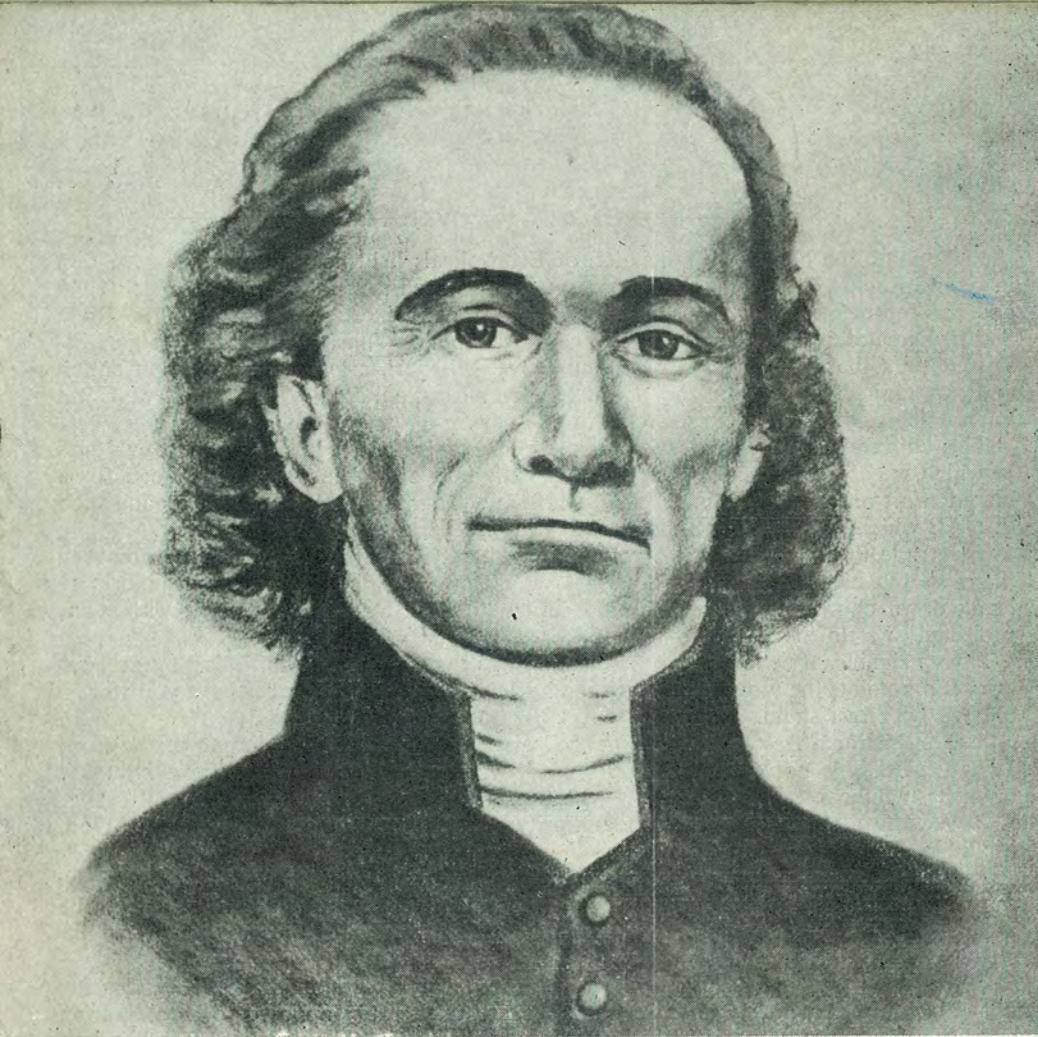


MAY 1961



Benjamin Randall was leader of the Free Will Baptist movement in the North. He established a church in 1780.



This is the sign located on the front of Ridge Church. It clearly indicates its historical significance.



Still standing is the old town building where Benjamin Randall preached his first sermon in 1777.



Randall's first church. It contains his original pulpit, his safe, and some of his personal books.

*A pioneer preacher
and
his church*

CONTACT

of the National Association of Free Will Baptists

CONTACT

Official Publication of the
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personally . . .

A Significant Convention

Last month the National Association of Evangelicals held its 19th annual convention in Grand Rapids, Michigan. Our denomination has been a member of NAE since 1946 and was represented this year by Rev. Billy A. Melvin, Executive Secretary; Rev. Rolla Smith, Director of Foreign Missions; and Rev. Homer Willis, Director of Home Missions. Rev. Othel T. Dixon of Mountain Grove, Missouri, also attended the convention and was elected to serve on the Board of Administration. Rev. William Hill of Hazel Park, Michigan, attended the sessions for one day.

This convention made us very conscious once again that these are tremendous days in which we are living. Days which demand the best of us, and days which call for a united effort on the part of evangelical Christians. Thank God for such an organization as NAE which gives us that opportunity.

The triple threat of atheistic Communism, liberal Protestantism which has forsaken many of the historic Christian doctrines, and Roman Catholicism with its efforts to break down church-state separation was squarely faced by the Association with plans projected to stem the tide of influence.

A very significant action of the Association was the adoption of the following declaration. It pin-points the movement, spirit, and determination of NAE. I believe you will be pleased with this stand.

1. The National Association of Evangelicals is a fellowship of believers in the Lord Jesus Christ. It is not a church over churches nor does it exercise coercive influence upon its members.

2. We affirm our faith in the sole authority of the Bible as the written word of God, infallible and final.

3. We deplore the present national apathy in spiritual life, confusion in theology, rampant materialism in society and laxity in morals. Recognizing the only remedy to be a spiritual awakening, we urge the spread of the gospel with renewed effort and intensified vigor in accordance with our Lord's command.

4. We adhere to the historic American principle of separation of church and state, thereby to preserve liberty and freedom. We are unalterably opposed to a totalitarian state whether materialistic or religious in its tyranny. We hold that strong public and private morality are bulwarks against degeneracy of liberty into license and replacement of freedom by force, and this morality is ultimately dependent on faith.

5. To all who freely accept the Bible as the infallible Word of God and who experience the new birth through the power of the Holy Spirit, we offer fellowship and co-operation.

6. In this time of crisis let all believers give themselves to a careful study of God's Word, to private and family prayers, being careful to maintain a consistent witness before God and men.

"Ye are the salt of the earth, but if the salt have lost its savor . . ."

Perhaps you would like a personal part in the work of NAE. If so, you may do so by writing for a personal membership. The fee is \$5.00 per year and will bring to you each month a copy of UNITED EVANGELICAL ACTION, the official publication of NAE. The fee for local church membership is \$25.00 per year. For additional information you may direct your inquiry to the National Association of Evangelicals, 222 East Willow Avenue, Wheaton, Illinois.

Designate Your Delegates

A wholesome representation of our people is desired at every session of our National Association. To have proper representation it is important that every authorized body have its full delegation. We would especially like to urge each local church to send its delegate. All delegates should be prepared to present official credentials at the registration table.

Article IV of the Constitution gives the basis of representation. Representation is to be by states. Each state association shall be entitled to five lay delegates at large. Associations in the state which have no higher organization in that state shall be entitled to three lay delegates at large. In either instance, local churches which hold membership in the highest body within the state shall be entitled to one lay delegate.

A church or churches in states which have no higher organization in that state and whose higher organization is not affiliated with the National Association may represent directly to the National Association with one lay delegate.

Article V of the Constitution gives the basis of fees. Each state association representing in this body shall send the sum of \$10.00 with \$5.00 for each district association affiliated with the state convention. A local church which qualifies under Article IV and sends a delegate shall send \$10.00 representation fee.



By Charles A. Thigpen

How to Study the Bible

UNDERSTANDEST THOU what thou readest?" This is the question asked by Deacon Philip to the Ethiopian eunuch who was reading from Isaiah chapter fifty-three. This man was, no doubt, a Jewish proselyte who had come a long distance to worship at Jerusalem. He possibly purchased a scroll of Isaiah's prophecy and even as he journeyed along he read from it.

The eunuch's response to Philip's question was, "How can I, except some man should guide me?" This is all the encouragement the Deacon-preacher needed, so the Bible says "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

The eunuch was reading but did not understand what he read. There are many honest souls whose experiences in Bible study are paralleled with this. They read, feeling it is the *right* thing to do—really desiring to understand what they read but somehow no light comes into their reading. Oh, how often, many have cried out as did the Ethiopian, "How can I (understand) except some man should guide me?"

It is my firm conviction that any true believer who will follow a few simple suggestions can become a Bible student who *understands* what he reads in the Bible. The purpose of this writing is to point up those basic principles which, if applied, will provide help in interpreting and applying God's Word.

