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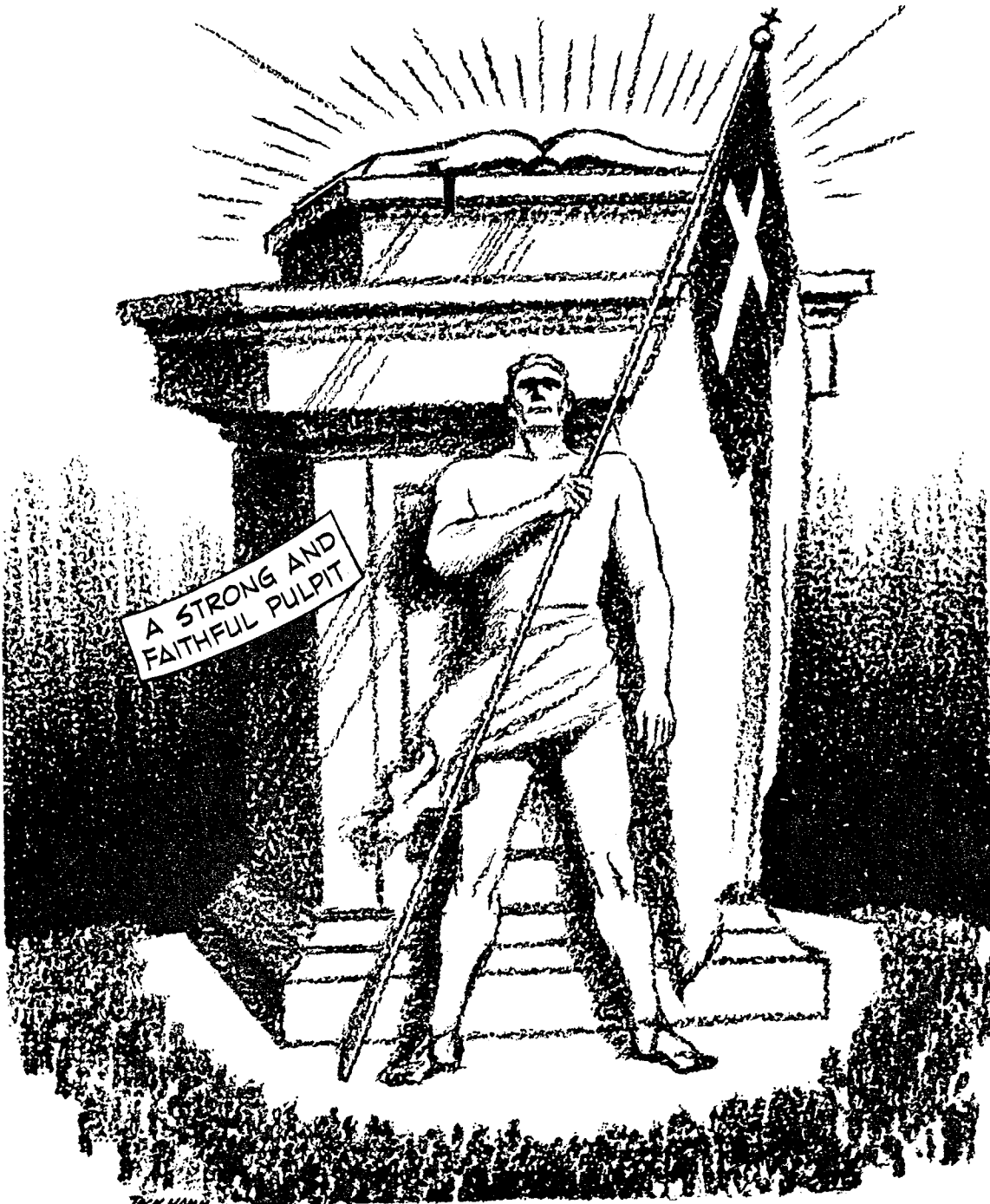
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Contact

of the
National Association
of Free Will Baptists

MARCH, 1956

NASHVILLE, TENNESSEE



Christ will be faithfully preached in hundreds of Free Will Baptist pulpits during March and April as all the churches cooperate in the denominational

UNITED EVANGELISTIC CRUSADE

Personally...

In the "Our Readers Write" column on this page we have quoted from one pastor who tells what the Every Family Plan has meant to his church. His testimony is repeated by all of those churches that have started using the plan. In over a year, however, we have been able to get only 35 churches to use this plan for getting the church paper to their members.

Why so few? The only answer can be neglect. There can be no question about the plan's value both to the local church and the denomination. It is the easiest and least expensive way a church can inform and inspire its membership outside the Sunday sermons—and no pastor believes that he can do the full job in two hours on Sunday.

It is a good plan for the denomination for it gets the church paper into thousands of homes where it probably would not go otherwise. The total circulation of CONTACT now is about 4,300, and this is just about 2 per cent of our reported membership. If the churches wait for each family to subscribe individually, only those who are the most interested in the work and who probably need it less than anyone else will subscribe, and the circulation will remain at this low figure.

When the churches realize that it is their responsibility to provide the church paper like they provide all the other literature, then the circulation will begin to climb to a respectable figure and the paper will bring forth fruit a hundred-fold.

The Every Family Plan is extremely simple in its operation. The pastor or church clerk sends the names and addresses of all the families in the church. Most churches include all members, both inactive and non-resident, for they feel these need the paper most of all. These names are checked against our present subscription files and credit is given to the church for all subscriptions currently in force. CONTACT then goes monthly to the mailbox of every family. It costs no more to do this than to send them all to one address, and we feel it is better, for every one re-

ceives the paper regularly this way. We do send them in a bundle to one address when requested, however.

The church is then sent a bill at the end of each quarter for one-fourth of the annual subscription rate, which is \$1 for each subscription. Along with this bill is sent a form on which may be listed the names of new families who have joined the previous quarter and who should be added to the list. There is also a place to list those who should be dropped because they have died or changed their membership. This way the subscription list for each church is kept current and complete.

Under this plan the subscriptions do not have to be renewed each year. They are in effect until we are notified by the church to drop their names or discontinue the plan. This is the chief advantage over the church sending in one-year subscriptions for each family. As new families join, a new subscription must be sent and soon they are expiring all during the year and the church does not know when they should be renewed. So that names may be added and dropped as necessary, it is better for us and the church, for you to send no money except on a quarterly basis when statements are received. *Actually, this procedure should be followed in order to qualify as an "Honor Roll" church.* We do not insist on it, but we strongly encourage it for it is better for all concerned.

All we ask is that you give the Every Family Plan a trial in your church. You may cancel it at any time you do not feel it is beneficial to your members. We add this footnote, however—thus far, not a single church has canceled the plan after starting to use it. As far as we are concerned, this is its best recommendation.

* * *

The denominational church supply business is increasing every month. We are supplying everything from commentaries and Bibles to communion sets and mimeograph machines to our pastors, people and churches.

In case you hadn't heard, we are glad to tell you that you can order *anything* in the line of church supplies from denominational headquarters in Nashville expect Sunday school and League literature. This literature comes from the Free Will Baptist Press in Ayden, N. C., but we are in position to furnish all of your other needs. Some of these things we advertise in CONTACT. We can show you this way, however, only a small percentage of what is available. We hope to have a catalog available some time in the summer, but in the meantime tell us what you want and we will get it for you. We even make it possible for churches to buy many of the larger items on monthly terms.

So let us have your orders. Our prices are the same as you pay elsewhere, and the difference is that all of the profits go back into the denominational work.



Speaks About Family Plan

Dear Editor:

Our people here look forward to receiving CONTACT each month. When we adopted the Every Family Plan we put the paper into many homes where it had never been read before. Now I am happy to report that they enjoy CONTACT as much as they do any kind of literature they receive from our church.

Rev. O. H. Doss
Modesto, California

Former Member Writes

Dear Editor:

CONTACT is our only contact with our beloved denomination. My wife and I are both former students at the Free Will Baptist Bible College and we both do a lot of reminiscing as we read the paper each month. Please reserve me a copy of *The Free Will Baptist Story*. I feel that I owe much to my former denomination which brought me salvation and started me out in the ministry.

I have been supply pastor in two Methodist churches and one Presbyterian church the last two years here in North Dakota. We plan to join the Methodist conference in May of this year. We still have a very warm spot in our heart for the work which Free Will Baptists are doing and always shall as they continue to preach the true Word.

While on vacation in January we dropped in at the Bible College in Nashville and sat in one of Dr. Barrow's classes in Biblical Introduction. It brought back vivid memories of our own days on the campus there. We are not forgetting to pray for the overall work of the denomination we have left and we do hope that you are not forgetting those who have gone from your folds.

Keep us informed of your work through CONTACT. I am especially enjoying Brother Cherry's articles on "Apostles of Discord." "Glancing Around the States" is another favorite feature for it helps us locate many of our friends and former classmates.

Rev. Elton D. Coleman
Napoleon, North Dakota

Requests Information

Dear Editor:

Please tell me something about the Free Will Baptists and send me the address of the church nearest my home.

Robert E. Jackson
Brooklyn, New York

Contact

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The Train

The train moved.

It began with a breath and a cry.
It started its journey to Eternity.
Where is Eternity?

At the end of the Journey.

The train did not come out of oblivion.
Neither will it go into oblivion.

It came *from* God;
It will *return to* God.

The train began to move forward,
Not fast—not even moderately fast,

For it was a tiny train;
It was a new-born babe.

Not for one moment, however,
Did that Great Motivating Power

Cease to watch the progress of the train;
To guide it; to shield it;

And to wait for the time
To have it back with Him.

The train, accelerated by innocence,
Gained momentum.

The level road-bed of childhood

Led through days and days of loveliness;
Days of kittens, marbles, baseball,

The wonders of God's creations,
Unhampered, unfettered, and utterly free
Of the responsibility for choices.

The journey became more enjoyable.

A more beautiful field beckoned.

The train moved toward it,

But alas! the field seemed less beautiful
When viewed close-up.

There were so many hidden thorns.
How very discouraging.

The train became aware

Of a strange heaviness;

Of having left the main line.

