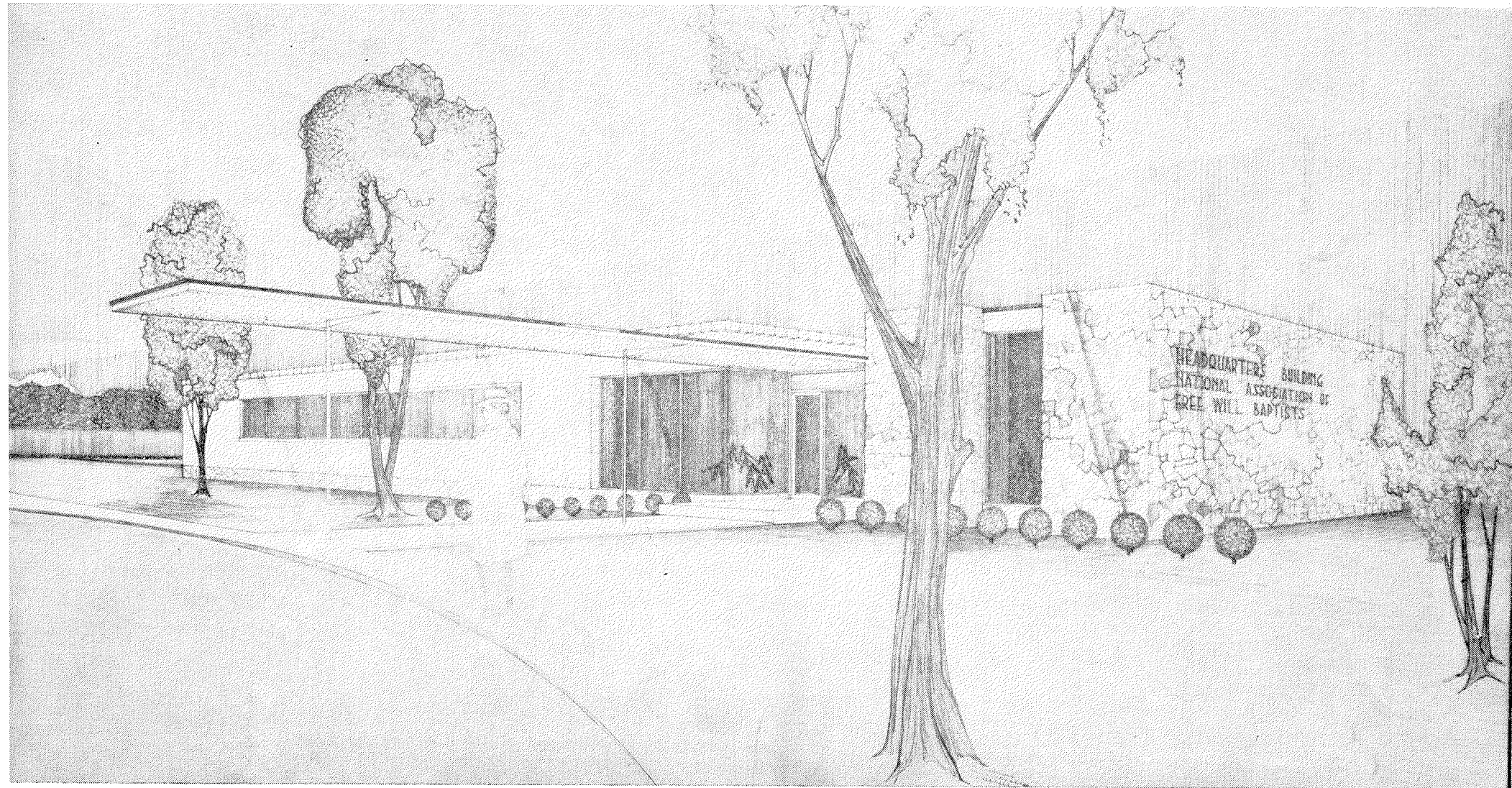


CONTACT

OCTOBER 1961

of the National Association of Free Will Baptists



Proposed Headquarter's Building—National Association of Free Will Baptists (Complete Details Next Month)

CONTACT

Official Publication of the
National Association of Free Will Baptists

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personally . . .

IN THE YEAR 1935 our present day National Association was born. At that time, our Free Will Baptist brethren from North, South, East, and West came together in one great fellowship. That this organization was of God there can be no doubt. Though we have not accomplished all that we might have accomplished, we have made definite advances to the glory and honor of Jesus Christ.

As the years slipped by, it became evident that all who had shared in the formation of the National Association were not happy with the development of our denominational program. This group centered in eastern North Carolina. They were especially unhappy with some of the standards and procedures at Free Will Baptist Bible College. Some of these brethren even boasted that they would soon change some of these things. However, though they did try, their efforts were unsuccessful. Therefore, they determined to have a school of their own which they could control. As a result, Mount Allen College (now Mount Olive College) was brought into existence.

FULL STEAM AHEAD

All the while the struggle continued within the ranks of the National Association. It was first one thing and then another as these men sought to gain places of influence within the National Association. However, it became more and more obvious that this was a losing battle. As late as 1958, one of the men involved remarked, "There was a time when we (speaking of this element in eastern North Carolina) could control the National Association in its national convention, but this is no longer true." Thus the die was cast and it has been evident to many that the "leadership" in North Carolina determined some time ago to break with the National Association. This pattern has continued and now in recent months it has been "full steam ahead." The development of this break has been carried out under the cover of several smoke-screens.

One smoke-screen has taken the form of an open and vicious attack on our Free Will Baptist Bible College. Dr. W. Burkette Raper, President of Mount Olive College, recently issued a statement and went to great length to prove that Free Will Baptist Bible College, its alumni and administration, was responsible for all of our woes.

This attack did not have a favorable reaction among our people. In fact, most Free Will Baptists felt that the statement was most unfortunate, as well as unchristian and unethical. But, why this attack? Why did Dr. Raper launch such a vicious attack against our Bible College which has meant so much to our denomination? Could it be that he is not in agreement with the strong evangelistic emphasis and the high Christian standards of the Bible College?

In light of the fact that one of his faculty members has been exposed recently as appearing before the House on Un-American Activities Committee in March of 1956, where he was identified by the F.B.I., with others, as a communist, perhaps Dr. Raper could have more profitably used his time in checking out the background of his faculty members.

LOVE THE DOCTRINES

Another smoke-screen which has been injected by the "leadership" of North Carolina centers in the charge that some of our younger pastors want to be dictators and take our churches off into an independent movement. We have heard this talk, but where is the proof. The young pastors that I know throughout the state of North Carolina are dedicated men of God, standing for our denomination and for the rights of their members. They love the Free Will Baptist denomination and doctrines. They want the majority within their churches to decide the business affairs of the church and not some outside conference clique. Furthermore, they live clean and win souls.

Still another smoke-screen has been the various attacks upon the National Association. The National Association has been accused of handing down directives, acting against its treatise, seeking to destroy all organization between the local church and the National Association, being more connectional in its government than the state of North Carolina, etc. All of these reckless charges are yet to be proven.

Involved in this attack on the National Association has been a tactic of the Roman Catholic church—boycott. Prior to the North Carolina State Convention, the "leadership" in the state urged in public rallies that our Free Will Baptist people and churches withhold support from the National Association. At their convention this boycott was pressed still further by the adoption of the following motion.

"That until the exact standing of this convention, in the National Association, has been determined and the state of emergency satisfactorily settled, we request the officers, standing boards, and committees of this convention to refrain from active participation in the formulation and execution of the various programs of the National Association, except that any agency receiving funds for any department of the National Association shall faithfully forward same to the proper department, and we advise the district bodies, ministers, and churches who constitute this convention to follow the same course of action."

Please note that agencies within the state which receive designated money are to faithfully forward same to the proper department, but WHAT WILL BE THE POLICY

(Continued on Page 14)

By I. J. BLACKWELDER

The Rights of the Local Church

OF COURSE I AM speaking of the rights of local Free Will Baptist Churches, but of no particular group, whether they are among the so-called "new group" or the self-styled "original group" of Free Will Baptists. Who is who, so far as "original" is concerned, depends on what one believes and practices instead of where one lives. Therefore, I am thinking of Free Will Baptists in general as I have read of them, observed them and known them since I became one of them more than 35 years ago. And since I have no ax to grind, no political strings to pull, and no clique to fear, I shall speak my convictions frankly and present the facts as I understand them without fear or favor.

In the first place, the local church has the right of self-preservation. However, this right is so well known by all of us that it may seem rather childish to even mention it. On the other hand, our local churches should not forget that self-preservation involves the importance of standing guard over our churches, lest they be invaded by the enemy. This very thing has happened to many of our churches in the past, and some of them are being thus threatened even today. This invasion of the local church and its inherent rights is in line with the current trend in almost every phase of our social order. This modern way of life aims at the ultimate goal of sacrificing the individual and his God-given rights on the basis that it is better for the whole. Those who promote this trend discount the importance of the individual to the extent of his contribution to the whole, whether it be the school, the church or the state. Therefore, it is clearly obvious that this trend, wherever it is seen, points in the direction of the Communistic way of life. It therefore behoves every one of us to protect the rights of the local church with whatever honorable means we may employ, even if it means incorporating our churches.

In the next place, the local church has the right of self-government. In other words, in traditional Free Will Baptist government, the local church is an autonomous body, subject to no higher earthly power than

the authority of the majority of its membership. Why? Simply because Free Will Baptist churches, as a whole, have always been operated and controlled by congregational polity, which is nothing new. Yes, there are those who talk about "new" Free Will Baptists, but who are they and what is their origin? Could it be that the recent change from traditional congregational government to what is called "connectional" government, or, as some call it, "connectional-congregational" government, might have produced these "new" Free Will Baptists of whom we have been hearing recently? Evidently, there is something so new about certain Free Will Baptists here and there that, in all these 36 years of my ministry, I never heard the word "connectional" used to describe Free Will Baptist church government until May of this year when I learned that it was being so used in North Carolina. This "connectional" government, as it is being proposed and explained by its promoters, is completely out of line with congregational polity, which guarantees the rights of self-government to every local church.