Consider Yourself

Paul said to Timothy in I Timothy 4:16, "Take heed unto thyself and unto the doctrine." The Holy Spirit through Paul was

asking young Timothy to be careful of himself. Every Bible student needs this same admonition. If you can give an affirmative answer to the following four questions, then surely you have taken "heed unto thyself" and you are ready to study God's Word. Have I truly been born again? Do I really have an intense desire to know God's Word? Do I possess a deep reverence for God and His Word? Am I depending completely upon the Holy Spirit to guide and direct me?

Evaluate God's Word

Paul also says "take heed unto . . . the doctrine." This has reference to God's Word. What is the value you place upon God's Holy Word? In this day when many so-called "new" theologies are arising, let us restate the proper view of the Bible. The "plenary verbal" view of inspiration is the only view that agrees with all that the Bible says of itself. This view holds that the autographs of the Bible were "God breathed," that is, inspired fully and completely. God the Holy Spirit superintended the writing of each author so that every word the Bible authors wrote was the very word God desired us to have.

Is this not what Paul states in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Peter further declares in II Peter 1:21, "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." Under inspiration David says, "Forever, O Lord, thy word is settled in Heaven." (Psalms 119:89) Our Lord Himself states in Matthew 24:35, "Heaven and

earth shall pass away, but my words shall not pass away." So anyone who would properly interpret God's Word must look upon it as absolutely infallible, inerrant and eternal. These are the reasons why we say the Bible "is our rule of faith and practice."

Observe These Rules

Next to a proper spiritual condition and a correct view of God's Word it is well to study a few rules as guides to help one understand the Bible. The first suggestions to follow are these: observation, interpretation, application and correlation. In reading always observe carefully. Look for the large, major matters first, but also learn not to overlook minor points of interest. Read to see what the Bible says. For many years I had read John 4 concerning the Samaritan woman's encounter with Christ without seeing that the woman left her waterpot when she went back into the city of Sychar. Also I had failed to note that Luke says of Peter's mother-in-law whom Jesus healed that "she was taken with a *great* fever." The little word *great* had passed unnoticed through many readings. Observation is basic to a proper understanding.

One must also give real attention to this matter of interpretation. It is absolutely necessary to have insight into the meaning of the facts we have observed in God's Word. Dr. David L. Cooper has composed the following which he calls the "Golden Rule of Interpretation": "When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual literal meaning unless the facts of the immediate context, studied in the light of related pas-

(Continued on Page 14)

Rev. Charles A. Thigpen is dean of Free Will Baptist Bible College, Nashville, Tennessee.

THE ONLY SURE cure for clericalism is religious freedom and the separation of church and state. In every country in the world where the people have complete freedom of choice, they reject clerical domination of the state or state domination of the church. But wherever a religious hierarchy can unite with political power for the mutual advantage of church or state dictators, there clericalism poisons the spring of democracy and political considerations corrupt religion. What a marvelous triumph it has been for the United States of America, after 170 years of experience, to stand forth as a shining example of that country which has most successfully shaken off clericalism without injuring religion.

In many ways our country is the most genuinely religious country in the world. For many years the trend of church membership has been going up. The individual contributions to religion have also increased year by year. On any given Sunday perhaps half of all our people are to be found in a church. And yet in this marvelously successful era of the growing power of churches there is no taint of political compulsion or patronage. Our churches are free to influence our government by thought and prayer but not by ecclesiastical edict. Our ministers may tell politicians what they ought to do but the arm of the state is determined by the free choice of free citizens, regardless of their religious affiliation. No bishop is appointed by the chief of state and no chief of state takes orders from any bishop—at least no chief of the United States has yet taken orders from any bishop. You can be sure that no man in the White House will stay there if he should take any orders from any bishop!

If we are to have a healthful anti-clericalism it must be based upon complete freedom of criticism on both sides. The Communist countries boast of their anti-clericalism, but they do not preserve religious liberty. In Communist countries the government uses its power to destroy churches and ridicule faith. Of course, the Communist leaders declare very loudly that they believe in the separation of church and state, but what they actually practice is state interference in church activities. They use the phrase, "the separation of church and state" in a special sense, just as the Jesuits do. By "separation of church and state" the Communists mean a dominant state keeping churches in subjection, as they are kept in the iron curtain countries. When the Jesuits advocate what they call separation of church and state, they usually mean a dominant church influencing a servile Catholic state, as in Spain. That partial control of the state in Catholic countries is exercised by formal treaties or concordats with the Vatican, and those concordats are kept in operation partly by a gigantic, Vatican diplomatic corps consisting of 42

ambassadors and ministers at leading capitals of the world where they constantly intrude in political affairs of Catholic nations.

If clericalism ever comes to our country in our time, it may start with the selection of a Vatican ambassador. If we choose a Vatican ambassador, then there would soon be a return political agent from the Vatican who would claim both political and religious status in Washington. This would give one church a superior status over every other church in our country. It would be the first step in making Catholicism a favored state religion in our land. We are proud that POAU has taken national leadership against such a surrender of American independence. We ended political colonialism when our ancestors won the Revolution, and we do not care to be an ecclesiastical colony of Rome today.

In the United States today it is probably true that the overwhelming majority of the Catholic people do not want clerical power to increase. They are freedom loving Americans who have been reared in the American way of life. But, since they do not make the policies of their own church, they are relatively helpless when they see their church moving in the direction of more and more clerical power. Their bishops do not permit them to create a single policy of their church; if 99% of the Catholic people of the United States favored freedom for birth control, their celibate clerical hierarchy would still say that it is wrong because that celibate clerical hierarchy is in turn controlled by a single dictator in Rome. When we point out such plain facts we are often accused of being anti-Catholic, but it is better to be an honest anti-Catholic than an apologetic Protestant who is unwilling to face the truth. Our organization is never personally anti-Catholic; its opposition to Catholic policy is based upon the fundamental principle that dictatorship is wrong in both church and state.

It is the genius and glory of Protestantism that it has rejected all forms of clericalism. Protestant churches and Protestant individuals have many faults, but clericalism is not one of them. The minister is the servant of the people who preaches from a pulpit owned by the people to a congregation that can replace him if they desire. Protestant

churches are truly people's churches. Catholic churches, on the other hand, belong to the agents of one man, the Pope in Rome. That man may be beneficent and saintly but his system of absolute control is neither.

By the way, the Catholic Church at this very moment is attempting to use this unified system of dictatorial control to escape profits taxes on its gigantic liquor business, conducted by the Christian Brothers of California. As you know, POAU has been fighting for years before Congressional committees to make every church engaging in competitive commercial enterprise pay profits taxes, as ordinary corporations do. When, after we had talked a great deal about the facts in public, and the Christian Brothers of California had paid 490,000 in back taxes, they sued the government for a refund of that entire amount on the official ground that all their property belonged to the Pope. Well, all we can say is that the Pope has a great deal of brandy to drink and we do not ask any corporate profits taxes on the amount which is given to him personally. But we do say that if the Catholic Church or any other church sells brandy in competitive commerce, it should pay taxes like any other brewer. And we are happy that the government seems to agree with us, since it is opposing the suit of the Christian Brothers for \$490,000, and is asking for an additional payment of \$1,351,000.

Most Americans do not realize how amazingly widespread the network of clerical institutions is in the Catholic system of power. The policy of the Catholic hierarchy in non-Catholic countries is to segregate its own people as far as possible throughout their entire lives, beginning with separate Catholic schools, continuing through separate Catholic social organizations, and ending in separate Catholic graveyards. All of these separate Catholic institutions from Catholic lawyers' guides to Catholic nurses' organizations to organizations of Catholic policemen are guided and directed in all essential policy matters by their priest advisers. No one denies to Catholicism the right to operate in this way, but every American who believes in a broad and tolerant society, not fragmented along sectarian lines, has a right to resist such policies in

Dr. Archer is executive director of Protestants and Other Americans United. This address was given at the NAE convention at Grand Rapids, Michigan.

THE

CURE FOR

CLERICALISM

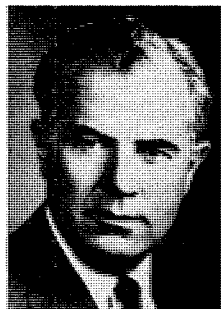
the name of a tolerant society. We know from the European experience that a society which is fragmented in this manner is not a happy or tolerant society. Priest ridden Ireland is the only nation of any considerable size in the world today that is losing a population, and the main reason is clerical suppression of individual freedom. Even in a nation like Holland, which is still predominantly Protestant, clericalism has produced deep divisions among the people and promoted group animosities. Today in Holland four out of five of all the children in the nation go to sectarian rather than public schools. The Catholic Church has its own political party and its own Trade Union movement. The Catholic people read their own daily newspapers and get just one side of the national picture. The same kind of cleavage has recently been demonstrated in Belgium and France where both countries have been deeply divided because of clerical attempts to iron the whole machinery of Catholic educational into the state treasuries.