Of having coasted onto a spur.

The spur was called sin.

The train began to slow down.

Why this restraint? this braking?

Why this sense of guilt?

It had only strayed a little distance.

Anyway—

Why should it be held responsible?

The spur was down-grade.

The Great Conductor

Asked for the ticket.

"Ticket?"

The train did not understand.

Was it not complete in itself?

EUNICE EDWARDS

~~~~~  
Why should *it* need a ticket?

"Ticket, indeed!"

The train clanged its bell loudly.

The Great Conductor waited.

His blood was the ticket.

The Great Engineer

Looked down from the main dispatch  
station.

He yearned for the train

To ask for its orders—

For it to return to the main right-of-way.

He offered the roadmap,

The roadmap was the Word of God.

The train had no time for the roadmap;

It was young and life beckoned.

The Great Engineer had marked with  
much care

Precious Promise Routes,

Which led through valleys of deep love,  
and

O'er mountains of high courage

Especially suited for the train.

But the ticket back to Innocence Road

Remained unclaimed.

And, oh, how much loving thought

Had gone into the planning

For the train.

If only the train would look up!

If only it would acknowledge

The signal of the Great Engineer.

He would set it back on

Redeemed Road and

The place of justification via

The Way of the Cross. For

There wasn't any other way back—

It had to be by *The Way*.

For He had said, "I am the Way,

The Truth, and the Life:

No man cometh unto the Father,

But by Me."

The Great Searchlight shone

Upon the train.

It revealed flaws and defects,

Both natural and acquired.

The days sped by, but

The train was not making much progress.

Educational grades were gained,

But it kept traveling down-grade.

The train came to a hill.

It was a high hill.

It seemed the harder the train

Tried to climb the hill,

The farther back it slid.

Atop the hill was another train.

It longed to pull

Alongside the other train,

To travel with it for life.

The Great Searchlight

Continued to shine upon it.

The train became aware that

If it were to gain the top,

It would have to have help.

The train looked up.

With the looking, came a longing

To know this Wonderful Engineer.

With the longing, came assurance

It could know Him.

With assurance, came peace;

With peace, came power—

Power to climb,

Power to succeed,

Because the train now

Had claimed its ticket.

The train marvelled

At the price of the ticket.

Why had the Great Engineer

Continued to wait for

It to accept the ticket?

"Because it was the blood

Of my only begotten Son,

Shed for you

From the foundation of the world."

Humbly and contritely

The train offered its services,

To the One who would thus love,

And purchase its redemption.

The train gained the top of the hill.

The Great Conductor was now at the  
throttle.

The train moved on.

As it moved on, it picked up speed.

The full strength of manhood

Was urging it forward.

"Gain wealth now."

"Make a record run."

"Keep your hand on the throttle."

These were the voices

The train heard

As it sped through the years.

Somehow, though, every time

The train listened

To these voices

It lost traction.

Why?

Was it wrong to have wealth?

Was it sinful to desire fame?

Was it not intelligent? Capable?

Then, why?

(Continued on page 6)

*Editor's note:* We think you will like this unusual and different feature. It is one of the most moving allegories we have ever read. Mrs. Edwards is secretary of the Missouri state association.

# Touch Not Mine Anointed

Mose, the colored janitor, philosophized thus: "Seem lak dese h'ar Christians, when dey wants a preacher, dey cries out to de Lawd to send 'em a man; but when dey wants t' get rid uf him, dey don' want de Lawd a messin' aroun'. Dey does de job demse'ves."

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day visited by a restless, ambitious, wordly church member who was laboring to create uneasiness in the church and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted.

The deacon was not ready to give an opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked: "Do you think his sermon on 'Their Eyes Were Holden' anything great?"

"No, I don't."

Making bold after this encouragement in monosyllable, he asked, "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if he had been shot, and in a tone louder than usual, shouted, "No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No I don't."

"You talk so little, sir," replied the guest not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel.

"I and the men who led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious and that we were doing God's service when we drove that holy man from his pulpit and his work and said we considered his work ended there. We groaned because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness while we hung as a dead weight to the wheels. He had not the power of the Spirit and could not convert me, so we hunted him like a deer, until worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that he had blessed the labors of his respected servant.

"Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and to thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief that he might teach me a lesson every child of his ought to learn—that he who touches one of his servants touches the apple of his eye.

"I heard my pastor was ill, and taking my oldest son with me set out on a trip to see him. It was evening when I arrived and his wife, with the spirit of any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his room. She said, and her words were arrows to my soul, 'He may be dying and the sight of your face might add to his anguish.'

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep, impressive voice, 'Touch not mine anointed and do my prophets no harm.'

"I spoke tenderly to him and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious. I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was:

"Touch not mine anointed and do my prophets no harm!"

"I stayed with him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me mar his memory by taking anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from the coffin and from the grave. When I slept, Christ stood before me in my dreams, saying: 'Touch not mine anointed and do my prophets no harm.'

"Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake; and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare to put asunder what God has joined together.

"When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it resolutely as did the silent deacon.—From a tract.

# Bible Conference Program Features Missionaries, Evangelist, and a Pastor

NASHVILLE, Tenn.—Speakers for the annual Bible conference, to be held April 1-5 on the campus of Free Will Baptist Bible College, will be two missionaries, an evangelist, and a pastor, according to Dr. L. C. Johnson, college president.

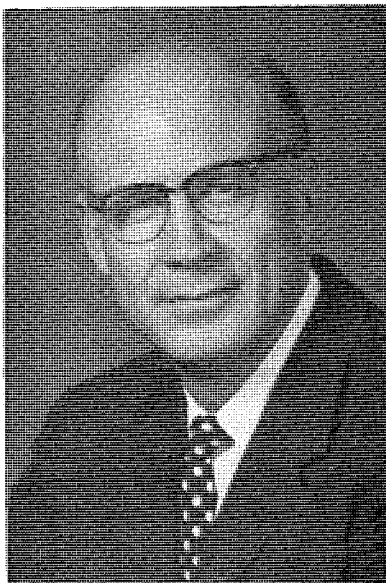
The two missionary speakers are Rev. Daniel R. Cronk and Rev. Carl Taylor. Mr. Cronk is a Free Will Baptist missionary to India and is on furlough after his first term. Mr. Taylor is a missionary to Brazil and is field representative for the New Tribes Mission.

Rev. Jim Mercer, evangelist from Minneapolis, Minn., will be bringing messages of evangelistic emphasis during the conference. Mr. Mercer, who specializes in city-wide campaigns, has been doing full-time evangelistic work throughout the United States for the past twenty years.

Rev. L. R. Ennis, pastor and Bible teacher from Goldsboro, N. C., will be bringing Bible messages during the four-day meeting. Mr. Ennis is a former president of the Bible College and was a guest speaker at the first Bible conference held in 1944.

The college speech department, under the direction of Miss Naomi Brant, will present the religious play, "The Rock," on Wednesday evening, April 4. College officials are expecting a record attendance again this year. More than 500 out-of-town visitors were in attendance last year.

The complete program is as follows:



JIM MERCER

## Sunday, April 1

- 3:30 p.m.—Vesper program: "The Cross," by senior girls  
Music by College Choir
- 7:30 —Local church services

## Monday, April 2

- 8:40 a.m.—Congregational singing  
L. C. Johnson, speaker
- 9:25 —The King's Messengers—male quartet  
Dan Cronk, speaker

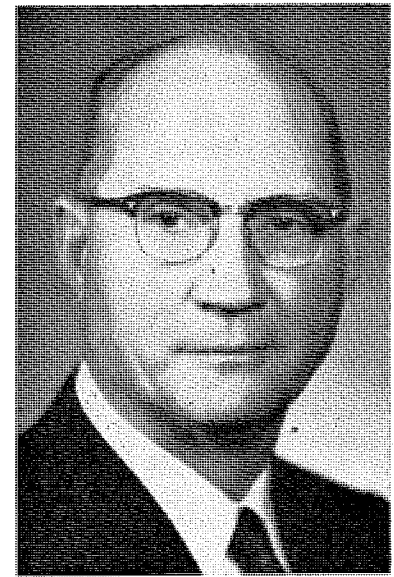


DAN CRONK

- 10:20 —Intermission
- 11:10 —Congregational singing  
The Master's Men—male chorus  
L. R. Ennis, speaker
- 1:00 p.m.—Missionary Prayer Band
- 3:00-4:00—Congregational singing  
The Gospelettes—girls trio  
J. L. Welch, speaker
- 6:50 —Congregational singing  
Carl Taylor, speaker
- 7:50 —Choral Worship—college choir  
Jim Mercer, speaker

## Tuesday, April 3

- 8:40 a.m.—Congregational singing  
Carl Taylor, speaker
- 9:25 —The Master's Men  
Jim Mercer, speaker
- 10:20 —Intermission



L. R. ENNIS

- 11:10 —Congregational singing  
The Ambassadors—male quartet  
L. R. Ennis, speaker
- 1:00 p.m.—Missionary Prayer Band
- 3:00-4:00—Congregational singing  
Floyd Cherry, speaker
- 6:50 —Congregational singing  
The Master's Men  
Carl Taylor, speaker
- 7:50 —Choral Worship—College Choir  
Jim Mercer, speaker

## Wednesday, April 4

- 8:40 a.m.—Congregational singing  
Carl Taylor, speaker
- 9:25 —The Alma Mater—college choir  
Alumni Association Hour
- 10:20 —Intermission
- 11:10 —Congregational singing  
The Gospelettes  
L. R. Ennis, speaker
- 1:00 p.m.—Missionary Prayer Band
- 3:00-4:00—Congregational Singing  
The Ambassadors  
Speaker to be announced
- 7:30 —Congregational singing  
Religious Play, "The Rock," by  
College Speech Department

## Thursday, April 5

- 8:40 a.m.—Congregational singing  
Dan Cronk, speaker
- 9:25 —The King's Messengers  
Jim Mercer, speaker
- 10:20 —Intermission
- 11:10 —Congregational singing  
Choral Worship—college choir  
L. R. Ennis, speaker
- 12:15 p.m.—Dismissal

# The Train

(Continued from page 3)

The roadmap gave the answer:  
"Because you are not  
Traveling the route  
Of best things—  
The way of self-denial,  
Picked especially for you."  
"Because you are missing  
Many places of rich blessings.  
Because you are endeavoring  
To take a short-cut  
To the main depot,  
Instead of following the track  
By the highway of holiness."  
The train was ashamed  
Of its conceit, its lack of faith.  
The train relinquished the throttle.  
Blessed, blessed peace that came  
With full surrender!  
The train was amazed to find  
The Precious Promise routes  
Were in the least likely places.  
And when the shadows were long  
In the valleys,  
The Conductor would whisper,  
"You have me to lean on;  
Together we will weather the storm."  
When the constant enemy  
Threatened to destroy the track,  
The roadmap gave assurance.  
Anyhow, the train knew  
