of Smithfield, North Carolina, after having united with the Bethel Original Free Will Baptist Church, was examined by the Ordaining Council of the Cape Fear Conference and reissued his credentials as an Original Free Will Baptist ordained minister.

Mr. Gay is the grandson of the late W. L. Hart, who was a Free Will Baptist minister for over fifty years. He is married and has two children. He resides at 412 South Sixth Street, Smithfield.

Mount Olive Church Announces Revival

Mount Olive Free Will Baptist Church near Aurora, North Carolina, announces its fall revival for the week of October 19-24. The Rev. Virgil Day of Newport, North Carolina, will be the evangelist. Everyone is invited to attend these services and be much in prayer for their success.

Long Ridge Revival October 19-24

Revival services are scheduled for Long Ridge Free Will Baptist Church, Duplin County, North Carolina, for the week of October 19-24, with the Rev. Frank Ray Harrison of Lueama, North Carolina, as the visiting evangelist.

Prayer services will be held each evening at 7:15, with the revival services at 7:30.

The pastor, the Rev. Francis Garner, and the church invite everyone to attend.

Casey's Chapel Announces Revival

The Casey's Chapel Free Will Baptist Church, Route 3, Goldsboro, North Carolina, announces its fall revival for the week of October 18-24, with the Rev. Bruce Dudley of Raleigh, North Carolina, as the guest evangelist. Services will begin each evening at 7:45.

The pastor, the Rev. Bruce Barrow, and the church extend a cordial invitation to the public to attend these services.

E. E. Edwards to Conduct Bethlehem Revival

Revival services are scheduled for Bethlehem Free Will Baptist Church, Chinquapin, North Carolina, for October 25 through October 31, with the Rev. E. E. Edwards of Chocowinity, North Carolina, as the evangelist. The services will begin each evening at 7:30.

The pastor, the Rev. Bruce Barrow, and the church membership invited everyone to these services.



ATTENTION YOUTH CHAIRMEN!

Due to several requests the subject for the essay contest for the Youth Fellowship Auxiliary and the Ambassadors for Christ Auxiliary has been changed.

The Executive Board of the North Carolina State Woman's Auxiliary Convention, in a recent meeting, voted to change the essay subject to: "What I, as a Young Christian, Can Do for My Church." The declamation subject for 1965 is "Prayer."

Please encourage your young people to begin now to gather materials and make preparations for both the declamation and essay contests. These contests will be held in the district youth conventions in the spring. The rules and information can be found in the program books of the YFA and AFC.

**Mrs. David W. Hansley,
State Youth Chairman**

OBITUARIES

INDA T. SANDERSON

On July the twenty-first, nineteen hundred sixty-four,
The death angel came and knocked at her door,
And called a dear mother and a faithful wife
Out of this world of sin and of strife.
She was my dear friend and my neighbor;
Side by side in life we walked and labored.
Words of comfort she would always give you;
No task seemed too great for her to do.
She shared all our sorrows and our treasures;
To help someone was always a pleasure.
She was always ready to lend a helping hand
To lift us out of the sinking sand.
She trusted her God from day to day
That in His presence she would always stay.
She asked for prayers when she was dying;
Our hearts were all sad, and we were crying.
God will someday wipe away all tears,
Sooth our sorrows and calm our fears;
We will meet our sister in heaven one day,
When all God's children go there to stay.

By a friend,
Mrs. Lemmie Taylor
Richlands, North Carolina

MR. FRED H. WAINWRIGHT

On July 30, 1964, Brother Fred H. Wainwright, age 74, deceased this life after a prolonged illness. He was a member of Piney Grove Free Will Baptist Church, Greenville, North Carolina. His funeral was conducted by his pastor, the Rev. James A. Howard, assisted by the Rev. E. C. Morris, pastor of Bethany Free Will Baptist Church.

He is survived by his wife, Mrs. Lucy Avery Wainwright; four sons, Marvin L., F. Herman Jr., Horace Q., and K. Rex Wainwright; four daughters, Mrs. Johnnie R. Murphy, Mrs. William H. Yelverton, Mrs. I. V. Dixon, and Mrs.

Garland L. Beddard; and a brother, Jesse Wainwright.

Whereas, it pleased an all wise God to call from us this our brother in Christ, be it therefore resolved:

First, that we bow in humble submission to Him who doth all things well.

Second, that we extend to his family our deepest sympathy and love during their bereavement, and may they find comfort in Christ.

Third, that a copy of these resolutions be sent to the family, a copy to the Free Will Baptist paper for publication, and a copy be kept for the minutes.

Miss Hilda Little
Mrs. Phillip Sullivan Jr.
Mrs. Wiley Tripp

MRS. ESTELLA SERMONS AVERY

On July 3, 1964, Sister Estella Sermons Avery, age 83, was called from our midst. She was a member of Piney Grove Free Will Baptist Church, Greenville, North Carolina. We desire to express our deepest sympathy to her family.

Mrs. Avery is survived by her husband, Mr. James R. Avery; two sons, Coy and J. R. Avery; two daughters, Mrs. David May and Mrs. Allen Stocks; a foster daughter, Mrs. Clarence Moor-ing; one brother and three sisters.

Mrs. Avery was a very good woman, and everyone was always welcomed in her home. Her funeral was held in the Farmville Funeral Chapel by the Rev. L. B. Manning.

We bow in humble submission to Him who doth all things well. May God bless her memory.

Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left her;
Soon to meet to part no more.
When we leave this world of changes,
When we leave this world of night;
We shall meet our missing loved one
In our Father's mansion bright.

We submit that a copy of this be sent to the family, a copy to the Free Will Baptist paper for publication, and a copy kept for the minutes.

Miss Hilda Little
Mrs. Phillip Sullivan Jr.
Mrs. Wiley Tripp

The Lighted Pathway

(continued from page four)

of God's great and full and abundant salvation.

The assurance to all is: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: . . ." (John 6:51).



Raper To Deliver Homecoming Sermon

President W. Burkette Raper of Mount Olive College will deliver the homecoming sermon at Stoney Hill Free Will Baptist Church near Middlesex, North Carolina, Sunday, October 18, the Rev. L. M. Woodall, pastor, has announced.

Raper is a former pastor of the church.



Prayer

Prayer is a privilege that God has given To mortal man. Of all the gifts of heaven Few are greater, and none we use the less.

Prayer lifts the heavy burdens that would press

Upon the soul; it heals the broken heart, And worries, cares, and troubles all depart.

It calms the anxious, sets the mind at rest;

And he who really prays is truly blest.

Wherefore, O mortal man, lift up thy head,

And pray, and seek the face of Him who said,

"Come unto me . . . and I will give you rest."

Believe His Word and tell Him your request;

Be not cast down, but go to God in prayer;

He'll solve your problem, lift your every care.

—Everek R. Storms, in Gospel Banner.

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DURHAM



the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, OCTOBER 21, 1964

HAROLD M. LAMBERT PHOTO

Ten Years Ago in the 'Baptist'

The first of November, 1954, the White Oak Free Will Baptist Church, Bladenboro, North Carolina, goes on a full-time program with the Rev. L. E. Ballard, Ayden, as resident pastor. The church has entered into an agreement with the Rev. and Mrs. Ballard whereby they will move to Bladenboro.

* * *

The tenth annual session of the Florida State Association will convene at the State Campgrounds near Cottondale, November 5, 6, according to an announcement by the Rev. Rufus Hyman.

* * *

The Fellowship Meeting of the Social Band Association of Arkansas met with the Arbor Grove Free Will Baptist Church on Monday night, October 4, 1964, with seven churches represented.

* * * * *

In the Editor's Mail

"After attending the Albemarle Conference and returning to our people with the information given there, we have a great interest for "The Free Will Baptist" in our homes. We are a new mission and to date I have been asked to send for ten subscriptions, for ten families. . .

"Enclosed you will find a check to cover this amount. Also, names and addresses as to where they should be sent. We think you are doing a wonderful job, and may the Lord bless each and everyone of you there. Pray for us in the work of our new church, that many souls might be won to our Saviour, the Lord Jesus Christ."—Mrs. Harry D. Scott, Clerk, Virginia Beach Free Will Baptist Church, Virginia Beach, Virginia.

* * * * *

Don't Be Satisfied

Sad is the day for every man when he becomes absolutely satisfied with the life he is leading, with the thoughts he is thinking, with the deeds he is doing—when there is not forever beating at the doors of his soul some great desire.

—Phillips Brooks.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Editorial—

BLESSED ASSURANCE

Nations, leaders, and powers of the world rise and fall. The pages of history record the names of many. Nations that in times past possessed great, worldwide recognition are referred to only in association with a certain period in history. Great, noble leaders of the past are revered no more. Evil, cruel tyrants are quickly forgotten. Man realizes that in any transition period he must look to the future; he cannot live in the past and he cannot suffice without a strength that is beyond himself.

Never, in any period of human history, has there been such fast-moving events as those in this day. We never know what the next day will bring, what changes will be brought to bear upon us. National events are also international events. Thus, when the news was flashed around the world that Nikita Khrushchev was being replaced as the leader of the Soviet Union, all the world was made to wonder what the effects will be. Months will pass before we really know. This even, however, is not the only one during recent months that has aroused a feeling of uneasiness throughout this nation and the world.

Christians, regardless of the outward circumstances, must not despair. Such problems have always occurred in the world; but in the midst of all these things, one truth is predominant—God has not changed. He is still on the throne. He has not turned His back on human events, nor will He do so. He is still the Lord God of heaven and earth. His will and purpose is supreme. No man is so great that the world will collapse at his passing, for God still rules.

Christians have the assurance that their Saviour is with them. In fact, He has promised that He will never forsake us. If the light of His divine presence grows dim, it will be due to our own lack of faith. This faith, that keeps assurance and hope alive, should become stronger when doubts begin to assail us. Faith produces assurance. Thus, if there is a lack of faith there will be a lack of assurance.

From time to time we need reassurance. For this reason, we must keep in touch with God. Just as it is natural for us to seek the reassurance of love from a loved one, so it is natural to seek the reassurance of God's love for us. Each Christian may have assurance that is "blessed," but we must possess faith in God—especially in these days.

THE TEST OF TIME

According to the "Baptist Standard," September 1964, an interesting observation regarding the Billy Graham type of revivals relative to its lasting effects is given. Opponents to this type of revival, as well as the opponents of the evangelical movement, have claimed that such would not stand the test of time. Quite the opposite seems to be true.

Five years ago, Billy Graham spent six days in New Zealand. As a result of these services, eighty-four "decision cards" were given the Presbyterian minister. All but three of the people began attending church immediately. Today, we are told, twenty-one are active members, twelve have changed churches (through marriage), five have died, and over half have moved to other cities. Thirty-four cards were given to the Anglican church. Today twelve of this number are actively engaged in church work, six attend services, four have left the city and nine are inactive.

If these statistics represent the average number of Graham's decisions who become active in the church, we must conclude that the average is as good as any single church or pastor can boast of. Many do fall by the wayside; but every effort is rewarded if only one soul is born into the kingdom.

The Lost Art of Anger

Stanley Baldwin

IN May 12, 1961, the bodies of two small children, Larry Jackson, 6, and his sister Martha, 4, were found broken and lifeless in the bottom of the Crooked River Gorge in Central Oregon. They had been thrown over the 360-foot sheer precipice in the Peter Skene Ogden State Park there. Evidence indicated they had been beaten with a tire iron. It seemed the work of a madman. It was, instead, the premeditated act of a 21-year-old woman, Jeannace June Freeman, who, together with the mother of the children, did it to rid themselves of the children who were a "hindrance." The mother told a hushed courtroom, during the trial, that she woman companion hurled the boy into the deep gorge "with a grin on her face," so the two women could be together undisturbed.

Does not the thought of such a crime make your blood boil? Perhaps if you saw the photos of the victims as they were shown to the jury, it would. Perhaps then you would understand why the jury's verdict of "guilty of murder in the first degree" carried no recommendation of leniency and made the death penalty mandatory.

On September 19, 1962, the Oregon State Supreme Court unanimously affirmed Miss Freeman's death sentence saying she had had an "eminently fair" trial. Thus she was scheduled to become the first woman ever executed in Oregon.

From time to time a crime so heinous occurs that the anger of the public is aroused. But on the whole most of our people seem to have lost their capacity for righteous anger. Many are not even

indignant about such an atrocity as this. Some might make excuses for the murderers and seek to find in her background some explanation for her terrible behavior. But even if she were not responsible (which the state wisely holds that she is), what should we think of a home, a school system, a society that would produce such a monster? And should we be less indignant when, according to this thinking, we have witnessed not only the wanton destruction of two innocent children by murder, but we have witnessed also the destruction of a third once-innocent child through abuse and neglect!

Let no one confuse the issue. This is no plea for hotheaded or ill-tempered extremism. Jesus Christ was meek and lowly in heart. Sinless, He never gave vent to outbursts of carnal rage. But when He saw the money-grabbers degrading the House of Prayer into a place of merchandise and a den of thieves, He was angry! "When he had made a course of small cords, he drove them all out of the temple . . . and overthrew the tables," putting an end to their shameful abuses. While others passively allowed that thing to go on, the moral character of our Lord was outraged, and He would not stand for it.

Today our nation, our very way of life is threatened by monstrous evils both without and within. The juvenile crime rate is soaring, and it is time we called it what it is—crime, not mere delinquency. The roots of this malady must, of course, be traced to earlier childhood. Some self-appointed "experts" have led many "progressive" educators and parents

far astray. They say that we must not inhibit the little darlings. We must not punish them when they are bad . . . or at least, we must not be angry when we do. Many plausible arguments to support these views are presented. Thus some parents unwittingly condition themselves to permit all kinds of disrespect, disobedience, and other shameful behavior. And youthful criminals result!

Any youngster who defies his parents or speaks disrespectfully to them is a juvenile delinquent in the bud. His behavior is inexcusable. Any parent worthy of the name ought to get good and angry and deal with the little rebel in no uncertain terms. Of course, we are to love our children, to commend them for well-doing, and be kind to them. But we must also be angry with them when they are bad.

Another national shame is our lewdness and exhibitionist glorification of sex. Here, too, we are reaping what we have sown (or apathetically allowed to be sown) in the lives of our youth. Sophisticated 13-year-old girls begin dating (we call it courtship) and all too often end up as illegitimate mothers, unprepared brides, or teen-age divorcees. And largely to blame are parents without enough character to get angry—angry with filthy movies, angry with trashy love story magazines, and even obscene books on the shelves of some of our public school libraries.

Many parents sit back and watch with restrained disapproval while their young people are caught up in the maelstrom of modern popular sin. Teen-agers dress immodestly, make up like movie sirens, talk like barroom derelicts, and behave as if illicit sex were everything. Parents raise their eyebrows a little and say "It's just the day in which we are living. Things are different now than when we were young."

Indeed, things are different! And the fault lies squarely at the doorstep of parents who stand still for it. Away with this notion that we are helpless victims of the times in which we live! People with Christian character shape their times! What would become of the beautiful garden spots of our land if their caretakers would idly watch them being taken over by ugly and noxious weeds while they murmur to themselves, "Too bad! It used to be such a nice garden." It was nice for one reason only: the undesirable plants were mercilessly rooted out; and every care was given to the development of the desirable. How infinitely
(continued on page sixteen)

The Lighted Pathway



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

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

THE CHURCH AND THE PASTOR

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thessalonians 5:12, 13).

No relationship is more solemn and important than that existing between the church and its pastor, except the relationship between Christ and the individual. It is a spiritual relationship also. It is a dignified relationship. It is a deep, responsible relationship. It is a relationship clearly defined in the Word of God. The duties of both the pastor and the people are comprehensively stated, and plainly placed before us. By taking heed to the inspired oracles, the Christian minister cannot mistake his duties and the way in which they should be discharged; and churches, by the same holy rule, will at once perceive the returns which they are to make to the minister God has placed with them. The Scripture quoted above refers both to the office of the minister and to the people of the church. The pastor is over the church as he labors in it; he is an under shepherd, who is to watch over the flock and to feed it. He is to rule over the church as Christ's servant by enforcing the authority of the truth and by instruction, exhortation, warning, and admonition; and he is to labor earnestly that he may present every one perfect in Christ Jesus. Now that the office and the duties of the pastor have been placed before you, let us consider the obligations of the church to the pastor.

In the text there are duties of the church to its pastor specified. It says, "And we beseech you, brethren to

know them that labour among you and are over you in the Lord, and admonish you." *To know them* means more than acquaintanceship or personal recognition. It signifies that you are to acknowledge them as the servants of God, and to approve them as such; to receive them in their spiritual capacity and office, as your teachers and overseers in the Lord. Now, you are especially bound to do this, from the fact that your pastor is the man of your own choice, by majority vote of your church which believes in and practices majority rule. He has not been forced upon you by any bishop, synod, or presbytery. You elected him and called him to preach the gospel to you. Then you are to know and acknowledge him in his official character as the man of your own approval and choice.

The text continues, "And to esteem them very highly in love, for their work's sake." There must be great affectionate regard by the church for its pastor. You are to esteem him; to regard him of great worth, for so the Word signifies. You are to esteem him highly, very highly. You are to esteem one another. You are to esteem all the Lord's people everywhere; but your pastor must have a high place, and a deep place, and an extensive place in your regards. Someone has said that "next to Christ, he should have no equal, nor compcer in your hearts." Your esteem for your pastor should be in sincere affection—"very highly in love"—not cold admiration. Again I quote, "Esteem, without love, is like the light of the moon, cold, and will sure wane; but esteem grounded in love is like the beams of the great orb of day, cheering and delightful, and will encompass him with heavenly radiance every day." Now, if the conduct of the church toward the pastor is influenced by this high esteem in love, it will be evident; and it will produce a condition quite clear to all. On the other hand, if the contrary is the case, if there is coldness caused by a lack of love, that too will produce an adverse condition that will be just as clear.

Every church, every member of every church, should remember that their love to their pastor will be made manifest by their conduct more than by their words. There is no better way to show your love to your pastor than by your attendance at all services, when possible. If the minister is bound by God's command to preach to you God's Word, the obligation is equally binding upon the

church to receive the Word he dispenses. Nothing will compensate for the neglect of this important privilege and duty. This is a great, yes, one of the greatest, evils in all churches. Many attend, at best, only occasionally. Many are once-a-day attenders. Others are travelers like the gypsies, apt to be any place except at home. It has always been the feeling of this writer that your church needs you more than any other, and that members can do more good in their own church than they can by going from place to place. Nothing will encourage and cheer your pastor more than to see you in your place in the house of God at every service possible.

Churches show their love to their pastors by cheerful and affectionate cooperation in his labors. The church is a family, and all members are to be usefully engaged in its work. God says to all His born-again children, "Son, go work today in my vineyard." There are many spheres of labor, and many demands on your talents. Your minister must take the lead, and you must rally around him to support him. But all must be done, by both pastor and church, in love and to the glory of God. Then it can be truly said of your minister, that he is laboring with a chosen people whose hearts God has touched.

There is no greater way for your church to show its love for your pastor than by giving him a constant place in your prayers and supplications. What stress the greatest of all the apostles laid on this when he said to the church at Colosse, "Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am in bonds" (Colossians 4:2, 3). If Paul felt thus, with his learning, talents, inspiration, experience, usefulness, boldness, and determination, how much more we, who are placed in such inferior circumstances!

Pray for your pastor in the secret closet, in the family circle, as well as in the public services. Pray that he may be filled with knowledge, with great zeal and boldness, and that he may always be led by the Spirit of Christ. Pray for his continued success, and help God answer your prayers by doing all in your power to make his efforts successful. Let your pastor never, never be forgotten in your prayers. In this way you will prove that you highly esteem him in love.



THE CHURCH - WORLD-WIDE

Haitian Churches Damaged by Hurricane Cleo

AUX CAYES, Haiti (EP)—Twenty churches associated with the West Indies Missions here were damaged when Hurricane Cleo struck on August 24, 1964. Of the twenty damaged by Cleo, five had also been hit by Flora ten months earlier. The St. Jorges Church, rededicated on Sunday, August 23, lay in ruins on Monday after Cleo's assault.

The mission center near Aux Cayes was also devastated by Cleo, but the national workers and orphans as well as the missionary families escaped injury. The clinic, the Bible school, the orphanages, and the missionary homes will have to be rebuilt and reequipped.

Radio Station and Hospital Dedicated

LATACUNGA, Ecuador (EP)—The inauguration of Radio Station HCUE-6 and Hospital Runatacuayac of the Gospel Missionary Union was held here recently. The station will begin on a limited scale, broadcasting three hours each evening.

A Quichus believer from Peru has provided the station with many hymns and choruses in the pentatonic scale of the Incas, giving them a new kind of music for the Indian-oriented programs.

Bible Most Translated Book, Says Unesco Survey

NEW YORK (EP)—The Bible still is the most translated book in the world, topping translations of books about leading Communist figures, it was announced here by the American Bible Society.

The Society said figures in the latest UNESCO Index Translationum, for 1962, show 251 Bible translations during that year. The Index covers 70 nations.

Next in frequency were 206 books about Soviet Premier Nikita Khrushchev and 182 about Vladimir Lenin. Khrushchev translations have shown a drop since 1959, it was noted, and Lenin translations have decreased steadily since 1955. Bible translations dropped slightly in 1961.

The Free Will Baptist

Translations of books about Joseph Stalin have taken the most marked drop, the Society said, from 200 in 1955 to only one in 1962. In the same period, Mao Tse-Tung translations slipped from 18 to three.

While 81 translations of Karl Marx were completed in 1956, the total was 55 in 1962.

Total translations for any one country were highest in the USSR, with Germany, Czechoslovakia, the Netherlands, Spain, France and the U.S.A. next in order. A total of 32,787 books were translated in the 70 reporting countries.

N.E.A.'s Taylor Calls for National Day of Prayer

WASHINGTON, D. C. (CNS) — A call for a national day of repentance and prayer on November 1 before voting was issued today by Dr. Clyde W. Taylor, general director for the National Association of Evangelicals.

Dr. Taylor said, "On the one hand we seem to have a total apathy toward our fellow men—morally, ethically and politically. But where our personal concerns are directly involved, expediency is the rule.

"The personal integrity of the candidates and their commitment to historic American principles along with an active concern for today's man in today's world," Dr. Taylor continued, "must be the only basis for candidate selection since great moral principles are at stake."

Dr. Taylor went on to review the state of the nation as characterized by the "low tide of morality, the perverted ethical standards of public figures and the total frustration of large segments of the nation's citizens as they approach the elections."

"For America, the greater patriotism is founded on our Christian heritage with a broad moral and ethical base," said Dr. Taylor. "I fear this foundation is in jeopardy and therefore now call upon all Christians to join in a national day of repentance and prayer on November 1 that the will of God may be effected in our national affairs."

Billy Graham Plans European Crusade

COPENHAGEN (EP) — Plans are being laid for two European crusades by evangelist Billy Graham.

Dr. Graham is expected to conduct a crusade in Copenhagen in May, 1965, and another in West Berlin on October, 1966. The Copenhagen crusade is believed to be his only scheduled engagement outside the United States during 1965.

Methodist Membership Now 10,304,184

EVANSTON, Ill. (EP)—A membership increase of 69,198 last year in The Methodist Church in the U.S. brought the grand total to 10,304,184.

The total does not include 1,812,493 preparatory members (baptized children) on local church rolls. But included are 28,988 ministers—a gain of 291 over a year ago—and 6,762 supply pastors.

Among ministers are 246 ordained women—a reduction of 28 in the past year. The denomination now has 38,908 organized local churches, about 80 fewer than were reported in 1963.

The statistics were released by Dr. Don A. Cooke, general secretary of the denomination's Council on World Service and Finance.

Church school membership was given as 6,768,170, a drop of about 69,000 from last year. Average Sunday school attendance for all age groups fell some 8,000 to 3,676,717.



The Gideons have done a great service to people away from home by placing Bibles in the rooms of America's hotels. There are many stories of the influence of these Gideon Bibles; somehow, we like best the one that tells of the message written on the flyleaf of one of these hotel Bibles by a passing guest: "Dear Lord, please help me to resist temptation—and linens belonging to the management of this hotel."—*Frank S. Mead in 1963 Tarbell's Teachers' Guide (Fleming H. Revell Company).*



If God and conviction lashes your conscience, it may be just the lashing that you need in order to save your soul. Better take heed to the lashing and repent with a broken heart and a contrite spirit.—*Walter E. Isenhour.*



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Cape Fear Conference to Meet at Shady Grove

The one hundred tenth annual session of the Cape Fear Conference of Original Free Will Baptists of North Carolina will convene on October 29 and 30 at Shady Grove church, Route 5, Dunn. The program is as follows:

Thursday Morning

- 9:15—Registration
- 10:00—Devotions, the Rev. Wiley Ferrell
 - Welcome, Host Church
 - Response, the Rev. C. M. Coates
- 10:15—Roll Call of Officers and Ministers
 - Roll Call of Churches
 - Recognition of Visitors
 - Moderator's Remarks, the Rev. M. E. Godwin
 - Appointment of Committees
- 11:00—Morning Worship
 - Special Music
 - Introductory Sermon, the Rev. W. O. Lassiter
- 12:00—Recess for Lunch

Thursday Afternoon

- 1:00—Devotions, the Rev. Raeford Lee
- 1:15—Partial Report of Credentials Committee
 - Report of Executive Committee
 - Report of Ordaining Council, the Rev. R. C. Cherry
 - Report of Board of Education, the Rev. Raeford Lee
 - Business Session
- 3:00—Benediction

Friday Morning

- 9:30—Devotions, the Rev. W. R. Martin
- 9:45—Report of Cape Fear Mission Board, the Rev. C. M. Coates
 - Report of Cape Fear Sunday School Convention, the Rev. R. C. Cherry
 - Report of Woman's Auxiliary Convention, Mrs. R. Y. Stephenson
 - Report of Cape Fear Ministers'

- Conference, the Rev. Wilson Parker
 - Report of Mount Olive College, Dr. W. B. Raper
- 11:00—Morning Worship
 - Special Music
 - Sermon, the Rev. J. W. Everton
- 12:00—Recess for Lunch

Friday Afternoon

- 1:00—Congregational Singing
- 1:15—Report of Other Denominational Enterprises
 - Report of Temporary Committee
 - Treasurer's Report
 - Closing Business Session
- 3:00—Adjournment
 - Organist, Mrs. M. D. West
 - Pianist, Mrs. M. E. Godwin

Revival Services in Progress At Vanceboro Church

Revival services began at the First Free Will Baptist Church of Vanceboro, North Carolina, October 19, and will continue through October 24. The evangelist for these services is the Rev. W. A. Hales, pastor of First Free Will Baptist Church of Kinston. The Rev. Owen Arthur is pastor.

The public is cordially invited to attend the remaining services of this revival, which begin at 7:45 each evening.

More Than \$4,000 Given To Development Fund

Fifteen Free Will Baptist churches in Wayne County contributed \$4,152 Wednesday night to the development fund of Mount Olive College. The gifts were presented at the Wayne County benefit dinner held at the Wayne Center in Goldsboro with an attendance of approximately 200 people.

Gifts this year exceeded by more than \$1,000 the amount given at the dinner last year, Charles H. Harrell, college business manager reported.

Hardy Talton of Pikeville served as chairman of the steering committee and the Rev. Joseph Ingram of Goldsboro presided. Other members of the steering committee included Mrs. Roy Out-

law of Dudley, Mrs. Ellsworth Sutton of Mount Olive, and W. P. Grant of Goldsboro.

President W. Burkette Raper reviewed the progress of the college during its first decade and outlined plans for the \$1 million development program on the new 90-acre campus. He reported that work began Monday on an academic building and a dormitory complex for which contracts totaling \$815,000 have been awarded.

The Wayne dinner was one of a series of benefit dinners being held by Free Will Baptists throughout North Carolina in a program to raise \$115,000 for the new campus during the 1964-65 fiscal year.

Sound Side Church Announces Revival Services

The Sound Side Free Will Baptist Church, Route 2, Columbia, North Carolina, announces fall revival services to begin on Wednesday night, October 28, and to continue through November 1. Services, beginning at 7:15, will be conducted by the pastor, the Rev. P. C. Wiggs. Special music will be rendered each evening. The pastor and the church members extend a cordial invitation to the public to attend these services.

Revival and Homecoming Scheduled for Core Point Chapel

Revival services are scheduled for Core Point Chapel church at Blounts Creek, North Carolina, for the week of October 25 through 31. The Rev. Willie Stillely will be the visiting evangelist. Services will begin at 7:30 p.m.

Preceding the revival services, on October 25, the church will observe its annual homecoming. The church and the pastor invite all former members and pastors to come.

Homecoming and Dedication At Wooten's Chapel

Following the revival services which are in progress at Wooten's Chapel Free Will Baptist Church, Wake County,

Coming Events

October 29, 30—Cape Fear Conference of North Carolina, Shady Grove Church, Sampson County

November 4, 5—Central Conference of North Carolina, First Day, Tarboro Church; Second Day, Spring Branch Church, Greene County

November 26—Thanksgiving Day

North Carolina, with the Rev. Kemery Ard of Clayton as the evangelist, the annual homecoming will be observed on Sunday, October 25. Along with this service the Sunday school rooms which have recently been built will be dedicated. Following the worship service a picnic lunch will be served on the church grounds.

The pastor, the Rev. G. S. Stevens, along with all the church body, invite the public to attend the remainder of the revival services. All former pastors, church members, and friends are especially invited to attend the homecoming service.

Cox Speaker for St. Mary's Revival

The Rev. Clyde Cox, pastor of the Pine Level Free Will Baptist Church, will be the evangelist for revival services at St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina, beginning October 19. The pastor, the Rev. J. C. Yates, and the church invite the public to attend these services which will begin each evening at 7:30.

Revival in Progress At Sandy Plain

Revival services are now in progress at Sandy Plain Free Will Baptist Church, Beulaville, North Carolina. Services began October 18 and will continue through October 25. The speaker for these services is the Rev. W. S. Burns, pastor of Daniel's Chapel church near Wilson. These services begin each evening at 7:30. The Rev. J. H. Johnson is the pastor.

Mount Olive College Day At Elm Grove Church

Mount Olive College Day will be observed at Elm Grove Free Will Baptist Church, Ayden, North Carolina, Sunday, October 25. Dr. W. B. Raper, president of the college, will deliver the morning message. The Rev. Norman Ard is pastor of the church.

Clyde Cox to Conduct Pleasant Grove Revival

On Sunday night, October 25, the Rev. Clyde Cox will begin a revival meeting at Pleasant Grove Free Will Baptist Church near Pikeville, North Carolina. The meeting will continue through Saturday night, October 31, with services beginning each evening at 7:30.

The pastor, the Rev. Albert Coates, and the church invite everyone to come and worship with them.

Dilda's Grove Homecoming October 25

Homecoming will be observe at Dilda's Grove Free Will Baptist Church, Fountain, North Carolina, on Sunday, October 25, with the pastor, the Rev. Ray Harrison Jr., delivering the morning message. A picnic lunch will be served at the noon hour.

The afternoon services will consist of singing by various groups. The pastor and the church extend a cordial invitation to the public to attend.

Holly Springs Announces Fall Revival

Revival services are scheduled for Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, for the week of October 25-31. The Rev. Floyd B. Cherry of Greenville will be the evangelist. The pastor, the Rev. W. L. Poythress, will assist in the services. A great spiritual blessing is in store for all.

Everyone is cordially invited to attend all the services which will begin each evening at 7:30.

Juniper Chapel Church Announces Homecoming

Homecoming services will be observed by Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, on Sunday, October 25. The services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. A picnic lunch will be served at the noon hour.

A cordial welcome is extended former pastors, members and friends to attend. Especially are all singing groups invited to come and render special music.

Buffalo Hunt in East Rockingham Leagues

The Free Will Baptist leagues of the East Rockingham, North Carolina, Free Will Baptist Church held a Buffalo Hunt during the month of September in which all the leagues competed. The young people's leagues, "The Cowboys," competed against the adult leagues, "The Indians," in searching for Buffalo nickles which represented "meat." "The Cowboys" were victorious and enjoyed a party given by "The Indians." A total of 200 Buffalo nickles were found and a total of \$11 was sent to the Children's Home at Middlesex.

A similar contest is being held in October and continuing through November 8, or Armistice Day, in which the leagues are searching for Liberty Head dimes. The proceeds from this search

OBITUARIES

CICERO SUMNER

On May 13, 1964, our brother in Christ, Cicero Sumner, passed away unexpectedly. He had been in declining health for several years. He was born July 19, 1891, making his stay on earth 73 years.

He took membership with Sandy Plain Free Will Baptist Church, Beulaville, North Carolin, at an early age and was ordained as a deacon December 15, 1938. He was very active as long as his health permitted.

We desire to express our deepest sympathy to his wife and others who feel keenly our loss and to pay loving tribute to his memory as a faithful servant of the Lord.

We, the members of Sandy Plain Free Will Baptist Church, hereby set forth expressions of mutual sorrow to his family.

Respectfully submitted,
Mrs. Claudie Sumner
Mrs. Coy Summer
Mrs. Frank Baker

MISS ALICE JOHNSON

We, the members of High Hill Free Baptist Church, Scranton, South Carolina, wish to express our deepest symapthy in the loss of our 'dear' Miss Alice Johnson who departed this life on August 20, 1964. She labored with joy in the church as a Sunday school teacher, president of the woman's auxiliary, assistant choir director, and a sa member of the finance committee. She is greatly missed, but her Christian ways have set a shining example for us to follow.

Mrs. Kieth Webster
Corresponding Secretary

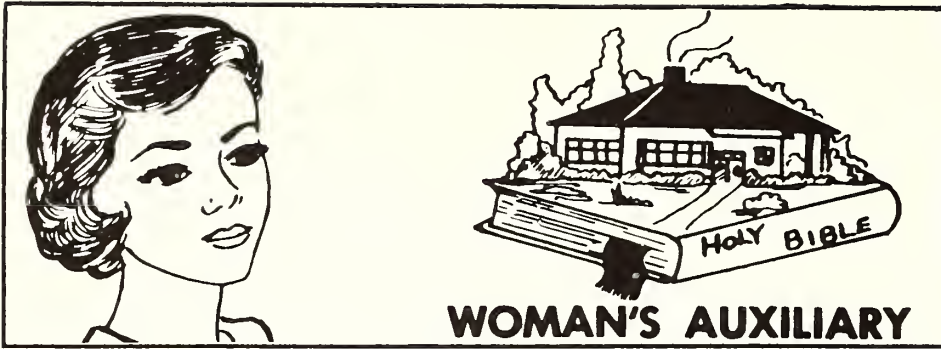
JAMES HOWARD LEWIS

Funeral services for James Howard Lewis, who passed a way Thursday, March 19, 1964, at the Morehead City Hospital, Morehead City, North Carolina, was held at Sound View Free Will Baptist Church, Newport, North Carolina, Sunday, March 22, at 2:30 p.m. by the Rev. Carol Hansley, assisted by the

(continued on page fifteen)

will also go to the Children's Home.

The Rev. Walter Carter is pastor of the church.



ATTENTION N. C. WOMAN'S AUXILIARIES!

Dear Co-worker:

Will you please allow me to give some information concerning the Anna Phillips Loan Fund? More than a quarter of a century ago some women in North Carolina saw the need of making some provisions to help further Christian education for our youth.

In 1938, Mrs. Katie Sawyer Jackson, Ayden, North Carolina, began by organizing a fund for the above purpose; and she decided to call it the "Anna Phillips Loan Fund" in honor of Mrs. Anna Phillips, wife of the Rev. E. T. Phillips, editor of our Free Will Baptist paper. Mrs. Phillips had been very faithful in helping students who attended the old Free Will Baptist Seminary at Ayden. She always had room in her home for them, helped in material ways as much as possible, and always helped with her prayers and encouragement. Since its organization many young men and women have been helped who otherwise might never have gone to college.

This fund today is sponsored by the North Carolina Free Will Baptist Woman's Auxiliary Convention and is administered by a committee elected by the said body and is financed by each local auxiliary making regular contributions. We have a chart, which may be purchased from the Press at Ayden, which when filled will be worth \$20, and the money collected from the same should be sent to the chairman-treasurer so that a reserve fund will always be on hand when it is needed. We feel many auxiliaries can do even more. However, it seems some of the auxiliaries have forgotten that this is one of our opportunities and responsibilities as Christian women in laboring together with God.

May we, your committee, have your

fullest support in sending funds for this most worthy cause? We need trained men and women in our denomination in all phases of life. There are those that are looking to us to help them in securing needed money to go to college. The fund can only help with what you provide it with. The committee can do what you let us do.

All applicants must be worthy Christians within our denomination and must reside in, and attend a college in North Carolina. The amount of any one loan is \$500, which may be obtained in a lump sum or by installments. Application blanks and information may be secured by writing to the name and address below. All money should be sent directly to the treasurer for this loan fund. Send all mail to the chairman-treasurer, Mrs. Lillie Mac Sasser, Route 2, Box 97, Goldsboro, North Carolina 27530.

I shall be looking to you, dear co-worker, for immediate response.

Your servant and member of
Loan Fund Committee,
Mrs. Hardy Talton

CENTRAL CONFERENCE YOUTH FELLOWSHIP

The woman's auxiliaries of the Central Conference of North Carolina are sponsoring a Youth Fellowship meeting on October 30, 1964, at the Winterville school lunchroom. Registration will begin at 6:30 p.m. and supper will be served at 7. The meal will consist of barbecue, pie, and drink. The cost will be \$1.00 per plate. Those who plan to attend are requested to contact Mrs. Norman Ard, Ayden, before or by October 27.

Those who are interested in organizing a youth auxiliary are invited to attend. The program will feature a chalk talk by Tommy Manning, magic time with the Rev. Norman Ard and the Rev.

Willis Wilson, a report of the promotional work by Mrs. D. W. Hansley, and chorus singing and special music.

WESTERN DISTRICT AUXILIARY CONVENTION

The ladies of Stencil's Chapel Free Will Baptist Church near Kenly, North Carolina, were host to the Western District Woman's Auxiliary Convention on Wednesday, October 7. The theme for the day was "Laborers Together With God." After a panel discussion concerning the various phases of the Christian Service Fund, the Rev. Fred Rivenbark delivered the convention message. He stated that there is a need for a common faith in God. He said, "This will produce a common zeal to preach and to serve because we will have a common love for God, for the brethren, and for the lost."

After a picnic lunch, Mrs. Deanna Ferrell was recognized as the oldest member of the convention. Mrs. H. G. Watson was also recognized for her fifty-eight years of service, and Mrs. Robert Langley as the youngest member. Each of these ladies was presented a lovely corsage.

CAPE FEAR AUXILIARY CONVENTION

The Cape Fear Woman's Auxiliary Convention met with Robert's Grove Free Will Baptist Church near Dunn, North Carolina, Wednesday, October 14. The convention theme was "Sowing Precious Seed." The Rev. Walter Reynolds, president of the North Carolina State Convention, was the speaker for the day. He told the convention that the growing unbelief, indifference, liberalism, and worldliness were a challenge for all people to fulfill the commission of Christ to go, teach, and baptize that people may be delivered from their sins. Mr. Reynolds said, "If this command of Christ is obeyed, He will keep His promise to be with us always. The secret of success for this work is love for Jesus, faith in God, and intercessory prayer. The result will be that many will receive the blessings of Christ, the only Saviour, as they take part in the various phases of our denominational work as presented at this convention." The closing challenge was, "Lift up your eyes and look on the fields and see."

Ayden, N. C.—The Ambassadors for Christ of the Elm Grove Free Will Baptist
(continued on page sixteen)

PROGRAM
of the
**CENTRAL CONFERENCE OF
ORIGINAL FREE WILL BAPTISTS**
of
NORTH CAROLINA

NOVEMBER 4, FIRST FREE WILL BAPTIST CHURCH, TARBORO

Wednesday Morning

- 9:00—Registration of Ministers and Delegates
- 10:00—Devotions, the Rev. Wayne West
- 10:15—Welcome Address, Mr. J. M. Langley
- 10:20—Response, Mr. Charlie Beaman
- 10:25—Moderator's Message
 - Recognition of Visitors
 - Appointment of Committees
- 10:45—Report of State Convention, the Rev. Walter Reynolds
- 10:55—Report of Free Will Baptist Press, the Rev. N. B. Barrow
- 11:05—Report of East Carolina Fellowship, the Rev. Floyd Cherry
- 11:15—Report of Mount Olive College, Dr. W. B. Raper
- 11:30—Morning Worship
 - Introductory Sermon, the Rev. Vance Link
- 12:00—Lunch

Wednesday Afternoon

- 1:15—Devotions, the Rev. Carol Hansley
- 1:25—Business Period
 - Partial Report of Credentials Committee
 - Report of Executive Committee
 - Report of Conference Missions
 - Report of Trustees
 - Report of Historian, Mrs. H. L. Spivey
 - Report of Cragmont Assembly, the Rev. L. E. Ballard
- 3:15—Adjournment

NOVEMBER 5, SPRING BRANCH CHURCH, WALSTONBURG

Thursday Morning

- 9:00—Final Registration
- 9:30—Devotions, the Rev. Norman Ard
- 9:45—Welcome Address, Mr. Charlie Beaman
 - Response, Mrs. Ray Cunningham
- 9:55—Business Period
 - Reading of Minutes of Previous Day
 - Recognition of Visitors
 - Report of Obituary Committee
 - Report of Temperance Committee
 - Report of Resolutions Committee
 - Report of Credentials Committee
- 10:45—Report of State Mission Board, the Rev. R. H. Jackson
- 10:55—Report of Superannuation Board, the Rev. Walter Reynolds
- 11:05—Report of Church Finance Association, the Rev. M. L. Johnson
- 11:15—Report of Children's Home, the Rev. M. L. Johnson
- 11:30—Morning Worship, Ordaining Council
- 12:00—Lunch

Thursday Afternoon

- 1:15—Devotions, the Rev. E. C. Morris
- 1:30—Business Period
 - Report of Finance Committee
 - Report of Treasurer, the Rev. C. J. Harris
 - Final Business
- 3:00—Adjournment

**CONVENTION
ADOPTS
EDUCATIONAL
RECOMMENDATION**

The North Carolina State Convention of Original Free Will Baptists, in its 1964 session, meeting at Wilson, September 16, 17, adopted the following report and recommendation from the Board of Christian Education:

Whereas the education level of our present society is ever increasing, and therefore the educational level of Free Will Baptists is also increasing, and

Whereas the future of our denomination depends in a great measure upon the ability of its leadership, and its leadership hinges upon the availability of a God-called, fully dedicated, prepared ministry; therefore, the Board of Christian Education recommends that the State Convention of churches of the Original Free Will Baptists of North Carolina recommend to its member conferences and associations that two years of college (sixty-four semester hours or its equivalent) be required for all candidates under thirty-five years of age that come before them for ordination.

The following motion was also passed: "That the North Carolina State Convention explicitly state its position that compliance with the recommendation regarding two years of college education for ministers shall not be a requirement for membership in this Convention."



CONVINCED!

When William Gladstone was prime minister of Britain, he refused to appoint Dr. A. H. Sayce, a noted expert on Assyriology, as professor of history at Oxford University. Dr. Sayce held some critical views about the Bible, doubting the historical accuracy of some Old Testament stories.

When the great scholar went to the Near East and began to engage in archaeological research, he changed completely his views about the Bible. As he excavated the ruins of Bible lands, and discovered ancient records paralleling Bible incidents, he became convinced that the Bible is historically right. He openly acknowledged his firm belief in the accuracy and integrity of the Scriptures.

—Walter B. Knight.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

THE UNCHANGING GOD

Listen to the unchanging God. He says: "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6). May we notice the mercy of God. God had promised Jacob the great blessings of life and prosperity, but the sons of Jacob had disobeyed God. They had "robbed" God. Jacob was a tither. He vowed at Bethel that if God would go with him and bring him safely back to his father's house that he would give the tenth of all his income unto the Lord. But the descendants of Jacob had backslidden to the point that they no longer obeyed the teaching of Jacob, the head of all Israel. They were not being led by Jacob; neither by the Lord God. The unchanging God said: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? 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" (Malachi 3:7-9). They were cursed but not consumed. Why? Because of the faithfulness of God.

I believe that we people of this day are suffering the curse of destructive calamities because of our robbing God. He demands one day out of seven for our rest and worship of Him. Instead of obeying God and worshiping Him on that one day out of seven, we have turned it into a day of sports. We had rather support a day of sports than a day of rest and worship. We leave the house of God and head for the field of sports. We carry our pocketbooks and checkbooks with us to the treasury of sports and neglect

God, and we make big gifts to carry on the sports of the world; and if we give anything to the church, it is a little pocket change.

God sent the flood upon the world because of the sin of the world. God sent destruction on Sodom and Gomorrah because of the sin of those wicked people. God had put a curse on the people in the days of Malachi. Now again may we notice that God says, "I am the LORD, I change not." God will not allow sin to go by without His judgment being sent to those who disobey and disrespect His commandments.

GOD'S WAY OUT

God told Israel, his elect people, the descendants of Jacob, how they could get from under the curse: "Bring ye all the tithes into the storehouse (not a part, but all), 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."

WILL HE STOP THERE?

No God goes further than a blessing for the present, but He looks after the future. Here it is: "And I will rebuke the devourer for your sakes, and he shall 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 3:11). I believe that God means just what He says; God has always punished sin. He says, "For the wages of sin is death; . . ." (Romans 6:23). We cannot sin and get by with it.

God has not done away with punishment for our sins. An individual sinner is sure to reap what he sows: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

A man came to my door one day crying. He was drunk. His wife had left him because of his drinking and the life of sin in which he lived. His child had turned against him, he said. His heart seemed to be broken; however, he acknowledged that he was a drunken sinner. He was reaping what he had sown.

God does not only punish individuals who violate his commandments, but He punishes nations. When He had commanded Israel to bring their tithes into the storehouse, promised them a great outpouring of blessings, yet saw them disobey His commands, He scattered them into all nations; and they have

been persecuted in all the nations except Great Britain and the United States.

NOW WHAT?

The United States have robbed God of the rightful worship, and have loved the world more than God; now the perilous times are upon us, and we, too, are hated by many nations. Socialism and Communism are pressing from every side, with the closing out date not faraway. Our only safety lies in a returning to God, putting God and His Church first in our daily life. If we do not return to God, destruction will come in spite of the powers of man.

No President or Congress can survive and give us victory over Socialism and Communism without God. We have tried to buy friendship from these powers, but Satan is in control; and God says: ". . . when the wicked beareth rule, the people mourn" (Proverbs 29:2). From here it looks as though the world is in for a state of mourning. You, my readers, may disagree with this writer; but I say that without a repentance and returning to God and His Church, the man who said "I will bury you" will fill the grave. Now don't get mad; I tell you the truth.



"ITCHING EARS"

Years ago Dr. Len G. Broughton held a series of meetings in a church in the West. One night a committee from a prominent church without a pastor came to the service. Dr. Broughton didn't know of their presence. He preached on the coming judgment. The next night, he preached on hell. The following night, he preached on the cross. Each night, the committee was there. Dr. Broughton learned this later.

The committee met and discussed Dr. Broughton as a prospective pastor. Of the 12 on the committee, two voted for Dr. Broughton. The chairman wrote him a letter, saying, "We enjoyed your messages, and we are glad that you have been in our section of the country. Your theology, however, has too much blood, wrath and judgment in it. We are living today under love and not under wrath!"

The following verses summarize the situation: "For the preaching of the cross is to them that perish foolishness" (1 Corinthians 1:18); "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, turned unto fables" (2 Timothy 4:3, 4).

—Walter B. Knight.

Questions & Answers



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

QUESTION: Some of the people of some local churches seem to have a weird notion of their membership in their particular church and to think that this belonging distinguishes them as being different from us who do not belong to the particular persuasion they do. I have informed them that members of the true church are members of Christ's body and that this is all that counts and that each local church, if it is correct in referring to itself as a church, is composed of members of the true church. Am I correct?—J. R. C.

ANSWER: Yes, I think that you are correct for that is the very thing I believe the Scriptures teach concerning the church and its members. They say: "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another" (Romans 12:4, 5). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:12, 13). "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:26-28).

In the first place you could have a wrong conception or may wrongly interpret what your church-going friends do and say. They may be genuine and sincere and zealous to have such a friend as you participate with them in worship and in carrying on in His kingdom work as you and they worship Christ together,

but they may not be well versed in the teaching of His Word; and therefore, in their zeal to help you and to have you join them in their effort, they make the common blunder of so many Christians that try to win adherents to Christ and to their particular group.

On the other hand, it is possible that you think these are modernistic church members that actually do not know Christ as their personal Saviour, which, if true, is a tragedy of the most pathetic nature; in which case, if you are sure that you are a born-again member of the body of Christ, you should be able in a tactful way to point them to "the Lamb of God that taketh away the sin of the world" and see them saved. It is your duty to so do if you are a Christian and they are not. Remember that Acts 1:8 is the commission to the whole body of Christ or the members of the true church, so now is your chance, if you know Christ in the forgiveness of your sins, to help someone else gain this standing.

Again it is indeed possible that both you and these friends who have membership in the local organization called a church are all without the saving knowledge of Christ; in which case I would urge that you flee without delay to the arms of Him who bids you, "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).

Now remember that as you do this you are to act and labor henceforth as a true yoke fellow with both Christ and all believers that have set themselves in motion at the task of doing all that is possible to evangelize the whole lost world. We have not been saved only to be ornaments in the church of Christ or to act as wallflowers; but we are to be

co-laborers in His kingdom work. The Scriptures exhort us to work while it is day. They further remind us that no work can be done when the long night of eternal judgment has been set against the world of unbelievers. There is no easy task for the born-again Christian from the natural point of view. "And they that are Christ's have crucified the flesh with the affections and lusts. 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 5:24-26). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12).

The only reason why the yoke is easy and the burden light for the Christian is that Christ does not only carry the hard end of the yoke, but also those that are yoked together with Him. We, like Paul, may do the impossible in this relation to Him, not because of our strength independent of Christ and the Word, but because of the strength of Him in whom we work, having Him living, moving, and having His being in us. "I can do all things through Christ which strengtheneth me. . . . But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Philippians 4:13, 19). We should never forget that, in giving the commission to all of us who are His members, He promised the needed power as He said, "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 alway, even unto the end of the world" (Matthew 28:18-20). In Verse 18 He shows us why He can make the promise that is given in Verse 20. If this is not enough for any person, it is because he is not saved, or because that having been saved he has given himself over to a lethargy of disobedience; and this, of course, you do not want; neither do you want its results.

(Continued Next Week)



If one could study and master the books written by ten thousand authors, but in the meantime be ignorant of the Bible and without salvation; he would be far from real, worthwhile education.—Walter E. Isenhour.



STORIES

for our

BOYS and GIRLS



GEORGE AND WILLA'S NEW NEIGHBOR

MARGARET N. FREEMAN

GEORGE and Willa watched breathlessly as the big yellow moving van backed up to the front porch of the house across the way that had been empty so long.

Willa jumped up and down, her voice an excited squeak. "I hope there's a girl just my size!"

George said: "And how I do hope they've got a boy or two! Even one boy living across the street would be great," he said, his busy brown eyes on the activity across the street.

A taxi swung up behind the van. "Here they come!" Willa said. A lady got out. "She's an old lady," Willa said, "and she's alone."

"She's alone all right, but I don't think she's so old," George said. She doesn't act it. Look how fast she's walking. Ssh!" he broke off, "listen—!"

The lady was telling the movers where to put the furniture. Her voice was so sharp it carried clear across the street to George and Willa.

"She sounds cross!" Willa said.

"Yes, she does," George agreed, "but remember, Mom always says we shouldn't judge people ever, and especially before we know them." George was 11 but Willa was only six.

"Well, I'm not glad," Willa said tearfully. "I wanted a little girl neighbor."

"Maybe she's a visiting grandmother coming ahead to straighten things up. Maybe there's a whole family coming later," George said hopefully. "Anyway," he added, "grandmothers are awfully nice. Ours is!"

"This one doesn't sound nice!" Willa said.

Their mother came to the doorway.

"I've just taken a casserole out of the oven for our lunch, but I believe I'll share it with the new neighbors instead. You won't mind having soup, will you?" she smiled at George and Willa.

She soon came back with a tiny frown criss-crossed between her brown eyes.

George and Willa waited to bombard her with questions: "Are any boys and girls going to live there, Mommy? What's our new neighbor's name?"

"No, dears," their mother answered, "no boys and girls. Mrs. Downs is a widow. She will live alone. She doesn't seem to be very well, so you children must try especially not to annoy her or make too much noise when you are near her yard."

That afternoon George was kicking his football and Willa was retrieving it for him. Once it flew across the street and landed in Mrs. Down's yard. As Willa ran to get it, Mrs. Downs called crossly: "I don't want you running across my yard. It makes ugly tracks in the grass. Keep your ball away from here, or you'll break my windows next!" Willa heard her muttering as she walked away.

"Mommy," Willa asked her mother, "what's a nuisance?"

Her mother laughed as she said, "A nuisance is a bother."

"Mrs. Downs said George and I would probably be real nuisances. She doesn't like us. Why did she have to be the one who is our new neighbor?" wailed Willa.

Her mother's lips tightened but she answered gently. "Willa, I know it hurts for you and George to be called a nuisance, and sometimes it won't be easy to feel kindly toward Mrs. Downs. But Jesus often asks us to do hard things for Him, and there is one special thing we can do for Mrs. Downs. Do you know what it is?"

Willa thought a minute. "Pray?" she asked.

"Yes," her mother nodded, "do you want to do that?"

"I don't know!" Willa's lower lip was still dragging. Was she thinking, "If she thinks I'm a bother, why should I?"

"She doesn't really know either you or George. When she does, she'll learn how good and sweet you both are. Remember Jesus. He prayed for people and He never paid anyone back for unkindness to Him."

"I'll do my best," George said seriously. "Maybe I can be kind with Jesus helping me."

"I'll do my best, too," Willa promised, starting to smile again.

George and Willa did not forget to pray for Mrs. Downs. They smiled and spoke politely when they passed her house. On Sunday morning when George and Willa and their parents went to Sunday School and church, Mrs. Downs was picking twigs and branches off her yard that the rain-storm had scattered around in the night. When they came home, she was sitting in the porch swing.

"Evidently Mrs. Downs has not found a church to attend yet," said their father.

"I'll ask her to visit ours. I'll go over tomorrow," said Mother. But when she invited Mrs. Downs to go along with them the next Sunday, Mrs. Downs said in a sharp voice: "If I want to go, I can call a cab. No need for you to bother with me."

"She won't even let us do nice things for her," Willa said. "She never will like us."

"She tells us to run along home when we go near her place," George added.

"We'll watch and wait and pray and be good neighbors," said Mother. "Someday she may need us. We know she needs Jesus."

As George dashed past on the sidewalk on his way home from school a couple of days later, he almost tripped over Mrs. Downs sitting on the bottom step of her sidewalk. He stared and

(continued on page sixteen)

Here Are The Reasons Why More Free Will Baptists Order Their Sunday School and League Literature from the Free Will Baptist Press

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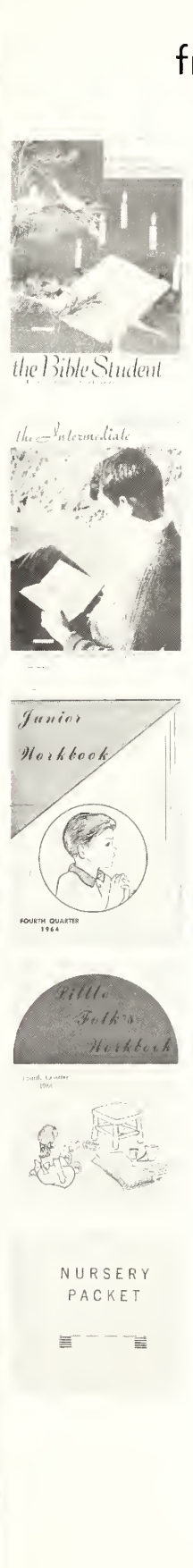
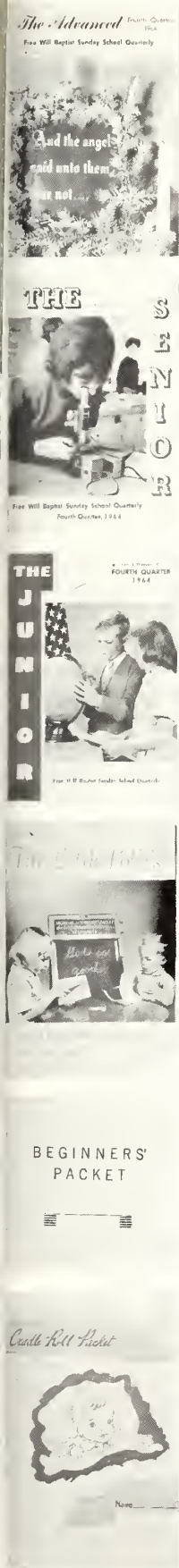
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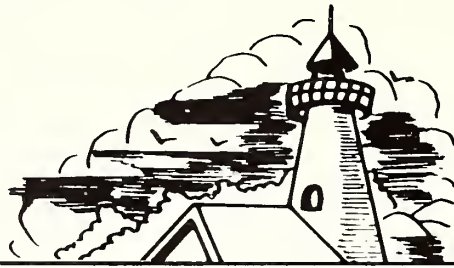
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The Sunday School Lesson

FOR NOVEMBER 1



STEWARDSHIP OF POSSESSIONS

LESSON TEXT: 1 Timothy 6:6-12, 17-19

MEMORY VERSE: 1 Timothy 6:17

1. INTRODUCTION

The Christian does not regard his ownership in the same light as the non-Christian. The child of God recognizes that he is a co-owner with God. He realizes that all things come from God, that without His blessings he would have nothing.

There is much danger, however, that the Christian will fail to recognize the blessings of God. The Christian stands in danger of becoming entangled with the affairs of this life to the point that he becomes self-centered. In such a state he does not recognize the hand of God in his life.

God expects each Christian to be a good steward. The faithful and wise steward is one who rules well the household which has been entrusted to him. (See Luke 12:41-48).

The lesson warns against the love of riches. We must guard against the temptations of wealth. We must also recognize that many personal blessings can be shared with God in the relief of others' miseries.

—*Bible Student (F.W.B.).*

11. HINTS THAT HELP

1. The possession of godliness with contentment is considered a great gain (v. 6).

2. No one is able to bring anything into this world or to carry anything out (v. 7).

3. The Christian should be content with the things necessary to carry out God's will for his life (v. 8).

4. The person who wishes to become rich usually yields to many foolish and lustful temptations (v. 9).

5. The love of money is the root of all evil (v. 10).

6. The man of God should flee all

the temptations that the love of money brings (v. 11).

7. The minister should strive diligently to carry out the duties to which he is called (v. 12).

8. The rich must not put their trust in uncertain riches (v. 17).

9. The wealthy should distribute their possessions to good causes (v. 18).

10. Wealthy people should make preparation for eternity by trusting Christ as their Saviour (v. 19).

—*Bible Teacher (F.W.B.).*

111. ADDITIONAL TRUTHS

1. Because so many of our people are farmers and because so many of them feel that a farmer cannot tithe, we are reprinting a tract entitled, "Why Should a Farmer Tithe?" This tract was written by Sam W. Scantlan and was published by the Southern Baptist Convention a few years ago.

"It is peculiar, but true that the farmer often believes sincerely that it is a much easier task for the salaried man to tithe than for the man who wrests his living from the soil.

"In the beginning all men were farmers and the 'tithe of the land' is especially pointed out in God's Holy Word. There is no place in the Scripture where our Heavenly Father gives any group an alibi, or excuse, to ignore the plain teaching of his Holy Word.

"GOD EXPECTS THE FARMER TO TITHE: If that statement is true (and it is), then the man on the farm must give an account to his God for that which grows from his soils.

"In Leviticus 27:30 we read, 'And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.'

"When did God ever change that? The tithe is moral and not ceremonial law. It stands beside the Ten Commandments in value.

"During the evil reign of King Ahaz, the temple doors were closed to worship, altars were broken down, tithing ceased, and the people turned their

backs upon God. Israel suffered untold hardships under the heathen influence.

"When the good king Hezekiah came to the throne, he restored public worship, including paying the tithes and his people were greatly blessed. In 2 Chronicles 31:5-10 we find some very interesting testimonies concerning tithing: The farmers 'brought in abundance the firstfruits of corn, wine and oil, and honey, and of all the increase of the field: and the tithe of all things brought they in abundantly . . . and laid them by heaps.' Then Hezekiah questioned the priests and Levites concerning the heaps, and Azariah said, 'Since the people begin to bring the offering into the house of the Lord, we have enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.'

"THE FARMER EXPECTS GOD TO GIVE: What farmer has not secretly prayed God for rain as he viewed the dry, thirsty land and the withering crops? What music is sweeter to the farmer's ear than the 'rain upon the corn.'

"The farmer plows in hope, he plants in hope, he cultivates in hope, and expects to be 'partaker of the hope.'

"The truth is that we are often very ungrateful for what our Heavenly Father gives us from his bountiful hand. 'A gratitude unexpressed, becomes ingratitude.' The man who refuses to pay his rent is always in trouble with his landlord. The farmer who refuses to tithe expects as much from God as the one who obeys, but he should read the sobering, straightforward message in the third chapter of Malachi. I do not see how any farmer could believe that he is not included: 'Will a man rob God? . . . In tithes and offerings . . . ye are cursed with curse . . . bring ye all the tithes into the storehouse . . . prove me now . . . I will . . . pour you out a blessing . . . I will rebuke the devourer . . . he shall not destroy your fruits . . . and all nations shall call you blessed.' Certainly God does expect the farmer to tithe.

"GOD IS A GOOD COLLECTOR: When a hail storm comes; when disease strikes the live stock; when accidents happen; when lightning strikes; when floods come; etc., do you have 'an acusin' feelin' way down in your heart' that it came because you failed to treat God right? Those things often come to the tither, but he has a clear conscience on the matter.

"Once a young farmer deacon told

the following story: He had three big gray horses and wanted to buy another. He had received a check for some work which amounted to \$900.00. He was a tither, but in conversation with his young wife they decided not to tithe the check because \$90.00 was too much money to give to the little half-time Baptist church.

"Soon afterwards he purchased a big gray horse to complete his teams. He said he thought of his tithe upon paying exactly \$90.00 for the mare. Arriving home with his new mare the young deacon went to the barn lot where he had left his other horses. One was lying down in a rather peculiar position. Going over he kicked it and called to it but no response. The horse was dead. He called to his wife. She came running. They still had only three horses. The \$90.00 was gone. Their hearts were condemned. "There is our tithe, God is a good collector," he said slowly. "That's right," was her answer."

—*Advanced Quarterly (F.W.B.).*

2. Chlorine is an element that is very useful to man. A few drops of Chlorine will help purify the water supply of a large city. When you draw water from a faucet, it is probable that chlorine has been used to disinfect and purify the water. When you swim in a public swimming pool, your eyes may smart from the chlorine in the water. The chlorine was added to purify the water and to lessen the dangers of infection. When you want to bleach your clothes you pour a solution, probably containing chlorine, into your washing machine. In all these ways chlorine serves us to protect us from disease and to keep us clean and healthy. Certainly we would consider this a very useful element.

Yet if someone gave you a jar containing the heavy, yellow-green chlorine gas, you should know that this is a deadly poison.

This is the way with many of God's gifts. Used with intelligence and moderation, they can be of great benefit. Used indiscriminately and immoderately, they can be deadly.

Money itself is not bad. But "the love of money is the root of all evil" (1 Timothy 6:10). This is true for both the rich and the poor. Those who are rich may suffer spiritually from grasping or using the money in luxurious or wicked ways. Those who love money, and are poor, may fall prey to all man-

ner of temptations in order to get money.

Like the element chlorine, money can be of great benefit. It can be used to spread the gospel, to feed the poor, to build church buildings, and to supply Bibles to those who have them not. But it can also be deadly to the spiritual life. Let us use it wisely for Christ's sake.

—*Standard Commentary.*



OBITUARIES

(continued from page seven)

Rev. Raymond Hardison and the Rev. Corbin Cooper, pastor of the First Baptist Church of Morehead City. Burial followed in the Gales Creek Cemetery.

Surviving are his wife, Mrs. Ampie Garner Lewis; four daughters: Mrs. Ada Guthrie of the home, Mrs. Oscar Laney and Mrs. Lena Willis of Morehead City, and Mrs. Etta Willis of Atlantic Beach, North Carolina; two sons: Robert L. Lewis, Newport, and Jack Lewis, Ft. Belvoir, Virginia; eight grandchildren; and eleven great-grandchildren.

I truly believe our loss is heaven's gain. We surely did love him very much and miss him very greatly.

Written by his daughter,
Mrs. Oscar Laney

W. F. "BILL" FERGUSON

Hearts filled with love for Willie F. "Bill" Ferguson of Dover, Georgia, bowed in reverence September 12, 1964, as God drew the curtain on Bill's earthly life.

Remaining with his wife, Alice Avera Ferguson, are four daughters, two sons-in-law, and one granddaughter: Mr. and Mrs. William Barnes and daughter Tracy, Mr. and Mrs. Roger Daniels, and Misses Phyliss and Elaine Ferguson; his parents, Mr. and Mrs. F. M. Ferguson; six sisters; three brothers; and a host of nieces, nephews, and friends.

We have experienced a great loss; yet, vivid before us are the fingerprints of love, devotion, and service that Bill left on the hearts and lives of all who knew him. His influence for good is unmeasured as simple daily life reveals and unfolds his countless acts of kindness and service to the community in which he lived.

Bill, born July 3, 1915, became an active Mason in 1949, and served for 28 years as a deacon, a good portion of which he was a senior deacon, of Bethle-

hem Free Will Baptist Church. Here, too, he wore the crown of "friend, advisor, and beloved."

At the sound of his name come endless words of praise for the manner in which he labored throughout his life for God, his family, and his friends.

Could we for a moment look past the veil of sorrow and loss, we would surely glimpse in paradise a triumphant Bill, wearing his crown, "well done!"

BILL'S JOB

They ask the question daily—
Concern within each heart:
"Who can we get for Bill's job?
He played so great a part."

The place he held is empty—
Needing to be filled;
The voice that gave it meaning
Was so quickly stilled.

The reach to find another
Now to fill his place
Remains so much a question,
Written on their face.

But God has given each of us
A special job to do;
And when He calls us home to Him,
We'll know that job is through.

So let me share this thought with you—
That for Bill's place there is none;
The job he did so lovingly
Has been completely done!

Written by

Jeanie N. Slappey
Shellman, Georgia
October 3, 1964
(At the request of Mrs.
Bruce Johnson.)

MARSHALL KENNEDY

It is with sympathy that we, the members of Sandy Plain Free Will Baptist Church, Beulaville, North Carolina, wish to pay tribute to the memory of Brother Marshall Kennedy, who was born September 7, 1895, and passed away October 23, 1963.

We desire to submit the following resolutions:

First, we pray God's richest blessings on each one of his family and commit them to our heavenly Father for comfort and consolation.

Second, 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 be put in the church records.

Respectfully submitted,
Mrs. Claudie Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Boys' and Girls' Stories

(continued from page twelve)

then started off again for Mrs. Downs always made him feel a little frightened. But looking back, he saw Mrs. Downs looked strange. Her face was white and her breath came in little puffs. "What's—what's the matter, Mrs. Downs?" he asked.

"I can't move, boy," she said. "Don't just stand there. Go and ask your mother if she'll help me into my house. I stumbled over the rake and twisted my ankle."

George and his mother helped Mrs. Downs into the house and into bed. George's mother called the doctor. George went out, picked up the rake and made a neat pile of leaves and made a bonfire. His mother went home and made soup and apple dumplings. Willa brought some of it over for Mrs. Down's supper. "Now we can do something nice for Mrs. Downs," Willa said, her eyes sparkling.

"I don't think she likes it much having to ask us to do things for her," George said, "but she doesn't have any choice because she's all alone."

"The doctor said she has to stay off her ankle a whole week," Willa said. She was busy running back and forth with meals and to see if Mrs. Downs needed anything. George swept the walks and kept her yard neat and went to the store. Their mother prepared food and dusted and swept Mrs. Downs' house.

George said one evening: "Mrs. Downs is as grumpy as ever. Maybe she still thinks we're nuisances."

"It's hard to tell," Mother said, "but we'll keep on doing our best for her while we can."

Willa got out her crayons and paper and made an "I'm-glad-you're better" card. "I'll put a picture of Jesus on it," Willa said.

Mrs. Downs looked at the card Willa had colored so carefully. "It's very nice," she said.

"I put a picture of Jesus on it, because He has made you well again," Willa told her. "Won't you come to

church next Sunday? Mother said you could have dinner with us afterwards. Please, Mrs. Downs?"

"I don't know what to say," Mrs. Downs said slowly. Both George and Willa were sure she was going to say "no." When she spoke at last, she met George's waiting look and Willa's anxious gaze.

"As you say, I am well again, and I am thankful," she said. "Oh, what can I say but 'yes,'" she smiled suddenly, "when you've been such wonderful neighbors?"

—My Pleasure.



Woman's Auxiliary

(continued from page eight)

tist Church met on Friday, October 9, at 4 p.m., in the home of Diane Briley for its monthly meeting. The meeting was called to order by the vice-president, Vonnie Williamson. The opening song was followed with prayer by Pattie Williamson. The group repeated the watchword, which is taken from Psalm 143:8-10, and the motto which is taken from Ephesians 4:15. Vonnie Williamson read the devotional reading which was Romans 7:7-14.

During the business session, the treasurer gave her report which showed a balance of \$4.14. A total of \$1.20 was then collected, making a total of \$5.34 in the treasury. The secretary read the minutes of the last meeting, and they were approved. The roll was called with 17 members present.

Randall Williamson, Mike Griffin, Donna Briley, and Nancy Garris had parts on the program. The next meeting will be with Nancy Garris. Refreshments were served by Mrs. Gerald Briley.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting Tuesday night, October 6, at the home of Mrs. Reta Cannon. The meeting was

called to order by the vice-president, Mrs. Jean Rowe, who read the Scripture taken from Ezekial 22:23-31. Prayer was offered by Mrs. Rena Kirk. The program, "Who Will Stand in the Gap?" was given by Mrs. Pat Gurganus, Mrs. Teresa Mann, Mrs. Brantly Meers, and Mrs. Dorothy Riggs.

The group sang "Wherever He leads I'll Go." There was a short business session, followed with another song, "Take My Life and Let It Be." Mrs. Nina Lee Kelly dismissed the group with prayer, and the hostess served delicious refreshments.



THE LOST ART OF ANGER

(continued from page three)

greater the tragedy when the once beautiful garden of the child-soul goes to ruin because the God-appointed caretaker, the parent, is too soft to pull weeds!

The times call for angry men. The monstrous wrongs of our day will never be corrected by a slap on the wrist from mildly displeased parents and leaders. "Be ye angry, and sin not" (Ephesians 4:26). Anger motivates. The wrath of man moves men to curse, to shout, to fight. But righteous angry will move us, like our Lord, to show zeal and strength for God and right. We hear a great deal about following our Lord's example in meekness and grace, and certainly we need a lot more meekness and grace among Christians today. But what of our Lord's holy hatred for sin? What of His example of anger? Where are those who will emulate the Lord in this? Where are those disciples of the Christ who will do something about the evils that others tolerate? Anger is a God-given capacity. Let us use it for Him.—*Gospel Herald*.



The man who is honest with himself and God will be honest with everybody else; but the man who is dishonest with himself and God will be dishonest with his fellowmen.—*Walter E. Isenhour*.

AS

the Free Will Baptist

AYDEN, NORTH CAROLINA, OCTOBER 28, 1964

Luoma Photo



Ten Years Ago in the 'Baptist'

The Lenoir County Sunday School Fellowship was entertained by the Hugo Free Will Baptist Sunday School at Contentnea School Cafeteria, Graingers, North Carolina, October 13, 1954, at 7 p.m. The meeting was opened by the president, Robert M. Fader.

* * *

A Bible conference will be held at the Raleigh, North Carolina, Free Will Baptist Church, beginning Wednesday, November 10 and continuing through Sunday, November 14. At 6:30 each evening there will be a question and answer forum.

* * *

The young people of the First Free Will Baptist Church, Pine Bluff, Arkansas, met on Monday night, October 18, for the purpose of organizing a young people's auxiliary. The young people decided to name their auxiliary for Aileen Calvery, because she is a missionary from Arkansas.

* * * * *

Bits From Bulletins

October 15 is a date to be long remembered. Ten years ago hurricane Hazel came to our section of the state. This year Isbell came close and the Russian leaders used this date to make sweeping changes in the head of their party. The people had no opportunity to discuss and vote. Christians need to be in constant prayer and steadfast in their devotion to God. Our enemies will give their lives for what they believe to be right.—*First Church, Tarboro.*

* * *

My church represents Christ's best to me. I have united with it in solemn covenant that it shall have my best attendance, prayer, service, sacrifice, zeal, giving, patience, and love. To be loyal to Christ, I must be loyal to my church.—*First Church, Smithfield.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

THE CHOICE IS YOURS

On November 3, millions of Americans will be given an opportunity that is not afforded all peoples of the world. We shall elect a man—one of two choices—as the next President of the United States. Each voting American will help to determine the choice.

In the election of four years ago, an issue was the fact that John F. Kennedy was a member of the Roman Catholic Church. At that time, this editor took a firm, uncompromising stand against the election of a Roman Catholic to the highest post in the land. Upon the election of Mr. Kennedy, however, we accepted him as our President. During his nearly three years in office, we learned to love and appreciate him as our President. We shared the tragedy and sorrow of his assassination. As of this date, however, our convictions have not changed. Thus, we cannot wholeheartedly support any political candidate or system in which Roman Catholicism is involved. To be sure, in years to come, another son of the Roman Catholic Church will run for President of the United States. However, as stated in an editorial of our writing on November 16, 1960, ". . . Roman Catholicism will never again be a major issue in the United States of America."

The two men who are our choices on November 3 are, so far as we are personally concerned, two distinct choices. President Johnson represents the liberal Democrats. Senator Goldwater represents the conservative Republicans. Quite frankly, we are reluctant to predict the outcome. Whichever the choice may be, he will be our President. We shall pray for him and support him. The choice is yours and mine. There are clear-cut issues at stake. Learn what they are and vote accordingly. If you would like to see a firmer stand against the encroachments of Communism (that is, according to campaign promises), then you have a definite choice. If, on the other hand, you feel that a more liberal policy, with a dedicated effort to understand our enemies, is the best answer to the Communistic threat, you also have a definite choice. Just remember—be sure to vote on November 3.

CARDINAL LAUDS GRAHAM

According to a recent Evangelical Press news item, the Roman Catholic Archbishop of Boston, Richard Cardinal Cushing, has nothing but praise for Evangelist Billy Graham.

Mr. Graham recently visited the cardinal at his home in Boston and heard the Catholic leader "laud the effectiveness of the Boston Crusade."

The cardinal told newsmen, "I only wish we had a half-dozen men of his caliber to go forth and preach the gospel."

He said that he had seldom seen a religious crusade so effective as that led by Mr. Graham. Cardinal Cushing urged Catholic college students in the Boston area to attend the crusade "because his message is one of Christ's crucifixion and no Catholic can do anything but become a better Catholic from hearing him." The cardinal stated further, "I'm 100 percent for Billy Graham. He is extraordinarily gifted."

Mr. Graham thanked the Catholic prelate for the "generous welcome" he had extended to the crusade in his statement and in "The Pilot," archdiocesan newspaper.

The evangelist said that he had also thanked the cardinal for an editorial, "Bravo, Billy!" which had appeared in the archdiocesan weekly in 1950. He said that the salute 14 years ago from a highly influential Catholic publication had "created a good impression among Christians around the world."

In view of the usual policy of Catholic leaders regarding the work of Protestants, we can only say, "How about that!"

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment One)

BEFORE WE can intelligently discuss this question, it will be necessary to endeavor to establish just what group, or groups, of people we are talking about. In other words, who are the true Original Free Will Baptists of today? Let us see, first, the answer history gives us.

It is generally conceded by historians that there were Baptists holding to the principle doctrines confessed by modern Original Free Will Baptists in existence in North Carolina, Maryland, and Virginia, and perhaps in some other states, as early as 1690; and that there was some kind of general organization of these churches in existence around the year 1699. However, the names of those who established these churches, along with most of the facts about them, have been lost in the dim light of early records.

The date generally accepted by historians as the beginning of our history, as a people separate and apart from other denominations, is 1727, in which year a church known as Shiloh was organized on the Chowan River in Perquimans County, North Carolina, by Paul Palmer. From this beginning, we have a continuing historical account of churches "united in like faith and interests" to the present.

A general organization of these churches is known to have been in existence around the year 1748, which was prior to the founding of a church of similar faith by Benjamin Randall in New Durham, New Hampshire, in 1780. Ap-

parently, the use of the name *Free Will* began around the year 1750, when ministers preaching our faith were referred to as being "of the Free Will order."

The year 1755 saw the beginning of a tremendous effort upon the part of the Calvinists to bring these churches back into line with Calvinism. There were eighteen churches in existence at that time; and, fortunately, historians have recorded for us the names of thirteen of them. This list includes only three that have survived until the present—Gum Swamp, in Pitt County, North Carolina, and Little Creek and Grimsley, in Greene County, North Carolina. All the others of the original group were either lost to the denomination or were eventually disbanded.

Let us follow the course of these three churches which survived the early proselyting efforts of other sects. Following the confusion resulting from the so-called Calvinist revival of 1775, there were about ten churches that refused to go into the Kekukee Association (Calvinist), and eventually became members of the *General Conference* of North Carolina, which in time was divided into two and then four conferences. After churches were lettered out to form the Western, Eastern, and Cape Fear Conferences, the remaining part of the *Old or General Conference*, changed its name to the *Central Conference*—which today is the true continuation of the original organization of Free Will Bap-

tists. The three churches whose history dates back to within one or two years of the founding of the first, or original, Free Will Baptist church, and which have belonged at all times to successive organizations of the original churches, are now members of the Central Conference—the "mother conference" of Original Free Will Baptists. They are the only churches which have been continually united in "like faith and interest" from the beginning.

Our basic conclusion concerning who the Original Free Will Baptists are would be: They are Gum Swamp, Little Creek; and Grimsley Free Will Baptist Churches of North Carolina, and all those who are united with them in "like faith and interest" throughout the world.

(In next week's installment, we will endeavor to show how Original Free Will Baptists have survived several unfortunate relationships, and efforts of enemies within to destroy them, and enemies without to consume them.)



The pastor of a large, urban church preached an eloquent, moving missionary sermon one Sunday on the theme, "Here am I, send me." After the service was over and the family had returned to their home, the minister's lovely young daughter came to him and said; "After that sermon, Dad, I have decided to go as a foreign missionary." Without realizing what he was saying, the minister exclaimed, "But, darling, I didn't mean you!" Christ challenges us to give our nearest and dearest. Only so can we be worthy of Him.—*Helen Kingsbury Wallace in Meditations on New Testament Symbols (Fleming H. Revell Company)*.