Today this clerical attempt to dip into the public treasury is the underlying motive for expanded clerical power in our country. We are a rich country and a generous country, and the leaders of American Catholicism are attempting to take advantage of our riches and generosity. They want more Catholic hospitals and more Catholic schools paid for by the taxpayers. Already they have secured almost all the funds granted by federal government to sectarian hospitals. If their program in education is realized, they will secure billions from the federal treasury for their separate system of indoctrination which they describe by the euphemistic phrase "God in education." We do not object to their inserting teachings about their own God into their own educational enterprises, but we do object to paying public money to a school system which teaches that all Protestants are heretics and that 40,000,000 citizens should not send their children to public schools without special permission from their bishops.

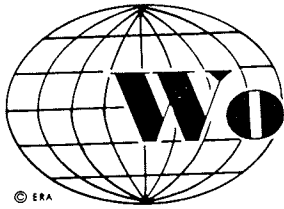
In meeting the challenge of clericalism, our program is not merely negative; it is also affirmative. In education we offer the shining example of a neutral public school system open to the children of all faiths

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"Most Americans do not realize how amazingly widespread the network of clerical institutions is in the Catholic system of power. The policy of the Catholic hierarchy in non-Catholic countries is to segregate its own people as far as possible throughout their entire lives, beginning with separate Catholic schools, continuing through separate Catholic social organizations, and ending in separate Catholic graveyards."



By Dr. Glenn L. Archer



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

The Cure For Clericalism

(Continued From Page 5)

without cost and without discrimination. If the Catholic hierarchy does not care to accept the invitation of the neutral public school, it is entitled to reject that invitation but thereafter no one can say that Catholics are being treated as second class citizens. Incidentally, that phrase "second class citizens" has been hurled about the landscape a great deal in recent years in states like Connecticut and Maine where POAU has challenged the Catholic attempt to pay for parochial school buses with public money. Some of our friends have wondered why we should fight against the drift in that direction, why we should attempt to draw the line against additional funds for the safety of the little Catholic children who want to go to school in security. Well, if the only thing involved were the safety of little children, we would not be interested in the battle at all. We believe in safety for all children just as much as Catholic parents do. But we also know that the Catholic demand for bus funds is part of a world pattern. It is the entering wedge in a scheme which the Catholic clerical leaders quite frankly describe to their own people. They ask our money for the safety of their children, but they accept our money as a tribute to their church, and every time we pay a dollar for a Catholic school bus that payment is used as an argument for the legality of a further tribute, and the school may be an instrument of politics. The Supreme Court of the United States had no sooner permitted public appropriations for Catholic school buses by a vote of 5 to 4—and please note that I said "permitted"—the Supreme Court has never ordered anybody to pay public money for sectarian purposes. The Supreme Court had no sooner permitted such payments than the Catholic press used such a limited permission as an additional argument to demand from President Eisenhower in an open letter in the CATHOLIC WORLD complete building costs for Catholic school buildings as "welfare" payments. And today the legal leaders of the Catholic Church are not only arguing that Catholic schools should receive complete support from the public treasury as a matter of moral right, but many of the Catholic legal journals are contending that the Supreme Court has already conceded the legality of such support.

We in POAU can see this whole battle between clerical power and the American taxpayer more clearly because complaints come to our desks almost every day describing an attempted clerical raid on a local public treasury.

One of our great problems today is the clerical control of medicine and sectarian hospitals. Churches for many centuries have been agencies of mercy, and I would not say one word of criticism against a church which wishes to perform a healing role in our society. We have many great sectarian

(Continued on Next Page)



Free Will Baptists who shared in the recent National Association of Evangelicals Convention are pictured above. They are (l. tor.) Rev. W. Stanley Mooneyham, editor of ACTION magazine and assistant moderator of the National Association; Rev. Billy A. Melvin, executive secretary; Rev. Rolla Smith, director of foreign missions; Rev. Othel T. Dixon, pastor of the First Free Will Baptist Church in Mountain Grove, Missouri; Rev. William Hill, pastor of the First Free Will Baptist Church in Hazel Park, Michigan; and Rev. Homer Willis, director of home missions.

GRAND RAPIDS, MICH. — The National Association of Evangelicals representing two million conservative Protestants in 38 member denominations took significant action here during its April convention. The Association urged President Kennedy "to continue the policy of strong resistance to all demands" to admit Red China to the United Nations. The Board of Administration adopted the resolution following news reports that the President was considering reversing the U. S. position to allow debate on seating the Communist regime.

The resolution expressed alarm at the "strong tendency on the part of many in our national leadership to operate on the basis of expediency" in seating Red China.

It said that such recognition "would not only violate our national conscience but would of necessity abrogate our treaties and agreements with our Eastern allies and destroy the last vestige of belief in American integrity on the part of millions."

The Association also voted overwhelmingly in support of governmental investigatory functions necessary for national security, with the qualification that "such functions must, however, be in accord with democratic procedures and must be limited and conducted in such a way that individual

rights will not be unconstitutionally overridden."

The NAE asked for strict enforcement of the Code of Ethics of the radio and television industry, to eliminate all immoral or obscene shows which portray depravity or lack of virtue and which contain lewd, obscene, profane and libelous language and all shows which represent excessive violence bordering on sadism.

The NAE also charged that the television industry is "involved in the crass exploitation of immorality, crime and horror" by allowing the use of film clips of the most immoral and violent scenes for advertising purposes."

In its closing business session, the Association reelected the Rev. Thomas F. Zimmerman of Springfield, Missouri, as president. Other principal officers reelected include Dr. Robert A. Cook of Wheaton, Ill., first vice president; Dr. Jared F. Gerig of Fort Wayne, Ind., second vice president; Dr. Cordas C. Burnett of Santa Cruz, California, secretary; and Carl A. Gundersen of Wheaton, Ill., treasurer. Dr. Paul Pettitcord of Portland, Oregon, was elected to the position of convention program chairman for 1962. Among the new members of the NAE board of administration was the Rev. Othel T. Dixon, Free Will Baptist minister from Mountain Grove, Missouri.

Bible College Closes 19th Year With Graduation

19 SENIORS

TO GRADUATE

MAY 25



RALPH STATEN



L. R. ENNIS

FOLLOWING THE completion of four years of study at Free Will Baptist Bible College, 19 students will receive B. A. degrees on Thursday evening, May 25, marking the close of the school's 19th year.

The seniors will hear Rev. Ralph Staten as baccalaureate speaker Sunday evening, May 21, at 8 o'clock. The Reverend Mr. Staten, pastor of Goshen Free Will Baptist Church, North Belmont, North Carolina, is at present the moderator of the National Association of Free Will Baptists, and is also serving as dean of Piedmont Bible Institute, Cramerton, North Carolina.

The commencement address will be given at graduation exercises on May 25 at 8 p.m. by Rev. L. R. Ennis from Goldsboro, North Carolina. The Reverend Mr. Ennis is a well-known Bible teacher and pastor. He served as Bible College President during 1944-1947 and is presently a pastor in North Carolina and serving as moderator of the Cape Fear Conference in that state.

Students to receive degrees are as follows: Hildred Dew, Bailey; Jacob Creech, Kenly; Earl Gilliam, Louisburg; Thomas Godley, Grimesland; Eugene Hales, Goldsboro; Bobby King, Cramerton; William Phipps, Araphoe, and Robert P. Smith, Jr., Ayden, North Carolina.

William Hall, Oklahoma City; Everett Keiffer, Tulsa; Daniel Parker, Oilton; and John Warren, Oilton, Oklahoma. Gene Anderson, Detroit; Richard Sample, Flint; and Charles Snow, Highland Park, Michigan.

Dorothy Elliott, Brilliant, Ala.; Fred Hawkins, Sweetwater, Tenn.; Norman Richards, Searcy, Ark.; and Don Robirds, Hughson, Calif.

All graduates will receive the E.T.T.A. certificate from the Evangelical Teacher Training Association of which Free Will Baptist Bible College is a member.

Besides the B.A. graduates, two students will receive the Christian Worker's Bible Diploma for two years of study in the Institute, and two others will receive the Business Education Certificate.

Institute graduates will be John Edwards, Dothan, Alabama and Bill Robinson, Detroit, Michigan.

Annis Foreman, Sidney, Arkansas, and Billie Ann Spencer, Columbia, North Carolina will be awarded the Business Education Certificate.

Other than the baccalaureate and commencement services, activities for the final week will include a Fine Arts Program by the music and speech departments on Monday night, May 22; Choir Concert on Wednesday night, May 24; and the Senior Breakfast sponsored by the faculty on Thursday morning, May 25.