The roadbed was laid on the Solid Rock.  
So, when the mountains loomed,  
Prayer always brought  
The needed power;  
Power to ascend, power to stand.  
The train moved on.

There was a golden glow  
Upon the horizon  
An eagerness possessed the train  
To move nearer  
To that glow.  
The train remembered  
That along Despair Place  
It had read:  
"There remaineth therefore  
A rest to the people of God."  
The train knew  
It was nearing that rest.  
How glad it was  
That it had remained faithful!  
The other train outstripped it,  
Passed from sight through the Pearly  
Gates.  
That golden glow ahead—  
Could it be?  
Indeed it must be!  
A reflection of He  
Who was the Light  
Of the City.  
The train was lonely  
Without the other train,  
Yet, it seemed that this loneliness  
Only added to the attractiveness  
Of the Station ahead.  
The train knew  
In that place ahead  
Were many mansions.  
Had not the Great Conductor said so?  
It knew, too,

That those mansions were  
"eternal in the heavens."  
The train heard  
The whispered,  
"Wait, yet a little while,"  
And grew patient.  
However, the train  
Could not cease thinking about  
"A pure river of water of life,  
the throne of God and of the Lamb,  
the tree of life. . .  
the gates of pearl . . .  
the holy city . . . the new Jerusalem. . .  
the wall of the city. . .  
which had twelve foundations,  
and in them the names of the twelve  
Apostles of the Lamb. . .  
and the city was pure gold,  
like unto clear glass. . ."  
The train thought upon these things,  
And then of the promise,  
"The nations of them which  
Are saved shall walk  
In the light of it:  
And the kings of the earth  
Do bring their glory and  
Honour into it."  
The train meditated much  
Upon the promise:  
"Blessed are they that do his command-  
ments,  
That they may have right  
To the tree of life,  
And may enter in through the gates  
Into the city."  
The train drew nearer home.  
It left but a thin trail of smoke.  
The whistle now had a softer sound,  
Yet not weaker.  
The Guidebook had said,  
This would happen!  
"Though our outward man perish,  
Yet the inward man  
Is renewed day by day."  
The train awaited  
Its final orders,  
Knowing that,  
"Whilst we are at home in the body,  
We are absent from the Lord."  
Then one day  
The orders came.  
Strangely, or not,  
The train remembered  
The words of Paul:  
"I have fought a good fight,  
I have finished my course,  
I have kept the faith", and  
The cares of this life  
Grew dim to the train  
As it passed through  
The gates of the City.  
The train ceased to move.  
A victory whistle sounded!  
It had come to the end of the journey.  
It had entered Eternity!

The train came from God.  
Because of Grace,  
It had returned to God.

## Honor Roll

### "Every Church Family" Plan

Fellowship church, Flat River, Mo.  
Southside church, Paintsville, Ky.  
Pocahontas church, Ark.  
Airport church, Tulsa, Okla.  
Blythe church, Calif.  
Bakerville church, Mt. Vernon, Ill.  
First church, Tulsa, Okla.  
Oak Ridge church, Tenn.  
First church, Savannah, Ga.  
Beech Springs church, Salttilo, Miss.  
New Hope church, Joelton, Tenn.  
Myrtle church, Mo.  
Horse Branch church, Turbeville, S. C.  
Leadington church, Mo.  
First church, Hazel Park, Mich.  
Modesto church, Calif.  
First church, Russellville, Ark.  
Thomas Memorial church, Huntington, W. Va.  
First church, Panama City, Fla.  
Northside church, Phoenix, Ariz.  
New Prospect church, Long Lane, Mo.  
Wellston church, Mo.  
First church, Ardmore, Okla.  
East Side church, Florence, S. C.  
Silver City church, Jennings, Okla.  
Dorris church, Calif.  
Second church, Modesto, Calif.  
Bennington church, Shady Point, Okla.  
Corning church, Ark.  
Piney Grove church, Chipley, Fla.  
First church, Farmington, Mo.  
Bear Point church, Sesser, Ill.  
First church, Mountain Grove, Mo.  
Buncombe church, Carthage, Texas  
Pleasant Ridge church, Cookeville, Tenn.  
First church, North Little Rock, Ark.  
First church, Baxley, Ga.

Five new church were added this month to the honor roll. This brings the total to 37. If there are any errors in listing, we would be glad to have them called to our attention. Please read carefully the explanation on page 2 under "Personally" about how to qualify for the honor roll. Some have not fully understood how the "Every Church Family" Plan works. The first 100 churches to adopt it will qualify as members of the first honor roll.

## Cooperative Fund Still Under Budget Requirements

NASHVILLE, Tenn.—Designated funds coming into the treasury of the Cooperative Plan of Support for the months of January and February pushed the total receipts up to \$6,570.60 for the two-month period, the treasurer's report shows. Undesignated funds, which are allocated under the percentages adopted by the national association last year, were \$5,867.18 with the remainder being designated.

In order to meet the minimum budget requirements, it is necessary to receive at least \$3,500 a month in undesignated offerings. Receipts for the two months fell under this amount by about \$1,100, as the following report shows:

| ALABAMA                      |              |        |
|------------------------------|--------------|--------|
| First church, Dothan         | .....\$84.09 | \$     |
| State Line Quarterly Meeting | .. 10.00     |        |
| Goodwater church, Slocomb    | .. 10.00     | 104.09 |

| ARKANSAS                  |       |       |
|---------------------------|-------|-------|
| Pleasant Grove Auxiliary, |       |       |
| Greenbrier                | ..... | 10.00 |

(Continued on page 15)

# Religious NEWSFRONT

## "Faith Is the Victory" Is League Conference Keynote

NASHVILLE, Tenn.—Initial plans for the seventh nationwide League conference have been announced by Ray Turnage, secretary of the Free Will Baptist League department. The conference will meet June 12-14 on the campus of East Carolina College, Greenville, N. C., sponsored by the state League convention of North Carolina.

Keynote for the three-day meeting is "Faith is the Victory." Featured on the program will be conference periods, intermediate sword drill, spiritual messages, leader's councils, drama, and music.

Accommodations for many attending the conference will be found on the college campus. Officials have arranged for 600 rooms—300 for men and 300 for women—in the college dormitories. Rates for these rooms will be \$4 for the three days with linens included. Hotels and motels will also be available for those desiring them. A large cafeteria on the campus will also be operated with meals served at regular student prices.

Further information regarding accommodations may be had by writing to Free Will Baptist League Conference, Box 468, Greenville, N. C. Inquiries regarding the sword drill and conference program should be addressed to Ray C. Turnage, 3801 Richland Ave., Nashville 5, Tenn.

## NAE Sets Annual Meet At Cleveland, Ohio

WHEATON, Ill.—"The Church, Edifying Itself in Love," based on Ephesians 4:15-16, is the convention theme of the 14th annual convention of the National Association of Evangelicals and the subject of a keynote address by Dr. Henry H. Savage, president. The convention will be held at the Hotel Hollenden, Cleveland, Ohio, April 10-12.

Other speakers will include past-president, Dr. Paul S. Rees, pastor of First Covenant church, Minneapolis, Minn.; Dr. Howard Ferrin, president of Providence-Barrington Bible College; Rev. C. Morris Ward, radio speaker for "Revival Time"; Dr. C. Stacey Wood, general secretary of Inter-Varsity Christian Fellowship; Dr. Clyde W. Taylor, secretary of affairs of NAE, and Dr. William Ward Ayer, evangelist and radio speaker.

A departure from former conventions will bring more of the business to the general meetings. All the NAE commissions, agencies and staff will report to the convention body.

Delegates will represent some 40 NAE denominations and many additional individual churches. Churches affiliated with NAE, either by denomination or individual membership, will be entitled to one delegate for each 500 members or fraction thereof.

## Oklahoma District Sponsors Cooperative Training School

TULSA, Okla.—The Sunday School Board of the First Mission association sponsored two training schools for Sunday school workers in January and February. One session was held at the New Home church, Tulsa, and the other was at the First church in Drumright.

Enrolment for the two five-night schools was 231. Certificates were given to all who satisfactorily completed the course. Subjects taught included Sunday School Administration, Duties of Superintendents, Duties of Teachers, Six-Point Record System, and the Ministry of Visitation.

Instructors included John H. West, H. E. Staires, Robert Duck, Mrs. Bessie Staires, Ralph Horton, L. A. Yandell, Jim Christian, Aaron Willeford, Mrs. Cleo Pursell, and Ernest Harrison.

## Campaign Underway to Raise Million for College

MT. OLIVE, N. C.—Citizens of Mount Olive and surrounding areas, joined by Free Will Baptists all over North Carolina, began a campaign in February designed to raise one million dollars for Mt. Olive Junior College over a five-year period. The campaign was sparked by a group of Mt. Olive citizens and soon spread into surrounding counties.

College officials were asking for Free Will Baptists in the state to raise half of the amount, with the other \$500,000 coming from the Mt. Olive area. Pledges were being taken for the five-year period in order to get the college on a stable financial program during the coming years. The money will be spent for buildings, endowment, faculty, loan funds and scholarships, W. Burkette Raper, president, said.

## Superannuation Department Releases Financial Report

NASHVILLE, Tenn.—Receipts for the Superannuation department for the six-months period of July 1, 1955 to January 1, 1956, totalled \$3,084.10, according to a report from Rev. K. V. Shutes, superannuation secretary. Over \$500 of the total amount came through the Cooperative Plan of Support.

Disbursements for the same period amounted to \$4,032.68, and the report showed a balance of \$1,790.76 on January 1.



AP/EP PHOTO

THE LORD GIVETH . . . Five widows and eight orphans left by the five American missionaries slain by the Auca Indians in the jungles of Ecuador last January 8 are shown in a group picture taken shortly after the men were buried on the beach where they had established a brief contact with the naked natives. The women are (left to right): Marilu McCully, Barbara Youderian, Olive Fleming, Elisabeth Elliot and Marjorie Saint. The children are (left to right): Stephen, 4, and Michael, 1, McCully; Beth Elaine, 3½, and Jerry Lee Youderian; Valerie Elliot; Kathy, 7, Stephen, 5, and Philip Saint.

