

# Contact

of the  
National Association  
of Free Will Baptists

SEPTEMBER, 1954

NASHVILLE, TENNESSEE



Mrs. Eunice Edwards X  
Box 636  
Desloge, Missouri

**NATIONAL *Sunday School* WEEK**  
**SEPTEMBER 26 THRU OCTOBER 3**



### Subscribes for Hospital

"Enclosed you will find a check for one dollar for a subscription to CONTACT to be sent as a gift to the Saunders Memorial Hospital at Florence by the Trula Cronk Circle of the Horse Branch Woman's Auxiliary of Turbeville."—Mrs. E. D. Coker, Turbeville, S. C.

### Cooperative Plan Support

"I am sending a check for \$25 from our church (Bakerville) for the Cooperative Plan. You will get ten such checks this year. It isn't much, but the church has never supported anything regularly before. This amount for the year will be a good bit more than ten per cent of our total offerings."—Rev. George W. Waggoner, Okawville, Ill.

### New California Churches

"New churches have been organized recently at Merced, Blythe, and Upland. The work keeps moving along. California is sold on the Cooperative Plan and it is possible that we may adopt it within the next month. We will have great satisfaction in knowing that our offerings will be supporting the whole program."—Rev. Wade Jernigan, Modesto, Calif.

### Serviceman Serves Christ

"While serving in the Air Force here at Okinawa, I have also had the privilege of serving Christ. I am choir director for the Base Chapel, song leader for our weekly Youth for Christ rallies, and have also been conducting a weekly class on 'Personal Soul-Winning.' I am a member of the Des Plaines church in Illinois."—S/Sgt. Malcolm C. Fry, c/o Postmaster, San Francisco, Calif.

## Contact

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W. S. MOONEYHAM  
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## Personally . . .

An article of merit, which no doubt has previously appeared in a number of publications, but was picked up by us from the General Baptist *Messenger*, becomes our editorial of the month. The author, unknown to us but named Brown Welch, writes under the heading, "The Status Quo":

"A few people are to be found in almost every church who resist any attempt to change the status quo. Even though some small change in the building, the furnishings, or in the method of approach to the church's task would greatly increase the effectiveness of its work, worshippers of the status quo will not hear to any change.

"One Cumberland Presbyterian church (it might well have been any other), which was using planks resting on logs for seats, wanted to make the seats more comfortable by putting backs on them. One man (at least one is to be found in almost every church) opposed the move. He argued that the church was not a place in which to be comfortable, but to worship. When the congregation overrode him and put backs on the plank seats, the man never again entered the church.

"Can you imagine such an attitude anywhere except in the church? - What would you think of this attitude on the ball field? Imagine a team that is only mediocre, having lost more games than it has won for years. Plays that have been ineffective for years are still used. Some connected with the team do not believe in shifting a player from one position to another in an effort to find out where he can do the best playing. The men on the bench are denied an opportunity to prove their ability. Anyone who dares suggest some change immediately becomes the target of criticism. And yet this team wonders why it can't win.

"Other teams have taken a sincere look at their players over the years. If the man on the mound, or at centerfield loses his effectiveness, a new man is brought in. And nobody gets his feelings hurt! Ineffective plays are discarded, and new plays are tried. This team makes a good showing every time it goes on the field.

"Some churches, like the mediocre ball team, insist on doing everything exactly like it has been done for years. They don't want anything changed. And yet they seem to be puzzled that other churches grow off and leave them.

"There is no merit, of course, in making changes merely for the sake of change. And certainly man is not to tamper with the message God has given to the church.

"But the best thing that could happen to many of our churches today would be for them to change their way of doing some things. If a method has not brought results in ten, fifteen, or twenty-five years, isn't it time to try something else?

"But just try something different in some of our churches and you will hear someone say, 'I don't like that—we have always done it this way.' And those same churches who are dominated by these sticklers for tradition seem proud to report at the end of the year, 'We are holding our own.' "

\* \* \*

## Our Own Church Supply

Since the national association last July unanimously approved the setting up of a denominational supply house at the national headquarters, we observed a pertinent story in another religious magazine. It concerns a chain of Bible stores in California which was started in 1942 by a minister, a teacher, and a farmer with a \$3,000 investment. The business, which was started with one store, now has four and grosses about \$150,000 a year.

Profits from the business have supported mission activities in several areas abroad, assisted an annual Bible conference, aided several needy theological students, and financed workshops for Sunday school teachers.

With the possibility of providing supplies for 4,000 churches and 400,000 Free Will Baptists, a supply house owned and controlled by the national association could channel substantial sums into denominational agencies which now go into private corporations or the book stores of other denominations.

# A Changeless Christ in a Changing World

George W. Waggoner

*Editor's note: The sermon writer this month, Rev. George W. Waggoner, is from Okawville, Illinois. He is pastor of Bakerville Free Will Baptist church, Mt. Vernon, Ill., and is serving his second year as clerk of the National Association of Free Will Baptists.*

"For I am the Lord, I change not"—Malachi 3:6

"Jesus Christ the same yesterday, and today, and for ever"—Hebrews 13:8

First of all let us consider a changing world. Changes in the world are going on constantly. There are hundreds and thousands of changes now going on and have been since time began. There are changes in the thinking of people, changes in the actions of people, changes in the appearance of people and things.

We have learned that the history of civilization has been divided into many periods, each characteristic of the outstanding accomplishments of that period. Consider the Stone Ages, the Bronze Age, the Iron Age, etc. Some people believed that the age of electricity was the last word in efficiency and power. Then we turned on our radios one morning or picked up the daily newspaper and suddenly discovered a new age had begun. With the dropping of atomic bombs on Nagasaki and Hiroshima the Atomic Age was ushered in. Certainly we are living in a changing world.

We have moved from a state of independence to one of interdependence upon each other—as individuals and as nations. Only a few years ago a family produced or made nearly everything they needed. They were independent people. Now we could hardly get along without depending upon someone else and they on us. And the sad part about it all is that as we have been forced to depend upon other people and things we have lost much of our dependence upon God.

### Changes in Worship

Along with these changes go others that are even more vital to us than the material ones mentioned. These are changes in our thinking about spiritual things—changes in religion and worship. A few years ago the Bible was to most people the infallible Word of God. Today, even among Christians, or people who call themselves so, many do not believe the Bible is actually the Word of God. They say that it contains the Word, but readily admit it is full of errors and contradictions. This is truth changed into error.

Another point of change is in regard to

salvation. In the days of Whitfield and Wesley and as late as Moody and many others, salvation meant being born again by the Spirit of God. It meant a new heart made pure and holy by the shed blood of Christ. Few who had not experienced this transformation dared to be called Christians or even church members. Today, salvation has lost its meaning to many. Preachers and educators scoff at a "bloody religion" as they call it. Condition of church membership is about like that of any other organization.

### Advanced Away from God

The same change in thinking is taking place, or has already taken place, in many instances by large numbers of people in regard to the person of Christ, to the sinfulness of man, and the sacredness of the Lord's Day. I will not take the time to go into detail in the matters, but you know full well what has happened. Christ has become

a mere example rather than a Savior. Man is being told that he isn't so bad, but what a little changing here and there will fix him up. And the Lord's Day is being sadly desecrated. God have mercy upon us!

As man has advanced, he has often advanced away from God and salvation through Jesus Christ. He has tried to reason out religion and the Bible. He has left out every trace of the supernatural that he could not clearly see through. He has cast aside faith in matters of religion. He has forgotten a great principle of Bible interpretation, i. e., that a Bible truth may go beyond reason but that it never contradicts reason. Let me repeat it—a Bible truth may go beyond reason but it will never contradict reason. One must also accept things in the Bible that he can't reason out. He can do it by simple faith.

### Christ Unchanging

Now let us look at a changeless Christ. Man-made activities and plans do change and have changed. But not God. Let us notice again our Scripture: "For I am the Lord, I change not," and "Jesus Christ the



# A Changeless Christ

(Continued from preceding page)

same yesterday, and today, and forever." The Bible says that Jesus did live upon earth and that he lives today. He was more than a mere man. He was God in human flesh upon this earth. If he were not God, he was not good as some would have you believe. He claimed to be and did his work as God. If he were not God he was the biggest liar and impostor that ever lived. Which do you think he was and is?