One of the water spiders fashions a balloon-shaped nest of cobweb filaments and attaches it to some object under water. Then she ingeniously entangles an air bubble in the hairs of her underbody, carries it into the water, and releases it under the nest. This performance is repeated until the nest is inflated, when the spider proceeds to bring forth and raise her young—safe from attack by air. Here we have a synthesis of engineering, construction, and aeronautics . . . To me, this is a distinct manifestation of the goodness and greatness of God.—*A. Cressy Morrison, in Seven Reasons Why a Scientist Believes in God (Fleming H. Revell Company)*.

WHY THEY DON'T LISTEN

by MILO L. ARNOLD

THERE'S a reason why children pay no attention when parents speak, and why husbands or wives seem to ignore the voice of their mates. It is natural for children to want to hear their parents, and it is natural for a man or woman to be eager to hear the voice of one he loves. Why is it, then, that parents complain that they must speak repeatedly to their children, or a woman that she can tell her husband a thing one minute, and he vows the next that she did not tell him?

The fault is not usually with the person who ignores what is spoken so much as with the one speaking. By some means he has made his voice annoying to the person spoken to, who protects himself by non-attention. A man working in a noisy factory can habituate himself to the noise so that it does not annoy him. The woman living in a house beside a busy thoroughfare would be annoyed terribly by the sound of the roaring, screeching traffic if she continually listened to it; but she teaches herself to ignore it. Thus she can live contentedly and serenely in the midst of the confusion.

When a mother repeatedly speaks to her child in a complaining, nagging, unpleasant voice, or finds fault with him almost every time she talks to him, her voice becomes annoying. The child is disturbed and made nervous by it, and to protect his health he builds a wall about himself. He cannot run away from home to escape the irritating voice, so he pays no attention to it. The mother, finding that the child ignores her, makes her voice yet more irritating in order to get over the barrier. She speaks more sharply and loudly, which causes the child to unconsciously build a higher wall of self-protection.

The wife who constantly whines or nags, finding fault, criticizing others, or pitying herself, would cause her husband's nerves to break if he did not do the one thing God enabled him to do—pay no attention to it, just as he would do if he worked in a noisy factory.

If we want to be heard, we must make our voice pleasing to those to whom we speak. We should cultivate a soft, low-pitched tone which will not be tiring,

and we must speak slowly enough that we can be understood. We should let our loved ones hear us laugh and sing about the house. We should tell pleasant things and share enjoyable experiences. We should plan pleasant conversation for mealtimes, and keep smiling voices.

Today we are about to forget the fine art of conversation in the home. Our children are entertained by outside interests until they come home, and when they are inside the door, they are entertained by the TV or the radio. Parents do not speak to them until time to tell them to prepare for supper. They seldom communicate with their children save to instruct them, scold them, or hurry them. If parents visited with their children, read them stories, told interesting things, and shared their pleasures, they would listen eagerly.

Non-attention is not natural. By nature we are eager to hear the voices of persons we love. If you find that members of the family are paying too little attention to what you say, study your habits. Do you speak pleasantly at least ten times for each time you must instruct or scold? Do you keep your voice cheerful and gay? Do you laugh or sing? Do you treat your loved ones as though they were important? Do you listen to what they say to you? Could it be that your voice is ignored rather than their duties? Find out the reason why they do not listen, and correct it.—*Herald of Holiness*.



America's First Miss

Great lights swept the stage: band music grew soft; 50 girls and a vast audience held their breath as Emcee Bert Parks announced the winner of the annual "Miss America" contest in Atlantic City, New Jersey.

"The winner and 'Miss America' for 1965 is . . ."

Among the five finalists stood Miss Vonda Kay Van Dyke, representing Arizona, the forty-eighth state. Minutes before, she was asked if she carried a good luck charm.

"No," the 21-year-old Methodist Sunday school teacher had replied, "but I always carry a Bible with me. It is the most important book I own. I consider my companionship with God not as a religion but as a faith. . . . I trust in God and feel that His will may be done here tonight."

What of the future after the contest? "I leave my future in God's hands

and follow His will," she said. "This contest is part of it."

Did she consider herself the "ideal American girl"? "No," she answered, "I wouldn't say I was the ideal of all America. I only hope to be that some day."

What does she look for in a man? "The first thing I look for is a Christian young man because I think this is the most important thing for me. Then I would ask God's help in choosing the young man. . . ."

Miss Arizona, a member of Central Methodist Church, Phoenix, plays the lead in a Christian movie called "Teenage Diary," filmed by Dave Grant Productions. Recently she gave testimony to her faith before some 23,500 people in Balboa Stadium, San Diego, California, during Billy Graham's San Diego County Crusade.

A graduate of Phoenix Christian High School (nondenominational), she is a senior at Arizona State University, where she is studying for a masters degree in speech education. She plans to become a speech teacher.

Earlier in the week at Atlantic City, Miss Van Dyke had been chosen "Miss Congeniality" and received a \$1,000 scholarship. She had also performed with her dummy, "Kurley Q," in the talent phase of the contest. Ventriloquism has been her pursuit since she was six and she performs as a singer as well.

"Ladies and gentlemen," the emcee cried, "the winner of our \$10,000 scholarship and the girl to be 'Miss America of 1965' is Miss Arizona . . .

"Vonda Kay Van Dyke!"

Backstage a call came through from Billy Graham (who went to see her in New York the following day). She was immediately engaged by Ed Sullivan for appearance on his September 27 show. An apartment on Park Avenue, New York City, was reserved for her. Engagements up and down the length and breadth of North America and across the seas began pouring in. School plans were cancelled.

Her parents, Dr. and Mrs. A. B. Van Dyke, arrived home in Phoenix September 20 after seeing their only child win the honor.

"We were just as surprised as Vonda," said Dr. Van Dyke, an osteopath. "This is a wonderful opportunity for her and will no doubt be the greatest year of her life."

"Many daughters have done virtuously, but thou excellest them all."—*Norman B. Rohrer, EP News Service*.



THE CHURCH - WORLD-WIDE

Mass Evangelistic Effort In Nigeria

KITCHENER, Ontario (EP)—Twenty-four missionaries from the United Missionary Church and over 40 college students will cooperate in a simultaneous evangelistic effort in the denomination's 21 churches in the Yoruba District of Nigeria during the last weekend in October.

The project will not only help the evangelistic outreach of the Yoruba churches, but will also provide valuable experience in evangelism for students from the U. M. Theological College at Ilorin.

Later, in November, three workers from the United Missionary Church will participate in a week of meetings at University College, Ibadan, Nigeria. The Student Christian organization of the university is allowed to sponsor a series of meetings every three years so that all students may hear the gospel once during their stay at the university. This year's meetings will be held November 24-29.

British Missionaries Rescued in Congo

LEOPOLDVILLE, Congo (EP)—Fourteen British Protestant missionaries and their families were liberated by advancing Congolese troops at Lulumba in North Katanga. They had been held since June when rebel forces took control of the area.

The missionaries, all said to belong to the Pentecostal Missionary Society of Great Britain and Ireland, arrived safely in Albertville, where they were to board a plane for Bujumbura in Burundi.

Brought first to Elizabethville, the missionaries reported that in the beginning they were roughly treated by the rebels, but their condition improved after the British Consul intervened in their behalf.

It was reported that six Norwegian Protestant missionaries and their families were still missing in rebel-held Uelc province.

The last news of them was on September 13, according to Asa Kristiansen, secretary general of the Norwegian Baptist Society, whose headquarters are in Oslo. The Norwegian Consul in the Congo is organizing a search.

Pope Says Olympics Can Promote Peace in World

VATICAN CITY (EP)—Pope Paul VI sent a message to Peter Tatsuo Cardinal Doi, Archbishop of Tokyo, expressing his wishes for the success of the Olympic Games in the Japanese capital.

After extending "deferential and respectful greetings to the authorities of the nation," the Pope voiced his "paternal, sincere and fervent good wishes" to the directors of the Games and the competing athletes.

In his message, the pontiff said the Olympiad could produce new and lasting friendships between competitors, thus contributing to world peace.

Pope Paul expressed hope that the athletes, "realizing that they are brothers though from different races and nations, may so act in their professional lives as to contribute fully to honor in behavior, to social progress, to mutual understanding, and to peace in the world."

Japanese Missionary Sent to Egypt

OSAKA, Japan (EP)—A Japanese pastor has become the first Christian missionary from this country to serve in an African nation.

For the next four years, the Rev. Moritada Murayama will work in Cairo, Egypt, at the request of the Coptic Evangelical Church to help it develop a program of occupational evangelism.

A minister of the United Church of Christ in Japan (Kyodan), Mr. Murayama and his wife and two children will be supported during his tour of duty in Egypt by the United Presbyterian Church in the U.S.A.

Mr. Murayama has been pastor of the Yamato Koriyama Church here and

has worked with the Kansai Labor Evangelism Group. The latter is internationally known for its pioneering work in evangelism and social action in the Osaka-Kobe-Kyoto area.

Although Mr. Murayama is the first Japanese missionary to an African nation, he is the fourteenth UCCJ pastor to enter evangelistic work outside Japan.

The United Church of Christ in Japan is an outgrowth of the combined missionary efforts in that country of the United Church of Canada, the Evangelical United Brethren Church, The Methodist Church, the Christian Churches (Disciples of Christ), the Reformed Church in America, the United Presbyterian Church in the U.S.A., and the United Church of Christ.

Clergyman Charges Gross Immorality Among Troops Assigned to Korea

SEOUL, Korea (EP)—Nearly 90 percent of all American military personnel serving here are involved in sexual immorality during their Korean tour of duty, an American Clergyman in charge of the Lutheran Service Center has informed fellow pastors in the U. S.

Many GI's "have their steadies," said the former Army chaplain, the Rev. Ernst W. Karsten. "Some of them 'own' their girls, complete with hooch (Korean dwelling) and furniture. Before leaving Korea they sell the package to a man who is just coming in."

The service men themselves consistently use the figure of 90 percent in estimating the prevalence of illicit sex, Mr. Karsten said. "The men who live in the barracks know best what's going on and it is significant that there is almost universal agreement on a figure somewhere near 90 percent."

Mr. Karsten's three-page letter was sent to some 12,000 Lutheran pastors in the United States by the National Lutheran Council's Division of Service to Military Personnel, at whose request he wrote it.

He admonished his stateside fellow pastors to prepare the young men in their congregations "for what they will be facing—the age-old dangers of women and liquor."

"What's new about them in Korea is their great abundance coupled with an almost universal attitude: 'It isn't immoral; everybody does it,' or the companion attitude, 'At home we wouldn't do it but in Korea it's all right.'"

These attitudes aren't new either, he
(continued on page fifteen)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Revival in Progress at Community Mission



In the picture are shown the members of the Community Free Will Baptist Mission at Norwood, North Carolina, which was organized June 6, 1964. The mission has 24 members with an average attendance in Sunday school of 25 to 33. The Rev. Truett Dick is pastor.

On Sunday night, October 25, revival

J. B. Starnes to Conduct Hugo Revival

Revival services are scheduled to be held at Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, beginning on Monday night, November 2, and continuing through Saturday night, November 7. The Rev. J. B. Starnes of Kinston will be the guest speaker. A cordial welcome is extended everyone to attend these services which will begin each evening at 7:30.

Cragmont Needs \$3,850 Within Ninety Days

On October 12, 1964, the Board of Directors of Cragmont Assembly, Inc., Black Mountain, North Carolina, took a ninety day option of the leased property at Cragmont held by the Rev. Johnny Floyd. The board thought this the proper thing to do since Mr. Floyd

services began at the mission with the Rev. Hampton Wallace of Wadesboro, North Carolina, as the evangelist. Services are to continue through Saturday night, October 31. The public is cordially invited to attend the remainder of these services and to pray for the continual success of the mission.

is a member of the State Association and the National Association.

Consider this an urgent plea from the Board of Directors of Cragmont Assembly, Inc. to the Original Free Will Baptists of the state. If churches, church auxiliaries, and individuals would respond with a generous contribution this matter could be taken care of immediately.

Please send your gift earmarked "Floyd House" as soon as possible to Mrs. Fountain Taylor Sr., Route 2, Richlands, North Carolina.

Beulaville Church Revival November 1-7

The Rev. L. A. Holliday, pastor of the High Hill Free Will Baptist Church of Scranton, South Carolina, will be the evangelist for revival services at the Beulaville, North Carolina, Free Will Baptist Church, November 1-7. The ser-

vices will begin each evening at 7:30 with the pastor, the Rev. Walter Sutton, assisting Mr. Holliday.

Mrs. Holliday was ordained at the age of 18. He attended the Eureka College in Ayden, North Carolina, and his entire pastorate has been in Clarendon and Florence Counties in South Carolina. He served as state director of foreign missions in South Carolina for ten years, was president of the State Association for fifteen years, served as moderator of the South Carolina Conference for several years, and was president of the Ministerial Association of Clarendon County for two years. At present he is president of the Fellowship of Original Free Will Baptists.

The pastor and the church extend a cordial invitation to the public to attend these revival services.

Grimsley Church Announces Revival

The Grimsley Free Will Baptist Church of Route 1, Snow Hill, North Carolina, announces revival services for the week of November 2-7 with the Rev. Floyd B. Cherry of Greenville as the guest evangelist. Services will begin each evening at 7:30, and each one will feature special music.

The pastor, the Rev. R. P. Harris, and the church membership extend a cordial invitation to everyone to attend these services.

Gethsemane Church Announces Its Fall Revival

The Gethsemane Free Will Baptist Church, Route 2, New Bern, North Carolina, announces its fall revival for the week of November 9-14, with the Rev. Clyde Cox of Pine Level, North Carolina, as the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. J. B. Starnes, and the church extend a cordial invitation to the public to attend these services.

On Sunday, November 8, preceding the revival, the church will observe the day as Loyalty Sunday.

Coming Events

October 29, 30—Cape Fear Conference of North Carolina, Shady Grove Church, Sampson County

November 4, 5—Central Conference of North Carolina, First Day, Tarboro Church; Second Day, Spring Branch Church, Greene County

November 26—Thanksgiving Day

Revival in Progress at Fremont Church

Revival services began at Fremont, North Carolina, Free Will Baptist Church on Monday evening, October 26, and will continue through Saturday evening, October 31, with the Rev. Jack Mayo, pastor of the Pleasant Hill church of Pikeville, North Carolina, doing the preaching. Each evening at seven a prayer service is being held, followed with the revival services at 7:30.

The pastor, the Rev. Joe Barrow, and the church extend a cordial invitation to everyone to attend the remainder of these services.

Homecoming services will be observed on November 1. All former pastors and members are invited to the services on homecoming day.

Jerry Rowe Conducting Wintergreen Revival

The Rev. Jerry Rowe of Newport, North Carolina, is conducting a revival meeting at the Wintergreen Free Will Baptist Church, Cove City, North Carolina, this week. Services began Monday night, October 26, and will continue through Saturday night, October 31. The pastor, the Rev. James Lupton, is assisting in these services which begin each evening at 7:30. The public is cordially invited to attend the remainder of these services.

Milbournie Church Homecoming Nov. 1

Plans are being made for the annual homecoming service at Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina, for Sunday, November 1. The homecoming message will be delivered by Dr. Burkette Raper, president of Mount Olive Junior College. A picnic lunch will be served on the church grounds at the noon hour.

In the afternoon a song service will be held with various singing groups participating. The pastor, the Rev. Dewey C. Boling, and the church membership invite all former pastors, members, and friends to attend and enjoy the fellowship together.

Rock Springs Host To Youth Fellowship

The Rock Springs Free Will Baptist Church, Route 1, Bailey, North Carolina, will be host to the Second Western District Youth Fellowship on Saturday night, November 7, at 7:30. Each Free Will Baptist in the district is urged to attend and pray for this youth work.

The Free Will Baptist

Homecoming and Revival At LaGrange Church

The LaGrange Free Will Baptist Church of LaGrange, North Carolina, announces its annual homecoming for Sunday, November 1. Services will begin with Sunday school at 10 a.m., followed by the worship service at eleven, with the message by the pastor, the Rev. Henry W. Armstrong. A picnic lunch will be served at the noon hour. All former pastors, former members, and friends are cordially invited to attend.

Revival services are scheduled to begin Monday night, November 2, and will continue through Saturday night, November 7. The Rev. C. L. Patrick of Walsenburg, North Carolina, is the evangelist.

The pastor and church membership invite everyone to these services.

Superintendent Honored In Wayne

At the annual convention of the Wayne County, North Carolina, Rural Sunday School Association, Mr. Claude Hinnant, superintendent of the Pleasant Grove Free Will Baptist Sunday School, Pikeville, was given the Superintendent of the Year award. The Goldsboro "News Argus" sponsors the award each year.

Mr. Hinnant has served as superintendent for thirty-five years. Members of the Pleasant Grove church give praise to him, describing him as a friend to many and one who is instrumental in leading others to Jesus Christ. Pleasant Grove was also second runner-up in the attendance award. Receiving the award for Pleasant Grove was Miss Nancy Rowe. Mr. John Lee Smith, chairman of the Rural Sunday School of the Year Program, presented the awards.

St. Mary's Church to Present Pageant

An inspiring pageant, "I Dreamed I Searched Heaven for You," is to be presented at St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina, Saturday night, October 31, at 8 p.m. The public is cordially invited to attend.

Revival in Progress At Holly Springs

Revival services are in progress at Holly Springs Free Will Baptist Church near Kenly, North Carolina, with the Rev. Floyd B. Cherry of Greenville as the evangelist. Services began Monday

evening, October 26, and will continue through Sunday, November 1.

The pastor, the Rev. W. L. Poythress, and the church invite the public to attend the remainder of these services which begin each evening at 7:45.

Owen's Chapel Revival Begins November 1

Revival services will begin at Owen's Chapel Free Will Baptist Church, Route 3, Elm City, North Carolina, on Sunday, November 1, with the Rev. Walter Carter of East Rockingham, North Carolina, as the evangelist. Services will begin each evening at 7:30. The pastor, the Rev. R. W. Allman, will assist Mr. Carter in the meeting. Everyone is invited to attend.

King's Crossroads Announces Revival

King's Crossroads Free Will Baptist Church, located near Farmville, North Carolina, announces revival services the week of November 1-7. The speaker for these services will be the Rev. Cedric D. Pierce, pastor of the Winterville Free Will Baptist Church. Services will begin each evening at 7:30.

The pastor, the Rev. L. B. Manning, and the church invite the public to attend these revival services.

Revival in Progress at Rains Crossroads

Revival services are in progress this week at Rains Crossroads Free Will Baptist Church, Route 1, Kenly, North Carolina. The Rev. Walter Carter is the evangelist. Services began on October 26, and will continue through October 31, at 7:45 each evening.

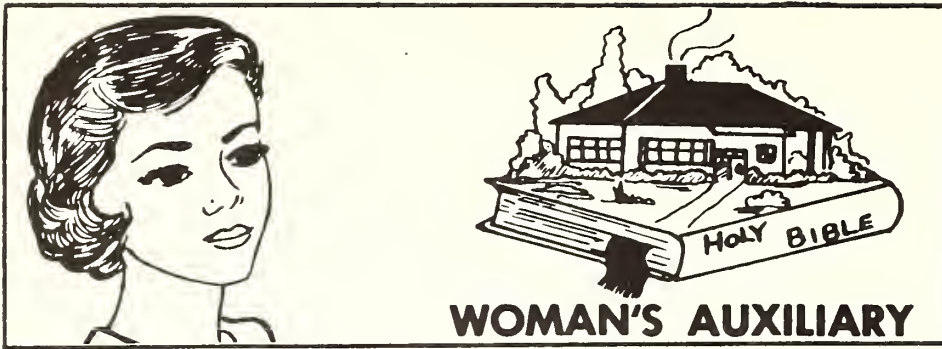
The pastor, the Rev. N. D. Wiggs, and the church extend a cordial invitation to everyone to attend the remainder of these services.

Johnston County Ministers To Meet

The regular fellowship meeting of Original Free Will Baptist ministers of Johnston County, North Carolina, will meet at First Free Will Baptist Church, Smithfield, on November 2, at 7:30 p.m. All ministers are urged to attend.



The man without a purpose is like a ship without a rudder—a waif, a nothing, a no-man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your work as God has given you.—*Thomas Carlyle.*



LETTER OF APPRECIATION

We, the members of the Shiloh Woman's Auxiliary and the Shiloh Original Free Will Baptist Church of Pinctown, North Carolina, would like to take this opportunity to express our love and appreciation to our former pastor, the Rev. John Grimsley. Brother Grimsley came to us at one of the most trying times we have ever experienced in our church. We sincerely feel that only a real dedicated man of God would have helped and led us through these times. We sincerely pray that God will bestow His richest blessings upon Brother Grimsley wherever he goes.

We are prayerfully looking forward to a new year and our new pastor, the Rev. Horace Medlin of Bailey, North Carolina.

Written this day, October 19, 1964, by order of the Woman's Auxiliary of Shiloh Free Will Baptist Church.

Mrs. Hallet H. Harris,
Church Clerk and Reporter

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church of Kinston met on Monday night, October 5, in the educational building. The meeting began with an enlistment supper at 6:30 with approximately 40 persons present. Special guests were Mr. and Mrs. James L. Lanier of the Arizona-Mexico Missions, and the Rev. and Mrs. W. A. Hales, the new pastor of the church and his wife. Preceding the meal, a trio consisting of Mrs. Fred Register, Mrs. Issac Hines, and Mrs. Joe Etheridge, rendered a beautiful number in song. The program, "Who Will Stand the Gap?" was presented by Mrs. Joe Etheridge. Mr. Hales led the group in prayer and returned thanks for the meal.

Following the supper, the business session was held with the president, Mrs. James C. Lucas, presiding. The roll was

called by the secretary, Mrs. William E. Tyndall, and the minutes were read and approved. The recommendations of the executive committee were presented to the auxiliary were adopted. A motion was made, seconded, and carried that the cottage prayer services to be held the week preceding the revival to take the place of the pre-Thanksgiving week of services.

Following the business session, Mr. and Mrs. Lanier showed a most interesting and informative film on their mission work. This was followed with a short discussion period. The meeting adjourned with the auxiliary motto.

Columbia, N. C.—The Woman's Auxiliary of Gum Neck Free Will Baptist Church met at the church for its monthly meeting on October 13 with eight members present. The president, Mrs. Allen Jones, presided over the meeting. The group joined together in singing "Tell Me the Story of Jesus," followed with the Scripture reading taken from Ezekiel 22:23-31. The group then prayed together the Lord's Prayer. The secretary, Mrs. Mary Basnight, read the minutes of the last meeting and they were approved. Those taking part on the program were Mrs. Allen Jones, Mrs. Polly Ann Everton, Mrs. Violet Liverman, and Mrs. Thelma Basnight. The meeting closed with prayer by Mrs. Mae Cahoon.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, October 16, in the church. Mrs. Lovelace Gardner, president, presided. The group joined together in singing "We've a Story to Tell to the Nations." The program chairman, Mrs. Eugene Baker, used Ezekiel 22:23-31 for her Scripture lesson; followed with prayer by Mrs. Robert Oakley. The following took part on the program, "Who Will Stand in the Gap?" written by Mrs. Paul W. Thompson: Mrs. Eugene Baker, Mrs. Love-

lace Gardner, Mrs. Carlton Gardner, and Mrs. Robert Oakley. Mrs. Baker closed by reading a poem, "The Second Mile."

During the business session Mrs. Gardner presided and in the absence of the secretary-treasurer, Mrs. Lester Gay, Mrs. Robert Oakley called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed with the treasurer's report. A motion was made and seconded to give \$10 to superannuation. Mrs. Gardner read a thank you note and prayed the closing prayer.

Fountain, N. C.—The Young People's Auxiliary of Aspen Grove Free Will Baptist Church met Thursday night, October 15, in the home of Dana Paul Oakley. The meeting was called to order by the president, Angie Owens, followed with prayer by the Rev. C. H. Overman. Brenda Goff, program chairman, gave the program entitled "The Measuring Day."

During the business session Linda Morgan called the roll and gave the secretary's report. Dues received were \$2.16, which made a total of \$20.54 in the treasury. New officers were elected, and appointments were made to different classes for Youth Sunday, which will be Sunday, October 25. The young people will be in charge of Sunday school at ten o'clock and also the eleven o'clock service. The new officers are as follows: President, Judy Carol Bridgers; vice-president, Edna Murray; secretary, Deborah Owens; treasurer, Cooper Goff; and program chairman, Linda Morgan. The meeting will be held next month in the home of Judy Carol Bridgers.

At the conclusion of the business session the hostess, Mrs. Robert Oakley, served refreshments.



Divine Healing

Divine healing is not giving up medicines, nor fighting with physicians, nor against remedies. It is not even believing in prayer, or the prayer of faith, or in the men and women who teach divine healing. It is not even believing the doctrine to be true. But it is really receiving the personal life of Christ to be in us as the supernatural strength of our body and the supply of our physical life. It is a living fact, and not a mere theory or doctrine.—A. B. Simpson.

Christian Education

JONES COUNTY CHURCHES RAISE \$1,814 FOR COLLEGE

The three Free Will Baptist churches of Jones County raised \$1,814 Saturday night at their benefit dinner for the development fund of Mount Olive College.

Contributions this year were \$400 above last year, the Rev. Roy Cauley, county chairman, reported.

Participating churches and the amount of their gifts were Friendship church near Trenton, \$1,244, Mrs. Rom W. Mallard, chairman; Pilgrim's Home church near Dover, \$344, Mrs. Thomas Hood, chairman; and Whaley's Chapel near Richlands, \$262, Fountain Taylor Sr., chairman.

Arrangements for the dinner, which was held in Kinston, were made by Miss Margaret Carol Banks of Trenton.

President W. Burkette Raper illustrated the building program on the new campus with color slides of the first buildings.

CONSTRUCTION BEGINS ON NEW CAMPUS

Foundation work began October 9 on the first buildings planned for the new 90-acre campus of Mount Olive College. Wet ground resulting from a recent hurricane has retarded progress, but it is hoped that more favorable weather conditions will permit workmen to proceed on schedule.

Included in the first phase of construction are an academic building and three small dormitories. Specifications call for the completion of these building by the end of August, 1965.

WILSON COUNTY ORGANIZATIONAL MEETING

The Free Will Baptist churches of Wilson County met Sunday, October 25, at 3 p.m., in the First Free Will Baptist Church in Wilson and planned their 1964 benefit dinner for the development fund of Mount Olive College.

SUNDAY SCHOOL FELLOWSHIP MEETING

Mount Olive College was host to the quarterly meeting of the Wayne County Fellowship Supper on Monday, October 26, at 7 p.m. The meal was served in the cafeteria and the program followed in the college auditorium.

College Holds Groundbreaking for Dormitories



A groundbreaking ceremony for the first dormitories on the new campus of Mount Olive College was held October 15 with members of the Hart family of Ayden, North Carolina, as special guests.

One of the three dormitories will be named in memory of the late J. T. and W. F. Hart in recognition of their pioneer work in Christian education among Free Will Baptists. The Hart descendants are helping to sponsor the dormitory which will bear their family name.

Members of the Hart family who attended the groundbreaking service included, left to right, Thelbert Hart, T. F. Hart Sr., Mrs. Celia Hart Garris, Edward Hill, Mrs. Anna Hart Hill, Bobby Sanders, all of Ayden; Mr. and Mrs. Edward Hales of Zebulon; Mrs. Cora Hart Spivey of Maury; Mrs. Mae Hart Barrow of Ayden; Mr. and Mrs. Lynell Spivey and son of Maury.

President W. Burkette Raper, who conducted the service, is shown in the background.

The three dormitories, which will be joined in a complex, will accommodate 132 students and are scheduled to be ready for the fall semester of 1965.

Beaufort County Benefit Dinner

The Free Will Baptist churches of Beaufort County, North Carolina, will hold their 1964 benefit dinner for the development fund of Mount Olive College on Saturday, November 7, 7 p.m., at the Chocowinity School lunchroom.

Members of the county steering committee are Oscar Webster of Pinetown, chairman, Ernest Cutler of Blounts Creek, and Mrs. Mary Webster of Pinetown.

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QUOTES



By J. C. Griffin

WE CANNOT TELL WHAT TOMORROW WILL BRING

"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" (James 4:13, 14).

Recently in our quotes we mentioned the saying of a certain man who said, in speaking of the United States, "I will bury you." Most people know who said those words. Now the news comes to us that his comrades have buried him politically, and in the near future they may put him in the ground. At least he is buried politically.

However, those who took up the work that he was relieved of may seek to carry out the wishes of Khrushchev and, if possible, "bury" not only the United States, but all democratic nations. I cannot trust Communism for its coexistence with free democratic people. Though Khrushchev is no longer premier, his successors are trained and brainwashed with the same ungodly ideology.

But God is still on His throne, and I honestly believe that if Christians would get right with God and pray as the Early Church prayed, and as Elijah prayed, that all the powers of the Communist world cannot conquer the Free nations of the world. I mean just church members—people who belong to some religious body that call themselves Christians, but who drink and get drunk, scrap their marriage vows and live in adultery, curse and swear and lie one to another and to God, commit all sorts of sinful activities and then play as a Christian on the Lord's Day but live like the devil on Monday, and never attend the hour

of worship in the house of God except occasionally. When it is absolutely favorable to their wishes and there is no car racing or ball game or beach convenient, or no special TV episode, or any other worldly affair on hand, and as long as these things are prevalent in the so-called church practiced by some leaders who call themselves Christians, we will continue to have trouble and sorrows and heartaches, floods and disastrous times, highway wrecks in which lives are snuffed out by liquor in the stomach and under the wheel.

BUT WHO IS TO BLAME?

Years ago the majority of the people of the United States voted to give us more liquor. Some people said, "With more we will drink less." One politician told me that our taxes would be less. But he was mistaken, or he lied to carry his point. Another said, "We will do away with bootleggers"; but his prophecy failed. We still have bootleggers. We have more drinking then ever. Women drink unto drunkenness. Because of sinful, drinking women, little children are brought into the world diseased; and they are dragged around and forced to school without breakfast and with no money to get lunch.

The profit that the politicians preached to us that would help to run our government has not come, nor will it ever come. You cannot drink yourself into prosperity.

We are a nation of drunkards. Listen to what God says about your drinking: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (Proverbs 23:29). The writer of Proverbs answers these questions thus: "They that tarry long at the wine; they that go to seek mixed wine" (v. 30). After the writer tells us what the cause of the conditions posed by the questions is, he warns us: "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. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (vv. 31-33). Most drunkards, both men and women, seek strange men and women. The evidence is that a drunken man wants to fellowship with women of his kind; and all manner of lustful, sexual fellowship is practiced. Not only is this so with men, but it so with women. Yet, we have in North Carolina both men and women

who vote for more liquor and drink and they drink and in a state of drunkenness drive automobiles and murder others by their damnable drunken state. Moreover, there are people who sing "Oh, How I Love Jesus" on Sunday, if they are not too drunk to get out of bed. These are the things that will keep man away from God.

THINGS OF THE FLESH

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envy, murders, drunkenness, revelings, 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).

A true believer, regenerated and born of the Holy Spirit, will not let the flesh control his life. All the things of the flesh are under the control of Satan. Satan runs the shows, the liquor stores, the houses of ill fame, and breaks up home and damns the souls of men and women. If all that is spent for wine, beer, and hard liquor in North Carolina alone were given to missions, the gospel of Jesus Christ could go to all the world. The drunkard should look out and get right with God, or he will hear the words of Jesus as He says, ". . . Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).



Have faith in God! Do not have faith in fear!

Add this commandment to the list of ten! Let the commandment be: "Thou shalt not fear!"

And when you've said it once, say it again!

"Fear not, for I am with you!" saith the Lord.

What better place for faith than in God's Word?

—Bud Collyer in *Thou Shalt Not Fear* (Fleming H. Revell Company).



The world embarrasses me, and I cannot dream that this watch exists and has no watchmaker.—Voltaire, quoted in 1963 *Tarbell's Teachers' Guide* (Fleming Revell Company).

Questions & Answers



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

QUESTION: Some of the people of some local churches seem to have a weird notion of their membership in their particular church and to think that this belonging distinguishes them as being different from us who do not belong to the particular persuasion they do. I have informed them that members of the true church are members of Christ's body and that this is all that counts and that each local church, if it is correct in referring to itself as a church, is composed of members of the true church. Am I correct?—J. R. C.

(Continued From Last Week)

If I understand your view of the local church, it is correct; for it is only a group of baptized believers that have consented to a set of regulations that are found in the New Testament to govern their lives as they work together in promoting Christ's kingdom work while they worship and fellowship in this common cause. If a group should find that some members disagree in the interpretation of these doctrines or rules that should govern them while they work together, those who have a different view should withdraw rather than cause a kind of friction that hinders the fellowship, worship, and work.

I remember an occasion when the distance from the nearest local church of our persuasion made it inconvenient for me to attend; therefore, I fell in line with one of another denomination that was conveniently located and claimed to believe and teach largely as we do. A few days after I began attending this local church it participated in a city-wide religious census. I volunteered to help and was teamed up with a business man whose salvation I question. He objected to my presenting Christ to those whom we visited and informed me that all churches were participating and that we had no right to do anything to try to influence those who did not attend one of the churches regularly to attend

the church they preferred. In the Sunday school and church services I discovered the same attitude. In a few Sundays I learned that the preacher, the officers, and other members of that church were alike in thinking good works, such as church attendance with all of its auxiliaries and conforming to the pattern they had for such, including taking the Lord's Supper each Lord's Day was all means of grace that anyone needed, that none were actually saved while here on the earth, etc. I soon found a church of orthodox persuasion no further from the dorm where I lived; and even though I did not fully agree with them in matters of church polity, the same gospel of the saving grace of Christ was preached each Sunday as that I believe and that my denomination teaches, and I attended the rest of the school year.

Many Christians have found themselves more comfortable and at home in worship and work with a group different in doctrine and polity than the first they were with after becoming a Christian, and it should be the privilege of all such to change to the teammates with which they can best worship and work while satisfying a correctly Bible taught Holy Ghost sanctioned conscience.

Now coming to another part of your discussion, I am fully convinced that you are entirely wrong to suppose that denominations are devices of the devil and that they hinder rather than help any Christian. Just as individual Christians join together in a common cause and purpose in a local church to help each other, in the same way and according to the same principle, local churches may and have done this from the very early days of the church's activities. They join together in a effort to propagate their beliefs and interpretation of the Bible and to send the gospel everywhere. The church in Rome to which Paul wrote was not just one local group, but several of these located

in that city. The seven to which John in the Book of Revelation wrote were among the many churches in Asia Minor, a province of Asia at that time.

The Protestants first tried to reform Rome; when this proved impossible, they began worshiping apart from Rome. The different groups that are now called by different names, such as the Methodist and several Baptist groups, became separated from other groups as they emphasized scriptural teachings as they saw them and thought them to be neglected or not correctly emphasized by the group from which they came.

Wesley and his cohorts did not think that others were methodical or evangelistic enough, not at all aiming to form a denomination, but that is what they did. The Baptists, at least in part, thought that immersion should be the only mode of baptism and that there should be a return to New Testament simplicity in church polity. Many other groups found what they thought lacking, or found something they thought was inserted that was not scriptural to which they objected. Just as it is with those whose views varied enough to hinder fellowship today and such who could not continue with the group that has more or less stereotyped regulations and will not change to the new pattern of the newcomer's opinion of by-gone days, allowed such newcomer to find those with whom he could fellowship. We now call all these groups denominations. If you fit in with no one so that in trying to fellowship with them you find yourself at a disadvantage, then win souls, find individuals among them, and where else you can, that are able to worship with you without undue friction. When you have thus done, yours will be another denomination. You are, don't forget, admonished in the Word to not forsake the assembling of yourselves together. "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 10:25).

If your different view is worthwhile, you will not find it too hard to lead your new converts to see it. In the words of a pastor of a Baptist church in Sanatone, Texas, "Don't resort to the low crime of sheep stealing"; win your own.



Don't cut across the corner and trespass on the devil's territory in your anxiety to reach a worthy goal.—Selected.



STORIES

for our

BOYS and GIRLS



THE LIGHTNING BUGS

by Grace Abbott

OF COURSE you've caught lightning bugs. You've done just what little Brucie Morgan did the other night. You've come in the house, all out of breath from running, and said, Mom, mom, I need somethin' to put my lightning bugs in . . . quick!" And you couldn't undouble your fist to take the lid off the jar Mom gave you, because it was full of lightning bugs. So Mom unscrewed the lid, and helped you hurry the bugs into the jar. Then she poked holes in the top so the bugs wouldn't die (not right away, at least).

Brucie had a whole fist full when he came in the house. He even had two or three crawling up his sleeve that had managed to wriggle out of his tight little fist.

Bruce wanted to know something, so he asked Mom, "Why do lightning bugs have little lights in their tails?" Then, after he thought a second, he said, "We don't." Mom thought probably lightning bugs had lights in their tails because that's the way God made them, and probably boys and girls don't have lights because God didn't make them any.

Bruce thought it would have been nice if God had made a little light in him somewhere so he could see his way around in the yard at night. But then, Mom figured out something. Moms always do this, Bruce thought. She figured that if Brucie had a built-in light, like the lightning bugs, he'd never want to come in the house at night, and it would be all the harder to find bedtime.

So, after Bruce couldn't see any longer to catch the lightning bugs, he came in. He was tired and dirty and hot. While Mom helped him get into the bathtub they talked about the lightning bugs some more. Bruce wanted to know,

"How do they know when to turn on their lights?" Mom said, "God made them so they know how to light up, and when." Then Bruce wondered, "Where do they go when it's day?" Mom thought maybe they hid in the tall grass, or in the raspberry bushes, but she wasn't sure. She said, "I know wherever they go, though, they are probably asleep in the day so they fly around at night." This brought a whole new bunch of questions from Brucie, "Why don't we sleep in the day?" "Jonie's daddy sleeps in the day. He goes to work at night." "Why doesn't our daddy sleep in the day and then go to work at night?"

Mom tried to answer all the questions. Then, she decided to ask a few herself. "Do you know about owls, Brucie?"

"Sure."

"They sleep in the daytime, and stay awake at night, too."

"I know. What else does?"

"I'm not sure," Mom said; "let's get you dried now. Then you can get your pajamas on, and go ask Daddy. Maybe he knows some more."

When she tucked him into bed, Mom asked, "Are you pretty tired?" He wasn't. But his eyes were almost shut already! Mom thought he had fallen asleep, so she tiptoed out of the bedroom. She was closing the door when she heard a sleepy little voice calling her back.

"Mommy, I wish I was a lightning bug," the sleepy voice said.

"But, honey, if you were a lightning bug, I wouldn't have a little boy!"

"You could be the mother lightning bug. They have mothers, don't they?"

"Oh, I'm sure they do," Mother declared; "but I'd much rather be the mother of boys and girls than lightning bugs. I do think it's nice the way God made them with little lights, though. It would be fun to fly around and have a little light to turn off and on, like they do, wouldn't it?"

Brucie could hardly hold his eyes open or get his voice to talk, he was so

sleepy, but he said, "Yeah. They're neat."

Mother patted a freshly-scrubbed cheek. "I think it's 'neat' the way God made all of the things He made. Lightning bugs that light up, owls that screech, lions and tigers strong and fierce, puppy dogs small and gentle, birds that sing and fly, but best of all, I'm glad He made little boys and girls to live with Daddies and Mothers. Because I love you. Now, go to sleep."

Mother went out into the living room. Eight-year-old Ellen had just come in from outside. "Mama, where's something I can put my lightning bugs in?"

Mother went to the kitchen to help Ellen. From the stairway she heard Davy's radio upstairs, and Susan's record-player in the den. Baby Carol was asleep in the nursery.

"Ellen," mother mused, "I wonder if mother lightning bugs have as much fun with their children as I have with you."

Ellen thought probably the lightning-bug mothers would be looking for their children when morning came, and since she might have captured some of them, she took her lightning bugs outdoors and let them fly away.

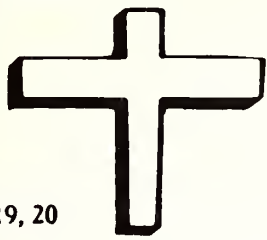
"Mom," Ellen said, thoughtfully, returning to the kitchen where Mother was, "I'm glad God made lightning bugs. They're such fun to watch. And fun to catch. But I think the nicest thing God did was make families."—*Free Methodist*.



DON'T BE A PUMPKINHEAD

ID you ever carve a pumpkinhead? Those holes for eyes. And then the nose, and finally the grinning mouth! Doesn't it scare you? Especially at night when you put a candle inside.

(continued on page sixteen)



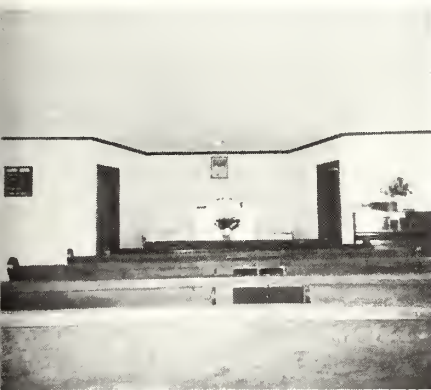
MISSIONS

Matthew
18:19, 20

Central Conference Mission Work Growing



Through the efforts of the churches of the North Carolina Central Conference, the recently organized church at Weldon was able to build a fine educational building, pictured above. It has five classrooms, baths, and a large sanctuary for worship as pictured below.



When the next building project is completed, there will be a sanctuary and the present building will be used for Sunday school and other auxiliary work of the church. Attendance at all services has more than doubled since worship services began in the new building. The Rev. Vance Link is pastor.

This, and the new mission work at Roanoke Rapids, has made it necessary for the Central Conference Mission Board to go in debt for some building materials. The churches of the conference are urged to send a special offering right away for this purpose. The

Rev. Noah Brown is the conference missionary.

The church at Roanoke Rapids is in the process of erecting a new metal building to provide a temporary chapel for the growing congregation. This will serve the immediate needs until a permanent building is erected. The metal building is the property of the State Mission Board, a gift of the Woman's Auxiliary Convention.

An open house program is being planned at a later date to give our people the opportunity to see the progress that is being made, and to rejoice with these two fine congregations.

The Central Conference Mission Board is sincerely grateful for the splendid cooperation and offerings during this conference year. It is hoped that each church will review its record, and if possible send an extra offering right away. It is also hoped that each church in the conference will become a part of this phase of the work. If your church has not sent an offering, and would like to do so in time to have it included in this year's report to the conference, the checks should be mailed to the treasurer, the Rev. Raymond T. Sasser, 112 Hope Lodge Street, Tarboro, North Carolina, not later than Thursday morning, October 29.



THOUGHT PROVOKING

*The Rev. A. B. Bryan
Cove City, North Carolina*

"Stir My Heart, O, Lord"

Demographic Yearbook (1963) of the United Nations reveals that the world's population is growing at the rate of more than 46 million people annually. Last year the global increase was a whopping 63 million. It is alarming to discover that countries with the fewest natural resources, lowest food production, and

minimal medical and sanitary services are growing the fastest.

What does this say to Christians in this country who enjoy an abundance of material and spiritual sustenance? Does it not strengthen our concern for Christian stewardship? While the average American lavishly spends enough on himself to amply sustain a soul in countries where millions barely survive, while we in America feed our dogs a better diet than the average underprivileged country provides for its citizens, we proudly display as our motto "In God We Trust."

We are nourished spiritually to the point of abundance through the preaching of the Word of God through audible voice and through the printed page. We need to awake to the realization that the population explosion should not be watched with unconcern, but with more prayerful giving.

When Cain answered the Lord with the exacting question, "Am I my brother's keeper?" it was measured out to him in unforgettable language "... the voice of thy brother's blood crieth unto me from the ground ... which has opened her mouth to receive thy brother's blood from thy hand" (Genesis 4:9-11).

The New Testament speaks numerous times about disregard for human need. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). By parable and by action, our Lord taught that to be Christian one must recognize his obligation of helping the needy.

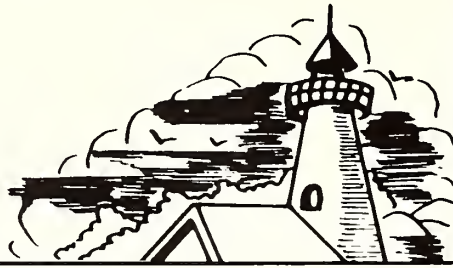
But the great cry of the world transcends the groanings of the hungry and diseased. Its deepest and most urgent cry is spiritual. The church must answer the call by faithful preaching of the Word of God. This includes both the evangelistic and prophetic aspects of the inspired Word. The church must look thoughtfully at its entire program of evangelism, missions, and education. According to the Bible, the church is basically committed to the proclamation of the gospel. Along with its message, the church, through its redeemed members, is obligated to be the salt of the earth.

Multitudes who lack adequate food and shelter are literally starving for the bread of life. The number of human beings who have never heard of Christ is soaring far beyond the number who

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The Sunday School Lesson

FOR NOVEMBER 8



FEARLESS WITNESS

LESSON TEXT: 2 Timothy 1:6-14

MEMORY VERSE: 2 Timothy 1:7

I. INTRODUCTION

Good or bad news usually is passed very rapidly from one person to another. We are witnessed to and in turn we will witness to someone else. This is the way the Lord intended the lost to learn of the gift of salvation that is being offered to them. Those of us who have accepted the witness of the good news of salvation are responsible to witness to others that they might accept.

There are two simple reasons why Christians should be witnesses for the Lord. First, Christ commands it and expects it. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); "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); "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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 5:19, 20). The second reason is that men without Christ are lost. If a house was on fire and you knew someone was inside, you would warn them of the danger. Without Christ as personal Saviour, men are destined for danger in a Christless eternity. They should be warned! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23); "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 brim-

stone: which is the second death" (Revelation 21:8).

The purpose of our lesson today is to help young people to see the need and the way to be fearless, unashamed witnesses for the Lord.—*Teen-Age Teacher (F. W. B.)*.

II HINTS THAT HELP

1. Paul charged Timothy to stir up the gift of God that was in him; that is, he was to live for God daily (v. 6).

2. The gift of the Holy Spirit accompanied the laying on of hands by the apostles (v. 6).

3. God's gift brings the spirit of power, and of love, and of a sound mind (v. 7).

4. No one should be ashamed of the gospel or of the one who proclaims it (v. 8).

5. Salvation is the gift of God which was purposed through Christ before the world began (v. 9).

6. Through His own death, Christ abolished death and brought life and immortality to light through the gospel (v. 10).

7. Paul was called of God to preach the gospel to the Gentiles (v. 11).

8. Although Paul suffered for Christ, he was not ashamed of Him (v. 12).

9. The apostle again charged Timothy to hold fast to his hope of the gospel (vv. 13, 14).

—*Bible Teacher (F. W. B.)*.

III. ADDITIONAL TRUTHS

1. "A witness is one who knows something by experience, not through logic or scientific calculation, though much of this is reliable. A witness was there when it happened. One may use this to question the reliability of the Christian pulpit, for there is a supernatural experience, a 'know-so salvation,' which qualified the first generation of preachers and has never ceased to be available. When Paul gave the words of Christ's commission as he received it; he quotes Jesus: 'I have appeared unto thee for

this purpose, to make thee a minister and a witness' (Acts 26:16). This commission is not confined to ordain ministers. It is the duty of every one who receives a New Testament experience of regeneration to witness by letting his light shine as the Lord gives wisdom
—*Higley Commentaries*

2. "A sailor in Gloucester, Mass., had been wounded in a wreck and was brought ashore. The fever was great and he was dying. His comrades gathered around him in a little fishing house and the physician said: 'He won't live long.' The sailor was out of his mind until near the end. But within a few minutes of his death he looked around and called one comrade after another and bade them goodbye, and then sank to sleep. Finally as it was time for the medicine again, one of the sailors rousing him, said, 'Mate, how are you now?' He looked up to the face of his friend and said, 'My anchor holds! These were his last words. And when they called upon a friend of mine to take charge of the funeral service, his powerful was the impression made upon his hearers when he quoted the dying words: 'My anchor holds!'"—*Selected*

3. A satellite that is put into orbit around the earth is a witness to the knowledge and the power of the man who put it there. It does not have to say anything, or even to serve any purpose other than stay in its orbit as planned. Still it is a powerful witness.

When a man goes up in a spacecraft and returns to earth unharmed, he has much to say about the men who made this possible, the experience itself, and the knowledge gained from it.

In return for the privilege of going to the spaceman must be willing to face all kinds of criticism. He must be willing to accept such criticism, and, with level head look over it and beyond it to an understanding of the task and a concern for its importance.

Every Christian has much the same obligation as the spaceman. Having received the gospel of Christ and made it part of his life, he must witness of this to others. Actually everything we do as Christians is a kind of witness. Like the satellite that merely goes around the earth, just being Christians makes us witnesses of one kind or another, and we want our witness to be good. We may be criticized in many ways. But we must be willing to accept the criticism with no bitterness, and continue our witness to the gospel.

While the spaceman is backed by thousands of scientists and technicians, we have an even more powerful backing: the Spirit of God. He will give us the courage to speak, and help us find words to use. The gospel message is too important to be limited by our abilities. We must trust God for help, and become unashamed witnesses for the gospel.—*Standard Commentary*.

4. Imagine you are in a courtroom. The judge is sitting at his bench. The jury has taken its place behind the low railing. Witnesses are called to testify. There has been an automobile accident and a subsequent lawsuit. How did it happen? Who was at fault?

Witnesses are people who were present and saw the accident with their own eyes and heard with their own ears the crash. The testimony of those who know the case only by hearsay, or from what they have read, will not be heard.

"Ye shall be witnesses," Jesus said to His followers (Acts 1:8). They had been with Him during His ministry and had personally seen Him and known Him. Now the word "witness" was to acquire new dimension. The witnesses were to become missionaries. What they had seen they were to share with others. That is a service to which God will call us.

Jesus told His disciples to let their light shine before men (Matt. 5:16). A shining light is worth more than ten thousand sermons. The Gospel according to you, that is, your life, is worth more than ten thousand words you might speak.

A man seeking baptism came from Ningpo, China, to a missionary. The missionary inquired whether or not he had ever heard the Gospel. "I have never heard the Gospel," was the astounding reply, "but I have seen it!" There had been an opium smoker in Ningpo with a bad temper who had learned about the Christian religion and whose life had been completely changed by its message.

Not all Christians are to be pastors and missionaries professionally. But all Christians are expected to be dedicated lay workers for God. Each of us are to be witnesses for Christ no matter where or how we make our living.

A pastor made this comment to an elderly lady who thought her life was least usefulness: "You are doing a great deal for God. You help me preach every Lord's Day." "How is that?" she exclaimed. "In the first place," he said,

THE CHURCH WORLDWIDE

(continued from page five)

conceded, except for their "frightening prevalence."

"It's hearing good church people say such things," he added, "that has me frightened more than anything else."

He warned pastors at home against writing their Congressmen of the problem, thereby causing "undeserved" embarrassment to military officials.

Court Rules Prison Must Permit Worship by Black Muslim Inmates

ALEXANDRIA, Va. (EP) — The 4th District Federal Court has ruled that Black Muslim inmates at the nearby Lorton Youth Center should be permitted to resume spiritual worship there. The penal institution, operated by the District of Columbia, was the scene of two violent riots in 1962, said by prison officials to be caused by Black Muslim inmates.

Judge Oren R. Lewis, in handing down the decision, said:

"To justify the prohibition of the practice of an established religion at the youth center, the prison officials must prove by satisfactory evidence that the teaching and practice of the sect creates a clear and present danger to the orderly functioning of the institution. This they have not done."

Disciples Historical Society Receives Microfilm of Writings by Founder

DETROIT (EP) — A microfilmed collection of early writings of Alexander Campbell, one of the founders of the Christian Churches (Disciples of Christ), has been presented here to the denomination's Historical Society.

The rare materials, including a diary started in 1809 and several manuscripts, recently were found in an old trunk in an Australian farm house by a great-granddaughter of Campbell. It had been thought for many years that a fire

which struck the farm had destroyed the writings.

The descendant of the Disciples' founder, Mrs. A. A. Andrews, gave permission for the materials to be microfilmed. The films were presented here to the historical society at a dinner meeting during the denomination's 115th assembly.

Dr. Claude E. Spencer, historical society curator, called the discovery "the greatest find of primary source material" since the historical society was formed. He said "it is expected to give us deeper insight into Alexander Campbell's earlier religious thought."

The materials were taken to Australia by Mrs. Andrews' father in 1919. His mother, Campbell's daughter, had just died and he packed the writings in a trunk. In later years fire struck the farm, 19 miles from Adelaide.

It was reported that the original materials eventually will be delivered to the Disciples Historical Society headquarters in Nashville, Tennessee.



Burma Road

"Ann and Adoniram Judson opened Burma to the Gospel. They gave the Burmese the Bible in their own language," writes Brother Peter Loo, from Rangoon, Burma. "But Burma has declared itself a Buddhist nation. What a great tragedy this is! We labor in Rangoon, and out in the primitive jungle areas, telling the story of the Master. Daily we face great opposition from the fanatical Buddhists. Deep in the interior it is oftentimes unsafe to preach the Gospel of Christ . . .".

Brother Loo tells how he labors with the Burmese, preaching the Gospel by every possible means. Street preaching is dangerous. He passes out Gospel portions, tracts, Christian literature, conducts services and spreads the Gospel by every possible means.

Dear Friends, I am concerned for the people on what was known as the Burma Road. Will you help take Christ to the interior regions of this heathen nation?

Buddhism is gaining ground. In time, Buddhists will make it difficult for Christian churches to long continue to exist. Schools under Christian influence will be curtailed. It is now or never on the Burma Road—*Worldwide Missions*

Boys' and Girls' Stories

(continued from page twelve)

But you know what's wrong with a pumpkinhead! It's hollow!

The day after Halloween you throw it away, and it will soon rot and die. It glows and seems alive only when it has a light inside.

You aren't a pumpkin, but all of us are something like one. We may grin and look alive, but we will someday die. But we can have a light inside that will truly make us alive! This real light is Jesus. Did you ever hear of Him? He is the Son of God who was born on the first Christmas many years ago.

He was born into this world to die for our sins. And now He wants to live inside you! Isn't that strange? But remember, He is God. Although He died, He arose from the dead. And now by loving Him, receiving Him, believing on Him, and following Him, He lives inside you. Then you will glow! You will want to please Jesus, to help others, and to tell them about your Friend. Then you will be truly alive!

Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

Would you really like to shine like the stars? Do you want to really glow? Then receive the Light of the world, Jesus Christ. Don't be a pumpkinhead! Have the Light of life in your heart.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).—*Tract*.



Let Us Learn

That evil is not of God. God creates nothing sinful. Sin comes from the creature, not from the Creator; from beneath, not from above.—*Horatius Bonar, D. D.*

MISSIONS

(continued from page thirteen)

have been evangelized. It appears that the Christians in this land should be compelled to rethink their stewardship in bitter tears.

In a lost, suffering, and sinful world none of us has the right to lavishly hug to himself his material prosperity, and to enjoy only in his immediate fellowship the unsearchable riches of Christ. To share in healing the sick and feeding the hungry in disobedience of the Great Commission are only an affront to the God who gave His only Son for the lost world. The basic philosophy of Christian missions must be clearly understood if the church is to fulfill its legitimate role in the world. The church must not only sow the divine seed; but when the seed takes root and grows into eternal life, it must be nurtured to maturity. The fundamental issue is not whether we are going to exist and be a distinct church, but whether we are to witness for Christ and help reach the unreached for Christ.

HOW THE SANTA ANA MISSION STARTED

by REV. JOSE GUZMAN

For some time I have been going every week to Magdalena to have services there. About two months ago one of the members of the church in Nogales, Sonora, which I pastor, moved to Santa Ana, Sonora, which is about ten miles farther south from Magdalena. This lady brought up the idea of my going to Santa Ana for a visit, and to see if I could start holding services in her house.

On September 28, I went down to Santa Ana to visit with this family. I visited through the afternoon, and just as it began to grow dark, the woman said, "A great number of people said that they were coming to service tonight, but nobody has come yet."

I was standing there with my guitar in my hands when two little girls came in and said, "We are also Aleluyas." Then

I asked them some questions and they answered fine. Then people started coming until about forty had assembled.

We sang one song; then had prayer. Then we sang another song, after which I started telling them how in the beginning God made man, and on down to the flood. Then we had another song, and I told them about the Bible from the flood to Christ, and how He died on the Cross of Calvary to pay what they and I owed to God.

We had another song, and then I made clear to them their need for a Saviour, and how Christ wants to save us. Then I gave the invitation, but nobody came. After that we dismissed with prayer, but everybody still stayed there. Since everyone was still there, I asked how many had enjoyed the lesson; and all of them raised their hands.

Then I asked how many would like for me to come down again and have services, and all of them raised their hands. I then said, "How many are going to pray for me so that I can come again?" And all of them said, "I will."

I am praising the Lord for what He has done for me, and that He has permitted me to see another mission started for the glory of His name. Please pray for me and for the works which the Lord has commended to my hands. Pray that I may always be faithful in His work. Praise His holy name!



A man peered out his study window, deeply perplexed by his problems. A sudden movement attracted his glance. A hungry hawk was pursuing a little songbird. Desperately, the bird fluttered through the open window and straight into the arms of the startled man, where it found safety. Pondering the incident, the man thought that in much the same manner the soul of man must flee to Christ in doubts and fears. From this strange experience Charles Wesley penned the hymn which begins: "Jesus, Lover of my soul Let Me to Thy bosom fly."—*Michael Daves in Famous Hymns and Their Writers (Fleming H. Revell Company)*.

DS

the **Free Will Baptist**

AYDEN, N. C., WEDNESDAY, NOVEMBER 4, 1964

Luoma Photo



A tree dieth and wasteth away, but the Christian life—never.

Ten Years Ago in the 'Baptist'

According to information received from the Rev. Thomas E. Beaman, the Goldsboro Free Will Baptist Church, Goldsboro, North Carolina, burned Sunday, November 7, 1964. The main auditorium and the original Sunday school rooms, together with several thousand dollars' worth of modern equipment, were completely destroyed. The loss is estimated at \$75,000.

* * *

The District League Convention of the Midway Association of Georgia met on Saturday, October 31, with the Blakely, Georgia, Free Will Baptist Church with the Rev. C. B. Downey presiding.

* * *

The North Carolina State Mission Board of Free Will Baptists plans to begin some mission work in the area of Roanoke Rapids, about January 1, 1955. Fifteen hundred dollars is needed to begin this work.

* * * * *

In the Editor's Mail

"I am not a member of your denomination, and neither is anyone in my family. However, sometime ago I heard about the Rev. B. F. Ringgold of New Bern, North Carolina, who was doing a wonderful job as a marriage counselor. My husband and I made an appointment to see him. . . .

"As we were interviewed by Brother Ringgold, we found him to be a very influential man, with contacts with a good many important people. He has had multiple sclerosis for some five years, yet he is one of the happiest men I have ever met. He told us that he has taped his own funeral service and that he was ready for that happy hour.

"This is to certify that the Rev. B. F. Ringgold has been in our home, has counseled with us, and has solved a marriage problem that has troubled our marriage for thirty-one years. We feel that through the power of God in the life and work of Brother Ringgold our precious little family has been brought back together again. We feel that any couple with a marriage problem will find help by contacting this man. . . ."
—Mr. and Mrs. Roland Woodard.

THE FREE WILL BAPTIST

Volume 79 Number 44
November 4, 1964

C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

EPISTLES KNOWN AND READ

Adolph Bedsole, in the introduction to his book, "The Pastor in Profile," states: "Preachers as a group are the greatest souls on God's good earth. Personally and individually, they are the choice spirits of all the ages. I'd rather be a good pastor of a progressive church than to be a great president of the United States . . . Preachers have contributed more to the cultivation of a decent and honorable society than any other group in human history."

Mr. Bedsole further states that there are a few "black sheep" in the ministry, and that among the ministry are those with sins and shortcomings. Each minister of the gospel, if he is honest with himself, recognizes these facts. For the sake of this editorial, however, let us think in terms that will help the minister to see wherein he has failed and thus has brought reproach upon the cause of Christ.

The minister, more than any other, is expected to be an example. Some would argue that no more should be expected of the minister than any other Christian. However, such is not the case. Ministers are living epistles ". . . known and read of all men" (2 Corinthians 3:2). They are looked upon as leaders. As such, much is expected of them. Yet, those in the ministry often fail to live up to their duties and responsibilities.

The humble minister will recognize his unworthiness. The closer he draws to the divine, the more he sees his own wretchedness. The Apostle Paul, in such a moment, cried out, "O wretched man that I am." Such an utterance resulted in daily crucifixion of self until finally he could say, "I am crucified with Christ: . . ." (Galatians 2:20). Paul lost himself in a cause, and that cause was the gospel of Jesus Christ.

The humble minister will be faithful. He will be a living example of righteousness. There will be trials, temptations, and testings. When they come upon him, he will remember that more is involved than just his own soul. He will remember that others are looking at him. If he stumbles and falls, others will stumble and fall. Therefore, it is absolutely essential that he walk uprightly.

The humble minister will be faithful to his denomination. He will support its causes. If he does not believe in its doctrines and programs, he has no right to claim its name. He will view its errors with a desire for improvement instead of a desire for its failure.

He will also attend to his duties in the conference of which he is a member. He will attend its sessions unless he is providentially hindered. He will respect his fellow ministers. He will not "run out" on them when the sermon is to be preached. It is little wonder that our laymen have failed to respect ministers as they ought, for ministers often leave themselves open for scrutiny and even criticism. Honesty will result in an admission that something is spiritually out of focus when ministers are not willing to do that which he expects others to do. Preachers should remember this the next Sunday morning when some people leave after Sunday school.

The minister cannot afford to do many of the things that others do. His personal conduct and daily walk must exemplify his calling and his Saviour. If he cannot conduct himself thusly, he does not deserve the honor of being one of God's servants. On the other hand, he cannot live to satisfy everyone; therefore, he must seek to please Christ.

"Whatever the preacher does will be wrong for some people. If he stays in his study and tries to prepare his work well, there are some who will criticize him. If he visits a great deal, others will call him a gadabout. If he tries to accumulate a little money for hard times, or for old age, he is mercenary; but if he does not, he is indolent, and sluggard and thriftless."—W. W. Melton in "The Making of a Preacher."

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Two)

THE FIRST effort to unite the Baptists holding common views on communion, freedom of the will, and other doctrines still cherished by Free Will Baptists, into a nationwide organization was made by the Randall group of the North. A General Conference of Freewill (later to be called Free) Baptists was formed at Turnbridge, Vermont, on October 11, 1827.

In 1831, a motion was made to allow two conferences then existing in North Carolina, and known as "Free Will Baptists," to represent in the General Conference of Freewill Baptists with *one delegate each*. This affiliation was never very popular among the North Carolina churches, and in a few years it was dissolved, apparently by the North Carolina groups being dropped for some cause not clearly shown. During later years, occasional fraternal delegates were sent to meetings of the General Conference. In their zeal for building up a large *con-nection*, the Randall organization early adopted a very liberal policy with respect to admitting groups to their fellowship. In 1841, they passed a resolution declaring that the terms "Free Baptist, Free Communion Baptists, Freewill Baptists, and Open Communion Baptists" all designated the same people.

This liberal policy was an encouragement to more and more groups inclined toward Calviaism to come into the connection. It also encouraged a laxing of emphasis upon such doctrines as feet washing, freedom of the will, believers'

baptism, etc. In 1911, the General Conference of Free Baptist united with the Northern Baptist Convention. A gradual centralization of authority in the General Conference over constituting bodies had by this time reached the point where the leaders were able to carry with them into the union practically all the property of the denomination, which now is controlled by the regular, or *Missionary* Baptists.

This 1911 union left Free Will Baptists without any kind of definite national organization. The nearest thing to a general organization left was the Southwestern Convention of Freewill Baptists, made up of associations in Texas and Oklahoma, with other southwestern bodies occasionally sending fraternal delegations. The Randall body (the General Conference) made a number of attempts to get these Freewill Baptists into their conference, and held at least one meeting in the area. But this Southwestern Convention chose to remain outside of the larger body. Efforts to unite the western states generally in the organization met with little success.

During the years that the Randall Free Baptists were working to build up a great organization and at the same time laying the groundwork for a *sell out* to another denomination, Free Will Baptists of the South, and especially of North and South Carolina, were having internal troubles. During the later years of the last century and running over into the early years of the present century,

there developed within the denomination a holiness movement, which brought about division in several conferences and resulted in the deflection of many of the churches to form a new denomination, now generally known as the "Pentecostal Free Will Baptist Church." It also brought into general use the name "Original Free Will Baptists" to designate those who refused to compromise the original faith and practices of the denomination. Much bitterness in many communities, and even between members of the same family, was generated by the contentions of these years. The Original Free Will Baptists were weakened and discouraged; but the same spirit that had sustained Gum Swamp, Little Creek, and Grimsley churches to brave the onslaughts of the Calvinists in 1855 helped these and the other Original Free Will Baptist churches to survive the rupture over a misconception of holiness and go on building on the foundation of "the faith once delivered unto the saints."

On December 27, 1916, representatives of organizations in four western states which had refused to go along with the Randall movement merger with the Northern Baptists met at Philadelphia Church in Missouri and organized the "Co-Operative General Association of Freewill Baptists."

Like its predecessors, this organization sought to offer itself as a medium through which unity might be effected between all bodies holding common faith on open communion, freedom of the will, and other tenets of Free Will Baptist doctrines. When the association held its second session in 1917, at Tecumseh, Oklahoma, it looked as if they might succeed. Two additional western states were represented and Georgia and North Carolina of the southern group were received into membership. However, the Original Free Will Baptists of North Carolina soon found their fellowship marred by the attitude of the new body toward the doctrine of feet washing and withdrew. Through the years, the Co-Operative Association became more and more a western movement. Some fine people were among its leadership, and its profession of faith was generally sound; but Original Free Will Baptists found too much of a trend toward the policies and spirit of the old General Conference of the North to find the relationship a fully happy one. *Freewill* Baptists were found to be not quite the same as Original *Free Will* Baptists.

(continued on page sixteen)

The Lighted Pathway



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

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

GOD'S OWN CAUSE

"Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily" (Psalm 74:22).

Here is a prayer that God would plead His own cause. This prayer was made in a time in the life of the psalmist when wickedness so engrossed the hearts of those who were supposed to be His advocates, and when so many were His actual and active enemies that the only way, as far as he could see, was for God to plead His own cause.

Prayer is the atmosphere the Christian breathes. No man can be a Christian and do without prayer, and retain his spiritual life, any more than the body can exist without air and food. He has many, very many, inducements to this holy exercise of prayer. He has many needs to be supplied, many temptations to overcome, many enemies to conquer, and many duties to perform. Strength for these is obtained only by offering believing prayer to God, who is the only source of help, and the Father of all our mercies.

The Christian, therefore, feels the importance of prayer, and prays for himself and for his work. He likewise prays for others. He necessarily feels interested in the salvation and happiness of his kindred and friends. He feels deeply concerned that these should partake of the love of God in Christ, and be joint heirs with himself of the grace of God in his Christian life. He not only prays for himself and his friends according to the flesh, but he likewise feels deeply concerned in the affairs of Zion, and for her welfare and prosperity he presents his supplications to God. Sooner would he that his right hand should forget its cunning or become paralyzed, than that

he should ever forget his church, or that she should ever cease to be his chief joy. The breathings of his soul are, "Arise, O God, plead thine own cause."

The cause specified here is the cause of God's holy Church; the cause identified with the interests of redeeming love; the cause which is significantly set forth in the New Testament under the titles—kingdom of God, kingdom of heaven, and kingdom of righteousness! It is that spiritual dispensation, of which Jesus Christ is the Head, of which true believers are the subjects, and which is destined to overthrow the works of darkness in the earth and to fill the whole world with the knowledge and glory of God.

This cause is distinguished for its divinity; for it is God's own cause. It is the result of His infinite skill, the production of His almighty power, and the effect of His unsearchable grace. It is the cause of His eternal counsels and purposes. It is the cause of unbounding mercy and love to mankind. Viewed as a kingdom, He is its legitimate sovereign; as a nation, He is its only ruler; as a family, He is its father and head.

The cause of God is the cause of righteousness. Its founder is the righteous Jehovah. It originated in righteousness, and He wants it to continue in the righteous lives of His people. It was effected by the righteousness of the Messiah and by His bearing in Himself the just demerit of unrighteousness, that, by suffering the just for the unjust, He might bring us to God. Its principles and doctrines are all righteous, and it impresses the righteous image of God on the heart of man and makes his life holy and unblameable in His sight.

God's own cause is a benevolent cause. Its designs are truly philanthropic. It presents a true and full remedy for all the ills of humanity. It elevates the soul from the deepest debasement to the heights of celestial dignity and purity. It delivers the mind from the thralldom and slavery of vice into the liberty of the children of God. It is not only a blessing to mankind, but it makes man a blessing to his fellow. It is, in short, the light, the life, and the happiness of the world, which makes the child of God breathe out: "Glory to God in the highest, and on earth peace, good will toward men."

God's own cause is distinguished for its unity. It is emphatically *one*. It has been presented to the world in various dispensations. There have been

the patriarchal, the Mosaic, the prophetic, and the gospel dispensations; but all have been based on the central foundation. The whole of these dispensations have formed but one period in God's own cause.

The cause of God has been distinguished by many names, and has been presented to our view under various forms; but still there is only one Lord, one faith, one baptism, one church. Christ has but one flock, one fold, one spiritual kingdom; and all His people are journeying one way to the only one true rest, which remaineth for the people of God.

Having considered some of the things that the cause of God specifies, we will now turn our attention to the prayer offered for that cause. This prayer implies that God's cause has its opponents, and facts fully bear out this truth. It has been opposed in every age in the history of the world. Cain opposed it in the period when he slew Abel. The antediluvians opposed it in the days of Noah. The wicked inhabitants of the cities of Sodom and Gomorrah opposed it in the days of Abraham and Lot. The idolatrous nations opposed it in the time of the prophets. The Jews opposed it during the time of Christ. The philosophizing Greeks and barbarous pagans opposed it in the period when the apostles and leaders of the Early Church were presenting the crucified and risen Christ as the only hope of a lost world. Infidels, hypocrites, false-hearted friends, so-called, and the men of this world, have opposed, and still oppose it, even until now. We have seen it in recent years opposed by agencies of our own government—the government of a nation that in the lifetime of many of us was called a Christian nation. How long can the nation that was founded on the Bible and freedom stand with the foundation of truth and righteousness being pried from under it by the highest agencies of its government to satisfy the whims of infidels and enemies of all that is good? The cause of God is opposed, too, by "the prince of the power of the air" and by those numerous legions of spirits of crime which he leads.

(Continued Next Week)



When your temptations let you alone, let not God alone. But lay up prayers and the blessings of a constant devotion against the day of trial.—*Free Methodist*.



THE CHURCH - WORLD-WIDE

Spanish Prelate's Freedom Views 'Disappointing' to Protestants

MADRID (EP)—Protestant circles have voiced "disappointment" over a statement on the question of religious liberty made in Rome by a Spanish prelate attending the Second Vatican Council.

As the Council debate on a religious freedom declaration, Archbishop Casimiro Gonzalez of Madrid, an interview with a representative of EFE, Spanish foreign news agency, was reported to have defended restrictions on Protestant "proselytizing" in this country.

The archbishop was quoted as stating that in regard to a projected law to regularize the status of the Protestant minority in Spain, "the state has undeniably shown goodwill, and the Church also has faced up to realities by not overlooking the fact that there is a small number of non-Catholic Spaniards, not to mention non-Catholic foreigners either living or transient in Spain."

However, he went on to defend the "limitations, if they may be so called, on the liberty of non-Catholics" in Spain such as the restriction on all proselytizing, saying this was "in accordance with accepted doctrine on which we Christians, Catholic and non-Catholic alike are agreed, while granting to the latter (non-Catholics) whatever may be necessary for the development of their religious life."

Protestant sources said they hoped to get a more complete report of Archbishop Gonzalez' remarks, but meanwhile they could not but be disappointed over what had already been reported.

They said the Vatican Council's discussion of religious liberty had only just begun and held that the archbishop's observations would appear to prejudice the outcome of the Council's deliberations so far as the issue of religious liberty in Spain was concerned.

Loss of Missionary Concern Cited in 'Sending' Churches

SUVA, Fiji Islands (EP)—Anglican Bishop John C. Vockler of Polynesia declared here at a diocesan synod that "a loss of missionary concern in the older, former 'sending' Churches" is a key threat to "our whole Christian enterprise."

The bishop, in a call for "deep self-examination" throughout the Church, said mission efforts are facing a variety of challenges.

These, he said, include "nationalism, resurgent non-Christian religions, the reassertion of local cultures against Europeanization and by those who seek to combine what is 'good' in all religions . . ."

Open-Air Mission Work Forbidden in Jordan

AMMAN, Jordan (EP) — Interior Minister Muhammad Nazzal al-Armouti of Jordan has banned all open-air missionary activities in this predominantly Moslem country.

His decree stressed that full freedom of worship existed for non-Moslems inside churches and other houses of prayer, but that no outside preaching would be permitted.

Scientist, Once Communist, Ordained As Anglican Priest

CHESTER, England (EP)—Dr. Ian Campbell, a nuclear scientist and former member of the Communist Party, was ordained in the cathedral here by Anglican Bishop Gerald A. Ellison.

He is currently senior lecturer in radio chemistry at Manchester University but was to resign shortly to become curate at St. George's Church in nearby Stockport.

Dr. Campbell told newsmen he ceased to have Communist sympathies five years ago and has lost all contacts with the party. For eight years, until 1959, he was a nuclear research worker in Poland. He said he first realized the impact of the Christian faith three years ago.

Ban on Conversions to Judaism, or Check on Converts, Proposed

FALLSBURG, N. Y. (EP)—Alternative proposals—to ban conversions to Judaism or to set up an agency that would pass on the sincerity of would-be converts—was proposed by an Orthodox rabbi concerned about expediency conversions of non-Jewish partners in mixed marriages.

Rabbi David L. Silver of Harrisburg, Pa., suggested to the 21st annual convention of the Yeshiva University Rabbinic Alumni that "all rabbinic organizations in the United States declare a general ban on all conversions in order to stem the tide."

"The situation has reached such dangerous proportions," he said, "that unless there be a mighty counterthrust, the American Jewish community will be snowed under by an avalanche of part Jews."

Discussing the problems of Jewish intermarriage, Dr. Silver offered as a counter-proposal establishment of a central agency that "would be able to proceed with the adequate probings and testings as to fitness and dependability. It could set up periods of probation of sufficient duration to ascertain whether the person in question really intends to live an observant Jewish life."

New Bible Translation Reflects Archeological, Linguistic Findings

NEW YORK (EP)—The first two volumes of a new translation of the Bible—the work of distinguished Protestant, Roman Catholic and Jewish scholars and reflecting archeological and linguistic discoveries of the last 50 years—have gone into publication here.

Called the Anchor Bible and published by Doubleday & Co., the initial volumes were issued in conjunction with the start of National Bible Week (October 19-25).

Launched with Genesis and the Epistles of James, Peter and Jude, the complete Bible will have 38 volumes. Other volumes will be published at the rate of six each year.

Council Votes Common Prayer in Interest of Ecumenism

VATICAN CITY (EP)—The Second Vatican Council, in an historic gesture, approved common prayer with non-Catholic Christians in the interest of Christian unity.

This was done at the 95th general congregation when the Council Fathers
(continued on page sixteen)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Robert's Grove Observed Homecoming and Harvest Day

On Sunday, October 4, Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, observed homecoming and harvest day. Maybe the sun wasn't shining on the outside that day, but it was obvious that the Son of God was shining in the faces of the people as they gathered at the church for the services. Sunday school began at 9:50 a.m., under the direction of the new superintendent, Mr. J. T. Faireloth, a very young but dedicated man. The homecoming message was brought by the Rev. R. H. Jackson of Sims, North Carolinian, one of Robert's Grove very own, who began his ministry in this church. The message will long be remembered by those who heard it. Then came the time when everyone present had a chance to participate in the services as they were given the opportunity to give back a portion of the material blessings which God had so richly bestowed on them this year.

The lunch hour was a period of greetings, handshakes, and fellowship around a table that was so bountifully filled.

The afternoon services included a talk by Dr. W. Burkette Raper, president of Mount Olive College. Special music was rendered by the church choir and trio.

Mrs. James Spill, publicity chairman of the church, reports as follows: "The harvest day offering totaled \$3,740. To an outsider maybe this doesn't stand out quite as big as compared to what we did last year. But on November 13, 1963, a few members gathered at the church for groundbreaking ceremonies for our new educational building. This has been near enough completed that we can use the building. Even though homecoming day was rainy, we were very fortunate in being able to set up our tables in the recreation hall and spread our lunches.

"On October 14, we served a plate lunch to the District Auxiliary Conven-

tion from our beautiful kitchen, of which we are very proud and thankful.

"On Sunday night, October 18, the church held its first baptismal service in the newly installed baptistery. There were thirteen candidates.

"In behalf of the church and its pastor, the Rev. David C. Hansley, may we say thanks to God for the many showers of material blessings, and for such a beautiful place to which we can come and worship."

Pastor Conducting Reedy Branch Revival

Revival services are in progress at Reedy Branch Free Will Baptist Church near Winterville, North Carolina, with the pastor, the Rev. Willis Wilson, bringing the messages. The services began on Sunday night, November 1, and will continue through Saturday night, November 7. Services are beginning each evening at 7:30 and are featuring special music and a sermonette for the children. The public is cordially invited to attend the remainder of these services.

Revival Services in Progress at Dilda's Grove

Revival services began Monday night, November 2, at Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, and will continue through Saturday night, November 7. The Rev. Robert Lee Norville is the evangelist. Each service is filled with good gospel preaching and special singing. Services begin at 7:30 each night.

The pastor, the Rev. Ray Harrison, and the church invite the public to the remainder of these services.

Ashland Street Church Revival in Progress

The Ashland Street Free Will Baptist Church, Archdale, North Carolina, began a series of revival services Monday evening at 7:30, which will continue through Sunday, November 8. The evangelists for this meeting are the Revs. Austin Frye and Ruble Spencer. This church

is located four miles south of High Point, North Carolina.

The pastor, the Rev. Grayson L. Spencer, sends these words of welcome: "Whosoever will let him come, and let us worship together." You are cordially invited to attend the remainder of these services.