The widows and children will be the beneficiaries of a Five Missionary Martyrs Fund being administered by evangelical leaders. Contributions should be sent to Box 385, Washington, D. C.

## Who Are the Adventists?

"A Seventh-day Adventist is one who, having accepted Christ as his personal Saviour, walks in humble obedience to the will of God in the Holy Scriptures," says Arthur S. Maxwell, editor of the Seventh-day Adventist magazine, *Signs of the Times*.

Any Christian would be willing to accept this as the definition of a member of his group. But this definition as applied to Seventh-day Adventists does not tell the full story. The peculiar beliefs of the group reveal certain characteristics that hardly fall within this definition.

The basic characteristic of Seventh-day Adventists is their teaching on *Adventism*. This characteristic cannot be understood apart from the history of the movement.

### Founded by a Woman

Like Christian Science, Seventh-day Adventism was founded by a woman, Ellen Harmon, though she is better known by her married name, Mrs. Ellen White. Just as Mary Baker Eddy, the founder of Christian Science, leaned heavily upon the teaching of the quack Quimby, so Mrs. White got her Adventism from William Miller.

Miller was a farmer who studied the Scriptures with great zeal and came out with some astonishing conclusions. He declared confidently that on the basis of the prediction of Daniel and the Revelation, the second coming of Christ would take place between March 21, 1843, and March 21, 1844. When nothing happened during this year Miller became the object of ridicule. A new date, October 22, 1844, was then set as the exact time for the return of Christ. When time again proved him wrong, Miller gave up his Adventism and said, "On the passing of the published time, I frankly acknowledge my disappointment. We expected the personal coming of Christ at that time; and now to contend that we were not mistaken is dishonest."

Despite Miller's recantation, a small group insisted in believing that his prophecies were essentially correct. They believed that the mistake lay in misunderstanding the event that was to take place. They claimed that the inspired prediction really indicated a work of final investigative judgment in the sanctuary in heaven, to begin shortly before the second advent.

This article on Seventh-day Adventism is the fourth in a series. The author is pastor of Black Jack Church, near Greenville, N. C.

### FLOYD B. CHERRY

Among those who held this view were Hiram Edson, Joseph Bates, James White, and Mrs. Ellen Harmon White who was to become the champion of the movement.

### Named In 1860

Hiram Edson claimed to see a vision on the day after the "great disappointment." He claimed that he saw Christ standing at the altar in heaven, from which he concluded that Miller had been right as to the time mentioned by Daniel, but wrong as to the place.

In 1849, this Adventist group started the publication of their first paper, *The Advent Review and Sabbath Herald*. In 1855, a headquarters was established in Battle Creek, Michigan. And in September 1860, the name Seventh-day Adventist was officially adopted by the group. Three years later, May 1863, a formal organization was established. At that time, the group claimed to have 125 churches with 3,500 members.

There is no doubt that the emphasis placed on the second coming of Christ by the Seventh-day Adventists has been a blessing in that it has caused other groups to study more carefully the Bible doctrine of the second coming. On the other hand, it has served to confuse many people on some of the most blessed doctrines in the Bible.

### Doctrine of the Sabbath

Another distinguishing characteristic of Seventh-day Adventists is their peculiar doctrine of the *Sabbath*. They hold that the Jewish Sabbath or Saturday is to be kept by the Christian Church—they even go so far as to predicate salvation upon the keeping of the Sabbath. The official statement of the group denies this. But their many books and pamphlets and the emphasis placed on the keeping of the seventh-day Sabbath prove that they do believe that one is saved or lost by the keeping of the Seventh-day Sabbath.

A former Seventh-day Adventist, F. B. Jones, in his pamphlet, *Free Indeed*, says:

Notwithstanding the clearness with which the great central truth of free and full salvation is taught in the New Testament—

the truth that through the unmerited favor of God deliverance from the power and penalty of sin is possible to all who believe in the Lord Jesus Christ as Saviour, and is not in any sense the reward of human endeavor; in spite of this plain teaching of the Gospel, Seventh-day Adventists set before their adherents another plan.

Although they deny this charge, it is nevertheless true that, in accord with the part-grace-part-works theory of first century Galatianism, the "other way" of being saved advocated by these people makes obedience to the law an essential part of the price of salvation. Their makeshift invention, like the substituted scheme of those who "bewitched" the Galatians, makes obedience to the law, mingled with faith, the basis of man's hope of eternal life, and teaches that the "follower" of Christ is, in the end, saved by his faithful keeping of the law.

### Say Catholics Changed Sabbath

The Adventists claim that other groups who keep the Lord's Day instead of the Jewish Sabbath have been deluded. Mrs. Ellen White refers to this as "The Great Delusion." Moreover, they claim that the Sabbath was changed by the Roman Catholics and the Protestants are being deluded.

Many good Christians are confused by this seventh-day teaching of the Adventists because they do not know their Bibles and because they do not know the Seventh-day Adventist doctrine. Although it is not the purpose of this article to refute doctrine but to give facts, we make the following suggestions to Christians in dealing with this error.

1. Do not deny that Saturday or the seventh day is the Sabbath. If you do, you will be proved wrong by the Bible and embarrassed.

2. Where in the Bible did God ever command the Gentiles to keep the Sabbath? Your Seventh-day Adventist friend will wince, but hold him to this question.

3. Why did Jesus repeat all the Commandments except the one referring to the Sabbath?

4. Why did the early Church meet for communion and worship on the first day of the week instead of the seventh?

5. If you keep the part of the Law that refers to the Sabbath why not keep all of it? Who authorized you to keep part but not all?

### Teach Soul Sleep

Another peculiar characteristic of Seventh-day Adventists is their doctrine of *soul sleep*. They teach that at death the soul becomes dormant until the resurrec-



tion. A Seventh-day Adventist, Spicer, says, "The state to which we are reduced by death is one of silence, inactivity and entire unconsciousness." He added, "Between death and the resurrection, the dead sleep." An effort is made to substantiate this doctrine by quoting Jesus as saying that death is a sleep. Of course, Jesus did make such a statement, but He was using a figure of speech. There are many ways that death is like a sleep. But there is one very real way that death is not like a sleep. The dead are in a state of consciousness. To be sure, they are not conscious so far as this world is concerned, but the Bible teaches that the Christian dead are with the Lord. Certainly this is not a state of unconsciousness.

### **Deny Eternal Punishment**

The doctrine of the *annihilation of the wicked* is a distinguishing characteristic of Seventh-day Adventists. This doctrine has been taken over by Russell and is taught by "Jehovah's Witnesses." It completely disallows any idea of eternal punishment. "The positive teaching of Holy Scripture is that sin and sinners will be blotted out of existence. There will be a clean universe again when the great controversy between Christ and Satan is ended," says Spicer. This doctrine is actually based more on reason than an interpretation of Scripture. Because men cannot understand how anything could burn forever without being destroyed, they deny the doctrine of eternal punishment.

The great Bible teacher, Dr. William L. Pettingill, says, "The Seventh-day Adventist movement was erected on a false foundation, built upon a lie." It is true that like other groups, Seventh-day Adventists have had many reforms and do not today stand for all the things that the group once stood for. However, one must remember that the basic foundation of the movement is the same today that it has ever been.

### **Avowed Enemies of Worldliness**

Out of all fairness, we must not conclude that everything about Seventh-day Adventism is bad. There is much that is praiseworthy. They are doing much for the improvement of public health through their hospitals, sanitoria, publications and strict moral teaching. Perhaps no group in America today is doing more to preserve the sanctity of the home than the Seventh-day Adventists. They are avowed enemies to theater attendance, card playing, dancing, and other forms of worldliness that would destroy the home.

In church polity, Seventh-day Adventists follow a representative form of government. The General Conference is composed of delegates chosen on a membership basis from the various organizations throughout the world. The General Conference meets quadrennially. The interim business of the Conference is vested in an Executive Committee. The General Conference is made up of Divisions. The Divi-

sions, in turn, are comprised of Union Conferences. And these, again, are made up of local Conferences.

### **Feet Washing Practiced**

From the local Conference to the General Conference, each unit has an executive committee and exercises a large degree of autonomy in its operation. The local congregation selects its own officers and is, for the most part, self-governing.

Adventists have at least one thing in common with many Free Will Baptists. They practice the ordinance of feet washing. However, they practice it as preparatory to the Lord's Supper and Free Will Baptists practice it after the Lord's Supper.

Like "Jehovah's Witness," Seventh-day Adventists are non-combatants. They do not believe that a Christian should serve in the Army of his country. They call themselves "conscientious co-operators." They claim to have had 12,000 medical corpsmen in World War II.

### **Methods Described**

A big tent or tabernacle comes into town. Huge banners advertise gospel meetings. Prophetic sermon topics are announced. The equipment and the advertising is first quality. No mention is made of denominational affiliation. For weeks the meeting goes on gaining momentum. Finally after a sufficient following has been gained the announcement is made that the meeting has been sponsored by Seventh-day Adventists. This is typical of the methods of the group in their evangelism.