Not only is it Christ that does not change, but his purpose and plan of coming into the world and of saving the world have never changed. The story still is that man has sinned and comes short of the glory of God and that the wages of sin is death. "But God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" and "He that believeth on the Son hath life." For "by grace are you saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

### Modernist Quoted

God's way of dealing with and saving people has never changed in this changing world. Men of the churches today are trying to change it and are making people think that they have. The forces of modernism today are trying to uproot all of us who still cling to the faith of our fathers. They neither accept the blood of Jesus as the only way of entrance into the church nor do they ascribe to Christ all the properties of God.

May I give you the words of the recognized leader of Modernism in this country today? I refer to Dr. Harry Emerson Fosdick, who wrote: "I am and have been a modernist. It is but proper that I should confess that the modernistic school, adjusting itself to a man-centered culture, has watered down the thought of God, and, may we be pardoned for this, has left souls standing, like the ancient Athenians, before an altar to an unknown God. We have been constantly adjusting, adapting, conceding, and accommodating our conception to secularism. Indeed, we have gotten so low down that we talk as if the highest compliment that could be paid to God almighty is that a few scientists still believe in Him." What do you think of that coming from the "foremost preacher in America today"?

### Choice Is Individual

Now in conclusion let me quote from another man of the opposite school of thought. "There is only one way to face this problem and that is to say that the church must get back to the old gospel of salvation through Jesus' blood, or otherwise close its doors. We know what is wrong with the church, why its light is growing dim, and the flame flickers uncertainly. It

# Attendance Reported By Twelve Churches

NASHVILLE, Tenn.—Sunday school attendance reports for the month of July dropped to an even dozen. This is probably the lowest number of reports received since this feature was started in CONTACT.

Perhaps a part of the answer to the problem of sporadic reporting would be for the pastor himself to report the average attendance or charge the Sunday school superintendent or secretary with reporting early in the month. The average attendance in Leagues will also be listed when reported. Put both figures on a postcard along with the name of the church and send to CONTACT, 3801 Richland Ave., Nashville 5, Tenn.

July reports were as follows:

	S.S.	League
<i>Arkansas</i>		
Phillips' Chapel Springdale .....	168	
Mount Harmony, Saffell .....	66	27
<i>Kentucky</i>		
Virgie .....	52	
<i>Michigan</i>		
Highland Park .....	390	
<i>Missouri</i>		
Mountain Grove .....	210	
Fredericktown .....	160	
<i>North Carolina</i>		
Grace church, Greenville .....	217	
Hickory Chapel, Ahsokie .....	126	
<i>Oklahoma</i>		
Capitol Hill, Oklahoma City .....	214	
Lawnwood church, Tulsa .....	152	
<i>Tennessee</i>		
Loyal Chapel, Columbia .....	168	
Bethlehem, Ashland City .....	113	

has lost its power for it has denied the Gospel. It is no longer a church of God which He purchased with His own blood, but it is a church of man, which he has made with his own works. Let it get back to the cross of Calvary or otherwise let it be unmasked before the world as a whited sepulchre, perhaps beautiful without, but the home of spiritual death within. My dear friend, if your church does not preach the gospel of salvation by the blood of the Son of God, I bid you, for the sake of your immortal soul, get out of it today, and get to a church which holds high the light of Him who said, 'I am the light of the world'."

As a postscript let me add that not all churches are failures in matters of religion. Thousands are still true to the faith. Others are fighting upward against the current of modernism. I rejoice to hear of the stand of many of our churches and their leaders. We thank God for the leaders of our denomination who are, as far as I know, all true to Him. You, my friend, must decide whether you are going to change with a changing world or stand firm with a changeless Christ. God help us in that choice!

# Tennessee Home Assumes Kentucky Orphanage Work

GREENEVILLE, Tenn.—A move to allow the Tennessee Free Will Baptist Home for Children to take over the remaining children from the Kentucky Free Will Baptist Orphanage was scheduled to be completed before August 27, according to I. L. Stanley, superintendent of the Tennessee home.

The reason given for the transfer of the children was that the per capita upkeep for the Kentucky institution was prohibitive since only five children remained at the time of its closing.

Rev. Seldon Bullard, superintendent, along with Mr. Gabe Ratliff and Rev. Homer E. Willis, met with Mr. Stanley early in August to work out the details. The action had been approved by the trustees of the Kentucky home after a special session of the state association had authorized the closing of the home.

The property belonging to the Kentucky institution, which is valued at between \$50,000 and \$60,000, will be liquidated, the committee said, with possibly half of the money going to the Tennessee home for the erection of a Kentucky cottage. Disposition of the other funds has not yet been decided, but it was thought they might be turned into denominational channels. The equipment and furniture will be moved to the Tennessee home, Mr. Stanley said.

# Piedmont Conference OK's Cooperative Plan

STANLEY, N. C.—The eleventh annual session of the Piedmont association met here July 29-31 in conjunction with the district Woman's Auxiliary convention and the Minister's Conference. Moderator for the session was Rev. Walter Carter, East Rockingham, while Rev. Roy Rikard served as president of the Minister's Conference and Mrs. Rikard directed the Auxiliary convention.

The association voiced its approval for continued support of both the state and national programs and also approved the Cooperative Plan of Support on recommendation from their Executive Board.

A resolution calling for each church to submit annually a report of the giving of every minister belonging to that church was passed. This action was intended to strengthen a previous ruling of the association requiring each minister belonging to the conference to tithe.

Officers elected for the coming year included Rev. Roy Rikard, Cramerton, moderator; Rev. Nathan Holt, Gastonia, assistant moderator; Rev. R. J. Reynolds, Charlotte, clerk, and Rev. Clyde Cox, Concord, assistant clerk. The next session of the association will be held at the Wayside church in Charlotte.



# The Prayer Fellowship

C. F. Bowen, Director

Our Lord tells us that men ought always to pray and not to faint. There have been many testimonies given by men of God concerning prayer, but I have recently found one that has brought blessing to me and I herewith share it with you. It is by Richard Newton, and is found in E. M. Bounds' book, *Power Through Prayer*. "The principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write or read or converse or hear with a ready heart; but prayer is more spiritual and inward than any of these, and the more spiritual any duty is the more my carnal heart is apt to start from it. Prayer and patience and faith are never disappointed. I have long since learned that if ever I was to be a minister, faith and prayer must make me one. When I can find my heart in frame and liberty for prayer, everything else is comparatively easy."

*Wed., Sept. 8*—(Exodus 33:1-11)—Pray for an outstanding year at our Bible College which officially opens today.

*Thurs., Sept. 9*—(Exodus 33:12-23)—Pray for the Billy Graham Revival, which is being conducted in Nashville, Tennessee.

*Fri., Sept. 10*—(Exodus 34:1-9)—Pray for all of our orphanages.

*Sat., Sept. 11*—(Exodus 34:29-35)—Pray for your own church officers and teachers who will lead you in tomorrow's services.

*Sun., Sept. 12*—(Lev. 16:20-28)—Pray for your pastor as he preaches today.

*Mon., Sept. 13*—(Lev. 18:1-5)—Remember in prayer the workers at our headquarters in Nashville.

*Tues., Sept. 14*—(Lev. 19:11-18)—Pray today for the policy committee of the National Association. Pray that wisdom from above may be granted to them as they prepare recommendations for our uniformity in church government and policy.

*Wed., Sept. 15*—(Lev. 26:40-46)—Pray now for all the mid-week prayer meetings throughout our denomination.

*Thurs., Sept. 16*—(Lev. 27:30-34)—Let us hold up the hands of our National Executive Secretary in prayer today.

*Fri., Sept. 17*—(Lev. 17:8-11)—Pray for our national governmental leaders. Pray that they, under God, will lead this nation aright.

*Sat., Sept. 18*—(Num. 6:1-12)—Pray that every home represented in our connection will become a thoroughly Christian home.

*Sun., Sept. 19*—(Num. 6:13-27)—Your pastor needs your prayer today. Pray for liberty for him as he gives you God's message.

*Mon., Sept. 20*—(Num. 10:33-36)—Pray for the Foreign Mission Board and especially for Rev. Raymond Riggs, the Promotional Secretary.