N. C. Superannuation Report For October, 1964

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 October, 1964:

Receipts

Balance on Hand	
October 1, 1964	\$5,790.05
Regular Receipts for October.....	1,333.02
Ministerial Retirement System..	127.50
Life and Hospital Insurance....	397.07
<hr/>	
Total to Account For.....	\$7,647.64

Disbursements

Minister's Monthly	
Cheques	\$123.50
Operating Expenses....	330.55
Insurance Premiums..	465.73
Transferred to	
M. R. S. Fund.....	207.50
<hr/>	
Total Disbursements.....	1,127.28

Balance on Hand	
November 1, 1964.....	\$6,520.36

Receipts by Conferences

Albemarle	\$ 92.15
Cape Fear	\$358.69
Central	\$438.50
Eastern	\$594.27
Piedmont	\$ 3.03
Rockfish	\$ 20.00
Western	\$350.95

Youth Sunday at Aspen Grove

The Aspen Grove Free Will Baptist Church, near Fountain, North Carolina, observed youth Sunday on October 25. The young people of the church conducted the Sunday school and led in the morning worship service.

Dalton Smith acted as Sunday school (continued on page nine)

Coming Events

November 26—Thanksgiving Services at Free Will Baptist Children's Home, Middlesex, North Carolina

STORY OF TWO BOYS

by TOMMY MANNING

I'll tell you a story of Johnny and Bill,
Steady and bright, and good boys
until

One day on life's journey they happened
to meet

A bottle of liquid that claimed to be
sweet.

The bottle of liquid by some was called
beer;

It boasted of joy and freedom from
fear;

And friendship with Johnny and Bill
through disguise—

The bottle of liquid thought both
boys a prize.

"Listen now closely young fellows,"
said he;

"Love me and use me, and young
men you'll be;

I offer you courage and liberty's door;
Use me just once and you'll surely
want more."

Intently Bill listened and thought him-
self smart

To yield to the bottle and take him a
part;

But Johnny knew better and thought
it not wise;

He challenged the bottle; accused it
of lies.

"A coward is Johnny," said Bill to the
beer;

"I'll use you and love you in spite of
his fear;

A man of strength and wisdom I'll be—
And Johnny so soon will be jealous of
me."

A few years had passed and time made
it be

When manhood for Johnny and Bill
would we see;

The same two young fellows we'd seen
on life's road,

Stopped for a moment to rest of their
load.

"Hi, Billy," said Johnny—and tall did
he stand;

Fearless and brave, he stood as a
man;

"Hi, Johnny," said Bill with pain in
his eyes;

He remembered the beer he'd con-
sidered a prize.

Thin and dismantled, and stooped did
he stand;

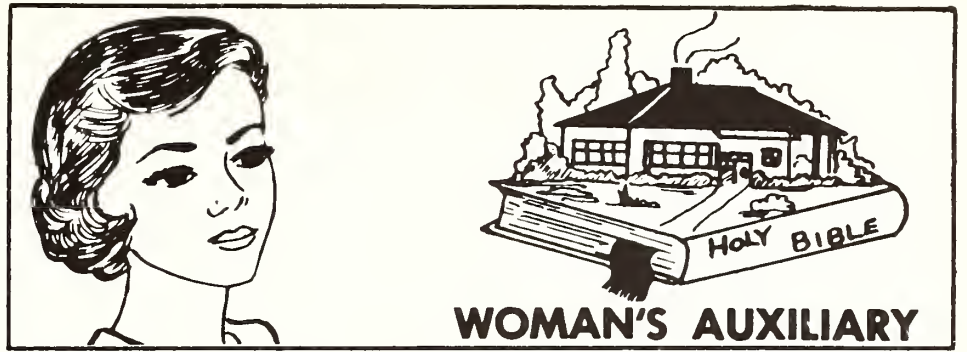
No one would cheer this model of
man;

Yet on life's journey he'd thought it
so dear

To love and to cherish that bottle of
beer.

Life for our Johnny will now just be-
gin;

Strength and vict'ry and peace will
he win;



Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church met in the home of Mrs. L. B. Woodall Jr. for its October meeting. There were thirteen members and one visitor present. Mrs. Lawrence Cud-dington presided over the meeting which opened with the group's singing "The Kingdom Is Coming." Mrs. Charles Ray Pope read the designated Scripture and Mrs. Lucy Jones offered the prayer. The program, "Who Will Stand in the Gap?" was given by Mrs. Claude Bass, Mrs. Joe Sasser, Mrs. Winston Crumpler, and Mrs. Glenn Parnell.

During the business session the various officers reported. Mrs. Joe Sasser, a recent delegate to the Woman's Auxiliary Convention held at Stancil's Chapel church, presented some very important facts and figures to the auxiliary. The auxiliary voted to send \$10 to the Children's Home for the purchase of beds, \$10 to Mount Olive College for the activity bus, and \$5 to the state mission project for Jose Guzman's salary. The

But Bill in his boldness had ventured
to be

A man with no wisdom—now sickly
was he.

The bottle of liquid now was his rule;
Brave little Billy was surely a fool

To listen and yield to that bottle of
beer;

Life now was bitter, and death was
so near.

The bottle of beer—a demon indeed;
On bright little minds it continues
to feed

'Til more lives it ruins and hearts it
does break

Promising joy and manhood to make.

We've told you our story as well as we
can;

The bottle of liquid can hurt any
man;

Out on life's pathway, we think of it
still—

Happy is Johnny, but so sad is Bill!

adopted daughter at the Children's Home was remembered on her birthday with a coat. She was also the guest of Mr. and Mrs. Glenn Parnell and daughter Frances, for the weekend. The corresponding secretary reported she had mailed eighteen cards during the past month; also that each shut-in receives a card once a month from the auxiliary. A nominating committee was appointed to select new officers for the new year. They are Mrs. L. B. Woodall Jr., Mrs. Charles Ray Pope, and Mrs. Calvin Medlin. The meeting adjourned with the members praying the Lord's Prayer in unison.

The hostess served delicious coconut cream pie topped with ice cream.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met on Tuesday night, October 20, at the home of Mrs. Leslie Harrell for its monthly meeting. The program began with the group's singing "Send the Light." The Scripture was read by the president, Mrs. Harvey Pittman; and prayer was offered by Mrs. Alvin Murray. Mrs. Allen Bartlett gave a report of the recent Woman's Auxiliary Convention, and the various committees gave their reports. The business session closed with prayer by Mrs. Leslie Harrell.

The program for the evening was given by Mrs. Paul W. Thompson of the Marsh Swamp Woman's Auxiliary, Rock Ridge, North Carolina. Mrs. Thompson was the writer of the program for October, and the auxiliary was very fortunate to have her to present it for them. She was accompanied by Mrs. Doris Lee Boyette, president of the Marsh Swamp Woman's Auxiliary.

The closing prayer was by Mrs. Thompson, after which refreshments were served by the hostess.



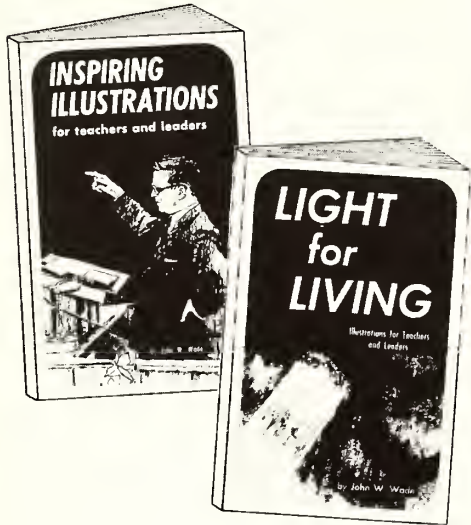
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November Is Children's Home Month In North Carolina

by M. L. JOHNSTON, Superintendent

I wish I could speak to each one of you in person to discuss the current needs and opportunities of our Children's Home. Since this is not practical, I hope you will take time to read, and carefully consider this article.

Much of the success of our November Campaign depends upon those who read *The Free Will Baptist*. The very fact that you are reading this article indicates your interest in our denominational programs. I sincerely hope you will do your very best for this ministry.

Free Will Baptists have every right to take humble pride in the record of this Home during the past fifty years; but rejoicing in the past alone will not meet the needs and challenge of the present. For us to fail in our present opportunities would be to fail those who have served so well in the past, and the children who look to us now and those who will look to us in years to come. We must continue—in keeping with the dedication of those who have gone before.

Most of our plans for improvements and expansion for the next five years are incorporated in our "Golden Anniversary Development Program." This program has been endorsed by our State Convention and has met with the enthusiastic approval of our people throughout this state. However, the execution of this program is dependent upon how well our churches raise their quotas this fall, and during the next five years.

The quotas for this year are being mailed to the church clerks. In some cases, the new quotas represent an increase over last year. However, the new quotas are based upon our needs for general operating funds and are to help

reach the goals of our development program.

We must continue our general operation and provide for our improvements and expansion. We hope to be able to carry out our development and expansion without a special building fund campaign or the use of special building fund quotas. We also hope to do this without "going in debt." We can do all of this if our churches will raise their suggested quotas.

Please check with your church clerk for the information about the quota for your church, and do all you can to help raise that quota. If you need further information about your quota and our development program, or if we can assist you in any way, we will be glad to hear from you. Gifts by individual members will be credited on the quota for the church.

As in the past, we are requesting that as much of the quota as possible be raised by Thanksgiving and brought to the Children's Home on Thanksgiving Day, or mailed if no one can come to bring it. Also, as in the past, gifts from all sources within the church will be credited on the church quota.

Please try to reach your quota so that we can reach our goals!



Have you lost in earth's riches? Then for the best riches, seek spiritual gold.—L. H.



Life without Christ, what chaos! Life with Christ what blessing!—L. H.

Christian Education

MOUNT OLIVE COLLEGE BENEFIT DINNER SCHEDULE

The month of November will climax the fall schedule of benefit dinners for the development fund of Mount Olive College. The purpose of these dinners is to give 35,000 Free Will Baptists in North Carolina an opportunity to contribute to the building of a Christian college for our children. All gifts received through the dinners will be applied on the building program on the new campus.

SCHEDULE OF FORTHCOMING DINNERS

Beaufort County, Chocowinity, high school lunchroom, 7 p.m., November 7.

Johnston-Wake Counties, Smithfield, South Elementary School, 7 p.m., November 9.

Pitt County, Greenville, Rose High School, 7 p.m., November 10.

Greene County, Snow Hill, National Guard Armory, 7 p.m., November 11.

Duplin County, Beulaville, Elementary School lunchroom, 6:30 p.m., November 12.

Sampson-Harnett Counties, Dunn, Midway School lunchroom, 7 p.m., November 14.

Washington, Martin, Tyrrell, Pasquotank Counties, Plymouth, high school lunchroom, 7 p.m., November 16.

Nash County, Spring Hope, Community Building, 7 p.m., November 18.

Wilson County, Wilson, American Legion Building, 7 p.m., November 19.

Onslow-New Hanover Counties, Holly Ridge, Dixon School lunchroom, 7 p.m., November 21.

Edgecombe-Halifax Counties, Tarboro, First Free Will Baptist Church, 7 p.m., December 8.

OTHER COUNTIES

Counties in which 1964 benefit dinners have already been held include Wayne, Lenoir, Jones, Craven, Pamlico, and Carteret. In each county, contri-

butions so far this year have exceeded gifts of last year. During 1963 nineteen dinners raised \$52,091 for the college development fund.

Dinners for the spring of 1965 are being planned in Durham and Carteret Counties.

President W. Burkette Raper announced that the college would be happy to cooperate with friends anywhere in planning dinners or other gift programs for the building program on the new campus.

STEERING COMMITTEES FOR BENEFIT DINNERS THE WEEK OF NOVEMBER 9-14

JOHNSTON-WAKE COUNTIES

Members of the steering committee to plan the 1964 benefit dinner in Johnston and Wake Counties are the Rev. J. Garland Teasley of Smithfield, chairman; Mrs. Roy Stanford and the Rev. N. D. Wiggs Jr., of Kenly; Rayford Lee of Four Oaks; and the Rev. Everette Bryan of Selma.

The dinner will be held in the South Elementary School lunchroom in Smithfield on Monday, November 9, 7 p.m.

PITT COUNTY

Pitt County churches will hold their benefit dinner for the Mount Olive College development fund on Tuesday, November 10, 7 p.m., in the Rose High School of Greenville.

Members of the steering committee are Randolph Haris of Winterville, chairman; the Rev. F. B. Cherry, Mrs. Frances Cassick, and Mrs. Leslie Evans of Greenville; and Jack J. Dail of Winterville.

GREENE COUNTY

Mrs. J. C. Moyer Sr., of Snow Hill, is county chairman of the Greene County dinner to be held Wednesday, November 11, 7 p.m., in the National Guard Armory in Snow Hill.

Other members of the steering committee include Roy Forrest of Ayden; Jimmie Lee Jones of Farmville; Mrs. H. L. Spivey of Maury; and Raeford Heath of Snow Hill.

DUPLIN COUNTY

William D. Thigpen, chairman of the Duplin County dinner, has announced that food will be served Thursday, November 12, from 6:30-7:30 p.m. in the Beulaville Elementary School lunchroom and that the program will follow at 8 p.m. in the school auditorium.

Other members of the steering committee are D. F. Chambers of Kenansville; Mrs. Gertie Everton and Mrs. Walter Rhodes of Beulaville; and Leslie Bell of Mount Olive.

SAMPSON-HARNETT COUNTIES

The Free Will Baptist churches in these counties will hold their dinner in the lunchroom of Midway High School on Saturday, November 14, 7 p.m.

The Rev. Walter Reynolds of Dunn is chairman of the county steering committee. Serving with him are Graham Creech and Mrs. Felton Godwin of Newton Grove; the Rev. David Charles Hansley and Mrs. Eugene Jernigan of Dunn.



News Notes

(continued from page six)

superintendent and Nancy Smith taught the adult class. Other young people taught the different classes. Cooper Golf led in the morning worship service and Dana Oakley gave the welcome and announcements. The youth choir sang, "Why Do I Sing About Jesus." The Rev. C. H. Overman is supply pastor.

Walnut Creek Announces Revival

Revival services will begin at Walnut Creek Free Will Baptist Church, Route 2, LaGrange, North Carolina, on Monday, November 9, and will continue through November 14. The services will begin each evening at 7:30. The pastor, the Rev. Joe Barrow, will bring the messages.

The pastor and church extend a cordial invitation to everyone to attend these services.

Juniper Chapel Announces Revival Services

Revival services are scheduled for Juniper Chapel Free Will Baptist Church, Route 2, Vanceboro, North Carolina, for the week of November 9-14. The Rev. Jerry Rowe of Newport will

(continued on page ten)

NOTES

||
AND
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QUOTES



By J. C. Griffin

THE CONFUSED WORLD

This world is in a state of confusion; people in every walk of life are confused. In every group in which you come in contact, there is arguing as to what is right; and almost everyone has a solution. This is so in politics and in economics. We hear a great deal about the economy of the business world, and everybody seems to differ in the best method of promoting the necessary method to fit our economy best.

The Christian world is all up in the air, and is making great changes. Part of the world is crying, "Give us one world church"; others are preaching and practicing church division and are splitting church groups, and certainly that is great disturbance. Some preachers and churches are condemning everyone to the flames of eternal fire who disagrees with them.

I believe the Bible. When I was a boy, I knew only about three or four denominations; and when anyone of these churches had what some called a "protracted meeting," others used the term that most of us use today, "revival," there was but very little confusion. The real object in the community where I was reared was to get sinners converted and church members revived, but it is different in the churches today. It seems that the real desire and work in most so-called revivals is to get church members. Now church membership is a part of our religious economy; but when there is no more than church membership, it is a sad affair. An unsaved church member is a hindrance to the salvation of souls and the best interest of the local church, and is universally so. We have people who claim great religious fellowship with God and with all who witness as they witness.

We find that the Bible says that "... God is not the author of confusion, but of peace, . . ." (1 Corinthians 14:33). Then if God is not the author of confusion, Satan is stirring up a lot of confusion. This is true in politics, in religion, in social circles, and in racial affairs throughout the world. The Apostle Paul said "... that in the last days perilous times shall come" (2 Timothy 3:1). Jesus said, "But as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37). Let us see some of the things which Jesus said would come to pass: "... Take heed that no man deceive you. 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 sorrow. 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" (Matthew 24:4-13).

Everything mentioned by Jesus in the above quoted Scripture has come to pass. In recent years Christians have been afflicted in Spain, Russia, South America, and in all Communist nations. Let me repeat, everyone of these things that Jesus said would come have already come; and Christians are hated not only by some of the infidels of the United States, but also by infidels all over the world. But we thank God that Jesus said, "He that shall endure to the end shall be saved." So we are looking for Christ to come any day.

Friends, if you believe that Christ is the only begotten Son of God and that He came to save sinners, whosoever believeth in Him is saved. "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).

Pay no attention to the false prophets nor infidels, for God will attend to all unbelievers. God says, and I quote: "And with all deceivableness of unrighte-

ousness 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 2:10-12).

FOR THE BENEFIT OF THOSE WHO KNOW NOT

A quotation from the minutes of the Western Conference which convened with Union Grove Free Will Baptist Church, Wayne County, October, 1910, says, "We, your Examining Board, met and examined Bros. N. B. Wall, J. C. Griffin, and L. B. Brice. We recommend that their names appear on the list of ordained ministers. Signed P. T. Lucas, J. H. Worley, C. D. Howell, R. F. Pittman, and L. T. Phillips." These dear brethren did not give you a written examination; it was on oral, sharp-shooting examination—one question after another. They wanted to know what you knew about the Bible and the doctrine of the Free Will Baptist Church. They expected a promise that you would follow the teaching of the Bible and preach the doctrine as preached by our forefathers. One very important question that they asked was, "Do you believe in the call of God to preach, and how do you know that you are called?" Those dear precious servants of God believed that God called ministers and that the ministry was more than a profession. We still believe that preachers are called by the Holy Spirit.



News Notes

(continued from page nine)

be the evangelist. The pastor, the Rev. Phillip Rice, will assist in the services which will begin each evening at 7:30.

Everyone is cordially invited to attend, and Christians are urged to pray for the services.



As I look down upon the clouds while we fly over Georgia, I feel "above the clouds" in more ways than one. I have been lifted above the fogs of uncertainty and the mists of doubt. Why should we not always live in the sunshine? Waiting upon the Lord, we may mount up with wings as eagles.—*Vance Havner in Peace in the Valley (Fleming H. Revell Company).*

Questions & Answers



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

QUESTION: Please explain, "That the sons of God saw the daughters of man that they were fair; and they took them wives of all they chose" (Genesis 6:2); "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them" (Job 1:6); "When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7). Who are the sons of God when they are mentioned in the Old Testament?—*James Gray, Illinois.*

ANSWER: In some passages in the Bible these, who are called the sons of God, without doubt are angels; whereas, in others it seems quite obvious that they are men. In the passage above quoted from Genesis 6:2, I believe the creatures are the sons of Seth, the son of Adam and Eve, whom God gave to take the place of righteous Abel that Cain murdered. There are noted Bible scholars, however, who do not so believe, among whom is the late Dr. James M. Gray.

Dr. P. B. Fitzwater, who was dean of the Moody Bible Institute under Dr. Gray, believed that the creatures referred to in Genesis 6:2 were the sons of Seth who was a godly man and that they were thus referred to, to emphasize their contrast in character and spiritual standing before God with the character and standing of the descendants of Cain and his kind who were disobedient murderers in their appearance before God. (See Genesis 4:16-24.)

Adam is referred to as the son of God, and so were Enos and Seth. "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:38). The Hebrews as a nation were so referred to, "And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn" (Exodus 4:22). It is used in application to certain kings, "I will be his father,

and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men" (2 Samuel 7:14). Then in the New Testament it is used to apply to all saints, "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).

Dr. Fitzwater says concerning the use of the expression, *sons of God*, on Page 112, in his book, *Christian Theology*, "It means oneness of nature with God." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Jesus refers to Himself as the only begotten Son and, as such, the only one to reveal the Father: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matthew 11:27). "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" (Luke 10:22), which is unique and is to be contrasted with the expression *sons of God* referred to above.

The descendants of Cain were segregated by God from the Sethites, or all the rest of the human race, just like the Jews were from all Gentiles when they were taken from under the domain of Pharaoh in Egypt and brought into the promised land. The descendants of Cain were sent away from the other humans into the land of Nod so that they might not be able to reach and penetrate them by their sinful influence. By that time we have no way of knowing the number of either Cain's descendants or of those that were the descendants or of the rest of those who descended from Adam and Eve. Both divisions probably numbered into the thousands. But it is indeed

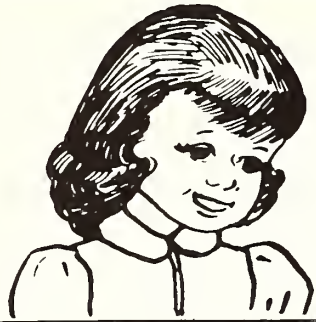
likely that the rest who followed Seth in a gigantic move back to God outnumbered the followers of Cain in a great number. As it was in the days of Cain's rebellion and as it was in the day when through Moses God led His people from Egyptian bondage, so is it today. God never has wanted and never will want His people to mix with the people of the devil—the world—as if they were all the children of God. "And I will put a division between my people and thy people: to morrow shall this sign be" (Exodus 8:23). That difference is just as definite in the Christian's pursuits of today as then, and the penalty for a violation of the law of separation is no less severe today than then. "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" (1 Corinthians 6:14-16).

Notice that the conditions of sonship are given in Verses 17 and 18 of this same chapter. One, if to be a son, must not contaminate himself by the slightest contact with worldliness. He is not to come in contact with or to touch those that have not been cleansed by the blood in a way to suggest that there is any kind of basis of spiritual fellowship between them. Christ, as depicted in God's Word, is the only basis. He must be appropriated as this. We can have no fellowship with Jews, Roman Catholics, Seventh Day Adventists, Jehovah's Witnesses, or those of any unsaved group until they are saved by appropriating Christ as the only means of salvation and have repudiated all former fellowships that kept them apart from the fellowship we that are born again and walk obediently before Christ, have condemning thereby a whole lost world.

(Continued Next Week)



"The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety."—*George Mueller.*



STORIES

for our

BOYS and GIRLS



JILL FINDS HAPPINESS

Hannah Moor

JILL shut the door quickly as two big tears splashed on her cheeks. She hadn't let the other girls see her cry but now at last she was home. Maybe Mom would understand.

Big brother Jack came into the room. "Why, what's the matter with little cry baby? You sound like our wee sister Donna. Shall I warm you a bottle of milk?"

"I am not a cry baby, Jack, and you just leave me alone," sobbed Jill, "if you had troubles like I have troubles, you would cry, too."

"What? Me shed tears? That's real funny. Don't you know it's only foolish girls that do things like that?"

"Jack, you take this list and go down to the market." Mrs. Anderson looked next at Jill. "Now, dear, what are your troubles?"

"Well, Mom, maybe it won't seem like such a problem to you, but to me it seems 'normous." Jill stumbled over the new word she had learned. "June Thurston always come first in our grade, and Beverly Janes draws such real pretty pictures, and Diana Barnes makes lovely brooches with shells, and I—I just can't do anything. I've tried so hard to paint pictures and things. I guess I never will be able to do anything at all. I'm just useless."

Mrs. Anderson smiled to herself. "Jill, do you remember your Sunday school lesson two weeks ago? Wasn't it something about talents? Some were given more than others, but all God required was that each would use that talent for Him."

"But, Mom, that's what I'm trying to say, I haven't any talents. I guess you don't understand after all."

"Yes, I do, Jill. You dry your eyes

and play awhile before supper. I'm sure if you watch you'll find something you can do better than anyone else."

"No, Mother doesn't understand," Jill thought to herself. "I'll go visit Mary Jane and see how she is today." Mary Jane was a cripple. Because she couldn't walk and play most of the girls left her alone. After talking to her friend of many lovely things Jill prepared to leave.

"Oh, Jill," said the crippled girl, "I don't know what I'd do without you. You'll never know the joy you've brought to me. Most people can do so many things they never think of some of us who can't. Thanks so much."

As Jill walked toward home she felt better.

The traffic was thick along the street as it was now after five o'clock. Jill's attention was drawn to a car that had slowed a little then had driven on. At the side of the street was a small puppy—one leg hanging limp.

"Oh, you poor dog," Jill cried. "And that bad man didn't even stop."

Reaching home she lovingly bandaged the leg, first fixing little sticks for splints. The puppy looked at her with such pleading eyes that Jill patted him gently.

After supper Jill thought her mother looked tired so she took little Donna outside to play awhile, then washed her and tucked her into bed.

"Donna loves Jill," the wee one put her arms around her sister's neck and squeezed. "Donna loves Jill a real lot."

As Jill entered the living room Mrs. Anderson spoke quietly. "Well Jill, have you found anything yet that you can do well?"

"No, Mother, I haven't. But I've been so busy that I had forgotten about it for awhile."

"Yes, I know," Mrs. Anderson smiled. "You visited Mary Jane, the crippled girl, and brought joy into her day; you cared for a small puppy that had been thrown on the street and then hit by a car; you looked after wee Donna when

she was cross and let Mother rest. I think, Jill, maybe you have been given the talent of bringing happiness to others, and I do feel it is greater than painting lovely pictures."

"Maybe I was counting things up wrong, Mom, but . . ." giving her mother a hug, "I'll work so hard now using the talent I have that I hope I'll never find time to be jealous of the other girls again."—*Gospel Herald*.



GIVEN TO JESUS

Olive W. Mumert

MOMMY, was I dedicated?" asked Sally.

"Yes, you were," answered Mother, "but not in a church as Cathy was. You see, there was no church near where we lived when you were a baby, so we knelt down in our own home and gave you to the Lord."

"But Cathy's not a baby either. Can't I be dedicated in the church now as Cathy was?" Sally asked eagerly.

"Do you know what dedication means, dear?" Mother asked.

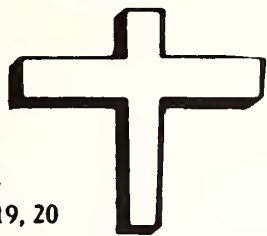
"No," said Sally, suddenly wondering. "What does it mean?"

"Well, dear," explained Mother, "a thing, or a person is dedicated when he is set apart for the Lord. Now that you are old enough to understand, you are old enough to dedicate yourself. That is called consecration."

"But I gave the Lord Jesus my heart when I asked Him into my heart, didn't I?" Sally asked. "I belong to Jesus already, Mommy, isn't that the same?"

"Not quite," answered Mother quietly. "In order to save you, and prepare you for heaven the Lord Jesus Christ gave His life on the cross for you. Now, in order that you may be of service to Him,

(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

OUR MISSION IN MEXICO

by John B. Elliston

As most of you know by now our Mexican missionary force has been badly depleted by the failure of some of those in whom we had confidence to remain faithful to their trust. We try our best to avoid such things, but we are only human; so we can be fooled by people. After all, the only way in which we can know whether a person is trustworthy is to give him a position of trust and observe him to see how well he fulfills his responsibilities.

However, the work in Mexico is continuing and growing. The Rev. and Mrs. James L. Lanier are now caring for the work in Cananea and Buena Vista. They go down once each week and conduct services in the missions in Cananea and in Buena Vista. Of course this is not an ideal method of conducting the work there, but it is vastly better than having a person who is supposed to be conducting services but isn't. The Laniers have to make a round trip journey of around 180 miles over Mexican roads to go and return. About 120 miles of that is over dirt roads which are very seldom subjected to any sort of maintenance work. Until God provides other workers this seems to be the only way to carry on the work there.

This method of carrying on the work in Cananea and Buena Vista costs as much as it formerly was costing for a worker there. However, it is more certain, because the services are actually being conducted instead of being neglected. The cost of operating the Cananea and Buena Vista missions is about \$65 per month. Most of this is travel cost, but part is for rent and utilities there in Cananea.

The Laniers are also carrying on the mission in Uruguay Street (or Puerto Rico Street) in Nogales, Sonora. We are very happy to say that the costs of this mission are being underwritten.

The Rev. Jose Guzman is carrying on the missions in Magdalena and Santa Ana. The cost of operating these two missions runs about \$55 per month. This is for travel, rent, etc., involved in operating these missions. As you know, Mr. Guzman goes down and conducts services in these two places once each week. In addition to the Magdalena and Santa Ana missions, Mr. Guzman pastors the church in Nogales, Sonora, and conducts two missions there.

Fabian is conducting a Bible Club on Saturday, as well as caring for a mission in Nogales, Sonora, while attending school in the Christian Worker's Course in the Nogales Academy.

Except for the Bible Club being conducted by Miss Barbara Becton, this gives a fairly good run-down on the various work being carried on in Mexico by the group working here with Arizona-Mexico Missions. There is also an International Youth Fellowship which meets in a different Free Will Baptist church or mission every Friday night. It is in Mexico three fourths of the time, and in Arizona the other one fourth of the time.

Here in Arizona we have a church and the Academy. In addition we have the International Headquarters of Arizona-Mexico Missions located here. We are kept extremely busy trying to operate the Academy, promote finances for all the work throughout the United States, and direct the missionary activities.

Please continue to remember us in your prayers and with your finances. Give generously to the whole program of missions. The missions budget adopted at the North Carolina State Convention was \$50,000 for the coming year. This includes 60 percent of the budget for Arizona-Mexico Missions. That is less than \$2 for the year for each Free Will Baptist affiliated with the State Convention. I feel sure that all of you will rally to the cause and oversubscribe the budget long before the year is finished. Let's all get behind it and put it over the top. Remember that

you are not doing it for men, but for the Lord.

Send offerings to North Carolina Mission Board, c/o The Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. If your offering is for Arizona-Mexico Missions, please so designate it; but remember that it will still apply on the 60 percent of the budget underwritten by the convention. Please pray for us! May God bless you is our prayer.



THE CHURCH AND ITS PRIVILEGE

by J. E. Timmons

We are reminded of the message found in Psalm 107:2, "Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy." I have come to the place in my ministry that I realize the value of answered prayer and the privilege to be a partaker in the work of the Church of the Lord Jesus Christ. The privilege you and I have, dear friends, that God has set before us as Free Will Baptists, is as an open door. Will we enter in, in Jesus' name, or will we falter and fail, and permit omission to keep us from claiming Mexico for Christ?

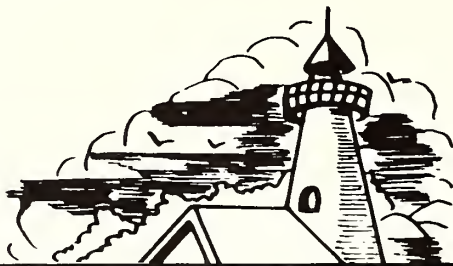
As I remember, some years ago I prayed that God would somehow give me the privilege of working with, and in full fellowship with, true Free Will Baptists. God answered my prayer in a most wonderful way, and now I am privileged to be with the church and the people of my choosing and beliefs. How complete is my joy! Well can I remember some years ago when I was pastoring in another denomination and of the unhappy state of my heart for the fact of Calvinism and the worldly compromising that existed. But when I began to preach the Free Will Baptist truths God sent a revival that did not end in two weeks but continued on, and over thirty were converted from their sin and unbelief.

I realize that I am hardly known to most of our pastors and churches in North Carolina and elsewhere, but there is one great consolation; you and I know the same Christ as our Lord and Saviour. Our privilege is to unite our efforts and all that we have under God to stand for the cause of missions, and with God's

(continued on page fifteen)

The Sunday School Lesson

FOR NOVEMBER 15



EQUIPPED FOR SERVICE

LESSON TEXT: 2 Timothy 2:8-15; 3:14-17

MEMORY VERSE: 2 Timothy 2:15

I. INTRODUCTION

To do any less than our best is wrong. Young people need to recognize this truth and apply it to every phase of life. When we fail to do our best, we are, in reality, cheating ourselves; and we are the ones who will suffer eventually. The young person who fails to do his best in school will not be able to reach his greatest potential in later years. The Christian who fails to do his best for the Lord will not reach his greatest potential of service and joy. Every Christian should do his best to live up to his profession, but so many times we fail as the following illustration reveals: "Songs Need to Be Lived." In Charles M. Sheldon's 'In His Steps,' the people of a fashionable downtown church are startled one Sunday morning to see a tramp come down to the front of the auditorium and ask to be allowed to say a few words.

"He explained that he was not a professional tramp; he was just a man who had been out of work for a long time and couldn't find anything to do. His wife had died in an ugly tenement house in New York City, and his little child even now did not have the care she needed.

"'Somehow I get puzzled,' he said, 'when I see so many Christians living in luxury and singing, "Jesus, I my cross have taken, all to leave and follow Thee," and remember how my wife died . . . gasping for air and asking God to take my little girl, too. Of course, I don't expect you people can prevent every one from dying of starvation, lack of proper nourishment and tenement air, but what does following Jesus mean? I understand that Christian people own a good many of the tenements. A member of

a church was the owner of the one where my wife died, and I have wondered if following Jesus all the way was true in his case. I heard some people singing at a church prayer meeting the other night,

"All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts, and all my doings,
All my days, and all my hours,"

and I kept wondering as I sat on the steps outside just what they meant by it. It seems to me there's an awful lot of trouble in the world that somehow wouldn't exist if all the people who sing such songs went and lived them.'"—*Illustrations from Great Literature.*

The purpose of this lesson is to appeal to young people to do their best and to understand that the motive for doing one's best is to receive the approval of God.—*Teen-Age Teacher (F. W. B.)*

II. HINTS THAT HELP

1. The gospel Paul preached was based on the resurrection of Jesus Christ (v. 8).
2. Because Paul was faithful to his call, the enemies of the Lord persecuted him (v. 9).
3. So that others might be saved, Paul willingly endured his sufferings (v. 10).
4. Those who die to self and the world shall live with Christ (v. 11).
5. Sincere suffering for Christ earns the sufferer a place of honor with Christ (v. 12).
6. Those who deny Christ will be denied by Him (vv. 12, 13).
7. The believers should sincerely and earnestly study the Word so that he may rightly teach it (v. 15).
8. The believers should continue in the doctrine that brought him to Christ (vv. 14, 15).
9. The entire Bible was inspired of God (v. 16).
10. The purpose of Scripture is to bring men to Christ and then equip them for service (v. 17).—*Bible Teacher (F.W.B.)*.

III. ADDITIONAL TRUTHS

I. Three things are necessary to make a Christian worker who is "approved of the Lord."

First, the worker must have a spiritual memory (2 Timothy 2:8). This serves a twofold purpose. It keeps him humble and makes him grateful. How can we be anything but humble when we realize from whence we came? How can we be anything but grateful when we realize what God has done for us?

Second, the Christian worker must suffer (2 Timothy 2:11-13). There is no virtue in suffering itself; but if we are Christians, we will suffer. We will suffer the misunderstanding and persecution of the world even as Christ did. However, as we share His suffering, we shall also reign with Him.

Third, the Christian worker must study (2 Timothy 2:15). Someone has said that if we expect to do God's work we must have God's power. To have God's power, we must study God's Word. Knowledge about many things is important to the Christian worker, but a knowledge of God's Word is basic. There is no substitute for it.—*Advanced Quarterly (F. W. B.)*

2. Two Kentucky pioneers were out hunting with their skinny dogs on a bleak February morning. When they met, one asked, "What's new out here, neighbor?" The other replied, "Nuthin' at all! Nuthin' at all, 'cept for a new baby boy down t' Tom Lincoln's. Nothin' ever happens out here." Something had happened of historic significance—Abraham Lincoln was born!

Limitless potentialities, either for good or evil, are wrapped up in every newborn baby. How essential it is to turn early their feet into the pathway of righteousness. How serious it is to cause to stumble a little one who believes in Jesus (cf. Matthew 18:6).

One asked Thomas A. Edison about the results of his many experiments. Edison replied, "Results? Why, I have gotten a lot of results. I know several thousand things that won't work!"

Said Harriet Beecher Stowe: "When you get into a tight place and everything goes against you until it seems you cannot hold on a minute longer, never give up then. That is just the place and time when the tide will turn!"

When being examined for ordination to the ministry, young Manning Duncan was asked, "If you were to preach ten years and see no results, what would

you do?" He flashed, "I would preach ten more years!"—*Bible Expositor*.

3. Today a young man who wants to be a farmer will probably attend agricultural college. He will be a better farm manager if he knows something about geology, botany, chemistry, and mechanical engineering. While he may gain practical experience working on a farm, his college studies will help him understand and analyze his land, crops, cattle, and equipment.

Even after earning a college degree, he will not be able to forget about learning. He will need to read farm journals to keep up with recent developments. He will need to experiment with crops, animals, machinery.

While we recognize the need to "keep up to date" in every occupation, we tend to neglect the same need as Christians. We cannot be useful workmen for God if we do not further our knowledge of the Scriptures. Our storehouses of Bible knowledge must provide us with supplies for our work of service. We must know our equipment—our talents, our teaching supplies, our musical instruments. We must know the fields where we will find the harvest. Perhaps it will be among young people, new neighbors, or faraway lands.

Constant study will be required for us to keep up with our work. We must keep up with improved developments in religious education and Christian service. Whatever our day-to-day occupation, as Christian workmen we must be diligent to show ourselves approved, so that we need not be ashamed of our service to Christ.—*Standard Commentary*.



Boys' and Girls' Stories

(continued from page twelve)

He wants you to give yourself to Him, your heart, your life, and everything."

"I don't understand, Mommy," Sally sighed. "How could a little girl be used of the Lord Jesus? You have to be big to be a missionary, or a Sunday school teacher."

"I'll try to explain it better, dear," said Mother. "You see, you were my child when you were born, but you haven't always tried to do what I wanted you to, have you? You don't always want to do what I like you to, do you?"

"Sometimes I don't," Sally confessed. So much of the time Mommy wanted

her to do the things she didn't like doing.

"Well, it is much the same in God's family," explained Mother. "When you trusted in the Lord Jesus Christ you became God's child. You belong to Him, but do you always love Him enough to do everything that He wants you to do?"

"No," answered Sally truthfully "lots of times I do naughty things when I know better. Maybe I'm too little to con—, con—s'crate me to God? I can't seem to be good all the time."

"Oh, sweetheart," said Mother, softly, "none of us is good all the time. We all need God's help in order to do what is right. If you love the Lord enough to want to do His will, to please Him all the time, then you can give your life to Him, and He will help you to do right."

"But, Mommy," Sally sighed tearfully, "I do love the Lord Jesus, but lots of times I don't feel like I want to do what I should."

"We all feel that way sometimes, darling," explained Mother. "That is because Satan tempts us. He makes us want to do what is wrong, but if we pray, God will help us to want to do right. We do not need to be afraid. God is always ready to forgive when we do wrong, and to help us to do right."

"Then, can I give myself to Him right now, Mommy?" Sally asked wistfully, "or will I have to wait until I go to church?"

"You don't have to wait at all, dear," said Mother smiling, "God wants you to give Him your life right now. Do you want to kneel down right here and tell Him that you are ready to give yourself to Him now?"

Perhaps she wasn't so very big, but she did want to serve the Lord Jesus. It would be hard sometimes, but Mommy said God would help her, so she said, "Yes, please, Mommy. I want to give myself to Him now."—*Gospel Herald*.



MISSIONS

(continued from page thirteen)

help we can. I am standing in your stead Brother Pastor, Brother Deacon, Brother Layman, and beloved church member.

Right now I want to thank each of you for your prayers for me and the work in Mexico. I have seen the evidence and have felt the hand of God on this work.

We are happy to report that the mission in Piedras, Negras, is having good attendance. However, we do not have enough benches for those attending. There are many children and adults, all Catholics, that are attending every service. One elderly man that does not hear too well stands by me as I preach in order not to miss any of the message. Many of the children sit in the doorway as there is no place else for them to sit; while many remain outside the building and listen to the hymns and message. Most of these people are poor, some are hungry, and none of them know of God's love. Please remember, dear Christian friend, that I represent you as I work with these people in this mission.

Do we have any needs? Yes, there are many. We need kerosine lamps and lanterns very badly for all our missions except one. We also need used clothing very badly. Only one church through its Woman's Auxiliary has sent us any used clothes this year, the Edgewood church. How we would appreciate a note from you telling us that at least you will be a prayer partner for our work. It is most important that we pray, give, and do while you and I are still stewards, for the day will soon come when someone else will take our place.

Support missions with your prayers and offerings. Send all offerings to the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513.

(Note: Used clothing for the mission work under the Rev. J. E. Timmons must be sent postpaid to P. O. Box 517, Eagle Pass, Texas 78852, as no clothing can be sent "deadhead" or "charity" to this location because of no volunteer service. However, we encourage the sending of same if they are good used clothes. If auxiliaries or organizations are sending clothing to P. O. Box 550, Nogales, Arizona, "deadhead" or "charity," it will be taken free of charge by any McLean Truck Line, Inc. McLean has branch offices in Kinston and Rocky Mount, North Carolina, and in many other towns in the East.—A. B. Bryan, Missions Director.)



I look upon death to be as necessary to our constitution as sleep. We shall rise refreshed in the morning.—*Free Methodist*.

Will Original Free Will Baptists Survive?

(continued on page sixteen)

The year, 1920, found most of the Original Free Will Baptists in isolated state, conference, and associational groups throughout the South, with but little communication between them. It also found pressure being brought upon them from a number of other denominations for unity and cooperative agreements which would have robbed them of their identity as a separate religious group. And so, for at least the third time in their history, the question of their survival became a serious one.

(Next week we will explore what has been considered by many as the most promising general cooperative relationship enjoyed by Original Free Will Baptists in their history up to the present, as we take a look at the General Conference of Original Free Will Baptists of the United States.)



THE CHURCH WORLDWIDE

(continued from page five)

ers voted favorably on eight articles of chapter two of the schema on ecumenism. The first chapter of the schema, outlining the Catholic principles of ecumenism, was approved the previous day by a vote of 1,926 to 30, with 209 Fathers voting "yes" but with reservations.

Voting on the articles took place after Bishop Charles H. Helmsing of Kansas City, Missouri, had presented a report dealing with chapter two. He is a member of the Secretariat for Promoting Christian Unity which drafted the schema.

Bishop Helmsing had explained that "since many Fathers have asked for the formulation of a positive principle guiding participation in non-Catholic religious services, the text proposes that it would be within episcopal authority—

that is, the local Ordinary or national episcopal conference—to determine when Catholics may partake in religious services with non-Catholics."

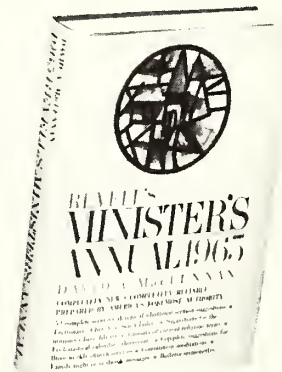
"Only a general principle can be laid

down here," he said, "because of the great diversity encountered in different nations. But it would be such as to allow bishops to pass judgment on individual cases and to instruct the faithful accordingly."

Revell's

Minister's Annual 1965

DAVID A. MAC LENNAN,
Editor



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The Free Will Baptist Press
P. O. BOX 158, AYDEN, N. C.

DS

the Free Will Baptist

AYDEN, N. C., WEDNESDAY, NOVEMBER 11, 1964

PHOTO BY GENE AHRENS



THE UNITED NATIONS BUILDING
NEW YORK CITY

Ten Years Ago in the 'Baptist'

In July, 1954, a new Free Will Baptist church was organized at Blythe, California, the outcome of a revival meeting conducted by the Rev. George McLain of Kernman, California. There are nineteen charter members; all are tithers.

* * *

The second annual Missionary Conference will be held at the Edgemont Free Will Baptist Church, Durham, North Carolina, November 24 through November 28.

* * *

The Georgia State League Convention will be held Friday, November 26, at Corinth Free Will Baptist Church, located eight miles east of Tifton.

* * * * *

Ooops—We Goofed

No one is free from error, and this is especially true in the printing and publishing business. Some errors, however, are more obvious than others. Such was the case last week on this editorial page. In the above column, "Ten Years Ago in the 'Baptist,'" the date of ten years ago relative to the destruction of the First Free Will Baptist Church of Goldsboro by fire, should have been dated November 7, 1954, instead of 1964. Our apologies to the church at Goldsboro and to their pastor, the Rev. James A. Evans. We'll just try to be more careful.

* * * * *

In the Editor's Mail

"On behalf of the superintendent and members of the Jumping Run Free Baptist Sunday School, I wish to say 'thank you' very much for the quarterlies you sent us. We received them on October 2, 1964.

"We would also like to say 'thanks' to you and your staff for the other materials you've sent us during our tragedy. (The church was destroyed by fire, Ed.) With this material and the help of the Lord, we've managed to hold our Sunday school, and especially the young people, together. . . ."—*Frances A. Harris, LaGrange, North Carolina.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

TO BE CONTENT

The great Apostle Paul had learned a valuable lesson of life when he said, ". . . I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). Such a lesson is not learned in a short time. It is learned through years of experience. In order for Paul to be able to make such a statement, he must have accepted certain conditions that remained the same wherever he found himself.

First, he realized that there would always be problems to face and solve. There must have been many times when he anticipated perfect conditions, but they never came. Thus, he learned to accept all circumstances. Wherever he went problems arose. This is most evident as we read his epistles. In Corinth, the people had become divided into specific parties with specific leaders. There was also the problem of immorality in Corinth. In Galatia, the people had forsaken the true gospel for another. In Thessalonica, the Christians had misunderstood the Second Coming of Christ. Paul, however, did not run from these issues. He faced them; and in so doing, he delivered his own soul.

A change is often necessary in life. We do not deny this fact, but we oftentimes swap one problem for another. This is especially so in the field of ministerial service. No pastor will ever find a perfect church, and no church will ever find a perfect pastor. The reason—we are all human. Surely an acceptance of this fact on the part of our ministers and churches would still much of the unrest that now exists and has existed for several years. It is our opinion that there have been too many pastoral changes in the past few years for the good of our churches and our ministers. It is true, on the other hand, that the grass always looks greener on the other side of the hill.

There are many churches that could be cited to prove that their success and growth has been largely due to the long tenure of their ministers. Dr. W. D. Melton, in his book, "The Making of a Preacher," states: "After a pastorate of about thirty years, a man asked me if I ever thought of moving. I said, 'Yes, I have thought about it many times. In fact, if I had moved just a mile every time I had thought about it, I probably would be in the middle of the ocean by now.' When I thought about moving, I always asked myself why I wanted to move. It was always the same answer. There was some petty difficulty that had made me restless, and my first thought was to move. But I thought further. I said to myself, 'I will settle this difficulty and then move,' but when I got the difficulty settled, I did not want to move."

Next, Paul had learned that you can't please all men. Such an achievement is impossible. Each minister, however, has his close friends; but he has also had those who are not so close. Such will always be true on this side of heaven.

It is our judgment that the lay people should be more considerate of the minister's position and calling. Perhaps the minister is largely at fault, but not solely. There must be a blending of the dislikes as well as the likes. It seems that Free Will Baptists are more critical of the ministry than many other religious bodies. For instance, you seldom hear of a Roman Catholic criticizing the priest; or a Jew criticizing the Rabbi. Again, this may be the fault of the minister; but with a little more understanding and consideration such conditions could be alleviated. The minister must accept the fact that he can't please all men, and the layman must learn the same.

Last, Paul realized that to please Christ is of the utmost important consideration. Faithful service to the Master is what really counts. Meanwhile, let us learn the meaning of contentment as expressed by Paul; let us strive for faithfulness to the one who redeemed us.

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Three)

IN May 26, 1921, a delegation of Free Will Baptists from North Carolina, Tennessee, Georgia, and Alabama met in Nashville, Tennessee, and formed an organization which they named the General Conference of Original Free Will Baptists of the United States. This was the first organization formed on a national level to bear the name Original Free Will Baptists. It was also the first organization whose constitution carried the term, "like bodies of the same faith and practice," as a qualification for membership. The foundation principles of the new organization as spelled out in the first and succeeding sessions appear to have been the same principles upon which organizations now associated with the North Carolina State Convention of Original Free Will Baptists stand today. The independence of the local church in matters pertaining to its internal affairs was recognized, but "not as a law of isolation." The right of groups of churches to form area organizations and to delegate to them necessary authority to regulate and maintain these denominational relationships was also recognized. (Incidentally, these principles have been upheld by the Supreme Court of North Carolina as being the "traditional" principles of government in the Original Free Will Baptist denomination.)

Some very significant developments in the second session of the General Conference, held in Marshall, North

Carolina, marked the organization as giving promise for the future of Original Free Will Baptists. One of these was the approving of the Free Will Baptist League movement, already in operation in North Carolina and Tennessee, as the official training service for the denomination, and the setting up of a board to promote the youth organization. Another was the reception of a number of new bodies into the general organization.

Perhaps the thing that happened in this second session which most distinctly marked this as a *true* Original Free Will Baptist organization was the passing of the following resolution:

"Resolved, That this Conference go on record and pledge itself to stand by and support in case of division that part of any church, conference, or association that contends for the original faith and practices of the Free Will Baptist Church, even though it be in the minority, when such division is caused by the advent of new doctrines, which might disturb and destroy the harmony and life of the church."

Since this is not intended to be in any sense a detailed history of the General Conference, we shall pass over several sessions which saw an enlargement of the body and the beginning of movements in the interest of foreign missions and Christian education and come to the point where, in the opinion of many, a mistake was made which has been costly to the interests of Original Free Will Baptists.

During the year 1933, a movement was started for a cooperative union between the General Conference of Original Free Will Baptists and the Co-Operative National Association of Freewill Baptists. The original plan was for the two organizations to continue, one for the eastern Free Will Baptists and the other for the western Freewill Baptists, but meet together every third year as a National Association to confer on matters of mutual concern to both. It was upon this basis of agreement that the General Conference became part of the National Association in 1935. However, after a few years the original plan for a cooperative relationship between the two bodies was dropped, and an organic union was formed.

There are many who believe that we would have been better off today in the matter of congenial fellowship, and no worse off in the matter of worldwide promotion of our common interests, if the first plan had been followed. The Original Free Will Baptists of the East and the Freewill Baptists of the West had enough in common to justify a cooperative relationship, but there were too many differences respecting both doctrine and practices to make safe an organic union between the two groups. We believe that those in both organizations who worked for an absolute union thought that in time all differences could be overcome and harmonious agreements could be reached on all points of doctrine and practices. With anticipation of this, all parties agreed to a provision that all bodies composing the National Association should remain free to promote their internal interests according to their traditional forms of government and practices. The repudiation of this provision by the National Association in 1961 was one of the big factors in bringing about a disruption of that organization. However, this was only one of several developments leading up to the present state of affairs among Free Will Baptists, and a survey of these developments must await a future article in this series.

Many stand ready to agree today that in some ways the relationship of Original Free Will Baptists in the General Conference of Original Free Will Baptists from 1921 until the final organic merger with the National Association was the most satisfying fellowship we have ever enjoyed, and that our fellowship in the National Association, though enriched by many precious memories,

(continued on page fifteen)

The Lighted Pathway



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

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

(Continued From Last Week)

As we closed last week we were beginning to consider the prayer offered for the cause of God, after we had thought about what the cause specified. We found that God's cause has in all ages had its enemies, and that so many of the professed friends of His cause become so careless about it that He has to plead His own cause in the midst of our failure.

Let us again read and consider in our own minds the text-prayer: "Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily" (Psalm 74:22). Now we go on with our subject.

This prayer implies that this cause depends, in such times, upon God, and not man, for success. The prayer is, "Arise, O God, plead thine own cause." And then, as if to make it more urgent, "remember how the foolish man reproacheth thee daily."

A moment's reflection upon its enemies is sufficient to establish this sentiment. All merely human resources must of necessity fail. Human knowledge, learning, riches, eloquence, and genius would be alike unavailing. It requires the almighty power of God, with or without His people, to shield it; an all-wise deity to direct it; an omniscient eye to watch over it; and an ever-flowing Fountain to supply its wants. It is ". . . Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zechariah 4:6).

This prayer also implies that, notwithstanding its dependence upon God, He expects His people to intercede in its behalf. He expects this from His people on account of their great obligations to His cause, on account of their professed attachment to it, and on ac-

count of the inseparable connection between Zion's progress and their own happiness. The true people of God have always displayed their love for God's cause by offering up prayers in its behalf. We have striking examples of this in Moses, Abraham, David, Solomon, Jeremiah, and in our blessed Redeemer himself, and in His apostles and early followers! God has laid this upon the hearts of His people, and has enforced it by divine promise—"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

In what way does God regard the prayers of His servants on behalf of His cause? How does He answer their requests? Sometimes He does this by striking interpositions of His providence. We see how He interposed on behalf of Israel of old in Egypt—at the Red Sea—in their conflicts with the nations. We see how He did this in the days of Haman, Nehemiah, and Daniel. We see how He did it in case of Peter when He delivered him from prison and death. We have only to look at the reformation to see His interposing power working with His servants for His own cause.

He answers their prayers by raising up useful instruments for their work. In this way He raised up Moses, and brought him from tending his flocks, to be the deliverer of Israel. In this same way He raised up Joshua, Jephthah, Daniel, David, Solomon, and Cyrus. It was for His cause that Jeremiah was sanctified in the womb, and for it was Paul elected by the Holy Spirit to be an apostle that he might make known to the Gentiles the unsearchable riches of Christ.

He pleads His own cause by pouring out His Spirit upon the means employed by His servants. It was in this way that the first preachers were qualified for going forth to proclaim with success the gospel of the grace of God. And it was this that caused the planting of Paul and the watering of Apollos to succeed—for he that planteth is nothing, nor he that watereth, but God who giveth the increase. The weapons of our warfare are only effective through God, to the pulling down of the strongholds of Satan. The gospel is the power of God, not the power of eloquence or human influence, to everyone that believes. It is His heavenly rain that mollifies the earth, and prepares it for vegetating, and for bringing forth fruit—"thirty, sixty, and an hundred fold."

There are three classes of people, and

each is differently affected in respect to God's own cause. Let us consider briefly each class.

There are some who hate it. Some of those were mentioned last week. If possible they would annihilate it. All their powers are directed against it. They libel it, they sneer at it, and they profess to disbelieve it. They seem never to consider how wicked is such a state, or what folly it is to persist in such a course. Who has hardened himself against God and prospered? Can they hope to succeed? I am not thinking altogether of material prosperity or worldly success! As soon might they try to quench the orb of day, or drive the chariot wheels of the queen of night! To all such let us say: Awake, awake to your true state and immediately escape with all earnestness to that mercy which, in spite of all your infidelity and blasphemy, has offered and provided salvation for you.

There are some who seemingly think or care nothing about the cause of God. They care about how they shall eat, drink, and be clothed. They care for their health, character, business, and families. But they are careless about God's holy and blessed cause. How thoughtless! how ungrateful! how foolish they really are before the God who lets them exist and bestows His blessings upon them daily! To undervalue the precious blood of Christ, to despise the richest boon of heaven, to trifle with all that is sacred in time and solemn in eternity is of the greatest of crimes! To all such we warn: "Consider your ways, and be wise." And again: "Today, if you will hear his voice, harden not your hearts."

The third class are those who love the cause of God and manifest it in many ways. They love God's Word and His Church. They are found doing what He commands. They rally around the standards of His cause. They speak of it and for it. They give it all their influence. Their joys and sorrows abound as it is in circumstances of prosperity or adversity. To such we give words of consolation. God will not forget your work of faith, your patience of hope, and your labor of love. On these we press the importance of the text, and in every time of trouble or calamity, to employ the prayer found in it:

"Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily."



THE CHURCH - WORLD-WIDE

Four Protestant Bodies Sponsor Seminary

BAREILLY, North India (EP) — A new interdenominational theological seminary, sponsored by four Protestant bodies, is scheduled to open here in July, 1965.

To be known as the North India Theological College, it will be formed by a union of three seminaries which were formerly located at Indore, Saharanpur, and Bareilly.

Representative of the Baptist Union of North India; the Methodist Church; the Church of India, Burma, and Ceylon (Anglican); and the United Church of Northern India (Presbyterian, American United Church of Christ and the Moravian Brethren) will comprise the Board of Governors of the new college.

Dr. C. S. Thoburn, a Methodist, has been named principal. The college, which hopes to integrate theological education in the Hindu-speaking areas, will hold membership on the Board of Theological Education and India's National Christian Council.

Bareilly is located in northern India, about 200 miles from New Delhi.

Denominations sponsoring the new institution are all participants in discussions, which have been underway for some 30 years, looking toward the formation of the United Churches of North India and Pakistan. Two other bodies are also involved in the union negotiation—the Church of the Brethren and the Disciples of Christ.

Radio School Broadens Outreach

MARSEILLE, France (EP) — The Radio School of the Bible (Ecole Radio Biblique), which was founded at the beginning of this year, has taken over the Bible Correspondence Courses formerly handled by the North Africa Mission. These courses are now going out over a much wider area of the world and are in English, French and Arabic languages.

The Radio School of the Bible plans to carry its program over the air as

well. Up to the present time there has been a limited experimental broadcast program of 15 minutes per week but its directors hope that by summer 1965 a steady radio program of much greater volume will be in operation supplementing and supporting the present Bible Courses by Correspondence.

“It is safe to say that 99 percent of the possible number of listeners would never hear the good news of Salvation otherwise,” reports Gordon Beacham, administrative secretary of the North Africa Mission. “This can be done as the Lord enables. We trust that Christians everywhere will take the challenge upon their hearts for prayer and support.”

President Lauds Bible Week As Strengthening Nation

WASHINGTON, D. C. (EP) — President Johnson, in an endorsement of National Bible Week, lauded the encouragement of Bible reading “in this era of international tension.”

Adherence to Biblical principles, he said, “stands as a fine contribution to the strengthening of our nation's spiritual foundations and to the furtherance of world peace.”

Fuller Seminary, Winona Lake School of Theology Discontinue Trial Merger Agreement

PASADENA, Calif. (EP) — Fuller Theological Seminary President, David A. Hubbard, announced with regret that the 10-year trial merger agreement with the Winona Lake School of Theology is being dissolved at the request of the Winona Lake Board. He added that continuing fiscal and administrative difficulties make it impossible to carry out what was hoped would be a strategic alliance between these two schools. Varying viewpoints regarding the academic program and failure of the Winona Board to understand Fuller Seminary's full commitment to the authority and inspiration of Scripture were other factors which contributed to the dissolution of the merger.

Hubbard further stated that negotiations between the schools are continuing in order that the substantial financial obligations of the Winona program to Fuller Seminary may be met so that the Winona campus to which Fuller holds full title, may be returned to the Winona Board under the terms of the trial agreement which had been in operation since January, 1963. Dr. Hubbard went on to say, “I sincerely hope the 40-year program of the Winona Lake School of Theology will continue to make its unique contribution to the preparation of Christian ministers.”

Baylor Gets Rare Law Books Gift

WACO, Tex. (EP) — A volume of books regarded as “the rarest of printed law books” has been given to Baylor University Law School here.

The Code of Justinian, a volume printed in 1475 just 19 years after publication of the Gutenberg Bible, was presented to the Baptist school by former U. S. Sen. William A. Blakely of Dallas.

There are only three other known copies of the Code of Justinian—one in Britain, one in France and one in Germany.

Interreligious Group Asks President for Investigation of Pornography

NEW YORK (EP)—President Johnson has been asked by a group of Christian and Jewish leaders to appoint a special commission of experts to study the traffic in pornography among American children and recommend a “swift and permanent solution” to the problem.

They also called for an investigation by the FBI to find the sources of pornography production and urged that the “facts be made public so that the American people will know who is responsible for this corruption.”

Stressing that the “situation is in the crisis stage,” the signers declared that “we cannot emphasize too strongly the pressing need for these two actions.”

Fair's Religious Pavilions Drew 22.5 Million in First Season

NEW YORK (EP) — Religious pavilions at the New York World's Fair, which drew their share of both praise and brickbats during the first season of the exposition, from a statistical standpoint could only be counted as among the most popular features of the event.

When gates closed until next April
(continued on page fifteen)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Mount Zion Church Announces Revival

Revival services will be held at Mount Zion Free Will Baptist Church, Onslow County, North Carolina, the week of November 15-21. Services will begin



each evening at 7:30. The evangelist will be the Rev. L. B. Manning (pictured above) of Fountain and the pastor of Kings Cross Roads church.

The church and the pastor, the Rev. O. B. Taylor, invite everyone to attend these services.

Second Central Union To Meet at Winterville

The Second Union of the Central Conference will meet at the Winterville, North Carolina, Free Will Baptist Church on Saturday, November 28, at 10 a.m. The program for the meeting will be published next week.

Revival in Progress at First Church, Kinston

Revival services are in progress at the First Free Will Baptist Church in Kinston, North Carolina, with the Rev. Floyd B. Cherry of Greenville as the evangelist. The services began on Sunday night, November 8, and will continue through Saturday night, Novem-

ber 14. Services begin each evening at 7:45, and each one is featuring good gospel preaching and special singing.

The pastor, the Rev. W. A. Hales, and the church cordially invite the public to attend the remaining nights of this meeting.

Cragmont Treasurer's Report For September, 1964

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of September, 1964:

Balance in Bank August 31, 1964 \$1,432.22

<i>Receipts</i>	
Churches	\$386.06
Unions	34.61
Woman's Auxiliary	2.55
Sunday Schools	35.00
Leagues	2.65
Personal Gifts	1.00

Total Receipts 461.87

Total for Which to Account \$1,894.09

<i>Disbursements</i>	
Operating Expenses	\$ 78.77

Total Disbursed 78.77

Balance in Bank September 30, 1964 \$1,815.32

Bethlehem Church to Observe Homecoming

On Sunday, November 22, the Bethlehem Free Will Baptist Church near Beulaville, North Carolina, will observe its annual homecoming with the pastor, the Rev. N. B. Barrow, bringing the homecoming message. The usual picnic lunch will be served at the noon hour. A cordial invitation is extended everyone to attend this service.

On Wednesday evening, November 25, the pre-Thanksgiving service will be held. The pastor is also in charge of this service.

Cedric Pierce Conducting Oak Grove Revival

The Rev. Cedric Pierce of Winterville, North Carolina, is conducting a

series of revival services at the Oak Grove Free Will Baptist Church near Vanceboro, North Carolina, this week. Services began on Monday night, November 9, and will continue through Saturday night, November 14. Each service begins at 7:30 each evening.

The public is cordially invited to these services and, most of all, are asked to pray that the Lord might truly bless in each of the remaining nights of this meeting.



AN URGENT NEED

To Co-Workers in Original Free
Baptist Churches

This article is being printed because we are sure we can count on your help. On October 12, 1964, the Board of Directors of Cragmont Assembly, Inc., Black Mountain, North Carolina, took a ninety-day option on the lease now being held by the Rev. Johnny Floyd. We promised to pay him \$3,850 for his cottage built on the lot leased by him. Brother Floyd is not in fellowship with the Original Free Will Baptists of the North Carolina State Convention; he is a member of the newly formed State Association and the National Association. Thus to prevent any further friction or difficulty, the board has agreed to buy his lease.

All we need now is the money to pay for the lease. This is where YOU can HELP us! If all Original Free Will Baptists would send a generous gift within this short time, we could raise this \$3,850.

The ninety days are passing swiftly. If you haven't already sent us an offering, PLEASE do so right away. If your church has already sent an offering, will YOU send a personal gift? Every gift will help to make up the total of \$3,850. Just send your contributions to Cragmont Assembly, Inc., Mrs. Fountain Taylor Sr., treasurer, Route 2, Richlands, North Carolina.

Walter Reynolds, *President*
Mrs. J. C. Moye, *Secretary*

Coming Events

November 26—Thanksgiving Services at Free Will Baptist Children's Home, Middlesex, North Carolina

information about
FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

OUR FOUNDERS: "Through the Vision of Their Faith They Still Live"

The program of dedications of our current "Golden Anniversary Development Program" dedicates this year, and the progress we make, to our founders under the above listed theme. It is most appropriate that this first year of our development program should be dedicated to those who laid our foundation so well. Our founders still live through the ministry of this Home during the past fifty years and in the unparalleled opportunities now before us. Without the vision of their faith this Home could not have been founded.

During this year we hope to properly identify all who should be included as our founders. Their names are to be so recorded in the Historical Review now being prepared. We also hope to recognize and honor them through suitable testimonials and memorials. The program of the 1965 session of our State

Convention will include a Founder's Day observance.

WHO WERE OUR FOUNDERS?

We know who some of the founders of this Home were. However, we need to make sure we include all who should be included. We need any information that will help us to properly identify all the actual founders of this Home. The reader is urged to consider the following and to furnish any additional information that will help us properly identify others who should be so listed. Please use the form at the close of this article to list the names and give the necessary information.

THESE WE KNOW

The first formal resolution calling for the establishing of an orphanage was adopted by our State Convention on September 17, 1914, and was signed by

George W. Ferrell, Luke Wetherington, J. E. Davis, and W. J. Braxton.

The first committee to represent the orphanage at their various conferences was also appointed on September 17, 1914, as follows: To Eastern—Elder Luke Wetherington; to Western—Elder J. E. Davis; to Central—Elder J. T. Butler; to Cape Fear—Elder J. F. Casey.

The following is also taken from the minutes of the second session of our State Convention for 1914:

"Brother W. A. Jackson stated that the Cape Fear Conference was taking some steps toward an Orphanage Home."

It is a matter of general knowledge that Brother Jackson was able to lead the people of his conference to join with the other conferences in establishing our present Children's Home.

The first board of trustees was elected on September 15, 1915, as follows: J. F. Casey, chairman, Goldsboro, North Carolina; J. E. Davis, Pikeville, North Carolina; W. R. Coates, Four Oaks, North Carolina; W. J. Braxton, Winterville, North Carolina; M. C. Prescott, Ayden, North Carolina.

The first committee to canvass for the orphanage was also appointed on September 15, 1915, as follows: Elder W. R. Coates, the Cape Fear Conference; Elder J. E. Davis, the Western; Elder D. W. Alexander, the Central; Elder Luke Wetherington, the Eastern.

A gift of fifty acres of land, on which our main campus is now located, was (continued on page ten)

TO THE FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

Middlesex, North Carolina

I, (We) feel that _____ should be listed in your Historical Review as a founder of the Free Will Baptist Children's Home because _____

(If more space is needed use additional sheet.)

Date: _____ Submitted by _____

MEMORIAL GIFTS

I (We) enclosed a gift of \$ _____ in memory of _____

This gift should be credited to _____ of _____ Church, in the _____ Conference, _____ County.

Receipt for this gift should be sent to: _____

Please send letter of acknowledgement to: _____

THE PRACTICE OF PEACE

Lewis J. Willis

"Blessed are the peacemakers: . . ." (Matthew 5:9).

I SAAC'S LIFE was like the valley of calmness between two great waves. He lived between the great Abraham and the notable Jacob. While he did not shake the pages of history with a greatness such as that of his father, or a guile such as that of his son, Isaac did leave for posterity a vital lesson in the art of living. Isaac was a peacemaker.

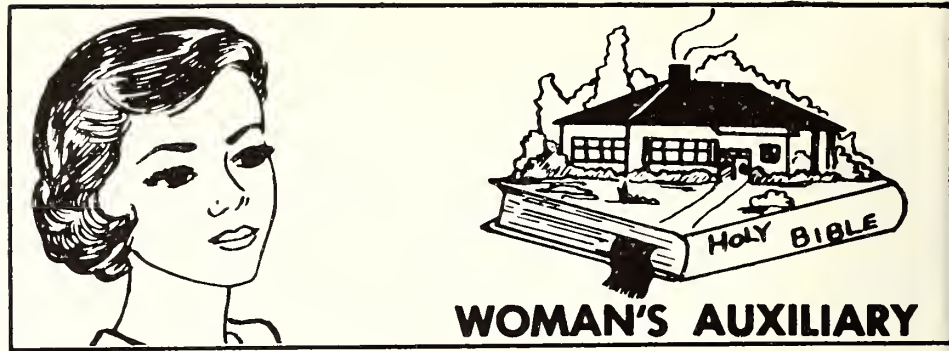
Perhaps Abraham's followers laid his body in the tomb with serious misgivings. Because Isaac was neither as strong nor as forcible as his father, they may have felt that the divine enterprise begun when God called Abram in Ur of Chal-dees was destined to failure. However, one generation must follow another, and ultimately their fears proved false. Abraham had been a pioneer. It became Isaac's task to consolidate his father's gains.

Even as Abraham had been the right man to organize and promote the migration into this new land. Isaac became the man to incorporate it by merging the nomadic life with that of agriculture. In spite of the fact that he encountered open hostilities from the Philistine neighbors, Isaac pursued the occupation of farming in peace and with success.

A man of a less sedate nature would probably have become involved in serious conflict with the Philistines. The Philistines being much more numerous and ready for an excuse to attack, however, would doubtlessly have destroyed the Israelites if such battles had developed. Being a man of peace, Isaac led his people through this period of grave danger and ultimately won a great victory. He proved that by practicing peace, the hostility of an enemy could be met and overcome.

The Philistines manifested their bitterness toward Isaac by filling the wells his father Abraham had dug. They hoped by this destruction of property to drive him from the country. Isaac, however, met this challenge with characteristic patience. Although the Philistines had maliciously filled them with

(continued on page sixteen)



N. C. WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina State Woman's Auxiliary Convention, for the second quarter of 1964 which ended October 31:

Balance in Bank July 31, 1964			\$1,671.79
	<i>Receipts</i>		
Convention General Fund	\$	32.00	
Per Capita Dues		4.20	
Denominational Enterprises		3,017.98	
Total Receipts			3,054.18
Total for Which to Account			4,725.97
	<i>Disbursements</i>		
State Auxiliary Home Missions	\$	215.18	
Convention Expenses		284.90	
Denominational Enterprises		3,017.98	
Total Disbursed			3,518.06
Balance in Bank End of Second Quarter, October 31, 1964			\$1,207.91
	<i>Summary—Bank Account Balances</i>		
State Auxiliary Home Missions	\$	239.47	
Per Capita Dues (General Fund)		892.45	
Interest		75.99	
Total			\$1,207.91
	<i>Banks</i>		
Edgecombe Bank and Trust Co.	\$	631.92	
Tarboro Savings and Loan (4%)		575.99	
Total			\$1,207.91

	<i>Denominational Enterprise Report</i>		
		<i>Received</i>	<i>Disbursed</i>
Home Missions, General		\$ 229.47	\$ 229.47
Home Missions, Special			
Mexico	\$333.71		
Mexican Church	38.30		
James Lanier (Student)	5.00		
Elliston	148.31		
Fabian	24.00		
Central Conference Missions	49.00		
Jackson Heights	5.00	603.32	603.32
Foreign Missions, General		157.25	157.25

Mount Olive College			
General Fund	125.40		
Alice Lupton Scholarship	135.00		
Western District \$1,000 Club	77.50		
Central District \$1,000 Club	25.00		
Cape Fear District \$1,000 Club	40.00		
Bus	10.00		
Piano	65.00		
Books	10.00	487.90	487.90
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Free Will Baptist Children's Home			
General Fund	207.66		
Beds	50.00		
Clothing	370.00	627.66	627.66
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Superannuation			
Adopted Widows and Ministers	24.00		
General Fund	90.00	114.00	114.00
<hr/>			
Cragmont		82.92	82.92
*Christian Service Fund		371.96	371.96
Life Membership (Mount Olive College)		40.00	40.00
Anna Phillips Loan Fund		70.00	70.00
State Project (Guzman's Salary)		218.50	218.50
Miscellaneous			
Central District Convention	10.00		
Flora Hines	5.00	15.00	15.00
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Totals		\$3,017.98	\$3,017.98

*Christian Service Fund Disbursed as Follows:

Mount Olive College	\$ 92.99
Missions	92.99
Free Will Baptist Children's Home	74.39
Cragmont	74.39
Superannuation	37.20
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Total	\$371.96

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its October meeting in the home of Mrs. Beck Wynne and Miss Ernie Wynne with eleven members present. Mrs. Annie Cratt read the Scripture taken from Ezekiel 22:23-31, and Mrs. Selma Cowan led the group in prayer. Mrs. Beck Wynne gave the program, "Who Will Stand in the Gap?" The next meeting will be held on November 19 in the home of Mrs. Fessie Bailey. Mrs. Magonia Bailey dismissed the group with prayer.

The hostesses served delicious refreshments.

Kenly, N. C.—The Woman's Auxiliary of Mount Zion Free Will Baptist Church met October 27 in the home of Mrs. Sara Lou Crocker. The meeting was called to order by the singing of "Standing on the Promises," followed with prayer by Mrs. Nadine Crocker. Mrs. Geraldine Cockrell, the program

chairman, was in charge of the program, "Who Will Stand in the Gap?" Assisting her with the program were Mrs. Eloise Sutton, Mrs. Nadine Crocker, Mrs. Alonia Narron, Mrs. Anna Johnson, and Mrs. Lois Boykin.

During the business session it was voted and agreed upon to send \$20 to the Children's Home at Middlesex for a new mattress. The meeting was brought to a close with the praying of the Lord's Prayer in unison.

The hostess served delicious refreshments which were enjoyed by everyone. The November meeting will be held in the home of Mrs. Mary Martin.


Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptist Church met on Monday night, November 2, in the home of Mrs. Luther T. Salter with eight members and three visitors present. The president, Mrs. Emily Gillikin, called the meeting to order and the group sang "Blessed

Assurance." Mrs. Gillikin read for the Scripture lesson Psalm 19. Mrs. Mary A. Gillikin, the program chairman, was unable to be present because of illness. The program, "Blueprints for Victory," was given by Mrs. Lela Golden, Mrs. Louise Lawrence, Mrs. Etta Gillikin, Mrs. Cora Salter, and Mrs. Sandra Lewis. After the business session the group prayed together the Lord's Prayer.

It was reported that Mrs. Agnes Baker, wife of the pastor, the Rev. Graham Baker, was unable to attend due to the illness of her husband. Mr. Baker is a patient in the Memorial Hospital in Chapel Hill. However, the last report was that he was some better. The auxiliary request your continued prayers for Mr. Baker and his family.



FOR STANDING TRUE

 ONE day in a factory, word was brought to the head tailor that a certain man had called to see him. Addressing the girl nearest him, he said: "Go and tell him I'm out."

"I can't do that," she replied quietly.

"Why not?" he demanded.

"I'm a Christian," she said. "I can't tell a lie."

With a curse he flung himself out of the room and interviewed the caller.

A week later this girl was called to the private office of her employer. She went, fully expecting to be fired. To her surprise, she was promoted to the position of supervisor over the other girls. The manager told her that men and women of her stamp were what he wanted to look after his business—*Selected.*



The same God whom David addresses as his Shepherd in that most beautiful of all poems, the Twenty-third Psalm, is the God of the Apostle Paul, of Augustine, of the Christian heroes and martyrs of all ages, of George Washington and Abraham Lincoln, of sailors adrift on a life raft, of scared doughboys in their foxholes—and should be the God of the businessman, as well.—John E. Mitchell Jr. in *The Christian in Business* (Fleming H. Revell Company).

NOTES

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QUOTES



By J. C. Griffin

A FRIEND TO JESUS

Often we hear over radio and TV and in church meetings various groups singing "I'll Be a Friend to Jesus." Now singing that song is fine, but it is much better to live as a friend to Jesus. The Bible says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). We cannot depend on what is always said, but on what we see. Now the Bible further says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

May we notice that God is not willing for men to be lost. He showed His will in giving His only begotten Son to die on the cruel Cross for our sins. We want to repeat what we have said before. We may not use the same words as used before, but words to convey what we want to get across.

It was not the Jews alone who nailed Jesus to the Cross. It was not the Gentiles alone. It was not one man or a group of Roman soldiers. Let us tell you again who it was that crucified the Lord Jesus: "For of a truth against thy holy child Jesus, who thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28). May we notice "For to do whatsoever thy hand and thy counsel determine to be done." This reveals to us exactly for whom and why Christ died.

GOD'S LOVE

It was God's wonderful, amazing love for lost sinners: "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). Why did Christ die? He died for you and for me. When did God love us? While we were yet sinners. Again, Why did God love us? Because we were lost and He wanted us saved. In 2 Peter 3:9 we are told that God is not willing for anyone to perish. Because He loved us He sent His Son to earth that sinful man might believe in Christ and accept Him as Lord and Master. This was the last thing that God could do to save sinners. No other way was there for man to get to God. The only way is by Christ. Stop here and pray that you may know the way.

In answer to Thomas' question, Jesus said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). This settles the matter. Our good works will not do the job; our church membership will not do the job. Our benevolence will not suffice. Paul says, "And though I bestow all my good to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Corinthians 13:3). To have charity (love), we must have Christ and Christ must have us.

We sing in our local church where I pastor "Now I belong to Jesus and Jesus belongs to me." If we do not have Christ as Saviour and Lord, there is no salvation; we are lost without Christ. But we believe that, if Christ owns us and we are absolutely His, we will do much for the salvation of others. I cannot believe that a genuine child of God can be satisfied to stay out of the actual fellowship and service of Christ in missions, in support of Christian education work, in feeding and clothing the needy. We believe that he will unite with those who are joined together in promoting the gospel of Jesus Christ in all the church activities and the commands of Jesus Christ.

When I accepted Christ as my Saviour, I accepted Him as my Lord; and because He is my Lord, I fell in love with God's people and wanted fellowship—visible fellowship. I had heavenly fellowship the very moment I believed, and I knew it better than any earthly being. The angels rejoiced, God was pleased, the atonement was perfected, and I was happy. I did not, nor do I now, understand how a holy God could love a sinner like me. In was a realization of *amazing grace*. The sound is still sweet.

CHURCH MEMBERSHIP

I humbly say that I could not be satisfied to stay out of the visible body of the Church. Therefore I offered myself for the connection and fellowship of believers. I yielded myself to Christ as our church covenant says, "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." If we believe the Word of God and if we were sincerely truthful when we accepted God and gave ourselves to Him, I cannot see how we can do anything displeasing to God, our Father, and the Lord Jesus Christ. Remember, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." I repeat that verse because I want to impress you who read to take no substitute for the gospel of my Lord and Saviour Jesus Christ. Stick to the Word of God, not to any man's word that leaves any part of the Bible out, saying that it does not mean what it says. I believe it all—from Genesis to and through Revelation.



Free Will Baptist Children's Home

(continued from page seven)

donated by Elder B. B. Deans. The deed to this property was accepted on January 1, 1916.

MEMORIAL GIFTS INVITED

Individuals, churches, and other organizations are invited to make gifts to this Home in memory of its founders or others who have helped in this ministry. We will be glad to notify the families of such persons that gifts have been made in memory of their loved ones. The form below can be used for making memorial gifts and for furnishing information about persons who should be included in our Historical Review as founders of this Home.

All memorial gifts will be credited on the quota of the church of which the donor is a member.