A nation-wide radio program comes over the air, a trained quartette sings beautiful hymns. A trained voice brings a short gospel message. At the end of the program, an announcer tells the audience that they may have free, a Bible correspondence course. Only after one has finished several lessons in the course does he find that the sponsor is Seventh-day Adventists. This is another illustration of their methods.

### **Advises Wariness**

A slow drizzle of rain is falling. The temperature is forty degrees. In the City of Nashville, Tennessee, the Christmas shopping rush is on. Stores are staying open until nine evenings. Outside a downtown parking lot a twelve-year old boy stands passing out tracts. The tracts are beautiful, two-colored leaflets describing a world-wide missionary program. No mention of denomination is made. However, one can tell from the publisher of the tract that they are Seventh-day Adventists.

Why do these people use these methods? Is it that they are ashamed of their history? Is it that they want to deceive people? Frankly, we do not know their reason. But we would advise church people everywhere to be a bit more wary of groups who will not reveal their denominational or group affiliation.

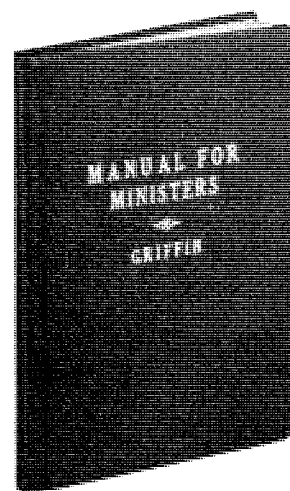
## **Jazzing Up Our Faith**

On a recent television program called the "\$64,000 Question," there appeared a minister who chose jazz as his category of questioning. A surprised master of ceremonies asked why he chose this field, and the minister answered that "Jazz is a spiritual expression for sensitive people."

Let it be granted that jazz music opens an avenue for expression. It most certainly does. But we would radically differ with the position that the expression is spiritual. It is about as spiritual as the tom toms of Africa. If you will listen to some of it, you will believe that it must have originated in the darkest jungle of some distant land of savages. It breathes the very same breath as the hysterical music that sends the savage on the war path.

We would beg leave to differ on the matter of jazz being an expression of sensitive people. If we understand what sensitive means, jazz could become the stone over which a sensitive person stumbled into raving insanity. Personally, we like our music with less of whatever jazz is and a lot more of whatever jazz isn't.

That goes for the music we hear in a great many churches, too.—*Adapted from General Baptist Messenger.*



This manual has been written and compiled by Rev. J. C. Griffin, chairman of the Board of Publications and Literature and a Free Will Baptist minister for many years.

Suggested forms for all special services which a minister may be called to perform are given in 110 pages, including baptism, communion, dedication services of all kinds, funerals, marriages, ordinations, etc.

**\$1.25**

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## MAF Pilots Make Another Friendly Contact with Aucas

QUITO, Ecuador—(E/P)—Despite the Ecuadorian government's warning that they cannot control the savage Auca Indians in the "Green Hell" near Shell Mera—where five young missionaries laid down their lives last January in an attempt to tell them of God's love for them—another friendly contact has been made. Hope for further contacts have been revived.

The latest attempt was made on January 31 by two Missionary Aviation Fellowship pilots who could not rest until they had made "at least one more friendly flight to show our love and interest." The pilots, Grady Parrott and John Keenan, flew over "Palm Beach" (where the damaged plane still stands as a memorial to the martyrs) to "Terminal City" (the place where the wild Auca Indians traded gifts with the missionaries) and observed that the native canoes were gone and that all of the big houses in the village had been burned, as is customary with the Indians when they move to a new area.

However, they did note that the platform on which the Aucas had stood to exchange gifts and the little square houses on which they had displayed crude representations of the mission airplane were still intact.

The two pilots concluded that the village was vacant and made a third pass overhead as low as they dared take their small craft. This time, to their utter amazement, three Auca youths appeared, one conspicuously "dressed" in a green-checked shirt, one of the gifts dropped by the martyred missionaries in the months before they landed on the beach.

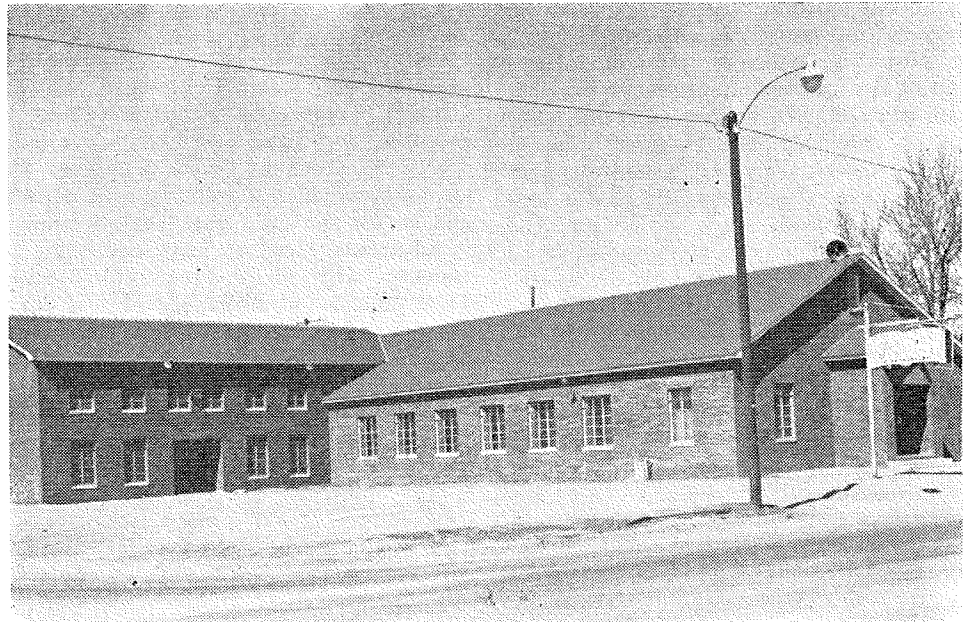
The pilots dropped the only garments they could spare—a pair of swimming trunks and a red-checked shirt—and watched to see what would happen. The Indians caught up the garments and "waved and waved them in a very friendly fashion."

Cameron Townsend, general director of the Wycliffe Bible Translators, reports that a goodwill Helio Courier called the "City of Chicago" was recently presented to Ecuador's ambassador to the United States, Jose R. Chiriboga, by Richard J. Daley, mayor of Chicago, for use in Wycliffe's work among the Indian tribes of the Ecuadorian jungles.

### Easter Is Missions Sunday

What more appropriate time to make a special foreign missions offering in every church than Easter Sunday when we remember the five missionaries who were martyred in Ecuador and their families whom death could not conquer?

## CHURCH OF THE MONTH



The church plant shown above was completed by the Central Avenue Free Will Baptist congregation in 1955. The sanctuary was constructed in 1952 under the leadership of Rev. George W. Scott, and the two-story educational building was added last year under the leadership of the present pastor, Rev. Jack R. Dodson. Besides the sanctuary, the plant has a nursery, 20 classrooms, four assembly rooms, two offices, and a pastor's study. The Sunday school is completely departmentalized with seven departments and 36 staff members, headed by E. E. Warner, superintendent. Five young ministers from the church are in training, one in college and the others in high school. The church was organized in 1938.

### Herseys Sail from San Francisco on April 9

NASHVILLE, Tenn.—It was about 11:15 the morning of March 6 when the staff members at Free Will Baptist headquarters met in the conference room of the headquarters building to have a final prayer with Rev. and Mrs. Fred Hersey before they began the first lap of their journey that would finally take them to Japan.

They left shortly afterwards for a visit with relatives and friends in Illinois. After two weeks there they will leave for San Francisco, Calif., from where they will sail for Japan. They are scheduled to sail April 9 aboard the *S.S. President Wilson*. They are expected to arrive in Yokohama, Japan, about April 25.

Mr. and Mrs. Hersey will have about a week in California where they will conduct special services in the area around San Francisco. The First Free Will Baptist church at Richmond, Calif., and the pastor, Rev. Dean Moore, will be their hosts while there and will arrange a farewell ceremony.

When they arrive in Japan with their son, Philip, they will enrol in language school in Tokyo. Rev. Raymond Riggs,

foreign missions secretary, was rejoicing that approximately \$2,000 had been received to apply to their passage and equipment fund. A total of nearly \$3,000 will be needed, however.

Because of the interest among Free Will Baptists in Japan as a mission field, Mr. Riggs has released some information about spiritual conditions in the country. When General Douglas MacArthur went to Japan shortly after the war he called for 2,000 missionaries to be sent immediately. The church has been slow to answer that call and have only now reached that figure, Mr. Riggs.

There are currently 2,017 missionaries in Japan representing 133 boards and societies. Of this number, only 1,331 are considered evangelical missionaries. There are only 3,381 organized churches, and one-third of these belong to the liberal group known as the Japan Church of Christ. Of the remainder, 491 are Catholic and 219 are Episcopal, leaving only a very few evangelical churches in the country.

Out of a population of 85½ million, there are only 485,399 Christians, or a little over one-half of one per cent.

## UNANSWERED PRAYER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be

happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

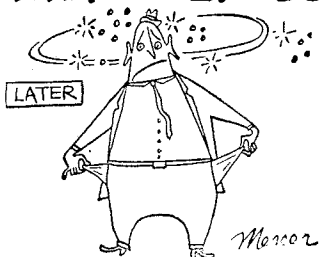
He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

### WHAT THEY SAY

JUST GOT PAID-  
SET 'EM UP!



### WHAT THEY DO



## Church Etiquette

1. *Come.* Never miss church unless it is absolutely necessary. George Washington's pastor said of him, "No company ever kept him from church."

2. *Come early.* Rushing into church the last minute is not conducive to true worship.

3. *Come with your whole family.* "The church is not a convention that the church should merely send a delegate."

4. *Take a place toward the front of the church.* Leave the rear seat for those who come late.

5. *Be devout.* The church is not a theater or place of amusement. You come to worship God, not to whisper, lounge, or sleep. God's house deserves our utmost reverence.

6. *Be thoughtful of the comforts of others.* Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach a seat.

7. *Help strangers.* Make them feel welcome. Share your hymnal with them if they do not have one.

8. *Give a good offering to God.*

9. *Never stay away from church because the church is not perfect.* How lonesome you would feel in a perfect church. Remember that the person who can always tell you what is wrong with the church is never one who is trying to make the church any better.

10. *Pray for your church and the pastor.* If you pray for your church, you will not be critical of it and will work faithfully in its program.

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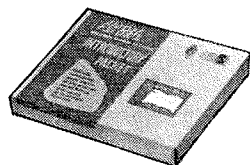
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# Women's Auxiliary

LABORERS TOGETHER WITH GOD

## Women at Work

### Benevolence Program Hub On Which Auxiliary Turns

MRS. BERTHA RUSHING

The highest human sacrifice to our fellow man and the highest service to our Lord is to lead an unsaved person to the Saviour. The world's most powerful people are active personal soul-winners. The most effective soul-winners are those who demonstrate their love for souls in their daily lives.

"And ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). We cannot read this without realizing that every Christian is a missionary. Other Christians have gone to Japan, China, Africa, and many other countries because God has called them to be missionaries there. You and I must know that God is calling us to be missionaries at home.