*Tues., Sept. 21*—(Num. 11:1-9)—Remember in prayer the Home Mission Board and especially Rev. Damon C. Dodd, who is in charge of their public relations.

*Wed., Sept. 22*—(Num. 11:10-23)—

*Editor's note: Rev. Charles A. Thigpen, pastor of Highland Park church, Detroit, Mich., and newly-elected moderator of the national association, is guest writer for "The Prayer Fellowship" this month. The Bible passages have been selected again this month by Rev. George Waggoner, clerk of the national association.*

Pray for the Superannuation Board with a special prayer for Rev. Joe O. Fort, Secretary.

*Thurs., Sept. 23*—(Num. 11:24-33)—Pray for the Free Will Baptist League Board, and especially Rev. C. F. Bowen, the secretary.

*Fri., Sept. 24*—(Num. 12:1-13)—Let us all pray for the Board of Publications and Literature with definite prayer for Rev. J. C. Griffin, Chairman.

*Sat., Sept. 25*—(Num. 13:17-25)—The Sunday School Board and Rev. William Mishler, promotional secretary, need our prayers.

*Sun., Sept. 26*—(Num. 13:26-33)—Today marks the beginning of National Sunday School Week so pray for all of our Sunday school.

*Mon., Sept. 27*—(Num. 14:1-10)—Pray for the Bible College Board of Trustees and for Dr. L. C. Johnson, the Bible College president.

*Tues., Sept. 28*—(Num. 14:17-24)—The Radio-TV Board stands in need of our prayer. Let us pray for this board and its chairman, Rev. J. D. O'Donnell.

*Wed., Sept. 29*—(Num. 17:1-13)—Pray for the Bible College students.

*Thurs., Sept. 30*—(Num. 20:7-13)—Pray for our W.N.A.C. and especially Mrs. Hubert Sloan, executive secretary.

*Fri., Oct. 1*—(Num. 21:4-9)—Pray for our aged ministers who have "fought the good fight."

*Sat., Oct. 2*—(Num. 23:5-13)—Our missionaries and national workers in India need our prayers.

*Sun., Oct. 3*—(Num. 24:15-19)—Since today is World-Wide Communion day, pray

## Seven Hundred Left-Handed Sinners

Tucked away in the Bible, in the Book of Judges (20:16), there is a report about a specially trained group of warriors: "Seven hundred chosen men lefthanded; every one could sling stones at an hair breath, and not miss."

The interesting thing about this verse is that the word "miss," in Hebrew, is the same as that which elsewhere in the Old Testament is translated as "sin."

In other words, these 700 left-handed sharpshooters have provided us with a graphic illustration of what sin means. It means "missing the mark."

These men, whom I have called 700 left-handed sinners, did not fail to hit the bull's eye when it came to their special job of slinging stones, but the context of the Biblical story clearly reveals that they missed out in their moral lives.

One of the hardest things in the world is for a man to admit that he ever misses the standard which God has set.

Jesus Christ told about two men who went up into the temple to pray. The one stood proudly and told God how good he was. "God," said he, "I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week I give tithes (10%) of all that I possess" (Luke 18:11, 12).

But "the publican, standing afar off," said Jesus, "would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other" (Luke 18:13, 14).

It has been the common experience of all who have come to enjoy their Christian experience that the starting point of that joyful life is the moment when, in all honesty, they have come to acknowledge the simple truth that, in God's sight, they are sinners.

The Scriptures inform us that "all have sinned, and come short of the glory of God" (Rom. 3:23), and "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:23). —Richard Woike

that as Christians partake of the bread and wine that they may become more conscious of His blessed return.

*Mon., Oct. 4*—(Num. 27:12-23)—Pray for our missionaries and national workers in Cuba.

*Tues., Oct. 5*—(Num. 35:6-15)—Pray for the Calverys who will soon leave for the mission field.

*Wed., Oct. 6*—(Deut. 1:5-21)—Pray for the Stevens who are on furlough from the African mission field.

*Thurs., Oct. 7*—(Deut. 1:22-30)—Pray for the "Chapel for Cuba" project sponsored by the National League Board.

## Executive Committee Calls Leaders' Parley

NASHVILLE, Tenn.—Representatives of the various agencies and boards of the national association have been invited to join in a meeting with the Executive Committee of the General Board to discuss the denominational program, according to a recent announcement released by Rev. George Waggoner, secretary of the committee.

The meeting has been set for December 14, 1954, with no closing date named. The purpose of the meeting, according to Mr. Waggoner, is "to discuss our overall denominational program and seek to bring unity and harmony of action in the prosecution of that program."

Sessions will be held at the denominational headquarters building. Those invited to sit in counsel with the committee include Rev. Raymond Riggs, Rev. Damon C. Dodd, Rev. C. F. Bowen, Rev. Joe Fort, Rev. J. C. Griffin, Rev. William Mishler, Rev. J. D. O'Donnell, Dr. L. C. Johnson, Mrs. H. B. Sloan, and the chairman of the headquarters Board of Trustees.

Members of the Executive Committee are Rev. Charles A. Thigpen, Rev. J. L. Welch, Rev. Mark Lewis, Rev. Henry Melvin, Rev. John H. West, Rev. J. B. Bloss, and Mr. Waggoner.

## Resolution Passed by Executive Committee Appealing for Harmony

NASHVILLE, Tenn.—In session at headquarters on August 12-13, the Executive Committee of the General Board of the National Association of Free Will Baptists passed the following resolution:

"Recognizing the apparent confusion among our people of the national association due to misunderstandings about the Cooperative Plan of Support and the requisitioning of funds from the various boards for the financing of the Executive Department of the national association, therefore, BE IT RESOLVED:

1. That we, as members of the Executive Committee of the General Board of the National Association of Free Will Baptists, do hereby go on record that we will, as a committee and as individuals, seek to do all that lies within our power to bring understanding and unity among us upon the above-mentioned disputed points;

2. That we earnestly request all the standing boards of the national association to take a like attitude;

3. That we re-emphasize the action taken by the national association in its recent session, that after this year no funds will be requisitioned from the various boards for the operation of the Executive Department and that we declare ourselves in harmony with this action;

4. That a copy of this resolution be sent to the chairman of each standing board and to all Free Will Baptist papers."

## Sunday School Week Given Support By Two Key Government Officials

**J. Edgar Hoover**  
*Director of FBI*

Of what value is the Sunday school?

Who has planted a garden without coming to know that he cannot harvest a fair yield except as the earth is nourished and cultivated and the sun shines and the rains fall?

If it is not to be dwarfed and stunted, the spiritual side of the human seedling needs care and cultivation and nourishment during the green years quite as much as the physical side requires food and sleep and exercise.

In his letter to the Philippians, the Apostle Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The Sunday school is a place in which such things may be thought upon, and absorbed, and fused into one's being. Its teachings are a major means by which the spiritual life of the child may be nurtured, developed and brought to full growth.

It is impossible to evaluate fully the effect of the lessons which are taught in the Sunday school. But who, looking at his own past, will attempt to minimize the impression made on his developing personality by exposure to the great truths of the Bible at an age when everything is new and never-to-be-forgotten? Who can fail to remember the picture cards with the Bible verses and the simple stories plainly told and colorfully illustrated? What child has failed to learn something of the majestic law set forth in the Ten Commandments or the challenge in the Sermon on the Mount? What child has not experienced the peace of the Twenty-third Psalm and the glory of praise in the Lord's Prayer?

There is no yardstick for assessing the elements which go into making the individual conscience. The things of the spirit do not lend themselves to easy measurement. But no one should underestimate the role of the Sunday school in developing the spiritual values which make good citizens and which are so vitally essential to the preservation of a free civilization.

**Frank Carlson**

*U. S. Senator from Kansas*

I wish that somehow or other through the National Sunday School Association I might reach the teachers, especially of the boys and girls. My own experience in public life, first in Kansas and now in our nation, leads me to rate the work of the Sunday school teacher as one of the half-dozen greatest assets of our beloved country.

Here in the Sunday school, as in the Christian home, our children and youth find the inspired leadership that develops and matures their Christian faith. Here our churches find the seed corn of their membership of tomorrow.