You cannot shake off the cross that Christ fastens to your shoulder.—*Select-ed.*

Questions & Answers



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

QUESTION: Please explain, "That the sons of God saw the daughters of man that they were fair; and they took them wives of all they chose" (Genesis 6:2); "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them" (Job 1:6); "When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7). Who are the sons of God when they are mentioned in the Old Testament?—*James Gray, Illinois.*

(Continued From Last Week)

The Sethites evidently held the line of separation for a long time sufficiently distinct to gain for them the title "sons of God." During that time Enoch walked so closely with God for 300 years that God took him into the environment of heaven for better fellowship and Noah, his descendants, gained the title, preacher of righteousness; but other Sethites were overcome when they disregarded God's line of separation. When the descendants of the godly people, the sons of God, disregarded God's rules of segregation, those observed by their forefathers, this incurred God's wrath upon them in the form of the flood. (See Genesis 6:1-3.) Does that, in these verses, not sound like current news? Both men and women who profess to be Christians and who are descendants from a noble ancestry of mothers and fathers that for generations have respected, obeyed, and followed the example of their ancestors and obeyed the precepts of their godly parents seem now to throw all caution to the winds of evil to associate with, court, and marry whom they will.

There is much sadness and bitterness experienced in many of the family circles today just simply because the spirit of rebellion against God's authority prevails. Jesus warned of it, telling His disciples, and us through them by the words they wrote in the Bible, that when

this age is about to come to a close the conditions that preceded the flood and those that preceded the destruction of Sodom and Gomorrah would prevail. To me these words sound like today's newspaper accounts of current events. "For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matthew 24:28, 29). Read the whole context and look up references on these astounding statements and compare what the Bible has to say on that which must precede the coming of Christ and judge for yourself whether or not you need to be alarmed and flee the wrath of God that is to come, is near, even at the door.

Sinners, whether professed Christians or infidels, need to be alerted to the fact that "today is the day of salvation" and that tomorrow may be everlastingly too late. We who are born-again Christians are the sons of God. They of the world are the sons of the devil. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Compare this verse with, "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. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). All this difference is experienced when one believes in and appropriates Christ as Lord. "He that believeth on the Son hath everlasting life: and he that believeth not the Son

THE WAGES OF SIN

S. D. Gordon

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

There are seven simple facts that everyone ought to know about sin: First, sin earns wages.

Second, sin pays wages.

Third, sin insists on paying. You may be willing to let the account go, but sin insists on paying.

Fourth, sin pays its wages in kind. Sin against the body pays wages in the body.

Fifth, sin pays in installments.

Sixth, sin pays in full, unless the blood of Jesus washes away the sin.

Seventh, sin pays its own bills. Sin has bound up in itself all the terrible consequences that come.

The logical result of sin is death—death to the body, death to the mind, death to the soul!—*Gospel Herald.*



It is said the Patrick Henry, the great patriot, incorporated these words in his will: "I have now disposed of all my property to my family. There is one thing I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich."—*Christian Messenger.*



Some people seem to have a special disposition to be critical. Well, it never makes them happy; neither does it make others happy, and never lifts one to a higher and holier plane of living. Dear critic, better change about and do some uplifting.—*Walter E. Isenhour.*



He that puts his confidence in God only is neither overjoyed in any great good things of this life, nor sorrowful for a little thing.—*Jeremy Taylor.*

shall not see life; but the wrath of God abideth on him" (John 3:36).



STORIES

for our

BOYS and GIRLS



A SOUVENIR FOR MARGARET

AGNES RANNEY

MARGARET stood at the window, watching the snowflakes drift down through the leafless branches of the maple tree in the front yard. Her head ached, and her throat hurt. But it wasn't her sore throat that brought the tears to her eyes—it was the pain in her heart.

She had tried to be very brave when Mother and Dick, her older brother, left for the rally.

"I'm sorry to leave you alone, dear," Mother had said, "but I promised to take the children in my Sunday-School class to the rally. I don't like to disappoint them."

"I'll stay home if you want me to," Dick offered. But Margaret knew he had looked forward to this Saturday morning when they would see the pictures of the Holy Land just as much as she had.

"I don't mind staying," she said. "There's no need for anyone else to miss the rally, just because I have a cold. Besides, Mrs. Gray is in the apartment upstairs, so I'm not really alone."

Now Mother and Dick were gone. Soon they would be picking up Mother's Sunday-School children. Then, with hundreds of other boys and girls from all over town, they'd gather in the big church basement to see the wonderful pictures Mrs. Wilson had taken in Palestine.

There was a knock at the door. Who could it be?

"Why, Aunt Nellie!" Margaret cried. "I didn't know you were coming over!" Aunt Nellie—she was really Margaret's great-aunt—looked too frail to be out in the snow. But Margaret knew she had been through many a real storm in her years as a missionary in Africa. Aunt

Nellie was retired now, and lived near enough to drop in often.

"What a cheery fire!" Aunt Nellie said. "Your mother stopped to tell me you were alone, so I came for a little visit. I'm sorry about your cold. I know you were looking forward to the rally."

"It's not just the rally," Margaret said. "What I really wanted was one of the souvenirs Mrs. Wilson is giving each boy and girl who goes."

"Souvenirs?"

"They're little cards with a picture of the Sea of Galilee, and on each one is a pressed flower that grew in the Holy Land—the very same kind of flowers that were growing when Jesus lived there!"

"That would be interesting," said Aunt Nellie.

"Interesting! Why, it would be wonderful!" Margaret couldn't understand why Aunt Nellie wasn't more excited. She felt a card like that would have something—well, almost magical about it. "Just think—the very same kind of flowers Jesus walked through! I'd—I'd just give 'most anything to have one! Wouldn't you?"

"Well—no, dear. As I said, it would be interesting to see one. But you shouldn't feel too bad at not having a souvenir, when you have something so much better."

"Better?" Margaret asked.

"Yes, much better," Aunt Nellie repeated, smiling, with a hint of a twinkle in her blue eyes. "Let me tell you about a little boy I knew once in Africa."

"Please do!" said Margaret.

"The little boy's name was Sombi. He was a bright-eyed little African boy, not quite as old as you. He was always interested in the Bible stories and choruses. We became good friends. One day Sombi showed me his greatest treasure."

"A treasure? What was it?"

"You wouldn't have thought it such

a treasure. It was just a little rock Sombi had found on the edge of a stream. It had been polished smooth by the water, and had red and black streaks running through it. But it was different from any rock Sombi had ever seen. He was sure it had some magical power, and that as long as he kept it no evil spirit could harm him, and he would have good luck."

"Did he always keep it?" asked Margaret.

"No—not always. One day we talked about the Lord Jesus, Sombi and I, and how He wanted boys and girls to belong to Him. Sombi made up his mind to give his heart to the Lord. I told him that even though his family and friends might make fun of him, or even be angry with him for becoming a Christian, Jesus' Holy Spirit would be with him always. I showed him how Jesus would help him to do the right things and to understand the Scripture verses he was learning. Sombi's face was shining with joy when he went home.

"Soon afterward I went out of my hut to bring wood for my fire. There in the middle of the dusty path was Sombi's magic rock. I picked it up and kept it for him. But when I held it out to him the next day, he just shook his head. 'Jesus is with me now—I don't need the magic,' he said. You see, Jesus was very real to Sombi. He had found something much better than his magic rock."

"I see what you mean, Aunt Nellie," she said at last. "We have Jesus Himself with us. Having Him is better than Sombi's magic—or anything we can see or touch."

"And isn't it wonderful that He sent His Holy Spirit to be with us?" Aunt Nellie said. "When Jesus was here on earth He could be with only a few people at a time. Palestine is a tiny country. Yet not nearly all the people even in that small place saw Him or heard

(continued on page fifteen)

Christian Education

DATE CHANGED WILSON COUNTY BENEFIT DINNER

The Free Will Baptist churches of Wilson County, North Carolina, will hold their 1964 benefit dinner for the development fund of Mount Olive College at 7 p.m., on Monday, November 23, instead of November 19, at the American Legion Building on Highway 301 South of Wilson.

Members of the steering committee planning the dinner include cochairmen James Hunt and Gray Boswell of Lucama; Melvin Beaman and Mrs. Marvin Daniels of Wilson; and Robert Bynum of Stantonsburg.

The Wilson County dinner is one of a series begin held this fall throughout North Carolina in a campaign to raise \$115,000 for a \$1 million development program on the new 90-acre campus of Mount Olive College.

President W. Burkette Raper will attend the dinner and show color slides of the buildings now under construction, which include an academic building and three dormitories.

Mount Olive is a fully accredited junior college sponsored by the Free Will Baptist State Convention of North Carolina.

MOUNT OLIVE COLLEGE DAY SERVICES

Daniel's Chapel Free Will Baptist Church in Wilson County, North Carolina, will observe Sunday, November 15, as "Mount Olive College Day." The Rev. W. S. Burns has announced that President W. Burkette Raper will speak at the morning worship service.

MOUNT OLIVE COLLEGE BENEFIT DINNERS

Forthcoming benefit dinners for the development fund of Mount Olive College include the following:

The dinner in Washington, Tyrrell, Martin, and Pasquotank Counties will be held Monday, November 16, at 7 p.m., in the cafeteria of the Plymouth High School.

The Nash County dinner will be held

The Free Will Baptist

Wednesday, November 18, 7 p.m., in the Community Building at Spring Hope.

The Onslow County dinner will be held Saturday, November 21, 7 p.m., in the cafeteria at Dixon School near Holly Ridge.

MOUNT OLIVE COLLEGE DAY SERVICES

President W. Burkette Raper of Mount Olive College will speak at the Fremont, North Carolina, Free Will Baptist Church on Sunday, November 15, at 7:30 p.m. The Rev. Joe Barrow is pastor.

MOUNT OLIVE COLLEGE ON NEW BERN TELEVISION

President W. Burkette Raper of Mount Olive College will be the guest of Miss Jo Ann Frank on "Open House" on New Bern television, Channel 12, WNBE, at 2 p.m., on Tuesday, November 17.

SAMPSON-HARNETT DATE CHANGED

The date of Mount Olive College benefit dinner for Sampson and Harnett Counties has been changed from November 14 to November 20. The dinner will be held at the same place as previously announced which is the Midway School lunchroom. The time will be at 7 p.m.



A storm at sea tossed the boat like a piece of driftwood. John Newton could barely manage to keep his footing on the rain-swept deck. The wind screamed around him, and the wet hands of the ocean seemed to be pulling him from the boat. . . . He cried out, "God, get me safely to port, and I'll be your slave forever!" The storm subsided, and John Newton made his promise true. Today his hymns are sung and loved by every Christian congregation. —Michael Daves in *Famous Hymns and Their Writers* (Fleming H. Revell Company).

OBITUARIES

MRS. NELLIE ELLEN WHITE

Mrs. Nellie Ellen White died at her home in Bertie County, North Carolina, July 31, 1964. She was born on October 12, 1897, the daughter of the late Paul and Fannie Faust. She was married on December 10, 1913, to Duncan White and to this union were born one son and two daughters.

Mrs. White was a charter member of the Plymouth, North Carolina, Free Will Baptist Church. She was kind and nice to everyone at all times regardless of the conditions. In the last years of her life she was very feeble, but she often used the words of the faithful Abraham of old, "The Lord will provide." She was in church the last Sunday night she lived on this earth. We can all rest assured that our loss was heaven's gain.

She is survived by her husband; one son, Connie White of Norfolk, Virginia; two daughters, Mrs. Edna Phelps, Plymouth, and Mrs. Fannie Wolf, Norfolk, Virginia; six grandchildren; three great-grandchildren; and a host of friends and relatives. Her funeral was conducted by her pastor, the Rev. Earl Minchew, assisted by the Revs. Calvin Craddock and Wayne West. She was laid to rest in the Hillside Memorial Garden at Plymouth.

Written by a friend,
Tom West

MRS BESSIE OWENS GOFF

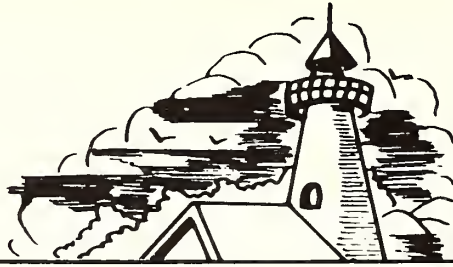
We, the members of Aspen Grove Free Will Baptist Church, Fountain, North Carolina, wish to express our deepest sympathy in the loss of our dear friend, Mrs. Bessie Owens Goff, who departed this life on April 12, 1964. Remaining are one daughter, Brenda, and one son, Travis, of the home; one brother, Mark W. Owens of Fountain; and a host of friends.

She was a faithful member of our church, president of our woman's auxiliary, and one of our league instructors. We miss her Christian guidance and loving smile, but we realize our loss is God's gain. On April 14, 1964, she was laid to rest in the Fountain Cemetery beneath a beautiful mound of flowers.

Written by,
Aspen Grove Woman's Auxiliary

The Sunday School Lesson

FOR NOVEMBER 22



KEEP THE FAITH

LESSON TEXT: 2 Timothy 3:10-13; 4:1-8, 17, 18

MEMORY VERSE: 2 Timothy 4:7, 8

I. INTRODUCTION

All of Paul's efforts as a Christian were centered upon one basic goal, or aim—to keep the faith. This purpose was not only for himself, but in the interest of all other Christians. The admonitions and advice that he offered Timothy centered around this purpose. When he called attention to his own personal experiences, it was for the purpose of preserving the faith.

Down through the centuries there have been those who became spiritual bulwarks against those who would destroy the faith once delivered unto the saints. We are thankful for the life and testimony of each one.

This present age stands in need of such faithful souls, for we are truly living in perilous times, spiritually speaking. Paul speaks of these times in the first ten verses of Second Timothy, Chapter 3. "In the last days perilous times will come," he wrote. Indications are that the last days which he describes are upon us. It is believed that his reference was to perilous spiritual times. Several of the New Testament writers refer to a falling away; that is, a time of apostasy, or a forsaking of the faith.

There are those today who reject some of the fundamental doctrines and teachings of the Bible. There are those who reject the fact of the virgin birth. There are those who reject the fact that the Bible is the inspired Word of God. There are those who do not believe in the creation story as recorded in the Book of Genesis. There are those who believe in evolution to the extent that man evolved from a lower creature. There are those who reject the miracles of the Bible. In view of these liberal trends which seem so predominant today, the Christian must determine to

keep the faith. He must know what the Bible teaches, and he must accept the Bible as a true account of God's revelation to man.

There are other "isms" that pose a great threat to Christendom; such as, secularism, materialism, modernism, and Communism. The true faith must be guarded against these evils.—*Bible Student (F.W.B.)*.

II. HINTS THAT HELP

1. Paul's life and testimony served as an example to Timothy (vv. 10, 11).

2. The apostle declared that all who faithfully serve Christ can expect to suffer persecutions (v. 12).

3. Men without Christ will become worse and worse (v. 13).

4. Paul appealed to Timothy on the merits of Christ (v. 1).

5. He charged him to preach the Word whenever it was possible for him to do so (v. 2).

6. The time will come when men will despise the Word, and they will seek that which will tickle their fancy (v. 3).

7. They will turn away from the truth to follow false doctrines (v. 4).

8. Timothy was to be faithful and give full proof of the fact that he was God's minister (v. 5).

9. In view of the fact that Paul had completed his work for God, he was ready for his reward (vv. 6-8).

10. No matter what the persecutions, Paul knew that God would stand by him through it all (vv. 17, 18).

—*Bible Teacher (F.W.B.)*.

III. ADDITIONAL TRUTHS

1. There are at least four ways in which Paul gave his testimony. Let us examine each of these more clearly.

First, Paul gave his testimony by his character. Of course, a man's character is what he really is. So in a way this encompasses all of the other methods used by Paul to give his testimony for Christ. Someone has wisely made the

statement, "What you are speaks so loud that I cannot hear what you say." Paul's motives and morals were above reproach. His character and his confession rang true.

Second, Paul gave testimony to God's grace in his daily conversation. Too often Christians expect to talk about everything under the sun except the Lord and then have their lives count for God. "Out of the abundance of the heart the mouth speaketh." So if our hearts and minds are stayed on the Lord, our conversation will show it.

During the War between the States, General Grant was seated in a tent with a group of officers when one of the officers said, "Since there are no leaders present I have a story to tell."

Immediately, General Grant replied, "There are no leaders present, but there are gentlemen present." The story was not told.

Third, Paul gave testimony with his daily conduct. One may ask the question, What is the difference in conduct and character? As we have pointed out, character embraces all of the other ways of giving our testimony. However, we think of character as being basically motives and morals; whereas, conduct does not always adequately express these. We should be careful about the influence of our conduct. Sometimes the *little* things we do make a great deal of difference.

Fourth, Paul gave testimony by the preaching of the gospel. Every record we have of Paul's preaching shows that it was Christ centered. He sought above everything else to exalt Christ.

If those of us who profess to be Christians today would give the kind of testimony that Paul gave, many more would be won to Christ.—*Advanced Quarterly (F.W.B.)*.

2. Nebuchadnezzar, a heathen king, testified: "There is no other God that can deliver after this sort" (Daniel 3: 29).

A Shantyman missionary was speaking in an open-air meeting in British Columbia. A drunken cowboy spurred his horse in a headlong gallop directly toward the missionary. Instantly the missionary prayed, "Lord, you are able to protect me. If you permit that horse and rider to run me down, Thy will be done!" Suddenly the horse reared on its hind legs as if encountering an invisible wall of divine protection. Three times the liquor-crazed rider spurred his mount at the missionary.

Three times the horse refused to take the final, fatal leap that would have seriously injured or killed the Shantyman. The promise is sure: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7).

Have we accepted Paul's fervent challenge to join in the work of propagating the Gospel? The world today is overflowing with false religious teachers. Their errors are circulated in countless printed pages. Their voices go out constantly over the airways. As older Christians today go home to glory upon completion of their ministries on earth, will you rise up at God's command, like Timothy, to help fill the vacancies they leave?—*Bible Expositor*.

3. Have you ever watched a little stream run along a rocky mountain course? A large boulder may stand in its path. The stream detours around the boulder, but goes on its way. Some broken logs may have fallen across its path. With a rush and a splash into the air, the stream hits the logs, and flows over, under, around them. Perhaps a landslide has piled rubble into the stream bed. The stream must go around it, but it goes on its way. The beavers may build a dam to make a small lake; but after slowing down, the stream spills over and is off again. By now, in spite of obstacles to its progress, it is a bigger stream. Fewer things can stop it. Eventually it flows into a river, losing its own identity, but becoming part of a larger, more important force of water.

Paul's life was constantly beset by obstacles. He suffered almost constant persecution. At the end, he faced martyrdom. Nothing stopped his devotion to his Saviour.

All of this opposition was meaningless to Paul because he was assured that he was doing God's will. He could keep going despite all obstacles because he knew that there was laid up for him a crown of righteousness. When Paul died in the service of Christ, the rush of the stream was at an end. But his life, like the stream, had grown in importance and magnitude. And as the stream became lost in the waters of the river, Paul's service became part of the growing tide of Christianity. His years of service were finished. But because of his faithfulness, his influence would extend through the centuries, providing guidance and advice and inspiration to Christians of all ages.—*Standard Commentary*.

Boys' and Girls' Stories

(continued from page twelve)

Him speak. But now, through the Holy Spirit, He can be with each one of us. He is with your mother and Dick at the rally, and with us here by the fire. He can be with a minister in New York and with a little boy in the African jungle."

"I hadn't thought of it like that," Margaret said. "He's a real Person, isn't He? Not just a memory of Someone who lived a long time ago. If we have Him, we don't really need a souvenir to remind us of Him."

The door opened and Mother and Dick hurried in, shaking the snow from their hair.

"Here, Margaret—I brought you a souvenir," Dick said, after greeting Aunt Nellie.

Margaret's eyes met Aunt Nellie's over the little card with the fragile pressed blossom under its transparent window. She would keep it always. But it wasn't magical or miraculous. The best thing it would do for Margaret would be to remind her that the real, personal Lord Jesus was with her, every hour of every day, through the Holy Spirit—and that He was far more wonderful than any souvenir.—*Junior Journeys*.



Will Original Free Will Baptists Survive?

(continued from page three)

was never quite what we had hoped it would be.

(In our next installment we will explore more fully our relationship in the National Association and the development of conflict of interests between the North Carolina Original Free Will Baptists and others in our literature and educational programs during the past several years. In this exploration, we shall endeavor to be fair to the opinions and convictions of all parties. May we state here that it is not our purpose in these articles to add to controversy, but rather to evaluate developments with respect to the future prospects of Original Free Will Baptists.)



Is It Time to Renew Your Subscription?

THE CHURCH WORLDWIDE

(continued from page five)

21 at the 646-acre area in Flushing Meadow, total of 27.1 million visitors had been on the grounds.

The eight religious pavilions reported they had drawn collectively 22.5 million visitors.

And according to spokesmen for the religious exhibits, the season added up to more than statistical success alone. They were in general agreement that the popularity of the pavilions showed a significant degree of sincere interest on the part of the individual in not only his own religion but that of others.

NSSA to Sponsor 'Youth Week'

CHICAGO (EP) — Thousands of churches and Sunday Schools across the country will participate in "National Youth Week," January 31—February 7, 1965, sponsored by the National Sunday School Association.

The theme of the year's Youth Week is "My All For Christ" and has been instituted to challenge the youth of today to "face the moral and spiritual battles in life with the never failing Lord" at their side.

School Boards, Superintendents Would Upset Prayer Ruling

CONCORD, N. H. (EP) — New Hampshire's school officials voted, 47 to 3 here against the U. S. Supreme Court's decision banning prayers in public schools.

The vote was taken at the 19th annual conference of the New Hampshire School Boards Association and the New Hampshire School Superintendents' Association.

With 13 persons abstaining, they voted on a resolution which asked: "How many would like to have a reversal of the Supreme Court decision on prayers in the schools?"



John Billings said, "I'd rather know a few things for certain than be sure of a lot of things that ain't so." The tragedy of the times is that we are so obsessed with the temporal that we are ignorant of the eternal. We travel so fast that we never see the scenery.—Vance Havner in *Peace in the Valley* (Fleming H. Revell Company).

The Practice Of Peace

(continued from page eight)

earth, Isaac resolved to open them again. He moved a short distance from the city to the "valley of Gerar" and began to re-dig the wells.

Not only did Isaac open old wells, but he also dug new ones. Although one should avail himself of the advantages achieved by his forefathers, he should be determined to make further progress in spite of all opposition. By persistent digging Isaac's servants found "springing water." This was a real prize, for the spring made it unnecessary for them to draw the water.

The persecution of the Philistines was as persistent as Isaac's patience was perfect. As quickly as they had dug the well of springing water, the Philistines claimed it as their own. Isaac became an example of resistance through non-resistance. He not only desired peace, but also exerted every effort possible to live with his neighbors without fighting. After naming the well "Esek" or "strife" as a gentle rebuke to his adversaries, he let them have it.

Isaac moved away from the wells of strife and hatred, confident that the way to keep peace was to pursue it, not to fight for it. He dug the next well about forty miles from Gerar. He called the name of this well "Rehoboth," which means "room enough." The Philistines did not molest him at this place. Those who will seek peace will eventually find it. Not only are the peacemakers called the "children of God," but the "meek shall inherit the earth."

Perhaps we should observe that although Isaac was known for his composed and placid temperament, he did not compromise his ideals or faith in order to receive the favor of his neighbors. There were many times when he was required to yield his principles or move on to greater sacrifice. Had he been willing to forsake his religion and become a Philistine, he would doubtlessly have escaped much trouble. He remained true to himself, however, and refused to

mar his integrity. It is very doubtful that he would ever have gained the respect of his enemies if he had wavered in his determined policy of peacemaking. His refusal to alter his practices to any degree proved him a crusader instead of a coward. May God help us to understand that the greatest people are not necessarily those who "stand up for their rights," but those who preserve right, even at the cost of personal sacrifice.

Almost two thousand years before Christ gave His notable sermon on the mount in which He set forth the moral of peacemaking and its rewards, Isaac practiced it and found that it was true. Today amid the strife and war that have bathed the world in tears and blood, there is a desperate need for those who will become peacemakers. Perhaps there could be no action which could earn one the benediction of "child of God" more quickly than the practice of peace.
—*Evangel.*



JUST THINKING

MRS. BRUCE JOHNSON
SHELLMAN, GEORGIA

LIVING in a rural community is a blessing to me. In the mad rush of life, I have often thought of the great effect the environment in which we live has on our spiritual well-being.

Truly we are in the midst of harvest season. My neighbor has a cotton field that I have observed all year. "For every thing there is a season," and at last it is harvest season. Many are in the field with just a cotton sack as they toil from row to row. In this particular cotton field, the cotton continued to open until it seemed that the entire field was one white blanket, spread over the field. It was at this stage that the cotton picker came and worked all through the day and into the night. Our ten-year-old son spoke of how good a job the picker was doing.

In thinking about his remark, I would like to pass on to you that another harvest field is seen daily. I am just the common laborer, toiling from

day to day. It is my desire to do more as I see God's great "harvest machine" as it rolls in the field of lost souls. I realize it's an expensive machine, taking more than a desire to purchase. All of self must be forgotten and nothing short of a perfectly yielded life can pay the price to come in possession of this mighty weapon. Even then the machine could not operate unless it is daily filled with the Holy Spirit, with grace and wisdom for each day's work. Then we must go back from time to time for more fuel. Once we have the weapon, and are ready to get the job done, we must avoid anything that could cause a spiritual disaster. "Shew me thy ways, O LORD; teach me thy paths" (Psalm 25:4).

Too often we are not willing to work overtime. Could it be that we do not really realize the seriousness of the day in which we live. The fields are white. The storms of life are blowing. In Matthew 9:36-38 we read these words:

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."



I have said to many people, "Read one of the four Gospels ten times. Read it thoughtfully and prayerfully each time, and it will have a deep and abiding influence upon your life." Many have reported thrilling results of such a reading. Jesus Christ is so wonderful that even from the cold type of the printed page His power is felt by one who reads.—Charles L. Allen in *The Life of Christ* (Fleming H. Revell Company).



Seed—even good seed—can prove worthless if they are kept in close confinement; but may prove to be very valuable if sown and well cultivated. Thus it is with one's talents.—*Walter E. Isenhour.*

the Free Will Baptist

N, N. C., WEDNESDAY, NOVEMBER 18, 1964

PHOTO BY ROBERTS

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DURHAM, N. C.

THOU MUST

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach:
It takes the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of
thine

Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Publisher Unknown.

Ten Years Ago in the 'Baptist'

Parker's Barbecue of Wilson, North Carolina, entertained the entire personnel of the Free Will Baptist Orphanage, Middlesex, North Carolina, with a barbecue dinner, Saturday evening, November 20, 1954.

* * *

The Ned Skinner Class of the Ormondsville, North Carolina, Free Will Baptist Sunday School wished to pay honor to its teacher, Mr. Ned Skinner, who has taught the class for 34 years. This class is one of the adult classes of the Ormondsville School, and is sometimes known as the Young Couple's Class. It has an enrollment of 40 students, with an average attendance for the third quarter of 31. (The front page of ten years ago featured a picture of this group.)

* * *

The Second Union of the Western Conference of North Carolina met with Milburnie church, Wilson County, Saturday, October 31. There were fourteen churches represented.

* * * * *

In the Editor's Mail

"Having been a chief among sinners myself, I feel unjustified to speak out in the name of our Lord, but after reading today's issue of *The Free Will Baptist* my heart became very heavy.

"As many of you know, the Fayetteville mission postponed our request for financial assistance from the state mission board so that less fortunate missions needs might be met. I think it is a sad situation indeed that our Free Will Baptists will stand by and not care for our own people.

"I hope every Free Will Baptist will act today and give something to our less fortunate brothers and sisters in Arizona and Mexico. . . . I am going to ask our mission members to send a personal check to our mission directors and ask them to use it immediately for missions, caring for our people and let us know when they need more."—Taylor Hill, Director of First Free Will Baptist Mission, Fayetteville, North Carolina.

THE FREE WILL BAPTIST

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November 18, 1964

C. H. OVERMAN, Editor

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

THE CHURCH-RELATED COLLEGE

Never in the course of human history has such an emphasis been put upon education as in our day. In fact, there is a feeling in some cases that the emphasis is too strong, that too much is required of our young people in this era of knowledge and learning. At any rate, education is the order of the day. Without it, we are told, a person is handicapped. Thus, the number of young people entering college increases each fall.

This trend toward education has resulted in a leaning toward the secular aspects of learning and less and less to the spiritual aspects. It must be understood that both are necessary, but the secular must be centered around that which is spiritual, or religious. This trend toward the secular is evidenced by the growth of the state-supported college and university. The largest of these can scarcely build fast enough to meet the increase in enrollment.

These facts serve as a challenge to the church-related college. There have been opinions expressed that the church-related college stands in danger of being engulfed in the struggle for knowledge. If such is only slightly possible, the challenge becomes even greater and must be met at all costs.

There are many purposes for the existence of the church-related college. It is not our intention to enter a discussion of these purposes; however, we must realize that one primary purpose is the propagation of the denomination's historical biblical beliefs. (The carrying out of this purpose is based upon the premise that the Christian spirit pervades in all decisions and actions.) If this purpose does not permeate its every decision and action, then it has no justification for existing as a product of its denomination. Without this purpose, the church-related college loses its distinctiveness and becomes more like the state-supported college.

In other words, the church-related college does not exist to formulate, or renovate, or alter, the policies, practices, and doctrines of its denomination; but to carry out the same. It is the responsibility of the denomination to see that this is done.

Church-related colleges are one of the means of a denomination's growth. When the denomination grows, the college will grow. Each is an unmeasurable asset to the other—if things remain in their proper perspective. This brings us now to the subject of the college alumni.

Each college, of whatever sort it may be, recognizes that a great deal of its success is dependent upon its alumni. With the church-related college, there is always an increase in giving from a church when that church is pastored by an alumnus, or when a graduate of the denomination's college is active in church work. The giving, however, may decrease if the alumni fail to portray the historical biblical witness of the denomination; for such is a reflection on the college.

A college cannot always channel the course of life for its alumni, anymore than a parent does the child. It is the alumni who, in the course of time, determine the future of a college. It is both logical and reasonable that a college will constantly be under the scrutiny of its constituency. If its alumni digress, or stray, from the beaten, time-tested paths, the college will suffer the consequences.

We must conclude then that the existence of the church-related college is a must. It has been our privilege to attend two church-related colleges, both of which meant much. We believe there is a difference and that this difference is clearly marked in the pages of history, for the church-related college has played a vital part in our country's development and progress.

What It Means to be Lost!

RAYMOND L. COX

*We rejoice that everyone who is saved is going to heaven.
Do we grieve that everyone who is lost is going to hell?*

LOST: One planet with some people still on it. *Man overboard* in a sea of space and the man is Everyman . . . Lost: Last seen somewhere east of Eden, a man whose name is Adam. Lost: His God, His Garden, His Way." Thus eloquently does David A. Redding commence his book on the parables of Jesus Christ. He mentions first a lost world, a prodigal planet, then more personally singles out a lost man.

All of us need to experience the same transition of thought. Every Christian pays lip service to the proposition that the world is lost in sin, that everyone is, or was until conversion, lost. But how seriously do we translate that concept to the cases of individual acquaintances? All sinners are lost, to be sure, but what about the particular sinner you rub elbows with at work, or school, or home, or even at church? Do you look upon him as lost? Or does some other quality or characteristic he reflects obscure his spiritual condition?

Do you understand what it means to be lost?

We all have experienced to some extent the loss of property or loved ones. Then, of course, what is lost makes a considerable difference so far as efforts to find it are concerned. No one gets excited particularly if his neighbors lose a cat or dog. But there are losses which spur spectacular exertions.

Several times each year hundreds of men fan out on the shoulders of Mount Hood in Oregon. Helicopters hover overhead if visibility permits. The Mountain Rescue Council works around the clock, whether weather is fair or foul. All these activities are coordinated in the search for lost people, skiers, campers, hikers, or hunters. Even if only one person is reported lost on the mountain all the rescue efforts are shifted into high gear and kept there until the lost is found or until all reasonable hope of rescue is exhausted.

All Oregon recognizes what a terrible thing it is for a man to be lost on a mountain. All Christians need to understand what it means for a man to be lost in sin!

What does it mean to be lost?

To be lost spiritually means to be sentenced to hell.

To be lost means the opposite of salvation. The person who is saved enjoys an earnest of heaven. "After that ye believed," explains the Apostle Paul, "ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession" (Ephesians 1:13, 14). "He that believeth on the Son hath everlasting life: . . ." (John 3:36). That is what it means to be saved. The rest of the verse details what it means to be lost: ". . . and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Note the tenses of the verbs. The Christian has life already. The sinner has wrath already. The wrath of God abides on him now, already, not just after the last judgment, but now. Like the sword that threatened Damocles, hanging suspended by a string over his head at a banquet in ancient Syracuse, so the wrath of God abides on all who are lost. "He that believeth not is condemned already," states John 3:18. Again the tense is present. The sinner is not about to be condemned, not in danger of being condemned, not just going to be condemned. He is already condemned. To be condemned is to be sentenced to hell. To be lost means to be sentenced already to perdition.

Do you understand what it means to be sentenced to hell?

There is one way in which I pray you will never understand.

May God grant that you never understand by experience what it means to be lost, for you would have to go to hell for that understanding. Yet that is exactly how people who are ultimately lost will get to understand what it means to be lost!

Christians will never understand hell by experience. Yet one wonders if a sample might help increase our concern for the lost. General William Booth, Founder of the Salvation Army, reportedly shocked a class of his students with the remark, "I wish I could send you all to hell for a week!"

Actually an hour would be enough to arouse most believers to a burden for the lost! Coming back to earth from an hour in hell, a Christian would never again look a sinner in the face and ignore his lost condition.

But the person who enters perdition arrives there for keeps. No return after an hour or week is possible. To be lost means to be sentenced to stay forever in hell. Christians might be better soul-winners after a visit to perdition, but God does not in such a manner promote a concern for the lost.

It should be enough for Christians to know that an unbeliever is headed for hell to arouse extreme exertions to save him.

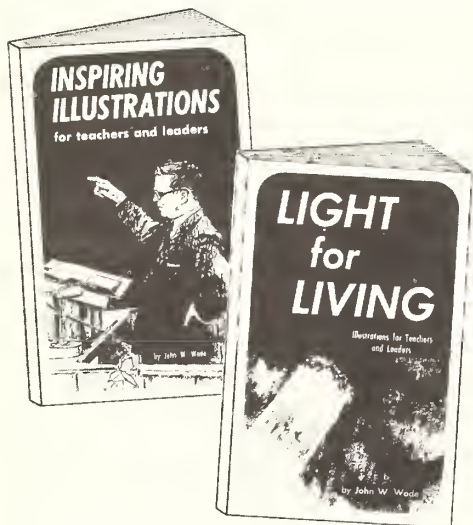
Theologically we believe in hell, but actually do we? Do we really believe in hell—to the same extent that we believe in heaven? We rejoice that everyone who is saved is going to heaven. Do we grieve that everyone who is lost is going to hell?

If heaven is real, hell is real. If heaven is eternal, hell is eternal. Between the two a great gulf is fixed, an impassible chasm. You believe in heaven, but do you really believe in hell? In order to understand what it means to be lost one must realize that every unbeliever is already condemned, already sentenced to perdition, already in the "death house" spiritually.

(continued on page fifteen)

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§ **John Wade**, though still a young man, has had plenty of experience from which to draw these timely illustrations. He is a husband and father. He has served as seminary professor, minister, Sunday-school teacher, youth leader.

He has edited both youth and adult Sunday-school lesson materials, and for three years was editor of Standard Lesson Commentary.

He writes with warmth, simplicity, and humor. You will enjoy both of these books — to read and to use.

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Christian Education

REPORT OF DEVELOPMENT FUND GIFTS

Four benefit dinners within the past five days have brought \$22,413 in gifts to the development fund of Mount Olive College.

These dinners are a part of a series of dinners being sponsored throughout eastern North Carolina by Free Will Baptist churches to raise funds for the building program on the new 90-acre campus of the college.

Recent dinners and the amount of their contributions included Beaufort County, \$2,064, Oscar Webster of Pine-town, chairman; Johnston-Wake Counties, \$6,117, the Rev. J. Garland Teasley of Smithfield, chairman; Pitt County, \$10,164, Randolph Harris of Winterville, chairman; and Greene County, \$4,607, Mrs. J. C. Moye of Snow, chairman.

President W. Burkette Raper reported that eleven benefit dinners have been held this year from which the college has received \$38,098.

Seven additional dinners are scheduled for the fall, including Duplin County November 12, in Beulaville; an Albemarle Area dinner for Washington Tyrell, Martin, and Pasquotank Counties on November 16 in Plymouth; Nash County, November 18, in Spring Hope; Sampson and Harnett Counties, November 20, at Midway School; Onslow and New Hanover Counties, November 21, at Dixon High School near Holly Ridge; Wilson County, November 23, in Wilson; and Edgecombe-Halifax Counties December 8, in Tarboro.

In September the college awarded contracts totaling \$815,000 for the first buildings on its new campus.

PLAIN GOODNESS

Christianity is not a voice of the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic flower to be kept under glass, but a hardy plant to bear all kinds of fruit in all kinds of weather. Fidelity to duty is its root.

Nothing we can say to the Lord—no calling Him by great or dear names—can take the place of doing His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope unless we plow and plant in His kingdom here and now. There is no substitute for plain, everyday Christianity.—*The War Cry*.



If you are trying to pull somebody else down, just realize that you have to be beneath him in order to do so; but to lift him up you have to be above him, or by his side. A good uplifter is far better than a bad downpuller.—*Walter E. Isenhour*.

The insects have no lungs such as man possesses, but breathe through tubes. When insects grow large the tubes cannot grow in ratio to the increasing size of the body of the insect. Hence there has never been an insect more than inches long . . . there never could be an insect of great size. This limit holds all insects in check and prevents them from dominating the world. If this physical check had not been provided, man could not exist. Imagine a primitive man meeting a hornet as big as a lion. . . To my mind, the guards and controls which keep all life in balance reveal the planning of infinite wisdom.—A. Cressy Morrison in *Seven Reasons Why a Scientist Believes in God* (Fleming H. Revell Company).

It is better to grasp a little opportunity to do good than let a great opportunity pass unaccepted. Opportunities, small or great, can be loaded with blessings when graciously accepted, or fall worthless at your feet if turned down.—*Walter E. Isenhour*.



THE CHURCH - WORLD-WIDE

Chinese Evangelist in Pre-Olympics Crusade

TOKYO (EP) — Chinese Evangelist Timothy Dzaio of Hong Kong was the featured speaker in the pre-Olympic International Christian Crusade here October 4—9.

The meetings were held in Tokyo's 10,000-seat Kyoritsu Kodo Auditorium in Yamanashi and was sponsored by conservative ministers, missionaries and churches.

The Korean Gospel Choir sang, assisted by American, Australian, British and European missionaries. There were also a series of testimonies from Christian Olympic-related athletes.

The crusade followed Evangelist Honjo's Tokyo Gospel Crusade held at the Yamanashi Public Hall where over 20,000 gathered from September 5—13 among whom 1,800 made public decisions for Christ.

Unholy Proselytism in Israel, Envoy Advises Missionaries

TORONTO, Ont. (EP) — Israeli Ambassador Gershon Avner was frank in his address here to 150 Christian missionaries which cautioned against proselytizing in his country.

Invited to speak at the annual convention of the Christian and Missionary Alliance here, Ambassador Avner said:

"Leave us alone. There's no earthly chance of us abandoning our faith."

The envoy told delegates of the "not unnatural resentment" felt by those Israelis who were victims of Nazi tortures towards any Christians.

He said that recently an Israeli cabinet minister declared he would rather return to the horror of Auschwitz concentration camp than change his Jewish faith.

Mr. Avner said his country has the greatest respect for Christian missionaries and would never outlaw their work. "But I'm pleading in a spirit of brotherly comradeship. Leave us alone and let us rehabilitate ourselves, our broken people."

The ambassador noted that Israel's population includes 180,000 Moslems and some 50,000 Christians.

Religious Themes Test High School Applicants

JERUSALEM (EP) — Pre-high school examinations throughout Israel directed applicants to prepare compositions of a religious nature. Jewish students were expected to write about Joshua's personality and feats, Christians were told to submit a composition about St. Paul, and Moslems were directed to prepare a theme on Caliph Omar Ibn-el Khattab, the 7th Century conqueror of the Holy Land. Arab students were permitted to write in their own language.

Says Americans Losing Sense of Values and Purpose

ATLANTA (EP) — United States citizens as a whole no longer possess "a high sense of national and individual purpose," Dr. Gerald H. Read, professor of comparative education at Kent (Ohio) State University, charged here.

He told fellow educators, ministers and laymen participating in an Institute on Public Education and Religion that he had in the past four months traveled over the globe "observing students, teachers, parents and governments in their relation to the educative process," analyzing curricula and teaching methods.

Moving from the "open" Western European capitalistic societies to the "closed" Eastern European Communist nations as far away as Outer Mongolia and then into South and East Asia, he said, he found questions being put to him "which we Americans forget to ask or perhaps are incapable of asking ourselves."

In the U. S., Dr. Read said, he found "a strange unmooring of values and a gray imprecision of purpose."

"Perhaps this is why there are so many advocates and foes among us who stir such violent hates and fears," he ad-

ded. "It is to our shame as educated people that we seem to know much more about the descriptions and classification of knowledge of our physical world than we do about the realm of human values."

Mufti's Religious Decree Bans Sale of Land to Christians

JERUSALEM (EP) — Grand Mufti Sheikh Abdullah Ghawshah issued a religious ruling banning the sale of Moslem property in Old Jerusalem and other Holy Land areas in Jordan to so-called foreigners.

The ruling said that any person selling such land is to be branded a "traitor to his religion and nation."

Moslem leaders have been urging the Jordanian government to issue an official decree forbidding the transfer of Holy Land property to "foreigners" or "Christian Churches." They claim that such transfers are a "danger to the Arabic and Islamic character of the Holy City."

It was reported that the Jordanian Parliament has a bill designed to end Holy Land sales. According to observers, the protests arose after it was announced that the Vatican plans to build a school for deaf children in the Old City.

BILLY GRAHAM HONORED IN RALEIGH

NASHVILLE, Tenn.—Billy Graham, world evangelist, is to be honored in Raleigh, North Carolina, his home state, on Wednesday evening, November 18, on the occasion of his winning the 1964 Upper Room Citation.

The Rev. Dr. J. Manning Potts, editor of The Upper Room, in making the announcement said the annual Upper Room Citation dinner, is to be held in the Grand Ballroom of the Sir Walter Hotel in Raleigh.

"The award is given to Dr. Graham," said Dr. Potts, "for his outstanding contribution to world Christian fellowship. He is a compelling minister of the gospel. He has preached to more people in person and has worked with more Christians of many denominations than anyone else. His work has been on all of the continents and on many islands of the sea."

The Upper Room is an interdenominational daily devotional guide published bimonthly in 36 languages and 42 editions. It is distributed in some 120 countries of the world. Its readership

(continued on page thirteen)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Cragmont's Treasurer's Report For October, 1964

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of October, 1964:

Balance in Bank		
September 30, 1964		\$1,815.32
<i>Receipts</i>		
Churches	\$82.91	
Sunday Schools	19.06	
Sunday School		
Conventions	48.89	
Woman's Auxiliaries	25.00	
AFCs and Leagues	12.00	
Unions	20.00	
Personal Gifts	2.00	
Refund	6.18	
Total Receipts	216.04	
Total for Which to Account	\$2,031.36	
<i>Disbursements</i>		
Operating Expenses	\$120.07	
Paid the		
Rev. J. E. Floyd	100.00	
Total Disbursed	220.07	
Balance in Bank		
October 31, 1964		\$1,811.29

Verona Church Announces Homecoming

The Verona, North Carolina, Free Will Baptist Church will observe its annual homecoming on Sunday, November 22, with the pastor, the Rev. Luther Swinson, bringing the message. The usual picnic lunch will be served by the church. An afternoon service of singing is planned.

The pastor and the church invite former pastors, former members, and friends to attend. Especially are all singers asked to come and participate in the service.

Marsh Swamp Host to First Union Meeting

The First Union Meeting of the Wes-

tern Conference will meet with Marsh Swamp Free Will Baptist Church, Sims, North Carolina, on Saturday, November 28. The Rev. L. B. Woodall Jr. will be in charge of the music. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. Jimmie Barfield
- 10:15—Welcome
 —Response, the Rev. Joseph H. Ingram
- 10:20—Reading of the Minutes
- 10:30—Special Music, Host Church
- 10:40—Roll Call of Ministers
 —Appointment of Committees
 —Welcome of Visitors
- 10:45—Roll Call of Churches and Seating of Delegates
- 11:15—Recess
- 11:25—Congregational Singing
 —Worship Offering
- 11:30—Sermon, the Rev. J. C. Yates
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. H. M. Minchew
- 1:15—"Missions in the Western Conference," the Rev. C. F. Bowen
- 1:30—Report of Denominational Enterprises
 —Report of Committees
 —Business Session
- 2:30—Adjournment

Constitution of International Convention Revised

The administrative committee of the International Convention of Original Free Will Baptists met in the conference room of Mount Olive College, Saturday, November 7, 1964, to revise the convention's provisional constitution. The committee was requested to do this revision in the annual session of the convention held in Marianna, Florida, July, 1964.

The next meeting of the administrative committee will be held at the Holiday Inn Motel on U.S. Highway 1, East Rockingham, North Carolina, at

5:30 p.m., January 14, 1965. All members of the committee are encouraged to be present at the East Rockingham meeting.

Central Conference Officers Elected

At its two hundred sixteenth annual session, the Central Conference of Original Free Will Baptists of North Carolina, meeting at the First Free Will Baptist Church of Tarboro on November 4, and Spring Branch Free Will Baptist Church near Walstonburg on November 5, elected the following officers to two-year term: moderator, the Rev. I. B. Cherry, pastor of Black Jack church, Greenville; assistant moderator, the Rev. N. B. Barrow, manager of the Free Will Baptist Press; secretary, the Rev. Hubert Burress, pastor of Peace church, Pinetops; treasurer, the Rev. C. J. Harri Greenville; member at large, the Rev. L. B. Manning, pastor of King's Cross Roads church, Farmville.

More than a hundred ministers and delegates from the churches within the conference attended this session with more than an equal number of visitors. The Central Conference has a total membership of more than 8,000, with forty-seven churches and one mission. The 1965 session will be held in November at the Marlboro church, Farmville.

Central Conference Adopts Recommendations

The Central Conference of Original Free Will Baptists of North Carolina, meeting at the First church of Tarboro on November 4, adopted the following recommendations as presented by the conference missions board:

1. That each church continue to give as much, or more, support next year as they have this year.
2. That each church raise a special offering of \$50.00 or more to pay bills that are now due. This money is needed right away.
3. That each church send a delegation for open house to be held as soon as the metal building is erected at Roanoke Rapids.

Churches and organizations within the
(continued on page nine)

Coming Events

November 26—Thanksgiving Services at Free Will Baptist Children's Home, Middlesex, North Carolina

information about
FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

MANNING TO SPEAK AT THE ANNUAL THANKSGIVING SERVICE

By M. L. JOHNSON, *Superintendent*

The annual Thanksgiving Service will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Thanksgiving Day, November 25. The program will begin in Memorial Chapel at 10:30 a.m., and will conclude with a picnic lunch served on the campus at noon.



The Rev. L. B. Manning, pastor of Kings Cross Roads Free Will Baptist Church and a former president of our North Carolina State Convention, will

deliver the Thanksgiving message. The selection of Brother Manning as the principal speaker for this occasion is in recognition of his faithful promotion of the Children's Home, and the liberal support to the Home by his church for many years. Special music for the service will be furnished by groups from Kings Cross Roads and by the children of the Home.

This traditional Thanksgiving service has come to be one of the special occasions in the lives of the children and staff of the Children's Home, as well as to hundreds of Original Free Will Baptists throughout the state. All Original Free Will Baptists and their friends are invited to attend the service this year and to bring a generous Thanksgiving offering and a picnic lunch, thereby making this an extra special event.

Representatives from the statewide conventions, annual conferences, and denominational institutions of Original Free Will Baptists are invited to attend; and they will be recognized to bring greetings from their respective organizations or institutions.

The Children's Home has enjoyed a very good year and desires the presence of as many of its supporters as possible to join in sincere Thanksgiving for the many blessings received during the year.

REPORT OF CASH RECEIPTS FOR THE MONTH OF OCTOBER, 1964

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of October, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED

(Includes gifts for all purposes)

Albemarle Conference	\$ 131.42
Cape Fear Conference	108.97
Central Conference	1,522.02
Eastern Conference	977.70
French Broad Association	25.00
Pee Dee Association	131.65
Piedmont Conference	31.00
Western Conference	335.47

Total Gifts from Conferences \$3,263.23

PARENTS AND RELATIVES	496.55
FRIENDS AND OTHERS	30.00
MISCELLANEOUS	679.11

Total Receipts for the Month \$4,468.89

Special recognition is hereby given to the following who made gifts of \$100 or more during the month:

HONOR ROLL	
Wintergreen Sunday School	\$105.44
Spring Branch Church	\$156.03
Mrs. Paul Bolin, Beulaville	\$100.00
Howell Swamp Church	\$125.00
Hickory Grove Sunday School	\$100.82
Eastern Auxiliary Convention	\$144.30
Mr. B. A. Avery and Family— Emmanuel Church	\$100.00
Mr. Bryce Q. Rouse— Daly's Chapel Church, Seven Springs	\$100.00
Marlboro Church, Farmville	\$251.05
Mr. Frank Hart— Ayden Church	\$200.00

OBITUARIES

EDWARD DENNIE BASDEN

We the members of Sandy Plain Original Free Will Baptist Church, Beulaville, North Carolina, have been decimated by the passing of our beloved brother in Christ, Brother Edward Basden. We know that God in His heavenly place and divine knowledge knows what is best for us, His children.

Brother Basden was born August 16, 1904. He was suddenly taken from us in an accident of October 2, 1964.

In March, 1952, he took membership with our church, and was later appointed to serve as trustee, also was president of the adult Sunday school class, and had recently been elected as assistant teacher. He certainly, beyond doubt, served his Lord without considering any earthly remuneration. He will always be remembered for his consistent service of the church, his home, and community.

We submit that a copy of this be sent to the family, a copy be sent to *The Free Will Baptist* for publication, and a copy be kept for the church minutes.

Respectfully submitted,

Mrs. Coy Sumner
 Mrs. Claudie Sumner
 Mrs. Frank Baker



Is It Time to Renew Your Subscription?

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Four)

IN DISCUSSING the relationship between the Original Free Will Baptists and other groups in the National Association between the years 1935 and 1961, it is not our purpose to deal especially with the particular events taking place in the years 1960 and 1961 which are generally credited with bringing about the rupture with the national body, but rather to take note of the things which, down through the years, had hindered a satisfying fellowship within the National Association. It is our opinion that if there had existed during these years a good fellowship, based upon mutual confidence and true Christian love and tolerance, the special matters over which bitter controversy arose in 1961 would have been evaluated with reason and calmness and would have been found insufficient to justify the division that took place. But, because of the atmosphere of misunderstanding, distrust, and unrest which had developed over the years, we doubt if very many people acted in 1961 without some prejudice influencing their actions.

One thing that has been a source of agitation among Free Will Baptists during the most of the present century is the matter of literature, and particularly of Sunday school helps, for the denomination.

At the time, and for many years following the merger of the General Conference of Free Baptists with the North Conference of Free Will Baptists with the Northern Baptist Convention in 1911,

the only source of literature for the denomination was the Free Will Baptist Printing Company (later called the Free Will Baptist Press) at Ayden, North Carolina. This was a stock company, and was not under the direct control of any organized body of Free Will Baptists; therefore, the question often arose as to whether or not the Press should be considered the "denominational publishing house." Among the Freewill Baptists of the West there was especially a concern for the West there was especially a institution as the publishing agency of the denomination.

When the Co-Operative Association was organized in 1917, the body did endorse the Press as the source for Sunday school helps, but did not accept *The Free Will Baptist* as the official organ of the new organization; it adopted the *New Morning Star*, which had been started at Weatherford, Texas, as an attempt to "resurrect" the old *Morning Star*, which had been lost to the denomination in the 1911 merger, as the "official organ" for the Co-Operative Association.

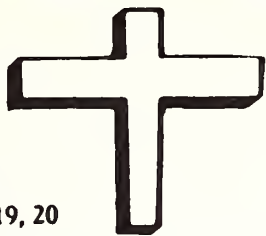
As the need for enlarging the literature program grew, dissatisfaction over the publications offered by the Ayden publishing house seemed to increase. Let us concede that perhaps those in control of the Press at that time were a bit fearful of venturing out into the field of more and more costly publications. This was not unnatural. These men had lived through very trying times for the struggling publishing house. They had

seen the time when they had to go from meeting to meeting and from church to church seeking donations to pay off the small salaries promised to the few employees who were overworked to turn out the literature, always sold at a minimum price to our people. Those of us who know the real conditions under which they labored know that the Rev. J. C. Griffin, Mr. C. K. Dunn, and others who labored during the years of "the dawn"—when the Press was striving to become soundly established—did a wonderful job.

But people in distant states could not be expected to have the same understanding of those who observed from close range. It was as natural that they should expect to see a more rapid progress toward improved publications. They became impatient, and their impatience magnified their reluctance to accept "stock company" as the publishing agency for the denomination. Efforts began to develop here and there for more centralized, more denominationally controlled, publishing agency. Perhaps belatedly, the ones in control of the Press sensed this discontent and rallied to try to offset it. New publications were launched; new writers who represented a wider area of the denominational life were employed. But the roots of prejudice toward the North Carolina concern had gone deep. Year by year dissatisfaction and disagreements over the literature program sapped much of the spirit out of the fellowship throughout the denomination.

While no official actions were taken, discussions and disagreements over the literature program disturbed the fellowship during the sessions of the National Association at Nashville, Tennessee, in 1951; at Shawnee, Oklahoma, in 1952; at Mt. Vernon, Illinois, in 1953; and particularly at Spartanburg, South Carolina, in 1954. A contract agreement between the Sunday school and league boards in 1954, by which the Free Will Baptist Press agreed to share income from the sale of Sunday school and league literature in return for a more definite promotion of the publication by the respective boards, eased the tension somewhat for a time. But discontent here and there continued to hinder a perfect fellowship.

In 1957, the Sunday School Board of the National Association, yielding to pressure from those dissatisfied with the publications of the Free Will Baptist Press, launched its own literature program. (continued on page sixteen)



MISSIONS

Matthew
18:19, 20

MEDICAL REPORT ON THE NOGALES ACADEMY

by Mary B. Lanier

I am very happy to be writing once again to all of you, our fine Christian friends.

We want to thank each of you who made our itinerary more pleasant while we were traveling about. Though we enjoyed being with all of you, and although we thoroughly enjoyed our services and contacts, we were mighty glad to get back home. Since we have returned, such a great deal has happened that I hardly know where to begin.

Soon after we arrived, as we were practicing in our music class, for which I play the piano, it was brought to our attention that one of the girls, a thirteen-year-old named Amanda Jimenez, could hardly see. We made an appointment with the county nurse to have her eyes examined. The county nurse always is willing to help our school children. Amanda showed up so poorly on the eye test administered by the county nurse, that she wouldn't rate her. She made an appointment for her to consult an eye specialist.

The eye specialist rated Amanda as 20/400 in both eyes. As you know, 20/200 is legally blind. The poor girl could see only half so well as a legally blind person. The eye specialist felt that she could correct Amanda's eyes to 20/40 at this time, and she hopes that they can be completely corrected in time. She charged us nothing for her professional services, and naturally the county nurse charged us nothing, but it still cost practically twenty dollars to pay for the glasses. This is just one example of the many medical needs which we must meet.

There is the ever present need for sufficient money to take care of the medical needs of the children. This item was overlooked in preparing the

budget for operation of the school. We need your help that the boys and girls who attend the Academy may have glasses if they need them. Also, at this time there are many of the children who need dental work. We need to be able to have their teeth pulled or filled as needed, and for other medical care as well. We ask you to please help us to keep the children attending school in good health.

You may help by sending items such as toothbrushes, toothpaste, wash cloths, towels, hand soap, combs, hairbrushes (for both boys and girls), shampoo, deodorant, and vitamins if you have them. We wish to thank you very much, those of you who have been sending dried foods, such as dried beans, powdered milk, rice, flour, meal, powdered eggs, etc. All of these things are a great help in combating the malnutrition which plagues so many of our children. There may be others of you who have some of those commodities which you don't use. If so, and if you send them, they can be put to great use here. None of them will be sold.

Also, you may help by sending money designated for the medical needs of the students, the boys and girls in the Academy. Please send all commodities and all medical offerings directly to Arizona-Mexico Missions, Inc., P. O. Box 550, Nogales, Arizona 85621. These things can be sent in connection with used clothing deadhead, by contacting McLean Truck Lines, Western Gillette, and others.

Perhaps some of the Sunday school classes, or other groups, would like to prepare some of these items for Christmas, also used toys, and other things. May God bless and guide you!



Don't consider yourself important if your position in life is to do more harm than good. Important people are those who live for God and bless mankind along life's journey.—Walter E. Isenhour.

News Notes

(continued from page six)

Central Conference gave more than \$7,000 to conference missions during the past year. The goal of the conference mission program is the establishment of a church in every town. The Rev. Raymond T. Sasser is secretary-treasurer of the conference mission board and Mr. Albert Proctor is chairman.

State Missions Director Home from Hospital

The Rev. A. B. Bryan, promotional-director of the North Carolina State Mission Board, was released from the hospital in Kinston, after undergoing surgery, on November 9. Mr. Bryan reports that he is doing well and it is his hope to be back on the field of service within a couple of weeks. He requests the prayers of all Christians for a speedy recovery.

Second Western Union To Meet at Floods Chapel

The Second Union Meeting of the Western Conference of North Carolina will meet at Floods Chapel Free Will Baptist Church, Nash County, November 28, 1964.

Morning Session

10:00—Devotions, the Rev. Harold Jones

10:15—Welcome, Mrs. Charles Morgan
—Response, Mrs. Henry Eason

10:20—Roll Call of Ministers and Churches

10:30—Reading of Minutes

10:40—Moderator's Remarks

10:50—Business Session

11:10—Intermission

11:20—Song Service, Special Music

11:30—Sermon, the Rev. Horace Medlin

12:00—Lunch

Afternoon Session

1:00—Devotions, J. D. Bissette

1:10—Report of Committees

—Final Business

2:00—Adjournment

Fayetteville Mission Begins Sunday Evening Services

The First Free Will Baptist Mission, Fayetteville, North Carolina, began Sunday evening worship services on November 8. Until this time, the mission had only had Sunday school and the morning worship service each Sunday, with Wednesday evening prayer service. The Rev. Taylor Hill is pastor of the mission.

(continued on page eleven)

NOTES

|| A D N ||

QUOTES



By J. C. Griffin

about peace without the Lord Jesus Christ and God the Father is of Satan.

WHY ASSEMBLE TO WORSHIP GOD?

I have recently listened to a message on religion; and as I listened, I thought of the difference between religion and Christianity. May I say, as I have often said, Satan has religion, but he can never have Christianity. James says, "Thou believest that there is one God; . . . the devils also believe, and tremble" (James 2:19).

I have talked with many drunkards, and all that I ever talked with had religion. But the Bible says that the drunkard cannot enter the kingdom (Galatians 5:21). Though the drunkard has religion, he does not have Christ; for if we have Christ, we have more than a religion. With Christ living in us we have Christianity. We have known many drunkards to be saved; and when they were saved, they were no longer drunkards. When a drunkard is saved, he hates drunkenness. Why? Because he is a "new creature." "For in Christ Jesus . . . a new creature" (Galatians 6:15). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

God can make a righteous man out of a drunkard. Satan makes drunkards; God makes Christians. Yes, a man or woman who is a drunkard can have religion, but not Christianity. Now a drunkard can be a church member so far as visibility of the flesh is concerned. At least many drunkards are allowed to be members of a church, but they are not Christians; they are just stumbling blocks in the way of others who do believe. Many young people are straying out in the world because of these drunkards. Without repenting and being "born of the water and of the Spirit," both the drunkard and the person who will not accept Christ and confess Him before men and join other Christians in fighting Satan and lifting Christ up to a lost world will get together in a demon's hell. Millions of mothers and fathers are leading their own children to hellfire, but these mothers and fathers have religion—a religion that damns instead of saves.

I remember well when there was a time that if a man or woman was caught drunk he was dealt with by the church; and if this person did not confess his sin, he was turned out of the church and not allowed to have fellowship in the communion. In those days we had

churches that in general were clean. We worked for Christ in making Christians. Now we have some so-called Christians who run around to get church members; many of them seek to increase their own church membership by stealing members out of other churches. A man who I believe is a Christian gentleman said to me a few years ago, "I am withdrawing membership from my church." I asked him why. His answer was that the church is more interested in getting members than in getting people saved. An unsaved church member is a big tool in the hands of Satan in preparing people for hell.

Tolerating sinful acts has not just brought about weakness in the church; it has been so from the beginning. Let us notice. John writes: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also" (1 John 2:18-23).

According to the Bible all infidels are liars. I believe the Bible to be the inspired word of God; for Paul says, "All scripture is 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, thoroughly furnished unto all good works" (2 Timothy 3:16, 17).

Infidels have caused the prayers to be driven out of the public schools. Now they are after taxing the churches and church property. They are against the motto that we have on our coins, "In God We Trust," and plan to have it removed. These infidels are against everything that names God the Father and the Lord Jesus Christ. Shall we Christians sit idle and let these infidels take over our government? They are at work.

TO WORSHIP GOD'S COMMAND

Why worship God? Our answer is because He is God. We should worship Him because He is a God of love. We are told that "God is love" (see I John 4:7).

HE IS A SPIRIT

Our love for God should cause us to assemble regularly to worship Him. Today thousands are not at their regular job because it is Veterans' Day (November 11). We as a people have the privilege to visit others, often some of those with whom we served in past wars. We enjoy these friendly visits. Why? Because we, the people of the United States, want to keep in memory our fellowship as veterans. We should, I believe, praise God that we were able by the grace of God to survive those trying days in which many people suffered and died to give to us what we called "victory" to bring peace to the earth; but peace has not come. Many people, however, believed that it was a war to bring peace. But may I say again, those wars of the past did not, nor will they ever, bring to us a peace. Jeremiah said, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah 6:14).

The U. N. has not brought peace. It has healed in part the hurt that Jeremiah was speaking of, but the U. N. will never bring peace—a lasting peace. It was organized by the will of man. God was left out. The leaders, out of respect of ungodly infidels would not offer prayer to Almighty God. Any organization that is brought about without the leadership of God cannot bring peace, nor can it ever drive war from the face of the earth. My friend, don't let politicians fool you, for the talk of man

Questions & Answers



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

QUESTION: Please explain, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God" (Luke 9:27). In what sense would these present not taste of death until they should see the kingdom of God?—*M. Gray, Illinois.*

ANSWER: I think this is well illustrated by what followed the speaking of these words of Jesus. Only a little more than a week later three of Christ's most intimate disciples witnessed with Him on the Mount of Transfiguration a scene of authority or power that caused them to want to build residential headquarters for the hallowed personnel of the scene. The word used to translate the expression, *kingdom of God*, could have been rendered: power, authority, rule, or domain, as well as kingdom. "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem" (Luke 9:28-31).

Peter, one of the three who were privileged to witness this scene of transfiguration, uses his experience in it to prove the authenticity of his apostleship. "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).

The Scriptures correct one erroneous

view concerning the coming of Christ that spread abroad among some disciples that did not fully understand Jesus' words from Jesus making special mention of John the brother of James, also called the disciple whom Jesus loved. "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. Then went this saying abroad among the brethren, that the disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:20-23). Jesus told His followers on various occasions that it was because of the hardness of their hearts that they failed in fully understanding His words. He also told them that they would be able to overcome this in the power of the Holy Spirit when He should come. So can we.



News Notes

(continued from page nine)

Pleasant Grove Host To Minister's Meeting

The Western Conference Minister's Meeting will be held with the Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina, Tuesday, November 24, at 7:30 p.m. The program will consist of a devotional, a business session, and a panel discussion of the problems of the present-day ministry.

It is requested that all ministers of this conference be in attendance. Following the meeting there will be a period of fellowship.

Winterville Church Host To Second Union

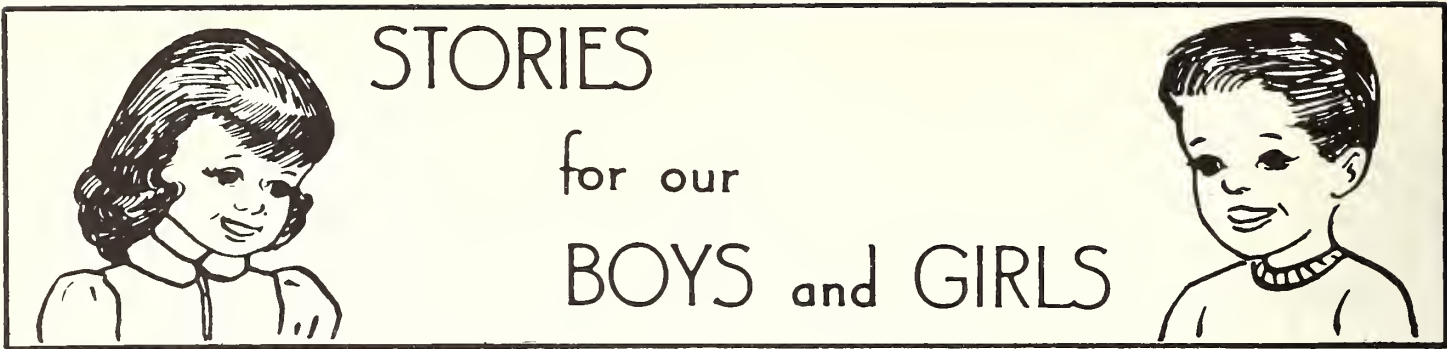
The Second Union Meeting of the Central Conference of Free Will Baptists will meet with the Winterville, North Carolina, Free Will Baptist Church Saturday, November 28, with the Rev. Norman Ard as moderator. The music will be under the direction of the Rev. Willis Wilson with the Rev. Wayne West as organist. The program is as follows:

Morning Session

- 10:00—Devotions, Mrs. E. C. Davenport
 - 10:15—Welcome, the Rev. C. D. Pierce Jr.
—Response, the Rev. Carol B. Hansley
 - 10:20—Reading of the Minutes, Leo Tripp
 - 10:30—Roll Call of Ministers
—Welcome to Visiting Ministers
 - 10:40—Roll Call of Churches and Seating of Delegates
 - 10:50—Business Session
Report of Denominational Enterprises: Children's Home, Mount Olive College, Central Conference Missions, Free Will Baptist Press, and Superannuation
 - 11:25—Morning Waship Service
Hymn
Offering
Special Music, Tommy Manning
Message, the Rev. Wayne West
 - 12:00—Lunch
- #### Afternoon Session
- 1:00—Praise in Songs, Mr. Willis and Mr. West
 - 1:10—Devotions, Miss Leah McGlohon
 - 1:25—Panel Discussion: "The Roll of Women in the Church"
 - 1:45—Final Business Session
 - 2:00—Adjournment



In 1868 Fanny Crosby visited a prison to address the convicts. While she was pleading that they accept Jesus Christ as Saviour and Lord, one of the convicts stood up and cried out, "Good Lord, don't pass me by!" His prayer was answered. . . . The prisoner's agonized plea made a deep impresson on Fanny Crosby. When she returned home, she wrote the now-famous words: "Pass me not, O gentle Saviour . . . Do not pass me by."—Michael Daves in *Famous Hymns and Their Writers* (Fleming H. Revell Company).



STORIES

for our

BOYS and GIRLS

STEPPINGSTONE

Margaret N. Freeman

DOREEN saw a flash of bright sweater and a familiar plaid skirt disappearing down the hall.

"Avis! Avis!" she called, "Wait! I have thrilling news!"

Avis stopped expectantly and waited until Doreen reached her side.

"You know that music contest I sang in the other evening over the radio station?" she asked breathlessly.

Avis nodded. "Did you win, Doreen?" she gasped.

Doreen squealed: "I'm in the finals. I am to compete with three others Sunday night. Not bragging or anything, Mr. Masters, the music teacher, says I have a very good chance to win!"

"That's wonderful, Doreen!" Avis enthused. Then she said slowly: "Sunday night, but didn't you—?"

"Oh! that's right," Doreen said, "I forgot all about it. How could I? I asked you to come to our special meeting with me!"

"Well, don't think a thing about it!" Avis assured her. "I'll go with you to the radio station instead. You have those evangelistic services all next week, don't you?"

"Yes," Doreen said slowly.

"So I'll go with you some other night. O. K.?"

"Of course, it will be O. K.," Doreen assured her friend. Why did she have to feel this little nagging guilt tugging away at her? After all, wasn't this the chance she'd prayed about? Surely the Lord wanted her to rejoice and be happy in it!

She smiled gaily: "I'll come by for you around seven."

"What does it mean if you do win?" Avis asked.

"It means the start of a career in radio singing," Doreen said, with shining eyes. Starting out with a quarter-

hour daily program, and you know how I've been longing to have a gospel song program."

Avis nodded, "Then it will be just what you want?"

"Not exactly!" Doreen admitted. "At first, that is. I'll have to sing two or three request numbers, which will probably be pop tunes, but you may be sure I'll sing hymns, too."

"Oh!" Avis' voice lowered flatly, "I thought you would only sing hymns."

"Well, naturally," Doreen told her, "that's what I want to sing. Since I became a Christian, naturally the songs I desire to sing should honor my Lord. This program will only be a steppingstone to the kind of thing I want to do. Avis, dear, I'll be so happy if you'd become a Christian, too!"

Avis' eyes meeting hers were disconcertingly clear. She gathered her books together. "I think I am a Christian!" she said coolly, turning on the heel of her scuffed saddle shoe and walking into English Lit.

Doreen stood, surprise rooting her to the spot for a moment. "When," she puzzled, "had Avis decided to follow the Lord?" She had been hoping and praying for that for many months. "If Avis had become a Christian, why hadn't she said something? Why didn't she act different?" Doreen's mind buzzed with questions. There was something in the measuring look Avis had given her that bothered her, too. She had difficulty in concentration on her studies all the rest of the day, but when school was dismissed Doreen and Avis walked down the street arm in arm as usual.

"Let's go in and have some ice cream," Avis suggested outside the drug store.

"O. K.!" agreed Doreen. "That will taste good."

As she toyed with her spoon, she ventured the troubling question: "Avis, you said today you thought you were

a Christian. When did you—I mean are you sure?" Doreen burst out.

"Oh, yes!" Avis answered calmly. "I think I am!"

Doreen shook her head soberly, "But, Avis, you mustn't just think—you must be sure—"

"Well, hello, girls!" It was Pastor Jensen's jovial greeting. "How are you both? I'm particularly glad I ran into you, because, Doreen, I have a favor to ask of you. We want you to sing at the meeting Sunday evening."

"I—I'm sorry," Doreen stammered, "I can't Sunday evening. I—I have other plans. I'll be glad to some other time though," she promised brightly, hoping to ease Pastor Jensen's disappointed look.

Somehow she floundered through the rest of the conversation with Pastor Jensen, uncomfortably aware of Avis' listening ears.

Sleep simply wouldn't come that night. Doreen punched her pillow under her aching head. She turned it over, trying to rest on the coolness of the other side. She tossed. She turned. Everywhere she looked Avis' eyes seemed to be looking at her—measuring her. She heard over and over Avis' cool reply: "I think I am a Christian!"

"When she hears that evangelist speak, she'll know for sure whether or not she's one," Doreen told herself. "But she won't be going Sunday night! She said she'd go with me to the radio station," Doreen reminded herself, "and maybe after that she'll lose interest so she won't want to go."

Doreen thought with horror. "Oh, I'm wrong, wrong not to put Christ first in my life! I know it's wrong for me to take a compromising job. I must have lived so careless a Christian life that I'm a stumbling block to Avis! I, a stumbling block, when I want so much to see her saved!"

"She can't see any difference in the way we live," she thought miserably.

(continued on page fifteen)



WOMAN'S AUXILIARY

Vanceboro, N. C. — The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met at the home of Mrs. Oleda Boyd on November 3 for its regular meeting. The roll was called with twenty-seven members, one new member, and three visitors present. The meeting was opened by the vice-president, Mrs. Mable Rowe, with the group's singing "In the Service of the King." This was followed with prayer by Mrs. Annie Haddock. An offering was taken in the amount of \$32.39, plus \$11 given for a Christmas gift for the adopted boy at the Children's Home. Each committee gave its report. The nominating committee's report was given and accepted. Those nominated pledged themselves to serve as best they could with God's help.

The program chairman, Mrs. Walter Taylor, took charge of the program. Mrs. Margaret McGowan offered the prayer, and Mrs. Taylor read the Scripture taken from Psalm 19; she also gave the introduction. Those taking part on the program were Mrs. Albert Jones, Mrs. John Wilson, and Mrs. Mable Rowe. After the program the group stood with joined hands and sang "Breathe on Me" and "Blest Be the Tie that Binds." Mrs. John Wilson dismissed the group with prayer for God's blessings on each one.

Deep Run, N. C. — The Woman's Auxiliary of Gray Branch Free Will Baptist Church met recently at the church for its October meeting. The president, Mrs. Ada Hines, presided over the meeting which opened with the group's singing "He Hideth My Soul." Mrs. Nora Smith offered the opening prayer, and Mrs. Laura Boyette read the Scripture taken from Ezekial 22:23-31 and Nehemiah 2:17. Mrs. Boyette also presented an inspiring program on missions, closing with a special prayer concerning the mission work.

During the business session a discussion was held concerning the building

of an education building with the auxiliary starting it off with a gift of \$100.

The thirteen members present enjoyed refreshments served by the hostesses, Mrs. Alvin Deaver and Mrs. Ruth Hines. The president pronounced the benediction.

Wastonburg, N. C. — The Woman's Auxiliary of Free Union Free Will Baptist Church holds its October meeting at the church on Monday night, October 26, with forty-five members and one visitor present. The meeting was called to order by the president, Mrs. Raeford Heath. The group sang "The Kingdom Is Coming," followed with the devotional by the president, reading for the Scripture lesson John 4:31-38. Mrs. R. A. Heath offered the evening prayer.

There were no minutes read because of the absence of the secretary. The treasurer's report was given with a yearly report of all the money taken in and disbursed by the auxiliary. Mrs. Jimmie Taylor reported on the district convention held at Hull Road church on September 30.

The Friendship Circle reported that it planned to have a miscellaneous show for a needy family in the community. All the members of the auxiliary were invited to participate in this. Plans were also made for "Missions Day" to be held on Tuesday, November 17, at which time used clothing and other usable items will be packed and shipped to the missionaries in Mexico to be distributed to the needy there.

The program, "Who Will Stand in the Gap?" was presented by the Patrick Circle. The president dismissed the group with prayer.

Chinquapin, N. C.—The AFC of Bethlehem Free Will Baptist Church sponsored a Halloween party for the boys and girls of the Sunday school in the basement of the church on October 23. Approximately twenty boys and girls gathered in the basement dressed

in customary Halloween costumes. After the playing of several games, refreshment of cookies, cupcakes, potato chips, candy, and punch were enjoyed by the group. After the refreshments the boys and girls enjoyed a period of riddles and Bible quizzes.

Davis, N. C.—The Woman's Auxiliary of the Davis Original Free Will Baptist Church met Monday, November 2, for its regular monthly meeting. The meeting opened with the group's singing "Amazing Grace." The president, Mrs. Sara Styron, gave the devotional, using for her Scripture Psalm 19.

The business session opened with the secretary reading the minutes of the last meeting. A nominating committee was appointed to select the new officers for the coming year. The committee is Mrs. Harold Willis and Mrs. Claude Willis. Plans were discussed and formulated for the coming Christmas season. Also plans were made for the pre-Thanksgiving week of prayer to be held in the members' homes the third week in November.

The program chairman, Mrs. William A. Davis, presented the program, "Blueprints for Victory." A prayer of dedication was offered by Mrs. Hubert Willis, a visitor.

Following the benediction, the sixteen members and two visitors present were served pie and coffee by the hostess, Mrs. Harold Willis.



THE CHURCH WORLDWIDE

(continued from page five)

is estimated at 10 million persons per issue.

To date sixteen annual Upper Room Citations have been awarded to outstanding individuals for their contributions to world Christian Fellowship. Former citees are: John R. Mott, 1949 and 1950; Frank C. Laubach, 1951; Ralph S. Cushman, 1952; Jesse M. Badger, 1953; John A. Mackay, 1954; Margaret T. Applegarth, 1955; Ivan Lee Holt, 1956; Warner Sallman, 1957; Samuel McCreca Calvert, 1958; G. Bromley Oxnam, 1959; Theodore F. Adams, 1960; Ralph W. Sockman, 1961; James R. Mutchmor, 1962; Helen Kim, 1963.

The Sunday School Lesson

FOR NOVEMBER 29



THE GOSPEL OF GOD'S GRACE

LESSON TEXT: Titus 1:1-3; 2:11-14; 3:4-8

MEMORY VERSE: Titus 3:5

I. INTRODUCTION

Our lesson text taken from the three chapters of Titus present, in a brief way, the essence of the gospel of Jesus Christ. This letter to Titus, it is thought, was written about the same time as First Timothy; for they deal with the same general subject.

There seems to have been a very close bond of affection between Paul and Titus. In the Book of Second Corinthians Paul mentions Titus some nine times. When he was on his third missionary journey, during his long stay at Ephesus, Paul sent Titus to Corinth to deal with a number of difficult problems. The nature of this task reveals the confidence Paul had in the capability of Titus. The Corinthian Christians were divided, guilty of immorality, irreverent in worship, and perplexed by false teachers. Along with trying to correct irregularities, Titus was to collect a fund for the relief of the poor saints at Jerusalem. His success in Corinth was certainly a compliment and a tribute to his tact, courage, and strength.

The nucleus of the church in Crete was probably started by the Cretans who were at Jerusalem on the Day of Pentecost. There is no mention of an apostolic visit to Crete other than by Paul on his way to Rome (Acts 27) and the visit implied here in the Book of Titus at which time he was left to assist the church. He was to set the church in order and ordain elders in every place. While Titus was in Crete, Paul wrote him this Epistle. It was probably sent to him by the hands of Zenas and Apollos who were to assist him in his difficult task in Crete.

The purpose of this lesson is to show

that faith in Jesus Christ is the gateway into eternal life.—*Teen Age Teacher (F. W. B.)*.