In the third place, the local church has the right to "connect" or to "disconnect." Yes, there is connection between the local church and the larger organization to which it may belong, but this connection is purely voluntary and simply for the purpose of fellowship and cooperative effort. There is no compulsion about the matter. A local church does not have to belong to any organization. And those who are members of quarterly meetings, associations or conferences may withdraw from them at the will of the majority. Without question the larger organization has the right and authority to discipline its member churches, but only while they remain members of it. The limit of such discipline is to declare them out of order and to withdraw fellowship from them. But after such discipline, the local church may continue as an independent Free Will Baptist church until the Lord comes back, if He and the church are willing. And there are just such independent churches within and without the bounds of the National Association today, some of which date back to more than fifty years.

Moreover, the quarterly meetings, associations and conferences have the right and the authority to discipline their ministers and, so far as I know, no one dares to question this right and authority. But when the credentials of a Free Will Baptist minister are revoked and he has been expelled from the higher organization, the limit of its authority has been reached. One thing is certain, that no human organization can expel any one from the kingdom of God. An example of such authority is found in John, chapters nine and ten. Because Jesus had restored the sight of a blind man, the church dignitaries were terribly upset. And when the man whose eyes were opened refused to repudiate Christ and go along with his critics, they turned him out of the synagogue. Soon afterwards, however, Jesus opened the door of the kingdom of God and the healed man walked straight in. Then Christ explained this gracious act, saying, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1). Evidently He was referring to those who had excommunicated the man whose eyes were opened for believing what they themselves should have believed.

Finally, the local church has the right to license and ordain ministers. In 1925 Harmony Free Will Baptist Church of Lake Butler, Florida, gave me license to preach the Gospel without contacting the Association or any committee or council of it. Upon the recommendation of the pastor and the deacons, the church voted approval of the recommendation and I received my license, signed by Rev. C. C. Butler, pastor, and W. O. Brooks, church clerk, June 20, 1925.

Also, upon the recommendation of my pastor, Rev. C. C. Butler, and the same deacons, the approved me for ordination. Therefore, on August 14, 1926, I was ordained and given credentials, signed by Rev. J. A. Blanton, Moderator of the South Georgia Association, and my pastor, Rev. C. C. Butler. And this important business was transacted without my having been contacted by the ordaining council or even being brought before the union meeting or

(Continued on Page 16)

The Reverend I. J. Blackwelder has been a Free Will Baptist minister for 36 years. He is presently pastor in Turbeville, South Carolina.

Will They Ever Land

*"I will ascend into heaven, I will put
I will ascend above the heights of
high." Isaiah 14:13-14.*

THIS QUOTATION is not from the morning newspaper, but rather from the mouth of God at a date not later than 500 years before the birth of Jesus Christ. However, it might well be the personal testimony of some man about to go "into orbit," for we read everywhere now that man is "his own saviour," that he has "opened the gates of heaven," that the "universe is his," etc.: till we are almost convinced that the God of the Bible has had to close shop.

But this Christian God of Holy Writ is, as always, several hundred years ahead of modern scientific achievement and the headlines which arrest and attract the jaded novelty of the 20th Century are old-fashioned news to the Holy Bible and they deal with a subject that is nearly archaic from the standpoint of Revelation. THERE HAVE BEEN SEVEN SUCCESSFUL TRIPS INTO OUTER SPACE, BEYOND THE GALAXIES, BEFORE THE DISCOVERY OF SAN SALVADOR BY CHRISTOPHER COLUMBUS AND THERE ARE AT LEAST TWO MORE IN THE NEAR FUTURE. So while the Pope, America, Russia, science and education all stand in rapt worship before the shrine of atomic fission and nuclear physics the Christian can enjoy the advanced findings of Revelation running far ahead of the latest satellite or guided missile.

First Space Trip

The first space trip, as Canaveral's experience has often been, was a total flop. Satan, before the creation, had plans to run things and exalt himself (as a Cherub) above the throne of God (Isa. 14:9-15). This direction is said to be straight NORTH,

The article by Dr. Ruckman of Bay Minette, Alabama, first appeared in the Lockland Baptist Witness.

regardless of the superstitions of modern atomic scientists (Psalm 75:6-7, Psalm 48:2-3, Job 38:30, Rev. 15:2, Job 26:7-10) and is clearly identified as a fixed position from any point of the earth in any solstice or revolution as above the stars Alpha Draconic and Polaris. This space trip is dramatically described as a DESCENDING MOVEMENT FROM THE THIRD HEAVEN (II Cor. 12:2-4) to the SECOND HEAVEN (Isa. 7:14) to the FIRST HEAVEN (Luke 10:18) to the EARTH (Rev. 12) to the PIT (Rev. 19) to the LAKE OF FIRE (Rev. 20). An obvious "dud" rocket flight. This was the "Pioneer" or "Vanguard" of future attempts to unseat the Divine Sovereign.

Second Space Trip

The second space trip was highly successful. Enoch, a God-fearing man, who believed in the Divine Revelation, was hoisted bodily out of his britches and shot 150,000,000,000,000,000,000,000 light years into the air because he "pleased God" (Hebrews 11:5, Gen. 5:22-24)—Not because he had access to the latest methods of inductive science. They looked for him after he left (Gen. 5:24) but since they could not find him they decided he either got lost, drowned, blown to bits, or wandered off suffering from loss of memory. Science always finds a way to alibi Revelation so it can establish itself as the high court. (And if you make "science" your supreme court, the first thing it will do is declare all miracles to be "unconstitutional.")

Third Space Trip

The third space trip was a fiasco. The United Nations of Gen. 1:1 with 100% integration decided on a huge building program of synthetic material (Gen. 11:3:5) of man, for man, by man and for man's

"good." This building program wound up with a tongue-talking fest that drove them all crazy and caused one man to give another man a saw when he wanted a brick, and caused another man to mix dust in the mortar instead of sand, and caused another man to hammer a man's foot instead of a nail. They gave up and decided the "kingdom" wasn't coming after all just yet. (Gen. 11:6-13). They intended to reach heaven but all they had was a "MAY," as God gives no one complete assurance of reaching His presence until they have ceased trusting their own works. Now you'd better read that again. (Rom. 4:5). Here, God recognizes that man has within him the ability to go to any limit if left uncontrolled. Notice that in Gen. 11:6. Man's boasting of his ability is recognized in the Bible 2000 years before Christ. However, the guiding power behind the ability is his imagination and this imagination is inspired and guided by Satan. (Gen. 9:21, Eph. 2:1-4.)

Fourth Space Trip

The fourth space trip was very unique. Not content with getting a live man to the moon, the Lord got a dead man out of the grave and then took him up out of the solar system. We are told plainly in Deut. 34 that Moses died and that God buried him. We are told three times in the New Testament that Moses was up and walking around (Matt. 17, Luke 9, Mark 9). And we are told in Jude that Moses' body did not stay buried when God buried it. (Jude 8.) These accounts (often referred to by infidel preachers as "symbolic, folk tales, legend, apocalyptic literature, figurative, poetic" and other nonsensical coverups for infidelity) show us that Moses took a considerable trip AFTER DEATH:

A Man On the Moon?

*my throne above the stars of God:
the clouds; I will be like the most*

By Dr. Peter Ruckman

so much so, that his appearance with Elijah is said to be not merely a "glorious" appearing but an appearing IN GLORY (II Peter 1:17)—and you are warned about liberal commentators in the next three verses—and Luke 9:31.

Fifth Space Trip

The fifth space trip was accomplished by a vacuum inside a tornado. (A vacuum being the correct medium for space flight in order to do away with friction and obtain the maximum amount of speed without deterioration of the missile.) In II Kings 2 we read of this remarkable flight which took place about 800 B.C. We read that here Elijah was caught up into heaven and if there was any doubt as to which heaven it was we find him appearing with Moses in Matthew, Mark, and Luke in the GLORY (Luke 9:31). Since the average Bible unbeliever knows very little about the actual results of a whirlwind in practice, you will find him very ignorant on the subject of tornadoes that have driven straws through telephone poles and horses, emptied books out of bookcases without taking up the rugs, and emptied houses of furniture without lifting the roof off the house. When these things are called to his attention he will believe them if he is intelligent. Yet, strangely, he will not believe the same thing in regards to a man in the Bible who was seen by five (Elisha, Peter, James, John and Jesus) who ALL knew more about spiritual matters than he does! Strange situation!

Sixth and Seventh Space Trips

The sixth and seventh space trips were accomplished by our Lord Himself. The first was a neat excursion through the constellations and galaxies and back to the earth in less than two hours! Compare John 20:17 and Matt. 28:9. The second was done

before the sight of 120 to 500 witnesses and was called an "infallible proof" (Acts 1:2-3). (Although the ASV and RSV take out the word "Infallible" as it is their opinion that maybe it wasn't.) These two space flights were called ASCENDANCIES, and differ from all others in that person going up under his own power (John 3:13) and hence we read that although David went up to Heaven with the Old Testament saints (Matt. 27:50-54) he did not ascend. Only Jesus could go in His own power, which is what the word means.

Eighth Trip

The eighth trip was one for the purpose of obtaining data from outer space on the third heaven (II Cor. 12:1-4) and the man to go up (without a Christopher statue in the rocket!) was the Apostle Paul. Some of the information divulged at this reconnaissance trip was reported to the earth upon his return and some was not, but was withheld until that famous trip into outer space by John in revelation 4:1-3. And here is where we see the stupidity of following science to the grave (that is where it leads and that is where it leaves you: It will be of no help to you at all after you're buried.) Science is a boy. Revelation is a man. Sometimes the man tells the boy some things he wants to know, sometimes he doesn't. Often the boy brags about what he knows when he's told. Sometimes the man withholds information until he figures the boy can take it without killing himself. Science is what God in His mercy lets man find out, as it pleases God for him to know it. Revelation is what God has already shown that man cannot accept until he is right INSIDE. (Matt. 5:8).