Of course, the Sunday school can never take and should never take the place of a home where Christ dwells; but it can supplement such a home by systematic Bible study, by training in simple worship, by discussion and exploration of the meaning of Christianity in everyday life. Over and above this, it can and does reach out and attract hundreds of thousands of boys and girls and young people from the other kind of home, where parents are indifferent to religion or derelict in their duty.

Our nation sorely needs citizens and public servants of integrity, whose "yea" is "yea" and "nay" is "nay." It needs citizens who accept responsibility; who assume they have an obligation to serve. These qualities are the full-flowering of a Christian faith.

Over and beyond this, the world today is in the throes of a gigantic conflict for men's loyalties. We of the free world know how near even some of our own people are at times to surrendering their birthright of freedom through fear or for the promise of security. At the heart of freedom, its greatest and strongest foundation, is the belief which many of us learned first in Sunday school, that you and I and each and every human being that ever lived may become a child of the Living God—too sacred to be coerced, exploited, terrorized.

On this rock we build our country, and we would build the Kingdom of God among free men everywhere. To this end, our Sunday schools are dedicated. To this end, may their teachers ever labor. God give them His power!

9th Annual  
**NATIONAL  
SUNDAY SCHOOL  
CONVENTION**

**OCTOBER 13, 14, 15**

Cadle Tabernacle, Ohio and New Jersey

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# College Trustees Release Statement Regarding Property

NASHVILLE, Tenn.—In order to clarify the report of a possible gift of college property to the Free Will Baptist Bible College, the Board of Trustees in session August 10 issued a statement of explanation. The report concerned the possibility of Cumberland University, located at Lebanon, Tennessee (30 miles east of Nashville), turning over to the Free Will Baptist Bible College property valued at about \$500,000.

According to the statement issued by the Board of Trustees, an investigation was made which revealed that the property was not available to be given, but would continue to be operated as Cumberland University.

The full statement, which was released by Rev. J. R. Davidson, secretary to the board, is as follows:

"Upon being confronted with the prospect of a possible gift of the properties and assets of Cumberland University, the Board of Trustees, while in annual session last March, directed the college president, Dr. L. C. Johnson, to prepare a full statement outlining our present and proposed program of operation of the Bible College.

"This was to be filed with the Board of Trustees of Cumberland University of Lebanon, Tennessee, as a basis for said board to use in determining whether they would be interested in making an offer to the Bible College trustees, since the trustees had not been presented with any proposition to turn over the properties and assets of Cumberland University.

"This duty Dr. Johnson performed well, presenting our plan of work. To this letter Dr. Johnson received a reply which convinces everyone in touch with the facts that such imaginary proposals reaching the ears of some of our people was no more than idle talk. The following is an exact copy of the reply to Dr. Johnson from the chairman of the trustees of Cumberland University.

Dr. L. C. Johnson, President  
Free Will Baptist Bible College  
3609 Richland Avenue  
Nashville 5, Tennessee

Dear Dr. Johnson:

Your letter of June 7 was duly received.

The Board of Trustees of Cumberland University is going forward with long-range plans for operation of all of the schools of the University. Therefore, they are not in a position to make any offer of the school or its property.

With kindest regards and all good wishes, I am

Sincerely yours,  
Edward Potter, Jr.  
Chairman"



*Edmond B. Ferguson, EN/2 (right above) shares in the Navy's program to bring God to the men on ships without chaplains. Attached to the USS Minos in Landing Ship Flotilla Two, the young Free Will Baptist minister receives instructions and training from Chaplain Fredrick J. Forney, flotilla chaplain, before leading the men of his ship in religious services. Ferguson, who plans to enter the Free Will Baptist Bible College upon his discharge to begin preparation for the gospel ministry, is the son of Mrs. Jimmy Ferguson, DeBoll, Texas.*

## W. Burkette Raper Elected Mt. Allen College President

MT. OLIVE, N. C.—Rev. W. Burkette Raper, Snow Hill, has been named president of the Mount Allen Junior College, according to a recent announcement from the Board of Trustees. The institution, which begins its third year of operation this month, is owned and operated by North Carolina Free Will Baptists.

The new president is 26 years old and is pastor of Hull Road church, Snow Hill. He received his Bachelor of Arts degree from Duke University in 1947 and his Bachelor of Divinity degree at the Duke Divinity School in 1952.

Mr. Raper is also promotional director of the North Carolina state convention and a member of the National League Board.

## New Mexico Reports A New Organization

ARTESIA, N. Mex.—A Free Will Baptist church was organized here August 9 with seven charter members. This makes the second church to be organized in New Mexico and opens the way for other churches and the possible organization of an association. The present churches are affiliated with the Northwest Brazos association of Texas.

Rev. Roy L. Thomas, who is serving with the Air Force at Roswell, New Mexico, was called as pastor. Those on the organizational council were Rev. M. T. Holly, New Deal, Texas; Rev. L. C. Pinson, pastor at Hobbs, N. Mex., and Mr. Joe Hudson, a deacon from Turley, Okla.

# Beginnings in Carolina

*Editor's note: In the previous five installments of "The Free Will Baptist Story," Mr. Dodd has shown the break between Arminianists and Calvinists and how society was being made ready, both politically and religiously, for the distinctive preaching of free will, free grace, and free salvation. With Part Six in this issue, the author begins to trace the Free Will Baptist movement in its distinctive form. Plans are underway to issue the entire series in book form when they have been concluded in CONTACT.*

Events in England seemed to be timed precisely with the Carolina colony's offer of religious freedom. In 1662 Parliament passed the first of three acts designed to completely suppress all classes of dissenters. The first was the uniformity act in May, 1662. It provided that all ministers who would not declare their assent to the Articles of the Church of England and to everything contained in the Prayer Book, and who would not take an oath never to bear arms against the king, were to be denied all their ecclesiastical income and protection. The second act came in 1664 and was known as the Conventicle Act. It forbade any minister to officiate at, or to attend, a religious service not conducted according to the liturgy of the Church of England. The Five Mile Act, which was the third one, was passed in 1665 and forbade a dissenting minister to live within five miles of an incorporated town.

## Dissenters Persecuted

The plight of the "dissenting minister" is summarized by Macauley in chapter 7 of "History of England" thus:

"The Act of Uniformity had ejected him, in spite of royal promises, from a benefice which was his freehold, and had reduced him to beggary and dependence. The Five Mile Act had banished him from his dwelling, from his relations, from his friends, from all places of public resort. Under the Conventicle Act his goods had been distrained; and he had been flung into one noisome gaol after another among highwaymen and housebreakers. Out of prison he constantly had the officers of justice on his track; he had been forced to pay hush money to informers; he had stolen, in ignominious disguises, through windows and trapdoors, to meet his flock, and had, while baptising or presiding at the Lord's Supper, been anxiously waiting for the signal that the tipstaves were approaching."

Baptists and Quakers suffered the most under these laws. It was during this time

**Damon C. Dodd**

**Promotional Secretary**

**Home Mission Board**

that John Bunyan languished in prison for twelve years and gave "Pilgrim Progress" to the world. However, Bunyan was not the only minister to feel the brunt of this persecution. Many other among the Baptist and Quaker ministry suffered like fates, as did also countless hundreds of lay members.

## Many Worshipers Jailed

Macauley says "men and women by sevens were brought before justices especially fired with persecuting zeal and were committed to prisons . . . where they were made to share the same calls with violent and degraded criminals, or left to starve and die of neglect." At Ailsbury in Buckinghamshire, ten men and two women were condemned to death for persisting in Baptist worship, and were saved from execution only by petition to the king.

What effect did the promise of religious freedom in the Carolina colony have on these persecuted dissenters? On first thought, it would appear that they would have been glad to escape to the new world. However, there were several reasons why, in spite of persecution, they might prefer to remain at home.

## Reasons Listed

1). News of persecution in the new world had reached England and to go there might be to exchange bad conditions for worse.

2). Many could not bring themselves to break home ties and risk the perilous ocean voyage to America.

3). The cost of the journey (approximately 30,000 pounds per person) was prohibitive.

4). The land had been pictured as a wilderness full of lions, tigers, and cougars, infested by rattlesnakes and copperheads, and inhabited by fierce, bloodthirsty savages.