The Cure For Clericalism

(Continued From Page 6)

hospitals in America today whose leaders are devoted servants of all the people, regardless of creed. But we must be frank about Catholic hospitals; they tell the public during their fund drives that they believe in public medicine but in practice they believe in Catholic medicine, and Catholic medicine is very different from American medicine. Catholic medicine is dictated down to the last coma by priests who are not doctors, following the mandate of a pope who is not a physician. The principles for this Roman system of sectarian medicine come not from the most modern scientific handbooks, but in part at least, from superstitious days of the Middle Ages and the traditions of ecclesiastical control over the state. Did you know that in many nursing schools throughout the country the nurses are told—and I am speaking now about state nursing schools supported by your tax funds—that Catholic rules must obtain, rules which are repulsive to many Americans.

I am not saying that the cure for clericalism is necessarily Protestantism. Although POAU is a predominantly Protestant organization founded by America's most distinguished Protestant leaders and still led by those leaders, we have never pretended to be a proselyting organization for Protestant churches. Our task is to reach every American citizen of every faith who believes in the separation of church and state. Our task is to warn him with documented facts concerning the great threat to American liberties embodied in the growth of clerical power in this country. Our organization is open equally to Protestants, Catholics, Jews and the unchurched. We are committed to no creed and no ecclesiastical form of organization. Ours is an organization of American citizens who believe so deeply in the Constitution that we are willing to fight for the enforcement of every one of the religious clauses in that Constitution against every threat from every enemy.

As executive director of the organization, I want to tell you how grateful I am for your support and the hundreds of thousands of other friends throughout America who have sustained this great national body for fourteen years. We have recently come through a great and critical time in the life of our nation and in the life of our organization. A question has been raised whether clerical power will assert itself in our White House. We have answered the challenged in the only way that we believe was reasonable. We insisted that any American who became President of the United States must clearly commit himself to the great essentials of the separation of church and state, to opposition of a Vatican ambassador, to negation of the Catholic boycott of public schools, to protection of the public treasury against appropriations for sectarian

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Let Sacred Music Be

MARION ANDERSON is a great artist. When one hears her sing the simple spiritual, "He's Got the Whole World in His Hands," one hears a sermon in song. She sings, "He's got the sun and the moon—in His hands; He's got the gamblin' man, the sinner, and you and me in His hands," and once again we are reminded of the power of God.

But there are others who sing this song and make a mockery of it. As one young man sings it, on a well-known recording, he shouts and whines his way through a maze of sound effects. One day this cheap recording was played for Miss Anderson. She is reported to have listened very intently, then remarked, "But that isn't the way a spiritual should be sung." The gracious artist was far too kind in her reply.

Other songs, too, are being misinterpreted. Have you ever turned on your television set and had a band of performers troop into your living room, blating out, "When the Saints Come Marching In?" With halos perched on their head and trumpets blaring, these men mocked every word of this old spiritual.

Every day we hear programs where the songs are cheap and sentimental, but because they have a slightly religious flavor,

This article by Ann Hoek first appeared in The Church Herald.

we accept them as sacred music. God is pictured as a kindly old soul who lives "beyond the blue," "over the mountain," or "down in the valley."

The lovely old song "Whisper-Hope" is heard on tinny juke box recordings, and one can dance to the hymn, "In the Garden," as it blares forth in waltz tempo from the loud speaker in the supermarket.

The world is stealing the music of the church—cheapening it with all the hulla-baloo of the circus.

But the Christian people also are guilty of stealing—for we are stealing the music of the world and introducing it into our worship services. The world is guilty of stealing, but so are we! Much of our church music is a far cry from the true sacred music which comes through the inspiration of the Scriptures.

Sometime ago with a group of friends, I attended a special meeting for the purpose of hearing an outstanding speaker. Later that evening, we all agreed on one point. We had enjoyed the speaker—but we did not care for all the extra attractions.

With all the fanfare of a great first-night opening, at eight o'clock the organist and the pianist began to play. Together they played a medley of old-time favorite hymns, although at times it was difficult to recognize the melody.

*... we are stealing the music of the world
and introducing it into our worship services*

BY ANN HOEK

SACRED Music

The pianist didn't miss a key on the key board—black or white—none was slighted. With the abandon of an uninhibited devotee of rock-and-roll, she gave her interpretation of modern hymnology.

During this rendition, the song leader of the evening sat on the pulpit, slumped in his chair, legs crossed, bright colored socks sagging at the ankles. He was a picture of indolence. I thought, "Is he sleeping; could it be possible?"

But when the music (I use the word loosely) stopped, he bounced to his feet, ran to the lectern, and gave us an Al Jolson mammy smile and shouted, "Good evening, friends. Are we happy in the Lord? Let's sing together number 23, n-u-m-b-e-r 23, n-u-m-b-e-r 23, etc."

Organist and pianist again began to play, but now one scarcely heard them, for before us was a true performer. At times our song leader became like a windmill during a hurricane, or a singing policeman directing traffic.

His arms were thrust up and down, to the left and to the right, backward and forward with all the precision of a robot. Only his flashy smile made me realize that he was a human being. Having little time for breathing, no time to think about the meaning of the words, the congregation was rocketed through many hymns.

Then our song leader announced that it was time for a "real treat." (We had come to hear a fine speaker, but that part of the program evidently would be sandwiched in later.) Now our "treat" turned out to be a song by three young women. Sing? They crooned as much as any night club entertainer.

Dressed identically, they came forward and draped themselves around the microphone. Then they sang about being in love—so in l-o-v-e, so-o-o in l-o-v-e with Jesus. These young women were imitators of the swing and sway, and certainly were not musicians rendering a sacred song. They had copied the rhythm and style from secular music and added a little sentimental religious jargon.

Oh, yes, much later, we did hear the advertised speaker of the evening, but there was more entertainment too.

A quartet, that could have been part of any barbershop harmony contest, "favored" us with a few numbers.

Dressed alike in dark jackets and light trousers, with natty bow ties, they lacked only the straw hats of typical vaudeville song and dance teams.

Singing lustily, they gave us a rousing song about marching, marching, marching with their leader. No mention was made

of the leader's name or their destination, but they certainly were travelling at high speed. If they had added a few rahs rahs, it would have been a good number to use at a football pep-assembly.

How strange but true—often the more fundamental the congregation, the jazzier the music.

I enjoy many of the choruses that we sing today—there are many fine ones. Easier to sing than some hymns, the melody remains in our subconscious mind and we find ourselves humming them as we go about our work. But choruses are to be sung to the praise of God as much as the most dignified anthem! As we sing the choruses we can be happy without being hilarious; music can be joyful without being jazzy.

The message of many of the choruses is taken from the Scriptures. The thought of the chorus, "Do Lord," is taken from the words of the dying, penitent chief as he hung on the cross, when he said, "Lord, remember me when Thou comest into Thy kingdom." Originally an old spiritual, now this song is sung by some groups as though they were slap-happy comedians.

A favorite chorus of young people is "Everybody Ought to Know." The first part of this song should be sung with spirit because we do feel very strongly that everybody should know who Jesus is. Then, the second part of this song gives the answer—and the words are beautiful:

"He's the Lily of the Valley,
He's the Bright and Morning Star;
Everybody ought to know."

Realizing the significance of these words, dare we sing them as though we are galloping race horses being timed for speed?

If we would read aloud the words of our choruses, hymns and anthems, we would be inclined to sing them more reverently. And after reading some of the trash that is camouflaged under the name of sacred music, we as discerning Christians, should discard it as unworthy for use in the House of God.

More than three-fourths of the books of the Bible make reference to music. We read of cymbals, harps and trumpets; also of those who sang duets or in choirs. But again and again the musicians are reminded to "praise ye the Lord."

God can be praised through any instrument, if the musician is willing to consecrate his talent intelligently to the Lord. We need well-trained musicians who will not seek to be sensational, or imitators of secular entertainers. Saint Paul made a comment that is worthy of notice in this day, "I will sing with the spirit and I will sing with the mind also."

"Let the Church be the Church," is a phrase that has become almost a slogan for concerned 20th century Christians.

I'll add, "Let Sacred Music Be Sacred Music."



BY LOUIS MOULTON

Q. Easter has come and gone and in our newspaper there appeared a picture of Jesus with his hands tied to the cross. Was he tied or nailed to the cross?

A. He was nailed to the cross. The artist who has painted his hands as tied to the cross has not given a scriptural picture to us. In John 20 Jesus appeared to the disciples "the same day at evening" (vs 19) on which he arose from the dead but Thomas was not present. After being told that Jesus had been there (where the disciples were) Thomas refused to believe it and said in verse 25, "... except I shall see in his hands the print of the nails, and put my finger into the print of the nails... I will not believe." There is every indication that there were scars in his hands when Jesus later said to Thomas, "... reach hither thy finger, and behold my hands..." John 20:27

Q. I know a minister who pastors a church. He also owns a business which he keeps open on Sunday by employing men to work for him. Is it any more a sin for these men to work on Sunday than it is for this preacher to employ these men to work?