II. HINTS THAT HELP

1. Paul considered himself to be a servant of God the Father and of the Lord Jesus Christ (v. 1).

2. God, who cannot lie, promised eternal life to believers from the foundation of the world (v. 2).

3. When things were in keeping with His plan, God manifested His Word through preaching (v. 3).

4. The grace of God has been made available to all men everywhere (v. 11).

5. Believers should deny ungodliness and worldly lusts so that they may live successfully for God (v. 12).

6. Eternal life is the blessed hope of every true believer (v. 13).

7. Christ gave Himself for us that He might redeem us from all iniquity (v. 14).

8. Salvation is the gift of God, not by works of righteousness which we have done (v. 5).

9. Salvation is available only through Jesus Christ (vv. 6, 7).

10. The Christian should promote all the doctrines of the gospel of Christ (v. 8).—*Bible Teacher (F. W. B.)*.

III ADDITIONAL

1. My grace is sufficient, O lost one!
Thy soul to redeem from its woe,
To give you a perfect salvation,
To keep you wherever you go.

My grace is sufficient, O weak one!
The bondage of sin to remove;
My strength is made perfect in
weakness,
Then seek for this strength from
above.

My grace is sufficient, O tried one!
To meet every testing and need;
Whatever may be the requirement,
My grace is sufficient indeed.

My grace is sufficient, O dear one!
Yes, even for death's trying hour;
This foe I have met and have
vanished;
No need, then, to fear its dread
power.

—*Fred Scott Shepherd.*

2. *The grace of God that bringeth salvation hath appeared to all men:* Salvation is for all men. Not all men have heard the Gospel, unfortunately, but all men were included in the provision for salvation. There is not a sinner in the world excluded from the benefits of the death of Christ on the cross. Jesus included every one.

Salvation is not given on a basis of merit, otherwise few, if any, could be saved. Salvation is given on the basis of grace: unmerited favor, through the love of God.

Teachings us . . . we should live . . . righteously: Though salvation is by grace, apart from works, a good life is definitely the fruit of salvation. Salvation and good works are inseparable, but "their works do follow them" and are not the source of salvation. We are not saved by good works, but we are saved "unto good works."

A horse and a buggy go down the street together, and the one is harnessed to the other. Someone might observe, "Look at that buggy pushing the horse!" No, the buggy isn't pushing the horse; rather, the horse is pulling the buggy. But we must admit they go together. Likewise, salvation is not caused by good works, but good works always follow salvation. We are known by our fruits, but we are not saved by our fruits.—*Bible Expositor.*

3. Presenting the gospel in brief, let us show faith in Christ as the gateway into eternal life. An understanding of the gospel of Christ is necessary to establish this faith in our hearts. Our understanding of the gospel may be brief or it may be thorough. In any event, we must accept the gospel and have steadfast faith in Christ.

Still, just by being good, and knowing the gospel, and doing as Jesus taught us, we could not get through to eternal life. The key that opens the lock in the gate is the grace of God. "Being justified by his grace, we should be made heirs" (Titus 3:7). This grace, like the gospel, is for all: "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

We like to emphasize that the gospel message is simple enough for everyone

to understand. And it is. But it is also very profound. These twelve verses from Titus contain the gospel in brief. It is useful and impressive to summarize like this. It took writers inspired of God to say so much, so completely, in such a few sentences. But in using such passages we must recognize that there are others to be studied and understood, that each concept mentioned could start us on a lifetime of study.

In any study, we must learn and understand the simple truths before we can absorb more difficult problems. So it is with the Christian faith. As we hear the gospel in brief and realize its importance to us, we will want to study faithfully so that we can come to understand more about the Christian faith.—*Standard Commentary*.

4. The grace of God is sufficient for all human needs (2 Corinthians 12:9). Let us not abuse this wonderful gift, that grace may abound?" (Romans 6:1). On this subject Dr. Chalmers commented: "There are few things which Paul asked, 'Shall we continue in sin, could make Paul weep. The Roman scourge on his bare back was received with a smile. The storm which cast him on a shipwrecked shore only drove him to prayer! The executioner's sword gleaming in the distance only caused him to say, 'I have fought a good fight . . . I have kept the faith' (2 Timothy 4:7). But the one thing that did make Paul weep was when he saw people taking the Gospel of God's grace and making it an excuse for sin, saying, 'Let us sin that grace may abound.' Of them he said, 'I . . . tell you even weeping, that they are the enemies of the cross of Christ' (Philippians 3:18).—*Senior Bible Teacher* (Union Gospel Press).



Boys' and Girls' Stories

(continued from page twelve)

She stumbled out of bed, and fumbled for the light switch. Her Bible lay on the table. She opened it, searching for peace. As she leafed through, hunting for comfort, it seemed she found only reproach.

"A double minded man is unstable in all his ways," she read.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?"

"Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven."

Dropping to her knees, Doreen knelt, deep in prayer. At last she had her solution.

Dropping back into the bed, the sleep of utter exhaustion came. The next day she sought Avis out. "I'm not going to sing at the radio station, after all, Sunday night. I'm forgetting about the contest. Please come with me to church," she begged.

"Not going?" Avis said. "How utterly ridiculous! You mean you're giving up a chance like that to sing at church?"

"I really must run for class now," Doreen interrupted, "just please say you'll come. It's important!"

"Oh, all right," Avis grumbled, "but it won't be nearly as much fun!"

Doreen prayed earnestly before that Sunday evening service; prayed for victory in her own life that her testimony might be unspotted; that her light might shine to attract others to the Lord Jesus, not away from Him. She prayed for the evangelist and for Avis.

Doreen and Avis sat side by side in the church pew. When Doreen got up to sing her solo, she whispered in Avis' ear—"I'm singing about my steppingstone to the success I want in my life. Listen carefully to the words of the song, Avis dear."

And she sang:

"My hope is built on nothing less
Than Jesus' blood and righteousness:
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

"Oh Christ, the solid Rock I stand;
All other ground is sinking sand,
All other ground is sinking sand."

After the service, Avis said thoughtfully: "Do you really believe the words you sang, Doreen?"

"With all my heart," Doreen said promptly. "I'm sorry my wavering Christian life was a stumbling block to you."

Avis smiled gently. "Perhaps it was, but the way you're living it now, it has become a steppingstone for me, because you have shown me I need to live a consecrated Christian life, too."

"Say, young lady!" The evangelist touched Doreen lightly on the shoulder as he smiled at her. "I liked that song and the way you sang it with such beautiful feeling. I'm starting a youth radio program soon. Would you be interested in helping out with some gospel music?"

"Would I? Oh, yes!" Doreen gasped, smiling radiantly first at him, then at Avis who stood with a look of awe on her face. "Oh, it's exactly what I'd like to do!" she said happily, while her heart brimmed thanks to Him from whom comes every good and perfect gift.—*My Delight*.



What It Means To Be Lost!

(continued from page three)

Everyone who is not saved is lost! Everyone! Everyone in heathen lands! Everyone in Christian countries! Everyone in America! Everyone in your home town! Everyone in your neighborhood! Everyone in your school! Everyone in your place of employment! Everyone you pass on the street! Everyone in your home! Everyone who is not saved is lost. Lost already! Not going to be lost after death, but lost right now! Lost forever! But not quite lost beyond hope!

While a lost man lives he can be saved! He may not know he is lost, but you know! He may not be concerned about his condition, but you can be concerned! One reason why sinners show so little concern about their lost condition is because Christians show so little concern! A lost soul rates more concern than a man lost on the mountain, but hundreds turn out to rescue the man on the mountain while Christians often ignore the lost soul with whom they have contact perhaps every day! May God stir us, and may we stir ourselves, to the understanding of what it really means to be lost, and then to soul-winning action!—*Gospel Herald*.



The world is exceedingly dark now with wars and rumors of wars, nuclear tests, and burgeoning clouds of atomic fallout. Outer space is cluttered with satellites and stages of rockets. But above and beyond all this, the Day Star shines brightly, drawing the gaze of all men to Him. He is still the hope of the world and Gentiles are still coming to His light and kings to the brightness of His rising.—Helen Kingsbury Wallace in *Meditations on New Testament Symbols* (Fleming H. Revell Company).

Will Original Free Will Baptists Survive?

(continued from page eight)

gram. It consisted of some publications written by denominational writers and other publications of an independent publishing house used with Free Will Baptist imprints. This program had to be abandoned in 1959, and left the board deeply in debt. The existence of two competitive literature programs added much to the disruption of fellowship within the denomination.

At the National Association meeting in Asheville, North Carolina, in 1959, a new contract between the National Sunday School Board and the Free Will Baptist Press was approved, and at the time it looked as if prospects of a harmonious solution of the literature program were in sight. A spirit of "forgive and forget" seemed to prevail. But in 1961, things not directly related to the literature program destroyed this harmony, and resulted in the breaking of the contract between the Press and the National Sunday School Board.

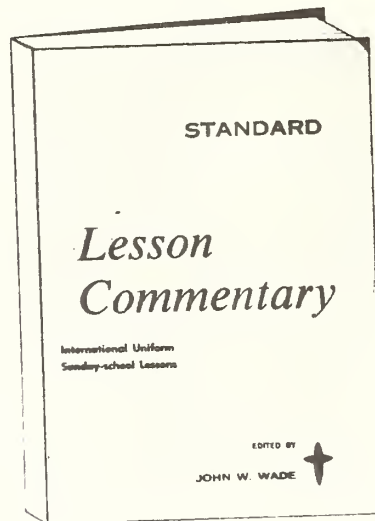
(Our exploration of the breakdown in fellowship caused by differences over the denominational education program must be carried over for our next installment in this series.)



Shoes divide men into three classes. Some men wear their father's shoes. They make no decisions of their own. Some are unthinkingly shod by the crowd. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.—S. D. Gordon, quoted in 1963 *Tarbell's Teachers' Guide* (Fleming H. Revell Company).



The price that one pays for strong drink may be very costly in dollars and cents; but it is far more costly in morals, manhood, womanhood, health, and the loss of the immortal soul.—Walter E. Isenhour.



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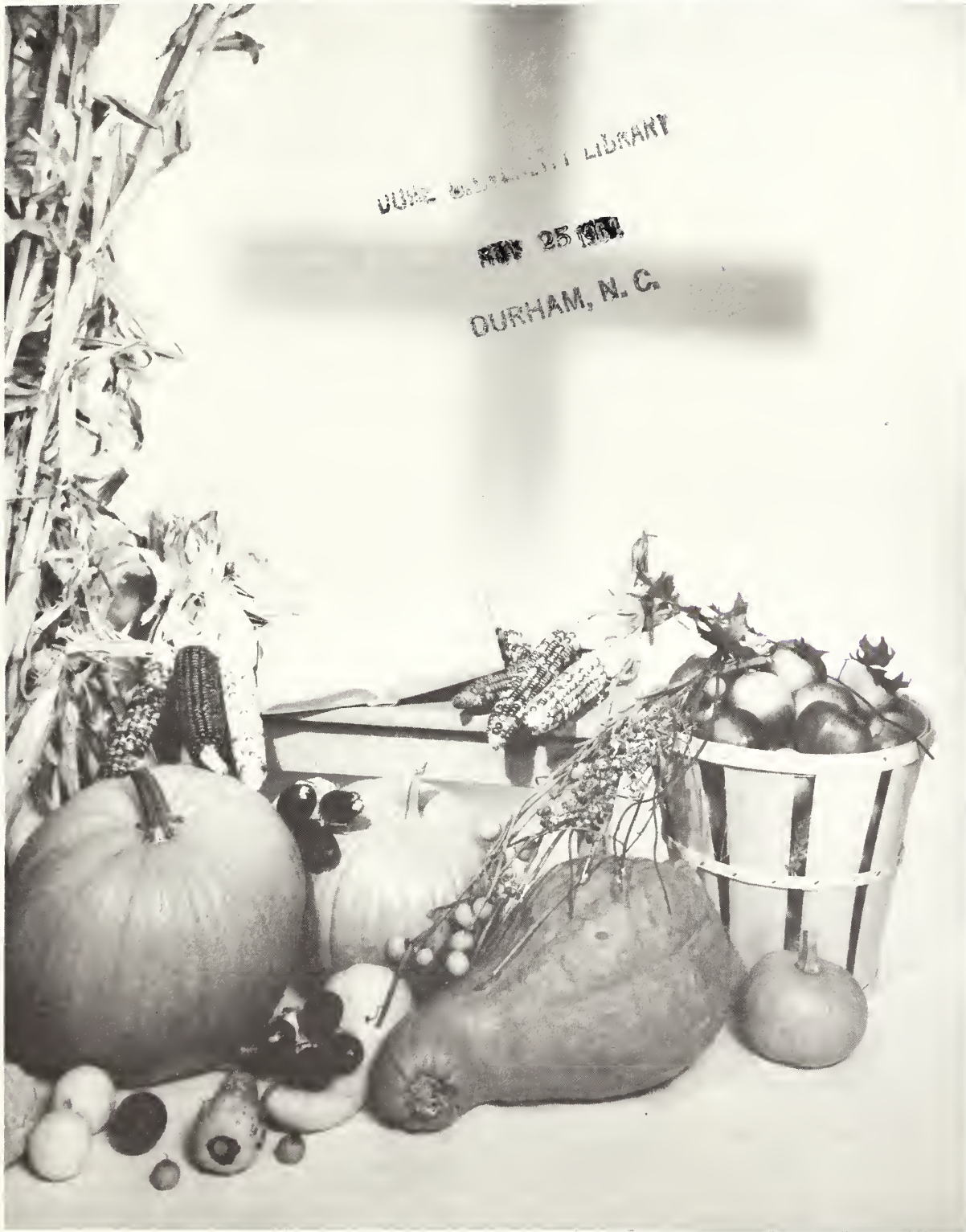
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PHOTO BY ROBERTS



THANKSGIVING ISSUE

The One Hundred Third Psalm

BLESS the LORD, O my soul: and all that is within me, bless his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass; as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

Editorial—

THE CITY WHERE THE PILGRIMS LIVED

Nearly forty miles southeast of Boston on the highway leading to Cape Cod and Provincetown, along the bay and for some distance inland, lies the old town of Plymouth, Massachusetts, to which thousands of pilgrims journey each year for the sake of viewing the landing place and first home of those other pilgrims of long ago.

Although Plymouth is an industrial center, having the largest cordage works in the world, and with a neighboring town harvesting a large percentage of cranberries in our country, the noise of these industries does not intrude upon the older section of the town, which is very quiet and restful and very much as one would expect to find it.

While Court Street, the main thoroughfare of the town, is very lovely with its magnificent trees lining each side and its fine old houses with their unique chimneys, it does not bear the distinction of being the oldest street in Plymouth. That honor goes to Leyden, the first thoroughfare to be laid out in New England, although it was nameless until 1802 when the name it now so appropriately bears was given. Along this street the Pilgrims built their little settlement and began life in the New World, undergoing many hardships and dangers.

Many of the personal belongings of these first brave settlers are to be found in Pilgrim Hall, a granite structure resembling a Greek temple which was erected on Court Street many years ago for the purpose of housing these priceless relics. Among these are Governor Bradford's Bible, the famous broadsword of Captain Miles Standish, Elder Brewster's chair, and the queer little cradle made of wicker with rockers of wood in which Peregrine Whitt, the boy born on the Mayflower while the ship was anchored in Provincetown harbor, was later rocked by his Pilgrim mother.

Leyden Street leads to Burial Hill, on whose summit stood the old fort and watchtower, built as protection for the early settlers, the sites being now suitably marked. Here lie buried many of the Pilgrim band and their decendants. Among the many interesting markers is a great boulder erected to the memory of Thomas Clark, the mate of the Mayflower, who died in 1695 at the age of ninety-eight. Another is the grave of Tobitha Plaskett, the first woman school teacher in America, who wrote the quaint epitaph for her own stone.

It was on Coles Hill, nearer the water front, however, that fifty of those who perished during the first hard winter of three centuries and more ago were buried. So that the Indians might not know how few remained, the last sad rites were performed at night; then the earth was leveled so that no trace of graves could be seen. A handsome monument covers the spot.—Reprinted from the November 15, 1950, issue of "The Free Will Baptist."

PRAISE AND PRAYER

Each sincere prayer carries a message of praise to our Maker. We may often pray selfishly, without any recognition of the blessings of God upon us. We may sometimes feel that life has been too difficult to leave room for praise. The true spirit of humility, however, will make us conscious of God's goodness regardless of the outward circumstances.

Prayer is essential in the life of each Christian. It is the "soul's sincere desire uttered or unexpressed." Never in the course of human history has the urgency of prayer been so great. The dangers that face us are astounding. Regardless of what may happen, we must not forget to praise God for His tender mercies and benefits. Praise must accompany prayer in these trying days.

It will be the selfish individual who will not give praise and thanksgiving to God during this Thanksgiving season. The truly grateful will praise Him, the Maker of heaven and earth and all that is therein.

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C. H. OVERMAN, Editor

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Blessings Bear Obligations

by THEODORE JOHNSON

MAKING any blessing for granted and demanding it as a right evidences a lack of appreciativeness, and will eventually lead to the loss of that blessing.

Concerning the benefits of Roman citizenship, the arresting captain said, "With great sum obtained I this freedom!" to which Paul replied, "But I was free born." Both of these men spoke respectfully of Roman citizenship, and considered it a privilege. When, to Romans, it ceased to be a privilege to be a Roman citizen, and they demanded it as their right without the willingness to fulfill the obligations, they lost both the right and privilege of it.

A *right* bears the idea of something due me, which I can demand. A *privilege* bears the idea of a concession, but places an obligation upon me.

Mankind by nature is selfish and demanding, and soon takes his blessings for granted. If what were privileges yesterday become only rights today, they may be lost tomorrow. The way to retain our blessings is to consider them as privileges under God, and to fulfill the obligations that go with them.

How wisely have our Presidents proclaimed a national day of Thanksgiving even in the dark days of war, civil strife, and uncertainty! These proclamations hold before our eyes two facts: 1. Our rights are really obligations bearing privileges; and 2. God is not only the giver of our national blessings, but He will succor and save those who trust in Him and do good.

We ought to be thankful to God not only for our blessings, but also for the obligations that go with them. When "a new generation arose that knew not God," Israel soon lost the blessings, both spiritual and material, of their fathers. Wisely God required, "Three times thou shalt keep a feast unto me in the year" (Exodus 23:14), to hold before them the fact that all of their blessings—bountiful harvests, fruitful vineyards, peaceful habitations, victory over their enemies—were the blessings of privilege and bore a corresponding obligation to "the giver of every good and perfect gift."

Landing late in the fall of 1620, those of the Pilgrim Fathers who were able to work toiled through the cold, cheerless winter months building homes and hunting food. Many sick-



ened and died. Before spring, half of the little band had perished. Not a home was spared by the death angel. Late frosts and dry weather cut their corn crop in half. They knew that they did not have sufficient food to go through the long winter. Frequent fasts were observed to mourn their losses and to implore divine favor, until their bodies had grown weak and their tempers short. In such apparently bleak and hopeless circumstances, one of their number proposed a *feast* day instead of more *fast* days, days of mourning and self-affliction. The results were little short of miraculous; as they forgot their woes in feasting and thanksgiving to God, they saw again that there also had been blessings: Squanto had taught the little group of English country people how to make effective use of the resources of sea, forest, and soil; the Indians were friendly; they were free men; and, best of all, God was with them.

What lessons and warnings there are for us here!

Our homes are fraught with blessings; but it is a privilege to be a spouse, a parent, or a child. To become unthankful and demanding of our home rights is to lose them.

To be a Christian is a blood-bought privilege. We should consider it a sacred privilege to belong to the church. We should love her doctrines, her altars, her offerings, and be thankful for the grace of God that has been brought to us through her ministry, and happily bear the responsibilities of church membership.

As we observe this Thanksgiving season, let us remember that our blessings bear an obligation, and, conversely, that our obligations bear an obligation, and, conversely, that our obligations become our blessings. Let us be thankful for our obligations of work, family, church, and American citizenship. These are our blessings, not our doom. He who would live without obligations would soon have no blessings. Before the farmer can have the blessings of a harvest, he must bear the responsibility of plowing, fertilizing, planting, and cultivating.

Discouraged heart, struggling under what you consider to be "the cares of life" and the obligations imposed upon you; when you are tempted to say, "What do I have to be thankful for?" be thankful for your obligations! Count them as blessings. God saw the Pilgrims through that second winter. Their faith and thankfulness have become the seed-basis of our Thanksgiving Day.—*The Free Methodist*.

The Lighted Pathway



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

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

CHRISTIAN GROWTH

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:15).

This week I am giving you a number of poems on the subject announced above.

MORE AND MORE

Purer yet and purer
I would be in mind,
Dearer yet and dearer
Every duty find;
Hoping still and trusting
God without a fear,
Patiently believing
He will make it clear.

Calmer yet and calmer
Trials bear and pain,
Surer yet and surer
Peace at last to gain;
Suffering still and doing,
To His will resigned,
And to God subduing
Heart and will and mind.

Higher yet and higher
Out of clouds and night
Nearer yet and nearer
Rising to the light—
Light serene and holy—
Where my soul may rest
Purified and lowly,
Sanctified and blest.

—Johann W. von Goethe.

O JESUS CHRIST, GROW THOU IN ME

O Jesus Christ, grow thou in me,
And all things else recede!
My heart be daily nearer thee,
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in thy light,
Thy life my death efface.

In thy bright beams which on me fall
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

More of thy glory let me see,
Thou holy, wise and true,
I would thy living image be,
In joy and sorrow too.

Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of thy great love
Through my whole being shine.

Make this poor self grow less and less,
Be thou my life and aim;
Oh, make me daily through thy grace
More meet to bear thy name!

Let faith in Thee and in thy might
My every motive move;
Be thou alone my soul's delight,
My passion and my love.

—Henry B. Smith.

DAY BY DAY

Looking upward every day,
Sunshine on our faces,
Pressing onward every day
Toward the heavenly places;
Growing every day in awe,
For thy name is holy;
Learning every day to love
With a love more lowly.

Walking every day more close
To our Elder Brother;
Growing every day more true
Unto one another;
Every day more gratefully
Kindnesses receiving;
Every day more readily
Injuries forgiving.

Leaving every day behind
Something which might hinder;
Running swifter every day,
Growing purer, kinder—
Lord, so pray we every day;
Hear us in thy pity,
That we enter in at last
To the holy city.

—Mary Butler.

INDWELLING

O dwell in me, my Lord,
That I in thee may dwell;
Fulfill thy tender word,
That thy evangelists tell;
In me Thou, I in thee,
By thy sweet courtesy.

But wilt thou my guest be,
In this poor heart of mine?
Thy guest? Is this for me
In that pure heart of thine?
In me Thou, I in thee,
By thy sweet courtesy.

My chamber, Lord, prepare
Whither thou deignest come;
I may not seek to share
The making of thy home;
In me Thou, I in thee,
By thy sweet courtesy.

Thy gracious gifts bestow,
Humility and love;
O cause my heart to glow
By fire sent from above.
In me Thou, I in thee,
By thy sweet courtesy.

—Alexander B. Grosart.

MORE HOLINESS

More holiness give me;
More strivings within,
More patience in suffering,
More sorrow for sin.
More faith in my Saviour,
More sense of His care,
More joy in His service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord,
More pride in His glory,
More hope in His word.
More tears for His sorrows,
More pain at His grief,
More meekness in trial,
More praise for relief.

More purity give me,
More strength to o'ercome,
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More used I would be,
More blessed and holy—
More, Saviour, like thee.
—Philip Paul Bliss.



1964 DINNERS HAVE TOTALED \$41,720

The Free Will Baptist churches of Duplin County contributed \$3,622 to the development fund of Mount Olive College Thursday night November 12, at their annual benefit dinner, William D. Thigpen of Beulaville, chairman of the county steering committee, reported.

The Duplin County gifts brought to \$41,720 the amount the college has received from twelve benefit dinners during 1964.

Participating churches in Duplin County, the amount of their gifts and their chairmen included: Bethlehem, \$62, Mrs. Doris Wood, Beulaville, \$1,214, William D. Thigpen; Cabin, \$346, Leslie Kennedy; Lanier's Chapel, \$25, Mrs. Roy Lanier; Long Ridge, \$217, John Kornegay; Pearsall's Chapel, \$551, D. F. Chambers and Mrs. Carl Powell; Rooty Branch, \$266, Leslie Bell Sandy Plain, \$172, Ralph Sumner; Sarecta, \$413, Archie Benson; Snow Hill, \$269, Mrs. Beatrice Wallace; Warsaw, \$24, Mrs. Ben Sutton; and Piney Grove, \$63, Mrs. Mattie Newsome.



I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—Adoniram Judson.



WOMAN'S AUXILIARY

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Evelyn Parrisher for its October meeting. Mrs. Thelma Reaves, vice-president, presided over the meeting. The group sang the chorus, "My Lord Knows the Way," followed with the Scripture reading by Mrs. Eva Worthington taken from Ezekiel 22:23-31.

During the business period the roll was called and the minutes of the last meeting were read by the secretary. The treasurer also gave her report. The group decided to again serve dinner at Grifton.

The program, "Who Will Stand in the Gap?" was given by Velma McLawhorn, Annie Eliza Chappell, Elma Beddard, and Evelyn Parrisher. The meeting closed with the singing of "Lead Me to Some Soul Today" and prayer by Mrs. Kara Wingate.

Deep Run, N. C. — The Woman's Auxiliary of Deep Run Free Will Baptist Church met November 11 with twenty-two members and one new member present. The meeting opened with a song, "Praise Him, Praise Him," followed with a silent prayer in memory of a deceased member, Mrs. Sybil Davenport.

During the business session the treasurer reported a balance in the treasury of \$463.57. This money is to be used to tile the floor in the educational building. The newly elected officers for 1965 are as follows: president, Mrs. Bill Kennedy; vice-president, Mrs. George Benson; treasurer, Mrs. Harold Hardison; secretary, Mrs. Alex Barwick; program chairman, Mrs. William R. Davenport; youth chairmen, Mrs. Melvin Everington and Mrs. Jack Hill; mission chairman, Mrs. Margerite Hill; study course chairman, Mrs. Roy Hill, benevolence chairman, Mrs. Roger Davis; and Children's Home chairman, Miss Verdie Davenport.

It was decided to send a book to

Mount Olive College in memory of Mrs. Sybil Davenport. This plan was adopted in case of any deceased member instead of sending a flower arrangement.

A report from the kitchen shower committee showed a balance of \$84. A \$50 donation was made to this by Mr. William R. Davenport in memory of his mother. Needed utensils and curtains for the kitchen will be purchased with this.

The devotional program was presented by Mrs. Phyllis Davenport. The group prayed the Lord's Prayer for the benediction.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Free Will Baptist Church met on Tuesday night, November 10, in the home of Mrs. Winston Crumpler with sixteen members present. Mrs. Lawrence Cuddington presided over the meeting. The meeting opened with the group's singing "Praise Him, Praise Him," followed with the Scripture reading from Psalm 19 by Mrs. Lucy Jones. Prayer was offered by Mrs. Leon Edwards. Mrs. Claude Bass introduced the program, "Blueprints for Victory," assisted by Mrs. Calvin Medlin, Mrs. Cuddington, Mrs. Edwards, Mrs. Frank Waddell, and Mrs. L. B. Woodall. Mrs. Waddell closed the program with prayer.

During the business session the roll was called and the minutes read by the secretary and approved. Mrs. Woodall, mission chairman, suggested that the auxiliary try to get together another box of clothing for the Arizona-Mexico Missions in the immediate future. It was announced that fourth Sunday in November had been designated as Building Fund Sunday for the church, and all offerings on that date will go toward that purpose. The pre-Thanksgiving service will be combined with the regular Wednesday night prayer service with the pastor, the Rev. L. B. Woodall, speaker. Approximately twenty sunshine baskets will be prepared for

various individuals in the community by members of the auxiliary during the Thanksgiving-Christmas season.

New officers for 1965 were elected as follows: president, Mrs. Roy Stanford; vice-president, Mrs. Lawrence Cuddington; secretary, Mrs. Calvin Medlin; corresponding secretary, Mrs. Winston Crumpler; treasurer, Mrs. Frank Waddell; Children's Home chairman, Mrs. Joe Sasser; program chairman, Mrs. Claude Bass; mission chairman, Mrs. L. B. Woodall; youth chairmen, Mr. and Mrs. Donald Ray Crumpler; AFC chairmen, Mrs. Rufus Daniels, and Mrs. Selby Vick; study course chairman, Mrs. Glenn Parnell; benevolent committee, Mrs. Wilbert Bass, Mrs. Lucy Jones, and Mrs. Leon Edwards.

Following the benediction prayer, refreshments of strawberries, cake, and ice cream were served by the hostess, assisted by Mrs. Wilbert Bass and Mrs. Donald Ray Crumpler.

Fountain, N. C.—The YFA of the Aspen Grove Free Will Baptist Church met Thursday night, November 12, 1964, in the home of Judy Carol Bridgers. After the business session, Brendy Kay Ellis gave a very interesting program, taking her Scripture from Luke 1:76-80. The group learned several choruses which were directed by Mrs. Peggy Hobgood.

At the close of the meeting, delicious refreshments were served by the hostess. There were fifteen members present.

Fountain, N. C. — The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, November 13, 1964, at the church. Mrs. Lovelace Gardner, president, presided. The group joined together in singing "Glory to His Name." Mrs. David Hobgood used for her Scripture lesson Psalm 19, followed with prayer by Mrs. Gardner. Mrs. Hobgood gave the program, "Blueprints for Victory," written by Mrs. S. T. Dunning. The program closed with the group's joining together in the singing of the first verse of "Breathe on Me."

During the business session, Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting, and they were approved. This was followed with the treasurer's report.

A motion was made and carried to remember Mrs. Ida Webb with a get-well card and love offering. A motion
(continued on page six)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Pleasant Grove Host to Cape Fear Union Meeting

The Cape Fear Union Meeting will convene with Pleasant Grove Free Will Baptist Church, Erwin, North Carolina, on Saturday, November 28, with the moderator, the Rev. J. Garland Teasley, presiding. The music will be under the direction of the Rev. Kemery Ard with Miss Gayle Hill as pianist and Miss Ann Gilbert as organist. Please take note that there will be no afternoon session. The program is as follows:

- 10:00—Congregational Hymn
—Devotions, the Rev. James N. Gay
- 10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
- 11:15—Worship Service
Hymn
Sermon, the Rev. Fred S. Powers
- 12:00—Report of Treasurer
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

4th Union Woman's Auxiliary and Sunday School Convention

The Woman's Auxiliary and Sunday Convention of the Fourth Union Meeting District of the Central Conference will meet with Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, on Sunday, November 29. The theme will be "Stewardship," with the Scripture taken from Colossians 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, . . ." The program is as follows:

Morning Session

- 10:00—Sunday School, Local Sunday School
11:00—Hymn, "Jesus Calls Us"

- Devotions, Otter's Creek Church
—Welcome, Mrs. Thomas Strickland
—Response, Mrs. Peggy Hobgood
—President's Remarks
—Recognition Time
—Children's Home News, Mrs. Clarence Mitchell
—Hymn, "Our Best"
—News from Mount Olive College, the Rev. Ed Miles
—Special Music, Watery Branch Quartet
—Sermon, the Rev. W. S. Burns
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. R. L. Norville
—Special Music, Free Union Church
—Business Session
—Program, Spring Branch Church
—Adjournment

Spring Branch to Host Fourth Union Meeting

Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, will be host to the Fourth Union Meeting of the Central Conference on Saturday, November 28. The theme for the day will be "Go Ye," with the Scripture taken from Matthew 28:19, 20. Please take note of the following program:

- 10:00—Hymn, "We've a Story to Tell"
—Devotions, the Rev. Cecil E. Rose
—Prayer for the Success of the Union
- 10:15—Moderator's Address, the Rev. W. S. Burns
- 10:20—Minutes of Last Union
—Roll Call of Ministers
—Roll Call of Churches and Reports
—Business Period
—Announcements
- 11:15—Worship Hour

Hymn, "The Kingdom Is Coming"

Offering and Prayer

Special Music, Host Church

11:30—Morning Message, the Rev. Noah Brown, Central Conference Missionary

12:10—Hymn, "Throw Out the Life-Line"

12:15—Benediction and Adjournment

2nd Western Sunday School Convention at Floods Chapel

The Second Western District Sunday School Convention will meet with Floods Chapel Free Will Baptist Church, Route 1, Spring Hope, North Carolina, on Sunday, November 29. The theme will be, "In Everything Give Thanks." The Scripture is taken for 1 Thessalonians 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." The program is as follows:

Morning Session

- 9:45—Song Service, Delton Eason
—Devotions, Diane Baines
—Welcome, J. D. Bissette
—Response, Judy Joyner
—Business Session
—Sunday School, Ben T. Bissette, Superintendent
—Intermission
—Song Service, Delton Eason
—Convention Message, the Rev. Charles Morgan

12:00—Lunch

Afternoon Session

- 1:00—Song Service, Delton Eason
—Devotions, Mt. Zion
—Reports of Officers
—Special Music, Floods Chapel, Joyner Sisters, and Eason Trio
—Report of Children's Home and Superannuation, the Rev. James Joyner
—Business Session
—Report of Committees
—Youth Fellowship Report, Mrs. Earl Bass
—Awarding of Banner and Trophy
—Adjournment

S. C. Association Met At Conway

The twenty-first annual session of the South Carolina State Association of Free Will Baptists met November 12, 13, 1964, at the Pee Dee church, Conway. The Rev. Fred Kirby presided over the two-day session.

The Rev. N. B. Barrow, manager of the Free Will Baptist Press, attended (continued on page thirteen)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

INCREASED SUPPORT NEEDED BY THE FREE WILL BAPTIST CHILDREN'S HOME

By M. L. JOHNSON, *Superintendent*

It is imperative that we increase our gifts from Free Will Baptists in order to continue our general operations and to add the needed facilities and services for which we have planned. We can continue to operate on the same amount our people have been giving, but we cannot make the new additions which are needed on this amount.

QUOTAS FOR 1964-65 NEEDED

Suggested quotas for 1964-1965 have been sent to our churches. These quotas are based upon our actual needs to continue our general operation and reach the goals established in our "Golden Anniversary Development Program." If all our churches will raise their suggested quotas during the next five years, we will be able to do the

things we have planned without the use of a special building fund campaign, the use of special building fund quotas, or the need to "go in debt."

The extent to which our churches fail to reach their quotas will determine how much we must "leave off."

INDIVIDUAL DONATIONS INVITED

One way to increase gifts from Free Will Baptists is through individual donations. Those who are able to do so are urged to send such gifts before the end of this year. Individual donations are credited to the individual and are applied on the quota for the local church of which the donor is a member. Such gifts are also deductible for state and federal income tax purposes. In-

Use this Form to Send Individual Donations

TO THE

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

Middlesex, North Carolina

I, (We) enclose a gift in the amount of _____ \$ _____

Please use this gift for _____

This gift should be credited to _____

of _____ Church, in the _____ Conference

Receipt for this gift should be sent to: _____

Send letters of acknowledgment to:

dividual gifts may be made in memory or in honor of loved ones or friends.

Individuals are invited to use the form below to forward their gifts to the Children's Home. Be sure to give sufficient information to assure proper credit.

CAMPAIGNS TO CONTINUE AFTER THANKSGIVING

Some churches did not complete their campaign for funds for the Children's Home before Thanksgiving and are continuing their campaign. We urge all those churches who did not raise as much as they think they can, or who did not reach their quotas, through their Thanksgiving offerings to continue their efforts into December. The response we get Thanksgiving and in December will help determine how much of our Development Program we can begin after the first of the year.



Woman's Auxiliary

(continued from page five)

was made and seconded to give \$15 for the Mount Olive College benefit supper, and to invite three of the members to attend the benefit supper on November 23, at 7 p.m., at the American Legion Building in Wilson.

The following officers were elected for the next year: president, Mrs. Mary Oakley; vice-president, Mrs. Mary Smith; secretary-treasurer, Mrs. Adell Summerlin; program-prayer chairman, Mrs. Ruby Gardner; program committee, Mrs. Louise Thigpen, Mrs. Odell Gardner, Mrs. Walena Bell, Mrs. Elizabeth Langely, Mrs. Louise Owens; enlistment committee, Mrs. Garnet Gay and Mrs. Ruby Mangum; youth chairman, Mrs. Peggy Hobgood; mission chairmen, Mrs. Emily Langley, Mrs. Dortha Baker, Mrs. Lille Baker.

Each member drew names to bring a Christmas gift to the next meeting. Plans were made to invite the members' families, the pastor, and his family to attend the Christmas program on Friday night, December 18.



"Follow me, and I will make you fishers of men!" Perhaps they laughed at the figure of speech but, "they straightway left their nets, and followed him."—*World Vision Magazine*.

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Five)

IN OUR LAST installment we discussed the disturbances of the fellowship of the National Association over differences about the denominational literature program. Today we take a look at differences over our educational program, and endeavor to survey the extent to which these differences disrupted our fellowship.

Christian education was one of the first things to claim the attention of the National Association after its founding in 1935. At this time, neither the eastern nor the western general organizations boasted an educational institution of any credit. The Original Free Will Baptists had operated the Free Will Baptist Seminary at Ayden, North Carolina, from 1896 until 1924, at which time the seminary became Eureka College and moved into the first of a number of modern buildings planned for the enlarged institution. But fire destroyed the building in 1931, leaving this group without a school of any kind, and so deeply in debt and discouraged that all efforts to reorganize the program failed. The Co-Operative Association had established Tecumseh College in Oklahoma as its very first project after its organization in 1917. But this college also was lost by fire about the same time that the Ayden school burned.

The years during which the denomination had no schools had awakened many to the need for educational institutions for Free Will Baptists, and all seemed to join together with a very good

spirit in launching a Christian education program, which resulted in the establishment of the Free Will Baptist Bible College at Nashville, Tennessee, in 1942.

Everybody seemed well pleased that at last Free Will Baptists at large had an educational program, and all worked together in a commendable way until Mount Olive Junior College was started by the North Carolina State Convention of Original Free Will Baptists in 1952. Almost immediately, dissention arose over the new school. Some who were committed to the idea of an expanded educational program were conscientiously of the opinion that the time had not come for expansion, and that all should work together for the Bible College until it became well and firmly established, with a plant sufficient for the need of a growing training school. But objection on these grounds was a minor thing, and would soon have disappeared without interfering seriously with our fellowship if it had been the only basis.

However, many of those who have observed the growing disruption of fellowship over the educational program must agree that most of it has been caused by three things: misunderstandings, differences over the educational philosophies of the two school, and jealousy. We will start in the middle to consider these.

Those who conceived and gave birth to Mount Olive College felt that the big

need of the denomination was for a "liberal arts college in a spiritual atmosphere," rather than another Bible school of the same type of the Bible College at Nashville, which was following the general trend of schools devoted exclusively, or almost exclusively, to religious instruction. Against this was the idea prevailing among many Free Will Baptists, that the responsibility of the church in the educational world was only to provide institutions to teach the doctrines and truths of the Bible and that all other kinds of education was the responsibility of the state or of private schools. When Mount Olive College proclaimed its purpose not to become a strictly sectarian institution, but, while emphasizing Free Will Baptist doctrine, to provide a more general religious instruction as well, which might appeal to students other than Free Will Baptists, along with liberal arts courses, there was heard from many the cries of "modernism," "liberal thinking," and other similar descriptions of the new institution. How much foundation, or lack of foundation, there was for such appraisals of Mount Olive College, many of those who cried out will never really know; for they, in most cases, made no special effort to find out the truth. This leads us to a brief consideration of the question of misunderstandings. Making all reasonable allowance for any trend toward "modernism" or "liberal thinking" that may have been in the minds of any individuals connected with the new college (and in fact we know of none), we can certainly say that much was misunderstood about the avowed purpose of Mount Olive College; and this misunderstanding helped to break fellowship among Free Will Baptists.

Another cause of antagonism toward Mount Olive College was a number of rumors widely circulated during the years 1960 and 1961. Word was spread around that the college allowed girl students to wear shorts around the campus and endorsed attendance of students at local moving picture houses and other things labeled "worldly" or "sinful." A big percentage of these rumors came through a very few people, who had always heard them from somebody else. At the time, this writer visited the college campus several times, usually unannounced, and was never able to nail down any of the rumors as true. Many of the students at that time were close enough to the writer to give him
(continued on page fifteen)

ONLY ONCE A YEAR?

Norma Cournow

WHAT WOULD life be like without the malt shop, the record store and the shopping center? Not very many years ago that was just the situation.

The first settlers in America landed in a place of trees and Indians. There were no shopping centers, split-level homes or flashy cars. They had to build a house from trees and struggle with the rocky ground to make the crops grow. Sometimes they barely had enough to eat. When the crops failed, they had no supermarkets to run to for bread and canned goods. Sometimes the Indians helped them, but at times they were not friendly. Often the people were sick because of the cold, damp weather. The settlers had little clothing and most of it was drab. They couldn't change into a different dress or shirt when they got tired of the color or design of what they were wearing. They had only necessary clothing to keep them warm.

They had so little. But they were thankful for everything. The settlers in Massachusetts even set aside a special day to thank God for their blessings of the first harvest. The year was 1621 and that was the first Thanksgiving Day. Now we celebrate this holiday once a year. But it is very sad that some people only remember once a year to count their blessings and give thanks to God for them. How often do you thank God for all He gives you?

Suppose you gave your mother a birthday present and she didn't say anything. You gave her a Christmas present, and she said nothing. Finally you gave her flowers for Easter and she took them and wore them. Would you decide she did not like your gifts since she did not thank you? Then finally Thanksgiving Day came, and your mother thanked you for all the gifts. I don't think you would like this system at all. I wonder what God thinks if you only thank Him once a year.

Look around you at all the wonderful things God has provided. You have plenty of food at home and money to buy candy and ice cream at the corner store. Starvation is not something you fear. You have clothes for playing, for school and for church, and you change for every event. You have a home, family and friends. What wonderful

THANKS BE TO GOD

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

Thanks be to God for all His countless blessings
Which fall upon us daily like a shower of rain.
Like rain, some blessings fall upon the barren lands
Which lie in want of both fertility and care.
Like rain, some blessings fall upon the sloping hills
Too perpendicular for drops to penetrate,
And so the water falls upon them but to rush
Along their sloping sides to seek the fertile land
Which lies within the valley just beyond the hills.
Like rain, some blessings fall into the stagnant pools
To quickly lose their usefulness through idle waste.
The barren lands—the lives of men grown hardened through
The quest for life without the beauty of God's love.
The sloping hills—the men who tend to ward off God,
Ignoring Him as giver of each blessing which
They vainly try to credit to some personal trait.
The stagnant pools—the men surrounded by rich gifts
Of opportunity and talents, but which lie unused.
Through thanklessness these gifts shall be destroyed.
Thanks be to God for all His countless blessings
Which fall upon us daily like a shower of rain.
Like rain, some blessings fall upon the open field
Which yield a harvest of rich grain year after year.
So like the men who daily speak their gratitude
And lift their hearts in praise to God acknowledging
Him source and giver of each blessing in this life.
Thanks be to God for all His countless blessings.

—Rev. Arnold Woodlief
Marianna, Florida



I know of no formula for success, but I know a sure formula for failure—to try to please everybody.—Herbert Bayard Swope.

things has God given you? Do you thank Him every day for your blessings?—Selected.

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 to praise the dear Lord for His many blessings unto us. First of all, we should thank Him for the gift of His dear Son, which 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 forefathers 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, dear ones, that this first thanksgiving was not merely a feast, for 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! How God's great heart must be grieved when we do not even give Him a thought as we enjoy the bountiful harvest He has given us and celebrate the day to satisfy the lusts of the flesh! Oh, that our nation might return to the Lord and honor Him as our Christian forefathers did on that first thanksgiving! Christ, and Christ alone, is the answer to the problems of this troubled world. With Him we have peace; without Him we have uncertainties and war.—*The Way of Truth.*



FACING HANDICAPS

Both Sir Walter Scott and Lord Byron were lame, but Scott was radiant, gallant and creative, whereas Byron, however creative he may have been, was embittered by his lameness. A difference in temperaments does not explain the difference in reactions to similar disabilities. Scott faced his handicap with Christian faith, grateful for the health and opportunities he had; Byron only faced his handicap.—David A. MacLennan.

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QUOTES



By J. C. Griffin

THANKSGIVING

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).

We have a national "Thanksgiving" in our United States, but we talk more about the turkey than about the Creator of the turkey. It is nice to have good eats, especially the turkey that is placed on a great number of tables; however, there are a few people who are not able to have a turkey set before them for the physical body. But there is not one so poor that he cannot enter into fellowship with the Lord Jesus Christ. The privilege of having a God to whom we can go and have divine fellowship is the greatest blessing that man has ever known. There are people in the world who are denied the privilege of public worship. We people of the United States should be the happiest people in the world. All believers in Christ should assemble in their regular house of worship, and worship and give thanks to Almighty God.

Again it is written: "O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Psalm 95:1, 2).

EVERYDAY SHOULD BE A DAY OF PRAISE

Again the the Word of God says: "Praise ye the LORD. Praise the LORD, O my soul. While I live will I praise the LORD: I will sing praises unto my God while I have any being" (Psalm 146:1, 2).

WHO CAN PRAISE GOD?

Only those who know the Lord can really praise the Lord. Praise, in reality, comes from the heart; and our hearts must be in tune with the heart of God

before they can have the heartfelt thanks to worship God in spirit and in truth. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

When should we worship the Lord? The psalmist said, "I will bless the LORD at all times: his praise shall continually be in my mouth" (Psalm 34:1). We should have the spirit of thanksgiving each day, not just on the day that is set apart by our government in November of each year. Again we are told to "Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that they youth is renewed like the eagle's" (Psalm 103:2-5).

LET'S GIVE GOD THANKS

WALTER E. ISENHOUR

From day to day we breathe God's air,
Enjoy His love and tender care;
Live on the substance He provides,
Protected by His hand that guides;
Enriched by His amazing grace
Along our rugged earthly race,
With promise of eternal life
When we shall leave this world of strife;
Therefore, let's give Him thanks.

From day to day God gives us health
That we should value more than wealth;
Yes, sends the sunshine and the rain
That grows our crops and fields of grain,
From which we're amply clothed and
fed

In answer to the prayers we've said,
Indeed He's mindful of our need
When we go where His footsteps lead;
Therefore, let's give Him thanks.

From day to day God's blessings flow
Upon our lives where'er we go;
For ev'ry good and perfect gift,
And all He sends for our uplift,
Is from the bounty of His store
That feeds His children evermore,
While here upon the earth we stay
Awaiting heaven's golden day;
Therefore, let's give Him thanks.

From day to day God's love comes in
To save us from the blight of sin;
To make us soldiers brave and strong
Lest we should yield ourselves to wrong;
That we should be both kind and sweet
To those with whom we live or meet;
That we may go to God's right hand
When at the judgment we shall stand;
Therefore, let's give Him thanks.

Let us not forget that when we are eating that Thanksgiving turkey that our God created that turkey and made it possible for us to feed and help to raise the turkey for Thanksgiving. We must remember that God made all things and that there would have been no turkey had it not been for an all-wise Creator, whom we should honor and adore and praise everyday, not only on a national holiday. Again we quote the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth" (Psalm 121:1, 2).

We Free Will Baptists have so much in our denominational endeavor for which to thank God: namely, our printing press, which in reality belongs to God; our college at Mount Olive, which is being blessed beyond the expectation of many people. God is really working on this line of Christian education. Every Free Will Baptist should stand up and give thanks in a special way to the name of our Christ, who said, "Search the Scriptures." Paul admonishes us to study to show ourselves approved unto God. I have contended for a long time that if we do not know what a word means, how can we "rightly divide the Word"? But there is a spirit of Christian education moving on us as never before. Praise the Lord!

Then, there is our Children's Home that has been able to move along in the black for the past two years and longer, in spite of its enemies. So we have a lot to be thankful for; let us give thanks to our Lord for all his benefits. Not least of these is our Arizona-Mexico Missions and the increased interest in missions both here at home and elsewhere.

The way to show to the world the thanks that we owe to our Lord is not only to sing and praise the Lord with our mouths, but also to open our pocket-books and get out the best that we can, even that which is sacrificial, and keep all the institutions going in full speed.

Now I am making a plea for money for Cragmont to pay for the Floyd lease, in keeping with what Brother Reynolds has been pleading for. A good thanksgiving, we believe, in the sight of the Lord is to give and work and pray for all the things mentioned in this message. Come on people and let us give true thanksgiving to our Lord and please Him; otherwise our thanksgiving does not go high enough.

Questions & Answers



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

QUESTION: On what day does the Sabbath come? What does the Bible require of us Christians regarding this day? Some that I have heard speak say that it is on the seventh day of the week and others say they are not sure what day it is on.—Mrs. I. Cornell, Thomasville, Georgia.

ANSWER: The Jewish Sabbath Day began at sundown on the sixth day of their week. Sundown, therefore, marked the distinguishing line between the sixth day just ended and the beginning of the seventh which began, of course, as the sixth ended. The Sabbath ended at sundown on the seventh day of the Jewish week; therefore, the Jews were at liberty to do any work they chose to do and that was legitimate the minute the sun set that day. The seventh day, as one of rest, was first observed, so far as we know, by God when He finished His creative work. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Genesis 2:2, 3).

Some Hebrew scholars have asserted that the word from which the English word *rested* in this passage comes may have been as well rendered *ceased creating*. In the Levitical or Mosaic law, Sabbath keeping, together with several other ceremonies, was endorsed by rigid rules; and severe penalties were enforced upon all violators. By this God, in a simple kindergarten method, sought to bring all wayward men back to Himself and the happiness, contentment, peace of mind, and conscience from which man departed when he first sinned as seen in Genesis 3.

Christ teaches us, as found in the New Testament, that man was not made for the Sabbath or for Sabbath

keeping, but that the Sabbath was made for him. In this, of course, He meant that God made the Sabbath to serve a good purpose in behalf of man. God's purpose was that of aiding man to see and recognize his deplorable condition apart from God and God's way back to fellowship and friendship with God that man had before he sinned and now apart from Christ is destitute of the essentials his created likeness of God calls for. From the time of the events of Genesis 3, when man fell, God gave him, among other good things, the Sabbath to point toward and show him Christ. "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28).

Under the old or Mosaic law a Jew could travel not further than a Sabbath Day's journey on that hallowed day. A Sabbath Day's journey was a little less than a mile in length. When a person was offended in one point of the law under this system, he was regarded as being guilty of violating the whole of it and therefore he was subject to or due the punishment that was due every one that kept none of its precepts. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Jesus taught that He had not come to this earth to destroy or make void its effectiveness, but rather to make full the law; therefore, He traveled freely on the Sabbath Day and even justified His apostles in the picking of ears of grain in a field, not their own, when they were hungry on the Sabbath Day and needed to eat. The gathering from another's field and the eating of grain when on a journey and when hungry did not violate the law, but this being done on the Sabbath was the particular thing the Pharisees and Sadducees criticized Him for. The Jews of Jesus' day, when it comes to what

they did, however, enforced the traditions of the Jewish fathers instead of the Levitical laws as kept in Moses' day or as should have been kept then; for some violated it even while Moses was yet alive, and were stoned to death for departing from its precepts; and perhaps then, as now, some who broke the law got by without either making necessary atonement or being punished. Jesus taught, when He was here, that all were not Jews in the correct sense of the word that were circumcised, but only those who honored Him and His Father as they were taught to do in the Old Testament. Furthermore, He taught that any who violated the Mosaic law in favor of their traditions were wrong and that they would suffer punishment for so doing.

Under the old law no Jew could cook any food on the Sabbath Day nor gather sticks for or kindle a fire. (See Matthew 12:18). Such violations were punishable by death. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31:16, 17). (See Numbers 15:32-36.) Here in the law God tells Israel, "It is a sign between me and Israel." A sign of, or for, what? It was a sign of the covenant just as was circumcision or the offering of sacrifices. It was among the signs that should distinguish them, the Israelites, from all other peoples throughout their generation. It, as a symbol or type of Christ, ended when Christ the antitype came. He is now our rest. Jew and Gentile alike who believe on Him need no other Sabbath or rest. "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Hebrews 3:18, 19). "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:11). Read all of Hebrews 3 and 4.)

We who are Christians are now Christ's and He is ours. He is in us and we are in Him. As the branches of a fruit-bearing vine are dependent upon the vine for its life, so are we dependent upon Christ for all it takes to be Christians and win souls to Him. He is our Mediator, so no type or substi-

(continued on page sixteen)



STORIES

for our

BOYS and GIRLS



THANKSGIVING FOR LINDA

Margaret Beck

LINDA first saw the little boy plodding along the country road. She reined her pony. "Hello," she said.

He looked startled. "Hi," he said, but kept pushing ahead. Linda looked both ways. Not a house in sight, only the California orange groves lining the Santa Ana road.

"He can't be more than three or four," she thought. "He shouldn't be alone out here."

"Want to ride where you're going?" she called.

The little boy studied her, his eyes wide in his thin face. He had no coat and shivered a little in the November air. He nodded. "I'm going to my mommie."

Linda got down and boosted him up on Prancer. With a toe hold in the stirrup she vaulted up behind him and wrapped the open front of her coat around him. "What's your name?" she asked.

"Charley. What's your name?"

"Linda." She put Prancer to a trot and Charley leaned against her trustingly. It gave her a warm, glad feeling.

"I'm running away from Denny." He pointed back. "Denny hits me." Linda turned and noticed a chimney rising above the orange trees.

"I wish I had a pony." Charley patted the bouncing black mane. "I'd ride him."

Linda laughed. "Guess what I'm going to ride tomorrow."

"What?" He tried to twist his neck to see her face.

"A big bus to Los Angeles. All alone, too. I'm going to Gramp's and Grammy's for Thanksgiving. They'll meet me at the depot. It's 40 miles, Charley."

"Is tomorrow Thanksgiving?"

"No, day after tomorrow is, but I'm going a day early and my daddy and mom are going to drive up Thanksgiving morning." A car was coming toward them and Linda pulled over.

The automobile was about to pass when the brakes slammed.

"Why, that's my daddy," Charley exclaimed. "Hi, Daddy!"

The man came toward them. "What are you doing here, Charley?"

"I runned away. Her's taking me home." He pointed over his shoulder at Linda. "Denny hits me," he added.

"But you can't go home until Mommie is better," his father said patiently. "Don't you remember?" The man looked at Linda, "His mother is just home from the hospital. The doctor says she must have perfect rest a few days, until Sunday maybe. Denny's mother, was taking care of Charley."

"Oh, I see," Linda said.

"My name is Mr. Miller." He smiled, "What is your name?"

"Linda James." She pointed up the road. "I live that way."

He nodded. "I've met your father."

There was the sound of feet behind them and they turned to see a woman striding toward them. Running behind her was a small boy. "I can't watch that boy every minute, Mr. Miller," she shouted. "He's set and bound to go home." Her voice was twangy and she stood now, pushing back at a string of hair. "I guess you better get somebody else to keep him. He's a worry to me."

Linda watched the father's tired, troubled face. "All right," he said, "but will you keep him until morning? I'll need a little time to find someone."

"Well," she said doubtfully, "I—guess so." Denny stood scowling.

Mr. Miller reached his arms for Charley. "Well, come on, Son."

But Charley clung to Linda. "No, Daddy," he pleaded. As he was taken from her he began to sob, putting his head down on his father's shoulder.

Mr. Miller stood patting him, his eyes worried. "Thank you very much, Linda," he said.

An ache went with Linda as she cantered home. "If I were a grown lady I'd keep care of him," she told Prancer.

She explained to her mother about it.

Her mother nodded. "Poor little tyke. The Millers are nice people. "Well," she made her voice bright, "I have your suitcase packed."

"Ooh, Mother!" Linda's excitement rushed back. "My first trip to L. A. alone. I can't wait."

"Have you finished you Thanksgiving quiz?" he mother asked.

"No. I'm going to work on it now, though. I can't seem to make up my mind about it."

She carried her quiz sheet out under her favorite avocado tree and sat on the dry leaves. An orange crate was her table. The fragrance of their surrounding orange grove came in through the leafy, swooping branches. This was her secret place for thinking about things.

She opened her quiz sheet and read:

Community Sunday School THANKSGIVING QUIZ

She knew the three questions by heart. The page had been pencil-marked and erased several times. The face of her teacher flashed before her, and eagerness of the classmates.

"I am giving a prize next week for each finished quiz," Miss Terry had said. "It doesn't matter which answer you choose as long as you are sure of it in your heart. But pray first."

Linda read aloud, through the list, 1. I am most thankful for a big Thanksgiving dinner, and a wonderful holiday.

There were many erasure marks here. The bus trip and huge turkey at Gramp's and Grammy's made it seem wonderful.

2. I am most thankful I have my home and parents.

(continued on page sixteen)

News Notes

(continued from page six)

the first day's session and reports that all deliberations were harmonious. During the session, the association voted to dissolve the home missions board, thus allowing each conference the right to carry on its own program of home missions. The Thursday evening service was called off so that the ministers and delegates could attend a local revival service. All reports showed progress.

Fifth Eastern to Meet At Warden Grove

The Free Will Baptist Sunday School Convention of the Fifth Eastern District of North Carolina will meet on November 29, 1964, with Warden Grove church, Lowland. The theme will be "The Gospel of God's Grace." The text will be Titus 3:5. The program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin
- Convention Hymn No. 352, "Love Lifted Me"
- Welcome Address, George Jarvis
- Response and Devotions, Evon Jones, Vice-President
- 10:15—Business Period, President Presiding
- 10:45—Program, Children of Host Church
- 11:00—Sunday School Lesson, the Rev. John Grimsley
- 11:30—Special Music, Host Church Choir
- 11:45—Worship Service, the Rev. Billy Twiddy

Afternoon Session

- 1:00—Devotions, the Rev. Willet L. Moretz
- 1:15—Business Period
- 1:30—Recognition of Visitors
- Announcements
- 2:00—Special Music and Programs
- 3:00—Benediction

Macedonia Church Thanksgiving Service

The Macedonia Free Will Baptist Church, Ernul, North Carolina, will have a special Thanksgiving service beginning at 11 a.m. on Thanksgiving Day. The program will consist of congregational hymns, special music, and the message by the pastor, the Rev. Al Lyczkowski. Lunch will be spread at the noon hour. All former pastors, members, friends and relatives are invited to this service.

The Free Will Baptist

Holly Springs Host to Youth for Christ Rally

The Careret County Youth for Christ Rally will meet at Holly Springs Free Will Baptist Church, Newport, North Carolina, Saturday night, November 28, at 7:30. A drama, "The Challenge of the Cross," will be presented at this time. Also included in the service will be chorus singing, a Sword Drill, and a testimony period.

The president, Mr. Michael Day, and the pastor of the church, the Rev. Jerry Rowe, extend a cordial invitation to everyone to attend.

Antioch Announces Thanksgiving Service

There will be a Thanksgiving service at the Antioch Original Free Will Baptist Church near New Bern, North Carolina, at 11 a.m. on Thanksgiving Day. The Rev. James Lupton, pastor, will be in charge of the service.

At the noon hour, lunch will be spread picnic style for those who would like to participate.

At one time this service was a regular custom of the church, but it was discontinued a few years ago. It was at the request of several members that it was decided to revert to the old custom that many cherished.

Howards Honored At Piney Grove

The Rev. and Mrs. James Howard were honored at a covered-dish supper at the educational building of the Piney Grove Free Will Baptist Church, Pitt County, North Carolina, on Saturday evening, November 14.

The fellowship was wonderful, and everyone had a most enjoyable evening.

Following the social hour, the Rev. and Mrs. Howard were presented a love gift of \$235.

Approximately eighty people were present.

Kinston First Church Host to Singspiration

The First Free Will Baptist Church of Kinston, North Carolina, will be host to the Lenoir County Singspiration to be held November 29, beginning at 6 p.m. The pastor, the Rev. W. A. Hales, and the Rev. Robert Fader, president, invite singing groups to participate; and everyone is invited to attend and enjoy the singing.

Trinity to Host Albemarle Meetings

The Trinity Free Will Baptist Church, Pungo, North Carolina, will be host to the Albermarle Union Meeting, League Convention, and Sunday School Convention on November 28, 29, 1964.

The Union Meeting will begin on Saturday morning at 10 a.m. The Rev. R. P. Harris, pastor of the host church, will deliver the morning message. The League Convention will begin at 7:30 p.m.

The Sunday School Convention will begin at 10 a.m. on Sunday. The Sunday school lesson will be taught by Oscar Webster. The morning message will be delivered by the Rev. Jimmy Webster. Lunch will be served at the noon hour during both days' sessions.

Warden's Grove Host To Fifth Eastern Union

Warden's Grove Free Will Baptist Church, Lowland, North Carolina, will be host to the Fifth Eastern Union, Saturday, November 28. The theme of the program, which follows, is "Borderline."

Morning Session

- 9:30—Congregational Singing
 - 9:35—Welcome
 - 9:40—Devotions, W. W. Silverthorne
 - 9:50—Roll Call of Ministers and Recognition of Visitors
 - Appointment of Committees
 - Roll Call of Churches
 - 10:30—Report of Denominational Enterprises
 - Mount Olive College
 - Free Will Baptist Press
 - Missions
 - Cragmont
 - Children's Home
 - Superannuation
 - Woman's Auxiliary
 - 11:25—Congregational Singing
 - Offering for Children's Home
 - 11:30—Morning Message, the Rev. W. L. Moretz
 - 12:00—Lunch and Fellowship
- #### Afternoon Session
- 1:15—Congregational Singing
 - 1:20—Devotions, the Rev. Elmo Harper
 - 1:30—Final Roll Call
 - 1:35—Business Session
 - Election of Officers
 - 2:30—Adjournment

The Sunday School Lesson

FOR DECEMBER 6



RIGHTEOUS LIVING

LESSON TEXT: Titus 1:15—2:10

MEMORY VERSE: Titus 3:14

I. INTRODUCTION

In the preceding lesson the great doctrinal beliefs of the Bible were emphasized; but in our lesson for today Christian ethics are set forth. Sound doctrine must be coupled with good Christian deeds; they naturally go together. Sober, grave, temperate, faith, charity, patience, discreet, chaste, good, uncorruptness, gravity, sincerity, and sound speech are words used in our lesson text which are representative of Christian demeanor. Christians must show themselves to be good in their daily activities.

Young people need to understand the importance of righteous living and ways it can be done. What kind of world would this be if everybody set out on an evil course through life. We can recognize the need for each one to live righteously. To live righteously one must be righteous. This can be realized through a personal acceptance of Jesus Christ as Lord and Saviour. Then the intent and ambition of one's life must be to do the will of our Saviour.

The purpose of this lesson is to help young people in their efforts to righteous living.—*Teen-Age Teacher* (F. W. B.).

II. HINTS THAT HELP

1. Real values are determined solely on the merits of Christ (v. 15).

2. Our works prove our relationship to God (v. 16).

3. Every child of God should speak only those things that are becoming to his profession of faith (v. 1).

4. The aged men should be an example to the younger men (v. 2).

5. The older women should inspire the younger women to be good wives and mothers (vv. 3-5).

6. Young men should strive to be what God expects of them (v. 6).

7. Every Christian should seek to be an example to others (v. 7).

8. Our speech should be in accord with our profession of faith at all times (v. 8).

9. All servants, slaves or otherwise, should strive to please their masters (v. 9).

10. Servants should show forth the beauty of holiness in service to their masters (v. 10).—*Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. A farmer's occupation is growing food products. He chooses the seed carefully. He sows one kind of corn if he wants to provide fresh corn for people to eat. He sows another kind of corn if he wants to grow food to fatten his livestock.

The farmer's wife wants to grow flowers. She plants certain kinds of seed to get the colors and sizes she wants. One kind of seed neither of them has to plant—that is, the seed of weeds. Weeds take good care of themselves. They scatter their seed and grow more weeds. The farmer and his wife must keep their soil carefully weeded so the good plants may have room to grow. The farmer who wants to grow corn would not plant seed for weeds; neither would his wife. There are enough weeds anyway. They plant the good seed, and fight the weeds that would stunt their growth.

Every Christian is like a farmer who can choose what he will plant. If we plant good seed, and carefully keep out the weeds, we will grow good and useful grain. The weeds are like the evils of the world. They are all about us. They get entangled in the good things we try to do. We do not plant them or ask for them, but there they are. Weeds can only grow more weeds.

The Christian who serves and obeys God must plant good seed. Like the farmer, he can hope to harvest only what he plants. He must plant seeds of righteousness. Practicing righteous

living is not enough, however. He must also weed out the evil so that he can "adorn the doctrine of God our Saviour in all things" (Titus 2:11). —*Standard Commentary*.

2. Rocks and blocks are excellent things in their place. Often they are used to make strong foundations for various constructions. But if they are placed in the road, they impede traffic. As you drive along, you often read the sign: "Beware of falling rocks." The Apostle Paul warns us not to put a stumbling block or occasion to fall in another's way (Roman 14:13).

Think of Zacchaeus. (Read the story, Luke 19:1-10.) We are told that pint-size Zacchaeus could not see Jesus due to the press. The crowd was in his way. He was not tall enough to see over them. Their bodies obstructed his view of Christ. Is it not possible that some who claim to know Christ block the view of Him from others? And this not by their bodies, but by their lives! People often cannot see Jesus because our lives are in the way.

A blind man went about with a lantern on his arm. Someone asked him why he carried the lantern since he was blind. He replied, "To keep other people from stumbling over me."

A minister who held a doctor's degree in theology had a son who was a medical doctor. They lived together and at the house was a boy who performed the chores. One day the boy answered the phone and was asked if the doctor was home. The boy replied, "Which doctor do you want, the one who preaches or the one who practices?"

Faith and works must walk the path of life hand-in-hand. Ethics and true religion go together, else what we do will drown all we say. Wesley said, "we may be as orthodox as the devil, and as wicked."

An old man, in reading a hymn with the line, "Judge not the Lord by feeble sense," mistook the word "sense" and read, "Judge not the Lord by feeble saints." That is a mistake to make us think! Let us not merely be people who preach, but people who practice! —*Senior Bible Teacher* (Union Gospel Press).

3. "I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence;

exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity in every trust, and a childlike faith in God.

"In particular I will try to be faithful in those habits of prayer, work, physical exercise, eating and sleep, which I believe the Holy Spirit has shown me to be right.

"That all my powers with all their might To God's sole glory may unite."

—George Eliot.

4. There are two kinds of righteousness: the righteousness that is imputed and the righteousness that is acquired. The righteousness that is imputed is the righteousness of Christ. This is the righteousness that is given us when we are saved. We do not merit or deserve this righteousness. It is the gift of God. Acquired righteousness comes from daily living with Christ.

Our lesson last Sunday dealt with our salvation, which is imputed righteousness; but our lesson today deals with acquired righteousness, which comes from living with Christ. We must always remember that the acquired righteousness is impossible unless we first have the imputed righteousness of Christ.

What are some things that we can do to help acquire righteousness in our daily living?

First we can keep our minds clean. Perhaps one of the greatest hindrances to growth in grace is impure thoughts. The life cannot be pure if the thoughts are impure.

Second, we can spend much time in communion with God. There are two ways to do this. One is to read the Bible. God speaks to us through His Book. The other is through prayer. This is the only way that we can talk to God.

Third, we can worship with other Christians regularly. What can be more stimulating and inspiring than fellowship with God and His people! Through worship we gain strength to overcome our weaknesses and discouragements.

Fourth, witnessing is one of the very best ways to acquire righteousness. It is to the soul what exercise is to the body. Without exercise the body cannot develop; without witnessing we cannot become the Christian that it is possible for us to become. — *Advanced Quarterly* (F. W. B.).

Will Original Free Will Baptists Survive?

(continued from page eight)

the honorary title of "Pa," and had been in conferences at Cragmont Assembly over and over. We talked to some of them and asked for "confidential frankness" upon the basis of our relationship as a sort of "father" counselor; but not one of the students with whom we talked knew anything about the wearing of shorts on the campus, and not one knew of any endorsement of Hollywood movies. We have letters on file from the president of the college explaining the policy of the school regarding these things, and he more than once explained the policies in talks to various denominational groups. I personally know that the one who circulated most of the rumors was urged more than once to visit the college and make a personal investigation, but this he declined to do. But a lot of good people over the denomination believed the reports and lost confidence in the school. These rumors were widely circulated in areas not reached by *The Free Will Baptist* or other mediums carrying articles in defense of the college, so many people only received one side of the story. These fine people are not to be blamed too much. It is just regrettable that mediums of communication reaching them chose not to make themselves available to carry explanations or other defense articles in the interest of Mount Olive College.

Did jealousy enter into the confusion caused by the contentions over the educational program? We do not want to make any charges of jealousy against any particular people; but when students of each college encouraged non-support of the other college, there must have been an element of jealousy. When the Bible College was founded, there were those who predicted failure for the institution. When God blessed the school, as we have every reason to believe He did, could there have been a festering sore of jealousy waiting for an opportunity to break out? When Mount Olive College was founded, there were also prophets of failure. When God blessed Mount Olive College, as we have every reason to believe He did, could this have been the thing that not only aroused the jealousy of the prophets of failure, but maybe turned the pride that many had in the success of the

Bible College into jealousy over the new college, which also was succeeding to a degree not anticipated even by its founders?

Honest disagreement over educational philosophies, misunderstanding or jealousy—whatever it may have been, the result was a breakdown in fellowship among Free Will Baptists which helped to prepare the stage for the rupture that came in 1961. Again we assert our opinion that if there had been a good fellowship over the years, things might well have been different in 1961.

(We contemplate three more articles in this series. Next week, we plan to take a look at other developments over the years which disrupted fellowship and at the events immediately preceding the withdrawal of the North Carolina State Convention in 1961. The article following this one will survey the possibilities or a restoration of the relationship between the North Carolina State Convention and its associates and the National Association. We have talked with people on both sides, and will attempt to make an honest appraisal of what each side will expect from the other in the way of conditions for reunion. *The article will not be argumentative.* The final article of the series will survey the prospects of Original Free Will Baptists outside the National Association.)



THANKS

I do not thank Thee, Lord,
That I have bread to eat while others
starve;

Nor yet for work to do
While other bodies flatten beds of pain;
No, not for these do I give thanks.

But I am grateful Lord,
Because my meager loaf I may divide,
And that my busy hands
May move to meet another's need;
Because my doubled strength I may extend
To steady one who faints.
Yes, for all these do I give thanks.

—JAMES ALFORD in *Rush*.



Part of religion's business is to make business more religious.—*Biblical Recorder*.

Boys' and Girls' Stories

(continued from page twelve)

A mark had been put here and erased and put back. Linda studied it again. "Anybody would rather have his father and mother," she said. She let the mark stay.

3. I am most thankful when I make somebody else happy, for Jesus' sake.

There were no marks here, at all. "Of course, I like to help," Linda thought, "but that's a favor."

What about missionaries? The thought rushed to her mind, Linda pictured them. They gave up the wonderful days, and homes and families for Jesus' sake. "But I'm not a missionary!" she explained to herself. She tried to push the thought away. "Anyway, how could I help?" she mumbled. She closed her eyes and seemed to see a little boy, cold and lonesome, trudging along a country road. "You could make Charley happy," the answer came.

"I'm not big enough!" Linda said it quickly, out loud. Then she remembered Vie who brought her little sister to Sunday school and took care of her all week, alone, because her mother worked.

Linda buried her head on the box. "I wouldn't have any trip, or turkey, or anything," she groaned. "Just Charley and me, and maybe—hot dogs." Suddenly she snatched the sheet and flung it down. "It's a crazy quiz, anyway."

But she couldn't forget Charley, clinging to her as he was dragged from the pony. Her heart was sure of the right answer now.

She picked up the yellow sheet and read again, "For Jesus' sake." Slowly Linda erased her other marks and put a big check mark at "3." As she finished, the joy of helping swept into her heart.

Quickly she gathered her things and raced to the house. Supper was almost ready. Her daddy was in the kitchen, reading the paper.

"Mother," she burst out, "will you let me take care of Charley, here, until Sunday, when his mother is better?"

I'll do all the work, and I won't go to Los Angeles."

Her mother turned from the stove, a little amazed. "I guess it will be all right," she answered slowly, "if Daddy doesn't mind. But what about your bus trip? You've looked forward to it for weeks."

"I just won't go. I'll—I'll fix Charley and me something to eat. Maybe—hot dogs."

Her mother looked at her bewildered. "Whatever are you talking about?"

"Thanksgiving, Mother," she explained, "when I stay here and take care of Charley."

"Why, Linda, honey!" Her mother's voice was quick with gentleness. "Did you think we'd leave you here on Thanksgiving? Charley can go right along with us in the car. Gramps and Grammy won't mind a bit."

THANKSGIVING THOUGHTS

GENEVIEVE PERRINE CHANEY

Our pilgrim fathers landed here
Filled with faith and hope;
Today we scarce can understand
With what they had to cope.

On that first Thanksgiving Day,
They had reached a land
Where they prayed and strove for freedom,
A loyal Christian band.

God has honored this beginning,
We who benefit today
From the things for which they struggled
Must not let them slip away.

We now take so much for granted,
Living daily lives of ease;
Lord, arouse us from our dreaming,
Bring us humbly to our knees!

It is not enough to praise Thee
On this day thus set aside;
We must ever watch the ramparts
Of our pilgrim father's pride.

We are thankful for our freedom,
Thankful for that pilgrim few;
Help us gain more of the spirit
That once brought them safely through.

—Christian Union Witness.

Linda looked at her daddy. He nodded, watching her with a teasing grin. But his eyes were proud.

"Oh, Daddy! Oh, Mother!" Linda exclaimed, "you're wonderful." She grabbed her mother and spun her in a wild hug.

"Now, now," her mother warned, "you set the table, Linda."

Gladly Linda rushed around.

"I think I'll call Mr. Miller before we eat," her daddy said. He looked at her mother. "We might as well go after him tonight, I suppose?"

Her mother nodded. "I would. Take Linda, too. Charley will be more at ease with her. I'll phone Gramps after supper that we'll all be up Thanksgiving morning."

When Linda's father turned from the phone, he said, "Mr. Miller is truly relieved. He will come and go with us to get Charley at Denny's home in about half an hour." He drew his chair up to the table, and Linda sat down, too. He smiled at her, "Mr. Miller told me how much Charley liked you."

Linda was too excited to eat. She just beamed.

Her daddy looked at her shining, eager eyes.

"Oh, Daddy," Linda said finally, "I know this is going to be the nicest Thanksgiving I've ever had!"—*Junior Trails.*



Questions & Answers

(continued from page eleven)

tute is needed. The washing of the saints' feet, the bread and fruit of the vine, and baptism are reminders to us of Calvary and the need we have for a once-for-all cleansing and a day-by-day cleansing, and of the fact that we are crucified and dead to the carnal things and interests in this world, but alive in and unto Christ. (See John 1:11, 12.)

(Continued Next Week)

^{PS} the Free Will Baptist

AYDEN, N. C., WEDNESDAY DECEMBER 2, 1964

AMOUNT OLIVE COLLEGE CHORUS TO PRESENT CHRISTMAS PROGRAMS

Forty-Six Voice Chorus of Mount Olive College



The Mount Olive College Chorus will present a program of Christmas music at four Free Will Baptist churches during December.

Sunday, December 6

3:30 P. M. Rains Cross Roads Church, Princeton, N. C.

7:30 P. M. First Free Will Baptist Church, Smithfield, N. C.

Sunday, December 13

3:30 P. M. Reedy Branch Church, Winterville, N. C.

7:00 P. M. Friendship Church, Farmville, N. C.

Welcome

Friends of the college are cordially invited to hear the chorus when it comes to their community.

In the Editor's Mail

"I would appreciate it very much if you would print my name in *The Free Will Baptist* as an ordained minister available for pastoral work. I was recently ordained at the Western Conference which was held at St. Mary's church in Wilson County. I will take any information that I receive through the help of the paper into deep consideration. A part-time or full-time church desiring my services may contact me at the following address: Route 6, Box 571, Goldsboro, North Carolina, telephone 734-3794."—*The Rev. William Henry Barfield.*

* * *

"I am a subscriber to *The Free Will Baptist*. As I read of you good people, I believe you are striving to carry on God's work that you may be a glorious church when Jesus comes.

"I am a member of a Free Will Baptist church located near the state line between Kentucky and Tennessee. Our church is a member of the Eastern Division of the Stone Association of Free Will Baptists. The name of our church is 'Union Chapel.' It is located at Sunnybrook, Kentucky.

"Our church building is in great need of repairs. It is located a good distance from a new highway which has recently been built through our community. We have decided that it would be best to move our church to the highway. It is our plan to build a concrete block wall, using the lumber in the old building. We are a poor church and our membership is small. We need help from other churches; therefore, if any church or person will send us an offering in this work, I am sure that God will bless you. Mail all contributions to S. D. Burnett, 810 Ribble Avenue, Muncie, Indiana, since I am working in Muncie at the present time. I am a deacon in my church and I will answer any letter personally and will send a receipt for any contribution that is received."—*S. D. Burnett.*

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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Editorial—

A SPECIAL THANKSGIVING SERVICE

The Thanksgiving service at the Children's Home, Middlesex, North Carolina, affords a blessing which each Free Will Baptist should experience at least once in a lifetime. The fact is, however, that one service will just be the beginning. There are many people who faithfully attend each year, and have been doing so for many years.

The Children's Home has a special place in everyone's heart. For this reason, the Thanksgiving service is of special significance. It is a time when churches respond with special offerings and gifts to the Home. It affords an opportunity for each person to see the seventy-five children that Free Will Baptists support. This opportunity is given in a special way when the entire group stands before the congregation to sing. In the words of the superintendent, Brother M. L. Johnson, "A finer, better looking group is not to be found anywhere."

The message for this Thanksgiving service was delivered by the Rev. L. B. Manning, pastor of Kings Cross Roads church, near Farmville. Brother Manning was afforded this opportunity in recognition of the support that both he and his church has given the Home throughout the years.

The attendance was good and the day was beautiful. The warm sunny weather gave an ideal setting for the picnic lunch which was spread on the campus. We have not yet had a report on the amount of the gifts to the Home, but it was evident that the response was good.

We feel that the coming months and years will hold many grand and glorious blessings for the Children's Home. We pray God's richest blessings and guidance upon Brother Johnson, the staff who faithfully labor there, the board of directors, and upon Free Will Baptists that there may be an even greater manifestation of love for Christ and especially this phase of His work.

WHY NOT GIVE A BIBLE?

With the beginning of the Christmas season, everyone is faced with the question of what to give that friend and loved one this Christmas. Why not give a Bible? It is certain that no gift can mean more to the one who receives it, and nothing could be more appropriate for the season. In this issue of "The Free Will Baptist" there are a couple of Bible advertisements. It would be practically impossible to advertise all the Bibles that are available. The Free Will Baptist Press has the following: Holman, Harper, World, Oxford (including the famous Scofield), and Collins. All of these Bibles are the King James Version. There is also a large selection of Testaments of various prices and sizes. Also available are pulpit and family Bibles. Any of these Bibles are available in any price range. For additional information, contact the Free Will Baptist Press. A catalog will be sent upon request.