5). The death-rate in the new world was alarmingly high.

That the perils were well-known and greatly dreaded was attested to by the fact that the severest penalty for violation of the Conventicle Act was banishment for seven years to some American colony.

In spite of all this, many dissenters were induced to leave England and come to America and settle in the Carolina colony, drawn thither by the guarantee of religious toleration and a chance to begin and enjoy a new life.

## Welsh Baptists Settle

At the height of the persecution in England, the Pennsylvania colony was thrown open for colonization and many dissenters swarmed into it. Among the others, the celebrated Welsh Baptist church in its entirety came and settled on the Delaware river in the region later known as the Welsh Tract. Many representatives from this group later moved into Carolina, among which were families of Parkers, Smiths, and Palmers, of which we will learn more later.

For our historical information we will refer many times to "A History of General Baptists" by Knight. He says that there were Baptists in the Kehuckee region as early as 1690 and that they joined with like churches in Virginia to form a Yearly Meeting in 1720. As to the General Baptists in Virginia, Knight avers that a number of them had come from England and settled in Isle of Wight County, Virginia, in 1700.

## Baptist Pastor Sent

Since they had brought no preacher with them, they wrote the brethren in London to send one. Accordingly, Thomas White and Robert Nordin were ordained and sent to them but White died en route and only Nordin arrived. He organized a church in Prince George County and at Burley, and pastored until his death in 1725. He was succeeded by Richard Jones, who was a personal friend of Paul Palmer, and is mentioned in a letter from Palmer to Rev. John Cromer as follows: "There is a comely little church in the Isle of Wight County, of about 30 or 40 members, the Elder of which is one Richard Jones, a very sensible old gentleman, whom I have great love for. . . ."



The Carolina colony proved to be fertile soil for the General Baptists and groups of them began to hold informal services in many places, but had no organized churches. The following excerpt taken from the Baptist Historical Papers gives a good picture of the prevailing circumstances:

"In 1739 the preaching places of Rev. John Holmes, a missionary of the Church of England, were as follows: At the houses of Joseph Sims, Henry Jones, Henry Walker, Capt. Joseph Lane, Bertie Courthouse, Mr. Maney's Chapel. The Rev. Giles Rainsford preached in the shade of a mulberry tree. Clement Hall preached under the shade of trees because the congregations were too large for houses. These gatherings were held in every settlement. If a minister were present he preached. In the absence of a minister, any brother might speak. . ."

### First Preacher in Carolina

Although these meetings were held during this period there is no evidence of any organized group of worshipers nor of any church building owned or used by Baptists.

In "History of North Carolina Baptists" by George W. Paschall, he states, "It is hardly possible that there was any regularly organized congregation of Baptists in the Province or any Baptist preacher before Paul Palmer."

"Neither church nor preacher, if they had been here, could easily have escaped notice in the small population of that time; the peculiar tenets and practices of the Baptists and the evangelical appeal of the Baptist preachers would have excited no little commotion among the people as well as comment by all who spoke on the religious affairs of the Province, just as was caused a few years later by the preaching of Paul Palmer."

(Continued next month)

## Home Mission Teams Begin Work on Field

NASHVILLE, Tenn.—The home missionary teams which were commissioned in July are already on the field, according to Rev. Damon C. Dodd, promotional secretary for the Home Mission Board.

Mr. and Mrs. G. C. Lee, who went to Nebraska, report regular services with increasing attendance. They took over the work in a Free Will Baptist church which has not had services for years. The last Sunday in August they reported 24 in Sunday school and 27 for morning worship, with 23 for the evening service.

They write: "There are quite a few churches here, but not many Baptist churches. From observation and conversation we have found that there is very little true preaching here. We have met some real Christians, however, who tell us that they have been praying for some real 'born-again folks' to move into the community." Their address is Shelton, Nebraska.

Mr. and Mrs. Robert Wilfong have moved to Tampa, Fla., and are beginning their work among the Cubans in Ybor City, which is adjacent to Tampa. Plans are underway to rent a building and begin services in Spanish soon. Their address is 211 West Francis Ave., Tampa, Florida.

# The Ten Commandments

By Mr. and Mrs. Ansley Cunningham Moore

## For the Minister

I. Thou shalt have no other gods before the Lord.

II. Thou shalt not make of thyself a god, or any likeness of anything in a church which is larger than thine, or in a church wealthier than thine, or that is in the society outside the church; thou shalt not bow down before thy ego and become intoxicated with thine own importance, for the Lord thy God is a jealous God visiting the iniquity of clergymen to the third and fourth generation of those who cannot remember that they are not the Father but the son, not the Master but the servant.

III. Thou shalt not in thy preaching merely relate the facts of the life of Christ, but shalt go on to allow the risen Christ to possess thine own soul. In so doing, thy preaching shalt center not on past events but on present realities.

IV. Thou shalt not take the name of the Lord thy God in vain by praying long and repetitious prayers in public, for the Lord will not hold him guiltless who prays without regard to time or sincerity or order.

V. Honor the sincere criticisms of thy wife, thy children, thy church officers and of others, for thy days may be long in a pulpit where the preacher can learn from the pew.

VI. Thou shalt not "kill" another minister with criticism, thus committing character assassination, for this is an abomination in the sight of the Lord.

VII. Thou shalt not fill up thy days with committee meetings, no matter how worthy the causes represented may be. In the judgment, the Lord thy God will require of thee a good account of thy stewardship in studying, preaching, visiting, praying, and witnessing.

VIII. Thou shalt not "steal" sermons but shalt read, think and pray, and then preach out of the fulness of thine experience with Christ.

IX. Thou shalt not bear false witness against thy Master by identifying him with hate campaigns that are directed against others. Thou shalt not prostitute religion by fostering theological fads, or by strengthening splinter groups that are self-appointed judges of orthodoxy.

X. Thou shalt not covet thy ministerial neighbor's church, parsonage, car, voice, diction, brain physique, recognition, salary, Sunday evening attendance or anything that is thy neighbor's.

## For the Minister's Wife

I. Thou shalt not tear down thy husband in public remembering that one of the cardinal principles of a successful marriage is respect for thy mate's ego.

II. Thou shalt not look disinterested during a service of worship, even though thou hast heard this powerful sermon of thy husband's for the nth time.

III. Thou shalt not accept the presidency of the missionary society, for she who invests herself with office openeth the door to much criticism and robs others of leadership opportunities.

IV. Thou shalt not sing in the choir, even if thy voice is of operatic quality, unless thou hast the hearty consent of the choir director, the church officers, the staff, thy husband and the sexton.

V. Thou shalt not extol thy husband's virtues in public, for his deeds are his best press agent, besides, thou wilt offend other women who also have perfect husbands.

VI. Thou shalt not take unto thyself a confidante, because today's confidante may be tomorrow's adversary. Moreover, confidantes always have good memories.

VII. Thou shalt not entertain lavishly, dress conspicuously, talk boisterously or lead aggressively—two leaders in a minister's household often wreck the family and disturb an otherwise peaceful flock.

VIII. Thou shalt not show impatience when the former lady of the manse is extolled, and thy talents seem small by comparison.

IX. Let thy children be restrained by the ideal of being good for goodness' sake and not because of public opinion. "They are just p.k.s (preacher's kids)" can be a compliment rather than a gibe.

X. Thou shalt not fail to pray and to fill thy days with good works, for the quiet demonstration of God's presence and power in thy daily life may turn more to righteousness than the mighty preaching of thy honored husband. (Above all, let not thy spouse suspect this.)—*The Pulpit*



# 20th Century Martyrs

*Editor's note: The following material has been made available by Rev. Raymond Riggs, promotional secretary for the Board of Foreign Missions. It consists of a series of "on the field" reports of Roman Catholic persecution of Protestants in the South American country of Colombia. The reports are in no way colored or distorted, but were prepared by the News Service of the Evangelical Confederation of Colombia and are all documented. The material was released for publication by the Washington Office of Affairs of the National Association of Evangelicals.*

*To many the reports will be surprising. Others who have kept in touch with the situation for the past few years will see these incidents as a part of the pattern of systematic persecution to drive Protestants from South America. To all of us they are shocking. But they graphically show the inconsistency of a religion which pleads for tolerance and understanding when in the minority, but fails to practice it when in the majority.*

## Priests Lead Stoning Attack on Protestants

Last month Catholic priests and nuns of Buenaventura led a campaign to close the Protestant chapel in that Pacific coast port city. The first step was the erection of an image of the Virgin Mary across the street from the chapel, where priests and nuns brought school children to recite the Rosary.