A. It seems to me that the greater sin is actually being committed by the preacher. The men who run his business on Sunday if they are not saved are no worse off for their Sunday work because working on Sunday is not that which damns a soul but rejection of God's Son, the Lord Jesus Christ. However the minister without a doubt knows the commandment to remember the sabbath day and keep it holy and even though Sunday is not the sabbath day I think we could substitute "the Lord's Day" without adding to or taking from the Word of God. Thus we have "remember the Lord's Day and keep it holy." And again in James 4:17 the admonition is "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Q. When was the first Easter, where and for whom was it celebrated?

A. Webster's Universal Dictionary says of Easter that it originally was a festival in honor of the Goddess of spring held in April. Thus it dates back to the heathen and it is a carry over from heathen practices to an observance by the Christian world. It answers to the Jewish pasch or passover, and most nations still give

it that name. An article in our local paper just last week said that the rolling of Easter eggs is symbolic of rolling away the stone from the tomb of Joseph of Arimathea where Jesus lay. I could see no comparison at all between the two and this is something further that Christians have adopted from the practices of the heathen. Today it has degenerated into the same kind of commercialism that we see at Christmastime even though today it has become a festival of the Christian church, observed annually in commemoration of the resurrection of Jesus.

Q. Why do we believers mix Easter with our Lord's precious resurrection day?

A. As we've stated above the Christian church has adopted much of that which is pagan and which had its origin in heathenism. All of that which deals with Easter in dressing up in our new "Easter bonnets", the coloring of eggs, rolling and hiding them, colored chicks, ducks and rabbits, etc., is a carry over or adoption of pagan customs or we do it because of tradition—it has been handed down to us. It certainly is not Scriptural.

Q. Where is the first mention of the Lord's Day given in the Bible and to whom was it given?

A. In Revelation 1:10 John says "I was in the Spirit on the Lord's Day..." If the term is used earlier in the New Testament it does not come to mind at this writing. In Acts 20:7 there is a reference to the Lord's day (first day of the week) as the day used by the apostolic churches for worship rather than the seventh day. Paul preached to them on this first day of the week. Reference is made further in 1 Cor. 16:2 that the first day of the week was the time when God was to be worshipped with their collections and offerings. However in the early days the disciples preached, reasoned, and presented Christ to the Jews on their sabbath and in their synagogues. See Acts 13:44, 16:13, 18:4.

Q. Last week at the graveside of a friend who had died I heard my pastor use the words, "ashes to ashes" during the committal service. I later asked him where he got the ashes to ashes expression and he said, "From the Scripture." I cannot find it in the Bible. Can you tell me where it is?

A. This expression used in the burial service is not scriptural. A heathen, pagan superstition in bygone days taught that by burning or cremating a dead body God could be prevented from bringing the person back to life. The Bible says in Genesis 3:19, "Dust thou art, and unto dust thou shalt return."

Cooperative Receipts Are Up In March

For two months now there has been an increase in the Cooperative receipts. Total undesignated receipts was \$4,139.67 with designated receipts pushing the grand total to \$4,847.55. Please note the disbursements to each department of our National work at the bottom of this column. Your faithful support through the Cooperative Plan will mean a consistent ministry by our National Association.

If your church does not presently support through the Cooperative Plan and you would like to have more information, you should direct your inquiry to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee. Let's build together that each department will have the financial support to carry out its responsibility in our united effort to evangelize the world for Christ.

MARCH COOPERATIVE RECEIPTS Undesignated

ALABAMA		
Goodwater church, Slocomb	5.00	
First church, Dothan	60.71	65.71
ARKANSAS		
State association		336.43
ARIZONA		
First Arizona Ass'n.		39.97
CALIFORNIA		
State association		860.93
FLORIDA		
State association		21.53
GEORGIA		
State association		185.32
ILLINOIS		
State association		293.49
MISSOURI		
State association		824.05
NORTH CAROLINA		
Swannanoa church		71.91
NEW MEXICO		
First association	6.49	
First church, Hobbs	57.39	
First church, Grants	34.58	98.46
OHIO		
Franklin church		11.00
OKLAHOMA		
State association		708.92
TENNESSEE		
Wooddale church, Knoxville	22.10	
Olivet church, Clarksville	250.00	272.10
TEXAS		
State association		187.85
VIRGINIA		
Bethany church, Norfolk		161.99
		4,139.67

Designated

Arkansas	127.37	
Florida	500.23	
Tennessee	80.28	4,847.55

DISBURSEMENTS

Foreign Mission Dept.	1,424.65	
Executive Dept.	982.81	
Bible College	1,017.58	
Home Mission Dept.	755.13	
Sunday School Dept.	210.00	
League Dept.	209.00	
Superannuation Board	124.19	
Headquarters Trustees	124.19	4,847.55

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

NORFOLK, VIRGINIA — JULY 11-13



IMPORTANT
INFORMATION
GIVEN
BELOW

Ministers, delegates, and visitors to the 25th session of the National Association will have the privilege of hearing these speakers. They are (top—l. to r.) Rev. William Hill, Miss Bessie Yeley, (bottom row) Miss Laura Belle Barnard, Rev. T. H. Willey, Mrs. T. H. Willey, Rev. John Welch, and Mr. T. E. McCully.

HISTORY WILL BE made this summer when the 25th session of the National Association of Free Will Baptists convenes in Norfolk, Virginia. Suffering almost extinction as the result of a merger in 1910, Free Will Baptists knew little but a struggle for existence for a period of twenty-five years. In 1935 approximately 200 ministers, delegates, and visitors gathered in Nashville, Tennessee, for the purpose of organizing another National Association. In the providence of God this organization was perfected and will convene for the twenty-fifth time this year.

Due to the special significance of this 25th session, a special program has been planned. On Tuesday evening at the opening service a pageant will be presented which will depict the progress of our National Association from the time of Palmer and Randell in the mid 1700's. This has been written especially for this occasion.

The Rev. William Hill will be the speaker at the Wednesday morning service. Mr. Hill is pastor of the First Free Will Baptist Church in Hazel Park, Michigan.

On Wednesday evening pioneer missionaries will share in the program. Miss Bessie Yeley, Miss Laura Belle Barnard, and Rev. and Mrs. T. H. Willey will speak. All of these missionaries came under our National Association in 1935.

At the Thursday morning worship service the Rev. John Welch will be the speaker.

Rev. Welch played an important role in the formation of the National Association in 1935 and served as the first moderator. He is pastor of the Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee, where our present-day National Association was organized.

Mr. T. E. McCully will be the guest speaker at the Master's Men breakfast on Thursday morning. Mr. McCully is the father of Ed McCully, one of the young men martyred by the Auca Indians in South America. He is president of the Christian Business Men's Committee.

There are other special features in connection with this convention too numerous to mention here, but each one will be a blessing. This is one National Association that you will not want to miss so make your plans now to attend. Since July is the tourist season in Norfolk, it is very important that you make your reservation early. To assist you in making your reservation recommended hotels and motels are listed below. Make your reservation directly with the hotel or motel of your choice.

GOLDEN TRIANGLE—Headquarters Hotel — (Three blocks from Auditorium.)
Monticello and Brambleton Avenues
Singles—\$10.00, \$11.00, \$12.00; Doubles—\$12.00, \$14.00, \$16.00 (All doubles can accommodate four people.) Example of double accommodations: Using the \$14.00 double, two others may stay for \$4.00 making a total of \$18.00 to be divided four ways or \$4.50 per person. An additional person may stay in a

double for only \$2.00 T.V., Radio, Air Condition, Parking, Swimming Pool.
MONTICELLO HOTEL — (Approximately 16 blocks from the Auditorium.)
116 E. City Hall Avenue
Singles—\$6.00, \$7.50; Doubles—\$9.50, \$10.50; Twin Beds—\$11.50, \$12.50. T. V., Radio, Garage Parking, Air Condition.

COMMODORE MAURY HOTEL — (Approximately 8 blocks from the Auditorium.)
Granby and Freemason Streets
Singles—\$6.00, \$7.00, \$8.00; Doubles—\$10.00, \$12.00, \$14.00. T. V., Radio, Parking \$1. per day.

CAVALIER MOTEL—(Approximately 15 minutes from the Auditorium.)
1125 S. Military Highway
Singles—\$6.00; Doubles—\$8.00, \$9.00 with two beds. T. V., Radio, Air Condition.