As a suggestion to churches and church groups that are wondering what to give the pastor, may we suggest a gift certificate from the Press. These gift certificates can be obtained at whatever price is desired. All ministers appreciate receiving good books. There is always such a need, and books can enrich your pastor's ministry to your church.

ALCOHOL FACTOR IN 50% OF ACCIDENTS

According to Dr. Ross A. McFarland, professor of health and safety at the Harvard school of public health, alcohol is a factor in about 50 percent of the fatal accidents in the United States. Dr. McFarland reports that .03 to .04 percent of alcohol in the blood will deteriorate sensory, mental, perceptual, and psychomotor functions of some persons. Significant impairment in performances of all drivers results when the alcohol in the blood reaches .10 percent.

The COLLEGE RELATED CHURCH

by E. C. MORRIS

WE have heard much about the church-related college, but little about the college-related church.

In the early history of our country, it seems that our schools and churches (or churches and schools) were almost inseparable. This was true on a local level; and when foresighted men began to think in terms of institutions of higher learning, they thought in terms of church influence. Invariably, whenever one saw a school or college, he would find a church, in connection therewith.

When the state began to assume the responsibility of public education, this did not entirely eliminate the church's responsibility; however, we find that churches became more concerned with higher education, especially as it concerned the Christian life. For this reason we find what is termed church-related colleges.

Visionary Christians have always sought to have educational institutions which produce churches as well as churches producing schools. Many of the church-related schools have a church on the campus while others have them adjoining the campus. Some are composed almost, if not entirely, of college

The Rev. E. C. Morris is pastor of Mount Olive Free Will Baptist Church, Mount Olive, North Carolina.

The Free Will Baptist

personnel; while others, on or off the campus, have mixed composition.

Bringing the matter right at our door, even in our plans, may we think of Mount Olive Junior College in connection with the Mount Olive Free Will Baptist Church. When the college was established in Mount Olive, there was no church of the same faith with it. There were a few families in the town of Mount Olive who were Free Will Baptists; but in all probability, the need of a church of their faith in the town had never occurred to them to any great extent, since there were rural churches near enough to serve them. However, those connected with the college, both faculty and students, saw the need and began to advocate the establishment of a church that would serve both the school and community. Their thinking soon produced action, and soon a church was organized. It is reasonable to suppose that had the college not been here the church would not have yet been established.

Now, we have the college-related church with open doors for any who care to seek the fellowship. There are some who hold membership who are not officially connected with the college, though they are not very active. It may be that some prefer a church that is not college-connected with membership privilege for college personnel. According to well established custom, it seems to work better to have a college-related church with membership privilege for those without. At least it appears to be the situation prevailing with Mount Olive College.



We should keep in mind that many students come to Mount Olive Junior College who are not Free Will Baptists and a few who are not even church affiliated. In this respect, the church becomes a mission reaching out for those needing spiritual influence.

One great question confronting the college-related church is: Whose responsibility is it to build and support such a church? The denomination and friends see that the college is supported financially and otherwise, but how about the church? No one can deny the fact that the school and denomination will be judged largely by the type of church organization and facilities that will be open for public inspection. This being true, the denomination should feel the responsibility of seeing that the type of church here be comparable to the college and other churches composing the denomination. It is reasonable to suppose that students and visitors coming to the college will judge the denomination spiritually by what they find here in the way of church plant and programming.

The Mount Olive church, as it now is, cannot finance the type of building needed, and it would be years prob-

(continued on page fifteen)

The Lighted Pathway



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

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

THE DIVINITY OF CHRIST

"I and my Father are one" (John 10:30).

". . . and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Romans 9:5).

This is the first of a series of messages dealing with Christ and His work. If Christ is to mean to us what God intended and still desires we must believe in and accept Him as *true God*.

Great diversity of opinion is held concerning the person of Christ as to His divinity. There are those who deny the distinctions of the Godhead, and declare that the whole Deity are tabernacled in Christ. Others represent Him as the highest of all created intelligences, the firstborn of every creature. Still others acknowledge Him as human only, and as exalted above other men merely in His official character. It has, however, been generally believed in the early age of the church that Christ is divine, truly the only begotten Son of God, the brightness of the divine glory, and the express image of His person, and in every sense equal with the Father.

This sentiment appears to be abundantly established in the Holy Word, and to be the obvious sense of the texts, "I and my Father are one" and "who is over all, God blessed for ever." Taking these texts as expressive of the Deity of the Saviour, let us consider some of the explicit declarations of the divine Word, as the basis on which this doctrine rests.

Isaiah spoke of the divinity of Christ when he looked down through the centuries and exclaimed, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty

God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

Joel the prophet said, "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel 2:32). Peter referred to the things Joel had said as he preached on the day of Pentecost using almost the exact words of the prophet, "And it shall come to pass, that whosoever shall call on the name of the LORD shall be saved" (Acts 2:21).

John, the beloved apostle, begins the Gospel he wrote by divine inspiration with, "In the beginning was the Word, and the Word was with God, and the Word was God," and "The Word was made flesh, and dwelt among us, . . ." (John 1:1, 14). Then speaking of the work of Christ as the Son of God and the only Saviour of the world, John again wrote, ". . . This is the true God, and eternal life" (1 John 5:20).

The great Apostle Paul wrote to the young preacher Timothy and said, "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" (1 Timothy 3:16); and to Titus he wrote, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

There are many other passages where He is described as "God only wise," "the only true God," and many, many more.

Christ's proper standing as Deity has been established from the works which are ascribed to Him. In the work of creation it is said, "All things were made by him; and without him was not any thing made that was made" (John 1:3). Read also Colossians 1:16 and Hebrews 1:2.

The works of providence and universal government have been turned over to Him as the divine Son of God. We read, "And he is before all things, and by him all things consist" (Colossians 1:17). "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God" (John 13:3).

The greatest work the Bible ascribes to Christ as the only Son of God is that of salvation. He is the world's only Redeemer. He is the only one who can forgive sin. But if He were not

God He could have no power to make sinful men into the born-again children of God. It is Christ only who reaches down into the very depths of sin and raises a lost man up and places him into a state of eternal life, and keeps him in the way of the eternal as long as he is obedient and willing to be led and governed by Him.

As we close this meditation, I want us to think seriously about what we have read above and about how we will treat Him in the future. The period we keep in memory of His coming to the world almost two thousand years ago is upon us. If Christ is really God, is it not fitting that we think and act as if we are remembering His greatness and His goodness, as well as His severity? "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off" (Romans 11:22).

If Christ be God He deserves to be worshiped as God. I believe that the wrath of God will be meted out to these who change the thinking of young minds from that of the lovely Christ child, given to the world as its only Saviour and Lord, to a bunch of pagan myths, which are designed to take away all the glory and praise the world owes Him.

If Christ be God, He certainly has the right to claim the homage due Him from His people. Consider:

"Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, forever thine.

"Let all who dwell above the sky,
And in earth, and air, and seas,
Conspire to raise thy glories high,
And spread thine endless praise."

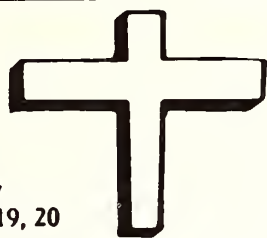
Then there is another verse that tells how terrible He will be to those who reject His overtures to accept His grace: "How will their hearts endure

The terrors of that day,
When earth and heaven before his face
Astonished shrink away!"

But to the humble and obedient He says: ". . . him that cometh unto me I will in no wise cast out" (John 6:37).



Someone has said, "Thanksgiving is a joyous exercise—the pleasantest of duties." Let us be engaged therein, not only on a special day, but throughout the year, each day of our lives.



MISSIONS

Matthew
18:19, 20

REPORT OF THE LANIERS' ITINERARY

by James L. Lanier

We would like to express our sincere thanks and appreciation for your kindness and help towards us while we were in North Carolina.

We feel that you, as a group, now understand better what we are doing here in Mexico. Our work here is doing very well. When we returned home, we undertook two other mission stations in addition to our mission here in Nogales, Sonora. We are now holding services in our mission here, as well as in Cananea and Buena Vista, Sonora, Mexico. All these services are doing very well.

There is so much work here to do for the Lord, that the few we have here cannot possibly do it all. God does not expect a few people to do all of His work. But He expects each *one* to do his part. Remember to pray for us and all of the mission work at home or here in Mexico.

We urge you to keep on supporting missions and your missionaries, and to do all you can to further the kingdom of God. This is what He expects of you.

Please send all gifts and offerings, designated for the purpose which you have intended it, to: The North Carolina State Board of Missions, c/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513.

MISSION DIRECTOR A. B. BRYAN URGES SUPPORT TO THE MISSION PROGRAM

At the 1964 sitting of the North Carolina State Convention of Original Free Will Baptists in Wilson, North Carolina, a total budget of \$50,000 was accepted for missions; \$31,704 for foreign and Mexico; \$8,900 for North Carolina State Convention missions; and \$9,396 for general operation, expansion, promotion, and supplies.

The recommended monthly budget is \$4,166. If we operate on our recommended budget, we will only meet the minimum demand which is upon us.

We must meet the budget or reduce some of our present obligations. Please be aware that this is the minimum we needed for this year to meet the demand.

The first three months' income, including the special offering at the State Convention mission rally, has been slightly less than \$10,000. This will not work if we are to profess to be mission minded in the least and not be hypocritical.

I am convinced that part of this deficiency has been due to my illness and not being able to push the program as planned; however, our expenses have continued to go on. As many of you know, I hurt my back moving furniture out of the parsonage of the First Free Will Baptist Church of Kinston, North Carolina, and have been completely disabled since September 27, spending 27 days in Lenior Memorial Hospital in Kinston and on November 4 undergoing surgery to remove a ruptured disc.

At present I am able to ride short distances and do some driving, but the doctor says it will be two weeks or a month before I can return to active church work. It will be some time before full work is resumed.

USED CLOTHING NO LONGER SHIPPED FREE

The McClean Trucking Lines has notified Mission Director A. B. Bryan that no more used clothing will be shipped to Arizona-Mexico Missions without charge because there has been too much free express. From now on all used clothing may be shipped by any trucking line to Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona, for approximately \$4 per hundred pounds; and to Texas-Mexico Missions, P. O. Box 517, Eagle Pass, Texas, for about \$2 per hundred pounds.

In the light of my not being able to push the mission work these first three months of the church year, we urge each church and minister to make a special effort to keep funds in to meet our budget. If the budget is not met, we will be forced to curtail some of our obligations in mission work. We are hoping to get back to normal promotional work by the middle of December.

Please, ministers and churches, make a special effort to meet the mission budget during this critical period. We have no large surplus to depend on, and there are more than thirty workers on the field depending on us for support. Will we let them down? Will we say we cannot support them? Should we curtail part of our obligations, or should we make a unanimous effort to meet the demands? In the interest of souls we appeal to every church and minister to help us continue with the present interest in the mission cause. Unless we receive your support, we must curtail part of our committed obligations.



WHAT'S THE MATTER WITH MR. CRAIG?

A paper carried a news story about Mrs. Lila Craig, 81, who had not missed church attendance in 1045 Sundays—a perfect record for 20 years. We ask:

1. Doesn't Mrs. Craig ever have company on Sundays?
2. Doesn't she ever go anywhere on Saturday night so that she is too tired on Sunday morning?
3. Doesn't she ever have headaches, colds, nervous spells, tired feelings, poor breakfasts, sudden calls out of the city, business trips, Sunday picnics, family reunions?
4. Doesn't she ever sleep late on Sundays?
5. Doesn't she have any friends who invite her to go on a week-end trip?
6. Doesn't she ever read the Sunday paper?
7. Doesn't she ever get her feelings hurt by someone at church?
8. Doesn't it ever rain or snow in her town on Sunday?
9. Doesn't she ever become bored, or disgruntled, with the minister?
10. Doesn't she have a radio or TV set so that she can stay home and hear really good services?—*Presbyterian Review*.

News Notes

Chorus to Sing At Rain's Cross Roads

The fifty-voice Mount Olive College Chorus will give a program of Christmas music at Rain's Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, on Sunday afternoon, December 6, at 3:30. The Rev. N. D. Wiggs, pastor of the church, and the congregation invite all Free Will Baptist churches in the area and other interested persons to attend this program.

Special Service at Shady Grove, December 6

The Rev. D. P. McFarland will speak at Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, in the morning service, December 6, 1964. Mr. McFarland is the executive director of the Christian Action League of North Carolina. The Christian Action League is an organization that is dedicated to finding the solution to the problems created by the use of beverage alcohol. The church and the pastor, the Rev. Walter Reynolds, invite everyone to attend this special service.

OBITUARIES

MRS. IRMA WILSON O'DONNELL

Mrs. Irma Wilson O'Donnell died at her home in St. Clair County near Ashville, Alabama, on October 22, 1964. Her funeral services were conducted by the Rev. Floyd Barber and the Rev. Amon Edge at the Pleasant Grove Free Will Baptist Church, and she was laid to rest in the Mt. Zion Cemetery. Her grandsons served as pallbearers.

Mrs. O'Donnell was born on January 13, 1889, the daughter of Robert Wallace Bruce Wilson and Callie Roddam Wilson. She was married to Mr. Daniel J. O'Donnell on December 16, 1906. She was a charter member of the Pleasant Grove Free Will Baptist Church and maintained an active interest in the church until her death. Her church and her family were her chief concerns in life, and no sacrifice was too great if it contributed to their welfare.

She is survived by her husband, Daniel J. O'Donnell; one daughter, Mrs. Ruth McKee; eight sons, Clarence, Alford,

Louie, Earl, Carl, Marvin, Seldon, and Roy; eighteen grandchildren; seven great-grandchildren; four brothers; and two sisters.

Although nothing can fill the void created by her death, the memory of her love, her patience, and her faith brings comfort to those who grieve because of her death. Her life was an influence for good, and that influence yet lives and will continue to live.

Submitted by the O'Donnell Family

It is better to make discords in music and be in harmony with God, than to be perfect in music but out of harmony with God deep down in your heart, mind, soul, and spirit.—Walter E. Isenhour.



For God is not the author of confusion, but of peace.—1 Corinthians 14:33.

Especially at Christmas... a World Bible

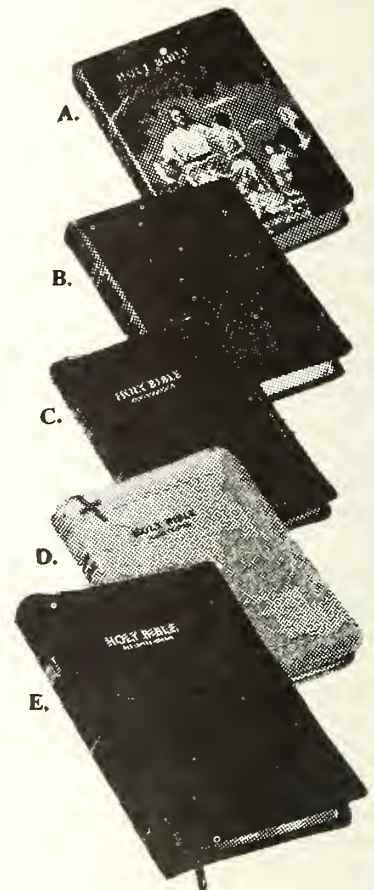
The gift that conveys the true spirit of Christmas, and offers a lifetime of comfort and guidance . . . the Holy Bible. Published by World in a large selection of beautiful editions suitable for all, modestly priced.

A. FOR CHILDREN, The Rainbow edition with full-color cloth covers, colorful illustrations, decorated end papers. From \$2.75.

B. FOR ADULTS, the Heritage Reference Bible, slim, beautiful. Excellent Concordance, Readers' Aids. Center column references. Full-color illustrations and maps. Black genuine leather; black or red hand-grained morocco. From \$7.95.

C. FOR STUDENTS, with helpful Concordance, Readers' Aids. Full-color illustrations and maps. White or black imitation leather, some zippered, also black or red genuine leather. From \$3.50.

D. FOR YOUNG FOLKS, with full-color illustrations, easy-to-read, self-pronouncing type. White or black imitation leather bindings, some zippered. From \$3.25.



E. FOR OLDER PEOPLE, Heritage Large Print Reference Bibles with big, clear type. Concordance, Readers' Aids, center references. Color illustrations, maps. Black genuine or imitation leather, or hand-grained morocco. From \$5.50.

NO 801C, Simplified Reference Bible. Slim and compact, about one inch thick. Has 1,536 pages, with concordance. Black genuine leather, semi-overlapping covers, gold edges, silk marker. Comes also in red. Black \$7.50. Red \$7.95.

Place your order now for immediate delivery.

Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina

information about
**FREE WILL BAPTIST CHILDREN'S
HOME**

Middlesex, North Carolina

**AT CHILDREN'S HOME
CHRISTMAS ACTIVITIES SCHEDULED**

By M. L. JOHNSON, *Superintendent*

Final plans are being made for a very full and enjoyable schedule of Christmas activities here at the Children's Home. Several parties are planned for our children by church, civic, and fraternal groups. Following are some of the events which will be of general interest:

DELTA SIGMA PHI PARTY

On Sunday afternoon, December 13, the Delta Sigma Phi Fraternity of Atlantic Christian College will give their annual Christmas party for about thirty of our youngest children. This party, which is held in the fraternity home in Wilson and which has come to be an annual affair, is enjoyed very much by our children. Those who have attended in the past are looking forward to the party this year with eager anticipation.

WOODMEN OF THE WORLD PARTY

The annual Woodmen of the World party is scheduled for 7:30 p.m. on Monday night, December 14. This party, which is made possible by the Head Camp of North Carolina through the cooperation of the local camps of the area, is under the supervision of Mr. W. A. Dunning, district manager of Bethel, North Carolina. The Ladies Court of the Bethel Camp, under the direction of Mrs. Mozelle Allen, also assists in the arrangements for this party.

Each year the Woodmen of the World makes a gift to the Home to be used by our children in addition to individual gifts, fruits, and Christmas goodies.

Members of the Woodmen of the World and friends of the Children's Home are invited to be present for this party.

FAMILY CHRISTMAS PARTY

One of the highlights of the Christmas season each year is our "Family Christmas Party." This event will be held this year on Wednesday night, December 16. During this party the gifts which have been sent in to the children by their sponsors — auxiliaries, etc.—are given out. Many members of the sponsoring groups attend this party and enjoy visiting their "adopted" child. During this party many of the children exchange gifts. This is the nearest to a "family" experience that it is possible for us to enjoy here. It means much to our children and staff.

Members of our sponsoring groups and friends of the Home are urged to attend this event this year.

CHRISTMAS VACATIONS

Arrangements are being made again this year for all our children to spend their Christmas vacation off campus. They will leave the Home on Friday evening, December 18, or Saturday morning, December 19, and will return on Sunday afternoon, December 27. Many of them will spend their vacation with their sponsor. Others will visit relatives or friends.

In addition to the above events, there will be many visits by church, civic, and fraternal groups of the area who will bring gifts and entertainment for our children. Various groups of our children will also be taken on trips to parties and entertainment planned for them by our friends.

While it is impossible to list all the many groups and individuals who remember our children in a special way each Christmas, we do wish to express

**MEMBERS OF THE
MOUNT OLIVE
COLLEGE CHORUS**

(See front cover for schedule of Christmas programs.)

FIRST ROW, LEFT TO RIGHT

Carol Murphy, LaGrange; Geraldine; Strickland, Mount Olive; Juanita Jackson, Dnnn; Jeanne Peele, Durham; Harriet Ramsey, Jacksonville; Cleo Singleton, LaGrange; Lima Keyes Hedgepeth, Kinston; Patricia Muth, Morehead City; Sara Branch, Winterville; Sarah Nell Thompson, Aurora; Jane Peele, Aurora; Charlotte Mills, Kinston; Phyllis Keech, Pantego; Lynda Griffin, New Bern.

SECOND ROW, LEFT TO RIGHT

Mrs. Kathrleen B. Warren, director, Goldsboro; Evelyn Herring, Middlesex; Marsha McCusker, Dover; Patricia Bissette, Sims; Judy Peters, Dunn; Faye Foreman, Washington; Sarah Rose, Lucama; James Aman, Newton Grove; Larry Thornton, Faison; Glenn Parks, Goldsboro; Jimmy Wooten, Goldsboro; Sankie Jean Glenn, Mount Olive; Bonnie Coates, Smithfield; Elizabeth Barwick, LaGrange; Bonnie Wilson, Pollockville; Jane Marlowe, Loris, South Carolina; Jerry English, Mount Olive; Miss Judy Foreman, accompanist, Washington.

THIRD ROW, LEFT TO RIGHT

Margaret Creech, Selma; Sandra Tomlinson, Wilson; Linda Lee, Arapahoe; Glynn Irvine, Virginia Beach, Virginia; Charles Adams, New Bern; Harry Grubbs, Mount Olive; John Bowden, Faison; Connie Mac Pittman, Wilson; Mary Boyd, New Bern; Thad Gaskill, Goldsboro; Charles Lancaster, Kinston; Lorena Moseley, Winterville; Joe Jackson, Beulaville; Susie Francis, Mount Olive.



He has the right to criticize who has the heart to help.—*Abraham Lincoln*.

our deep appreciation for the fact that so many people do remember our children in so many very delightful ways. It is an inspiration to be a part of this ministry and to witness the desires and efforts of so many people to share their Christmas joys with the children "entrusted in our care."

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Six)

IT WOULD be hard to write a caption for this installment. It is our purpose to make it a sort of catch-up-the-lost-ends of things which have disturbed the fellowship of Free Will Baptists over the years, other than the ones already discussed, and which may have an effect on the future of Original Free Will Baptists.

We will endeavor to explore a bit a few questions asked from time to time.

What about doctrinal difference between the Original Free Will Baptists and other groups of Free Will Baptists over the country? Let us say to begin with that practically all the groups included in the National Association, and the groups that have withdrawn from the Association, use the same statements of faith in their treatises. By profession, then, we are in agreement. But in practice and in interpretations, differences have appeared from time to time.

Take feet washing for example. Almost all the Original Free Will Baptists hold strictly to feet washing as an ordinance of the church to be practiced in connection with the communion service regularly in the church. Many other groups are just as persistent in this faith. However, there are quite a number of Free Will Baptist churches in the west and north who do not practice feet washing as a part of the program of the church at all. This has made it rather difficult for the denominational program and lesson writers. When a writer comes out contending that feet washing

is a vital and essential Free Will Baptist doctrine, and that all *ought* to practice it, he is immediately favored with letters reminding him that the National Association permits freedom in this matter, and that he ought to avoid positive assertions about it. On the other hand, let a writer recognize this freedom to practice or not practice feet washing and still be a Free Will Baptist in good standing, and he is deluded with warnings against "compromising an essential Free Will Baptist doctrine." Ministers who go from areas where the ordinance is observed into areas where it is not so practiced, or vice versa, find that there is a certain amount of embarrassment and dampening of fellowship.

Another doctrine over which there has been some contention and debate is the Second Coming of Christ. All subscribe to the faith that our Lord will "come again to close the gospel dispensation, glorify His saints, and judge the world"; but there are differences among us regarding events connected with His coming. Most Original Free Will Baptists are premillennialists—contending that the Lord will come to a world full of wickedness, will overthrow the wicked nations, bind the devil, and with His saints reign in righteousness for a thousand years over the earth. But many others either interpret the Scriptures referring to the "thousand years" as having a purely spiritual meaning, and do not look for an external or visual reign of Christ for

a thousand years prior to the final judgment; or they are postmillennialists—contending that the world will first be made righteous by the power of the gospel and Christian influence, after which the Lord will return and reign for a thousand years with His saints. Again this has created a problem for program and lesson writers. There are those who hold to each of these theories who are ardent contenders that their interpretation constitutes the true Free Will Baptist faith regarding these matters.

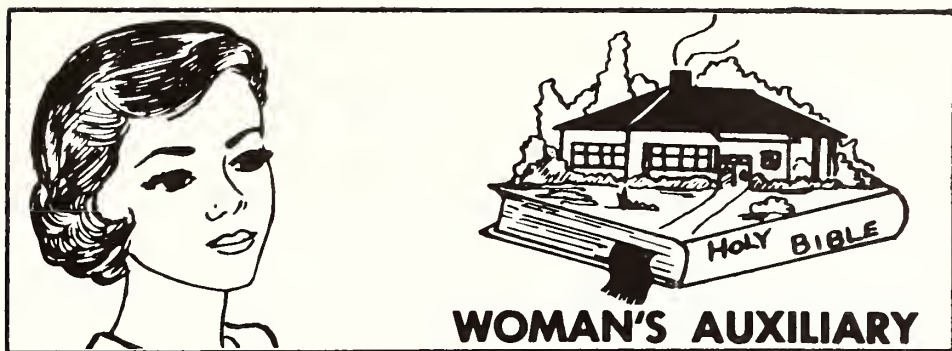
has the doctrine of eternal security disturbed our fellowship through the years? This writer would answer, not to any great extent up to 1961. Very few Free Will Baptists have accepted the Calvinistic interpretation of this doctrine. When some years ago two young ministers of the Free Will Baptists were dealt with in Tennessee for preaching the doctrine, there was a wave of deep regret over it, because they were fine young men; but there was but little contention that the Tennessee brethren did wrong in the action taken. The biggest amount of disturbance over this doctrine has been since a minister and some of his church members in Durham, North Carolina, were accused in 1961 of adhering to, and giving encouragement to the propagation of, this doctrine. Many leaders in the original conferences of North Carolina felt that National Association leaders and others in the denomination should have withheld endorsement of, and support of, this minister and his church faction until the question of their orthodoxy was settled. On the other hand, many felt that the accusations were unjust. The matter has not yet been fully cleared up. It is the opinion of this writer that this question of doctrine alone would never have brought about serious division among Free Will Baptists, had it not been associated with other issues. One of the most disturbing things to many Original Free Will Baptists was the fact that some leaders and evangelists within the National Association in their testimony in connection with a Durham church trial appeared to express the opinion that belief in the doctrine of eternal security was not sufficient cause for disciplining a minister or a church. In the opinion of many, this seemed to indicate that the traditional position of Free Will Baptists on this point of doctrine was not essential or important.

What about the churches and ministers in North Carolina who left the original conferences of Free Will Baptist

tists to go into new organizations? What are the prospects for the future with regard to relationships between them and the original conferences?

Let us note first of all that most of the churches which deflected did so over issues, or misunderstanding of issues, which they did not create. The members were *told* that their conferences had departed from the traditional principle of the independence of the local church in matters pertaining to its internal affairs, and they believed and acted upon what they were *told*. A harmonious settlement of the issues which they did not create would have much to do with future fellowship between them and the original conferences. In most cases, the only thing the conferences did about these churches was to declare them out of fellowship with the conference *after* they had taken steps to unite with other groups. Most of the conferences left the door wide open for their return, by passing resolutions requiring only that they reaffirm their acceptance of the discipline under which they had operated for many years prior to their deflection. The action taken toward ministers was similar. This writer knows of no minister being excluded from a conference until *after* he had taken actions to separate himself from the conference. So far as we know, every minister who asked for a letter *before* his departure, and against whom there were no charges affecting his standing, was granted a letter in good standing. Better understanding has caused several people in deflected churches to tell this writer that they would never have voted for their church to leave the old conference had they had the same understanding at the time the vote was taken. The fellowship is still good between most of the *people* in the deflecting churches and the churches still in the old conferences.

What effect did the departure of some of the North Carolina churches and ministers from the original conferences have upon the work in general throughout the state? Of course they were at a loss in the sense that their leaving left the original conferences with somewhere between 10,000 and 12,000 less *book members* over the state. But the simple truth is that there has been a better fellowship among the 40,000 or more Original Free Will Baptists remaining than there had been for some time. Perhaps it is equally true that the departing members have had a better fellowship. When there is chronic



Walstonburg, N. C. — The Woman's Auxiliary of Free Union Free Will Baptist Church met at the church Monday night, November 23, for its regular monthly meeting. The meeting opened at 7:30 with the group's singing "Fairest Lord Jesus." The president, Mrs. Raeford Heath, gave the devotional; and Mrs. John R. Murphy offered the prayer. There were thirty-nine members and seven visitors present.

During the business session the roll was called; also the roll of the circles was called with each reporting. The AFC

division within a family, it is usually best that they not try to all live under the same roof. So far as support for the North Carolina denominational program is concerned, the loss was but little. Most of the churches departing had become almost exclusive supporters of the national program before the rupture—many of them some years before. Division within an organization always causes discouragement. There was a period during which many North Carolina Free Will Baptists were rendering meager and misgiving support to both the state and national programs. Since those who were so radically opposed to the North Carolina program departed, those left behind have become more loyal and liberal in their support for the state institutions and projects. It appears also that those left have become more ardent in their support of the national program. The casualties of division in North Carolina have been mostly in the rupture of fellowship, the breaking up of friendships of many years, some bitterness that only time can heal, and some strained relationships within family circles. Original Free Will Baptists have suffered but little from loss of strength otherwise.

(Next week we shall endeavor to explore as unbiased as possible the things for and against a restoration of the relationship of Original Free Will Baptists with the National Association.)

chairman reported that this group was memorializing a pew in the church, with \$87.10 of this amount coming from the recent barbecue sale they held. Mrs. Jimmie Taylor reported that there were nineteen boxes of used clothing packed and shipped to the Arizona-Mexico Missions. Mrs. John W. Harrell and Mrs. Frank Harris were appointed to purchase a Christmas gift for the auxiliary's adopted boy at the Children's Home. A number of other items of business were disposed of during the business period.

The program for November, "Blueprints for Victory," was presented in a very impressive manner by the Friendship Circle. Several small children dressed as different nationalities of the world sang two songs appropriate to the program. Mrs. Frank L. Walston brought a Thanksgiving message as a part of the program. "Praise God from Whom All Blessings Flow" was sung as a benediction.

Bear Grass, N. C. — The Woman's Auxiliary of the Rose of Sharon Free Will Baptist Church held its November meeting in the home of Mrs. Ella Faye Rogerson on Thursday, November 19. There were twelve members present. The meeting opened with the group's singing "Revive Us Again." Mrs. Annie Cratt read for the Scripture lesson Psalm 19, followed with the group's praying together the Lord's Prayer. The program, "Blueprints for Victory," was given by Mrs. Fessie Bailey. Mrs. Faye Williams prayed the closing prayer.

The hostess served delicious refreshments.



In the Kingdom of love and faith, the way to the top is through the bottom. We kneel to rise, bend low in service to stand tall as sons of God.—Donald T. Kauffman in *The Gist of the Lesson* —1963 (Fleming H. Revell Company).

NOTES

||
AND
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QUOTES



By J. C. Griffin

BROKEN HOMES

Several time for the past several months we have been called to homes where discord of one nature or another had broken the friendship and shipwrecked the home. There was a cause, but sometimes each party is reluctant to tell the cause that has wrecked the peace of the home. One party wants to place all the blame on the other party. In almost every case one party placed all the blame on the opposite party; but when sifted down to the truth in about ninety percent of the cases, both were in the wrong.

Some of these are very young people, people who married as teen-agers. Sometimes we find that the life and activities lived before marriage was and is the trouble. Perhaps the marriage was performed to hide illicit courtship. Sometimes the trouble is religion; sometimes high, uncontrollable temper; sometimes wild parties when liquor is plentiful; and sometimes that they were too young to get married. These are some causes, but with every cause there is an effect. There is the sowing and the reaping.

There is another cause for separation; it is a lack of love. In almost every marriage ceremony there is something like this that is asked and accepted and answered in the affirmative: "Will you (or Do you) promise to love, cherish, and keep in sickness and in health, and forsake all others until death do you part?" Both parties are asked this question, and they always say yes. In the midst of the confusion which brings trouble and separation, the question is asked, Was it love or was it lust?

To my mind, we have the solution to or, better, a prevention of the problems recorded in the Word of God as follows: "Be 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? . . ." (2 Corinthians 6:14-16).

I know it to be true that a fine young lady who was a loyal church member accepted the company of a young man who was not a Christian, and this young man would go with her to church. She could not cross the street without his giving her a helping hand. Finally they were married according to the laws of man; and after a few months this infidel said to the girl, "Church going has got to be cut out." But she refused to go back on the vows to her church, and this infidel made it so hard for the young wife that they separated. The life of this young woman was made very hard, but she stuck to her church and to her God. I have known other similar cases.

A young lady said to me some years ago, "Mr. Griffin, it looks like I am to remain an old maid. Could anything be worse?" I said, "Yes." She asked, "What?" I said, "To be married to a good for nothing, ungodly sinner." Let me repeat. Christians should not marry infidels; I mean *unbelievers*. I mean it from the depths of my heart. I have known Christian girls to marry drunkards, but they came to a sad end of life; and in many instances little children were brought into the world that suffered for food and clothing and knew nothing of Christian education. Though there have been exceptions, they are very few. I have known a few Christian wives to lead their unsaved husbands to a knowledge of Christ, but often it goes the other way.

NOT ONLY THE YOUNG

I find that it is not only the teen-agers who have trouble in the matrimonial relationship. We hear of the marriages of those who have lived together for years going "on the rocks." In some cases forty and fifty-year-old husbands and wives go sex crazy and separate, often after several grandchildren have appeared; and often a divorce takes place.

A SAD AFFAIR

Years ago I visited a home where filth and dirt were prevalent. Clothing was very much worn. The floor and everything around showed a filthy condition. What was the trouble? It was the reality of being unqually yoked together.

Often we find in such cases that by

being unequally yoked together, the people allow sin to take over because the one who loves the pleasures of sin and ungodly living pulls the one who loved and served God down. Of course, there are instances when a real devout Christian wife leads her ungodly husband to the Lord. But it is a dangerous procedure for a Christian to start out with an infidel, such as I have seen in my day. On the other hand, sometimes a young man who is Christian gets tangled up with a girl who has been reared in an ungodly home and has had all the pleasures of sin and is filled with worldliness; and if this little butterfly cannot pull that husband down to her level, there is a separation and a final divorce.

I knew of a case of that nature. A Christian young man got involved with a real high society, sin-soaked girl. The young man was a son of poor parents. The girl was the daughter of a very rich family. The salary of the poor husband could not reach the heights of wealth; so according to evidence, the young wife began to run out on her poor husband; they separated and finally were divorced. The marriage vows were no longer sacred. They were "unequally yoked together."

Young people who are the offspring of poor parents, in general, are flirting with Satan when they marry the rich. It is a serious mistake to be unequally yoked together, financially, religiously, and often politically. Better seek your equals when seeking marriage.

LET US TALK ABOUT SOMETHING ELSE

I was over at Ayden a few days ago, and my heart was thrilled to see and hear those wonderful machines at the Press turning out needful literature, and to notice how the workers were with much ease and pleasure going about the workings of the institution.

As I watched the operation, my mind ran back to the days when we had just one press and had to operate the paper cutter by hand. My hands would get very sore from pushing that lever back and forth. There were nights about the end of each quarter when we often worked until midnight, and sometimes later, in order to get the literature off. Just before each fifth Sunday we divide our responsible workers up in assignments to visit the union meetings, not primarily to get more business, but to get money to operate business and to purchase needed presses to produce more literature.

While we worked toward that end,
(continued on page fifteen)

Questions & Answers



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

QUESTIONS On what day does the Sabbath come? What does the Bible require of us Christians regarding this day? Some that I have heard speak say that it is on the seventh day of the week and others say they are not sure what day it is on.—Mrs. I. Cornell, Thomasville, Georgia.

(Continued From Last Week)

Jesus himself often resorted to the temple or synagogue on the Sabbath Day; and when He had ascended into heaven, His disciples followed His example in going there, but their purpose, as well as His, seems without question to have been that of meeting with the Jews where they were afforded the opportunity of witnessing to them in behalf of Jesus Christ and His kingdom. I have known Christian workers of our day to go to synagogues to pass out tracts and witness on Saturday just simply because that was a time when the most Jews could be reached with the gospel. Furthermore, I have known such Christians to go to world, state, and county fairs and to movie theaters for no other purpose than that of taking advantage of the assembled crowd to bring to them the message of salvation.

In John 5:9 Jesus was criticized by the Jews for ordering the man He had healed in 5:8 to carry his bed on the Sabbath Day; and in 5:18 we read that these Jews proceeded to stone Him, a thing that Moses in the law required of them when a person entered into such activities on the Sabbath Day.

This Sabbath, don't forget, was the period of time that began at sunset in Palestine on the sixth day of the week or as the sixth day ended and the seventh began. It could not, even then, have been kept as the law required 1,000 miles from there; for it must begin exactly at sunset on the sixth day in Palestine. The sun does not set at the same time in Persia or Babylon or Assyria as in Palestine, so the Jews must remain in the

land to be an obedient Jew to all the precepts of the law. Hence the Levitical Sabbath was a peculiar day to be kept in a peculiar land by a peculiar people, the Hebrews. (See Psalm 137:1-4.)

Israel could not obey the law in a strange land. She was allowed under the direction of special writing to serve the Lord in spite of the fact that she should be captive in strange lands because of her disobediences; and she was given full assurance that when she became obedient and had served the time sentence imposed upon her for that disobedience that took her into captivity, she would be restored to her own land where she could enjoy full fellowship among all her kind and with the Lord himself. This obedience away from home could not be like that in her land from which she had been sent because of disobedience. They must, of course, maintain the same high moral standards as when in Palestine; otherwise the judgments of the law would be severely exercised against them for such violations. The thing they could not do and that which was not required of them as immigrants was carrying out the ceremonial law.

They had several specific requirements that were required of them while strangers, and one was that they pray three times daily facing Jerusalem. Daniel observed this requirement and was both cast in the lions' den by the strange government and delivered by God from its harm. The Jews were forbidden to worship idols under any circumstances. When this was required by Daniel's three companions and they refused, they were thrown into a fiery furnace; but God delivered them unharmed and unhurt. The eleventh chapter of Hebrews tells us about many who, for their loyalty to the law and their witness for Christ, suffered martyrdom without receiving any acclaim from their fellow servants;

but the same chapter tells us that they are to have eternal rewards.

Now we have a new covenant, the one not like the old under which the Jews served, with the Jew on one end and God on the other; but one in which Christ appears at one end and God the Father at the other. Christ is our mediator of a better covenant, our go-between, between us as sinners and God as He who has been sinned against. God is the one whose wrath is revealed from heaven against all ungodliness and unrighteousness of men who hold His truth in unrighteousness. He is the angry and offended God that must be appeased, and Christ in His death on the Cross is the only sacrifice that can appease Him. Therefore, we must come to Him in Christ or not at all. God now judges us not according to how we have kept the Old Testament law, but according to our attitude toward His only begotten Son who fulfilled (filled full) the law in our behalf. (See John 3:36; 16:31.) Jesus filled full what would otherwise have been a meaningless law, that which we could not and the Jews did not keep except by faith in Christ shown in their observance of the ceremonial laws. These pointed to and reminded them of the incarnation which of course included His incarnate works; such as, the virgin birth, death, resurrection, ascension, His now high priestly work, and His coming again. For example, we are told by Jesus that Abraham saw His day and was glad. Moses tells us that God was to raise Himself up a prophet like unto Moses and that the people will give heed to Him.

Sabbath Day observance along with the Passover, the year of jubilee, the first-fruits, etc., were reminders that He of whom Moses wrote should come fulfilling all the requirements that God's justice and righteousness demanded of worshippers.

We, under the new covenant, are required to observe certain ordinances such as baptism, the Lord's Supper, and feet washing. These are reminders. Matthew 28:18-20 teaches that more followers of Christ should be made by those who are now followers through the preaching we are commissioned to do. John 13 and 1 Timothy 5:10 teaches that we are to wash one another's feet because Jesus washed the disciples, and 1 Corinthians 11:23-39 teaches that we should observe the Lord's Supper to remind us Christ has died and that this should continue until He comes. It also suggests how to observe that supper.

(Continued Next Week)



STORIES

for our

BOYS and GIRLS



THE MISSING STAMPS

Delnora M. Erickson

LAURA knew she was wrong when she took Paul's stamp album to show Janet. Paul was particular about all his things but the stamp album was his pride and joy. Their uncle sent many foreign stamps to Paul, and Laura watched during the evenings as he carefully mounted them with the little paper hinges. When Janet bragged about her brother's stamp collection the temptation was too great.

"I bet Paul's collection isn't half as good as Mike's," said Janet. "Father has a lot of friends who save stamps for him."

Laura tiptoed into Paul's room. The album was on his desk where he had been working on it the evening before. Carefully she lifted it and carried it into her own room. She laid it on her bed and turned the pages so Janet could see the stamps.

"Say, is it ever nice!" exclaimed Janet. "You know, I think he has more stamps than Mike. His big foreign stamps are super."

Laura beamed with pride. She adored her older brother, even though he thought young sisters were a nuisance. She carried the book back to the place where she got it, and soon she and Janet were talking about other things and the stamp album was forgotten.

Laura wanted to tell Janet how she came to know the Lord recently, but she hadn't found the courage. When Janet said wistfully that she wanted to go to Sunday school, but her folks were not interested in taking her, it seemed to be the right opening.

"Three weeks ago I gave my heart to Jesus," said Laura. "Miss Atkinson, my Sunday school teacher, told me how. I'll ask my father if we can go around and get you Sunday morning." The ringing of the telephone reminded Janet

that she was to be home by four. Quickly she said good-by and hurried down the street.

As soon as supper was over, and she had helped with the dishes, Laura got out her books to do her homework. She was in the middle of a page of arithmetic when she heard an angry yell from her brother's room.

"Who was messing with my stamp album? My South American stamps are missing!" Laura felt all trembly inside. She couldn't remember seeing the envelope of new stamps, but she was sure she hadn't lost any. A minute later he was looking down at her sternly. Paul had never seemed so tall or so formidable.

"Were you in my room?"

Laura nodded.

"Can't you ever learn?" he raised his voice. "Mother, Laura lost some of my best stamps."

Laura didn't know what to say to defend herself. Her mother came in from the kitchen, wiping her hands on a towel as she came.

"Did you touch Paul's stamps, Laura?" There was a tone of sadness in her mother's voice that Laura couldn't bear. She burst into tears. Their mother looked from one to the other.

"Are you sure the stamps are missing, Paul?"

"I put the envelope from Uncle Dan in the book last night. Now it's gone. I've looked all around my desk. It just isn't there."

"I'm sure I didn't lose the stamps," said Laura. "I was just showing them to Janet. I know we didn't lose any."

"So Janet was in on it, too," said Paul. "Mike is always bragging about how many stamps he has. I'm sure she swiped them to give to him."

"Paul, don't say such a thing!" said his mother sternly.

"I'm going to find out," said Paul grimly.

"Paul," said his mother quietly, "you better look pretty carefully through your

own things before you make snap judgments."

But he was too angry to listen. He stamped out of the house.

"I'm sorry," said Laura. "I never meant to lose his things."

"Did you carry the book to your own room?"

Laura nodded.

"Then let's look in there," said her mother.

Laura was grateful for the help, but all their looking didn't bring the package of stamps to light.

All Paul would say when he returned was, "Of course, they wouldn't admit it if they had them."

Laura asked the Lord to forgive her when she said her prayers, but the whole thing still weighed heavily on her heart. She was sure she had lost her testimony for Paul. She was concerned about him knowing the Lord ever since her teacher had prayed with her and she had found such joy in her heart.

She had tried then to explain to him about how wonderful it was to be a Christian, but he had brushed her aside with the words, "I'm busy, sis. Maybe some other time." Since then he had been unusually impatient with her. Now he had an excuse for being angry with her and she didn't know how to straighten it out.

She offered him her allowance but all he would say was, "I don't want your money. Just leave my stuff alone after this!"

The thought that Janet might have taken the stamps loomed up like a specter between them. She didn't want to believe that her friend could have done such a thing. She remembered her promise to ask her father to take Janet to Sunday school with them. Janet was waiting for them.

"I want to give my heart to Jesus the way Laura did," she told the teacher. Laura waited after class while Miss At-

kinson explained what being a Christian meant and prayed with Janet.

"Now she'll tell me if she took the stamps," thought Laura, but Janet said nothing about them. They were spending the afternoon together when Paul said to Janet. "What about my stamps?"

"What stamps?" Janet looked bewildered.

"He thinks you took his South American stamps to Mike," explained Laura.

"I didn't touch the stamps," she said. "Besides, I don't steal." Her face was flushed and there was an angry look in her eyes. Laura's heart ached over the whole situation. She didn't want her friend hurt and no one seemed to have the right answer about the missing stamps.

"I'm going to take my baby-sitting money and buy him some new stamps," she told her friend.

"But you've been saving that for dress material so we could make dresses alike."

"I know," said Laura, "but it's more important that Paul comes to know the Lord. I don't want to be a stumbling block. Besides, I shouldn't have touched his book."

Laura had to wait a week before she had a chance to go downtown to the stamp store. In the meantime Paul seemed more put out with her than ever. Most of the time he ignored her completely.

Laura and Janet studied the stamps on display. She didn't know which ones were lost so she picked out the prettiest ones she could find from South America. It took all the money she had in her purse.

"What did you do that for?" asked Paul angrily, when she gave him the stamps.

"I'm sorry I touched your book," said Laura. "More than anything, Paul, I want you to give your heart to Jesus. My Sunday school teacher says Jesus may come back soon for His people. I couldn't bear not having you go with us to meet Him in the air."

Paul turned away without saying anything and Laura Spread her books on the dining room table to study. She was struggling with some hard problems when she looked up in surprise to see Paul standing by the table.

"Need some help with that?" he asked.

Laura couldn't believe her ears.

"I guess what I really wanted to say is that I'm sorry. You didn't lose my stamps in the first place, although I

thought you had. Last week I found them in a drawer where I must have put them. After the way I acted I didn't want to tell you. When you used your own money and bought me stamps you made me feel terribly ashamed. I remembered how badly you wanted me to become a Christian. I will give the Lord my heart if you tell me how you did it."

Laura's eyes were shining with unshed tears as she hurried to her room for her Bible.

"My Sunday school teacher showed me these verses," she said, as she turned to the first one.

"'All have sinned, and come short of the glory of God,'" read Paul.

"That's Romans 3:23," said Laura. "The next one is Isaiah 53:6.

"'All we 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.'"

"They sure fit me all right," said Paul. "Now I guess you're going to show me John 3:16, aren't you? I know that one: 'For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life.'"

"That's right," said Laura, "and John 5:24: '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.'"

"It's sort of like going down a path through a gate, isn't it?" said Paul. "On one side of the gate we're all sinners. On the other side we have everlasting life."

"That's because Jesus is the gate," said Laura. "As soon as we believe in Him as Saviour we're on the other side. Do you want to give Him your heart now?"

"Right now," said Paul, after he had read the verses once more. The house seemed unusually quiet as they knelt in the living room of the house and Paul gave his heart to the Lord. Laura could feel her own heart pounding. She didn't know when she had ever been happier.

"There's one more thing," said Paul, as he got up from his knees. "I'll pay you for the stamps, sis."

Laura shook her head. "It's worth all the baby-sitting money in the world to know you gave Jesus your heart."

"I'm a lot more fortunate than I

deserve," said Paul, as he started back to his room. He turned once more at the door and said, "You're a good little soul winner, sis, but I'm better at math than you are, so if you need help holler."

But Laura's thoughts were a long way away from her math book. She was quietly thanking the Lord for answering her prayers.—*My Delight*.



GET THE HABIT

Are you in the habit of saying "Thank you" to friends and others who do nice things for you? How rewarding are thankful words! They bring joy and encouragement to others.

A man said to a postman who brought the mail, "Thank you!" A friend, hearing him, asked, "Why did you say 'Thank you' to the postman? He is paid to bring you the mail, and sometimes he seems displeased to do it." "Why did I say, 'Thank you' to the postman? I thanked him not because of the kind of person he is, but because of the kind of person I am!"

—*Rev. Walter B. Knight*.



What shall I render unto the LORD for all his benefits toward me?" (Psalm 116:12).

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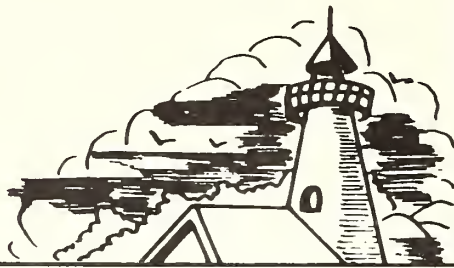
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The Sunday School Lesson

FOR DECEMBER 13



BROTHERS IN CHRIST

LESSON TEXT: Philemon 8-21

MEMORY VERSE: Galatians 3:28

I. INTRODUCTION

We now come to the last lesson for this quarter concerning Paul's Pastoral Epistles. Lessons 12 and 13 are taken from the Book of Matthew and are concerned with the Christmas story.

The Book of Philemon ranks unique among Paul's letters and even in the New Testament. It is Paul's shortest letter; yet, it is filled with meaning and purpose. Like the letters to Timothy and Titus, it is written to one individual, but is it more personal than the former. It is written to one individual in behalf of another. The two people involved are Philemon, the master, and Onesimus, the slave.

Philemon lived in the city of Colosse. He was a person of notable wealth. He was converted under Paul's ministry. It is likely that Paul wrote the letter during his first imprisonment at Rome and sent it to Philemon along with his letters to the Ephesians and Colossians. Either directly or indirectly, there are several of the doctrines and precepts of Christianity contained in it. If nothing more, it reveals the good and practical effects of Christianity. We see how an unprofitable slave is made profitable because of his acceptance of Christ.—*Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. Although Paul had a right in Christ to command Philemon, he entreated him (v. 8).

2. The apostle's appeal was based on three things: his age, his being a prisoner of Christ, and Onesimus' conversion (vv. 9, 10).

3. The conversion of Onesimus changed him from an unprofitable slave to a profitable servant (v. 11).

4. Although Paul could have retain-

ed Onesimus as his servant, he sent him back to his master (vv. 12, 13).

5. Paul would not exercise any right or authority without the full consent of Philemon (v. 14).

6. The slave's escape was turned into a blessing to both him and his master (vv. 15, 16).

7. Paul asked that Philemon give Onesimus the same consideration that he would give him (v. 17).

8. The apostle, in a sense, became a type of Christ as he offered to pay the slave's account (v. 18).

9. Paul wanted Philemon to grant forgiveness for Onesimus on the basis of the principle of love, rather than from the standpoint of duty (v. 19).

10. A decision made on the basis of love would enrich Philemon and bring joy to Paul (v. 20).—*Bible Teacher* (F. W. B.).

III ADDITIONAL TRUTHS

1. Onesimus was a slave. He had no freedom to do his own will. He must serve his master. Just as the bars of a jail restrain a man from freedom, so slavery took away a man's freedom. Onesimus, however, ran away, and became a Christian. This did not, of course, make his running away right. According to the law, he could be put to death. But since he was a Christian, and his master Philemon was a Christian, Paul appealed to the master to accept him as a brother.

Philemon and Onesimus were brothers in Christ, for as Paul said, "Ye are all one in Christ Jesus" (Galatians 3:28).

In Paul's world, as in ours, people recognized many differences. Some times people of one city hated those of another city. Slaves were regularly bought and sold. Race, color, occupation — anything might cause dislike and ill treatment. Such treatment was no stranger to Jesus himself, or to Paul as His follower. But Paul stressed the fact that in Christ "there is neither Jew or Greek, there is neither bond nor free."

Centuries of Christianity have passed, but we need his words as much today as Philemon needed them then. When a man is brother in Christ, no matter his race, nationality, or occupation, we must accept him as such, gladly, for he has "put on Christ" just as we have.

In a sense the bars cover the lives of all who are outside of Christ. Man will never have freedom while he is imprisoned by sin. But Jesus offers to make all men free. And all become spiritual brothers who have accepted Jesus as Saviour and find freedom in Him.—*Standard Commentary*.

2. "For love's sake I rather beseech thee, . . ."

A sinful, degraded woman was being led from a police court. She sobbed with hopeless distress. A Christian woman moved by the compassion of Christ, spoke kindly to her and kissed her on the cheek. The Christlike act deeply impressed the sinful woman. No one, excepting her mother who had long since died, had shown her such love. The Christian woman visited her in the detention home and won her to the Saviour, who is a Friend of outcasts.

"I beseech thee for my son Onesimus, . . ."

How Christlike we are when we believe in and sponsor those who have erred and failed!

Some years ago, in a St. Louis murder trial, the young criminal said, "My father always said I was no good. Mother said I'd never amount to anything. The school teachers told me I was no account. Even my own home town never expected me to be anything but a criminal. I always wondered why, for, as far as I could see, I was just like other boys, only a bit more independent. The only creature that ever believed in me and understood me was my dog. When he died, I became a bum!" How tragic! This boy received no Christlike interest, support, and nurture.

"Not now as a servant, but, . . . a brother beloved, . . ."

When the Prince of Wales visited India there were a number of high caste people waiting to shake his hand. There was a barrier separating them from the masses. The Prince commanded, "Take that barrier down." It was removed and anyone who wished to greet him had free access to him. When the Prince visited India years later, thousands of outcasts were gathered under the banner inscribed, "The Prince of the Outcasts."

In Christ there is no caste or class.

Those who have received Him are "one in Christ Jesus" (Galatians 3:28).—*Bible Expositor*.

3. "When we think of Onesimus, we see him seeking after the lure of the world until he is engulfed in its meshes. Had it not been for God's grace, he had never been recovered.

"We are reminded of this story:

"A party of men were traveling in Tibet. One of them became very thirsty, but there was no water. As they went on they saw some pools surrounded by marshy ground, where the thirsty man determined to quench his thirst. Those who knew the nature of the country begged him to wait until they should reach a safe place, but he would not listen, and said he would take care. He plunged ahead towards a pool and filling his hands began to drink. He called to his friends to tell them he had got his heart's desire, and even as he spoke he began to sink in the morass. Soon he was half buried and no one could venture near to draw him out, and his companions looked helplessly on as he sank, and at length he disappeared, perishing as so many do who drink water of a sinful life. There is but one Water of everlasting life (John 4:14)." — *Neighbor, Advanced Quarterly* (F. W. B.).

4. Paul's letter to Philemon is one of the most beautiful Epistles in the New Testament. It is an appeal on behalf of the runaway slave Onesimus, based on the Christian principle of love. Paul urged that when Onesimus returned he be accepted by his master as a brother in Christ. The letter introduces us to Christian brotherhood. It is based not on wealth or status, but on being a member of the household of faith.

The Church is constituted of many people of different races, tongues and color. All have been created by the same God, redeemed by the same Christ, and made to sit at the same communion table in the fellowship with their Lord.

The wrath of Jesus was vented on those who set up barriers to wholesome human contacts. He acknowledged no such barriers of race, nationality, creed, sex or age. The parable of the good Samaritan (Luke 10:30-37) glorifies a man from a hated race. He did not refuse to heed the cry of the Syrophenician woman because she was a Gentile (Mark 7:26). He gratefully received the homage of the Roman centurion (Matthew 8:5-13). Some think it was a dark-skinned man, the Cyrenian (Mark 15:21), who carried the cross of Jesus

when He fainted under its heavy weight.

Compassion is a wonderful Christian virtue. An old man was passing along a street when he observed a group of children, all crying lustily. He inquired of one of the lads what the trouble was and was told, "We all have a pain in Bill's stomach." Those children were learning to share!

How different Christianity is from other religions! The Brahmans deny the unity of the human race, acknowledging no responsibility for the care of others. Hinduism is the most cruelly neglectful of all religious systems. Buddhists are kind toward insects, but cruel to their own people! Only Christ welcomes as brothers all those who come to Him in trusting faith.—*Senior Bible Teacher* (Union Gospel Press).



NOTES and QUOTES

(continued from page ten)

there were those who called themselves Free Will Baptists who were "at ease in Zion" as far as the Ayden Publishing Company was concerned. Then the named was changed to the Free Will Baptist Press, "a non-profit sharing institution" with all surplus earning to be used for Christian and benevolent purposes at the discretion of the board of directors. There is a very small number of people living who know why and by whom that phrase was placed in the charter. But thank God for the Holy Spirit who led to that decision. From that day the cause began to pick up, and we are proud of our Free Will Baptist Press. Yes, we had a lot to thank God for this 1964 Thanksgiving. "If God be for us, who can be against us?"



The College-Related Church

(continued from page three)

ably before it could be done. Much shame and reproach can result before it will be able to do so.

In the present development program a chapel is included. Are we going to wait until all other facilities are provided before the chapel becomes a reality? Needless to say, only eternity can reveal the loss which will be sustained should this be the case.

The membership of Mount Olive church is small and will probably grow in proportion to the growth of the college, and as such the need for immediate help is imperative.

Provisions have been made by which Free Will Baptist students coming to Mount Olive may become associate members of the church. This plan does not interfere with their church affiliation back home, but furnishes a channel of service while here and also aids in their spiritual needs. Since this plan is working, pastors and parents will do well to advise their young people coming to the college to take advantage of it.

It would be unfair to the church in Mount Olive to close this article without letting it be known that the church is a sacrificing group. The various denominational enterprises are not overlooked, but support of all our institutions are shared and probably beyond that of the average well-established church. Under the associate member plan, eleven of the present student body have already enrolled during the present semester. Others should and probably will soon.

Will you include Mount Olive church on your prayer list and visit us whenever you can?



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Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina

The Rev. Walter Reynolds, chairman-treasurer of the North Carolina Board of Superannuation, makes public the names of the superannuated ministers and ministers' widows of the state of North Carolina. He states that it would be appropriate for Free Will Baptists to remember them during the holiday season with a gift or card, and also on their birthdays.

SUPERANNUATED MINISTERS

NAME	ADDRESS	BIRTHDAY	CONFERENCE
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	August 26, 1879	Albemarle
Rev. W. H. Lancaster	Route 3, Smithfield, N. C.	November 28, 1881	Cape Fear
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	February 15, 1893	Cape Fear
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	August 22, 1889	Eastern
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	October 10, 1900	Western
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	June 12, 1893	Western
Rev. Romie Mitchell	Route 2, Pikeville, N. C.	December 17, 1893	Western
Rev. Milford Hales	Route 2, Kenly, N. C.	February 5, 1898	Western
Rev. L. H. Boykin	Route 3, Kenly, N. C.	March 2, 1891	Western

MINISTER'S WIDOWS

NAME	ADDRESS	BIRTHDAY	CONFERENCE
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh, N. C.	May 25, 1869	Cape Fear
Mrs. W. R. Glover	Box 408, Coats, N. C.	September 28, 1884	Cape Fear
Mrs. Almeda W. Phillips	Route 1, Tarboro, N. C.	December 3, 1880	Central
Mrs. M. A. Woodard	Winterville, N. C.	June 5, 1891	Central
Mrs. W. A. Dail	Winterville, N. C.	May 22, 1885	Central
Mrs. L. C. Garner	Newport, N. C.	October 22, 1880	Central
Mrs. D. A. Windham	1128 Evans St., Greenville, N. C.	April 9, 1894	Central
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	May 23, 1892	Eastern
Mrs. L. H. Wetherington	101 Curtis Ave., Deep Creek, Chesapeake, Va.	March 22, 1880	Eastern
Mrs. J. R. Bennett	Bridgeton, N. C.	May 23, 1908	Eastern
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	February 8, 1884	Eastern
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	January 9, 1904	Pee Dee
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	March 7, 1893	Pee Dee
Mrs. Julia W. Snyder	Box 162, Erlanger, N. C.	August 25, 1896	Piedmont
Mrs. Alice Bennett	Box 291, Hope Mills, N. C.	August 8, 1880	Rockfish
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	September 23, 1903	Western
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	February 24, 1891	Western
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	March 25, 1899	Western
Mrs. J. W. Alford	Morehead City, N. C.	October 11, 1881	Western

the **Free Will Baptist**

AYDEN, N. C. WEDNESDAY, DECEMBER 9, 1964

LONG RIDGE FREE WILL BAPTIST CHURCH

Mount Olive, North Carolina



Pictured above is the Long Ridge Free Will Baptist Church, Route 1, Mount Olive, North Carolina. This church proves that when faith and works are combined much can be accomplished for the Lord. A remodeling program was completed in September after a period of constant effort on the part of all members. At the annual homecoming on fourth Sunday in October, the congregation witnessed a note-burning to signify that the church was debt free. The Rev. T. E. Jones, who is among the first and oldest of former pastors, delivered the homecoming message.

The Rev. Francis Garner is the present pastor. Long Ridge church was organized on October 6, 1919. During the years since, sixteen ministers have served the church.

Ten Years Ago in the 'Baptist'

The Rev. Willis Wilson of Bethel, North Carolina, passed the examination of the Ordaining Council of the Central Conference of North Carolina, December 9, and will be ordained as a Free Will Baptist minister on December 28, 1954, 7:30 p.m., at Sweet Gum Grove church near Stokes, North Carolina, with the Ordaining Council of the Central Conference in charge of the service.

* * *

The students of Mt. Allen Junior College, Mount Olive, North Carolina, will present a Christmas program, "The Holy Night," December 17, at 7:30 p.m., in the college auditorium. This will be a full hour program of music and drama based on the biblical account of the birth of Jesus, and will be the first public presentation of the college.

* * * * *

Social Security Again Opened to Clergymen

Congress has once again granted an extension opening Social Security coverage for ministers. Clergymen who have been in the ministry for two years are eligible.

The new period of "grace" allows the clergyman until April 15, 1965, to sign the required waiver which makes him a participant in the Social Security program.

The clergyman now signing the waiver must pay the Social Security tax on his income for the years 1962 and 1963. Tax for the year 1964 will be due April 15, 1965.

Those who are interested in joining the Social Security should contact their District Director of the Internal Revenue Service immediately and obtain waiver forms and instructions.

* * * * *

From the 'Biblical Recorder'

The National Council on Alcoholism meeting December 1 in New York announced a five-year program to reduce the \$2 billion loss from alcoholism in business and industry. The meeting had one noticeable inconsistency — cocktails were served.

THE FREE WILL BAPTIST

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C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

TRUE MARTYRS

This twentieth century has been classified in the pages of history as an enlightened age—an age of progress and advancement in every sphere of life. In spite of such observations, however, we still have to face the fact that the human race has not advanced too far after all. Millions are still groping amid the darkness and barbaric practices of heathenism. History records that such has been the case in every era.

Christendom has faced the opposition of these forces since its beginning almost two thousand years ago. To His disciples Jesus said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). Jesus also warned His followers of persecution that would come upon them. Let us be forever conscious of the fact that His warning is still in effect. The opposing forces have changed but little. There are still those who would destroy every Bible and church and kill all Christians if such were possible.

We do have to turn back the pages of history to the days of the Roman arena, or to the days of the inquisition, to read of those who have died as martyrs for Jesus' sake. The Red Chinese take-over in China some fifteen years ago resulted in persecution and death for many missionaries. Even today many are held captive by the Communists. Persecution has also existed in parts of South America during recent years. Since the Communist take-over in Cuba, missionaries have been forced to leave for fear of their lives. Others have been cruelly shot or imprisoned. The world will long remember the death of five missionaries at the hands of the fierce Auca Indians of Equador a few years ago.

More recently the Christian world was shocked and stunned beyond measure over the martyrdom of missionaries in the Congo. Among those who were massacred on the streets of Stanleyville was Dr. Paul Carlson, a true martyr for Christ, who was machine-gunned to death on November 24. All who knew him recognized his love for Christ and his desire "to spread abroad the fragrance of the knowledge of Christ."

Miss Ann Berg, an associate of Dr. Carlson's who left Africa late in September and is now in Oakland, California, stated: "Paul willingly went with rebel forces because they needed him to treat their wounded. He was a dedicated, kindly man. We told ourselves then that if anyone could get along with the rebels it would be Paul."

True faith was also exemplified on the part of Dr. Carlson's family. A brother, Dr. Dwight Carlson, is reported to have said: "We prayed as a family for his life; but prayed also that God's will would be done. Despite the emotion and tears that welled up in our hearts, we were reminded of a statement our mother made many years ago, that God had given her each of her children and she and Dad committed them to God to use as He saw fit. We feel He has done this in this incident." Dr. Carlson was a medical missionary of the Evangelical Covenant Church.

There were also at least two other Protestant missionaries killed. They were Joseph W. Tucker of Portland, Oregon, and Miss Phyllis Rine of Cincinnati, Ohio. Mr. Tucker was an Assembly of God missionary. Miss Rine was affiliated with the African Christian Mission of Cincinnati. It is reported that Mr. Tucker was cruelly beaten for forty-five minutes—until he expired.

These, and the thousands of others who have given their lives for the sake of the gospel of Christ, have not died in vain. God's will and providence is not always easily discerned, but it is always there. Perhaps someday the Simbas of Africa will come to the knowledge of Christ, just as many of the Aucas of Equador have come to know Him.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ . . ." (Revelation 20:4).

DO YOU REALLY WANT TO LIVE IN HEAVEN?

by Joe Barrow
Snow Hill, North Carolina

“... To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Revelation 2:7).

WELL BORN-AGAIN believers in Christ have the promise of spending eternity with God. We are told in the Scriptures that such an eternal life with God will be characterized by much happiness and satisfaction. In the account of Adam and Eve before their fall, we are shown how much they enjoyed their fellowship with God.

Today, Christians should be longing for that time when they too might enjoy a fellowship with their Creator. This desire should be the most important longing that we have in our hearts, minds, or consciences.

Now, if we are longing to enjoy such a fellowship with God in heaven, it is only reasonable and logical that we should love all those things pertaining to God that are here on earth. We should love His creation—the universe, the earth, the plant life, the animal life, and especially our fellow human beings. Our love for these should culminate in the love for God’s services, His ordinances, and His righteous way of life

The Rev. Joe Barrow was ordained to the gospel ministry about a year ago. At the present, he is attending East Carolina College, Greenville, North Carolina. He is serving as pastor of Walnut Creek church, LaGrange, and Fremont church, Fremont.

The Free Will Baptist

through His Son, Jesus Christ. Furthermore, this desire should create in us an interest in learning the mysteries of the gospel.

I ask you, Do you want to live with God in eternity? Do you want to live with God because of your love for Him, or is it because of your fear of hell? Let us use one small mirror to show just how much we really love God. Let us first consider church attendance.

How can a person say that he loves the Lord and desires to live with Him in heaven when he dislikes to go to church? (This applies to all church services.) Does one really love the Lord when all the time he is in church his desire is for the service to be over and he thinks of other things rather than of the Lord?

Do you long for the next service in God’s house? Do you long to learn about the gospel truths? Do you love to read and study your Bible? Do you love your talk with God in prayer? Do you love to be around Christian people?

It is very evident that the majority of people would have to answer “no” to most of the above questions. You can know the answer by checking the church attendance records, by checking the number of people who do not stay for the worship services after Sunday school, by checking the number of people who do not return for the evening worship service, or by checking the number of people who do not attend the prayer meeting services.

We have considered man’s ways, or methods of checking; now let us go deeper and consider God’s way. God checks by your desire to attend church,

your love for the services, your thoughts while you are in His house as well as your everyday thoughts, your love for studying His Word, your love for being in the presence of fellow Christians, your love and satisfaction found in righteous living, and your love for saints as well as the souls of sinners.

My friends, when will you awaken to the truth? You say that you believe that man has an eternal existence. Well, what is going to happen to you when your body dies and you are suddenly thrust into eternity? If you go to heaven, you will have to exist with God and His holiness forever and ever.

Based upon church attendance today, the true answer to these questions would be that a majority of church members would be miserable in heaven. My friends, I do not think that God will let that happen. I believe those people who are miserable and discontented in God’s services will not be permitted to a life in heaven. Where then?

Only those who love the Lord and His ways and submit their wills to His will can live with God on high. How is your love for those things pertaining to God and His holiness? Don’t think that you can completely readjust your attitude and love after death. Preparation must be now if you are to reach that promised land.

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:35-40).



Our hearts respond at Christmastime to the birth of One who was called Immanuel, which means “God with us.” On Easter morning we shall proclaim that He is risen. But on Good Friday we feel our lives undergirded with the faith that nothing that life can do to us will ever be able to separate us from God in Christ. We cry out deep within our beings, “Father, into thy hands we commit our spirits.” — Gerald Kennedy in *He Speaks From the Cross* (Fleming H. Revell Company).

The Lighted Pathway



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

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

THE INCARNATION

"And 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).

The above are the words of John, the beloved apostle. He told us a great deal about the incarnation and virgin birth of Christ. But as we consider all the beautiful truths concerning this great subject, we cannot fully understand how these things can be. The words of the angel to Mary concerning her cousin Elisabeth, "For with God all things are possible," should be cause for each of us to have explicit faith in God and to accept all His word and working for our redemption.

Realizing the mystery of the things God had done, Paul wrote to Timothy, "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" (I Timothy 3:16). It is a great truth of the highest importance to the Christian, that the God in whom he trusts did come to visit our world, and was manifested in the flesh. This could only be accomplished by the incarnation of the Son of God.

Of the incarnation of Christ Charles Simeon says, "The person here said to be made flesh, is 'the Word': and it is manifest, that *the Apostle speaks, as knowing that the persons to whom he spoke were familiar with the terms he used.*

"This divine Person (the Second Person in the ever-adorable Trinity,) 'was made flesh'; that is he assumed our nature with all its sinful infirmities; and 'was made in all things like unto

us, sin only accepted.' In that state of humiliation he sojourned upon earth, as once he dwelt with his people in the wilderness; his Deity being veiled by human flesh, as formerly it had been by the Shechinah, the bright cloud, which, as the symbol of his presence, dwelt in the tabernacle first, and afterwards in the temple."

It may be well for us to go a step deeper into this subject since we read that the blessed God, being a pure spirit, is invisible to man, and that, as to His essence, "no man hath seen God at any time." It follows, that if we are to see God He must adopt some medium suited to our state capacities. The prophet saw and promised this hundreds of years before God sent His Son in the flesh (Isaiah 7:14). The fulfillment of this promise is recorded in Matthew 1:23, "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." When Philip asked to be shown the Father, Jesus assured him that "... he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9). He had told them in John 10:30, "I and my Father are one."

Prior to the sending of His Son in the flesh, God had revealed Himself, vaguely, in various ways. God has manifested Himself in His works. In Psalm 19:1 the psalmist declares, "The heavens declare the glory of God; and the firmament sheweth his handy-work." All things show the works of His hands and His glory. Nature is not God; but nature shows the works of God, and bears the marks of His hand and the impress of His feet. We see His glory in the light of day and in the darkness of night; in the rugged mountain and in the fertile valley, in the expanse of the waters and in the outstretched canopy of heaven, and in the rolling planets in their respective spheres.

God has manifested Himself in His written Word. Here He has revealed His character, His name, His will, and His perfections. Here His works and ways are exhibited to man. Here we have a clearer and more comprehensive view of Deity than could possibly be seen in His works alone. Here are His inspired words, for He presented Himself to holy men of old; but they were merely the media through which God declared Himself to man.

To some, God manifested Himself in

connection with various symbols. To Moses He manifested Himself in the burning bush, in the cloud on Mount Sinai, and in the pillar of cloud and fire in the desert. Others had similar revelations.

To the whole world "God was manifest in the flesh." This manifestation was in the Person of His Son. The Bible says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). In His Son dwelt all the fullness of the divine glory. This manifestation of God and of His glories was in the fullness of times, as are all His workings for His glory and for the benefit of man. The period selected and approved of by God was the fittest for developing the divine glory, and the setting in motion of the plan of redemption of the world.

Here was the most glorious of all the manifestations of God, and of God to the world by His Son. Here were not only displayed those perfections which had been exhibited in creation, such as wisdom and goodness; but also purity, justice, and grace. "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

The incarnation of Christ was essential to the redemption of the world. It appears from revelation, that, in order that all His attributes might harmonize in the salvation of man, it behooved Christ to suffer, the just for the unjust; and if so, it was essential that He should become incarnate and thus be capable of bearing our sins in His own body on the tree.

To be sure, this was the most mysterious manifestation. It was, and still is, hard for man to believe that Deity should be wrapped in humanity; that the eternal God should become an infant of days, the Sovereign of the universe, the servant of servants, the Prince of glory, the sacrifice of rebels. Well may human wisdom be lost in the vast profound! Well may angels wonder and adore! Well may devils be overwhelmed and tremble!

Without the incarnation and the virgin birth of Christ there can be no true Christian belief. Upon these truths the whole Christian structure was founded and has stood down through the ages. Here is the very life blood of Christianity: that Christ is truly the Son of God, and that He is over all. At the close of His mission on earth we read, "And Jesus came and

(continued on page fifteen)



THE CHURCH - WORLD-WIDE

Protestant 'Giving' Totaled \$2.8 Billion During 1963

NEW YORK (EP) — A record \$2,358,600,845 total was contributed by members of 41 Protestant Churches in this country to their respective denominations in 1963—a gain of \$58,930,268 over the previous year when 42 bodies reported.

Average per-member giving for all causes among the 41 communions was \$69.87 last year, also a record, exceeding the 1962 per capita of \$68.76.

The financial figures were reported by the National Council of Churches' Department of Stewardship and Benevolence and appear in the 44th annual edition of *Statistics of Church Finances*.

Of the 1963 contributions, \$530,908,204 or 18.57 percent of the total was given for benevolences, including foreign and home missions. For all local congregational items and operations \$2,327,592,641 was reported.

In per capita giving, 18 denominations—most of them smaller bodies—reported an average of \$100 or more for each member.

Heading the list—as it did the previous years—was the Free Methodist Church (53,601 members) with \$385.17. Others were the Wesleyan Methodist Church (38,194) with \$264.20, Pilgrim Holiness Church (30,453) with \$237.93, Evangelical Church of America (41,687) with \$233.43, and Brethren in Christ Church (9,025) with \$203.05.

None of these five denominations is a member of the NCC. Among NCC constituents, largest per capital contribution was reported by the Reformed Church in America — \$117.58. The Presbyterian Church in the U.S. (Southern) was second, with \$109.46 per member.

Other major bodies and their per capital giving included: Lutheran Church-Missouri Synod, \$102.26; United Presbyterian Church in the USA, \$90.46; American Lutheran Church,

\$81.11; Protestant Episcopal Church, \$76.20; and Disciples of Christ, \$75.81.

Also United Church of Christ, \$73.12; Lutheran Church in America, \$71.45; American Baptist Convention, \$68.34; The Methodist Church, \$59.60; and Southern Baptist Convention, \$53.49.

Sunday Law, Never Enforced, Is Ruled Unconstitutional

LANSING, Mich. (EP)—Michigan's Supreme Court unanimously declared invalid and unconstitutional the state's Sunday closing law, passed in 1962 but never enforced.

Lawsuits challenging its legality were filed immediately after the law was passed. Although it was upheld in the Wayne County Circuit Court, all eight justices of the state's highest court ruled against it on appeal.

Gambling Propositions Beaten in 3 States

NEW YORK (EP) — Voters in California, Washington and Arkansas soundly defeated gambling proposals which had been energetically opposed by religious leaders and church groups in the states.

Decisive ballot totals turned back a plan for a California lottery billed as a fund-raising scheme for public schools, a Washington proposition that would have permitted licensing of card games, bingo, punch boards, and pinball machines, and an Arkansas attempt to revive a resort city as a "Las Vegas" of the South.

Oregon Votes to Abolish Capital Punishment

PORTLAND, Ore. (EP) — A referendum to abolish capital punishment in Oregon, supported by religious groups, was approved by the state's voters by a 3 to 2 margin.

It is expected that as a result of the referendum, Oregon's next legislature will make life imprisonment mandatory for those convicted of first degree murder.

Among church groups backing the re-

ferendum was the Protestant Episcopal Diocese of Oregon, which in October approved a resolution calling for abolition of the death penalty.

Analysis Shows Great Protestant Support for President Johnson

NEW YORK (EP) — A groundswell of support for President Johnson among Protestant voters was seen in analysis of the general election returns as a major factor in his overwhelming victory over Sen. Barry Goldwater.

According to the Vote Profile Analysis (VPA) — a system used to determine "Projected results" based on 2,000 precincts across the country which were considered representative from economic, ethnic, geographic and religious standpoints — President Johnson pulled 13.6 percent more of the Protestant vote than President Kennedy.

As election returns were tallied it was found that the VPA projections had a high degree of accuracy. The system was developed by Louis Harris and Associates in collaboration with the Columbia Broadcasting System.

Comparing the Protestant support for Mr. Johnson and his assassinated predecessor by area, the VPA figures showed Mr. Johnson did 21.4 percentage better in the East, 3.5 points better in the South, 16.2 points better in the Midwest and 11.7 points better in the Far West.

Former Southern Baptist President Deplores Election Of Johnson

DETROIT (EP) — Dr. K. Owen White of Houston, Texas, past president of the Southern Baptist Convention, said here he deplored the election of President Johnson and the defeat of Sen. Barry Goldwater.

"The trend toward big government and socialism will be worse now and I really do feel my job as a clergyman will be harder now since the election," he said.

Observing that he was speaking for himself and not his denomination, Dr. White said, "We could have used a good dose of conservatism for awhile" that would have followed election of the Republican.

He said that while "big government and socialism will worsen," he did not expect a "disintegration" of the country. However, he added that the Roman and other civilizations ended in times of abdication of individual responsibility and the presence of moral apathy. The

(continued on page fifteen)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Nine-Year Old Collects \$27 For Children's Home

Pictured above is Miss Robbie Gail Jacobs of Edgemont Free Will Baptist Sunday School, Durham, North Carolina. With one turkey folder Robbie collected \$27 for the Children's Home, Middlesex, North Carolina. Only two dollars of this amount was received from her family and relatives.



At the annual Thanksgiving service at the Children's Home on November 26, Robbie was recognized for her work by the superintendent of the Home, the Rev. M. L. Johnson. She received no help in reaching her goal of \$25. Robbie stated, "I would tell them what the money was for and they would give." She also stated, "If I was down there in the Children's Home, I would want someone to make up money for me."

Robbie is the daughter of Mr. and Mrs. C. L. Jacobs of Durham. She is a member of the junior choir in her church.

Rev. and Mrs. C. J. Harris Honored on Anniversary

The Rev. and Mrs. C. J. Harris were honored on their golden wedding anniversary November 1, 1964, at their home on 601 East Ninth Street, Green-

ville, North Carolina. Open house was held from 2 to 5 p.m., and approximately 100 guests came by and showered the couple with many beautiful and useful gifts.



The children of Mr. and Mrs. Harris were host and hostesses for the occasion. They were Mrs. Kenneth Raymond and Mr. Calvin J. Harris of Wilmington, Delaware, and Mrs. Graham Baker of Newport, North Carolina.

The house was beautifully decorated in a gold motif with arrangements of gold colored mums. The appointed table was covered with a cream-colored lace cloth that was centered with an arrangement of gold mums flanked by candelabrum holding lighted tapers. Mrs. Baker poured punch and cake was served by Mrs. Raymond.

Mr. and Mrs. Harris were married November 1, 1914, by the Rev. J. J. Walker of Greenville.

(Mr. Harris received head injuries in an accident a few days before the anniversary; hence the reason for the bandage and the bruised eye.)