On May 15th the image was moved to a position next door to the chapel, and that night priests directed an outdoor religious service in front of the chapel. They reviled Buenaventura's Protestants and led their followers in the 23-verse anti-Protestant song, "We Don't Want Protestants."

Next day, Sunday, May 16th, over a loud speaker installed against the chapel wall, fanatical Catholics broadcast insults and threats and sang, "We Don't Want Protestants." During the young people's service which began at 6:30 p.m., the volume on the speaker was increased so that those inside the chapel could not hear their own leader.

*Catholic Procession to Protestant chapel.* As the 7:30 p.m. service of worship began, two Catholic priests, Father Carmona and Father Alfonso Gomez, brought a religious procession to the chapel door. They led their followers in the Rosary, interspersed with shouts and cheers. Sample yells: "Long live the Catholic Church," "Down with the Protestants," "Long live the Pope," and "Long live Catholic Colombia."

Unable to make himself heard inside the chapel, the Rev. Oscar Jacobson, resident missionary in Buenaventura, motioned to the worshippers to kneel at their pews in prayer.

*Attack Church members.* While the congregation was praying, some of the mob rushed into the chapel. One man seized a pew, broke it to bits and armed himself and others with the pieces. Others threw rocks and stones into the chapel, striking several people. Mr. Jacobson was struck on the forehead by a rock.

He warned the two priests at the door that their followers were endangering the lives of those in the chapel and urged them to leave. One of the priests shouted, "These heretics have no right to have public meetings. The laws of Colombia prohibit them from having public services."

One of the church members stated that the constitution guaranteed their right to have public meetings in their church. "No sir," cried one of the priests, "There is tolerance, but there is no liberty." Pointing to an outdoor neon sign with the words,

"Evangelical Church," he said, "You have to remove that sign and close the door and windows."

*Priest Insults Protestants.* Father Carmona turned to the crowd and spoke the following message, or words to that effect:

"We don't need these sons of Luther to corrupt our country. Sixty per cent of the United States is pagan, and it is these pagans who have come to our land to try to enforce their paganism on our people. Catholicism is making a sweeping victory in the United States. Pagans are flocking to the Catholic Church to embrace the truth, while these pagans come to our country to steal the sheep from the fold."

To Mr. Jacobson he said, "You talk about salvation by faith. We have come to show you that salvation is by works, as taught by St. James." The missionary asked him if their demonstration that night was part of the works by which they expected salvation. Father Carmona replied that they were doing the will of God and would not give up until they had rid the country of Protestants. With that the crowd shouted "Vivas" to the Catholic religion and threats to the Protestants. The priest then read to the crowd a Roman Catholic tract called, "Anti-Protestant Pills and Drops," and called for the destruction of the church's neon sign. With stones and sticks the crowd broke the glass tubing.

At 8:30 p.m. armed soldiers arrived and attempted to restore order. The priests, however, refused to stop their demonstration. The secretary of the military commandant in Buenaventura then ordered Mr. Jacobson to close the chapel doors and threatened to suspend religious services unless his order was obeyed. The missionary refused to close the doors, and the shouting, singing, and stoning continued until 9 o'clock.

The next day Buenaventura's military mayor, Lieut. Baraya, told Mr. Jacobson that the Protestants would have to remove their sign and worship behind closed doors. The missionary replied that he would comply only upon receipt of a written order signed and sealed by the mayor.

*Interior Ministry Permits Church Sign.* CEDEC reported the attack to the American Consul in Cali and to the Minister of the Interior in Bogota. Later, the Interior Ministry telegraphed the following instructions to the mayor:

"The Ministry considers that signs indicating location of churches pertaining to religions distinct from the Catholic are not public propaganda or proselytism. Consequently, the Protestant chapel in your city is permitted to have its sign."

Damages to the church building amount to approximately 300 pesos. Several sheets of corrugated roofing were shattered by stones, and heavy rains flooded the chapel before repairs could be made.

## Catholic Priest Enters Chapel to Disturb Service

While the Rev. Victor Lang was preaching in the Protestant church of Villa Nueva (Magdalena Department), Sunday, May 30th, the parish priest, Friar Jose de Sueca, a Capuchin monk, entered the sanctuary, walked down the aisle, and stepped up on the platform.

White with emotion, the priest faced the congregation and said, "Let me speak." Seconds passed before he could begin. "This foreigner, Victor Lang," he said, "is trampling under foot the constitution of our country." Since the priest is himself a Spaniard, the congregation smiled. Someone asked him what nationality he was, and he replied that he was a Colombian.

The priest then asked Mr. Lang for the pulpit, and tried unsuccessfully to push him to one side. Next, he ordered one of the members of the congregation to go for the bishop and the police. Instead, the member came forward with Bible in hand to engage the priest in a discussion of the Scriptures. Others joined him, and for a half-hour they reasoned with the priest until he could be persuaded to leave the service.

In January, this year, Mr. Lang, a Canadian citizen, was fined 100 pesos for participating in a religious service in the Villanueva church. Friar de Sueca and his bishop, Vincente Roig y Villalba, vilify the work of Mr. Lang and his colleagues, and the civil authorities harass them with petty annoyances. Mr. Lang is a member of the Evangelical Union of South America.

Rev. Oscar Jacobson is from St. Paul, Minnesota. He has worked for many years in Colombia under the Christian and Missionary Alliance.

*The Catholic Mission Territory of Buenaventura* includes some 54,000 inhabitants. According to the latest *Yearbook of the Catholic Church in Colombia* (1953) there are four priests to care for the population, or one priest for each 13,500 people. From the standpoint of adequate pastoral care (1 priest for every 1000 people), the region is virtually abandoned by the Catholic Church. Despite the magnitude of the pastoral work facing Bishop Gerardo Valencia and his priests they seem more intent on driving out Protestant Christians than they are in preaching the gospel. It is worthy of note that the priests assigned to Buenaventura come from the seminary of Bishop Miguel Angel Builes, who advocates a Holy War to drive Protestants from Colombian soil.

## Protestant Pastor Attacked by Priest

On May 13th, Father Jose Maria Gallo, parish priest of Calamar (Bolívar Department), led a religious procession through the streets with an image of the Virgin of Fatima. At the house of the Protestant pastor, Sr. Carlos Pajaro, he stopped the procession. Looking inside, he saw the pastor seated at his desk.

Father Gallo shouted, "Stand up! Anyone of culture would stand up in front of a group such as this. Aren't you going to stand?" Sr. Pajaro, from inside his living room, replied to the priest, "I shall not rise because I don't think I have to render worship to an image."

On hearing this, Father Gallo left the procession, pushed aside the children seated on the doorstep, entered the house, and struck Sr. Pajaro a blow with his fist with such force that he knocked him to the floor. The priest tried to beat the pastor further, but was prevented by a friend in the house, Sr. Adan Gomez, who held him by the arms and led him out the street.

That night when the Protestants of Calamar met in their chapel for a mid-week service a gang of ruffians threw small torpedo bombs and stones at the chapel. During the service Father Gallo arrived with about 100 men. Under his direction they began to stone the chapel and shout abuses. When it appeared that the priest and his followers would force their way into the sanctuary the church members sent for protection.

Lieut. Lucio Jimeenaz and a police detachment arrived and ordered the crowd to disperse. They refused, and under the leadership of the priest continued their stoning and shouting against the Protestants. The mayor, who had also come to the scene, sent some of the police for their rifles and then threatened to shoot into the crowd. The priest and his followers then left.

Many Roman Catholics of Calamar

called on Sr. Pajaro to express their disapproval of the behaviour of their priest. As usual after such attacks, interest in the religious faith of the Protestants was aroused, and attendance at their services has increased.