COUNTRY CLUB MOTEL—(Approximately 15 minutes from Auditorium.)
235 Military Highway
Singles—\$9.00; Doubles—\$12.00. T. V., Radio, Air Condition.

DELMAR MOTEL — (Approximately two miles from Auditorium.)
5578 Virginia Beach Blvd.
Singles — \$6.00; Doubles — \$8.00 to \$10.00. T. V., Air Condition.

EL RANCHO MOTEL — (Approximately four miles from Auditorium.)
800 N. Military Highway
Singles—\$7.00; Doubles—\$9.00. T. V., Air Condition.

HACIENDA MOTEL—(Approximately 15 minutes from Auditorium.)
525 N. Military Highway
Singles—\$8.00 to \$10.00; Doubles—\$10.00 to \$12.00. T. V., Air Condition.

WAYSIDE MOTEL—(Approximately 15 minutes from Auditorium.)
220 S. Military Highway
Singles—\$8.00; Doubles—\$10.00

Rev. Kenneth Walker (2nd from left) receives the Bible as pastor of the new church. Rev. J. B. Chism, Mr. Wilton Dail, and Rev. Raymond Riggs represented the Tidewater Quarterly Meeting.



Church Organized In Nation's Capitol

WASHINGTON, D. C.—Free Will Baptists have achieved another "first", for in the metropolitan area of the nation's capital we now have a church!

Rev. Ken Walker and wife, Lou, left the pastorate of Head's church, Chapmansboro, Tennessee, and upon completing an extensive itinerary, embarked for Washington, D. C., scarcely one year ago. The hopes and prayers of the national Home Mission Board and the faithful friends in the churches of many states were centered on this couple.

Arriving in such a huge city with its uproar of hurrying traffic and impatient people, so unlike the more leisurely manner of Nashville, can be an almost frightening experience. Especially when you do not know even one person in the whole city. But Christ is a constant companion.

Contacts began with the names of friends and relatives living in the Washington area which had been gathered during itinerary days. But disappointment was waiting. Many with Free Will Baptist backgrounds had joined other churches, or had moved away, or had lost interest in church altogether. A missionary knows discouragement often. But he keeps on working at the task. His trust is not in the men he hopes to reach. And God is faithful.

Interest began to mount. Services were held with regularity in the homes—and finally, in answer to prayer and through the gifts of our people, a place of our own was located.

On March 8, 1961, the congregation of this mission met for a very important reason. The time to be organized into a church had arrived. Rev. Raymond Riggs, Rev. J. B. Chism, and Mr. Wilton Dail, represent-

ing the Tidewater Quarterly Conference of Virginia, of which the new church was to become a member, made up the examining council.

All necessary transactions were properly administered and the congregation of 24 charter members received the charge to faithfulness and duty.

The name chosen for the new church is in memory of one who did much to promote missions and new churches in the home land. Rev. J. B. Bloss of Columbia, Tennessee, before his death in 1959, provided much encouragement and support for home missions.

The church is in reality located in Arlington, Virginia, but Bloss Memorial Free Will Baptist Church is situated and actively engaged in serving the people of our nation's capital city, Washington, D. C.

Indiana Conference Meets

ANDERSON, IND. — The Kosciusko County Conference met April 8-9, at First church of Springfield, Ohio, which is a member of the Indiana conference.

Rev. Charlie Baily, Wabash, Indiana, moderated the very enjoyable conference, assisted by Rev. Randall Goble, the host pastor. Work of the national offices was presented by Rev. R. R. Cordell.

Plans are progressing for the Indiana body to represent as the Indiana Association at the national convention in July. The Kosciusko County Conference has a total membership of 727 represented in nine churches.

New Church in Texas

DALLAS, TEX.—A new church has been organized in Dallas as of February 5, 1961.

Fourteen persons presented themselves as charter members of the new church which was named the Rayenell Free Will Baptist Church, and is located at 608 Rayenell Street. The pastor is Rev. Bob Morrison.

Youth Rally Held

INA, ILL.—A Youth rally was held at the Ina church on April 17, and registered a good attendance. Speakers were a minister, a policeman, a teacher, and a parent, who spoke briefly on today's youth as seen from each position.

Commencement Speaker Announced

MT. OLIVE, N. C.—The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville, North Carolina, will deliver the commencement address at Mount Olive Junior College on Sunday, May 28, at 4:00 p.m. Mr. Cherry is the father of Linda Cherry, a member of the graduating class.

Youth Revival Reported

BATESVILLE, ARK.—Allen's Chapel church held a youth revival March 20-26, sponsored by the Y.P.A. Rev. Jimmy Richardson of Little Rock was the evangelist and the church reports four converts, five persons joined the church, and about 25 people made rededications.

The Women's Auxiliary of the church observed Pre-Easter Week of Prayer by following the topic each evening with a message from a different minister. Participating on the programs were Rev. Tommy Manuel, Rev. Calvin Dunegan, Rev. Bob King, Rev. Ernest Elms, and Rev. Kenneth Manuel. Pastor of Allen's Chapel church is Rev. Bob King.

National Park Service Invites Pastor

CERES, CALIF.—Through efforts of the National Association of Evangelicals, the

GLANCING AROUND THE STATES

National Park Service has, for the first time, invited an evangelical pastor to speak. Pastor of the Village Chapel church here, Rev. Joe Mooneyham, has been selected to conduct services August 15-29 in Church of the Sequoias, King's Canyon National Park, at Cedar Grove.

Ohio Church Has Open House

FRANKLIN, OHIO — The Franklin church had communion services on Thursday night, March 30, and had a victory celebration on Friday evening to open the new educational unit of the church. The afternoon of Easter Sunday was set aside for "open house" at the church.

Full Time Evangelist Engaged

ASHVILLE, ALA.—The Liberty No. 2 Association of Alabama voted to support a full-time evangelist who will not do any other kind of work. The association feels that this is a great step forward. The Reverend Hubert Bishop was engaged in this capacity.

Community Has Sun-Rise Services

ASHLAND CITY, TENN.—The Free Will Baptist church participated in the community sun-rise Easter service which is held annually in a different church here. Pastor Joe Hurst and a quartet from the church participated on the program.

New Church Organized

PEACH ORCHARD, ARK. — A new church named the Thorn Grove Free Will Baptist Church was organized March 12. Rev. Wayne Tucker served as chairman of the organization board. The following officers were elected: Clerk, Janis Spinks, set aside as deacons—Gene Carpenter, Dewain Jarrett, and Quint Tyler. A pastor has not yet been called.

Pastors Community Church

NORFOLK, VA.—Rev. Charles Sapp will serve as minister to the Little Country Church of Richmond. Mr. Sapp is a member of the Minister's Conference of the Tidewater Quarterly Conference of Free Will Baptists, and is ministering in this capacity with permission of the conference.

Youth Fellowship Draws Crowd

NEW BERN, N. C.—The North Carolina state Youth Fellowship day was observed April 8 at St. Mary's church in New Bern with approximately 225 members and youth auxiliary sponsors in attendance.

Winners of the declamation contests were listed as Wayne Phillips and Pauline Rice claiming first and second places, respectively, in the YPA, and Karen Hancock and Philip Frazier winning the honored places for the GTA contest.

A ministerial student from Mount Olive college, Frank Harrison, spoke on the topic,

"Youth Preparing to Advance with Christ", and Johnny Craft, ministerial student at Free Will Baptist Bible College spoke on "Youth Advancing with Christ."

Essay winners in the YPA class were Glenda Adams, first place and Barbara Lancaster, second place. Winners of the GTA class were Terry Brantham, first place with Vicki Warren placing second.

A banquet was held in the recreation center followed by an entertaining program presented by members and a film, "Highest Mountain" climaxed the evening.

Ministers' Fellowship Organized

KANSAS CITY, KANS.—Ministers in the Greater Kansas City area organized a Free Will Baptist ministers' fellowship which will meet monthly. Officers elected were: President—Rev. James McAllester, New Hope church, Vice President—Rev. Glenn Rekhop, Victory church, Secretary-Treasurer—Rev. Mrs. Alice Dickey, First church. Those elected as committee chairmen were: Rev. Elmer Russell—public relations, Rev. Glenn Rekhop—inter-church activities, Rev. Woodrow Mathews—program. Other members of the fellowship includes the following ministers: Ralph Cook, Jack McAllister, D. T. Eaves, Earnest Bailey, and Jack Stallings.

Attendance Soars

BEAUFORT, N. C.—First church of Beaufort is continuing its drive to boost Sunday school attendance. The all time high in attendance was reached at the end of 1960 with a record of 195. Since then the record has been broken each week and the average for the first quarter of 1961 was 253.

A lot joining the church property was recently purchased and Pastor Randy Cox announced that the building of the new twenty-five-room educational building will be underway soon.