Are we witnessing for him at home? Have we visited the sick and shut-ins, both in homes and in the hospitals? Have we held services in jails and other institutions? When have we held a cottage prayer meeting where our prayers included definite and special needs?

Strangers are moving into our midst from month to month. Have we befriended them by inviting them to church and into our homes? Many of them probably need the Saviour. Has your auxiliary undertaken to help with a mission Sunday school? Many Negro children and other unchurched young people would welcome the privilege of attending a Vacation Bible School in their locality. Have you ever investigated the possibilities in your area as a project for the auxiliary? There may be churches in your area where a vacation Bible school has never been held and your women could lend them assistance in getting started.

Many homes in our communities do not have Bibles. Perhaps some boy or girl attending your Sunday school does not have one to bring to class. Could your auxiliary help?

Probably in every one of our communities there are needy families which do not have milk for their little ones or need medical care. These need to be looked after

### Visual Aids Project Hits Halfway Mark

NASHVILLE, Tenn.—The project sponsored by the Woman's National Auxiliary Convention to purchase visual aid equipment for use on the mission field in North India has reached the half-way mark, according to Mrs. H. B. Sloan, executive secretary.

A goal of \$1,000 was set, and up to March 1, \$546.25 had been received to be applied to the various state quotas. Most of the equipment has been purchased, Mrs. Sloan said, and must be paid for. Rev. and Mrs. Daniel R. Cronk will take it back with them when they return to India in June.

Five states—Florida, Kentucky, Ohio, South Carolina, and Virginia—have met or exceeded their quotas. State standings are as follows:

|                | Quota   | Paid    | Balance |
|----------------|---------|---------|---------|
| Alabama        | \$45.00 | \$12.00 | \$33.00 |
| Arkansas       | 20.00   | 18.00   | 2.00    |
| California     | 45.00   | 10.00   | 35.00   |
| Florida        | 25.00   | 25.00   | —       |
| Georgia        | 60.00   | 55.00   | 5.00    |
| Illinois       | 30.00   | 3.70    | 26.30   |
| Kentucky       | 20.00   | 25.00   | —       |
| Michigan       | 60.00   | —       | 60.00   |
| Mississippi    | 25.00   | 14.20   | 10.80   |
| Missouri       | 100.00  | 66.30   | 33.70   |
| North Carolina | 175.00  | 15.00   | 160.00  |
| Ohio           | 20.00   | 20.00   | —       |
| Oklahoma       | 100.00  | 74.50   | 25.50   |
| South Carolina | 80.00   | 125.55  | —       |
| Tennessee      | 100.00  | 57.00   | 43.00   |
| Texas          | 55.00   | 5.00    | 50.00   |
| Virginia       | 20.00   | 20.00   | —       |
| West Virginia  | 20.00   | —       | 20.00   |

the year around and not just at Thanksgiving and Christmas. "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me."

Are we doing all we can for our orphanage and ministerial relief programs? Witnessing in one's own community is the chief aim of the benevolent program of the auxiliary. This work should be the hub on which the whole auxiliary turns. Think of all the questions stated as spokes which supports the hub.

If you can answer all of them "yes," then the wheel is strong. But if your answers are "no," therein lies the weakness of the whole auxiliary. Let us make this year one of mending spokes in the benevolent program of the auxiliary.

Following officers elected by South Georgia district for 1956: Mrs. Buddy Carter, Hazelhurst, president; Mrs. Willie Carter, Surrency, vice-president; Mrs. George Ludwig, Glennville, secretary-treasurer; Mrs. A. L. McClain, Lyons, assistant secretary, and Mrs. Perry Hand, Alma, field secretary. Named as chairmen were Mrs. L. A. Eunice, Bristol, youth; Mrs. Donna Kate Harrell, Savannah, study course; Mrs. Mary Wilkinson, Glennville, stewardship-prayer, and Mrs. Joe Prevatt, Folkston, personal service . . . *Saline district convention in Arkansas met January 29 at Harmony church with five auxiliaries represented. Theme was "Now Is the Hour to Train" with Rev. Lewis Barker bringing the message. Mrs. Loyd Overton is president.*

Newly organized GTA at Hobbs, N. Mex., held candlelight installation service January 29 for following officers: Arleta McPhail, president; Johnny Aldridge, vice-president; Linda McPhail, secretary-treasurer; Sharon Gartman, program chairman; Jeanne Russell, missions chairman, and Raymond Gartman, personal service chairman. Mrs. T. B. Gartman is sponsor . . . *New officers at Shelton, Neb., are Mrs. Esther Carlson, president; Mrs. Maurine Lee, vice-president; Mrs. Barbara Thienel, secretary-treasurer. Chairmen are Mrs. Fern Wilcox, study course; Mrs. Marjorie Felts, youth; Mrs. Patricia Bilsend, program-prayer, and Mrs. Maude Argo, benevolence.* . . . The Mission Circle of the auxiliary at Sylvan Park church, Nashville, Tenn., has adopted the name, "Evelyn Hersey Circle." Mrs. Hersey was a member of Sylvan Park church while in college.

*First and Unity churches in Jacksonville, Fla., organized Northeastern auxiliary January 24. Officers and chairmen are Mrs. D. E. Bias, president; Mrs. W. A. Hansley, vice-president; Mrs. G. W. Cloud, youth; Mrs. Saules, study course; Mrs. Eula McCann, program-prayer; Mrs. T. R. Morgan, personal service; Mrs. R. A. Herndon, secretary, and Mrs. Myrtice Orvin, treasurer.* . . . Trinity Temple auxiliary, Tulsa, held Valentine enlistment supper February 14 honoring nine new members . . . *Lockhart, S. C., auxiliary working with others in district to buy vacuum sweeper for S. C. orphanage. Last project was to put new steps at church.*

Antioch district convention, Ark., met February 4 at Welcome Home church, Hector. Jerusalem auxiliary was received into the convention. Next session will be held there May 5.

Mrs. Rushing is personal service chairman of the First Mission district auxiliary convention in Oklahoma.



## The Prayer Fellowship

J. REFORM WILSON, Leader

"There is something in the very act of prayer that for a time stills the violence of passion, and elevates and purifies the affections. When affliction presses hard, and the weakness of human nature looks around in vain for support, how natural is the impulse that throws us on our knees before Him who has laid His chastening hand upon us! And how encouraging the hope that accompanies our supplications for His pity!"—*Jeremy Taylor.*

▶ Pray for the Bible Conference which will be held at the Free Will Baptist College early in April.

▶ Pray for Fred and Evelyn Hersey and small son, Phillip, who will soon be sailing to Japan as our missionaries.

▶ Pray for the many revivals being conducted in co-operation with the Home Mission department's "United Evangelistic Crusade."

▶ Pray for Rev. and Mrs. James E. Timmons, missionaries to Mexico.

▶ Let us offer a prayer of thanks for the increased giving in the recent months to the mission departments.

▶ Pray that a Free Will Baptist work may be established in Central and South America following Brother Thomas Willey's trip there.

▶ Pray for the members of the League Board as they make final plans for the National League Conference this spring.

▶ Pray that God would "send forth" preachers to do the full-time work of evangelists among Free Will Baptists.

▶ Pray for the members of the Sunday School Board of the national association.

▶ Pray for the work of the Radio-TV Board that this medium of preaching the Gospel may have more support from the denomination.

▶ Pray for Rev. and Mrs. Robert Wilfong and their two children, missionaries in Florida to Spanish-speaking people.

▶ Pray that Free Will Baptists may soon have an established work in Africa. Remember Rev. and Mrs. Harold Stevens, missionaries in Africa.

▶ Pray for the pastors of newly organized churches and those who are in areas where Free Will Baptists have just begun to organize churches.

▶ Pray for Rev. John Ruth as he pastors and makes contact with other Free Will Baptists in the state of Maine.

▶ Pray that some of our Christian teachers may be called of the Lord to do Christian service in Alaska.

▶ Let us make this final request one for ourselves—that during this month each of us may win someone to Christ.

MARCH, 1956

## How Much Are You Worth?

The late Dr. Charles H. Mayo, world-famous surgeon, has placed a value of 84 cents upon the human body. This was revealed in an article appearing in the *Northwestern Health Journal*. He said: "It has been figured that, at a single meal, a man puts into his stomach more than his entire body is worth—I mean the literal commercial value in dollars and cents."

Dr. Mayo, in explaining his statement, went on to say, "The ingredients of the human body might be commercially figured as follows: it has enough potassium for one shot of a toy pistol; a product value of seven bars of soap; enough iron for an eight-penny nail; enough sulphur to keep fleas off a dog; enough lime to whitewash a chicken coop; enough magnesia to make a single dose for a person with sour stomach, and enough phosphorous to cover 2,200 matches."

### Diet Deficiency



Yet, in sharp contrast to the slight value of our bodies, our life is made up of something so valuable that its worth cannot be estimated. It is our soul.

Our bodies last for just a few short years; then death overtakes them, and they return to dust. But not so with our soul. Death is only the means by which our soul is ushered into eternity. Daily you plan for your body—you cater to it, you nourish it. But what of your soul? Have you planned for its eternal existence?

God asks, "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36). Now, God has made it possible that your soul might be saved. He punished his innocent Son for your sins—the sins that would condemn your soul to hell forever and ever. If you will accept Jesus Christ as your own Saviour, God will forgive your sins—he will save your soul.

## Choosing the better part...



MRS. EUNICE EDWARDS

I watched a sparrow warm itself atop the furnace outlet of our church this morning.

It struck me as being more than just a happen-so incident, for in that simple scene I saw the true purpose of God's church in the world—to warm and comfort those who need. But I wondered if the church is fulfilling God's purpose?

I wonder how many people in my own little community need the warmth of the church, but who do not have the courage of the sparrow? I see the children in our town in need of Christian parents, Christian love, Christian training.

Are we reaching the children of our towns? Are we doing anything to warm their hearts and bodies as Christ intended we should? "Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for such is the kingdom of God." The children have a real place in God's plan. Are we giving them a place in our church program?