Father Gallo drew up a memorial stating that the Protestant pastor of Calamar had been drunk on May 13th and had entered the Catholic Church to attack him. However, the mayor, well informed as to what had happened, reported directly to the governor of the department to deny the priest's report.

## Good Friday Worshippers Attacked by Catholics

While Protestants of La Donjuana (Norte de Santander Department) were celebrating a Good Friday service in their chapel, April 16, 1954, they were attacked by a crowd of fanatical Catholics led by 2 policemen. Shouting insults to the Protestants and "vivas" to the Catholic religion, the Virgin Mary, and Pope Pius, the attackers threw stones at the chapel and forced open the windows and doors.

*Break furniture.* Some of the crowd entered the chapel, shouting at the worshippers. They broke benches and chairs and seized three New Testaments and a hymn book. Some cried out, "We have come to the service! Why don't you go on?" Others began to play football inside the chapel with an empty tin can.

At that point the sheriff, Sergeant Gamez of the National Police force, arrived at the chapel and ordered the attackers outside. He called for those responsible for the Protestant congregation in La Donjuana, and Senora Candelaria Blanco and Sr. Jose Maria Jaimes presented themselves. He then addressed them with words to the following effect:

"The government is obligated to protect the lives and goods of its citizens. But you have been very imprudent in choosing such a day as this to gather for a religious service.

"It is true that there were once many Protestants here, but now La Donjuana is a Catholic town. You Protestants are shameless tramps who have come here to disturb the devotion and offend the faith of Roman Catholics. Why don't you stay in Cucuta and have your services there where no one will bother you instead of coming here to do your proselytizing? I am not responsible for what happens to you here. Now leave. I am going to call the governor's office in Cucuta and inform him that you have disturbed the public order.

Turning to the Catholic mob he said, "You were right to feel offended. These people should be jailed." He then posted a policeman to see that the Protestants would not continue their service.

Sr. Jose Maria Jaimes, the visiting pastor, reported the attack to the governor's office in Cucuta. However, to date, no action has been taken to restore religious freedom in the town. Sergeant Gamez continues as sheriff.

*Chapel Fired Twice.* La Donjuana has a history of religious persecution equaled by few other towns in Colombia. Twice this year fanatics have tried to set fire to the chapel by lighting combustible material

piled against the front door. In each case the Senora Candelaria Blanco, 75-year-old caretaker, put out the fire before it had opportunity to damage the building.

In 1950 La Donjuana had a thriving congregation of 120 members. In November of that year, police and Catholics, incited by the parish priest, attacked the chapel, broke furniture and a part of the roof, and desecrated the sanctuary by using it as a latrine. They carried off and destroyed five pews, two chairs, the Communion table and the pulpit. The priest and police so intimidated the church members that most of them fled. Boys used the ruined chapel for a club house, and neighbors kept animals in it.

*Desecrated Church.* Two days after the above attack, the parish priest returned to the chapel, stood outside while police under his direction removed more furniture from the chapel. A short time after the Nov., 1950, attack, the priest had a shrine to the Virgin Mary erected a few yards from the Protestant Chapel. His workmen stored their materials in the chapel and mixed concrete on the floor of the sanctuary. A sign on the front of the chapel reading, "Jesus said, I am the Way, the Truth, and the Life," was torn down and its boards used to make the roof of the shrine. The priest celebrated masses at the shrine, and often his people would turn from the mass to stone the chapel.

In December, 1950, the chapel was attacked in the night by a mob which stoned it for two hours. During the assault one man went for the caretaker's house with a machete. Swinging at the Senora Candelaria Blanco he severed her finger. He cut off part of the arm of an 83-year-old Protestant woman, and stabbed a 10-year-old Protestant girl in the chest twice. For 3 days preceding this attack nuns of the Sisters of Charity led school children to the statue in front of the Protestant chapel to recite the Rosary. Each time the children stoned the chapel.

## Pamphlet by Jesuits Slanders Protestants

In Barrancabermeja (Santander Department) the following propaganda sheet is distributed by priests of the Society of Jesus:

### "We Don't Want Protestants

Because they blaspheme our beliefs, deny to the most Holy Mary her privileges of Immaculateness, divine motherhood, and intercessory power before the Divine Son; because they blaspheme the Holy Eucharist, the Papacy, and the Sacraments of the Church.

Protestants calumniate us and our Catholic Church in the most insolent and irresponsible manner. As witness, there are the books and pamphlets which they give out, and the false reports they send abroad. Protestants with their abusive propaganda perturb the religious conscience of the Catholic people, who in their own country have more right than anyone to their religious liberty. Therefore, WE DON'T WANT PROTESTANTS."

It is superfluous to point out that Protestants in Colombia do not blaspheme Catholic beliefs, nor do they circulate abusive literature. Their mission is to preach the gospel and to minister to their neighbors.



# Woman's Auxiliary

"His Command — Our Task"

MRS. H. B. SLOAN, *Executive Secretary*

## Reports from the Field

TECUMSEH, Okla.—"Know God's Work" was the theme of the First Oklahoma district Woman's Auxiliary convention which met August 9 at the associational grounds near here. Rev. Paul Pursell, Shawnee, was scheduled for the convention sermon. Mrs. Floyd Cash installed the new officers. A special feature of the convention was "Highlights of the WNAC," brought by Mrs. Ralph Staires, Tulsa, president of the state convention. Linda Lunsford, Shawnee, was the winner of the declamation contest and will represent the district in the state contest. Mrs. Paul Pursell was named new district president.

\* \* \*

SAVANNAH, Ga.—Suggestions for packages to Free Will Baptist missionaries in India have been made to Georgia auxiliaries by Mrs. Louis H. Moulton, state convention president. The suggestions were offered in a letter from Miss Laura Belle Barnard, senior missionary.

Parcels of common food, fruits and fruit juices, vegetables, canned meats, instant coffee, Postum, cake mixes and roll mixes were among the things suggested. Other things, such as candy and gum, cost such high duty that it is advisable not to send them except to drop a small item or two among other things, Miss Barnard said.

Mrs. Moulton suggested that an offering to help pay the duty on food parcels should be sent ahead of the packages so the missionaries would not have to use their own money to get the parcels through customs.

\* \* \*

HECTOR, Ark.—The second meeting of the newly organized district Auxiliary convention of the Antioch association met at the Welcome Home church near here August 7. The following officers were installed: Mrs. Othel Dixon, president; Mrs. Roy McCuin, vice-president; Mrs. Ted Henry, recording secretary; Mrs. Shirley Conley, assistant secretary; Mrs. Arvina Cook, corresponding secretary; Mrs. Josephine Parish, treasurer; Mrs. Byron Buchanan, program chairman; Mrs. J. B. Patterson, youth director, and Mrs. Henry Brown, reporter.

Rev. Othel T. Dixon, Russellville pastor, brought the convention sermon and installed the officers. Three churches were represented at the convention. The next session will be held November 7 at the Hector church.

NASHVILLE, Tenn.—The annual meeting of the Cumberland District Woman's Auxiliary convention was held August 18 at the Sylvan Park church with 14 out of the 15 churches in the convention represented. Gifford Walker of the New Hope church won out over three other contestants in the stewardship declamation contest. He will compete at the state convention to be held in October at Sparta.

Mrs. Richard Parham of Olivet church installed the following officers: Mrs. LaVerne Miley, president; Mrs. J. B. Smith, enlistment chairman; Mrs. Charles Sublette, youth chairman; Vivia Lee Raynor, study course chairman; Mrs. Lonnie DaVault, program-prayer chairman; Mrs. Billy Walker, personal service chairman; Mrs. J. B. Bloss, recording secretary; Mrs. Allen Smith, assistant secretary; Thelma Cannon, corresponding secretary, and Mrs. Christine Boyd, treasurer-stewardship chairman.

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HUNTSVILLE, Texas—With an average attendance of 18 members, the Woman's Auxiliary of the Pine Prairie church near here has finished several projects during the year. Among their work has been decorating and furnishing the church nursery, sponsoring an adult at the summer encampment, and the organization of a GTA. Mrs. Opal Koehl is the president and Mrs. P. J. Wood is secretary-treasurer.