New Church in Capital City

COLUMBIA, S. C.—South Carolina's capital city has a new church located at 510 S. Woodrow Street. The Rev. David Hutchinson, who has served as director of the mission work since September, 1960, was called as pastor.

Services were first held in the present location on New Year's Day of this year with a record attendance of 37. By March 5, attendance had doubled and the average for March was 81, with the last Sunday attendance reaching 99. Sunday school superintendent Beverly Ballard is quoted as saying, "It seems as if we have a perpetual revival going."

Vitamins for Missionaries

NASHVILLE, TENN.—A representative of a nationally known drug manufacturing house recently made a great contribution to meet the needs of our missionaries in the

foreign lands. A member of the Ashland City Free Will Baptist church learned of the company's policy of contributing to children's homes, and in conversation with the representative, requested a quantity to be shipped to mission stations overseas.

The Tennessee children's home in Greenville was given a wholesale supply of one-a-day vitamins amounting to \$258.00, while the supply designated for overseas shipments to missionaries totaled \$2,400 in wholesale price.

The vitamin capsules are all new medicines and were given for tax purposes. The entire supply has been turned over to the Woman's National Auxiliary Convention which will distribute the capsules according to recommendations from the Foreign Mission department and in accordance with regulations.

College Considers Nursing Program

MOUNT OLIVE, N. C.—Mount Olive Junior College and Wayne Memorial Hospital, Goldsboro, are studying the possibilities of establishing a two-year associate degree program in nursing education at the college.

The proposed program would prepare graduates to become registered nurses in two years. College president Dr. W. Burkett Raper stated the candidates would be regularly enrolled students of the college who would receive an associate degree from the college upon completion of the prescribed course.

Foreign Mission Board Meets

NASHVILLE, TENN.—The Board of Foreign Missions met in annual session here April 18-21. The item of business requiring a major portion of the time was consideration of the board's budget for 1962 to be presented to the National Association of Free Will Baptists convening in Norfolk, Va., July 11-13.



Active minister in central Ohio is the Rev. Clarence Newman. He is pictured above preaching over radio station WCHO. His broadcast is heard five days a week.

IN THE VINEYARD

■ Executive Secretary **Billy A. Melvin** will conduct revival services in First church, Hazel Park, Michigan, May 21-28. Time is reserved in May and June to finalize plans for the National Association in Norfolk, Va. Prayer is requested that every decision and plan will be of the Lord.

■ **Rolla Smith**, Foreign Missions Director, will be a speaker in a missionary conference in the Horton Heights church, Nashville, May 7-14.

■ National League Director **Ray Turnage** will attend the North Carolina state League Convention, Morehead City, N. C., May 5-6, and will speak to the League of Bethany church, Winterville, on May 7. On May 12, Mr. Turnage will attend the League rally at Union Springs church, Dothan, Alabama, and conduct a workshop there on May 13. On May 20-21, he will attend the Atlantic States Regional Conference of Church Camps, at Charlotte, North Carolina.

■ **Mrs. Eunice Edwards**, WNAC Executive Secretary, will speak at the Cumberland District Auxiliary workshop at Trinity church, Nashville, on May 6. She will attend the Illinois state auxiliary convention at Benton on June 2.

■ **Homer E. Willis**, General Director of National Home Missions, will speak in the missionary conference at Horton Heights church, Nashville, May 7-9. On May 14-21, he will be in revival services at Swannanoa, North Carolina.

URGENT—Year Book Information Needed

If you have the information which is missing on the following list, please send it to Yearbook, 3801 Richland Avenue, Nashville 5, Tennessee:

ARKANSAS—Name and address of moderator, Antioch Association. Name and address of state moderator.
ALABAMA—No report has been received from the following associations: Birmingham District, South Eastern, Winston County, Bear Creek, Union, Flint River. Need names and addresses of pastors and clerks of all churches.
FLORIDA—Name and address of moderators and clerks of following associations: Central, Liberty, Florida, Northeast Florida, Salem, and South Florida.
Pastors' names and addresses of following churches: Cottondale, Rocky Grove, Pine Grove.

GEORGIA—No reports have been received from the following associations: Georgia Union Church, Little River, Martin. Need list of churches and pastors and clerk's names and addresses.

KENTUCKY—No reports received from following associations: Boyd County, Blue Grass, Johnson, Martin.

MISSOURI—No report received.

NORTH CAROLINA—No report received.

OHIO—Vinton County Quarterly not reported.

OKLA.—Name and address of state moderator. No report from following associations: Hopewell No. 2, North Grand River. Need names and address of moderators and clerk of following associations: Center, Dibble, Northeast Akla., First Okla. Following churches listed 1957, not now listed—report needed: Iron Chapel, Blanchard, Old Panther, Prairie Grove, Oak Ridge, Cross Roads, Rock Ford, Olive, First church, Okmulgee, First church, Picher, South Side, Sapulpa, First church, Turley, West Tulsa, Bartlesville church, Opportunity Heights.

SOUTH CAROLINA—No report received.

TENNESSEE—No report from following associations: Bluff City, Stone, Tennessee River, Muscle Shoals, Middle Tennessee, West Tennessee.

TEXAS—No report from following associations: East Texas, N.W. Brazos, Permian Basin, S.E. Texas.

NOTE: THIS INFORMATION IS DESIRED ON ALL CHURCHES WHETHER THEY ARE AFFILIATED WITH THE NATIONAL ASSOCIATION OR NOT.

How To Study The Bible

(Continued from Page 3)

sages and axiomatic and fundamental truths, indicate clearly otherwise." This is the best single rule of interpretation I have ever heard or seen in print. It is a great guide to go by and can be used to great advantage by one who desires to get the real meaning of the Bible.

The matter of application is also of importance. It is not enough to read or hear God's Word, one must "do" God's Word. One must apply the message of the Bible to his personal life. Did not Christ say in John 12:47, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." This clearly states that God's Word will be the standard of judgment in the last day. It behooves every unsaved person to repent and trust Christ for salvation and every saved one to put into practice yet more and more of God's Word.

Grace Saxe highlights this matter of personal application as she lists ten questions to be asked after carefully studying a chapter in God's Word:

1. What is the principal subject?
2. What is the leading lesson?
3. Which is the best verse?
4. Who are the principal persons in this chapter?
5. What does the chapter teach concerning Christ?
6. Is there any example for me to follow?
7. Is there any error for me to avoid?
8. Is there any duty for me to perform?
9. Is there any promise for me to claim?
10. Is there, in this chapter, any prayer for me to echo?

Please note that these ten questions are equally divided between the factual and the practical. *Both* are very important. Begin now to faithfully apply the Bible to your life.

The final rule concerns correlation. This is relating the message of one passage to other Scriptural truths, or the same truth taught elsewhere in the Bible. A good chain-reference Bible or concordance will be of help here. If one establishes in his mind and heart a truth that is taught several places in the Word, he is more likely to apply it in his life. This principal is further proof that the Bible, though composed of sixty-six books, is really one book. There is absolute harmony in the whole of it.

Remember the four key words—observation, interpretation, application and correlation.

Consult These Helps

The dedicated Bible student realizes that there are legitimate helps one may consult in getting at the meaning of the Bible. Let me suggest what I consider to be the bare essentials one needs.

1. A good English dictionary. It is very surprising how much light will be thrown on a passage if any difficult words are looked up in a regular English dictionary. This is a must for any serious Bible student. There are many good dictionaries on the market; however, I personally like *Webster's Collegiate Dictionary* (latest edition), G. and C.

Merriam Company.

2. A Bible dictionary would be the second help I would suggest. Look up herein such matters as persons, cities, rivers, weights, measures, events, etc. One of the best Bible dictionaries is: *Davis Dictionary of the Bible*.

3. An exhaustive concordance is a definite pre-requisite. I prefer James Strong's, *Exhaustive Concordance of the Bible*. However, here again, there are other good exhaustive concordances on the market. I especially like Strong's because the original Greek or Hebrew word for each word in the Bible is given in addition to listing every word that appears in the Bible along with the proper references.

4. It is very helpful to possess at least one good Bible commentary. I feel the first commentary a student should buy is *Matthew Henry's Commentary*. This is published in six volumes at a reasonable price and to my way of thinking provides a deep, clear, devotional approach to the Word of God.

Other books you will like to add later on, but these are the basic ones. You will need a good Bible atlas and a book on archeology and Bible history but you may add these later.

The Ethiopian eunuch desired a man to help him in understanding the Bible. All of us who are saved have the world's greatest teacher, the Holy Spirit. May God grant that each of us will heed his leadership as we seek to interpret God's Word.