Ninth Trip

The ninth trip into outer space, beyond

the troposphere, ionosphere, exosphere, etc., was accomplished in the twinkling of an eye by an unlearned fisherman (Acts 4:13) about 1800 years before the Wright Brothers started getting fancy (Rev. 4:1-3). The date for this first flight was recorded in the last book of the Bible and is generally rejected by the majority of astronomers, space scientists, and missile experts today. Since it was recorded at a temperature of absolute zero, where molecular action ceases (Isa. 57:15) it is well able to predict with scientific accuracy the FUTURE and so it proceeds to do. Future? One united world under one united church, all agreed that the King James Bible is unscientific, that any man who objects to man's efforts to save man by man's methods in man's way is a trouble maker, radical, etc., and that in order to buy or sell under the coming "great new world" everyone must submit to a centralized, economic-politico-religious system, headed by the God of this world—that great space-flight-planner—that pioneer into the Universe—his majesty the Devil. (Rev. 13-19) Posing, of course, as the world's saviour.

But there is no need to exhaust the subject here! There are three great flights into space that are yet future, and to waste our time piddling around with such maudlin non-sense as "rockets to the moon" would be degrading to a Christian's station as an ambassador to Christ. Rocket to the Moon? Why stop at the moon and get buried there? Why mess around with this puny little solar system when God has plans to populate the entire new heavens with a sinless race under the government of His Son? (Luke 1:32-23, Isa. 9:6-7, Isa. 66:20-24, Rev. 22:1-2, Rev. 21:23-26.)

Rocket to the Moon? That old dead stuff?

(Continued on Page 15)

Resolution Passed By the North Carolina State Convention

WHEREAS, Original Free Will Baptists have had a continuous existence in North Carolina, at least since the year 1727, and the oldest form of Original Free Will Baptist organization beyond the local church is the annual, or general, conference, and

Whereas: In the year 1913 Original Free Will Baptists of North Carolina formed this State Convention, as an advisory body, to solicit the co-operation of the conferences and associations in promoting the work of its various departments, and

Whereas: During and before 1935 Original Free Will Baptists of North Carolina were a part of the Eastern General Conference of Original Free Will Baptists, and

Whereas: In 1935 the National Association of Free Will Baptists was formed by uniting the Eastern General Conference and the Co-operative General Association; it being agreed and understood that "neither of the two shall in any way have jurisdiction over the other" (Dodd, Page 120), and

Whereas: We have understood during the entire time of our affiliation with the National Association that our established customs, usages, practices, and church government were not a test of fellowship, or the repudiation of the same a prerequisite for membership in the National Association, and

Whereas: For many years there has seemed to be an ever increasing spirit of animosity and opposition, on the part of some elements of the National Association, toward Original Free Will Baptists of North Carolina and their programs, institutions, and officials and

Whereas: The National Association did in its 1961 session, place a new and different interpretation upon the section, Provision and Claim, on page 39 of the National Treatise; disqualified for national office several ministers who are in good and regular standing with the North Carolina State Convention of Original Free Will Baptists and their respective conferences; and made requests of the North Carolina State Convention of Free Will Baptists which it plainly cannot comply with without violating its own "Statement of Faith and Discipline for Original Free Will Baptists of North Carolina" and the fundamental doctrines, customs, usages, practices, and church government which have been established during many generations, and which did exist before we become a part of the National Association, and which we believe have been the means of the preservation of our faith and heritage for many generations, and

Whereas: We believe the above mentioned animosity, acts, and request by the National Association have created such a state of uncertainty and confusion among the officers, boards and committees of this State Convention, the district bodies, min-

isters and local churches of this State Convention, the district bodies, ministers and local churches of this state, as to constitute a state of emergency and that the above does in fact make our established customs, usages, practices, and church government a test of fellowship and the repudiation of the same a prerequisite for good standing in the National Association, and

Whereas: We feel that this confusion and state of emergency is neither edifying to our denomination or glorifying to our Lord:

Therefore, be it resolved:

1. That we request the General Board of the National Association of Free Will Baptists to issue a clear, concise, and simple statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptist of North Carolina in the National Association; that because of the urgency of the present state of confusion and emergency, we respectfully request that this statement be issued immediately, and in no case later than January 1, 1962.

2. That until the exact standing of this convention, in the National Association, has been determined and the state of emergency satisfactorily settled, we request the officers, standing boards and committees of this convention to refrain from active participation in the formulation and execution of the various programs of the National Association, except that any agency receiving funds for any department of the National Association shall faithfully forward same to the proper department, and that we advise the district bodies, ministers, and churches who constitute this convention to follow the same course of action.

3. That we hereby designate the standing members of this convention: namely, the general officers, members of standing boards and committees, as a special mediation and fact finding committee, to represent this convention in any necessary good-faith conference with the General Board of the National Association and that we hereby empower this special committee to determine if and when the state of emergency is satisfactorily settled and inform our people, or if thought necessary to call a special session of this convention.

4. That we hereby instruct the officers, boards and committees of this convention, in the event it proves impossible to settle the emergency and it is determined that this convention is not in good standing with the National Association, that they begin immediately to formulate plans and policies for a complete denominational program in co-operation with other Original Free Will Baptists who may desire fellowship with us. Said plans and policies to be submitted to any future regular or special session of this convention.

5. That we do hereby call upon all Free Will Baptists to pray for divine guidance in the consideration of these matters.

Read It Through In 1962

THE BIBLE IS A neglected book. Practically every Christian home has at least one copy and even many non-Christian homes have a "family" Bible, but the Bible is more than a good luck charm to have around. It is a living Book whose value can be experienced only as it is read and studied. Using the program as it has been planned, churches can help people take the Bible off the shelf and put it in the head and heart.

1. "Read It Through in '62." How many people have ever read the Bible through? Not enough, to be sure, so here is a plan to get hundreds of thousands to sign covenant cards that they will read it through during 1962. Materials are available to aid the local church in this program. There are the covenant cards, a reading schedule and check list showing how much must be read each day in order to complete the Bible during the year, poster for the bulletin board, reminder book marks, and recognition certificates to be awarded when the reading is completed.

"Sign-Up Sunday" is on Universal Bible Sunday—December 10, 1961—and recognition day for those who sign the covenant cards is Sunday, December 31. The reading begins on January 1.

Materials for this part of the program are available from the **Executive Department, National Association of Free Will Baptists, 3801 Richland Avenue, Nashville 5, Tennessee**. Sample packets are \$1.00.

2. "Help Someone Else Read It Through in '62." This is an effort to see that all foreign language groups in America's communities have an opportunity to read the Word of God in their own language. Many of them may not have Bibles. Churches can perform a valuable ministry by placing Bibles in these homes. These people can be found by asking members of the congregation to turn in names of those whom they know or by taking a survey of the area around the church.

The American Bible Society can supply Scriptures at cost in over 100 languages. Write them at 450 Park Avenue, New York 22, N.Y., and ask about Scriptures in the languages you need.

3. "Nationwide Reading of the Christmas Story." Roy Rogers and Dale Evans will be serving as co-chairmen of the family Bible reading emphasis. As a part of this NAE will be sharing in the American Bible Society's third annual family reading of the Christmas story on Christmas Eve. The Society can provide attractive Gospel portions containing the Christmas story at low cost for quantity distribution. Families all over the nation are urged to join the Roy Rogers' family in this meaningful family observance.

4. Public Bible Reading. To give community-wide interest to this program and to get the Word of God before people, ministerial associations or fellowships should sponsor a public reading of the Bible in their cities. In order to give national coordination, this should take place either the week preceding Reformation Sunday (October 23-27) or the week preceding Universal Bible Sunday (December 4-8). The New Testament can be read through in five days by reading six hours a day.

This could be done in cooperation with a local department store, in the city square, in a shopping center, or other location where people could be exposed to the Word.

The World Home Bible League is making available free copies of a large-type edition of the Gospel of John for distribution during the reading. Churches may order these through their nearest NAE office at no cost except postage. (The addresses of these offices are given below).

Addresses of NAE officers: NAE Headquarters Office, Box 28, Wheaton, Ill.; NAE Eastern Region, 1061 Memorial Ave., Williamsport, Pa.; NAE Southwest Region, 15842 East Russell St., Whittier, Calif.; NAE Midwest Region, 542 South Dearborn St., Chicago 5, Ill., and NAE Northwest Region, 507 Governor Building, Portland 4, Oregon.

Return the Bible To the Heart of the Nation

In this time of peril the National Association of Evangelicals urges that the Christians of America join together to return the Book which made this country great back to the heart and center of our national life. To meet this need the NAE offers a four-point program:

• Bible Reading

An effort to enlist 10 million Americans to read the Bible through in '62 and to encourage the public reading of the Scriptures in parks, shopping centers, etc.

• Bible Preaching

National awards for the best sermon on Bible Sunday, December 10, 1961, on the Place of the Bible in the Life of the Nation.

First Award—a trip to the Holy land.

Second Award—200 books for the minister's library.

Third Award—a complete Audio Bible Sacred Record Library.

• Bible Study

The encouragement of Daily Bible study in homes and Bible study programs for churches. A thorough list of Bible study helps is available.

• Bible Distribution

One million copies of the Gospel of John available for free distribution as well as Scriptures in foreign languages and Braille.

Pastors and church leaders should join in the nationwide program to help bring our nation back to the Book upon which it was founded.

-----Clip and Mail Today!-----

National Association of Free Will Baptists

Executive Department

3801 Richland Avenue

Nashville 5, Tennessee

Yes! I want to have a part in returning the Bible to the heart of the nation.

Please send me the following:

- ☐ Sample packet of materials for "Read it through in '62." I enclose \$1.
- ☐ Instruction Sheet and order blank for "Read it through in '62." Free.
- ☐ Information on how to set up a public reading of the Bible in my community. Free.
- ☐ Complete rules on "The Bible in National Life Sermon Awards." Free.
- ☐ Bibliography on Bible study materials. Free.
- ☐ Information on how to get free gospels for distribution.

Name

Address

City Zone State

Your Letter Is A Ballot

By Marshall Billings

How many times did you vote during the past year?

Once? Only once?

You could have voted much oftener. Indeed, you should have!