N. C. Superannuation Report For November, 1964

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 November, 1964:

Receipts

Balance on Hand	
November 1, 1964	\$6,520.36
Regular Receipts for	
November	1,157.75
Ministerial Retirement System	375.00
Life and Hospital Insurance	415.92
Adopted Ministers and Widows	24.00
Burress-Galloway Endowment	100.00
Total to Account For	\$8,593.03

Disbursements

Minister's Monthly	
Checks	\$ 123.50
Insurance Premiums	494.23
Operating Expenses	70.67
Transferred to	
Burress-Galloway	
Endowment	100.00
Transferred to	
M. R. S. Fund	1,375.00
Total Disbursements	2,163.40

Balance on Hand	
December 1, 1964	\$6,429.63

Receipts by Conferences

Albemarle	\$124.10
Cape Fear	212.77
Central	671.33
Eastern	402.81
Piedmont	39.91
Western	470.55
North Carolina State Woman's	
Auxiliary Convention	151.20



LARGE MEN, SMALL TROUBLES

While in college I was talking to my college church pastor on one occasion and said to him: "Doesn't it make you nervous to know that you are preaching to a college president and faculty members who know theology backwards and forwards? Doesn't it make you feel uneasy to know that any grammatical error will be noticed?" His answer was one that should be framed and put on the door of every church in the land. He said, "It's not the big men in the church that give you trouble; it's the little men."—JACK WRIGHT, "Too Big To Be Little," *Wesleyan Methodist*.

information about
**FREE WILL BAPTIST CHILDREN'S
 HOME**

Middlesex, North Carolina

**REPORT OF CASH RECEIPTS FOR THE
 MONTH OF NOVEMBER, 1964**

By M. L. JOHNSON, *Superintendent*

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of November, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
 (Includes Gifts for All Purposes)

Albemarle Conference	\$ 651.06
Cape Fear Conference	2,257.78
Central Conference	6,404.86
Eastern Conference	4,152.69
Pee Dee Association	198.79
Piedmont Conference	346.88
Rockfish Conference	150.00
Western Conference	4,012.72
Statewide Bodies	179.40

Total Gifts from Confer- ences	\$18,354.18
Parents and Relatives	407.25
Friends and Others	264.20
Miscellaneous	685.57

Total Receipts for the
 Month \$19,711.20

Special recognition is hereby given to
 the following who made gifts of \$100 or
 more during the month:

HONOR ROLL

Central Auxiliary Convention	\$122.40
Central Conference	134.80
Malachi's Chapel, The United Class	117.50
Powhatan Church and Auxiliary, Clayton	249.50
Stancil's Chapel Church and Sunday School, Johnston County	138.00
Holly Springs Church, Newport	125.00
Marsh Swamp Church, Sunday School, and Auxiliary	241.19
Cabin Church and Sunday School, Beulaville	165.00
Kinston Church	100.00
Sherron Acres Church, Durham	100.00
Union Chapel Church, Choco- winity	112.00

Goldsboro Church	102.21
Smithfield Church	150.00
Oak Grove Sunday School, Sampson County	185.00
Oak Grove Church, Sampson County	120.89
Kings Cross Roads Church	627.00
Holly Springs Sunday School and Auxiliary	129.19
Rose Hill Church and Sunday School, Pitt County	162.85
Reedy Branch Sunday School and Couples Class, Pitt County	104.91
Hickory Grove Church, Pitt County	135.24
Little Creek Church, Greene County	100.00
Hugo Sunday School and Auxiliary, Lenoir County	159.13
Beulaville Church	155.00
Rooty Branch Church, Duplin County	100.00
Indian Springs Church, Sunday School, and Auxiliary, Wayne County	130.08
Mount Pleasant, Newport	108.72
Pilgrim's Home, Lenoir County	100.00
East Rockingham Church	100.00
Hickory Grove Church, Fayetteville	100.00
Branch Chapel Church and Sunday School, Johnston County	168.40
Elwood Lane Church, Kannapolis	128.82
Owens Chapel Church, Wilson County	169.00
West Clinton Church	137.20
Black Jack Church and Sunday School, Pitt County	981.21
Friendship Sunday School and Auxiliary, Greene County	151.14
Oak Grove Church, Vanceboro	100.00
Pearsall's Chapel Church, Kenansville	172.82
Stoney Creek Sunday School, Wayne County	147.85
Spring Hill Church, Wayne County	100.00
Aspen Grove Sunday School, Wilson County	117.70
Gum Swamp Sunday School, Pitt County	149.91

St. Paul Church and Sunday School, Sampson County	197.06
Calvary Church, Wilson	112.65
Piney Grove Church and Sun- day School, Johnston County	200.00
Milburnic Church, Wilson County	210.87
May's Chapel Church, Wayne County	159.00
Johnston Union, Johnston County	200.00
Edgemont Church, Durham	102.20
Free Union Sunday School, Greene County	294.96
Free Union Church, Greene County	477.30
Saratoga Church and Sunday School	150.00
Moseley's Creek Church, Dover	150.00
Juniper Chapel Church, Vanceboro	123.50
Friendship Church and Sunday School, Johnston County	159.89
Roger A. Smith	100.00
Everette Chapel Sunday School, Clayton	190.77
Elm Grove Church, Pitt County	439.03
Deep Run Church	124.02
Little Rock Church and Auxiliary, Lucama	175.00
Spring Branch Sunday School, Greene County	100.00
Bethel Church, Pamlico County	128.85
Ormondsville Church and Sun- day School, Greene County	465.65

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WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Seven)

WE COME now to the delicate task of surveying the possibilities of a reunion between the North Carolina State Convention of Original Free Will Baptists and its associates and the National Association of Free Will Baptists.

Let us begin with a rather strange contrast. The thing most favorable to a possible reunion is the fact that many good people on both sides would like to see it take place. They want united effort in behalf of a worldwide program of Free Will Baptist ministry. Some think that this is more important than all the issues that separate us. Against this, however, is the fact that it is just as true that there are many on both sides *who do not want a reunion*. A few do not want it simply because they worked hard to *divide*, and they do not want their efforts to prove to have been in vain. But this is not true of the majority of those who would oppose a remerger of the groups. Just as retrospectively many honest people think that there existed too much difference between the Original Free Will Baptists and other groups in 1935 to guarantee success of the merger at that time, so do many feel today that there are too many *real* differences (after making allowance for all the propaganda differences which, like "the little man who wasn't there," have been only the creations of the minds of those who sought to divide for their own selfish advantages) to make sure that any union at

this time would be a satisfying or lasting one.

But, supposing that we are able to bridge around, or dissolve, any real inherited differences, just what would each party expect of the other by way of concessions, agreements, or understandings with respect to developments since 1960 which are generally credited with being responsible for the present rupture of relationship?

There is no doubt but that many of the leaders of the National Association, and many of the people throughout the realms of the association with "voting power," truly *believe* that the North Carolina conferences of Original Free Will Baptists have departed from the principles of congregational church government. They are going to expect to be reassured in some way that the Original Free Will Baptists still believe in the independence of the local church in such things as the holding of title to their church property, calling whom they choose as pastor, and in general exercising authority in all matters pertaining to their *internal* affairs; and that any authority the local churches may have *delegated* to conference or associational organizations is for the regulation of the denominational relationship and promoting the collective interests of the churches who have by mutual consent formed these denominational units. Evidently, it is not sufficient for some of us, who are in a position to know, to call attention to

the fact that during the more than four years which have passed since the rupture, not one conference has taken possession of the property of a local church, and not one time has a conference appointed a pastor for a local church. Many will go on believing that the widely circulated outline of "connectional church government," used in connection with a Durham church case, does indeed represent the forms of government endorsed by the Original Free Will Baptist conferences of North Carolina, until some way is found to convince them otherwise. National Association leaders are also going to demand assurances of the soundness of the doctrinal teachings and policies of Mount Olive College. Further, they will expect assurances of loyal support for the projects and programs of the National Association. While some modifications might possibly be agreed upon, it is the opinion of this writer that the North Carolina Original Free Will Baptists and their associates will have to accept in general, additions to and amendments of the National Treatise made since 1961, together with the interpretation put upon the "Provision and Claim" section in 1961.

Looking now at the Original Free Will Baptists' side, we are quite sure that something would have to be done about the action of the National Association in 1961 in declaring the offices of a number of North Carolinians vacant without a hearing upon any specified charges of malpractice in office or disqualifying moral conduct. There is no question involved in the denominational conflict upon which Original Free Will Baptists are more nearly in unanimous agreement than that the impeachment of these men by a hasty motion, made in the mist of heated debate, and without giving them a hearing on any specified charges, was an improper and unjust action. Everybody ought to have as much as possible the spirit to "forgive and forget," but it is the opinion of this writer that North Carolina Original Free Will Baptists could not enter into a reunion agreement in good faith which ignored this action of the National Association.

Just as National Association leaders would have to be satisfied concerning Mount Olive College, so would North Carolina Free Will Baptists have to be satisfied about the Free Will Baptist Bible College. In particular, they would expect some assurances that graduates of the college would not return to North

Carolina prejudiced against the North Carolina institutions, or committed to the idea of contending for *exclusive* support of their churches for the Bible College as their "one and only" Christian education institution—as many believe some did during the years between 1956 and 1961. On the doctrinal side, North Carolina would want to be reassured concerning the position of some of the national leaders and evangelists with respect to the doctrine of "eternal security," and perhaps some other doctrines. North Carolina Original Free Will Baptists and their associates would be reluctant to accept the idea that belief in, and propagation of, the Calvinistic doctrine of "eternal security" does not constitute cause for disciplinary action against a minister or a church.

We have named some of the major things that would have to be rectified or better understood before there could be a harmonious restoration of the relationship between the Original Free Will Baptists and the National Association. There are other things that would have to be considered. Would the Original Free Will Baptists be willing to give up their Free Will Baptist League organization for the "completely new" training program of the National Association? Would the National Association be willing for the Original Free Will Baptists to retain the Free Will Baptist League as a substitute for the new training program? What adjustments could be made with respect to the missionary projects of the two groups? And, of course, there would still remain the literature question. Are these obstacles insurmountable? Do we have the courage, the faith, the brotherly love, and tolerance to try once again to unify all Free Will (Free and Freewill) Baptists over the nation, and throughout the world? Or will it be best for all concerned for Original Free Will Baptists to go their separate way, true to their traditional "faith and practices," and seeking from other groups only tolerant respect and Christian fellowship? We need the help of God to find the answer to this question.

(Next week we will explore, in the final article of this series, the prospects of the future if Original Free Will Baptists choose, or are forced to continue as a denominational unit outside the National Association.)

God forbid
That we should ever have to fall in line
And stand for hours, waiting for our turn
To gaze upon a corpse entombed in
 glass,
Worshiping mortal man's remains and
 earn
The praise of fellow workers as we pass!
Are we afraid of people such as this,
Who hammer out their sickly lies and
 seek
To conquer all men with a Judas kiss

While the Red earth inherits all the
 meek?
Think hard of your inheritance! Think
 hard!
We have no glass-cased body to observe!
We have the living Jesus Christ, the
 Lord!
We have His living presence!

—Bud Collyer in *Thou Shalt
Not Fear* (Fleming H.
Revell Company).

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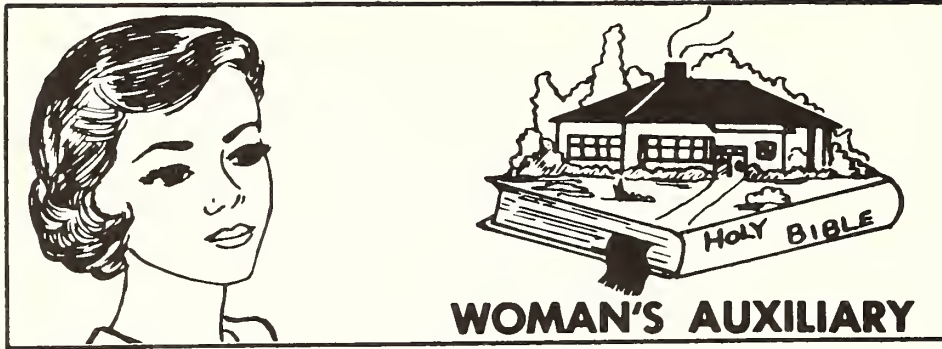


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Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina



Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Bettie Wade recently for its November meeting. The president called the meeting to order the group sang "Praise Him, Praise Him." Mrs. Stella Worthington read the Scripture taken from Psalm 19. This was followed with prayer by Mrs. Elizabeth Ball.

During the business period the roll was called by the secretary with thirteen members present. The secretary also read the minutes of the last meeting which were approved. The treasurer gave her report and the various committee chairmen reported. Mrs. Margaret Ard gave a report on the auxiliary convention she attended recently. A motion was made and seconded to send \$20 to the Children's Home for a single bed. A motion was also made and seconded to send \$25 to Cragmont Assembly to apply on the purchase of the Floyd property. The auxiliary voted to purchase a coat for Yvonne Rouse, the adopted child at the Children's Home, for Christmas. Mrs. Stella Worthington is to purchase the coat for Yvonne.

The program, "Blueprints for Victory," was ably given by Mrs. Velma McLawhorn. The closing prayer was offered by Mrs. Rosalie Murphy.

The hostess served delicious refreshments.

Ayden, N. C.—The Woman's Auxiliary of Ormondville Free Will Baptist Church held its annual Christmas banquet at King's Restaurant in Kinston on Tuesday evening, December 1, with approximately eighty-five members and guests attending. They were served a delicious turkey dinner with all the trimmings.

Following the singing of "White Christmas," Mrs. Louise May gave the

invocation. The president of the auxiliary, Mrs. Nora Lee Newton, welcomed the guests which included the husbands of the auxiliary members and the Rev. and Mrs. Clifton Rice. Mr. Jesse L. Tripp responded to the welcome. Mr. Rice gave some very timely remarks pertaining to the Christmas season and offered his thanks to the auxiliary members for the good work they were doing in the church and in the community.

The group then joined together in singing several Christmas carols. The highlight of the evening was the exchanging of Christmas gifts and the revealing of the "Secret Pals."

The occasion came to a close with the group forming a circle with joined hands and singing "Blest Be the Tie that Binds." Mrs. Christine Stokes offered the benediction.

Christian Education

College Observes Founders' Day

On Tuesday, December 15, Mount Olive Junior College will observe Founders' Day, the thirteenth year since it was chartered. The program will be held in the college auditorium at 10 a.m., with Dr. Millard T. Burt, dean of Methodist College, Fayetteville, North Carolina making the address. Visitors are invited to attend.

College Day at Micro Church

The Micro, North Carolina, Free Will Baptist Church will observe Sunday, December 13, as Mount Olive College Day. Dr. W. Burkette Raper will speak at the 11 a.m. service. The Rev. M. E. Godwin is pastor.

A LITTLE RHYME AND A LITTLE REASON

It a man would be a soldier, he'd expect,
of course, to fight;
And he couldn't be an author if he
didn't try to write.
So it isn't common logic, doesn't have
a real, true ring,
That a man to be a Christian doesn't
have to do a thing.

If a man would be a hunter, he must
go among the trees;
And he couldn't be a sailor, if he
wouldn't sail the seas.
How strange for any member of a
church to think that he
Can stay away from worship and a
worthy member be!

When you join associations, you must
pay up all your dues;
And you pay for all your purchases,
from your head down to your shoes.
There are social clubs for women, and
the same for men and boys.
But the members all expect to pay for
what each one enjoys.

THEN HOW IS IT that the members
of a church can sit in pews,
And expect some few to run it without
others paying dues?
The cost of operation must be met in
church the same
As in home or corporation or in work
of any name.

Let us honestly consider why this difference we find,
Between our church relations and every
other kind.
Our business obligations MUST be met,
the laws provide;
But the church is not insistent, so we
let the matter slide.

May we undertake our duties for our
church and for our Lord.
With such measure of devotion as accords
with His own word.
If our human obligations thus are recognized,
why then
Surely God should have our services
now and evermore.

—Author Unknown.

Questions & Answers



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

QUESTIONS On what day does the Sabbath come? What does the Bible require of us Christians regarding this day? Some that I have heard speak say that it is on the seventh day of the week and others say they are not sure what day it is on.—*Mrs. I. Cornnell, Thomasville, Georgia.*

(Continued From Last Week)

The Jewish Christians seem to have gotten observance of the ordinances of the church mixed in with Judaism or the ordinances of the Old Testament before the New Testament came into being as a written document. Therefore, the same Holy Spirit inspired apostles who gave the oral teachings of Jesus and correctly interpreted them, for the disciples wrote these truths down under the guidance of the Spirit so as to leave them, and therefore us, ample instructions. These writings served them in the Early Church that received them in those difficult days and will so serve us if we, like the obedient disciples, observe and honor them.

(Read carefully Romans 14, paying special attention to Verse 5.) In this chapter the Holy Spirit causes Paul to write so as to help Christians who lack in maturity to become established in the faith. The context seems to indicate proselyting Jews were harassing these Christians in an effort to impose the practices of the Jewish religion upon them. One of the observances they seem to have wished them in line with was the observance of a particular day, perhaps the Jewish Sabbath. The Apostle Paul is not moved to say that man should not observe one day for rest out of each seven, but is making it clear that no particular day of the week is required of Christians as that set aside for rest from manual labor and one to devote wholly to the worship of God. The idea given here seems to be that whether the day of the week they ob-

serve is the Jewish Sabbath or some other, makes little difference just so that all done is so done with an eye single to God's glory.

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meat offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well' (Acts 15:24, 28, 29). This passage in Acts, as do several in the New Testament, seems to indicate that not only in Romans 14 were they confronted with Jewish theology running counter to New Testament teaching but that a vigilant effort was being fostered by the Jews, and those whom the Jews were able to persuade, to make void the efficacious power of the blood shed on Calvary. The Seventh Day Adventists, theological offsprings of Helen G. White, would bring us back under the law were it not for the unadulterated truth to which we have free access in the New Testament and the presence of the Holy Spirit who, as Jesus taught, shall bring us into all truth (He is the way, the truth, and the life).

I think that, if not unduly hindered, all Christians should rest from secular labor and should worship and praise God in assemblies together as nearly all day on the first day of the week, our Sunday, as they possibly can. This does not mean pleasure riding, attending theaters, school graduation exercises, and partying otherwise either. I mean to say that I think that the whole day of Sunday should be observed by all Christians who haven't a legitimate reason to observe some other day instead,

as the Holy Ghost filled founding fathers of America observed it. All the founding fathers evidently were not filled by the Holy Ghost when they were among those who set the pattern for Sunday observance, but they should have been.

According to Paul's instructions in the sixteenth chapter of First Corinthians, it seems that it was commonly expected of Christians by inspired writers of the Bible that they meet on the first day of the week. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). The disciples seem to have spent a whole day in fellowship and worship at time as seen in Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

What other consideration may come before us, it is well that we remember that we as Christians are resurrection people; that whatever else may be true, our justification comes in the resurrection of Christ; and that whatever else He taught, one thing is certain and that is that He would rise from the dead. When this was done, and of it the apostles were certain, they turned from many previous doubts. With few exceptions the Christians have made it a habit to meet on the first day of the week since they have made sure that He actually was resurrected on that day; and I think we should continue their practice—that of Paul's, Peter's, John's, and many other early Christians—and not let a few poorly biblically informed Christians distort our purpose in doing what the overwhelming biblical evidence indicates we should do. However, if any should insist on meeting on Thursday, for example, we should not oppose him; or if any should have duties making rest and worship impossible on Sunday, we should fellowship with him when we can—Friday, Saturday, or any other day.



If you can't do somebody good, it is a mighty good point not to do him any harm. In fact, you may not go wrong if you continue trying to do him good, for someday you may greatly succeed.—*Walter E. Isenhour.*



STORIES

for our

BOYS and GIRLS



THE VIKINGS

by Dorothy Anderson

THIS IS for you, Gram," Dan beamed, as he handed her a sailboat painting he'd done by numbers.

"It's lovely! Thank you!" she said.

"Want to see the model boat I made?" he called from half-way up the stairs. "It's a three-masted schooner like Gramp used to play on when he was a boy."

"This is neat!" she answered, as he returned with it, on the bound. "Those old sailing vessels were rugged ships, and their crews were real salty sailors!"

"Yeah, I named it 'Eric the Red' after my Great-grandfather." He set his work of art on the table.

"Dan, I know why you're such a boat lover," she told him.

"Why?"

"Because your ancestors were Vikings, and they loved their ships!"

"You mean the Vikings we see in pictures, with those special kind of ships?" he inquired.

"Yes, they were really different."

"Wow-ee, they were fierce fighters, too!"

"I know it. Sit down, and I'll tell you more about them."

"You see, Dan," she began, "Great-grandfather Eric and his wife, Betty, were both born in Sweden. That's why I say your ancestors were Vikings. They were in the first settlers in the Scandinavian peninsula. The Vikings date back to the year 790. They were also called 'Norsemen or Northmen,' and they were the most adventurous, skillful, and daring seamen the world has ever known."

"They were master shipbuilders, too. During the long, cold winters they built their ships, then sailed them in the summer. We'd think they were pretty small compared to the ships of today. But they were swift and sure, with a flat bottom which was easily beached."

The prow was always high and curved, and often carved into a dragon or a snake. Their battle shields were hung on the sides of the ships, adding to their beauty. The chiefs thought so much of their ships they were often buried with them along with the treasures they'd taken in wars with other countries."

"Yes, I've seen pictures of them robbing and killing people," Dan interrupted.

"True, they were known as pirates," admitted Grandmother, "and their trembling neighbors prayed, 'God deliver us from the fury of the Northmen.'"

"Why were they like that?" he asked.

"Because they were pagans. Instead of worshipping the true God, they worshiped imaginary gods. Odin was Chief, and Thor was the God of War. To be a great warrior meant that you were pleasing the gods. And, if you were killed in battle, you became a hero and went to Valhalla, where the gods lived."

"My Great-grandfather wasn't like that, was he?"

"No. Something happened to change the ways of the Vikings. People from Normandy visited Scandinavia and told them about the Christian religion. After that, they let their neighbors live in peace. But they still sailed their ships and went exploring. It was dangerous to go very far in those days. The Vikings weren't afraid. Lief Ericson, called 'Lief the Lucky,' sailed west until he touched our continent, four hundred years before Columbus came."

"Lucky is right. Some adventure!" Dan exclaimed.

"Yes, Scandinavians are great seamen. And they have a good record in shipbuilding, too. John Ericson, a brilliant engineer, built the famous warship, the 'Monitor,' used in the Civil War. It was a dandy ship."

"What was it like?"

"It was small, with a flat deck."

"Sounds like a Viking ship to me," he teased.

"Not much," Grandmother explained.

"It was made of iron and powered with steam. It had a revolving turret in the center on which two guns were mounted. It looked like a 'cheese box on a raft.'"

"Why was it such a good ship?"

"It was easy to handle, and showed the value of a revolving turret. Best of all, it won the battle with the 'Mer-rimac'!"

"Did we have sailors in our family?" asked Dan.

"Yes, sir. Our family loved the sea, too."

"I think I'll be a sailor," Dan declared.

"You'll have a lot to live up to. The Vikings were terrific sailors! But we still have many brave seamen. Not too long ago, we heard the story of brave Captain Carlsen. I'm sure his Viking ancestors would have been proud of him."

"How come?" Dan was eager to know.

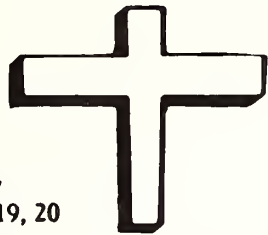
"His ship, 'The Flying Enterprise,' broke apart in the Atlantic Ocean during a terrible gale. He helped all the passengers and crew to safety on other boats. Then he stayed with his wrecked ship, though the waves seemed mountain high, until her bow pointed almost straight up in the air. He was rescued and put on a near-by towboat. He stood on the deck, wrapped in blankets, shivering from his wet clothing, and watched sadly while his ship went down into 'Davey Jones' Locker.'"

"He was a good captain," agreed Dan, because he stayed with his ship to the end."

"Yes," added Grandmother, "and he was highly-honored though he didn't do it for honor."

"Hey, Gram. What would the Vikings think of our big submarines that speed around the world?"

"They'd be some surprised! But more about that another time," she concluded.—*The Free Methodist.*



MISSIONS

Matthew
18:19, 20

NORTH CAROLINA STATE CONVENTION MISSION REPORT

The Rev. A. B. Bryan, director-treasurer of the North Carolina State Convention Mission Board, makes the following report for the months of September, October, and November, 1964. Mr. Bryan urges each reader to review the report carefully and make an effort to supply the mission with funds necessary to operate for the next three months. He states that unless the financial support increase the board will be faced to curtail necessary expenses or drop part of the workers it is now supporting on the field. Please be much in prayer concerning this matter.

Balance in Bank
September 1, 1964 \$3,440.95

Receipts

September:
Regular Receipts \$1,300.24
Pastoral Supplies 150.00
Payment on Loan 50.00
State Convention Rally 4,360.21
October:
Regular Receipts 1,650.47
Pastoral Supplies 50.00
Payment on Loan 50.00
November:
Regular Receipts 1,081.40
North Carolina Auxiliary Convention 1,252.52

Total Receipts for the Quarter 9,944.85

Reserve (Loans on Interest to Mission Cause) 4,095.00
Note on Missionary Automobile 459.62
Total to Account For \$17,940.42

Disbursements

Mexico:
Itinerary Expenses for Laniers \$ 701.49
American Missionaries' Salary 2,620.00
Native Workers' Salary 1,279.00
Church Bonds 600.00
General Earmarked and Student Account for Arizona-Mexico Missions 1,778.59
Miscellaneous 146.28
State Home Missions:
Metal Church Building 2,644.71
Erection Materials for Church 500.00
Missionary's Salary Allocation 805.00
Operations, Supplies and Promotion:
Promotional and Travel 360.30
Supplies, Postage, Printing, Telephone 422.45
Secretarial Help 83.00
Board Meetings 59.09
Audit of Books 50.00
Director-Treasurer's Allowance 900.00
Total Disbursed 12,947.91

Bank Balance November 30, 1964 \$ 487.88
Reserve (Notes to Mission Cause) on Interest \$ 4,504.63



An Appropriate Gift

by John B. Elliston

Christmas is supposed to be a time for celebration of the birthday of our Lord Jesus Christ. At this time we would expect that everyone would be thinking of a gift for Him, which would be appropriate to His person and nature.

There are those who talk of a gift for the baby Jesus, such as the wise men brought. But with any other man of my acquaintance, no one considers giving His presents appropriate for a baby. Jesus was a baby at one time, but that was nearly 2,000 years ago. He grew into a man long since, and gave Himself to become the Saviour of mankind.

What sort of gift would be appropriate? It must be one which is acceptable to Him, and in keeping with His character. No one of you would think it appropriate to offer a bottle of whiskey as a birthday present to a prohibitionist. No more would you give a pipe or a carton of cigarettes to a nonsmoker. We all know that the gift must be in keeping with character of the recipient to be appreciated.

Then let us examine a little the character of Christ. First of all, of course, will be to examine why He had a birthday. He said, ". . . I am come that they might have life, and that they might have it more abundantly" (John 10:10).

A gift to Christ on His birthday must be one appropriate to His purpose and character. The type of gift which He appreciates is one which will help fulfill His purpose in coming and being born. He told us to ". . . Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

We can give ourselves to Christ in gratitude for His great gift, and in an effort to carry out His purpose in coming. This would be the most appropriate gift that we can give. We can also give of our means that others may go in obedience to His command. We know that this is in conformity to His desires; for speaking through Paul in Romans 10:15, He says, "And how shall they preach except they be sent? . . ."

So the birthday present most appropriate for us to give to the Lord this Christmas season is *ourselves*, to go if He wishes, or to give so that others may go if He wishes.

Don't forget to send offerings to: North Carolina Mission Board, c/o the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513.

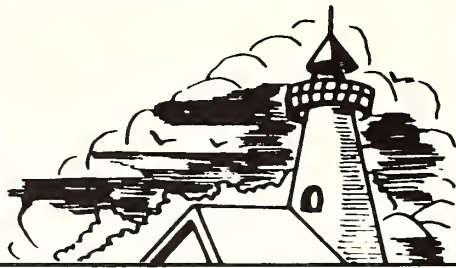
Please don't forget Christ this Christmas!



Is It Time to Renew Your
Subscription?

The Sunday School Lesson

FOR DECEMBER 20



GOD WITH US

LESSON TEXT: Matthew 1:1, 18-25

MEMORY VERSE: Matthew 1:21

I. INTRODUCTION

The Christmas season has such a great impact upon our society that it compels us to seek out the meaning and significance for ourselves. We should ask ourselves, what is the meaning of Christmas? Very simply, Christmas means the coming of Jesus Christ into the world. Christianity is based on this truth. We could say then that Christmas means Christianity; if there were no Christmas, there would be no Christianity.

Does Christmas mean the same thing to all people regardless of where they live? Perhaps it does not. This being true, what should Christmas mean to Americans? Christian people enjoy more freedom than any other people. Christmas means to us freedom. As Americans, Christmas means prosperous America. However, not always in a monetary sense but in the things that really matter, the things that are lasting. Christmas should also mean to Americans, high morals and ideals. Our nation was founded on Christian principles. Christmas means all the privileges we enjoy as Christians and Americans. But by the grace of God you could have been born in Russia, China, or some other country.

The purpose of this lesson is to help us see the relation of the birth of Jesus to salvation of sinful men.—*Teen-Age Teacher* (F. W. B.).

II. HINTS THAT HELP

1. The Gospel of Matthew is the book of the generation of Jesus Christ, who is portrayed throughout as King (v. 1).

2. Joseph and Mary were espoused; and before the marriage was consummated, she was found with child of the Holy Spirit (v. 18).

3. The discovery of this fact was the most distressing and humiliating to Mary that can be imagined (v. 18).

4. Joseph was a just man; and although he could have had Mary stoned to death, he thought that he would handle the matter privately (v. 19).

5. While he was trying to decide just what to do, the Lord sent an angel to tell him to take Mary to wife (v. 20).

6. The angel also announced to him that the child should be called Jesus (v. 21).

7. The coming of Jesus was the accomplishment of the Old Testament prophecies (v. 22).

8. The specific prophecy that is referred to in this passage is Isaiah 7:14 (v. 23).

9. The message of the angel satisfied Joseph, and he took Mary to wife (v. 24).

10. Mary remained a virgin until after the birth of Jesus (v. 25).—*Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. "The mystery of Christ's incarnation is to be adored, not curiously inquired into. Some circumstances attending the birth of Christ we find here, which are not in Luke, though it is more largely recorded there. Mary, the mother of our Lord, was espoused to Joseph; not completely married, but a purpose of marriage solemnly declared in words, and a promise of it made, if God permitted. Thus respect was put upon the married state; she was sheltered from injurious suspicions; and had one to be the guide of her youth, the companion of her solitude and travels, a partner in her cares, and a help meet for her. It was so ordered that Christ should partake of our nature, yet that he should be pure from the defilement of original sin, which has been communicated to all the posterity of Adam."—*Commentary on the Holy Bible*.

2. Long before the baby Jesus was born, God's message had told of Him.

"Behold," said Isaiah, "a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). When the angel came to Joseph, he gave the message about Mary's son and said, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). So the baby in the Bethlehem manger was named Jesus.

Then the glory of the Lord shone in the heavens. An angel told the shepherds, "Unto you is born this day . . . a Saviour" (Luke 2:11). Years later, grown to manhood, Jesus himself said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

While this was told over and over again, it did not really mean much to people on earth. Not many could understand such a purpose. Those closest to Jesus were still bewildered when He died for their sins. But later the meaning of His salvation became clear.

What does it mean to us today? Do we live any differently because Jesus came to save His people from their sins? When we are busy with gift-giving and decorating and making merry, do we think of the baby in the manger who was to die as the Saviour of the world?

He came to save His people. And who are His people? Those who accept and obey Him, acknowledging Him as the Christ, the Son of God. He will not save us from sin if we are not His own. In the brightness that surrounds the Christmas season, let us think that our sins are borne by Christ, taken away from us here on earth so that we may come to His heavenly home.—*Standard Commentary*.

3. The miracle of all miracles is Jesus Christ. His life, ministry on earth, death, bodily resurrection, ascension, present intercessory work, Second Coming to earth, Millennial reign, and eternal glory are miraculous. His incarnation was by a miraculous process wrought by the Holy Spirit (Matthew 1:18). God's first promise of the Saviour (Genesis 3:15) indicated such a birth. Throughout the Bible we have the seed of different men. It is otherwise here. As literally as God placed life in Adam (2:7), He placed a special Life in Mary's womb by His miraculous power.

Mary experienced that which was told her by God through the angel Gabriel (Luke 1:26-35). Her question and God's answer evidence her virginity and Jesus' birth by God's miraculous power

(vv. 34-38). Mary's faith in God's promise and submission to His will are revealed by her Magnificat or testimony (vv. 45-46).

According to Jewish law, if Mary gave birth to a child out of wedlock, she could be stoned to death. While Joseph, who loved her, was planning her protection, God revealed Jesus' miraculous virgin birth to him. Joseph, believing God, submitted to His will. Jesus' virgin birth is only understood through God's revelation. It tests faith. To this day, as with Mary and Joseph, those who believe God's Word concerning it are blessed of God (Luke 2:10; Galatians 4:4-7).

A doctor questioned the necessity of believing in the virgin birth of Jesus in order to be saved. I replied, "If there is any God, He must be a perfect Being." He agreed. I then stated that if God could be satisfied with anything short of a perfect work, He would not be perfect, thus not be God. He agreed. I then emphasized that Jesus could not do a perfect work for sin to meet the demands of a perfect God if He were not born of God without sin, of a virgin and not the fruit of illicit relation. The doctor accepted the truth and later accepted Christ as Saviour.—*Bible Expositor*.



THE CHURCH WORLDWIDE

(continued from page five)

Baptist leader stressed worry about Vice-President-elect Hubert H. Humphrey, "who might accelerate the whole thing."

Pastor of First Baptist Church in Houston, Dr. White was here to address the Michigan State Convention at Roseville.

Post-Election "United Front" Advocated by Billy Graham

ATLANTA, Ga. (EP) — One man or one political party "cannot be blamed for the moral situation in America," evangelist Billy Graham said here.

In his first press conference since moving his team headquarters to Atlanta, Mr. Graham called for a "united front" behind the Administration but—as he had done during the Presidential campaign—declined to voice a political preference.

He said that, although he had been

urged to endorse a Presidential candidate, "it never entered my mind" and he would never express a preference unless a candidate should "threaten his right to preach Christianity."

"I'm representing the kingdom of God," he declared, "and whatever kind of government we have, I must support it."

The evangelist said he believes the church is responsible to speak out only when moral issues are involved.

Court Ruling Misinterpreted, Says Justice in Prayer Case

WAVERLY, Iowa (EP) — U. S. Supreme Court Justice Tom C. Clark told some 200 clergymen and public school administrators here that "no domestic problem has more national interest than religion and the public school."

But unfortunately, he added, much of this interest can be attributed to misunderstanding and misinterpretation of the Supreme Court's 1963 ban on public school devotional acts.

Justice Clerk, a prominent Presbyterian layman, spoke before "Fourth R: Religion and the Public Schools" conference sponsored by Wartburg College, an institution of the American Lutheran Church.

The Court's position on prayer, he said, rests on the proposition that any required exercise in the public school must be secular. "Yet prayer is the conversation of religion," he added, "and it would be difficult to prove that required prayer is secular in its purpose."

The First Amendment to the Constitution, which forbids "establishment" of religion, he said, was not adopted to protect the church from the state but to guarantee religious freedom.

Justice Clark said that the Supreme Court must not only "protect freedom of religion but also freedom from religion" and added: "Man is free to exercise any belief as long as it does not interfere with the same right of any other man."

This does not mean, he said, that the state must be divorced from the country's religious heritage. He cited the Supreme Court oath which invokes the "grace of God" and various government provisions for chaplaincies as examples of the state reflecting religious background.

However, he added, the state must be neutral, "discouraging none while protecting all."

Justice Clark stressed the need for the church and home, not school, to

provide religious instruction of children, commenting that some would have "the school carry on the prayers and the juvenile courts take care of the discipline."



The Lighted Pathway

(continued from page four)

spoke unto them, saying, All power is given unto me in heaven and in earth" (Matthew 28:18). This should fill us with confidence in power, and dignity, and goodness of our blessed Redeemer, the incarnate Son of God; for our Saviour is truly Lord of hosts, in whom is everlasting strength.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)" (1 John 1:1, 2).



Some of the happiest hours and days of one's life can be when he is praying for others, speaking kind to them, giving good advice, or lending a helping hand in time of need or trouble. Try it.—*Walter E. Isenhour*.



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Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina



The Rev. Walter Reynolds, chairman-treasurer of the North Carolina Board of Superannuation, makes public the names of the superannuated ministers and ministers' widows of the state of North Carolina. He states that it would be appropriate for Free Will Baptists to remember them during the holiday season with a gift or card, and also on their birthdays.

SUPERANNUATED MINISTERS

NAME	ADDRESS	BIRTHDAY	CONFERENCE
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	August 26, 1879	Albemarle
Rev. W. H. Lancaster	Route 3, Smithfield, N. C.	November 28, 1881	Cape Fear
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	February 15, 1893	Cape Fear
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	August 22, 1889	Eastern
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	October 10, 1900	Western
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	June 12, 1893	Western
Rev. Romie Mitchell	Route 2, Pikeville, N. C.	December 17, 1893	Western
Rev. Milford Hales	Route 2, Kenly, N. C.	February 5, 1898	Western
Rev. L. H. Boykin	Route 3, Kenly, N. C.	March 2, 1891	Western

MINISTER'S WIDOWS

NAME	ADDRESS	BIRTHDAY	CONFERENCE
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh, N. C.	May 25, 1869	Cape Fear
Mrs. W. R. Glover	Box 408, Coats, N. C.	September 28, 1884	Cape Fear
Mrs. Almeca W. Phillips	Route 1, Tarboro, N. C.	December 3, 1880	Central
Mrs. M. A. Woodard	Winterville, N. C.	June 5, 1891	Central
Mrs. W. A. Dail	Winterville, N. C.	May 22, 1885	Central
Mrs. L. C. Garner	Newport, N. C.	October 22, 1880	Central
Mrs. D. A. Windham	1128 Evans St., Greenville, N. C.	April 9, 1894	Central
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	May 23, 1892	Eastern
Mrs. L. H. Wetherington	101 Curtis Ave., Deep Creek, Chesapeake, Va.	March 22, 1880	Eastern
Mrs. J. R. Bennett	Bridgeton, N. C.	May 23, 1908	Eastern
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	February 8, 1884	Eastern
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	January 9, 1904	Pee Dee
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	March 7, 1893	Pee Dee
Mrs. Julia W. Snyder	Box 162, Erlanger, N. C.	August 25, 1896	Piedmont
Mrs. Alice Bennett	Box 291, Hope Mills, N. C.	August 8, 1880	Rockfish
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	September 23, 1903	Western
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	February 24, 1891	Western
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	March 25, 1899	Western
Mrs. J. W. Alford	Route 4, Box 116, Goldsboro, N. C.	October 11, 1881	Western

DS
the
Free Will Baptist

AYDEN, N. C., WEDNESDAY, DECEMBER 16, 1964

Luoma Photo



In the Editor's Mail

"On November 29, I attended the Second Western District Sunday School Convention of North Carolina. While speaking, our youth director mentioned a personal experience which puzzled her. She said that a young girl remarked about being bored at a Sunday school convention, and that she did not care to attend another. She, as well as myself, cannot understand this. I think that what we receive depends on what we put into something. If we attend a convention with the picture of boring business reports in mind, we should not expect to be blessed. But if we attend a convention with a prayer of being blessed in our hearts, we shall receive a blessing.

"I certainly cannot say that I was bored at our last convention, but I can say that I received a blessing. I would like to invite every willing soul to come to our next convention with a prayer of being blessed in the heart."—*Deborah Morgan, Floods Chapel Free Will Baptist Church, Bailey, North Carolina.*

* * * * *

Eisenhower's Farewell Prayer

The following prayer was offered by General Dwight D. Eisenhower in his farewell address from the White House. It is especially appropriate for the Christmas season.

"We pray that people of all faiths, all races and all nations may have their great human needs satisfied; that those now denied opportunity shall come to enjoy it to the full; that all who yearn for freedom may experience its spiritual blessings; that those who have freedom will understand also its heavy responsibilities; that all who are insensitive to the needs of others will learn charity; that the scourges of poverty, disease and ignorance will be made to disappear from the earth; and that, in the goodness of time, all peoples will come to live together in a peace guaranteed by the binding force of mutual respect and love."

THE FREE WILL BAPTIST

Volume 79 Number 50
December 16, 1964

C. H. OVERMAN, Editor

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Editorial—

THE VERY SON OF GOD

Christmas reveals many truths about God and also about man. These truths reveal the very heart of Christmas. Thus, the secular, social, and pagan practices fade into insignificance as we turn to the real meaning of Christmas.

Christmas reveals that man is lost, that he cannot find a way out of this lost condition within his own strength. His lost condition alienates him from God; he is separated from the Almighty because of his sins. In each of the dispensations, from the age of innocence to the present age of grace, man has failed to live up to that which God expected of him. Each dispensational period proves that man's effort further separates him from God's ultimate purpose. In other words, man within himself only becomes more hopeless. When Christ was born, and God dwelt among men, the perfect and final act of God to restore man was instigated. If man had not been utterly lost, the penalty for his salvation would not have been so great.

Christmas reveals the love of God. It is true that God long ago pronounced the whole world guilty and condemned; however, His great love did not cease with that pronouncement. The birth of Christ proves the greatness of that love. Love did come down at Christmas, and in the form of a person, not in rituals and ceremonies as in the past.

"The Amplified New Testament" adds to the description of His love as expressed in John 3:16 "For God so greatly loved and dearly prized the world that He gave up His only begotten (unique) Son, . . ." If the observance of Christmas each year does not serve as a reminder of that love, and if it does not result in our renewed dedication to God, then we have missed the real message of Christmas. Because God so freely gives of His love, we, in turn, can love and serve Him. How thankful we are that He affords us this privilege!

Christmas reveals the miracle of redemption. This is not to say that we look to the manger that we might be redeemed. As glorious as the birthday and birthplace of Jesus is, if the story had begun and ended in the manger, there would be little to help man. Jesus came as a Babe in the manger, but He also went out into the paths of the world that led to Calvary. Such was the plan of God from the very beginning, for Jesus is "the lamb of God slain from the foundation of the world." Thus, the Christian not only rejoices at His birth, but also rejoices that the plan of God has been so wonderfully fulfilled for his redemption.

Christmas reveals the all-important truth that Christ is the very Son of God. This is the great message of Christmas—a Saviour has come who is Christ the Lord. As the very Son of God, Jesus was of necessity born of the Virgin Mary, who was "found to be pregnant through the power of the Holy Ghost." It is indeed the greatest miracle to ever transpire in the course of human history. There is no place for minimizing the virgin birth. Indeed, it must be regarded as a fundamental of the Christian faith.

"It is sometimes alleged that the doctrine of the virgin birth is of relatively little importance to the Christian church.

"On the contrary, if the biblical doctrine of the virgin birth is not historically true, there is no reason or basis for holding the other evangelical doctrines, for the Bible must then be rejected as an authority for faith and life. Furthermore, there can be honest doubt that the Bible presents the incarnation as having taken place by means of the virgin birth, and that not mythically as is so widely claimed and held today. In fact, we cannot conceive of the eternal pre-existent Son of God becoming man by means of ordinary generation without ceasing to be God. In ordinary generation a new 'person' begins to exist."—*Baker's Dictionary of Theology.*

WILL ORIGINAL FREE WILL BAPTISTS SURVIVE?

by Loy Everette Ballard
Greenville, North Carolina

(Installment Eight)

CAN Original Free Will Baptists face the future alone as a distinctive denominational unit, separate from all other groups of like, or unlike, faith, with hopes of becoming a greater church and winning the favor of both God and men?

Let us take a brief look, first of all, at some principles that must lie back of all efforts to go forward as a distinctive group. We must *have the right motives*. We must free our hearts from bitterness and our minds from all thoughts of retaliation or revenge. We must not be motivated by the desire to show those who separated from us, or from whom we separated ourselves, that we do not need them, that we are fully sufficient unto ourselves. We must bring ourselves to have no envy over the successes of other groups, but rather rejoice in all that is accomplished by all sincere Christians toward the salvation of the lost and the making of a better world for all of us to live in. We must not continue to emphasize our differences, but rather to be ever seeking better understanding and a closer fellowship with all who share our common hope in Jesus Christ. Our motive must be to glorify the Lord, and extend His kingdom on earth, through our collective efforts. If these are the principles that govern us, we can expect the blessings of God upon us: if they are lacking in us, we may well find ourselves indeed going it alone—without the favor of the Lord resting upon us.

Now, just what do we have as guarantees that we cannot only survive, but build upon the foundation of our mutual faith and unity of interests a great and glorious church.

First, we can expect to have a very good doctrinal fellowship. We know of no serious disagreements on questions of faith among Original Free Will Baptists as defined in the first article of this series. We would not, therefore, experience temptations to compromise our convictions in the interest of a wider fellowship.

Second, we have some great churches—some 400 or more known to be with and for us at the present time, with many others waiting to decide the course of their future in the matter of denominational fellowship. The past few years have witnessed a tremendous growth in both membership and pro-

(The writer wishes to express appreciation to those who have written in to express their favorable reception of these humble efforts. We have tried hard to write this series of articles in a way that no fuel would be added by them to the fires of controversy; but rather that they might help to a better understanding of the situation we are now in and the decisions that must be made. How well we have succeeded we do not know. If errors have been made, may God forgive; if there has been anything of merit, may God have the glory.)

perty value among Original Free Will Baptist churches. In most communities, our churches rank with the finest in buildings; and in many communities they are the finest. Most of the churches we now have left are loyal and dependable to the extent of their vision—which is ever widening. Apparently, we have survived the wave of “split offs” of groups going out to form new churches, antagonistic toward the old. There may be a few more such divisions, but not many.

Third, we have some great institutions left to us, promising much for the future. Mount Olive College is expanding with a rapidity which astonishes many of us. It is the only fully accredited Free Will Baptist college in existence, and is being utilized more and more by our Free Will Baptist young people who seek a liberal arts education in the safety of a Christian atmosphere. A million dollar campus will soon make this possible for a far larger number than at present. Also a very definite concern for an enlarged program of Christian instruction and training to meet the need of better prepared pastors, missionaries, and other Christian workers, is noticeable. At Ayden, North Carolina, we have the only denominationally owned and operated publishing house among Free Will Baptists. This institution has been expanded during recent years until it is now possible to produce literature and publications which can compete in quality with most any other printing establishment. In *The Free Will Baptist*, we have the oldest Free Will Baptist news journal, and the only weekly one. It offers good prospects of becoming a publication second to none in journalistic excellence. In Cragmont Assembly, located along with assemblies of many other denominations in beautiful western North Carolina, we have an institution with almost unlimited prospects for development and usefulness. Through its ministry to our youth, as well as to adults, it is already helping to shape the character of the church of tomorrow. We have at least one good Children's Home, with prospects for others, offering an enlarging program of child care.

Fourth, we have some fine denominational programs, already in operation. Our mission program at home and in Mexico is enjoying the blessings of God, and rendering service in places of great need. A number of fine young people

(continued on page sixteen)

The Lighted Pathway



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

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

ISAIAH FORETELLS CHRIST'S BIRTH

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

I am giving this week excerpts from Charles Simcon's Expository Outlines on this text, which I trust will prove beneficial to you as they have to me. I only wish that I had room to give the complete exposition on this verse.

"There is no true peace or happiness in the world except that which arises from the Gospel of Christ; for God himself testifies that there is no peace to the wicked. But where the Gospel truly prevails, peace and joy immediately spring up as its proper fruits. Such a change as this the prophet describes in the preceding text; and then in the words before us, traces it to its source.

"He was a little 'child, born' in as helpless a state as others, and subject to all the sinless infirmities of our nature. He was indeed in a more special manner *the gift* of the Father's love; the most invaluable gift that God himself could bestow. He was *the Child*, and *the Son*, of whom all the prophets spake, the offspring of a virgin, "Emmanuel, God with us." But as the end of his coming was to redeem our fallen race, he came in such a way, as was best suited to the accomplishment of his own eternal purpose and grace.

"His being called by any name, imports that He really is what he is called. He is therefore,

"A Wonderful Counsellor—

"These are considered by many as two distinct titles; but, if we unite

them, each title will have its proper attribute.

"He, in concert with the Father, formed the stupendous plan of man's redemption, a plan in which are contained all the treasures of wisdom and knowledge. Moreover in executing this plan, he has not only defeated all the plots and devices of Satan, but has invariably overruled them for the accomplishment of his own designs.

"The mighty God—

"Angels and magistrates are sometimes called gods in a subordinate sense; but He is "The mighty God," "God with us," even "God over all, blessed for ever." The dispensations, both of his providence and grace, manifest him to be a "God, wonderful in counsel, and excellent in working." Indeed, if he were not God, he could never bear upon his shoulder the government of the universe. He must be omnipresent, omniscient, omnipotent, or else he could never hear the supplications, and supply the wants, of all his people at the same instant. However strange therefore it may seem, He who was a little child, was at the same time the mighty God; it was "the Lord of glory that was crucified;" it was "God who purchased the Church with his own blood."

"The everlasting Father—

"This title respects not his relation to the Deity (for with respect to *that*, he is the Son and not the Father) but rather his relation to his spiritual seed, whom he has begotten by his word and Spirit. But perhaps the words should rather have been translated, "The Father of the everlasting age." The Jewish dispensation was intended to continue but for a limited time; but the Christian dispensation was never to be succeeded by any other: hence it is called "the last times;" and may be considered as "the everlasting age." Of this Christ is the author; it owes its existence to him as its parent; it is preserved by his guardian care; and the whole family in heaven and earth who participate its blessings, both bear his image, and inherit his glory.

"The Prince of Peace—

In all which Christ has done, whether in planning or executing the work of redemption, he has consulted the peace and welfare of his people. It was to purchase their peace that he became incarnate and died upon the cross. It was to bestow on them the blessings of peace, that he assumed the reins of gov-

ernment, and undertook to manage all their concerns. Peace was the legacy which he left to his Church when he was just parting from the world; and, on his ascension, he poured it down on myriads of his blood-thirsty enemies: yea, at this very hour does he dispense it according to his own sovereign will, and impart it, with royal munificence, to all subjects of his kingdom.

"This SUBJECT furnishes us with abundant reason,

"For admiration—

"If all heaven was filled with wonder at the sight of their incarnate God, and if the 'Angels yet desire to look into' that 'great mystery of godliness,' how marvellous should it appear to our eyes! Let us then adore with reverence what we cannot comprehend; and exclaim with profound wonder, "Thanks be to God for his unspeakable gift."

"For gratitude—

"Has the mighty God become a little child for us, and shall we regard his condescension with indifference? Is he governing and overruling every thing for our good, and shall we feel no sense of his kindness? Let us rather say, What shall I render to the Lord for all the benefits he has done unto me?

"For devotedness to God—

"If the government be upon his shoulder, we should show ourselves willing to have it there, and submit ourselves cheerfully to his authority.

"As the Creator of the universe, he must of necessity have also been the governor of it before his incarnation. But now he came to administer the government *as mediator*; for all judgment was committed to him, not only *as the Son of man*, but *because he was the Son of man*. The Church, in a more especial manner, is subjected to him in this view; and he is the head of it, as well for the purpose of communicating his influence to the members, as of managing its concerns. And so entirely is every thing under his control, that not so much as a hair falls from the head of any of his people without either his express command, or his righteous permission. As in the days of his flesh he exercised the most unlimited authority over diseases, devils, and the very elements, so now every thing, whether designedly, or against its will, fulfils his unerring counsels."

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).



THE CHURCH - WORLD-WIDE

Red Guards Confiscate Religious Literature

BERLIN (EP) — Roman Catholic authorities reported that East Berlin border police have confiscated religious literature found on West Germans seeking to visit relatives in the Soviet Zone.

They also said that on several occasions Communist police at the Berlin Wall have told visitors to bring their religious "trash back to West Berlin and then come back without it."

IRS Analyzes 'Itemized Deductions'

WASHINGTON, D. C. (EP)—Religious organizations received the biggest share of the \$7.5 billion listed as charitable contributions by federal income taxpayers who itemized deductions on their 1962 tax returns (The 1962 returns are the latest to be analyzed by the Internal Revenue Service.)

According to IRS, \$4.6 billion was listed as contributions to churches and other religious organizations or agencies.

These figures, it was stressed, do not include amounts given by individuals to such organizations who did not itemize contributions in their returns. Nearly 36 million taxpayers in 1962, IRS pointed out, claimed the standard deduction rather than itemize them.

Other charitable organizations such as health associations, child welfare, and community service groups accounted for \$1.1 billion in itemized contributions.

The IRS report indicated that in 1962, there were 19,978,312 returns listing contributions to religious organizations in the amount of \$4,577,826,000.

This indicated that the average contribution to religious organizations was close to four times larger than each contribution earmarked for such things as alumni associations, child welfare agencies, museums, art galleries, health organizations and the like.

Judge Says Protestants Must Press Pre-marital Counseling

CANTON, Ohio (EP)—Is the Protestant church ineffective in pre-marital and marriage counseling? A Canton jurist believes it is, and his challenge to do something about it has spurred an inter-religious discussion of the problem.

Judge John R. Milligan, Jr., of Stark County Domestic Relations Court reached his conclusion after a study of county statistics on marriage and divorce.

He reviewed 500 consecutive divorce cases in 1963, 1,000 consecutive marriage licenses issued in that year, 161 consecutive divorces in 1964 and 226 consecutive divorces which affected children under 14.

The judge found that 96 per cent of all first marriages were performed by clergymen. But he also discovered that only half of the people suing for divorce were attending church at the time of divorce.

Of those petitioning for divorce, 66 percent were Protestant, 15 percent were Roman Catholic; and 19 percent reported no church affiliation. Jews were not included in the study because they account for less than 1 percent of local divorces, he said.

He found that 44 percent of all divorces involve marriages of three years or less; 61 percent of all divorces involve teen-age marriages; 45 percent of all brides are teen-agers; and 50 percent of all brides are under 21.

"We simply can't go on this way," said the 36-year-old judge, a United Presbyterian elder.

Governors' Religious Affiliation:

WASHINGTON, D. C. (EP) — There will be more Methodists—13—among state governors in 1965 than members of any other religious body.

Roman Catholics are next with eight, according to Methodist Information. There are seven Baptist governors, six Episcopalians, six Presbyterians, five United Church of Christ or Congrega-

tional Christian members, two Mormons, two Lutherans and a Unitarian.

Ten of the Methodist governors are chief executives of Southern or border states.

When the winners in the November elections take office next year there will be Methodist governors in Florida, Kansas, North Carolina, Iowa, Texas, Kentucky, Louisiana, Mississippi, Alabama, Idaho, Maryland, South Carolina and Tennessee.

Eleven are Democrats and two Republicans.

Dr. Sockman on Long Pastorates:

DALLAS (EP)—A clergyman who spent almost 45 years as pastor of a famed New York church said here he doesn't believe that the average preacher should stay so long at a post.

"I don't think that it's generally good for a congregation or a preacher," said 75-year-old Dr. Ralph W. Sockman, pastor-emeritus of Christ Church (Methodist), New York.

He retired from the New York pastorate three years ago. Counting the time he had spent as a layman in the congregation, he was associated with the same church a full half century.

On the whole, said Dr. Sockman, he feels that a minister ought to stay longer in a city church than in a rural congregation. He said he felt it takes longer to get acquainted with people and situations of a city.

He speculated that perhaps 15 years would be an ideal tenure for a city preacher. Pastoral changes in a city church would give the congregation a variety of ideas and intellectual challenges.

And a preacher often grows, too, by moving to new pastorates, said Dr. Sockman, for *Christian Herald*, non denominational monthly here.

Long active in radio and television work, he now writes the "Daily Meditations" sections for *Christian Herald*. He is a nephew of Dr. Daniel A. Poling, the magazine's editor.

Besides directing publicity, Mr. Poling will be affiliated with charities sponsored by the magazine—the Christian Herald Children's Home, Bowery Mission and Young Men's Home

A minister since 1953, Mr. Poling has served as pastor of Lafayette Avenue Presbyterian Church, Buffalo, and of First Presbyterian Church, Le Roy, both in New York.

(continued on page fifteen)



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Church Finance Association to Meet in Goldsboro

The annual meeting of the Church Finance Association, Inc., for 1965, will be held with the First Free Will Baptist Church in Goldsboro, North Carolina, on Tuesday, January 12, 1965 at 10 a.m. The church is located at 604 East Ash Street.

Notices of this meeting are being mailed to active members. Those who fail to receive their notice are hereby notified to be represented.

In holding its twenty-fifth annual meeting with the Goldsboro church, the Church Finance Association, Inc., will be returning to the place of its birth. The first official action toward establishing the Church Finance Association was taken during a meeting of the executive committee of the North Carolina State Convention of Original Free Will Baptists held at the First church in Goldsboro on April 8, 1940. The members of the newly formed association reassembled at the Goldsboro church on April 29, 1940, and adopted a Certificate of Incorporation.

The present pastor of the Goldsboro church, the Rev. James A. Evans, is credited with having made the first suggestion for the forming of an association of this nature. He was one of the charter members and an incorporator. He also served as the first president of the Church Finance Association, Inc.

Not only was the Church Finance Association organized in the First Free Will Baptist Church in Goldsboro, but it has been able to serve this church on two occasions. In 1953 the association assisted this church in the building of an educational building. In 1955, after this church had lost its sanctuary by fire, the association assisted in the purchase of property at the present location where the twenty-fifth annual meeting will be held.

This will be a very important meeting of the Church Finance Association, Inc. Several important items of business that are vital to the future of the as-


sociation will be considered. Every member should be represented if possible. Those who cannot attend in person or by regular delegates are urged to send a proxy. Proxy Blanks are available by writing to M. L. Johnson, Secretary, Box 220, Middlesex, North Carolina.

Visitors are invited to attend this annual meeting.



TWIN VIRTUES

by Albert M. Ezell

OURTESY and humility are two of the priceless virtues that constitute a great Christian character. Courtesy is the criteria by which all of the truly great are measured. It has been truly called the flower of knighthood.

The sword that is made of the best metal is also the most flexible. Thus, if our ego tries to tell us we have reached a higher level of prominence, we must still heed the teachings of courtesy, and exercise humility in recognizing as our equals, in the sight of God, those consigned to a much lower social level.

Great talents and accomplishments may carry us, briefly, to the very top rung of the ladder of fame; but the things for which we will be longest remembered, and that shall most invoke the blessings of God and man, are the little deeds of thoughtful kindness we have shown. Our willingness to step down from the security of the high road, braving the mire of despondency that has all but swallowed some weak and unfortunate traveler; till we have offered him a helping hand of love and compassion, then we have done nothing that could really be defined as an act of Christian chivalry.

I care not if a man has all the learning that can be acquired in all the great universities of our land, and still lacks the most essential element of all, the virtue of courtesy, his house of knowl-

edge will soon topple, being without a stable foundation, of which courtesy itself is the very epitome of strength and endurance.

Penn once said, "If a civil word or two will render a man happy, he must be a wretch, indeed, who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliance by what the other gains."

Courtesy, to me, is the act of one stepping off the pathway into the brambly wayside to make room for him who is on an errand of mercy.

Courtesy is patience and discipline of mind to the measure that will help you to hear another through a long and tiring discourse, without continuous interruptions, though his ideas are widely divergent from your own.

Courtesy is synonymous with humility. The two are inseparable, as is warmth and sunshine; yes, they are twin virtues.

Humility is a thing that is required by God toward the penitent; humble yourselves and pray, we are told.

"Heaven's gates are not so highly arched as princes' palaces," says Webster. "They that enter them must go upon their knees."

If ever we feel unduly elated or even just a bit egocentric over a spectacular display of talent, or by the applause of an audience, let us cast down our proud spirits in deepest humility and we shall but see them rise as a rebounding ball, ever higher toward heaven.

Let us remember the words left us by Augustine: "It was pride that changed angels into devils, but it is humility that makes men as angels." The same also said, "The sufficiency of my merit is to know that my merit is not sufficient."



Friendship and Love are very like a muscle,
They must be used or they will atrophy.
So use each other's friendship, love and truth,
And, in the words of Shakespeare, if you do
Then it must follow as the night the day
Thou canst not then be false to any man!

—Bud Collyer in *Thou Shalt Not Fear* (Fleming H. Revell Company).

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

PROGRAM TO BE EXECUTED ON "PAY AS YOU GO" BASIS

By M. L. JOHNSON, *Superintendent*

In formulating plans for our Golden Anniversary Development Program, the superintendent and members of our board of trustees have felt that we should seek to provide the needed additional facilities and services on a cash basis. We feel that, by following an orderly schedule of development, our people will supply the funds necessary for this program without the need to go in debt or the extra expense that would be involved in financing.

In keeping with the above position, our Golden Anniversary Development Program was amended in the meeting of our board of trustees on December 3 by the addition of an appropriate statement. The following was recommended by the superintendent and unanimously adopted by all members of the board.

III. *Financial:*

It is not our purpose to execute this development program through deficit spending. We pledge to our people that this program shall neither cause us to go in debt beyond our resources nor to reduce our cash reserve to a level that will jeopardize the solvency of this Home. Therefore, in order to assure our solvency we do adopt the following financial goals as a part of this program.

- A. An endowment adequate to guarantee the safety of this institution,
- B. A general fund income adequate to operate debt free.
- C. Capital Funds to provide necessary capital outlay,
- D. A Financial Philosophy that is liberal enough to be progressive and conservative enough to be safe.

Goals A, B, C, and D were a part of the original program which was submitted to and endorsed by our State Convention. The amendment was by addition of the statement preceding the goals listed above.

The purpose of this amendment is to remind our people that we do plan to add the proposed facilities and services on a cash basis and to challenge them to help provide the funds with which to make satisfactory progress on this program.

BUILDING PROGRAM EXPECTED TO BEGIN IN EARLY 1965

In the recent meeting of our board of trustees all members expressed the opinion that we should begin our building program during the first part of 1965. Our building committee will meet with the superintendent soon after the first of the year for the purpose of reviewing our financial resources and making plans for the year. The building committee and superintendent will adopt a schedule to be followed in keeping with available funds indicated.

We are very grateful for those churches who have increased their gifts to this Home during the Thanksgiving season. We urge those who have not sent their fall contributions to do so in order that we may know how to plan our building schedule.

If all our churches will raise their suggested quotas during the next five years we will be able to begin our development program in early 1965 and continue until we have reached all the goals of our Golden Anniversary Development Program.

Is It Time to Renew Your Subscription?

TRIBUTE TO THE MIXONS

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, announces the resignations of Mr. and Mrs. Horace Mixon, effective on December 15, 1964. Mr. Mixon has



served as farm manager for sixteen years. Mrs. Mixon has served as dietician and as a substitute worker in the various departments of the Home.

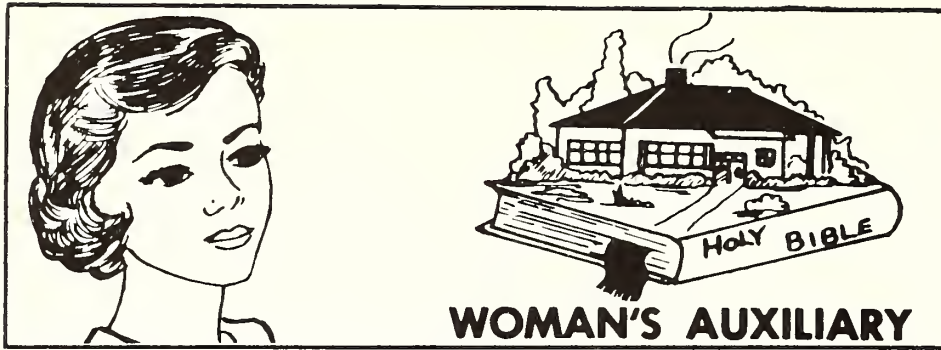
The Mixons came to the Home in the fall of 1948. They were members of the Prospect Free Will Baptist Church, near Dunn, before uniting with the Memorial Chapel church at the Home. They have served under the following superintendents: Mr. Walter Croom, Revs. James A. Evans, S. A. Smith, R. H. Jackson, J. W. Everton, and M. L. Johnson.

Mr. Mixon has served as Sunday school superintendent at the Home for ten years. He served on the community farm advisory committee for two years. Mrs. Mixon, in addition to her other duties and work at the Home, served as church secretary and treasurer.

They have two children: Charles who is with the armed forces stationed in Korea; Mrs. Carroll Potter, who teaches public school in New Bern, North Carolina.

The Mixon's new work will be with the North Carolina School for the Deaf, Wilson. Mr. Mixon will serve as maintenance director and Mrs. Mixon will serve as dietician.

Mr. Johnson, in accepting their resignation, states: "Free Will Baptists of North Carolina can be proud of the valuable work and service that has been rendered to the Home by Mr. and Mrs. Mixon during their tenure here. It is with regret that we announce their leaving."



OBITUARIES

MRS. LOTY P. BAKER

Hearts filled with love for our dear mother, Mrs. Loty Parker Baker, bowed in reverence on October 30, 1964, as God drew the curtain on her earthly life. She was picked from her bed in the Wayne Memorial Hospital, Goldsboro, North Carolina, by the death angel for a flower to bloom in the Master's bouquet. We truly believe our loss is heaven's gain.

Mother was born in Wilson County, North Carolina, August 26, 1897, making her stay on earth sixty-seven years, two months, and four days. We surely loved her very much and miss her greatly.

She was a member of Pleasant Hill Free Will Baptist Church of Route 2, Pikeville, North Carolina. She was faithful to her church as long as she was able to attend. Her Christian ways have set shining examples for her children to follow. She always taught us to pray and worship God as our Lord and Saviour, and to always be submissive to His will.

She was laid to rest in the cemetery at Pleasant Hill church beneath a beautiful mound of flowers beside our earthly father, Mr. J. W. Baker, who passed away on January 8 of this same year.

We know that God has taken care of Mother now, and the greatest memorial we can make to her is to keep our lives pure and free from the cares of this world.

She Is Just Away

You must not say; you cannot say
That she is dead; she is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land.
She left us dreaming how very fair
It needs must be since she lingers there.
So think of her facing on, as dear
In the love of there as in the love of here,
Think of her still as the same and say,
She is not dead; she is away.

Written by her daughter,
Mrs. Adele Minnant

The Free Will Baptist

New Bern, N. C. — The Woman's Auxiliary of Sts. Delight Free Will Baptist Church met Monday evening, November 30, in the home of Mrs. Howard Gaskins for its regular meeting. There were fifteen members present. The meeting opened with the group's singing "Let the Lower Lights Be Burning," followed with prayer by Mrs. Robert Jones.

The program topic for the month was "Blueprints for Victory," and the Scripture verse was Ephesians 6:11, "Put on the whole armour of God." Miss Dianne Jones read the Scripture lesson, Psalm 19; and Mrs. Florence Williamson and Mrs. Robert Jones brought the program discussion on building for the kingdom. For blueprints, they used *devotion, dedication, and determination.*

Routine business was transacted and a special mission offering was taken. The members discussed the sponsoring of a child at the Children's Home. Plans were also made for the annual Christmas party.

Mrs. Milton Rowe invited the members to meet at her home for the next meeting with the "Ambassadors for Christ" conducting the program. Mrs. Florence Williamson offered the closing prayer.

The hostess served refreshments to the members present.

Newport, N. C. — The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its monthly meeting in the fellowship hall on Tuesday evening, December 1. The meeting was called to order by the president, Mrs. Agnes Garner. The group then joined together in the singing of "Joy to the World," followed with Mrs. Garner offering the prayer. Mrs. Lois Bryan read the Scripture text from Luke 2:1-19, then gave the program for the evening, "Sharing God's Greatest Gift."

After a short business session the seventeen members and four new mem-

bers present enjoyed refreshments served by the hostesses, Mrs. Vernon Slaughter and Mrs. Kathleen Slaughter.

Kenly, N. C. — The Woman's Auxiliary of Mt. Zion Free Will Baptist Church held its November meeting in the home of Mrs. Mary Martin with fourteen members present. The group joined together in singing "Praise Him, Praise Him," followed with Scripture reading taken from the nineteenth Psalm and prayer by Mrs. Ruby Johnson. The program, "Blueprints for Victory," was given by Mrs. Nadine Cocker, Mrs. Gealdine Cockrell, Mrs. Crema Johnson, Mrs. Alonia Narron, Mrs. Sara Lou Crocker, Mrs. Lizzie Godwin, and Mrs. Mary Martin. The meeting came to a close with the singing of "Bringing in the Sheaves" and the praying of the Lord's Prayer in unison.

Refreshments were served by the hostess. The December meeting will be held in the home of Mrs. Myrtle Lewis.



Christ died and rose again to make it clear

To all men of all times: "Thou shalt not fear!"

—Bud Collyer in *Thou Shalt Not Fear* (Fleming H. Revell Company).



Henceforth Unto Him

ARE we living for the Lord? Is it our one great business in life to live for Him? How many objects have we set before us, on account of which we desire to live on earth?

To please our God and Father, to seek to follow the Lord Jesus Christ is the only business of life. The one in a profession, or in any occupation in life should seek to live, to labor, and to bear fruit for the Lord! Ask yourself, "What am I living for?"—*Selected.*

A Challenge for this Christmas

CHRISTIAN, DARE TO BE DIFFERENT

by Mrs. W. F. Whorton
Merritt, North Carolina

AS the Christmas season approaches, we begin to feel exhilaration in our hearts, reminding us of pleasant memories of our childhood, family reunions, and many other happy occasions.

For the Christian, it is a time when our spiritual life culminates into joy unspeakable. Why are we then so prone to fall in line with the worldly customs desecrating this sacred holiday season? We pretend to be celebrating the birth of our Lord Jesus Christ. How many of us stop to think of our actions as we hurry and scurry to get our Christmas shopping done, our goodies baked and properly stored, and new clothes to show off, come Christmas day? We forget about the unfortunates who have no money for necessary daily supplies. We do not remember the many who go to bed hungry each night—not realizing that there are many who shiver from the cold because of the lack of money to buy warm clothing. (Read Luke 3:11.)

What does this have to do with Christmas? Heaven forbid that we should get morbid ideas that would curtail our pleasures during this wonderful yule season; nevertheless, let us consider these things in the light of Christian understanding.

Christmas for the person who is not a Christian is expressed quite differently from that of the Christian. The person who is not a Christian often spends more than he can afford on presents for relatives and friends, even to the point of borrowing money for gift buying. He complains if he spends more on a gift for a certain person that the same person has apparently spent for his gift. He gives to those from whom he expects to receive a gift (Matthew 5:46). His friends are those in his own financial bracket. He consumes much time in choosing gifts for those who already have everything. He serves alcoholic beverages at the Christmas party, and feels no remorse for having a few drinks on this special occasion.

Now let us each scrutinize these thoughts and see if Christians are guilty of any or all of the same traits. "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 12:2).

May we look about us and seek out those who are less fortunate than ourselves and find some way to bring cheer into their homes.

We may not find in our immediate vicinity those who are in need of material things, but surely there will be those who need spiritual strength and guidance which we can administer. Have you ever seen the tears of appreciation stream down the faces of the sick and shut-in as you read the Holy Scriptures and pray with them?

In giving ourselves, we receive a greater blessing than money can buy. This can be the happiest Christmas ever!

Especially at Christmas... a World Bible

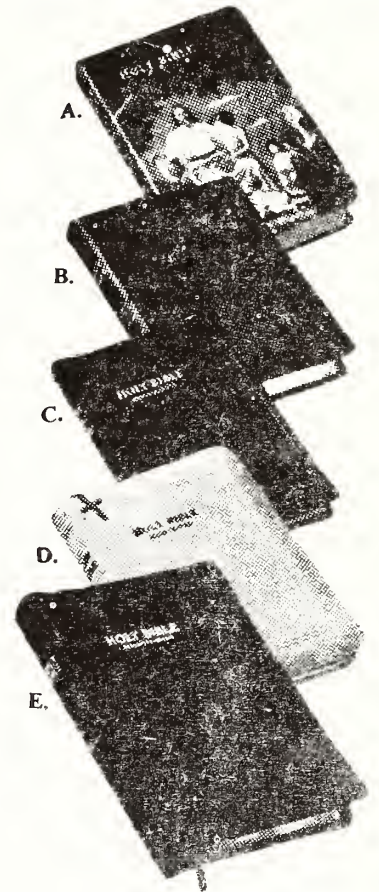
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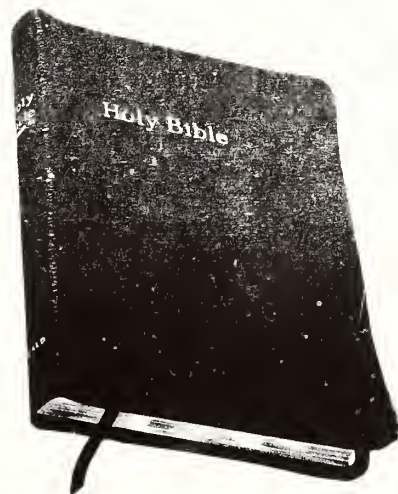


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Free Will Baptist Press
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NOTES



QUOTES



By J. C. Griffin

GOD IS BLESSING

God is blessing us in a great way, for which we as God's people should sing praises unto His holy name. In all our quarterly (Union) meetings, conferences, and other meetings we have seen a great increase in interest, both spiritually and financially, for which we are praising the Lord. There has been a great and glorious fellowship in the ranks of Free Will Baptists in North Carolina and with other Free Will Baptists of our connection in 1964.

I have learned from observation and experience that you can tell in a great measure where a man's heart is by the way that he spends his money. When people give to their church with a smile, it shows cheerfulness. Paul says that God loves a cheerful giver. An expression on our face tells whether our gift is cheerful. A frown shows that it is for duty or some other cause. There was a man who was a member of a church which I served several years ago who said, "I cannot make public talks; I cannot sing; I cannot teach, but I love to pay into God's treasury." This he did. A gift of love makes the giver happy and reaches out to others.

THANKSGIVING AT THE CHILDREN'S HOME

Thanksgiving at the Children's Home at Middlesex was one of cheerfulness. We learned that the offerings from Tuesday through Thursday amounted to \$12,500. The attendance at the Thanksgiving service was extra good. People from various sections of our connection took baskets and boxes, according to custom, which were filled with good things to eat; and they rejoiced with one another as they ate. It was good to be there; everybody seemed happy. Brother Johnson had a smile that showed the Spirit of the Lord was moving in his heart. Why? Because the peo-

ple throughout our connection were sending in by mail and by opening their billfolds and placing in the offering plates their gifts with cheerfulness. The Bible says, ". . . God loveth a cheerful giver" (2 Corinthians 9:7).

THE THANKSGIVING MESSAGE

The Thanksgiving message at the Home was delivered by the Rev. L. B. Manning, pastor of King's Cross Roads Free Will Baptist Church, and was very appropriate and soul-stirring. (As I failed to take with me my notebook, I am not trying to quote all that Brother Manning said; but I only wish everybody could have heard it.) Yes, this old man's heart was stirred to praise God for such preachers as Brother Manning. In speaking, he said that he raised \$600 for the Home this year with as much ease as \$50 some years ago. He used this as a measuring rod for the growing interest in the Home, not to tell what he was doing.

It is a fact that interest in the Home is growing yearly; and according to the program as announced by Superintendent M. L. Johnson, we are looking for greater things in the near future. But, back to the message of Brother Manning in expressing thanks for what has been done and what is being done—he related the following story: A man was driving a team of horses to a wagon, and the horses got frightened and began running. The man was thrown from the wagon, but he held to the reins and was being dragged along the road. People shouted, "Turn loose"; but he held on. Finally the horses were stopped. Someone said, "Why did you not turn loose?" The man said, "Look into the wagon." When they looked, they saw the man's little boy in the wagon. The application was that when we look at what God has done for us here at the Home and in all our institutions and missions, how can we "turn loose"? We must hold on and keep going for the glory of God.

We want to know that the more we do the more we can do. God makes this possible. Paul said, "But this I say, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap bountifully. . . . And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:6-8).

So, not only does God bless the immediate gift, but He makes it possible

to do greater things. As Brother Manning said, we must hold on; and as the Rev. W. B. Everett used to say, we must "keep on holding on." Yes God is doing great things—at Mount Olive College, our Children's Home, our press in Ayden, our Cragmont Assembly, and in our state and foreign missions. Perhaps we are not doing as much as we should and as much as God is calling for in all these enterprises, but we are growing. But let us push harder for all these things and lie down at night with a clear conscience that we have done our best, and especially on Sunday when the offering plate is passed, or when the collection for the special fund campaign comes around. Be truthful to God by digging deep into your bank accounts to carry on the work of the Lord.

Let us remember that we are now in the space of time that we make Christmas gifts. So let us cut down on Santa Claus and give more to Jesus and His benevolence. Make gifts to the Children's Home at Middlesex, Mount Olive College, and Cragmont Assembly; and subscribe to our church paper, that which is often called the "Baptist," but which in reality is *The Free Will Baptist*. Also, make gifts to missions—Arizona-Mexico Missions, etc. May we give to God and keep Brother Eliston and Brother Timmons and their helpers cheered up. We have so much that we can do. May we remember that God loves a cheerful giver. If we hold back on God, He will hold back on us. I have observed that this is true. If we go square with God and give our tithe to Him, He will open the windows of heaven and pour us out a blessing (read Malachi 3:8-12). Get your Bible and read 2 Corinthians 9:6-11. If we will take a careful check on our giving, perhaps we will find that we are "robbing God."

NO 'BAPTIST' DECEMBER 30

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 30. However, there being 53 Wednesdays in 1964, we are printing 51 issues. The last issue you will receive this year will be that of December 23, which will be our Christmas issue.

Questions & Answers



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

QUESTION: Please explain, "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 27:52, 53). Do you think that this incident depicted in these verses is a literal event of history? If so why did the other evangelists fail to record so remarkable an event?—M. J. G., *Illinois*.

ANSWER: That what is reported in the passage is true I have no doubt whatsoever because biblical research testifies to the fact that it may be found in all versions or translations of the Bible as well as all the manuscripts of Matthew. And I do not know that its authenticity has been questioned before your question which expresses doubt of its historicity. Why the other gospel writers do not include this incident is as much a mystery to others interested in the whys and wherefores of the mysteries of Holy Writ as to you, although it is qualified by the fact that many other marvelous things are chronicled by only one of the four. The only answer I have for this is that the Holy Spirit was pleased to have it so.