I shall close with a statement from one of the great surgeons of the twentieth century, Dr. Howard A. Kelly. Dr. Kelly was professor of Gynecology at Johns Hopkins University from 1889 to 1919, and Emeritus Professor and Consulting Gynecologist since 1919. For over forty years he has been chief surgeon and radiologist in the famous Howard A. Kelly Hospital, Baltimore. In a booklet, "How I Study My Bible," written several years ago, Dr. Kelly states,

"And now for my greatest secret for everyday common folks, known through the ages and yet ever needing to be restated and learned afresh as generation succeeds generation. It is this. The very best way to study the Bible is simply to read it daily with close attention and with prayer to see the light that shines from its pages, to meditate upon it, and to continue to read until somehow it works itself, its words, its expressions, its teachings, its habits of thought, and its presentation of God and His Christ into the very warp and woof of one's being. No, there is nothing remarkable about that, it is wonderfully simple. But it works, and one does come, in this way, to know the Bible and to understand it. What appears, to a beginner, as a great knowledge of the Bible is thus often only the natural result of a persevering use of the simplest of all methods, namely, reading the Book day by day until it becomes extremely familiar in all its parts."

Editor's note: This article is the first in a series. Next month we will introduce the first study guide to help you in a systematic study of the New Testament. All books mentioned above may be purchased from the Free Will Baptist Book Store, 3801 Richland Avenue, Nashville 5, Tennessee.



Missionaries Get CONTACT

Dear Editor:

Greetings from Brazil. We have received our copy of CONTACT and read it from cover to cover. And I confess that after reading everything that was to be read I wished that there had been more. We here appreciate CONTACT and eagerly look forward to getting each copy.

Enclosed is a check for a gift subscription for a relative, and we pray that the Lord will bless your ministry. Please pray for us.

Yours in Christ,
Bobby and Geneva Poole
Campinas, Brazil

Different Opinion

Dear Sir:

I have just read the CONTACT magazine for April and wish to make a few comments. The editorial, "The Pressure Begins" is pretty vicious stuff coming from a supposedly Christian publication don't you think? It is unfair and untrue and I protest against it.

Your magazine is, as usual, generously sprinkled with hatred for the Catholic Church. This is un-Christian. Your church is great to quote from the Bible and you will find many passages therein with reference to love and charity . . . We must realize that the Pope is a good man, Cardinal Spellman and others are good men, President Kennedy is a good man.

I think (Protestant) churches are in trouble and will continue to be in trouble until such time as they alter their viewpoint. . . .

Very truly yours,
Calvin E. Alling
Mountain Grove, Missouri

Sends News

Dear Sir:

Thank you for your letter notifying us of our subscription expiring, because we enjoy reading CONTACT very much and do not want to miss a copy. We are enclosing our check for renewal of our subscription and are sending this item of news concerning our church which you may want to use in "Glancing Around The States."

Sincerely yours in Christ,
Rev. Bob Morrison
Dallas, Texas

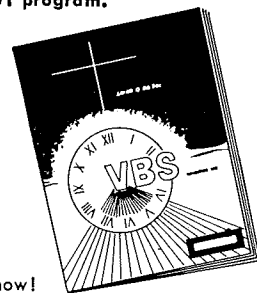
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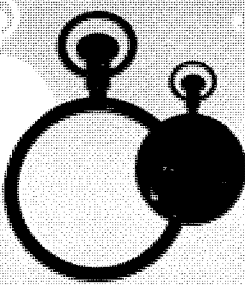
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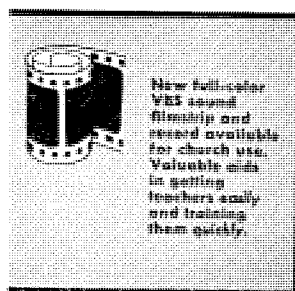
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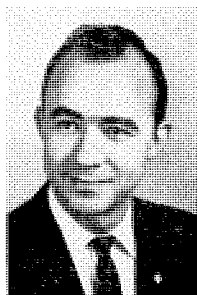
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Reviewed by T. O. Terry

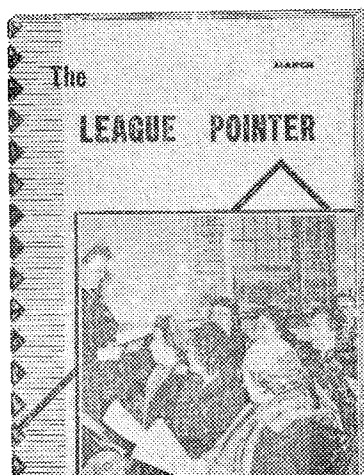
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TURNAGE

The League Pointer is published by the National Free Will Baptist League Board and is made possible, not through subscriptions which cover only a part of the expense, but by quarterly offerings sent from various Leagues. Ray C. Turnage is editor; Mrs. Bill Phipps is associate editor.



JUNE SPECIAL

During the month of June only special rates are being offered on subscriptions to *The League Pointer*. They are: 3 to 5 subscriptions—\$1.35 per subscription per year; 6 or more subscriptions—\$1.25 per subscription per year. Many Leagues subscribe for all their officers. Does yours? Act now and take advantage of this special offer during League Emphasis Month. Offer good for new subscriptions or renewals.

The Cure For Clericalism

(Continued from Page 7)

schools, to impartial treatment for every denomination. We believe that we brought those issues out into the open in the last campaign with candor and reasonable dignity. Both the winning candidate and the losing candidate were clearly committed to the American policy of the separation of church and state. Now that one of those candidates has reached the White House we intend to hold him to his solemn pledge in behalf of the absolute separation of church and state. Since he is the President of all the people we must give him every opportunity to carry out those pledges in good faith.

But in this critical moment of American history there was never a more obvious need for an organization like POAU. Catholicism everywhere in the world is seeking to dominate national capitals through the techniques of politics, labor, publicity, and censorship. Will Roman clericalism someday dominate our own beloved country? Not if you, and millions like you, practice eternal vigilance. I am convinced that the overwhelming majority of American people, both Catholic and non-Catholic, wish to preserve the essentials of Thomas Jefferson's wall of separation between church and state, and, fortunately, our Supreme Court is leading the way in resisting clerical encroachments upon our democracy.

When the Supreme Court proclaimed for separation in 1947, the Catholic bishops of the United States for the first time came out into the open in flat opposition to our Constitution. They denounced the Court for misinterpreting the First Amendment and they declared that they would work patiently and perseveringly to change that First Amendment in the direction of Roman policy. Today in every corner of America they are insisting that in a Catholic America this same Constitution would give them the right to support their institutions from public revenue.

We not only think they are wrong; we know they are wrong and we are grateful that the Supreme Court *says* they are wrong. Of course the battle on this front has just begun. The Catholic population is increasing and church leaders now claim 40,000,000 on these shores. The parochial schools are growing faster than the public schools. In recent years state after state has wavered on such questions as public money for parochial school buses. Clerical pressure in Connecticut from the archbishop and in Maine from the bishop have terrified many a legislator. Hundreds of newspaper editors

A LAYMAN'S HARMONY OF THE GOSPELS—John Franklin Carter, Broadman Press, 364 pages, \$4.50.

A good reference work for every library. It brings the various events of Jesus' life into proper time setting and relation to other events and thus presents a clear and comprehensive picture of the life of our Lord. The footnotes appearing along with the Scripture text make it a book of inestimable value.

PROGRAMS FOR CHURCH GROUPS—Verna Smith Teeuwissen, Baker Book House, 103 pages, \$1.00.

A book of twenty-four programs adaptable for use by various organizations and church groups. The programs appear under seven pertinent headings—Your Home, Your Faith, Your Personal Life, Your Church, Your Community and The World. The book would be a worthwhile addition to every home library.

DEVOTIONS AND PRAYERS OF CHARLES H. SPURGEON—Compiled and Edited by Donald E. Demaray, Baker Book House, 111 pages, \$1.50.

A splendid book of fifty-two brief devotional thoughts with accompanying prayers to help enrich one's own daily devotions. These brief meditations should help to promote a spiritual atmosphere for the Christian wherein he finds faith to gain the victory daily.

DEVOTIONS AND PRAYERS OF F. B. MEYER—Compiled and Edited by Andrew Kosten, Baker Book House, 111 pages, \$1.50.

This small volume of fifty-two brief devotional thoughts is filled with spiritual food. The meditations are based on Scripture passages from the book of Isaiah. Surely those who will take time to "wait upon the Lord" in meditation with the writings of F. B. Meyer "shall renew their strength."

throughout the country, although they agree with us in private, are publishing editorials on tolerance which are really gestures of surrender of our fundamental principles.

But we will not be intimidated, and we believe that we speak for the American majority. The very existence of free religion depends upon our resistance to clerical domination. We will win the struggle for a society free from clerical domination because it is the American struggle for a tolerant world.