You could have voted on every bill considered in Congress and by the White House. You could have voted on every issue debated in your state legislature or city council. You could have voted for or against any television program which you viewed, any radio program you heard. You could have voted on any newspaper or magazine article that you read.

Like voting in political elections, this type of voting is more than a privilege. It is an obligation. Especially for Christians.

And it is easy to vote in these elections. You don't even leave your home. Your writing table becomes your polling booth. The ballots are your letters—compliments and complaints—that you aim at public officials, editors and advertisers.

Evangelicals complain generously to each other about political developments, about unfair treatment in the news, about morally objectionable radio and television shows.

But are these complaints effective? Do they help to improve the objectionable situations? Of course not—they are made to the wrong people. To be effective, the complaints must reach those responsible for the disappointing political developments, slanted news stories, smutty television and radio programs.

How can these people be reached? By

letter, of course. And every letter that you write—every letter of praise or protest—is a vote that will weigh in future decisions made by the person who receives it.

Do letters really count? Are they really read?

Public officials do read them and do heed their contents, according to two men who speak for organizations in Washington, D.C. Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, says: "I presume that as a preacher I wrote as few letters to government officials as anybody. Yet I am now thoroughly sold on the usefulness of this method and we have used it on occasion with excellent results."

This opinion is shared by C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State. Mr. Lowell cites this example of the power of letters: "Just a few years ago an American President appointed an ambassador to the Vatican. The greatest volume of mail that ever developed on a single issue in the history of the United States descended on Washington. It literally compelled the cancellation of this nefarious enterprise."

How about editors? Are they, like public officials, impressed by letters? Let another authority on letter writing answer that question. The Reverend Bernard Bassett, S.J., director of the Sodality of Our Lady in England, told a group of sodalists in Cleveland of this experience. "Each sodality," he said, "has at least one institute a year on how to write a letter to the editor of newspapers and magazines. The possibility of bringing Catholic influence on editors of the press is too important to pass up."

The Reverend Bassett then recounted the success which English Catholics had in writing to editors and store managers to ask that nativity crib scenes be put into windows and public places at Christmas. The campaign was so successful that the government even included a crib in its Christmas decorations on Trafalgar Square. "Letter writing," says Father Bassett, "good letter writing, did the trick."

Are American editors similarly influenced by letters from readers? A Christian newspaperman tells a story which answers that question. A large-city paper began to publish Billy Graham's daily column. The Christian writer naturally was pleased to see Mr. Graham's witness in the paper and hoped that Christian readers would express their appreciation for the column. He discussed it with a friend on the newspaper who told him that not one reader had written to express interest in the column. The paper no longer carries it. There was no evidence that it was appreciated—so it was dropped. (And dozens of Christians doubtless complained to themselves and to each other because newspapers "won't publish anything about evangelical Christianity.")

The other side of the coin is revealed by a little article clipped from the comic page of another paper published in the same city. The article reads in part: "Your favorite comic strip will be back . . . Several hundred readers have called and written to ask if the Toodles' absence is permanent. It definitely is not . . ."

And so in this large city a comic strip flourishes in one paper while a column expounding Christianity dies in another. Why? Because editors gauged reader interest by reader response. After all, how else could they tell what the readers want?

What about radio and television? Could your letters help to clean up the programs about which you so often complain? Paul Molloy, highly-regarded television editor of the *Chicago Sun-Times* answers that question. Hear him: "A highly placed advertising man once told me that a dozen—repeat: a dozen—letters from viewers on the sponsor's desk were sufficient to raise old herry all the way down the line, through the company's advertising representative to the office of the network exchequer."

Just imagine what you and eleven other action-minded Christians could accomplish!

Letters are effective, according to these authorities in three different fields. Why is this true? It's simple. The politician wants your vote at the next election. The editor wants you to buy his newspaper or magazine. The advertiser on television or radio wants you to buy his product.

Complimentary letters to them lets them know that you are a satisfied customer and encourages them to continue as they have been doing. Your complaint to one of them tells him that you are dissatisfied with his service. It is a warning that you are likely to quit patronizing him.

Agreed that it pays to write letters.

This question then: Why do so few Christians witness in this manner? Why didn't at least one Christian among the dozens who doubtless enjoyed the Billy Graham column write these six simple words: "Thanks for the Billy Graham articles"?

That question is answered by the same Christian newspaperman who related the incident. "Protestants," he says, "particularly evangelical Protestants, tend to have an inferiority complex when it comes to writing letters to newspapers. Or maybe it's just laziness."

Inferiority complex . . . laziness . . . both reasons probably figure large in the lack of Christian witness by mail. If you haven't voted regularly by mail, quite likely "inferiority complex" is the main reason. You just didn't know how influential your letters can be. You didn't know that your votes really count in these continuing elections.

Of course, you can't plead that excuse after reading this article. You now know that your letters do count.

That leaves you just one excuse!

WHEN you accept Jesus Christ as your Saviour you have entered a new life, for Christianity IS a life. Salvation is an event—the Christian life is a process. To become a Christian is to be “born again,” this time into the family of God. But after birth, we must go and grow and glow for Christ. Your Heavenly Father is vitally interested that you should live a life which honors Him. Here are a few suggestions which will help you to “grow in grace and in the knowledge of Christ.”

1. Earnestly Resolve to Live the Christian Life

I mean really live it. Do not ever be content to just “drift along.” Purpose in your heart to be the very best Christian you know.

Don't be surprised to learn that the devil and all his hosts will be arrayed against you, endeavoring to hinder and thwart you. Take refuge in the fact that your mighty “Captain” has never yet lost one of His followers. You can, and will, win in His strength.

The Christian life is already filled with mediocre Christians. God desires that you should be an ever victorious one. Decide that you will be just that kind, by His grace. (I Corinthians 15:57.)

2. Read Your Bible Consistently

This wonderful Book of books is actually your spiritual food. Never will you have strength in spiritual things without these spiritual “vitamins.” Ignorance of the Bible is at the bottom of practically every failure in the Christian life. You should no more omit daily reading than daily feeding.

It's good to have a regular time to read. Early morning is an excellent time. Own a good Bible and make carefully written notes in the margin. Memorize precious passages.

Carry a pocket Testament with you at all times and in odd moments improve the time by taking a “snack.” Make the Book your very own. Persevere in this study. (II Timothy 2:15.) Every problem in life is answered within its pages.

3. Pay Special Attention to Your Prayer Life

Here is the “power line” for your Christian life. Here is also the point that Satan will attack first. Purpose that you will not let anything interfere with the daily communion with your Heavenly Father. Learn to “pray without ceasing.” That is, to live momentarily in the atmosphere of prayer.

Talk to your newly found Friend concerning every part of your life. Remember to thank Him for all His blessings. Keep that “private wire” to the throne of grace in constant use. (Philippians 4:6, 7.)

4. Let All Your Friends Know Just Where You Stand

The first thing you should do after you

have become a Christian is to tell ten of your friends. Then make a life-long habit of introducing Jesus Christ to all your acquaintances.

Do not be surprised if some of your former friends “drop” you. A friend that isn't also a friend of Christ's might some day come between you and your Saviour. You'll find that you'll gain some valuable friends, too.

One of your greatest joys will be the bringing of your friends to know Jesus Christ. (John 1:40-42.)

5. Seek and Join a Good Bible Church

Here is the very best place for you to grow in the Christian life. Here you will find precious fellowship with God's people. Here will open opportunities for service.

Find a church that wholeheartedly believes and teaches the Bible as the Word of God, and the blood of Jesus Christ as the only remedy for sin. When you have found such, join it. Be baptized and attend faithfully.

Seek to be of real service in every way you can. No Church is perfect, but it is God's divinely appointed institution, and the nearest approach to heaven's perfect fellowship that we have here below. Above all, be faithful. (Matthew 16:18.)

6. Put Your Lord First in Everything

A successful shoe manufacturer in a Midwestern city has this motto hanging over his desk:

**GOD FIRST—FAMILY SECOND—
SHOES THIRD**

All things will fall quite naturally into their proper place and relation if you will be careful to put God first. You will not find this easy to do, for many things, even “good things,” will clamor for your time and attention. But make this an iron-clad rule that you will “seek first the Kingdom of God and His righteousness.”

Test your occupation, your amusements, your pleasures by the yardsticks found in Colossians 3:17 and I Corinthians 10:31.

Measure everything that comes into your

life by the standard of whether or not it is well-pleasing to Christ.

7. Follow the New Testament Teaching on Stewardship

God has not left us in doubt about money. First we are to understand that all we have belongs to God. We belong to Him too.

And the possessions which He has given into our hands are there as a sacred trust. We must be careful to use them all to the glory of God.

But God is practical too, and tells us to give our money weekly, proportionately, and cheerfully to His cause. There are promises too, that those who “sow bountifully” in God's vineyard, shall “reap bountifully” of true riches, of peace, of joy, as well as the satisfaction of knowing that we are “laying up treasure in heaven.” (I Corinthians 16:2; II Corinthians 9:6-9.)

8. Learn to Listen to the Voice of the Holy Spirit

This wonderful fact is gloriously true. That the Third Person of the Trinity, who is the Holy Spirit of God takes up His abode (forever) in the hearts of those who are God's children by faith in Jesus Christ.

He is there for the purpose of making your life a success in the truest sense of the word. He is possessed of all wisdom and power. And His desire for your life is that you may truly show forth the glories of your Saviour.

You can become the success which the Holy Spirit intends that you should be, as you daily yield your will to His blessed will. Morning by morning should find you committing your life to His direction. Moment by moment should find you depending upon Him.

You can safely trust your all to Him. No tragedy in the Christian life is greater than that of failing to follow the guidance of the Holy Spirit. Peace, power, wisdom and victory are all bound up in His leading. (I Corinthians 6:19; Galatians 5:16.)

(Continued on Page 16)

How To Live The Christian Life

By William W. Orr

From the Book

“The Most Important Thing in Life”

What's Your Problem?



By LOUIS H. MOULTON

Q. I need some help terribly. My husband has little consideration for me and his affection for me seems motivated only by the sex desire. Are all men like this? Is my husband typical of the male? Do I expect too much from marriage? Does the average husband just lust instead of love? I feel like just a convenience to him and wonder if I'll ever learn to accept and become accustomed to this and be able to live with it. What is wrong? Is it me?