Teen-agers need a place in our church program to help prepare them to take their places in the world. They need to be prepared instead of pacified. It is true that "all work and no play makes Jack a dull boy," but if the church does nothing more than provide entertainment it has failed the coming generation. Jesus said, "It is good for a man that he bear the yoke in his youth." Christian responsibility needs to be fostered in our churches for the youth so we may properly direct their strength and zeal.

And what about our young parents? Are we helping them with their problems of rearing children in this paganistic age? The time is past when our young parents will accept a program that lacks zest and challenge. Their intelligence demands teaching; their hearts, genuine Christian love. May God help us to reach them with the warmth of the church.

We must find a warm place, too, for those whose heads have "blossomed for the grave." They need the assurance of love, the courage to live, sympathetic understanding, freedom from loneliness.

As I watched the sparrow, I said, "Father, help us to warm all living with Thy love. In Jesus' name. Amen."

# GLANCING AROUND THE STATES

SAMMY WILKINSON, NEWS EDITOR

## **Georgia Church Receives Donation**

SAVANNAH, Ga.—Mr. J. B. Tucker, member of the First Free Will Baptist church here, donated to the church building fund a day's profit from his service station. In exchange the members of the church spent a day working at the station. Rev. L. H. Moulton is pastor.

## **California Congregation Dedicates Parsonage**

MODISTO, Calif.—The congregation of the First Free Will Baptist church here dedicated the church parsonage at the 11:00 a.m. service on January 8. The pastor, Rev. O. H. Doss, prayed the dedicatory prayer and Miss Flora Murphy sang "Bless this House." Open house was held in the afternoon.

## **Church Organized In Arkansas**

SEARCY, Ark.—A new Free Will Baptist church was organized in England, Arkansas on January 24 under the direction of Rev. Lawnie Coffman, state home mission director and Rev. and Mrs. Homer Parker, the state home mission team. The church has fifteen charter members. Those taking part in the organization were: Rev. Ed Mazingo, Rev. Elro Driggers and Rev. Cecil Cornet, all from Pine Bluff, Arkansas. The church elected all officers with the exception of a pastor.

## **Minister Is Ordained At North West Brazos**

EL PASO, Texas—During the North West Brazos association of Free Will Baptists, which convened with the Free Will Baptists of El Paso, Texas, February 23-25, one was ordained to the ministry and three men as deacons. Ordained to the ministry was S. M. Aragon. The deacons were Bryon Edwards, Raymond Green and W. O. Perry. Also during the association four new churches were brought into the association. The next quarterly meeting will be May 24, and will meet in Lubbock, Texas at the First Free Will Baptist church at 2818 East 4th Street.

## **Church Organized In New Mexico**

CARLSBAD, New Mexico—Under the direction of Rev. L. C. Pinson, the First Free Will Baptist church of Carlsbad was organized with eighteen charter members. The charter membership will remain open

until March 18. In a church conference February 26, the church voted to accept the Co-operative Plan. The church has continued to grow and was united with the North West Brazos association on February 24. Rev. L. C. Pinson was called as pastor.

## **Tennessee Church Buys Property**

MADISON, Tenn.—The Madison Free Will Baptist church has purchased a lot at the corner of Scalf Drive and Roosevelt Ave. Plans are underway to begin work on the basement of the church April 1. The church was organized last July and has made much progress. The congregation is meeting temporarily in the Montague-Madison Recreation Hall at Due West and Gallatin Road. Rev. J. L. McIntosh is pastor.

## **Sunday School Convention Planned in North Carolina**

DALLAS, N. C.—A Sunday School convention will be held on Saturday, March 24, at Dallas, North Carolina. The theme of the convention is to be "The True Functions of a Sunday School."

## **Quarterly Conference Convenes in Arkansas**

GRUBBS, Ark.—The White River Quarterly conference of the Free Will Baptists of Arkansas met with Ballews Chapel church near Grubbs, Arkansas, on January 27-28. The First Free Will Baptist church of Newport was admitted into the conference with thirty-three charter members. The next meeting will convene with the Pool's Chapel church, Cushman, Arkansas, on April 27 and 28. Rev. Clarence Burton, pastor of Ballews Chapel church, will bring the introductory message. Mr. M. B. Williams is moderator and Rev. Austin Mullen is clerk.

## **Oklahoma Church Dedicates New Building**

SAPULPA, Okla.—In September of 1955, the newly constructed building of the Allen Free Will Baptist church was dedicated to the Lord. The new building has a large auditorium, nine classrooms; a kitchen, which converts into four classrooms, and a pastor's study. The church was organized in 1931 and has grown from a few members to a membership of 160. It is reported that the departments of the church are well organized and doing fine. Pastors who have served the church are: Rev. C. C. Hood, Rev. Jack Eden, Rev.

Doyle Dipboye, Rev. James Franklin, and Rev. Luther N. Vail (deceased). Rev. Carl Hembree is the present pastor.

## **Alabama Church To Have Homecoming**

ASHVILLE, Ala.—The Pleasant Grove Free Will Baptist church of Ashville will have homecoming services on May 13. Rev. Chester O'Donnell is the pastor.

## **California Church Sponsors Mission**

NORWALK, Calif.—The Free Will Baptist church here, which was organized August 15 with thirty-three members and now has a membership of forty-seven, is sponsoring a mission in Cypress, California. The mission was started Feb. 5 with forty attending the first service. Rev. Marvin Bryant is pastor at Norwalk.

## **Missouri Church Host to Sunday School Convention**

FLAT RIVER, Mo.—On January 29 a Sunday school convention was held at the First Free Will Baptist church here. Several churches were represented and the program was a blessing. A main feature of the program was a round-table discussion by the juniors on "What do you think the qualities of a Sunday school teacher should be?" and "In what way could the programs of the Sunday school conventions be improved?" During the convention Mrs. Shirley Vineyard and Mrs. Bessie Lincoln were given awards for nine years of Sunday school attendance and Mrs. Norma Jean Blakely was awarded for sixteen years of attendance.

## **College Student Speaks At Texas Youth Rally**

BRYAN, Texas—Bill Jones, a student at the Free Will Baptist Bible College, spoke to the Central Texas Youth Rally that met at Cross Free Will Baptist church on December 31. The rally was well attended and a banner was given to the Bryan church for the most in attendance.

## **Arkansas Association Sponsors Radio Program**

POCAHONTAS, Ark.—The Social Band association of Free Will Baptists is sponsoring a radio program every Sunday afternoon at 2:30 over station KPOC, Poca-hontas, Arkansas. Every Sunday a different church of the association has charge of the

# GLANCING AROUND THE STATES

program. These programs began in February and will continue through April. The programs for March and April are: March 4 the Elnora church will have charge and Dewey Thompson will speak, March 11 the Sutton church will be in charge with Grady Linebaugh speaking, March 18 the O'Kean church will be in charge and Melvin Shelton will speak, March 25 Old Reyno church will have charge and Ray Watkins will speak. April 1 the Oldham Chapel will have charge and G. E. Hester will speak, April 8 the Pruett Chapel will be in charge and O. D. Winfrey will speak, April 15 the Memphis church will be in charge and Ray G. Scott will speak, April 22 the Arbor Grove church will be in charge and Carl High will speak, April 29 the Walnut Ridge church will be in charge and H. Glynn Campbell will speak.

## Spanish Mission Started in California

SAN PEDRO, Calif.—A mission has been started among the Spanish people of Long Beach, California. According to Rev. Authur Billows the attendance of the mission is approximately forty. The mission is tithing its income to the Co-operative Plan. An organization was started among the young people that is reaching not only the Spanish people, but also the Americans.

## Pastoral Changes

Russell B. Spurgeon to Myrtle, Mo.  
H. Reedy Saverance to Manning, S. C., from Willoughby church, Warren, Ark.  
A. L. Hudson to First church, Midland, Texas.

# Revival Campaigns

| CHURCH                   | EVANGELIST       | PASTOR               | DATE    | DEC. ADD. |
|--------------------------|------------------|----------------------|---------|-----------|
| Tecumseh, Okla.          | Homer Young      | Delbert Akin         | 3/12    |           |
| Carlsbad, N. Mex.        | Russell D. Allen | L. C. Pinson         | 2/12—19 | 4         |
| Edgemont church, Dur-    | Ronald Creech    | Joseph Ange          | 4/8—22  |           |
| ham, N. C.               |                  |                      |         |           |
| Johnston City, Ill.      | W. S. Mooneyham  | Claude Childers      | 4/8—15  |           |
| Cottdondale, Fla.        | W. S. Mooneyham  | Walter Eldridge      | 4/16—22 |           |
| Marvin Chapel, Mari-     | W. S. Mooneyham  | Herbert Stalnaker    | 4/23—29 |           |
| anna, Fla.               |                  |                      |         |           |
| Pocahontas, Ark.         | Benjamin Scott   | J. Reford Wilson     | 4/9—18  |           |
| First church, Ft. Smith, | H. E. Staires    | Rupert Pixley        | 2/6—12  | 9         |
| Ark.                     |                  |                      |         |           |
| First church, Glenn-     | Ralph Lightsey   | George Ludwig        | 3/11—18 |           |
| ville, Ga.               |                  |                      |         |           |
| Okmulgee, Okla.          | Homer Young      |                      | 3/25    |           |
| Henryetta, Okla.         | Paul Pursell     | Homer Young          | 4/15    |           |
| Bakerville church, Mt.   | Bobby Jackson    | George Waggoner      | 2/      | 12 14     |
| Vernon, Ill.             |                  |                      |         |           |
| Hull Road church,        | F. B. Cherry     | Michael Pelt         | 4/15—22 |           |
| Snow Hill, N. C.         |                  |                      |         |           |
| Fredericktown, Mo.       | O. T. Dixon      | Benjamin Scott       | 3/19—30 |           |
| First church, Auburn-    | Fred Bradshaw    | Elvie Johnston       | 3/11    |           |
| dale, Fla.               |                  |                      |         |           |
| Aleo church, East Rock-  | Damon C. Dodd    | Walter Carter        | 3/4—11  |           |