These sleeping saints so brought forth from their graves were those with whom God had been pleased as they lived here under the Old Testament light that they had. Now they were experiencing the promise that Jesus promised in John 11 and that to which saints under the Old Testament had looked forward. They were being prepared at least in part for the subsequent exit. This took place when the spirit of their risen Lord entered into them. Their appearing to many in the city which they did was undeniable evidence, not only of their own resurrection, but of His resurrection, and as Paul calls attention to the fact, His resurrection assures us of our resurrection. (See 1 Corinthians 15:12-58; compare John 11:37-45.)

These with all the saints who have died since are evidently in the presence of Christ where they are to remain until Christ comes back to the earth. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:6, 8). "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:14).

Some suppose that these resurrected and allowed to go into the city where they were seen of many and also Lazarus went back to their graves from which they will emerge at the resurrection of the just when Christ comes into the air for them as He will do in the end of this age. Others suppose that these in whatever form they came forth from the grave at Christ's resurrection went to heaven with Christ in resurrected bodies when He ascended and that they will come in those bodies with Christ at His return to the earth. I incline toward the first view. I think probably Lazarus died, that his body went back to dust, and that these who came out only appeared in a temporary form. They also will be among those of the first resurrection, which is future, at the time the church is rapture.



"We thank Thee, then, O Father,
For all things bright and good,
The seed time and the harvest,
Our life, our health, our food:
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.
All good gifts around us
Are sent from Heaven above;
Then thank the Lord, O thank the
Lord,
For all His love."

—Selected.

. . . what course of action should we take

When fear knock at our doors?

What can we say?

How will we find the fortitude to shake
The paralyzing bonds of fear away?

I've heard it said, when fear knocks at
the door,

Send faith to answer it, and you will
find

That there is no one there; and what
is more

That we are all particularly blind,
For faith is always there for you and me.

It's just our own unwillingness to see!
—Bud Collyer in *Thou Shalt Not Fear*
(Fleming H. Revell Company).



On a hilltop high above the Bavarian village of Oberammergau, where the Passion Play is presented each decade, towers a cross. It is the focal point of all that greets the eye of the traveler as he enters the little community. It dominates the landscape and appears to fill the horizon.

Even so, the cross of Christ has become the central point in human history.—John Sutherland Bonnell in *He Speaks From the Cross* (Fleming H. Revell Company).

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STORIES

for our

BOYS and GIRLS



THE GIFT THAT TAUGHT

by Rhoda Howell

HIS ball goes to Jack, this doll to Mary, this ping-ping set to Terry. I believe that is the end of my gifts," John explained to his sister.

"But what about Dick? Aren't you going to give him a gift?" Donna asked.

"I suppose I'll give him something. Anything will do for him so guess I'll give him a handkerchief."

"Why, Tom Clark," Donna was indignant. "Aren't you ashamed of yourself? Why don't you give him the ping-ping set and Terry a hanky?"

Tom stared at her in dismay.

"Are you crazy?" he asked. "Terry wouldn't accept a handkerchief. His folks are rich."

"That's what I mean," Donna replied, "Terry has everything he needs but Dick has so little. He'd really appreciate a ping-pong set."

Tom did not answer. If he gave Terry a nice gift, he'd get one in return—maybe that football game he'd been wanting. Dick couldn't afford to give a very expensive gift.

"Think it over," Donna said as she started up the stairs. "You know it is more blessed to give than to receive and one should never give expecting a return gift."

As Tom wrapped the gifts, he thought of Donna's words and they puzzled him. She had almost read his thoughts.

Tom wrapped his gifts, put stickers and names on them, and the next morning he took them to school and put them under the tree.

The children found it hard to wait for the gift exchange. Gifts were piled high around the tree and each child looked carefully, trying to find his name on a gift.

Dick stood back waiting patiently. As

Tom watched him his heart hurt a little. Dick had so few things of his own and his mother worked so hard to make a living for her four children. But what was done was done, and it was too late to change now.

The air was filled with excitement when the time came to pass out the gifts. Each child sat expectantly, waiting for his name to be called.

Dick's name was the first to be called. He carried his small package back to his seat and opened it. Joy filled his eyes as he thanked Tom for the pretty hanky.

The ache in Tom's heart eased a little. Dick was happy with his gift, so why worry?

As the gifts were passed around Tom received a new book of adventure stories. He glanced at the name of the giver and his heart sank. He thought surely Terry would give him a better gift than this. He'd thank him later. There was no hurry.

The last gift to be given out was another for Dick.

"Me?" Dick asked in surprise as his name was called, "You sure it's for me?"

"It says Dick Brown." The teacher smiled. "Aren't you Dick Brown?"

All the children watched with eagerness as Dick unwrapped his package. What could it be?

Tom stared as the last wrapping came off. It was hard to believe but there it was. Dick had received the football game he had wanted so badly. And from Terry!

As Tom watched Dick he smiled. There was a new gladness in his heart just from seeing how very happy Dick had become. At the same time his heart smote him to think that another had done what he knew Christ had wanted him to do.

How right Donna had been when she said it was more blessed to give than to receive!

"Thanks for the ping-pong," Terry spoke at his side,

"And many thanks for the book," Tom answered truthfully. "And thanks also for the gift that taught me a lesson."

Terry stared but Tom just smiled as he walked away.—*My Pleasure.*



CHRISTMAS LIGHTS IN THE JUNGLE

Cleva R. Hanna

MISS LEILA Epps of Kingtree, S. C., for 30 years a missionary to Brazil, tells of this unique experience.

Miss Epps had made plans for a Christmas tree for the Indians at a small settlement in the Amazon jungle. From her they had learned of the Christ Child's birth but knew nothing of celebrating that event.

From the stores in Sao Paulo the missionary had brought decorations and gifts. The Indian children had gleefully helped put the decorations in place. Darkness was closing in when Miss Epps reached into her trunk for the candles. But there were no candles. After scrambling among papers and gifts she realized that the lighting had been left behind.

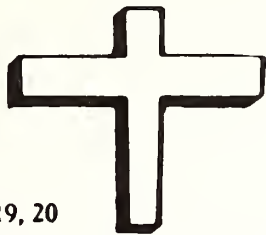
In disappointment and chagrin she wailed to her companion, "What shall I do? It will be no Christmas tree without lights."

At that moment two of the large, hard-shelled lightning bugs of the jungle flitted between the branches of the tree.

"God will provide!" shouted Miss Epps.

Handing two paper bags to two of the boys she asked them to catch several of the beetles for her. They scampered away to the edge of the clearing and in almost no time were back with three bugs in each bag.

Carefully the twinklers were tied to
(continued on page fifteen)



MISSIONS

Matthew
18:19, 20

REPORT FROM JOSE GUZMAN

by JOHN B. ELLISTON

The wise men came saying, "Where is the King?" It is well to ask the same question today. Very shortly now comes the time of the year when everybody celebrates the birth of our Lord. For a great number of people this only means entertainment, or a time to give gifts to one another. The churches are full. We see programs and festivities, singing and happiness; but in all this *where is the Lord?*

In the majority of the Christmas festivities you cannot find the King. He was not found in all the splendor of the palace in Jerusalem. The shepherds found Him in a stable, sleeping in a manger, and wrapped in swaddling clothes. "And this shall be a sign unto you," said the angels. And the sign is still the same. The Lord is not found in the magnificence and splendor of our days, but in the humble places in this world: in that heart, which before was unclean like the filthiness of that stable, but is now sanctified by the presence of the Christ, He has found lodging.

The selfish, the proud, and the elevated do not know the King and cannot find Him. They, like Jerusalem and Herod's palace, have everything in abundance; but they do not know where to find the King. How about you? Do you know where the King is? You can find Him when you seek Him humbly and sincerely.

During the month of November we maintained the following averages:

In Sunday school, 42; in Sunday evening services at the House of God Free Will Baptist Church in Nogales, Sonora, 19; Wednesday night prayer meeting at the church, 12; Saturday night prayer services at the church, 10.

In other services we had the following averages: Monday night services in the Santa Ana Mission, 23; Tuesday night services in the Magdalena Mission,

33; Thursday night services at the mission in Bolivar Street, 10.

We distributed 1,300 tracts, two Bibles, and ten New Testaments during the month. We witnessed six professions of faith: two in Santa Ana and four in Magdalena.

We started publishing a monthly bulletin by the House of God Free Will Baptist Church in Nogales, Sonora. It is published in Spanish, and is distributed free to those who wish to receive it.



TOYS AND TREATS NEEDED

by JOHN B. ELLISTON

We would like to suggest that some of the auxiliaries or leagues would like to collect used toys, repair and paint them, and send them out in time for us to distribute them for Christmas. It is very likely that you can send them, along with good used clothing, on a truck line deadhead. If at all possible, however, send them not much later than December 1 so that they will have time to arrive before Christmas.

Probably by the time you read this, all of you will have received a copy of the *Arizona-Mexico Missionary*, giving a list of students in the school. An idea used by the First Free Will Baptist Church in Hobbs, New Mexico, is that instead of drawing names of each other in a Sunday school class, they wrote the students' names on slips of paper, and drew them out. Then, instead of having a gift exchange, they bought small gifts for the persons' whose names they drew. They wrapped these gifts and sent them together, each gift labeled for whom it was intended. Most of our children are in their teens, or just younger than their teens, so gifts appropriate for such will be appreciated.

Another thing we are going to need are Christmas treats in the Academy and in the missions. Any fruits, nuts,

or candy will be very welcome for this purpose. However, fruits should be of a kind that will keep in transit and storage. In most cases we can do better to buy treats in Mexico than we can carry them across to the missions; however, here in the Academy, and for the work on this side, treats are very welcome.

Remember, most of the children with whom we are working will only have Christmas toys and treats as you provide them. I am sure that you will not forget them as you celebrate our Lord's birthday. ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

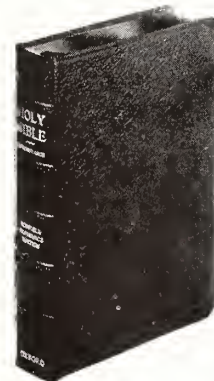
Please send all contributions of toys and treats to: Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona. Thank you.



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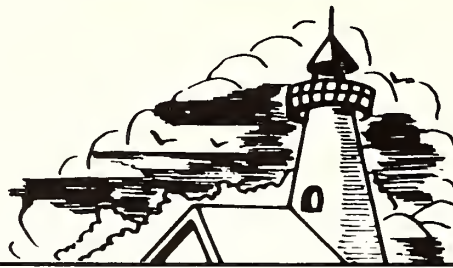
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The Sunday School Lesson

FOR DECEMBER 27



WISE MEN COME TO JESUS

LESSON TEXT: Matthew 2:1-12

MEMORY VERSE: Isaiah 60:1, 3

I. INTRODUCTION

Many wonderful things happened when Jesus was born. Although Christmas Day is now past, the joy of the occasion should not be past. In fact, it should never die. So far as the joy of it is concerned, it should live 365 days of the year.

The fact is that the birth of Jesus was just the beginning. It was the beginning for Joseph and Mary, and it was the beginning for the world. It was the beginning of the first stage of the dispensation of God's grace—the revelation of God's love in Christ Jesus. Since that day the world has never been the same, for the birth of the infant Jesus changed the course of human history. Those who observed the events that took place almost two thousand years ago did not understand the full impact of what was taking place. In fact, down to this present day, we are seeking to understand more and more of its mysteries.

The title of this lesson is quite significant. Wise men do come to Jesus. There is no greater wisdom than that which brings a soul to Jesus. It is the foolish man who refuses to come. Just as the wise men came hundreds of years ago, so must all souls come to Christ. Their coming required effort and determination. In like manner, those who come to Christ for salvation must possess determination. The effort to find Him must be real and sincere; and once He is found, He must be followed by faith. This is the real test. Are you a person of wisdom, or are you a foolish person? —*Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. Wise men from the Eastern coun-

tries came to worship the Lord Jesus at His birth (v. 1).

2. The wise men enquired in Jerusalem where they might find Him (v. 2).

3. The news that the King of the Jews was born troubled Herod (v. 3).

4. Herod called the religious leaders together to ask them where Christ should be born (v. 4).

5. Being familiar with the Old Testament prophecies concerning the Messiah, these leaders pointed out to Herod that Jesus was to be born in Bethlehem (vv. 5, 6).

6. Herod appeared ashamed or afraid to openly discuss his jealous fears with the people (v. 7).

7. The king instructed the wise men to go to Bethlehem and enquire of Jesus and then to return to him with whatever information they could get (v. 8).

8. As the wise men went from Jerusalem to Bethlehem, the star guided them to the manger (v. 9).

9. As soon as the wise men entered the place where the Lord lay, they presented themselves and their gifts to Him (v. 11).

10. Being warned of God not to return to Herod, the wise men returned to their homes another way (v. 12).—*Bible Teacher* (F. W. B.).

III ADDITIONAL TRUTHS

1. Heathen people throughout the world have frequently been found to be worshipers of the sun. This is not so surprising when they have had no opportunity to learn of God, for the sun gives them more blessings than anything else they can see, and they do not realize that the sun was given by God. The heathen would offer to the sun sacrifices of plants and animals, sometimes of life itself.

For any such heathen who are left today, how important it is for us to let them know that a brighter sun has come—and it is Jesus, the Son of God. "Arise, shine; for thy light is come"

(Isaiah 60:1). He does not want us to sacrifice things to Him. But He does want us to freely give to Him.

Yet we owe Him something, and what should it be? Let us look to the Wise-men who traveled in search of the baby. What did they bring? Treasures—gold and frankincense and myrrh. Their richest possessions, their personal treasures—all given in love and devotion to a baby they did not know. But they knew who He was and what He would do.

Today we have the record of the life of Christ; we have His promise of eternal life. Do we serve Him with love and devotion? God has given us a lifetime, special talents, and money for necessities. The amount we use for Him is . . . a measure of our devotion to Christ. According to the Scriptures, all nations shall come to the glory of the Lord. Are we coming, with gifts, like the Wise-men? Are we leading others because they see our example, as others saw the Wise-men? — *Standard Commentary*.

2. The visit of the wise men to Jesus was one of the significant events connected with His birth. These were men of learning, devoted to philosophy, especially to astronomy and astrology, and to the contemplation and worship of God as they conceived Him. These "wise men" demonstrated their wisdom by coming from the East to do homage to the infant Jesus. It is still the mark of man's highest wisdom to come to Jesus.

Daniel was one of the wisest men of his day. Burdened with the responsibilities of ruling Babylon, he yet found time to pray three times daily. It was because He thus came to God that he was so wise, so diligent, and so successful in business. The king of Babylon found Daniel to be far wiser than all the wise men of the realm. A man must be busier than Daniel if he has no time to pray, and wiser than Daniel if he can do what Daniel did without God to aid him!

No longer do we need a distant star to guide us to Jesus. God has placed in our hands His own Word, the Bible. In it we find revealed all the truth about Himself and the kind of life He expects us to live. As Whittier wrote:

We search the earth for truth, we cull
The good, the pure, the beautiful
From gravestone and written scroll,
From the flower fields of the soul;
And weary seekers for the best,
We come back laden from our quest

To find that all the sages said
Is in the Book our mothers read.

Wisdom is superior to health. He who knows God is rich beyond measure. Paul told Timothy not to trust in uncertain riches (I Timothy 6:17). Because we are earthbound we tend to refuse Paul's advice. How hard it is for us to grasp the truth that riches are ephemeral and that in them is no lasting security. Matthew Henry contrasted riches with wisdom. He said, "See how much better wisdom is than the precious onyx or sapphire, for wisdom was from eternity God's delight (Proverbs 8:30) and lay in His bosom, but the sapphires are the pavement under His feet. There let us put all the wealth of this world, and not in our hearts." Do we have true wisdom in our hearts? Have we, like the "wise men," come to Jesus?—*Senior Bible Teacher (Union Gospel Press)*.

3. Although the Bible does not tell us, we like to think of the Bethlehem Star as having five points and each one of these points standing for a great truth.

The first point of this five-pointed star stands for wisdom because it led the wise men to Jesus. It is always a thing of great wisdom for men to come to Jesus. Coming to Christ is not a sign of weakness or eccentricity, but a sign of one who has the ability to see his great need.

The second point of this five-pointed star points toward work. Jesus was born into a family of working people. The angels announced His birth to working shepherds. When Jesus called the apostles, they were working men. Then when Jesus gave the great invitation it was to working men: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

The third point of this five-pointed star indicates wonder. The wise men must have been filled with wonder when they saw the star. The shepherds were amazed when the angels announced His birth to them. And the prophet, Isaiah, had said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). Everything about Him is wonderful — His birth, His teachings, His miracles, His death, His resurrection. He is truly the "Wonder" of the world.

The fourth point of this five-pointed star signifies worship. The wise men worshiped Jesus when they came to Him. The first impulse of a heart perceiving Jesus for the first time is to worship. No person can long remain a faithful Christian without worship. Someone has said that as a vine reaches out for something upon which to run, the soul of man reaches out in search for something to worship. Our hearts are never satisfied until they turn to worship Christ.

The fifth point of this five-pointed star points toward witnessing. The shepherds, after they had seen Jesus, went and told others. It is the duty of every Christian to share this wonderful message of Jesus with others. In fact, this is God's method for the spread of Christianity "to all the world." — *Advanced Quarterly (F. W. B.)*.



Boys' and Girls' Stories

(continued from page twelve)

branches of the tree. Immediately a swarm of light shining from each head, and two larger lights twinkling on and off from each body.

The Indians were jubilant. Miss Epps declares that no civilized country could decorate such a beautiful tree.

Afterward the six bugs were gently freed whereupon all flew across the clearing to continue their flitting through the forest, not knowing what service they had rendered or what happiness they had brought. — *Gospel Herald*.



THE CHURCH WORLDWIDE

(continued from page five)

He comes from a family of ministers. In addition to Dr. Poling, clergymen in the family include Mr. Poling's father, brother and father-in-law.

'Under God' Remains in Pledge As High Court Rejects Appeal

WASHINGTON, D. C. (EP)—The words "under God" will continue as part of the Pledge of Allegiance to the flag of the United States, the U. S. Supreme Court has ordered. However,

no written decision was handed down by the justices.

In a simple statement the High Court denied petitioners' writs of certiorari. Its refusal to hear an appeal left standing the Pledge as it has been known since 1954 when Congress approved addition of the words which officially acknowledge God.

This was viewed here by some observers as probably being indicative of the tenor of feeling the Court has toward other cases pending opening prayer in the Senate and House, oaths by public officials acknowledging God, and chapels and chaplains in Congress, the armed forces, and in the service academies.

In posting its decision not to render a formal decision on the New York-oriented "Under God" case, the Supreme Court gave no explanation. But through its action, the pledge remains in tact.

The case, Lewis vs. Allen, originated from appeals in New York from parents who complained that having to repeat the phrase violated their religious precepts, in that they do not acknowledge a deity per se nor encourage their children to do so.

It originated from attempts to bar the phrase's use in New York public school rooms.

The Supreme Court, in a parenthetical explanation to earlier cases which struck down state-prescribed prayers and Bible reading in public schools, indicated the decisions had no bearing whatever on other matters where the deity is invoked by officials in public ceremonies.



How can we glorify the Father? By the fervent singing of hymns on Sunday? By teaching a Sunday school class? By making our contributions when the collection plate is passed? Yes, of course; but also, and especially, as Christians by dedicating our jobs to Christ, and by performing our work—every detail of it—honestly, faithfully, unselfishly, enthusiastically, in a manner that will please Him. It should be possible to identify a Christian merely by watching him at his daily task.—John E. Mitchell Jr., in *The Christian in Business* (Fleming H. Revell Company).

Will Original Free Will Baptists Survive?

(continued from page three)

are committed to, and some are in actual preparation for, entering other foreign fields as soon as conditions are favorable for entering such fields. In our Free Will Baptist League training program, we have a program which reflects the dedication and experience of some of the finest Free Will Baptists of the past half century, plus the enthusiasm of some wonderful younger leaders of today. A good superannuation program is in operation, which has been commended by leaders of other denominations. A program of Sunday school promotional work has been in operation in North Carolina successfully for the past ten years, and may well serve as a model for other like programs. Our woman's auxiliary program is the oldest woman's work program among Free Will Baptists, and is well organized and experiencing the blessings of the Lord. We have a good literature program for all departments of the work. The Free Will Baptist Press offers Sunday school helps for teachers and for pupils of all ages. A complete set of program books is offered for the Free Will Baptist League. The woman's auxiliary has its own fine yearbook of programs, along with manuals and other literature items needed. Each year, excellent literature for the daily vacation Bible school is issued. As writers and editors for publications and literature, the press employs some of the best the denomination has to offer.

Fifth, in the International Convention of Original Free Will Baptists, we have the beginning, and a good beginning, of what can well be developed into a great and useful worldwide organization for the defence of our doctrines and the propagation of the gospel throughout the earth. It would be hard for one with more wisdom and understanding than this writer to pass a fair judgment upon this organization at the present time. Those who are leading in its development are having to feel

their way through the darkness of uncertainty over what is the best course to take, and to meet some opposition from those who do not want to see another general organization formed at this time. It is not easy, and those who are trying it, need far more our prayers than our criticism. If this is not the right approach to the future survival and expansion of Original Free Will Baptists, we need to have faith to believe that God in due time will show us the "true way," and give us the courage and strength to walk therein.

Finally, we have the goodwill of many fine people among other Free Will Baptist groups and in other denominations. We have reason to think that many over the country feel as one brother expressed himself recently to this writer: "The fact that I am *for* the National Association does not mean that I am *against* the North Carolina Free Will Baptists or any other group seeking to preserve and propagate the great doctrines we hold in common. The task is big enough, and the world is wide enough, for all of us. If we must disagree, let it be in a spirit of tolerance, and let us pray one for the other."

Yes, Original Free Will Baptists will survive. We believe that they will be here, in small groups or in great, worldwide organizations, when the Lord returns to receive His own and to reward the faithful.



PRAISE

by WESLEY C. SMEAL

The word "praise" is derived from the Latin which means "to prize." "To prize" means to place a high value upon. It includes sufficient understanding to enjoy or admire a thing's excellence. Just what is God worth to you? Do you enjoy His excellence? How do we evaluate God in our lives? Do we evaluate Him in terms of personal prestige? Popularity? Personal

advantage? Or, do we think of God in terms of the highest fulfillment of life for all mankind—in terms of an eternal purpose of creative love for all persons? "O Lord our Lord, how excellent is thy name in all the earth!" (Psalm 8:1). The Hebrew for the word "excellent" means "worthy," "powerful," and "glorious."

Spiritual praise involves more than an appreciation for what someone or something does for us (such as giving pleasure). It involves an appreciation for the thing itself, and in its own right. God, the spiritual ground for praise, is to be thought of and thanked *for what He is*. The psalmist emphasizes this when he writes about the spiritual qualities of God. "Great is the Lord, and of great power: his understanding is infinite" (Psalm 147:5). "For the Lord is great, and greatly to be praised" (Psalm 96:4).—*The Free Methodist*.



Ten Commandments For Teen-Agers

1. Don't let your parents down; they brought you up.
2. Be humble enough to obey. You may give orders someday.
3. Choose companions with care. You become what they are.
4. Choose only a date who would make a good mate.
5. Guard your thoughts. As you think, you are.
6. Be master of your habits, or they will master you.
7. Don't be a show-off when you drive. Drive with safety and arrive.
8. Don't let the crowd pressure you. Stand for something, or you'll fall for anything.
9. Go to church faithfully. Make the week's first steps the church steps.
10. To Christ be always true; He gave His all for you.

PS

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In the Editor's Mail

"I want to commend you on your magazine. It is a great blessing to me and my wife.

"I am a young ordained minister of a year in the Free Will Baptist organization.

"The articles that Brother Griffin write are a great inspiration to us. We hope the Lord continues to inspire him in his wonderful articles. The Bible questions and answers are also a great help to me. Perhaps I should not mention just one or two articles, for the whole publication is a blessing to us."—*The Rev. Charles Shafer, Cleve, Ohio.*

"Please announce my change of address from Route 1, Box 236-B, Greenville, North Carolina, to 110 Pritchard Street, Elizabeth City, North Carolina."—*The Rev. James E. Howard.*

The Last Number

With this issue of "The Free Will Baptist," we publish the last number for the year 1964. There have been fifty-one numbers, with more than 800 pages during the year. We hope that each page has been a blessing to our readers. It is our prayer that the name of our Saviour has been glorified and the cause of Free Will Baptists strengthened.

For us it has been a good year, but not as good as we would have liked for it to be; therefore, we shall work harder during 1965. We shall set our goals higher, and with Him as our guide and strength, we shall accomplish much. To be sure, there have been mistakes. There shall be some during 1965, but with each one we hope to benefit; we hope to try a little harder.

As we have stated many times, we need the help, support, and prayers of our readers. Your response has much to do with our accomplishments. We need your news items, your written articles, and your subscription renewal.

The next issue of "The Free Will Baptist" will be dated January 6, 1965, Volume 80, Number 1. The entire personnel of the Free Will Baptist Press covets your prayers during the coming year.

THE FREE WILL BAPTIST

Volume 79 Number 51
December 23, 1964

C. H. OVERMAN, Editor

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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.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

THE BIRTH OF JESUS

(Taken from The Amplified New Testament)

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men (astrologers) from the East came to Jerusalem, asking,

2 Where is He Who has been born King of the Jews? For we have seen His star in the East at its rising, and have come to worship Him.

3 When Herod the king heard this, he was disturbed and troubled, and the whole of Jerusalem with him;

4 So he called together all the chief priests and learned men (scribes) of the people, and anxiously asked them where the Christ was to be born.

5 They replied to him, In Bethlehem of Judea; for so it is written by the prophet:

6 And you Bethlehem, in the land of Judah, you are not in any way least or insignificant among the chief cities of Judah; for from you shall come a Ruler (Leader) Who shall govern and shepherd My People Israel.

7 Then Herod sent for the wise men (astrologers) secretly, and accurately to the last point ascertained from them the time of the appearing of the star—that is, how long the star had made itself visible since its rising in the East.

8 Then he sent them to Bethlehem, saying, Go and search out the Child carefully and diligently, and when you have found Him bring me word, that I too may come and worship Him.

9 When they had listened to the king they went their way, and lo, the star which had been seen in the East in its rising went before them, until it came and stood over the place where the young Child was.

10 When they saw the star, they were thrilled with ecstatic joy.

11 And going into the house they saw the Child with Mary His mother, and they fell down and worshipped Him. Then opening their treasure bags, they presented to Him gifts, gold, and frankincense and myrrh.

12 And receiving an answer to their asking, they were divinely instructed and warned in a dream not to go back to Herod; so they departed to their own country by a different way.

—Matthew 2:1-12.

Christian Education

COLLEGE CHRISTMAS VACATION

Students at Mount Olive College began their Christmas vacation Friday, December 18, and will return to classes on Monday, January 4, 1965.

President W. Burkette Raper announced that offices would remain open at the college except for December 24-27. Dormitories will reopen Sunday, January 3, at 4 p.m.



GOD WITH US!

'Twas CHRISTMAS EVE! The children in Nashville were sound asleep. Mother had just finished placing presents around a beautifully decorated Christmas tree when the phone rang. How thrilled she was to hear the voice of her husband—an Army Chaplain, who, after many months overseas had just arrived in New York; "I'll reach home sometime during the night," he joyously said. "I'll keep the news of his coming from the children and surprise them!" thought the mother. Hastily she moved the presents away from the tree.

About daybreak, the husband arrived! After joyous greetings, the wife said, "How surprised the children will be to see you! Just before they gather about the Christmas tree, I want you to lie beneath it. I will cover you with a sheet. The children will think that the presents are beneath it!"

Shortly the children ran squealing downstairs! They looked at the beautiful tree, and the billowing sheet, concealing, they thought, their presents. As they looked, the sheet began to move up and down! How great was their joy when they saw, not presents but their daddy!

How suggestive is this incident of the real meaning of Christmas! God Himself became incarnate. He came to be present with mankind in the person of His dear Son: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"—God with us!—Walter B. Knight.



Wisdom is the ability to use knowledge so as to meet successfully the emergencies of life. Men may acquire knowledge, but wisdom is a gift direct from God.—Selected.

GIFTS TO COLLEGE REACH THE \$1 MILLION MARK

Gifts to Mount Olive College since it was chartered thirteen years ago have reached the \$1 million mark, President W. Burkette Raper announced to a Founders Day audience Tuesday.

Leading contributor has been the Free Will Baptist denomination, sponsor of the college, which has given \$652,000. Gifts totaling \$348,000 have been received from local friends, the Mount Olive College Foundation, and other sources, he reported.

Of the \$1 million in gifts, \$910,000 has been in money and \$90,000 in stock, bonds, and real estate. "These gifts do not include the thirty-five percent equity which Mount Olive College has in the Henderson Memorial Foundation," President Raper explained. The Henderson Foundation was created by the will of the late Dr. C. C. Henderson of Mount Olive and has a listed value of approximately \$800,000.

Financial support to the college has increased from \$800, the first year after it was chartered, to \$233,000 during the 1963-64 fiscal year, President Raper revealed. "With this growth in support we expect to reach the \$2 million mark in gifts within the next five years," he declared.

Principal speaker at the annual Founders Day program was Dr. Millard P. Burt, dean of Methodist College at Fayetteville. He described Mount Olive College "as the intellectual arm of the Free Will Baptist Church in the search for divinely revealed truth." The college is also a manifestation of the church's responsibility to "let its light shine before men through service without narrow sectarianism," the audience was told.



"The fair, unspotted Son of God
Has come to pass beneath the rod
For sinners, guilty, wretched lost—
He bought us at tremendous cost!"

—Selected.

COLLEGE RECEIVES FIRST CHECK

Mount Olive College has received \$6,707 from the first distribution of earnings of the Henderson Memorial Foundation, President W. Burkette Raper has announced. The foundation was created in the will of the late Dr. C. C. Henderson of Mount Olive.

The allocation to Mount Olive College represents 35 percent of the income of the foundation for the fiscal year following the death of Dr. Henderson on October 8, 1963.

Dan H. Outlaw, trust officer of the Bank of Mount Olive who is the executor of the estate of Dr. Henderson, reported that the total distributions from the foundation this year were \$19,162.



(Mr. Outlaw is shown above presenting the check to President W. Burkette Raper.)

President Raper announced that Mount Olive College would place \$5,000 of its income from the Henderson Foundation in the development fund for dormitories on the new campus.

From the opening of Mount Olive College in 1954 until his death in 1963, Dr. Henderson served without charge as physician to the college. During this time, he was also the leading benefactor of the college with gifts in excess of \$50,000. The first academic building on the new campus will be named in his memory.



His
Name
Shall
Be
Called

Wonderful...

THE word *wonderful* is very meaningful. It is often used in describing persons or things when other words seem to fail to complete the description. It means marvelous; remarkable; a supernatural event; a sign; a miracle; something strange and surprising, or exciting. Isaiah prophesied that a child would be born who would be called Wonderful. After studying about this person who was to be called Wonderful, we think that the name is very fitting and complimentary.

In Isaiah 9:6 we read, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: . . ." If we stopped reading there we might think that this child would be an earthly king or ruler who would govern the people during His lifetime. When we read on, however, and learn of the names by which He was to be called, it causes us to think and wonder. An earthly king might be called by the first name given, Won-

derful; or even by the second, Counselor. But when we read the other three names—The mighty God, The everlasting Father, The Prince of Peace—we know that such names cannot be merited by men.

Then, in the next verse a description is given of this government that shall be upon this person's shoulders: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (v. 7). We know that this is not a description of the worldly governments we know about; for they often become strong and powerful, but they are sometimes lost to others through wars and commotions.

Just who was this person who was to be called Wonderful? Was the prophet Isaiah the first to mention His coming?

by MRS. C. D. CLARK
Greenville, North Carolina

The person about whom Isaiah prophesied was the Messiah, the Saviour of sinners. His coming was promised in the Garden of Eden after the serpent deceived Adam and Eve and they ate the forbidden fruit. In Genesis 3:14, 15 God said to the serpent, ". . . Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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."

In Isaiah 7:14 we read, ". . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Here we have another name given. Could this be the same child who was to be called Wonderful? *Immanuel* means "God with us," or Christ. *Christ* means the expected Saviour or Messiah. Surely a person named Immanuel could also be called Wonderful.

In Luke's Gospel an account is given of the angel of the Lord appearing unto Mary, the virgin of whom Isaiah had said that this child should be born. The angel told Mary that the child should be called Jesus. Since *Christ* means Jesus and *Immanuel* means Christ, we have no conflict whatsoever in the name. He could still be called Wonderful.

As we study the Bible we learn that Jesus is called by many, many names. He also gave Himself many names after He came. The same angel who appeared unto Mary also told her that He should also be called the Son of the Highest. We know that God is the Highest; therefore, we are sure that this person who was to be called Wonderful was none other than the God-promised Child—His only begotten Son.

We read about Him in John 3:16, and in that same verse we also learn why God sent Him: "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." Here we have a *wonderful* Father sending a *wonderful* Son for a *wonderful* purpose.

For generations men had been looking

for the promised Messiah; nevertheless, news of His advent brought both fear and surprise. This we learn in Luke 2: 8-14, 18: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. . . . And all they that heard it wondered at those things which were told them by the shepherds."

As we read the accounts given of His birth we must say that His was a wonderful birth indeed—a supernatural birth. One of the great foundations of the Christian faith has, from the beginning, been the doctrine of the virgin birth of Jesus Christ.

May we get a glimpse of the wonderful life He lived while He was here on the earth among sinful men. At the age of twelve He was found in the temple sitting in the midst of the doctors both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers. He realized early that He must be about His Father's business, and His entire ministry was performed wonderfully. He gave sight to the blind, strength to the lame, health to the sick, food to the hungry; turned water into wine; brought forth the dead from the grave; restored life to the widow's son of Nain; stilled the storm of the Sea of Galilee; cleansed the lepers; cast out demons; and did many, many other things. He went about doing good, ministering to the needs of the people.

His teachings, miracles, acts of love and kindness attested to the wonderful life He lived. But the crowning wonderfulness of His life while He was here among sinful men was that He was in all points tempted as we are, yet without sin. His was a wonderful life of sinless perfection. His entire ministry proved that He was a wonder-working Saviour. His qualities cannot be matched.

Think of the wonderful atonement He wrought at His crucifixion! Think of the wonderful prayer He prayed there: "Father, forgive them for they know not what they do." Men thought that they took the life of Christ, but Christ freely and gladly gave it. He said that He had power to lay it down and power to take it up again. He knew that this was the only way man could be brought back into a full, complete relationship with God; and He was willing to give Himself a ransom for all. As He hung on the Cross and said, "It is finished," He made the supreme sacrifice and finished the re-



THE KING OF LOVE

REV. WALTER E. ISENHOUR

The King of love is Christ our Lord,
To whom we lift our hearts in praise;
Who came to earth in Bethlehem
To save our souls and change our ways;
That we might live with Him in peace
Through fellowship that is sublime,
And serve Him well upon the earth
And wisely spend our years of time.

The King of love is always near
To cheer our hearts when sadness comes;
To give us strength when we are weak
And grace to live when test benumbs;
To keep us true when battles rage
And foes seem bent on our defeat;
To lift us up if we should fall
And bring us nearer to His feet.

The King of love—O bless His name—
He dwells among His people yet,
And so we celebrate His birth,
That day of days we don't forget;
For no one ever walked the earth
Who was so noble and so tall,
And yet so patient and so good
Till millions "crown Him Lord of all."

The King of love makes happy homes
When we, through faith, invite Him in,
And say to Him, "Take over now
And save us from all strife and sin,
And keep us by Thy grace divine
As duty calls us here and there,
And bring us back from day to day,
To family worship and to prayer."

The King of love is Prince of Peace,
The only Saviour ever known;
The Lord of lords who reigns above
Upon His holy, snow-white throne;
But sweet in spirit He is here,
Although we cannot see His face;
Yet as we walk and talk with Him,
We feel the richness of His grace.



demptive work. This was the will of the Father who sent Him, and the express purpose of His coming. Was not His death of atonement for our redemption very wonderful and glorious?

He was just as wonderful at His resurrection. The glorious resurrection of our Lord and Saviour, Jesus Christ, enhances the Christian's present and future hope; for it has given, and is still giving, encouragement to thousands of souls. His wonderful resurrection proves that there is life after death. It also establishes His Deity (Romans 1:4), witnesses to His Messiahship (Psalm 2: 7), and assures His present and future Lordship (1 Timothy 6:15).

His holy birth speaks of God's great love gift to mankind for our salvation. His sinless life shows that we, through Him, can be overcomers of the trials and temptations of life. His sacrificial death expressed His willingness to take upon Himself the punishment for the sins of the entire world, that we might be freed from the bondage of sin. His resurrection proves that death, hell, and the grave have no dominion over Him and that there is a life after death. His birth, life, and death were all very important and necessary in bringing about the Atonement; and His burial and resurrection give us assured hope of eternal fellowship with God and His people. His annunciation, birth, life, atonement, death, burial, and resurrection were all wonderful, triumphant victories!

Besides all this, His ascension, the sending of the Holy Spirit, His being our Advocate, and His final coming to receive those who are faithful and true and who look for His appearing—all speak of His great love for us, proving that He is entitled to be called Wonderful.

We cannot do many wonderful things ourselves, but each of us can lift up this Christ, who is called Wonderful, if we have His Spirit and the richness of His grace abiding in our hearts.

This wonderful Saviour completed His part in God's plan of salvation; yet He has entrusted His followers with carrying on His kingdom's work here on earth. It is left in our hands to evangelize the world. We have His Spirit and His Word to aid us in this great task. Each generation has to be evangelized. May our testimony lead others to accept this wonderful Saviour whom to know is life eternal. His name shall be called Wonderful!



NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Wildwood Mission Organized Into a Church



The Executive Committee of the Eastern Conference of North Carolina and the Eastern Conference Mission Board met at the Wildwood Free Will Baptist Mission near Morehead City on Monday night, November 23, at 7:30 p.m., for the purpose of organizing the mission into a church. Members of the executive committee present were the Revs. C. B. Hansley, Lemmie Taylor, and Graham Lane. Members of the mission board present were the Revs. L. L. Parker and James Lupton. The Rev. Lemmie Taylor read and explained the Church Covenant, and the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina was adopted by the church. The Rev. Graham Lane gave the charge and presented the Bible to the church as the only rule of faith and practice. The Rev. James Lupton offered the prayer of consecration, and the hand of fellowship was extended to the members of the church by the executive committee.

Church officers were elected as follows: George Creech, Walter Herring,

and Alton Toler, board of trustees; George Creech and Alton Toler, deacons; Amanda Long, clerk; Joyce Toler, treasurer; Dorothy Creech, Jean Long, Eloise Thorne, Beulah Corbett, and Joyce Toler, finance committee; and the Rev. Virgil H. Day, pastor.

Since the beginning on October 13, 1963, the church has experienced growth in every phase of its work, both spiritually and physically. Eighteen members have been received by baptism and eighteen have come by letter, making a total of thirty-six charter members. The church has a woman's auxiliary, YFA, and AFC which are very well attended. Recently a Free Will Baptist League was organized with an average attendance of about twenty. Worship services are held each Sunday at 11 a.m. and 7:30 p.m.

The church wishes to express its deepest appreciation to the Free Will Baptist churches of Carteret County who have helped to support it financially and prayerfully as a mission. Also to the Eastern Conference Mission Board, the

State Mission Board and the Rev. A. B. Bryan, and all others who have helped in any way.

The church and its pastor request the prayers of all God's people that it may continue to grow and that the work may not only cover the immediate community, but that it may extend to the uttermost parts of the earth.

Crab Point Youth Sponsor Car Wash

The girls of the young adult and intermediate Sunday school classes of the Crab Point Free Will Baptist Church, Morehead City, North Carolina, sponsored a Car Wash on November 14, 1964, to raise money for a Thanksgiving offering for the Children's Home. A total of \$28 was raised. The league also gave \$25.

Miss Brenda Willis, church reporter, in sending this news for publication, stated: ". . . we would like very much to let our fellow Christians know what we are doing for the love of God."

Griffins to Be Honored On Fiftieth Anniversary

The Rev. and Mrs. J. C. Griffin, Bridgeton, North Carolina, will be honored by their children on their fiftieth wedding anniversary, Sunday, December 27, 1964, at 2 p.m., at St. Mary's Free Will Baptist Church, New Bern.

All friends are invited to attend.

Christmas Gifts Presented At Children's Home

The annual Christmas service and the presentation of gifts was held at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Wednesday night, December 16. The superintendent, the Rev. M. L. Johnson, was in charge of the service in Memorial Chapel at 7:30 p.m. During this service, the children who had come to the Home during the year were recognized.

After this service, the children and personnel of the Home, along with many visitors, went to the dining hall where the gifts were presented to the children and young people. These gifts were presented to each child by their sponsors which consist of various church groups and auxiliaries. Many of the sponsors, or their representatives, were present.

Mr. Johnson and the personnel at the Home express their appreciation for those individuals and church groups who helped to bring happiness and Christmas joy to the seventy-six boys and girls at the Home.



THE CHURCH - WORLD-WIDE

N. J. Town Rejects 'Under God' Pennants for Use with Flag

HILLSDALE, N. J. (EP) — Hillsdale's town committee has rejected a Knights of Columbus council's offer to provide pennants carrying the inscription "one nation under God."

Committeemen voted, 3 to 2, to refuse pennants offered for use beneath the American flag in front of the community's municipal building.

The stand of the majority was announced by Mayor Monroe Ackerman.

"I believe the flag is a symbol of everything in the Pledge (of allegiance)," he said. "There are other phrases which might just as well be placed on pennants such as 'one nation indivisible,' 'with liberty and justice for all,' and 'land of the free and home of the brave.'"

Dr. King, FBI Director Have 'Amicable' Talk

WASHINGTON, D. C. (EP)—Dr. Martin Luther King, Jr., and FBI Director J. Edgar Hoover had a "quite amicable discussion" here, the Baptist clergyman and integration leader told reporters after the surprise session.

Dr. King—called "the most notorious liar in the country" by Mr. Hoover two weeks earlier—said he had requested the meeting because "a nonviolent leader must seek to maintain communications with all who are in a position to aid the civil rights cause."

"There must not be misunderstanding between the FBI and civil rights leaders," he said. "I sincerely hope we can forget the confusions of the past and get on with the job that Congress, the Supreme Court and the President have outlined—the job of providing freedom and justice for all citizens of this nation."

Mr. Hoover, whose verbal attack on Dr. King followed reports that the integrationist had criticized the role of the FBI in the Southern racial justice effort, had no comment following the session here.

Civil Rights Slaying Suspect Not Member of National Free Will Baptist Group

NASHVILLE, Tenn. (EP) — The Rev. Billy A. Melvin, executive secretary of the National Association of Free Will Baptists here, said that Edgar Killen, 39, a minister arrested at Philadelphia, Miss., was not listed in its records as a minister of that denomination.

Killen was among 21 men arrested in connection with the slaying of three civil rights workers. News accounts listed him as a Free Will Baptist minister.

Mr. Melvin said the two churches at which Killen preached, Salem Church, Neshoba County, and Zion Church, Kemper County, were not affiliated with the National Association of Free Will Baptists.

Scholarship for Son of Slain Missionary

SPRINGFIELD, Mo. (EP)—A medical school scholarship will be available to Johnny Tucker whose father, Joseph W. Tucker, was killed by rebels in Paulis, Congo, Tuesday, November 24, officials of the Assemblies of God have revealed.

The scholarships will be given by an unnamed Arkansan physician who called the denomination's headquarters to make the offer. The doctor learned that Johnny, an 18-year-old high school junior, was interested in being a medical missionary.

Besides the scholarship for the oldest son, calls have been received from numerous sources offering to contribute to a memorial fund established for Mrs. Tucker and the other children, Carol Lynne, 13; and Melvin Paul, 11.

The Assemblies of God missionary family and two lady missionaries, Misses Gail Winters and Lillian Hogan, will remain in Leopoldville until Thursday before flying to New York. Communique from the missionaries indicate some personal items, including clothing, were saved and would be shipped from

Paulis to Leopoldville prior to their departure for the U. S.

Mrs. Tucker, herself a veteran of 25 years of missionary service, is scheduled to go with the three children to North Little Rock, Ark., where the Rev. Mr. Tucker's brother, C. Melvin resides. Plans for the future will be worked out after their arrival in the U. S.

An adopted son of the Tuckers, Johnny was born in Brussels, Belgium. Reared most of his life in Congo and surrounding countries, he speaks four languages, English, French, Lingala, and Swahili. He has received much of his education in the Rethy Academy in the Congo. (Congo developments: at press time, reports from Congo regarding the fate of missionaries there were still fragmentary and incomplete. It has been definitely reported by the Canadian external Affairs Department in Ottawa that Rev. Hector MacMillan of Un-evangelized Fields Mission was slain in Stanleyville. His wife and six sons were reported safe, although two of the boys were wounded by machinegun fire. The next issue of E. P. News will attempt to summarize the situation to date.)



COMING EVENTS

January 12—Church Finance Association, Inc., First Free Will Baptist Church, Goldsboro, North Carolina
January 31—February 7—National Youth Week



The gifts of the wise men had spiritual significance, *Gold* to represent His deity, rare and costly; *frankincense* speaking of His preciousness; and *myrrh*, used in embalming the dead, to show that He came to die.—*Selected.*

NO 'BAPTIST' DECEMBER 30

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 30. However, there being 53 Wednesdays in 1964, we are printing 51 issues. The last issue you will receive this year will be that of December 23, which will be our Christmas issue.



STORIES

for our

BOYS and GIRLS



THE MAN WITH MANY NAMES

LOIS HADLEY DICK

THERE are children born every minute in our country and all over the world. How happy the parents are when they hold in their arms the little child God has given them.

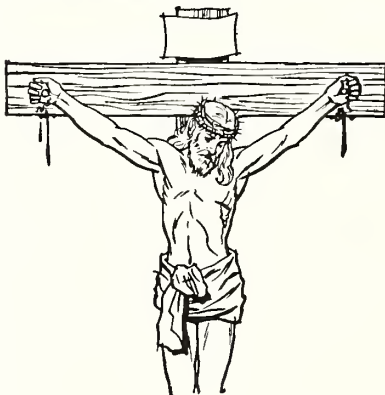
One night, many years ago, a Baby was born in Bethlehem, the littlest town in the great section of Judea. His coming had been promised for four thousand years and many people living at that time believed He was coming.

A man named Simeon saw the Child, and said to the Lord, "Mine eyes have seen thy salvation." A woman called Anna saw the Child and spoke of Him to all the people in Jerusalem who were looking for redemption.

Who was this Child and what was His name? In Isaiah 9:6 we are given five of His names. They were given to Him more than seven hundred years before He was born.

His name shall be called *Wonderful!* Everything about Him is wonderful. His birth was wonderful. It was a wonderful star which led the men of the East to Palestine in search of the Child. The Bible does not say that there were only three Wise Men. There may have been many (Isaiah 60:3, 6). It is wonderful to know that the Wise Men believed in their hearts and came for the purpose of worshiping. Real worship is to *obey*, then *give yourself*, then *give of your possessions*, as did these men of the East.

It is wonderful to know that the shepherds believed, even before they had seen the Child. After they worshiped the child, they told everyone they met that this was the Saviour, even Christ the Lord. It is wonderful to know the shepherds witnessed to everyone. The angel said the glad tidings are for "all



people" and the shepherds helped spread the good news.

It is wonderful to know that the Child had a mother to love and care for Him. Mary was a godly woman. She was chosen to be the mother of our Lord. The angel told her that she was "highly favoured" and "blessed . . . among women," and so she was, because of her faith in God. The angel said her Child would be "great" and would be called the "Son of the Highest." But Mary was a sinner just as you and I are, and she needed a Saviour too. We can picture her kneeling before the Child, worshiping and believing as did the Wise Men and shepherds. And we today, who trust in Him, are made whole and cleansed.

Yes, His name is Wonderful!

His name shall be called *Counsellor*. What is a counsellor? Have you ever been to camp and had a counsellor? It is a person who gives you good advice. After we have believed in Him, and have worshiped as did those around the manger, God's Word becomes an open Book to us. We understand it. It is full of instruction and advice for our Christian life. God Himself is our counsellor. "I will bless the Lord, who hath given me counsel" (Psalm 16:7).

If we want to find out what is pleasing to Him, and how He expects us to live as Christians, we can go to the Bible for advice. God also warns us in Psalm 1:1. Do not take the advice of ungodly people, those who are not saved. Through prayer and His Word, the Lord can speak to our hearts and give us good advice, if we will listen.

His name shall be called *The Mighty God!* God "was made flesh, and dwelt among us" (John 1:14). Yes, this little Babe lying in the straw is the Mighty God, the Strong One who can deliver. The word "mighty" is generally used in Scripture to describe a warrior or a hero, one who has power. And so we are reminded of a sword. The Lord has power to deliver us from any and all sins

that have made us captive. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10). "The word of God is [living], and powerful, and sharper than any twoedged sword" (Hebrews 4:12). We who are saved can also use the Word of God as a sword, for defense against the enemy of our souls.

His name shall be called *The everlasting Father!* Everyone of us has had a birthday, the day when we were born into this world. Before God gave us life, we did not exist. We were not anywhere. But God never had a birthday. He is the everlasting Father, without beginning and without ending. He always lived. Before Jesus came to earth as a human child, He lived in heaven. But in heaven He could not die for us, and so He came to earth.

Jesus was born to die and He came to give His life a ransom for many. Our hearts are filled with wonder to know this Child is the everlasting Father.

His name shall be called *The Prince of Peace!* When He was born, the angels sang, "Peace on earth, good will to men." Because this Child is a royal descendant of King David, He will someday sit on a throne and rule the whole earth. The Bible tells us of a wonderful day ahead when Christ shall be crowned King of kings and Lord of lords. He will rule the whole world in righteousness and there will be no more war. "The earth shall be full of the knowledges of the Lord, as the waters cover the sea" (Isaiah 11:9). We who believe on Him for salvation shall see that glorious day. We shall be present at the coming of the Prince of Peace, for He is coming back again.

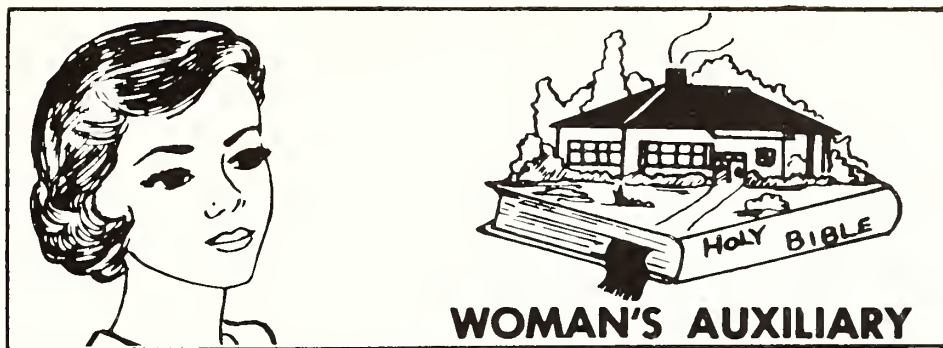
He also gives peace to those who trust in Him, (Isaiah 26:3). "He is our peace" (Ephesians 2:14).

Read Isaiah 9:6 carefully and point to each of His names, then see if you can say them from memory. Tell someone this Christmas season of the Lord Jesus Christ and His wonderful birth!

—My Pleasure.



There is always an empty day after Christmas. It is the day the tree is taken down, the gifts put away, and the greeting cards removed. . . . But Christmas doesn't end with the tearing of a leaf from the calendar or the conclusion of a season. Christmas goes on living as men go on telling and others go on hearing and believing.—*Selected.*



Walstonburg, N. C.—The Woman's Auxiliary of Free Union Free Will Baptist Church met at the church on Tuesday night, December 8, for its December meeting. The opening hymn was "Hark, the Herald Angels Sing"; then the president, Mrs. Raeford Heath, gave the devotional and Mrs. J. W. Potts offered the prayer.

The roll was called with thirty-five members and five visitors present. This was followed with the six circles' giving their monthly reports. The secretary's and treasurer's reports were also given and approved. Mrs. John R. Murphy gave a report on the union meeting held at Spring Branch Free Will Baptist Church on Sunday, November 29.

The Goodwill Circle gave a Christmas program, "Sharing God's Greatest Gift." Mrs. Alton E. Shirley sang "O, Holy Night," and Mrs. J. C. Moye sang two hymns as a connecting part of the program. Mrs. Alton Harrell dismissed the group with prayer.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met Monday night, December 7, in the home of Mrs. Nancy Sawyer with eleven members and one visitor present. The meeting opened with the group's singing "O Little Town of Bethlehem"; then the president, Mrs. Victoria Cooper, read the Scripture taken from Luke 2:1-19. Prayer was offered by Mrs. Betty Sawyer. The following took part in the program, "Sharing God's Greatest Gift": Mrs. Elsie Sawyer, Mrs. Nancy Sawyer, Mrs. Annie Etheridge, Mrs. Eva Brickhouse, and Mrs. Betty Sawyer. Mrs. Neva Brickhouse gave a very inspiring talk on the approaching Christmas season.

The secretary, Mrs. Madge Vanhorn, called the roll and read the minutes which were approved. The treasurer's report was also given and accepted. Officers for 1965 were elected as follows: president, Mrs. Victoria Cooper; vice-president, Mrs. Bernice Maitland, sec-

retary, Mrs. Madge Vanhorn; corresponding secretary, Mrs. Elsie Sawyer; treasurer, Mrs. Betty Sawyer; sick committee, Mrs. Neva Brickhouse; flower committee, Mrs. Nancy Sawyer; publicity chairman, Mrs. Eva Brickhouse. The time for the next meeting was changed to Thursday after the second Sunday in January. The closing song was "Hark, the Herald Angels Sing," with Mrs. Madge Vanhorn dismissing the group with prayer.

During the social hour the hostess served delicious refreshments.



'NO ROOM'

DOROTHY CONANT STROUD

As Joseph knocked upon his door
The keeper of the inn came out,
And heedless of the woman's plight,
His answer left no chance for doubt.

"No room," he said, and closed the door;
"There is no room for you to stay;
"No room," we answer when Christ knocks
On hearts uncaring, still, today.

No room for him in busy hours,
No room amid life's throng;
No room for Christ, the light, the hope,
The giver of life's song!

No room for Him! How can we go
Unheeding, careless still,
When all of heaven would rejoice
To do His blessed will?

No room! May our repentant hearts
Respond this day and hour,
That Christ, the King of glory may
Come in His mighty power!

"No room," again we shall repeat—
"No room for aught but Him!"
Then oh, the glory we shall know
Which cannot wane or dim!



NOTES

||
AND
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QUOTES



By J. C. Griffin

THE GREATEST BIRTHDAY

We celebrate December 25 as the birthday of our Lord Jesus Christ. In many parts of the world we can hear what we call Christmas carols, and these carols are heard over radio and TV stations throughout our United States. Our churches of various denominations observe the event with singing carols, and there is much doing that presents in a measure the coming of Christ to the world.

THE FIRST PROMISE

The statement of Isaiah is placed in the present tense; however, it was made about 740 years before Christ was born in the city of Bethlehem. Here it is: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). In the mind of God, who is from everlasting to everlasting, Christ was born; therefore, Isaiah said, "Unto us a child is born." In the first chapter of Revelation it is written that Christ said unto John on the Isle of Patmos: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8).

When we accept Christ, we accept God, the everlasting Father. Now the coming of Christ to a lost world is a mystery. We would have to know as much as God in order to understand the mysteries of God, but we accept them by faith and trust God. Thus we believe in the virgin birth of the Lord Jesus.

WE BELIEVE THE BIBLE

We read the promise as made by the Lord: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

We, the Original Free Will Baptists, believe this message as given to us, just as we believe the whole Bible as being the inspired Word of God.

THE BIRTH OF CHRIST

"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).

You may ask, "Why quote all the Scripture?" To this writer it is the most precious Scripture in the Bible. Second, so many people are too busy to turn to the Bible and read the Scripture. Then, I cannot say anything worth more than what has been written by inspiration. Also, I am proud to tell to the world that we believe in the virgin birth of Jesus.

HOW SHALL WE OBSERVE CHRISTMAS?

Will it be with prayer and supplication and the making of others happy? Shall we tell to those around us that we really believe the Bible account of the birth of Christ? Or, shall we observe it like sinful, godless, reveling unbelievers?

Some unbelievers and unconverted church people drink and praise the devil. It is too bad that people will claim to be keeping Christmas while they drink so much damnable intoxicating liquors that they act as crazy animals act. They run the highways on fast cars at break-neck speeds, kill themselves and others in wrecks, and land in hellfire with their last breath.

Let us put Christ in Christmas.

Don't let Santa Claus run Christ out of Christmas. He will take over if we poor, ignorant human beings will follow his invitations. How can we beat Satan? We can do it by attending worshipful meetings and by visiting and praying with the sick, aged, and afflicted. Divide your good food with those who have less. Make little children happy by giving them Christmas gifts. Oh, yes, send a gift to our missionaries, and make special mention of Arizona-Mexico Missions. Include Brother Timmons in El Paso, Texas. Or contribute to the development fund at Mount Olive Junior College, and don't forget to subscribe for your "Baptist."



I F

SAMUEL H. COX

If Jesus had not come to earth,
If Mary had not given birth
To God, the Son, that glorious day,
If shepherds had not come that way,
Where would the angel's word be then?
Of "Peace on earth—good will to men?"
What difference to the Wise Men make
The route that guiding star would take?

If Jesus had not come to seek
Disciples from the poor and meek,
If He had not persistently
Invited men: "Come . . . follow Me!"
Where then would weary footsteps
stray?

Where lies the path to fadeless day?
How could blind eyes be led to see
The pathway to eternity?

If Jesus had not died to save,
Nor risen from that borrowed grave,
If *death* had gained the victory:
Then man could nevermore be free!
But He *did* come to earth to die
For men—unworthy—such as I.
And He *did* rise to conquer sin!
Death, hell and Satan did *not* win!



PRESS TO BE CLOSED

The Free Will Baptist Press will be closed in observance of Christmas beginning at 3 p.m., Christmas Eve, December 24, until Monday, 8 a.m., December 28. Please note that we will not be open the day after Christmas.

We will also be closed on January 1 in observance of New Year's Day. We will be open on January 2, from 8 a.m. until 12 noon.



Questions & Answers



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

QUESTION: What did God mean when He said of Pharaoh, "I will harden his heart, that he shall not let the people go" when apparently it would be to the advantage of God's people to go and also to God's glory?—A. L. C.

ANSWER: Pharaoh had hardened his own heart and, I think, had done a good job of it before God hardened it. We have often heard it said of the gospel truth or the Word of God, that, like the sun which shines in its splendor and beauty upon the earth, it hardens the clay and melts the wax. So as the truth of God comes to the ears of those that respond, it enlightens and enhances them with an awareness of God's presence and glory. On the other hand, it hardens the hearts and poisons the minds of unbelievers who willfully reject it. No Christian is ever again the same when he has enjoyed a heart-warming message from God's Word. No sinner ever turns from and rejects the same without being more definitely estranged from God and having his heart hardened. God sends the sunshine and the gentle rain upon the just and unjust of a community alike. The just praise Him; the unjust curse Him. God made an example of Pharaoh to show to the world what results from rebellion against Him. God made an example of this wicked king, as a warning to others against a similar rebellion or rebellious attitude. When one reads the whole account of this incident he will discover that repeatedly Pharaoh made such blasphemous statements as: "And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go" (Exodus 5:2).

Again, as we often call attention to the fact, it is a matter of the sovereignty of an all wise, just, and all loving Creator and Sustainer of the universe who may do as He pleases or as His nature dictates that He should do. (See

Romans 9:14-24.) With the contents of this passage of Scripture fresh in mind, begin again to trust Him who "doeth all things well" and let us take care of such things as our feeble minds can comprehend, leaving those beyond our grasp in the care of Him that "doeth all things well." Let us remember always, also, that He is the God of infinite love and that as such He can neither be unjust nor unrighteous, for He is the God of all truth and holiness.



CHRISTMAS

HAYWOOD B. HILL

It's Christmas, a time to celebrate the birth
Of the Christ who brought His peace to earth.

He died on the Cross for all our sins,
And of the vilest sinner made a friend.

To be happy and make life worth living,
We should share our happiness with others by giving;

To make some less fortunate hearts be glad
To get the presents they might not have had.

Now is the season to show our love,
By the spirit of that love which comes from above.

As it fills some heart with Christmas cheer,
And makes happy this yuletide time of year.

Remember 'tis more blessed to give than to receive,
And maybe some sad or lonely heart you'll relieve.

So let's celebrate Christmas with joy and goodwill;
Praying that God's peace all hearts may fill.

As we shall celebrate Christmas as a holy day,

Let's serve the Lord in every way;
And bless some soul as we go,
For that's God's will, as you all know.

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The Lighted Pathway



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

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

THE WISE MEN CAME TO JESUS

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, . . . And he sent them to Bethlehem, and said, Go and search diligently for the young child; . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:1, 8, 11).

There are several very illustrious events connected with the Christmas story and the incarnation of Christ, the Son of God. Some of these things I have written about in previous messages, but it will possibly be profitable to think anew upon them, along with the visit of the wise men. One of these preceded His birth. It was the annunciation by the angel to Mary, "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:30, 31).

Then there was the appearance of the angel and the celestial choir, over the plains of Bethlehem, when they told the astonished shepherds, ". . . Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10, 11, 13, 14). When the angels were gone, the shepherds went

with haste to see for themselves the things they were told about: "And when they had seen it, they made known abroad the saying which was told them concerning this child" (Luke 2:17).

Then we come to the visit of the wise men, which some say was about thirteen days after His birth, who came from afar to yield their homage and to present their gifts to the newborn Prince of Life and Lord of Glory. It is not known who these Eastern sages were. Their names and their dwelling place are alike not revealed. We know not the country from whence they came, but only "from the east." Some have supposed that they came from Arabia; and that they were spoken of in Psalm 72:10, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." But we are told that Arabia was south of Judea. Others say they came from Chaldea; but again we are told this was north. Then someone has reasoned that they came from Persia, as this is east; and especially as astronomy had long been pursued, and formed a favorite study with the Persians. But be these and all other things as they may, the important fact is that they came to find Jesus, and when they found Him they worshipped Him.

Some have suggested that the journey they made in search of Jesus must have taken twelve or fourteen days, and that they were exposed to great danger, expense, and fatigue. They pursued their way and persevered, until they arrived at the place where they found Him.

These wise men exercised great faith! How unlikely to the eye of sense, that this babe was to be the illustrious Prince of Peace! All appearances were against it. Little and not much known village, poor, humble parents—nothing great—no palace nor splendor; yet in spite of all this they received Him as God's Son, the world's Messiah, and worshiped Him as such.

Not only did the wise men exercise great faith, but they showed great humility, for they "fell down at His feet."

And they gave Him great reverence: "And they worshipped him." They gave to Him supreme honors.

And last of all they showed great generosity and self-devotion. They opened their treasures and presented to Him "gold, and frankincense, and myrrh." These were considered the very best their country yielded. In the meanings and purposes of these gifts

there is also much speculation. Some say, "Gold they offered Him as a Prince; frankincense, as a Priest; and myrrh, as the Messiah, who should be cut off for the sins of the people." Others say, "Gold, as denoting their faith in Him; the frankincense of devotion; and the myrrh of self-denial." But I like the explanation given by Brother F. B. Cherry on Page 59 of his Sunday school quarterly in his Sunday school lesson notes for next Sunday. He says, "Gold is the most precious substance in the material world. Frankincense is a substance used in religious rites. Myrrh is material used in embalming. Thus symbolically we have in these three gifts the value of the Christian faith (gold), the place of Christ in worship (frankincense), and the significance of Christ's death (myrrh)."

There are many great lessons presented to us by the coming and actions of the wise men. This story presents a tacit and public reproof to the Jews. They paid no regard to His coming; received Him not. Ryle says, "They believed in Christ when they had never seen Him;—but that was not all. They believed in Him when the Scribes and Pharisees were unbelieving;—but that again was not all. They believed in Him when they saw Him a little infant on Mary's knee, and worshipped Him as a king. This was the crowning point of their faith.—They saw no miracles to convince them. They heard no teaching to persuade them. They beheld no signs of divinity and greatness to overawe them. They saw nothing but a new-born infant, helpless and weak, and needing a mother's care like any one of ourselves. And yet when they saw that infant, they believed that they saw the divine Saviour of the world. "They fell down and worshipped him."'

The true and only way to obtain salvation and wisdom is to observe the signs God places before us and obey His teaching and commands. He has placed before us stars shining more brightly than the one the wise men followed. There is the star of the revelation of God by Christ incarnate, which is as a light shining in a dark place. The star of the preached gospel; for true ministers are stars in the hand of Christ to lead the lost world to Him. Then there is the star of the Holy Spirit's operation. And the star of the inspired Word which, if followed, will lead us to God. We read in 2 Peter 1:19, "We have also a more sure word of prophecy; (continued on page fifteen)



THAT NIGHT

That night when in the Judean skies
The mystic star dispensed its light,
A blind man moved in his sleep—
And dreamed that he had sight.

That night when shepherds heard the song
Of hosts angelic choiring near,
A deaf man stirred in slumber's spell—
And dreamed that he could hear!

That night when in the cattle stall
Slept Child and mother cheek by jowl,
A crippled turned his twisted limbs—
And dreamed that he was whole.

That night when o'er the newborn Babe
The tender Mary rose to lean,
A loathsome leper smiled in sleep—
And dreamed that he was clean.

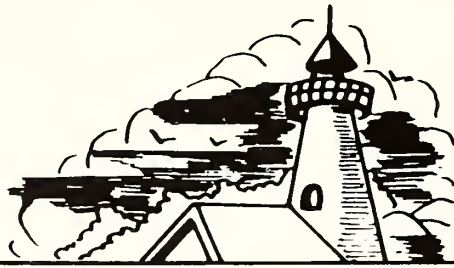
That night when to the mother's breast
The little King was held secure,
A harlot slept a happy sleep—
And dreamed that she was pure!

That night when in the manger lay
The Sanctified who came to save,
A man moved in the sleep of death—
And dreamed there was no grave.

—Author Unknown

The Sunday School Lesson

FOR JANUARY 3



THE KINGDOM IS AT HAND

LESSON TEXT: Matthew 3:1-12

MEMORY VERSE: Matthew 3:2

I. INTRODUCTION

The childhood of Jesus, about which we know so little had past, and He is now approximately thirty years of age when John the Baptist appears on the scene. John the Baptist serves as a connecting link between the Old Testament and the New. He was a prophet, yet not a prophet. He was a disciple, yet not a disciple. He stands unique in the annals of history as the forerunner of Christ and as the connecting link between the Old Testament and the New. While all the Gospels mention John, Matthew gives us the fullest and most complete account of His ministry. Perhaps, the reason is that Matthew is writing for Jews and is trying to convince them that Jesus is the fulfillment of the Old Testament promise of a Messiah.—*Advanced Quarterly (F.W.B.)*

II. HINTS THAT HELP

1. The wilderness represented the barren, uncultured state of the Jewish church (v. 1).

2. John's message was sharp and to the point (v. 2).

3. John was the fulfillment of Isaiah's prophecy of one coming to prepare the people for the reception of the Messiah (v. 3).

4. John's clothing and food were in keeping with his office (v. 4).

5. The numbers that repented proved the effectiveness of John's preaching (vv. 5, 6).

6. John's denunciation of the hypocritical Pharisees and Sadducees was severe (vv. 7, 8).

7. Being the descendants of Abraham did not entitle the Pharisees and Sadducees to the special favor of God (v. 9).

8. The ax (Romans) was laid at the foot of the tree (Jewish nation) to cut it down (v. 10).

9. John revealed his respect and reverence for the Lord when he said that that he was not worthy to bear His shoes (v. 11).

10. God used the Romans to thoroughly purge and cleanse the land of Judea (v. 12).

—*Bible Teacher (F.W.B.)*

III. ADDITIONAL TRUTHS

1. John the Baptist was born in the hill country of Judah. Juttah, near Bethlehem, the priestly city of the section, and Hebron have been the popular guesses as to the exact location. Both were not far from the wilderness of Judea that stretches along the western side of the Dead Sea in the mountainous terrain, the wildest and most desolate section of Palestine. Probably his very aged parents died when he was still a boy. Of John's youth Luke says only, "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (1:80). In the thirty years before that "shewing," the young man no doubt visited the towns often enough to observe the sins of soldiers and publicans, officials and people, but he must have spent much time in solitude. The angel Gabriel had predicted to Zacharias concerning this child: "And he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15). Guided and inspired by the Holy Spirit, John roamed the wild deserts, storing in his soul the fiery outbursts with which he would soon shock and summon the nation back to God. In this severest of patterns for his daily life he "waxed strong in spirit." John would need to be strong in spirit to face the wicked nation and its hypocritical, cruel leaders.

There is not the slightest indication that John ever attempted to exercise his prerogative as a priest in the temple at Jerusalem or that he ever received any instruction from the rabbinical teachers

of the nation. As Jesus grew up in isolation at obscure Nazareth, so John grew to manhood in the desert. The Scripture is as emphatic as possible in declaring that John was the voice in the wilderness—the voice inspired by God to announce the coming of the Messiah.

John the Baptist lived a life of severest poverty, living off the meager offerings of the desert; but he did not preach that all others should live on locusts and wild honey. He spent his youth in isolation, but he did not command that all others do the same. His message was not a fantastic, exotic doctrine of a perverse sect, but the revelation from God that all men should receive their king—the Christ.

—*Standard Commentary*.

2. A pastor preached a searching sermon on confession of sin. "We cannot get right with God until we confess our sins to Him and to others against whom we have sinned." A troubled young man said to the pastor at the close of the service, "I build boats. My employer is an infidel. I have talked to him about his need of Christ, but he scoffs and ridicules it all. In my work, I use copper nails. I have been carrying home quantities of them to use on a boat I am building at home. The copper nails are digging into my conscience. I know I cannot have peace until I confess my theft of the nails." "That's right," said the pastor. Later the young man joyously said to the pastor, "I confessed my sin to my unbelieving employer. He looked queerly at me and said, 'I always did think you were a hypocrite. Now I feel there's something to Christianity. It makes a dishonest workman confess that he has been stealing copper nails and settle for them, it's worth having.'"

—*Adult Bible Teacher (Union Gospel Press)*.

FOR JANUARY 10

VICTORY OVER TEMPTATION

LESSON TEXT: Matthew 4:1-11

MEMORY VERSE: Matthew 4:10

I. INTRODUCTION

Though we are not of the world, the fact remains that we are in the world; and as long as we are in the world, we will be subjected to the temptations of the world, the flesh, and the devil—

temptations that arise from within us and temptations that beset us from outside sources. A life in Christ does not free us from these temptations, but it does give us the ability to meet and to overcome them.

We should find wonderful consolation in the fact that every temptation which is met and overcome strengthens us for the overcoming of other temptations. Our faith is strengthened by each victory in the service of our Lord.

Temptations manifest themselves in many and various forms, and some of these are not easily recognized as temptations to sin. All sin has its origin in doubt, thus we can safely assume that anything which serves to get us to doubt our mission, to compromise our convictions, or to choose the easy way instead of the right way is a temptation to fall short of the expectations of our Lord.

—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Jesus was led by the Spirit to go into the wilderness to be tempted by the devil (v. 1).

2. Jesus was very hungry after forty days and nights of fasting (v. 2).

3. The devil took advantage of Jesus' hunger to try to overthrow Him (v. 3).

4. Jesus pointed out to the devil that man is to live by the divine plan, rather than by temporal things alone (v. 4).

5. A second gimmick of the devil was to try to get Jesus to jump from the pinnacle of the temple by telling Him that the angels would bear Him up (vv. 5, 6).

6. Jesus pointed out this time that God is not to be tempted (v. 7).

7. In his third attempt, the devil offered Jesus kingdoms that he did not own if He would pay him homage (vv. 8, 9).

8. In addition to using Scripture, the Lord exercised His divine authority against Satan (v. 10).

9. The devil realized that he was no match for Jesus and left Him (v. 11).

10. The angels then came and ministered to Jesus (v. 11).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. When the first Adam was created, he was subjected to the temptation of Satan; and in his fall he involved the whole human race in sin. It does not then seem improper that at the coming of the second Adam, Jesus Christ the Redeemer of the race, that He should

also be subjected to temptation that after His victory over Satan He might go on to take man's place in death for man's sin and thereby be the Redeemer of the race.

From this account of the temptation of Jesus there are four things we especially learn.

(1) We learn that no one is so holy as to be free from temptation; in our lesson text the Son of God was sorely tempted.

(2) We learn that when God permits a temptation or trial to come upon us, He will, if we will look to Him, give us grace to resist and overcome it (1 Corinthians 10:13).

(3) We further learn to recognize the art and subtilty of Satan, the tempter.

(4) We also learn that the way to meet temptation is by affirming God, consecration and resistance through the application of Scripture.

—Teen-Age Teacher (F.W.B.).

2. The temptation proved Jesus Christ to be the perfect Saviour. The temptation of Christ is of vital importance to all men everywhere, for it is proof that Jesus Christ is the true Saviour. There have been many men who have been false christs, bidding for the worship and praise of men. They have deceived many, but they did not deceive Satan, for he knew that they were imposters. They were his counterfeits, used for the purpose of tricking people to follow the enemy of our souls. But when Christ Jesus was born, Satan put Him to the test to prove whether or not He was the true God and Saviour of mankind. If Jesus had been a mere man, He would have sinned under the pressure of the temptation, for no man could have withstood this onslaught of Satan. The temptation proves that Jesus is the true Saviour, and not a false Christ claiming divinity.

The temptation helped qualify Jesus to be the perfect Intercessor. "To be tempted of the devil" (Matthew 4:1). Hebrews 2:9-18 tells us that Jesus Christ took upon Himself flesh that He might be tested in all points, including death, so that He would experientially know our infirmities and feel our weaknesses; thus He would understand our human limitations. Hebrews 2:18 says, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Hebrews 4:15 concurs with this thought: "For we 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."

A woman attempted to confess her sins to me once, but I refused to listen. "Tell your sins to Christ," I urged her. "He can forgive; I cannot."

"But I would rather confess to you," she insisted, "for you will understand."

"Yes, and I am sinful, too, and your sins might tempt me. Confess them to Christ, for He will understand. He was in the flesh and shared all your temptation, yet without sin. He is the perfect Forgiver of sinners."

—Bible Expositor.



The Lighted Pathway

(continued from page thirteen)

whercunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart."

Is it not reasonable to believe that Jesus expects homage from His people today? We must give Him the gold of our heart's love and confidence; the incense of our prayers, praise, and devotion; and the myrrh of our obedience and self-denial.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).



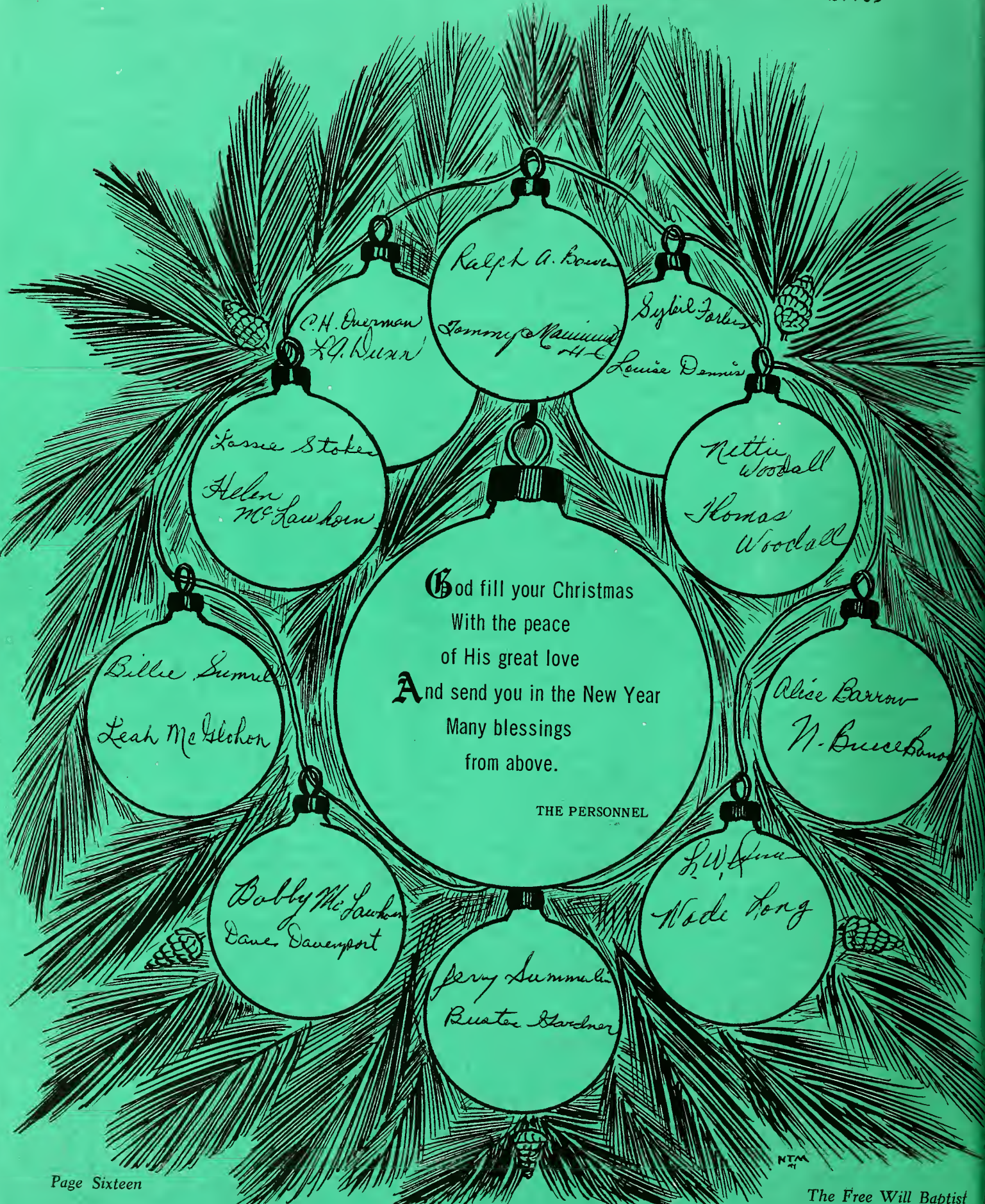
SACRIFICE

What things were gain to me, those I counted loss for Christ" (Philippians 3:7).

The richest quality of love is sacrifice, and the noblest credential of any work is the spirit which has laid every selfish interest down at Jesus' feet, and counts all things loss for Christ; which holds its money, its friendships, its life, all subservient to the Master's claim, and, living a dying life, at last gives life itself as a willing offering to Him who gave His life for us. In this selfish and luxurious age, it is the rarest quality found, but it is the most needed as the end approaches.—A. B. Simpson.



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