A. Your preparation for marriage has been totally inadequate concerning the intimacies of marriage. A common complaint among women with problems such as yours seems to point to the fact that you think on the sexual need as being only the man's need. You need to recognize that you, too, have a need for tender love in a happy union sexually. In 1 Corinthians 7:5 husbands and wives are told "Defraud ye not one the other, except it be with consent for a time . . . and come together again, that Satan tempt you not for your incontinency." Recognize your own need and talk frankly to your husband about it. Get him to go with you and talk it over with your pastor. You may be surprised at the difference in your own outlook.

Q. I have heard you and others say that we will recognize our loved ones in heaven. I am wondering however about what our family relationship will be in heaven.

A. Just as Moses and Elijah were known by Peter, James and John in Matthew 17 we will without doubt know our fathers, mothers, children and loved ones. But since Jesus will be the center of all glory, the preeminent One, our relationship to Him will by far transcend any prior earthly relationship.

Q. We speak of the twelve apostles and of the twelve disciples. What is the difference?

A. The twelve apostles were the "sent forth" ones with the kingdom message of the Lord Jesus Christ during the transitory period between law and grace. They were chosen by the Lord, Himself, and endued with unusual power in proclaiming the message of His resurrection. They also were disciples, as is every dedicated child of God, inasmuch as the

word disciple carries the meaning of "follower," "believer on," "dedicated to," etc.

Q. There is so much talk of "segregation" and "intergration" in these days. My neighbor is a staunch segregationist and says she doesn't want any Negro blood running through the veins of her grandchildren. Would intermarriage affect the blood between whites and blacks?

A. It would not. If your friend has ever had a transfusion in a hospital she may have received Negro blood at the time, that is if the blood came from the Red Cross or a blood bank. There is no difference in the blood of the races whether red, white, black or yellow. Acts 17:26 says "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

Q. Near where I live there is a nudist colony. Some of their advocates say that nudism is the way God originally intended for us to live and therefore we should get back to it. What do you say?

A. These colonists of nudism are not alone in their thinking. You can find multitudes who agree with them if you make a trip to the bathing beaches or even to the grocery store or on the street or almost anywhere. Modern day nudism, without any doubt at all, is a thing of the devil. It is a disgrace to human decency and has no place in the life of a Christian.

Q. Do you think that Christians should take part in political elections by going to the polls to vote?

A. Very definitely, yes. If someone without proper convictions is elected as sheriff, mayor, governor or president and we did not vote against them, then we can partially blame ourselves for their being in office. To refrain from voting in a free election is to invite a dictatorship. I cannot find in the Bible anything contrary or which would forbid voting.

Q. Is there any scripture which forbids ordaining a twice married man whose first wife is still living? He says he is called of God and wants to pastor a church.

A. I would not have any part in ordaining such a man. Paul, writing to Titus in chapter one verse six, says concerning pastors "If any be blameless, *The husband of one wife . . .*" If a man cannot meet these qualifications as given in the Word of God, then he might as well recognize that he cannot scripturally serve as a pastor. He can be used as a witness and serve in many other capacities as a Christian. But as a pastor, if he cannot meet the scriptural qualifications, then I would not recognize any so-called "call to the ministry" nor would I lay hands on him to ordain him.

Cooperative Receipts Move Back To Normal

After suffering a slump in the month of July, Cooperative receipts moved back to normal during August. Total receipts for the month totaled \$5,134.32 with an additional \$52.62 coming in as designated funds. This fine response is greatly appreciated by all departments of our national work.

With year-end activities upon us, each department of work is anxious to reach its budget for the year. Perhaps your church would consider doing just a little more in the way of cooperative giving in order that all needs might be supplied.

AUGUST COOPERATIVE RECEIPTS Undesignated

| | | | |
|----------------------------------|----------|--|----------|
| ALABAMA | | | |
| Good Water church, Slocumb | 5.00 | | |
| First church, Huntsville | 51.40 | | |
| First church, Dothan | 133.49 | | 189.89 |
| ARKANSAS | | | |
| State association | | | 279.11 |
| ARIZONA | | | |
| First association | | | 25.00 |
| CALIFORNIA | | | |
| State association | | | 524.60 |
| FLORIDA | | | |
| State association | | | 15.04 |
| GEORGIA | | | |
| State association | | | 255.63 |
| ILLINOIS | | | |
| State association | | | 311.63 |
| MISSOURI | | | |
| New Harmony S. S., Greentop | 17.33 | | |
| Macedonia church, Purdy | 77.13 | | |
| State association | 1,605.40 | | 1,699.86 |
| NORTH CAROLINA | | | |
| Swannanoa church | 180.40 | | |
| Fellowship church, New Bern | 88.62 | | 269.02 |
| OHIO | | | |
| Franklin church | | | 11.94 |
| OKLAHOMA | | | |
| State association | | | 791.89 |
| TENNESSEE | | | |
| Horton Heights church, Nashville | 74.55 | | |
| Wooddale church, Knoxville | 18.90 | | |
| Oak Grove church, Charlotte | 13.61 | | |
| Blue Springs church, Columbia | 10.00 | | 117.06 |
| TEXAS | | | |
| State association | | | 328.17 |
| VIRGINIA | | | |
| Bethany church, Norfolk | | | 155.21 |
| | | | 5,134.32 |

DESIGNATED FUNDS

| | | |
|----------------|-------|----------|
| Florida | 35.63 | |
| South Carolina | 16.99 | 52.62 |
| | | 5,186.94 |

DISBURSEMENTS

| | | |
|-------------------------|----------|----------|
| Foreign Missions | 1,436.06 | |
| Executive Department | 1,223.54 | |
| Bible College | 1,004.97 | |
| Home Missions | 700.90 | |
| Sunday School Board | 256.71 | |
| League Board | 256.70 | |
| Board of Superannuation | 150.03 | |
| Headquarters Trustees | 154.03 | 5,186.94 |



Know Your Bible Series

STUDY IN FIRST CORINTHIANS

Charles A. Thigpen

WHAT IS THE PROPER way to handle a church split? And not just an ordinary split at that, but one that has four parts? This confronted the Apostle Paul as he wrote this epistle to the Corinthians. In fact, here is a book which may be of great help to any church facing internal problems.

First Corinthians is a book of reproof and replies. The reproof was concerning divisions in the church at Corinth and the replies are answers Paul gave to the questions the church had raised.

Thiessen correctly states that this epistle gives us the best picture of the life and problems of a primitive local church. And that, it gives us the "most exhaustive discussion of the questions of marriage and separation (ch. 7), the most noble characterization of love (ch. 13), and the most thorough treatment of the doctrine of the resurrection (ch. 15)."

The story of the founding of the Corinthian church is in Acts 18. We find here that Paul met Aquila and Priscilla in Corinth and worked and lived with them. Other important events are, Paul's turning from the Jews to the Gentiles, the conversion of Crispus, chief ruler of the synagogue, the vision assuring Paul of "much people" in that city, and the insurrection before Gallio.

If the Gospel was ever "put to the test" it really was in the city of Corinth. Corinth was exceedingly wicked city. To be immoral was to be religious here, and the more immoral one was, the more religious he was regarded to be. Throughout the Roman Empire, Corinth had gained a name for herself—a name of derision and shame. To call a person a "Corinthian" was considered a curse of great insult. And yet, it was to this city the Holy Spirit led Paul. It was here that a large church was established with people from every level of society.

The immediate conditions in the Corinthian church that needed attention are the following: the divisions, the incestuous church member, the law-suit trouble in heathen courts and quite a few general worship disorders. A simple, yet complete, outline of I Corinthians is the following:

Salutation, 1:1-9

- I. Correcting the reported conditions, 1:10-6:20
 - A. Rebuking the factious spirit, 1:10-4:21
 - B. Rebuking the toleration of incest, 5:1-13
 - C. Rebuking the law-suits in heathen courts, 6:1-8
 - D. Rebuking general impurity, 6:9-20
- II. Answering their questions, 7:1-15:58
 - A. Concerning marriage, 7:1-40
 - B. Concerning meats offered to idols, 8:1-11:1
 - C. Concerning women in public worship, 11:2-16
 - D. Concerning the Lord's supper, 11:17-34
 - E. Concerning spiritual gifts, 12:1-14:40
 - F. Concerning the resurrection, 15:1-58

Conclusion, 16:1-24

The underlying theme of this book is expressed in two verses, I Corinthians 1:30, 31, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. That, according as it is written, He that glorieth, let him glory in the Lord." These Corinthian Christians had been exalting human wisdom and glorying in various leaders—Paul, Apollos, etc. Paul states clearly that Christ is our wisdom and He is the only One that should receive glory.

To show how effectively Paul answers the evils of glorying in men, Dr. J. Sidlow Baxter presents the following evidence:

I. Man-exalting schisms (1:10-17) are wrong because salvation by the cross sets aside man's wisdom altogether (1:18-31).

II. Man-exalting schisms are wrong because the true wisdom is imparted by the Holy Spirit, not by man (2:5-13).

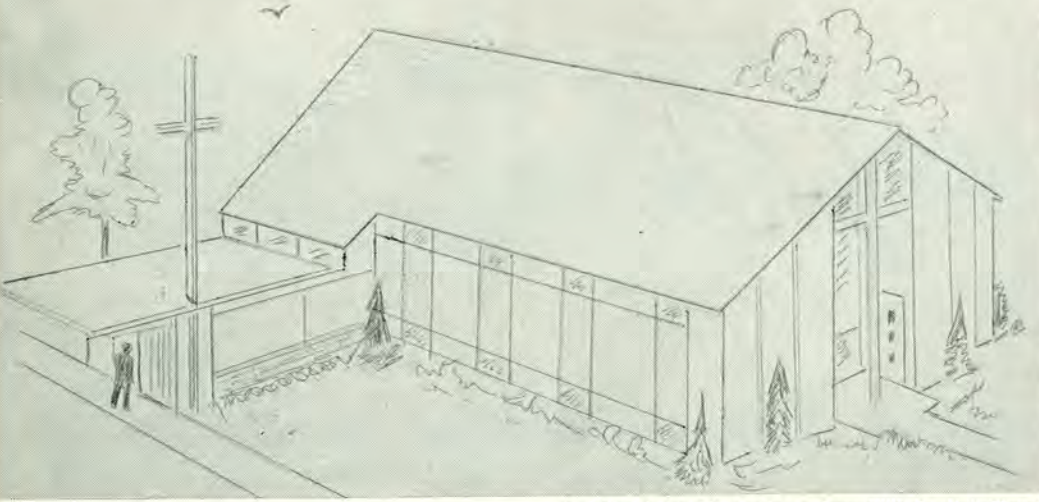
III. Man-exalting schisms are wrong because human teachers are only stewards: power is of God (3:5, 6, 21; 4:1).