| ingham, N. C.            |                  |                      |         |           |
| Free Union church,       | Walter Carter    | Sam Kennedy          | 3/12    |           |
| Washington, N. C.        |                  |                      |         |           |
| St. Mary's church,       | Walter Carter    | Boyd Shook           | 3/25    |           |
| Kenly, N. C.             |                  |                      |         |           |
| Mother's church, Tur-    | Walter Carter    | L. L. Powell         | 4/7     |           |
| beville, S. C.           |                  |                      |         |           |
| Cramerton, N. C.         | Wade Jernigan    | Roy Rikard           | 3/11    |           |
| Northport, Ala.          | Luther Gibson    | Charles Hollingshead | 3/18—24 |           |
| Eufaula, Okla.           | U. C. Purdom     | Waldo Young          | 3/11    |           |
| East Nashville church,   | Luther Gibson    | William Hill         | 4/9     |           |
| Nashville, Tenn.         |                  |                      |         |           |
| Lewis Ave. church,       | Thomas Brashear  | Willard Day          | 4/3     |           |
| Tulsa, Okla.             |                  |                      |         |           |
| Bristow, Okla.           | Elda Foster      | Paul Pursell         | 4/1—15  |           |
| Lawnwood church,         | E. M. Kennedy    | H. E. Staires        | 3/25    |           |
| Tulsa, Okla.             |                  |                      |         |           |
| Fellowship church, Flat  | Eugene Waddell   | Rolla Smith          | 3/6     |           |
| River, Mo.               |                  |                      |         |           |
| Loyal Chapel, Colum-     | Eustace Riggs    | J. B. Bloss          | 4/5     |           |
| bia, Tenn.               |                  |                      |         |           |
| First church, Florence,  | Raymond Riggs    | Ronald Creech        | 3/11—18 |           |
| S. C.                    |                  |                      |         |           |
| First church, Wewoka,    | Billy Morris     | N. R. Smith          | 4/8     |           |
| Okla.                    |                  |                      |         |           |

## Cooperative Fund

(Continued from page 6)

|                                  |             |
|----------------------------------|-------------|
| <b>CALIFORNIA</b>                |             |
| Churches of California .....     | 562.36      |
| <b>FLORIDA</b>                   |             |
| Northeast Florida Union Meeting, |             |
| Jacksonville .....               | 3.00        |
| Central church,                  |             |
| Tampa .....                      | 18.53       |
| 21.53                            |             |
| <b>ILLINOIS</b>                  |             |
| Webbs Prairie church,            |             |
| Ewing .....                      | 21.45       |
| Eakin's Grove church,            |             |
| Benton .....                     | 8.65        |
| Johnson City church, Cisne ..    | 3.00        |
| Oak Grove church, Sheller ....   | 18.25       |
| Pleasant View church, Dix ....   | 32.77       |
| Bakerville church,               |             |
| Mt. Vernon .....                 | 25.00       |
| Gertrude Bowe, Chicago .....     | 10.00       |
| Bethel church, So. Roxana ....   | 9.88        |
| Waltonville church,              |             |
| Waltonville .....                | 26.27       |
| 155.27                           |             |
| <b>KENTUCKY</b>                  |             |
| First church, Paintsville .....  | 39.29       |
| <b>MISSOURI</b>                  |             |
| State Association .....          | 1,495.66    |
| <b>NEBRASKA</b>                  |             |
| First church, Shelton .....      | 13.00       |
| <b>NORTH CAROLINA</b>            |             |
| Goshen church, Belmont .....     | 150.00      |
| First church, Swannanoa .....    | 176.57      |
| 326.57                           |             |
| <b>OKLAHOMA</b>                  |             |
| State Association .....          | 1,204.17    |
| <b>OREGON</b>                    |             |
| First church, Free Water .....   | 22.50       |
| <b>SOUTH CAROLINA</b>            |             |
| Temple Original church,          |             |
| Darlington .....                 | 10.00       |
| <b>TENNESSEE</b>                 |             |
| Palmer Memorial church,          |             |
| Nashville .....                  | 121.20      |
| East Nashville church,           |             |
| Nashville .....                  | 240.00      |
| Head's church,                   |             |
| Chapmansboro .....               | 48.27       |
| Mt. Zion church,                 |             |
| Ashland City .....               | 48.45       |
| 457.92                           |             |
| <b>TEXAS</b>                     |             |
| Northwest Brazos                 |             |
| Association .....                | 86.21       |
| State Association .....          | 338.52      |
| 424.73                           |             |
| <b>VIRGINIA</b>                  |             |
| Fairmount Park church,           |             |
| Norfolk .....                    | 640.33      |
| First church, Richmond .....     | 416.00      |
| 1,020.09                         |             |
| \$ 5,867.18                      |             |
| <b>DESIGNATED RECEIPTS</b>       |             |
| <b>ARKANSAS</b>                  |             |
| State Association .....          | 640.33      |
| <b>ILLINOIS</b>                  |             |
| Nason church, Bonnie .....       | 50.97       |
| Pleasant View, Dix .....         | 3.12        |
| 54.09                            |             |
| <b>KENTUCKY</b>                  |             |
| First church, Paintsville .....  | 9.00        |
| \$ 703.42                        |             |
| <b>TOTAL RECEIPTS</b>            | \$ 6,570.60 |
| <b>DISBURSEMENTS</b>             |             |
| Bible College .....              | 880.09      |
| Executive Department .....       | 2,640.22    |
| Foreign Missions Board .....     | 1,290.79    |
| Home Missions Board .....        | 469.38      |
| Superannuation Board .....       | 234.66      |
| Sunday School Board .....        | 176.02      |
| League Board .....               | 117.34      |
| Radio-TV Board .....             | 58.68       |
| \$5,867.18                       |             |
| <b>DESIGNATED</b>                |             |
| Executive Department .....       | 63.94       |
| Foreign Mission Board .....      | 282.43      |
| Bible College .....              | 156.29      |
| Home Mission Board .....         | 178.62      |
| Superannuation Board .....       | 22.14       |
| <b>TOTAL DISBURSEMENTS</b>       | \$703.42    |
| \$6,570.60                       |             |

## Wake Up! Pastor Says To Those Who Leave After Sunday School

The following statement by the pastor of a church in Kansas City ought to be prayerfully considered by every Christian:

It is high time that some members of our church woke up to the sinister influence they are exerting. When a member of a Sunday school class marches home regularly after Sunday school and has nothing to do with the worship services you can put it down in your little book that here is a church member who is kidding himself.

He hasn't been to church. He has not worshipped. He has not joined hands with the church to carry on the kingdom work. What he has done is put himself in the position of pretending to be enlisted so that the church cannot work on him as a lost person, and yet he is not a church worker. Furthermore, he has deceived himself into doing something religious by sitting in a Sunday school class which salves his conscience and keeps him from realizing that he is actually unchurched.

I tell you the truth, I would not attend Sunday school if I did not say for church I honestly believe that attending Sunday school as a substitute for attending church is the greatest hindrance to the real growth of Christ's kingdom that evangelical denominations are tolerating.

If I were a Sunday school teacher and my pupils did not stay for church, I would preach so hard against a "substitute religion" (which really amounts to a civic club) that the pupils would get mad and quit—then we could work on them as we would any other person who is lost to the spiritual cause—or they would get converted and start working in the church. I mean this.

How long has it been since your Sunday school class won one soul to Christ through baptism or church membership? Well, brother (or sister), you had better turn your class into a prayer meeting.

If you can get to only one service on Sunday morning, attend the worship service. You might get converted there and then you would want to be taught the Word in Sunday school. But when you attend Sunday school for years but never get interested in the rest of the church, you are like the Negro who was out hunting and saw the tombstone which read, "I am not dead, I sleep." As the Negro took to his heels, he exclaimed, "You ain't foolin' nobody but yo' self."

Let's get on the beam in this matter. If you love your church, say so and act so.—*Mid-Week Reminder*, Savannah, Ga.

## HORSE SENSE

A horse can't pull while kicking,  
This fact I merely mention.  
And he can't kick while pulling,  
Which is my chief contention.

Let's imitate the good old horse  
And lead a life that's fitting;  
Just pull an honest load, and then  
There'll be no time for kicking.

# JOHN HANCOCK

wrote his name large so

*John Hancock*  
all could see where he stood.

He was the first to sign the Declaration of Independence—He wrote his name with a bold hand so there could be no doubt about his belief in liberty.

**Your signature** tells where you stand when you join NAE for membership in NAE makes it clear that you

Believe the Bible.

Accept Christ as Saviour.

Want to take a clear-cut evangelical stand.

### N.A.E. STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

*Your signature on this coupon with your contribution of \$5.00 or more places you in the main stream of the evangelical life of America.*

NATIONAL ASSOCIATION OF EVANGELICALS  
108 N. Main St. - Wheaton, Ill.

I have read the Statement of Faith of the National Association of Evangelicals and believe it without mental reservation. I have trusted in the Lord Jesus Christ as my personal Savior and believe I have been made a new creation in Him. I hereby apply for membership in the NAE. (\$5.00 membership fee includes subscription to UNITED EVANGELICAL ACTION.)

NAME ..... DATE.....

STREET .....

CITY & STATE .....