IV. Such "gloryings" (5:2) are a mockery (5:6) while flagrant evils are condoned—

incest, lawsuits, and impurity!

A passage from this letter that has helped me over many rough places is I Corinthians 1:26-29. I have found comfort and great blessing from these verses especially during times of discouragement. I find here that God did not call many wise, mighty or noble men. Now, I am realistic enough to know that I am not numbered among these, though some Christians are. Then as I read further, "God hath chosen the foolish things . . . weak things . . . base things . . . and things which are despised . . . and things which are not," here I can readily see myself and I suppose most Christians. That's what most of us are, we are God's "are nots." But God had a holy purpose in His choice, for we read, "That no flesh should glory in his presence." Oh, how wonderful that "God hath chosen us;" weak, frail, stumbling finite creatures—and yet, God has chosen us to confound the wise, confound the things which are mighty, to bring to nought things that are.

There are many other verses in this great epistle I would like to comment on, but time and space will not allow. However, there is one further verse that has been such a blessing to so many, I must point it out. This could be called the believers' victory verse; "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13). Please note that your temptations and mine are not exceptional—they are and always will be, "common to man." Also consider that God promises two things and assures them to us on the basis of His faithfulness: one is that the temptation will be bearable and the other is that there will always be provided a way of escape. Mark it down that God pledges overcoming victory for His believing children. May God grant that we will always rely on Him and follow His leading. I trust that as you study this wonderful Corinthian letter you will permit God to speak to your own heart and life to the end that "ye may be blameless in the day of our Lord Jesus Christ." (I Cor. 1:8).



Architect's Drawing—Grace Free Will Baptist Church

Church Builds Through Bond Program

ARNOLD, MISSOURI—Grace Free Will Baptist Church, Arnold, Missouri, recently voted to build a new sanctuary and educational wing on four lots purchased last month, according to the pastor, Reverend Johnnie Land.

The new structure will front on Tenbrook Road, about ½ mile off 61-67 highway in a growing subdivision of more than 300 new homes, and will be built of brick veneer and red-wood paneling along modern architectural lines.

The completed program will cost approximately \$42,000, it was revealed by the building committee, Ronnie Lynch, Paul Chasten, Pinkie Askren and Howard Kennedy. The sanctuary will seat approximately 275 and educational space will have classrooms and offices to accommodate some 250 persons. Also included is a modern nursery.

Grace church, now worshipping in a rented building, has been organized for the past eight months and has grown steadily to an attendance of 75.

The expansion program was financed through the issuing of serial Church Building Bonds, under the direction of Executive Church Bonds, Inc., a division of the Executive Department of the National Association of Free Will Baptists.

Grace church is a member of the St. Louis District Convention of Free Will Baptists and was a mission under the auspices of the convention.

North Carolina State Convention

MOUNT OLIVE, N. C.—The North Carolina State Convention of Free Will Baptists enjoyed record attendance at its annual session here on September 13-14. There were 920 present—581 ministers and delegates, 339 visitors. Many church delegates and ministers were not seated in the convention for various reasons. One factor in this was a new registration form which

carried two additional requests for information. They were: My church (es) is ____ is not ____ Incorporated, I understand that this Convention or Conference operates under the "Statement of Faith and Discipline for Original Free Will Baptists of North Carolina." If a church had been incorporated, or if the delegate or minister failed to concur with the last statement, they were not seated.

The church government issue was much in evidence. Strong attempts were made to get the convention to respond to the request of the National Association, but to no avail. The body, by an overwhelming majority, adopted instead a resolution in which they stated they could not comply with the request of the National Association. (See resolution on page 6.)

Feeling toward the National Association ran high. Three national officers were present at the convention, and all three were ignored. No mention was made during the two-day convention of the National work. In previous years, the North Carolina member of the General Board of the National Association was given time on the program to present the work of the National, but this year no time was given.

Convention tension was brought to a peak when the Reverend Herman Hersey of Raleigh asked the question, "Has any faculty member of Mount Olive Junior College ever pleaded the first, fifth or tenth amendments on charges of practicing un-american activities or communism?" Convention president, activities or communism?" Convention president, S. A. Smith, immediately ruled Mr. Hersey out of order and that he could speak no more during the convention. Later events proved that Mr. Hersey's question was based upon fact.

A walkout was led by the Reverend Roy L. Rickard on Wednesday afternoon when he invited all with "grit and backbone" to step outside in order to discuss some

matters. Approximately 61 left the building but were refused permission to meet on the convention grounds. The group then met in the First Free Will Baptist church of Goldsboro where they set up a fellowship for ministers and laymen dedicated to congregational church government. Final registration of the group was 105.

Commend National Action

JESUP, GA.—The South Georgia Association of Free Will Baptists in regular session here September 21-23 at the Spring Grove church voted to commend the National Association for its firm stand on our historic and established form of congregational church government. In the same motion the association also voted to stand with the National Association in its decision to remove from national offices the five men who had signed an affidavit affirming their belief in connectional church government.

Another item of interest was the adoption by the body of a motion urging support of Free Will Baptist Bible College in Nashville, Tennessee, in their work and anniversary year financial goals.

The Reverend Damon C. Dodd is moderator and Wendell Long is clerk. Host pastor for the association was the Reverend Nix.

Florida Revival Successful

AUBURNDALE, FLA.—Rev. Horace Herndon, pastor of First church here, recently reported a 10-night revival meeting with 45 decisions for Christ and many others for full-time service. Attendance during the services reached 300 to 375. Rev. Leo R. Curtis was the evangelist.

League Board Asks Support

NASHVILLE, TENN. — National League Director, Ray C. Turnage, reminds both pastors and churches to remember the League Department when planning the annual local church budget. Mr. Turnage suggested that each church consider carefully this very important work and support the department by giving regularly to the Cooperative Plan or by designating a definite percentage to the League department. "Leaguers throughout the nation are urged to send 10% of their regular offerings to promote the national work," he said.

Florida Bible Institute Opens

CHIPLEY, FLA.—The Florida Free Will Baptist Bible Institute officially opened its first semester work September 19, according to Rev. H. D. Harrison, Administrative Dean. The Institute will offer six courses this semester and will meet on Tuesday and Thursday evenings. Mr. Wayne Love, a Free Will Baptist layman and graduate of Troy State Teachers College in Alabama has been employed to teach speech and English.

Nashville Church Dedicated

NASHVILLE, TENN.—Dedication services were held August 13 during the morning worship service at Richland Free Will Baptist Church, Westboro Drive, Nashville, to

GLANCING AROUND THE STATES

celebrate the final payment of the church's property valued at \$12,000.

Taking part in the dedication were Rev. D. L. Sharp, pastor; Rev. Victor Neuenschwander, assistant pastor; Rev. Harmon Herndon, former assistant pastor; and Rev. E. B. McDonald, clerk of the Cumberland Association of Free Will Baptists. Rev. J. P. Barrow, Bible instructor at Free Will Baptist Bible College, prayer the prayer of dedication.

The church was established as a mission in 1956 under the leadership of Mr. Sharp and Mr. Herndon and in 1957 was organized as a church with 18 charter members.

N. C. Pastor Resigns

DURHAM, N.C.—Rev. George C. Lee, pastor of Shady Grove Free Will Baptist Church, recently announced his resignation to the church to become effective on November 24. Mr. Lee has accepted the pastorate of the Albany, Georgia, church.

Kansas City Churches Meet

KANSAS CITY, KANSAS—The Free Will Baptist churches of the Greater Kansas City Quarterly Meeting met with the New Hope Church September 8 and 9. The Rev. O. T. Allred, moderator of the Missouri State Association was guest speaker for the opening service.

Rev. Ralph Cook, Rev. Woodrow Matthews and Rev. Elmer Russell spoke on the theme "The Teaching Mission of the Church" during the Saturday session of the meeting. In other action, the group voted to conduct a missionary conference during the new quarterly meeting and also organized a "Church Extension Club" to assist the organization of new Free Will Baptist churches in the area.

Minister, Deacon Ordained in Arkansas

BRADFORD, ARK.—The Annual meeting of the Polk Bayou Association of Free Will Baptists was held at Oakland Church near here September 9. The Reverend H. A. Lewis delivered the Memorial sermon during the 11 o'clock worship hour.

The Association, composed of 16 churches, ordained Billy Willhite to the ministry and Brother Bob Henly as a deacon. Rev. Clarence Campbell was named as moderator and Mrs. M. B. Williams as secretary-treasurer.

California Pastor Ministers To National Park Church

CERES, CALIF.—Rev. Joe Mooneyham, pastor of the Village Chapel Free Will Baptist Church, recently served as minister in the Church of the Sequaia at Cedar Grove Camp in King's Canyon National Park, California. His appointment to serve in this capacity came through the National Association of Evangelicals.



JOHN EDWARDS

Dothan Pastors Form Fellowship

DOTHAN, ALABAMA — Rev. John Edwards, pastor of First church here, was recently elected president of a newly-formed Fundamental Ministerial Fellowship composed of some 25 pastors, representing 11 denominations.

The group has contacted Dr. Bob Jones for a three-day meeting in November and together they are in the process of organizing a Youth for Christ Fellowship for the Dothan area.

Mr. Edwards is a graduate of Free Will Baptist Bible College and also serves as Chaplain of the Dothan Squadron of the Civil Air Patrol where he holds the rank of First Lieutenant.

N. C. Church to Build

BEAUFORT, N. C.—The First Church here, recently adopted plans for a \$50,000 educational building to be built adjacent to the present church property at Turner and Broad streets. Property for the proposed building was purchased in March of this year.

The new building will be a two-story brick structure consisting of twenty classrooms, three assembly rooms, rest rooms, a study and a church office. John R. Valentine and Associates, architects, have been employed by the church and the building contract was awarded to the Tierney-Barnes Construction Co., of Winston-Salem, N. C. Work is expected to begin by the middle of September.

The Sunday school has averaged a record high of 227 for the first eight months of this year as a result of a concerted effort of teacher training, the pastor, Rev. Randy Cox, related.

In other action, the church unanimously adopted a resolution reaffirming their traditional form of congregational church government.

Iowa Church Breaks Record

BETTENDORF, IOWA.—The Riverview Free Will Baptist Church organized here recently continues to grow in all phases of its work, according to the pastor, Rev. Dale Skiles. Sunday school attendance averaged 98 for the first weeks of September with the Leagues topping attendance records of 70.

The church was organized by the National Home Missions Board under the direction of Rev. Harvey E. Hill, board member, who conducted a revival in the Iowa town last May.

The Reverend Skiles said, "I know that the members of the Riverview church join me in extending our deepest appreciation and thanks to God for the dedicated men who work so faithfully on our Home Mission Board. Without their help, there would be no Free Will Baptist Church in Iowa."

Missouri Church Builds for 600

BERKELEY, MO.—The First Church of Berkeley, presently engaged in a building program, expects occupancy of their new sanctuary sometime after the first of the year, according to the pastor, Rev. Harvey Hill. The new sanctuary will seat approximately 600 and there are several additional classrooms planned to aid the growing church.

The value of the new building will be approximately \$100,000.00 and was financed through a bond issue recently.

Has Some Open Dates

FAYETTEVILLE, N. C.—Rev. Fred Kirby, evangelist of North Carolina, who has been conducting several revival meetings in the midwest, including Texas, Oklahoma and Missouri, has some open dates for meetings during the month of November, it was revealed. During September and October, the evangelist will be conducting meetings in Florida and the eastern area. Brother Kirby lives at 201 Kirkland Dr., Fayetteville, N. C.

Texas Women Hold Convention

HOUSTON, TEXAS—The Woman's Auxiliary Convention of the Central Texas District met with the First church here September 19. Mrs. H. Ray Berry, president, presided over the meeting which used the theme "Greater Love."

California Church Completes Building

CONCORD, CALIF.—The Free Will Baptist church here recently completed a new educational building at a cost of \$27,500. The new addition has eight new classrooms and two assembly rooms for Primaries and Juniors.

The VBS held during the month of August brought a total enrollment of 81 and an average attendance of 58. Offerings of \$23.03 for the school was sent to the National Home Mission Board.

Brother Odes Faries was elected as pastor and took over his duties July 1st.

Personally . . .

(Continued from Page 2)

IF AND WHEN THE NATIONAL ASSOCIATION WITHDRAWS FELLOWSHIP from the North Carolina State Convention? Does the following motion passed by the body indicate that should this happen all funds channelled through state agencies will be cut off from the National Association?

"That we hereby instruct the officers, boards and committees of this convention, in the event it proves impossible to settle the emergency and it is determined that this convention is not good standing with the National Association, that they begin immediately to formulate plans and policies for a complete denominational program in co-operation with other Original Free Will Baptists who may desire fellowship with us."

WHY THE SMOKE-SCREENS?

Now, why all the smoke-screens? You can be sure that there is a good reason behind all of these and the many others that will be forth-coming. To get right to the point, these smoke-screens are being used by the "leadership" in North Carolina to conceal their concentrated efforts to establish a dynasty of their own. However, their chief effort to lay the foundation of this dynasty is the very thing which may prove to be their undoing. I speak, of course, of their "connectional church government" stand.

When this term, "connectional church government," was used some months ago, a lot of us wondered exactly what was meant. We were not familiar with such a term since we had known only congregational church government in Free Will Baptist ranks. Now, there is no doubt concerning what they mean! There is the signed affidavit, as well as the personal expression on the part of several of the men who signed the affidavit.

For example, at the North Carolina State Convention during the month of September, the Reverend Johnny Eason addressed this question to the chair. "If there is a difference in a local Free Will Baptist church and the majority within the church does not wish the conference officials to come in, can they come in anyway?" The president of the North Carolina State Convention, the Reverend S. A. Smith, without any qualification and with all the authority of his office, answered, "Yes." Mr. Eason then asked the question, "But does this not destroy majority rule?" Mr. Smith answered in two words, "No, sir."

Here is a clear-cut illustration of the fact that the "leadership" in North Carolina is not willing to let final disposition of any matter which relates to the local church be decided by the majority. It is high time that some of our Free Will Baptist preachers and laymen within the state of North Carolina become aroused to this dangerous trend. The "leadership" in North Carolina is seeking to take you down a road which will

bring you and your church under the domination and control of a small hierarchy.

Is this what you want for your churches? Pastors, do you want a situation established in which a few disgruntled members can run off to the conference and bring back the "officials" whose power it is to make a decision in favor of this minority and thus disrupt the rights of the majority and the ministry of the church.

LEADS TO ISOLATION

This same road leads to isolation. Are you prepared to be associated with an isolated group of splinter Free Will Baptists away from the main body of our denomination. If the National Association should withdraw fellowship, any effort to start another denomination could only result in an independent group. Is this what you would like? Would you have no concern for fellowship with other Free Will Baptists?

This road leads away from identification with our Bible College. Through the years our Bible College has brought untold blessings to our denomination. In her nineteen years of operation, the Bible College has trained a great number of our Free Will Baptist pastors and, almost without exception, all of our missionaries received part or all of their training at Free Will Baptist Bible College.

In spite of the rising influence of liberalism and modernism, our Bible College has remained true and faithful to the Word of God. This has been no small blessing to our denomination across the years. Are you prepared to turn your back on such a school as this? Can you be content to forsake a school that is seeking to glorify Christ in a dark and sinful world, and which is sending forth dedicated young men and women into the ministry of our church?

And, finally, let me suggest to you that this road leads to a place of separation from our missionaries and our missionary program. One of the great blessings of God upon our denomination has been His blessing upon our missionary program. Through our Home and Foreign Mission departments, we have been able to have a part throughout the world in telling others about Jesus Christ and His power to save. God, in the program, has given to us some outstanding young men and women.

OUR REPRESENTATIVES

From the state of North Carolina there have come the Reverend and Mrs. Lee Whaley, the Reverend and Mrs. Herbert Waid, Miss Volena Wilson, the Reverend and Mrs. Bobby Aycock, Mrs. Harold Stevens, Miss Eula Mae Martin, the Reverend and Mrs. Bill Fulcher, the Reverend and Mrs. Kirby Joe Godwin, the Reverend and Mrs. Mack Owens, and Mrs. Tom Willey, Jr. These you know, as well as the many other fine missionaries which labor as our representatives. You have had these missionaries in your homes, you have voted

to underwrite their salaries, you have prayed for them and their ministry. Are you prepared to turn your back on them now? Is this what you want? Be assured that this is the direction in which the "leadership" of North Carolina is seeking to take you, and will take you, unless there is a strong, grass-roots resistance.

What is going to be the future of Free Will Baptists in North Carolina? It is difficult to say, but we can be sure of this one thing—if the "leadership" of North Carolina is permitted to establish and maintain their "connectional church government" scheme, it will be a dark and gloomy time for many Free Will Baptists.

Your National Association is dedicated to the task of preserving our cherished distinctives. Among these is our historic and established form of congregational church government. We believe that the vast majority of our Free Will Baptists are freedom loving people, that they want to govern their churches by the vote of the majority without any outside interference, and that they do not intend to sit quietly by and see these rights taken from them.

If this is your conviction, the National Association wants and needs every Free Will Baptist within the state of North Carolina who will stand with us. We solicit your support and prayers. It is our determination to maintain an aggressive and positive program of evangelism and missionary endeavor in spite of all the boycotts and opposition. We have faith to believe that you will not fail us in this crucial hour.

November Is National Home Mission's Month

November has been designated as a time of special emphasis—National Home Missions. Your National Home Mission Board is working in several fields, and is presently responsible for twenty-six missionaries. God is blessing this work and many are being saved in such places as Mexico, Hawaii, and Alaska as well as pioneer areas in many states, especially cities like Denver, Davenport, and Washington, D. C.

Such a work is worthy of our support. The Home Mission budget for 1961 is \$88,232.00 and we dare not do less than this. Make a generous offering for the cause of National Home Missions. Send your offering, with promise of prayer support, to the Home Mission Department, 3801 Richmond Avenue, Nashville 5, Tennessee, or send it via your state treasurer clearly earmarked for National Home Missions.

Today, Free Will Baptists are rightly proud of the outstanding men and women who are serving on the National Home Mission fields. Remember them in prayer as you give your "Thanksgiving Offering."

November 19th is National Home Mission Sunday as proclaimed by the National Association. Write the Nashville office for more details and supplies.

Will They Ever Land a Man On the Moon?

(Continued from Page 5)

Man, that's as outdated as the Charleston or the Big Apple! Rocket to the Moon? Let's talk about something interesting. That's a bore.

1. Every saved person from the descent of the Holy Spirit (Acts 2 to the rapture) (I Thess. 4) is going to take a trip out of this galaxy (I Cor. 5:56). Dead or alive they're going (John 11:25-26, Song of Solomon 2-8:13.)

2. Every saved person from the Rapture to the Advent is going on the same trip at the end of Daniels's 70th week, about two months before the battle of Armageddon. Rev. 11:11-12—14:15-16—Isa. 26:17-21).

3. Every saved person from the Advent to the White Throne (Rev. 20:1-11) is going to be transported to the New Heavens and the New Earth through fire without the smell of smoke on them. (Daniel 3:25-27.)

Will men land on the moon? They MAY, but they will never subdue it for a civilization. (I use the word lightly for want of a better one. Columbus discovery enabled us to have global war instead of continental war. We've buried more people and blown up more but human nature hasn't changed any. A moon "station will obviously be a military base for future bombardment. God gave man three territories to run (Gen. 1:26-28) and is specifically told to stay out of the second and third heavens (Psalm 115:16). Any effort in this way, may win a temporary victory, but cannot succeed temporarily for God Himself will intervene exactly as He did in Genesis 11. The second heavens have something in them! (Eph. 6:9-13). They have someone in them. (I Pet. 5:8) Our poor deluded missile experts and atomic scientists have already ruled their adversaries out as not fitting their investigation. That is the greatest mistake a man can make—to underestimate the strength of his opponent. And some of you reading this article have already made the fatal mistake. You never dreamed that your opponent is religious, believes the Bible, quotes it, translates it, changes it, denies it, mutilates it, imitates it, and has plans to use science to his own advantage to gain the homage of mankind. He desires to be worshipped for he is "A" God. (II Cor. 4:1-4). Repent and believe the Gospel. Before Satan "sews it up" and harnesses science and education to his chariots of damnation and takes over the entire United Nations structure, get right! Christ died for your sins according to the Scripture. He was buried and rose the third day from the dead and He is coming to translate the Christians, living and dead, into the realms of cloudless day beyond the reaches of telescopes. In such an hour as you think not, the Son of Man cometh! Are you ready? If not, trust

His death on Calvary's cross to take away your sins and trust His resurrection to justify you before God (Rom. 5:23-25) and rest assured that His revelation and grace are so far ahead of science they will never catch up.

"Seek ye out of the Book of the Lord and read: no one of these shall fail; none shall want her mate." Isaiah 34:16.

Certain chemists have analyzed the chemical constitution of an average man thus:

Enough fat to make seven bars of soap.

Enough iron to make a medium-sized nail.

Enough lime to whitewash a chicken coop.

Enough sugar to fill a salt shaker.

Enough phosphorous to make 2,200 match tips.

Enough magnesia for one dose.

Enough potassium to explode a toy cannon.

A little sulphur.

All this would sell on the market for about 98 cents.

We can see from that that man is not worth much from a material standpoint. Jesus had something else in mind when he made that contrast with the world and gave the great lesson Profit and Loss, "What shall it profit a man if he gain the whole world and lose his soul?" And yet some give more attention to the physical man than they do to the soul!

IN THE VINEYARD

Bible College President **L. C. Johnson** spoke at the South Georgia association September 22, attended the Arkansas State association at Conway, September 28, and will attend the Oklahoma State association at Duncan, October 19-20.

Scheduled to speak at the South Carolina Conference at Hemingway on October 19-20 is Dean **Charles A. Thigpen**. Mr. Thigpen attended the Jasper association at Phil Campbell, Alabama, September 30.

Jakie Creech, administrative assistant, represented the Bible College at the Tennessee River association, Collingwood, on September 15; the Muscle Shoals State Line association, Lexington, Alabama, September 22; and the Northeast Mississippi association, Tupelo, on September 28.

Executive Secretary **Billy A. Melvin** attended the Missionary Conference in

Nashville on October 3-4 followed by two days of activity in the annual meeting of the Executive Committee of the National Association. On October 9-11, Mr. Melvin will attend the Board of Administration meeting of NAE and the General Council of NSSA in Detroit. The following week Mr. Melvin will represent the National Association at the Tennessee State association in Columbia and will leave Nashville on October 24 for an extended itinerary to visit churches in Washington, D. C., Maryland, New Jersey, Connecticut, Rhode Island, New Hampshire, and Maine.

Homer Willis, Director of Home Missions, attended the annual Missionary Conference in Nashville October 3-4. He also spoke at the Western Quarterly Meeting, Carlisle, Tennessee, October 7, and attended the Cumberland association of Tennessee on October 11-12. October 16-22, Mr. Willis will be in revival services at Hull Road church, Snow Hill, North Carolina. November 5-12 he will be in missionary conferences in the Central Conference of North Carolina.

Executive Secretary of the WNAC, **Mrs. Eunice Edwards**, attended the Missionary Conference in Nashville on October 3-4. During October 5-9 Mrs. Edwards was engaged in study courses in the Detroit area followed by a meeting of the Executive Committee of Woman's Fellowship, NAE, on October 10. Following these meetings Mrs. Edwards will attend the Woman's Convention of Negro Free Will Baptists in St. Louis, October 12; the Oklahoma State association, October 16-18; lead workshops in the Indianapolis area, October 19-21; and teach study classes in Huntsville, Alabama, area, October 24-27.

Mr. Ray Turnage, National League Director, visited Friendship church, Tennessee, on October 1, and the Missionary Conference October 3-4 in Nashville. During the period of October 6-10, Mr. Turnage visited several Free Will Baptist Churches in the Detroit area. He will represent Free Will Baptists on the National Youth Commission which meets prior to the NSSA meeting, October 11-13, and share in several workshops of the NSSA. The following week he will attend the Oklahoma State association at Duncan, and on October 29 through November 3, he will conduct League study courses in the state of Kentucky.

Director of Foreign Missions **Rolla Smith** attended the Evangelical Foreign Missions Association Board meeting and Executive Seminar in Colorado Springs, Colorado, September 30 through October 5. He will attend the Cumberland association, Tennessee, October 11; the Stone association, Tennessee, October 12; and the Tennessee State association, Columbia; October 18-19.

REV HENRY MELVIN
300 FLEET ST
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The Rights of the Local Church

(Continued from Page 3)

the association for examination and approval.

No doubt this sounds strange indeed to many of you, but it is only one of scores and perhaps hundreds of similar ordination services that have been witnessed in various churches throughout the bounds of our denomination during these more than 200 years. No, it isn't done like this today in the South Georgia Association, simply because the churches of the association have delegated this responsibility to the association. But evidently somebody has things turned around, who says that the quarterly meeting, association or conference runs its member churches. However, that is not true, or should not be true. Instead, the churches are supposed to run the larger organizations. These organizations do not make the churches, but the churches make them.

Moreover, I wonder by whose consent and authority Paul Palmer was ordained? And I wonder how those of his converts, whom God called to preach the Gospel with Palmer, were ordained? But I am more curious about the ordination of Benjamin Randall who was excommunicated from the Calvinistic Baptist church, for preaching free will, free grace, and free salvation. Evidently he lost his credentials as a Baptist minister, and there were no Free Will Baptists in New Hampshire, or even in that section of the country, to reordain him. Since there were no executives to ordain Randall and his brother ministers, I suppose we (in the light of the position assumed by some among us) should repudiate them and declare all Randall Free Will Baptists out of order. But what should we do about the Palmer Free Will Baptists? Since there were no established ordaining councils, your suggestion is as good as any.

As I understand them, license and ordination credentials are distinctly of men, by men, and to men, for the sole purpose of identifying their holders among men. And for this reason I appreciate mine, but ordination papers can never put the "preach" into the heart and soul of any man. They may put a verbal substitute for the Gospel into the heads and on the lips of some, but the Lord alone can cause a man to preach the "unsearchable riches of Christ." Nor can the revoking of one's credentials take the "preach" out of the heart and soul of the man whom God has called and commissioned. So far as I am personally concerned, there is only One who can stop me, and He is the One who called and gave me my commission; namely, the Lord Jesus Christ, who is my only Commander and Bishop.

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jeremiah 20:9).

How To Live The Christian Life

(Continued from Page 9)

9. Earnestly Endeavor to Lead Others to Christ

Souls outside of Christ are eternally lost, but they may be gloriously saved if someone will take the message of the gospel to them. God has graciously allowed us the privilege of carrying the blessed story, and you can be the human means of leading some soul out of darkness into light, and out of death unto life.

God has intended that all Christians should be soul-winners. He will use anyone who is ready and willing. He will use you too.

There is no greater joy in the world than that of leading someone to the knowledge of Christ as Saviour. Pray much that God will empower you for this happy task. Study methods of soul winning. (Matthew 4:19; Mark 16:15.)

10. In Everything Keep Looking Unto Jesus

Jesus Christ is the great star of hope in your Christian life. History is merely "His Story." Christianity is the out-living of the in-living Christ. Christian service is just work done for Him. All Christian testimony is merely telling about Him. Your hopes for this life and for the future center in Him. Without Christ there is no salvation and no Christian life and no heaven. It is Christ first, Christ last, and Christ always.

Do not ever allow yourself to become sidetracked on minor issues. Determine to keep your life centered in Christ. (Philippians 1:21.)

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and the Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1, 2.

Expanding Our Horizons Campaign

| STATE | QUOTA | PAID |
|----------------|------------|------------|
| Alabama | \$ 350.00 | \$ 103.90 |
| Arizona | 25.00 | 5.00 |
| Alaska | 10.00 | 10.00 |
| Arkansas | 350.00 | 126.78 |
| California | 400.00 | 143.50 |
| Florida | 200.00 | 41.00 |
| Georgia | 350.00 | 397.20 |
| Hawaii | 10.00 | |
| Illinois | 200.00 | 63.50 |
| Kansas | 95.00 | 18.05 |
| Kentucky | 140.00 | 24.00 |
| Louisiana | 10.00 | 10.00 |
| Michigan | 200.00 | 22.65 |
| Mississippi | 100.00 | 16.00 |
| Missouri | 850.00 | 124.49 |
| New Mexico | 50.00 | |
| North Carolina | 1,500.00 | 336.76 |
| South Carolina | 275.00 | 145.00 |
| Ohio | 75.00 | 12.00 |
| Oklahoma | 1,000.00 | 24.05 |
| Tennessee | 850.00 | 340.03 |
| Texas | 250.00 | 11.00 |
| Virginia | 150.00 | 63.43 |
| Washington | 10.00 | |
| West Virginia | 50.00 | 1.00 |
| Totals | \$7,500.00 | \$2,039.34 |

HELP US GET THRO' BY '62

The Free Will Baptist League Board is trying to expand its horizons. 1961 is almost gone and the goal of \$7,500.00 has not been reached. If each one would give \$5.00 each month for the next three months, our goal would be realized. What will you do about it?