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DRUMRIGHT, Okla.—The annual meeting of the First Mission District Woman's Auxiliary convention was held August 17 at the associational grounds near here. Theme for the meeting was "Efficient Stewards Through Christ, the All-Sufficient" taken from John 15:8. Principal speaker for the day was Mrs. Leona Mayfield, Tulsa. Mrs. Kathleen Johns, Bristow, conducted the declamation contest while the installation service was conducted by Mrs. Cherry Fipps, Tulsa.

\* \* \*

SHAWNEE, Okla.—New officers for the Woman's Auxiliary of the First Free Will Baptist church were recently elected. These were: Mrs. Delcie Green, president; Mrs. Lorraine Cantwell, vice-president; Mrs. Orbie Vaughn, secretary-treasurer, and the following chairmen: Youth, Mrs. Cleo Pursell; Study Course, Mrs. Lavada Ellison; Program, Mrs. Ines Dowdy, and Benevolence, Mrs. E. C. Ketchem and Mrs. Rachel Walter.

O'KEAN, Ark.—The women of the Free Will Baptist church here met August 3 and organized a Woman's Auxiliary with fourteen charter members. The elected officers included Mrs. Naomi Denton, president; Mrs. Rosalynd Ragsdell, vice-president; Mrs. Lucille Kerby, secretary-treasurer, and Mrs. Dora Walker, program director. The first project adopted by the group was to offer financial assistance in the construction of the new church building.

\* \* \*

TULSA, Okla.—Organized just a year ago with 12 charter members, the Woman's Auxiliary at Trinity Temple closed their first year with 26 members. In the field of personal service the women rolled 1,540 dozen bandages and earned 357 service hours. Two of the members, Mrs. Earlene Wren and Mrs. La Donna Inbody, were awarded "100-Hour" pins. Among the many projects sponsored during the year were rummage sales, suppers, banquets, food baskets, sunshine boxes, and sponsoring Easter and Thanksgiving weeks of prayer.

## Auxiliary Themes Are Released by Secretary

NASHVILLE, Tenn.—Themes for programs and workshops for the Woman's Auxiliary in 1955 and 1956 were adopted by the national convention in session in July, according to Mrs. Hubert Sloan, executive secretary.

"Now," from John 4:35, was chosen as the yearly theme for the 1955 workshops. Expanding on the key word, the quarterly sessions will develop the following themes: "Now is the Hour to Evangelize," "Now is the Hour to Worship," "Now is the Hour to Teach," and "Now is the Hour to Train."

The theme which was adopted for the 1956 auxiliary work is "Our Need for Such a Time as This." The YPA theme for 1956 is "Adventuring with Christ." "We See Jesus" was chosen as the GTA theme for the same year.

The convention reviewed and adopted a WNAC Constitution and by-laws and voted to publish a new Manual of Methods. The new constitution does not change the plan of work in any way, according to Mrs. Sloan, but is meant to simplify and distribute the responsibilities more evenly among the national officers.

A resolution was also passed that at the convention in Tulsa next year a junior declamation contest be held addition to the intermediate contest. No details have been worked out.

A study course book on prayer is being prepared and the manuscript is expected to be ready for printing by July, 1955, Mrs. Sloan said. A new book on working with youth is also being prepared by Mrs. Paul Pursell, national youth chairman, she revealed.

## Would You Make A Good Missionary?

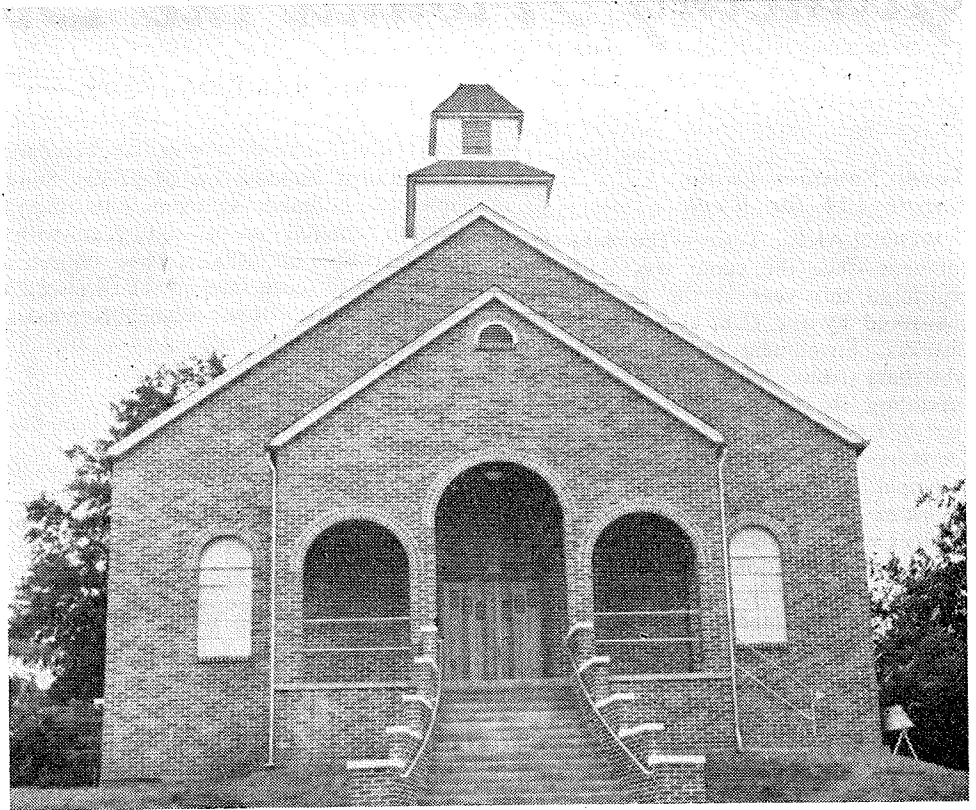
Not everyone would make a good missionary. In fact, it is surprising how very exacting the requirements are.

Above everything else, a missionary must be a man or woman of God, who loves Him supremely with heart and soul and mind and strength. That is not easy. It is so difficult in fact that probably all of us can count on the fingers of one hand those of our acquaintance who qualify.

Second in importance, is loving our neighbor as ourselves—which is no less difficult. These two together comprehend all the spiritual qualities which distinguish the good missionary.

If you are interested in whether you would make a good missionary, these questions should help you find out.

1. Do you jealously guard your contact with God above everything else?
2. Have you given up your right to yourself, and turned your minutes over to God?
3. Are you convinced that prevailing prayer accomplishes more than feverish activity?
4. Do you honestly try to obey the Scriptures, (including such injunctions as "speak evil of no man"?)
5. Do you believe in "an eye for an eye, and a tooth for a tooth," or do you instead, simply commit to the Lord wrongs against yourself and your loved ones?
6. Is every part of your life and interests consecrated to the Lord?
7. Do you make it your business to apologize when you have been in the wrong?
8. Can yet get along with people you normally would not choose to be your friends?
9. Do you forgive AND FORGET?
10. Do you have a well-developed sense of perspective; keeping little things little, and big things big?
11. Do you work for God, or do you allow Him to work through you?
12. Do you realize that no one is perfect, and therefore make allowances for others' shortcomings?
13. Do you concentrate on your own business, and let others handle theirs alone?
14. Are you much more concerned with what God thinks of your work than what others think?
15. Are you generous and hospitable?
16. Does gossip stop dead when it gets to you?
17. Do you find it easy to adjust your ideas to those of others?
18. Do you believe that the best way to solve a problem is to pray about it?
19. Are you considerate of others' feelings?
20. Do you fret and worry, or do you cast all your care upon God—and leave it there?—*The Call of Indo-China*



One of the most beautiful of the Free Will Baptist churches in Alabama was dedicated this spring at Cordova. The building, which was started in 1953 under the direction of the pastor, Rev. Lester Jones, was finished this year through the leadership of Rev. Paul Long, who came as pastor in October, 1953. With but few exceptions, the church was constructed with free labor given both by members and non-members.

The Cordova church was organized in 1926 following a revival led by Rev. J. B. Bloss during which more than 400 professions of faith were witnessed. In its 28-year history the church has been responsible, directly or indirectly, for Free Will Baptist organizations at Doyertown, Parrish, Oakman, Jasper, Alabama City, and Carbon Hill.

### COOPERATIVE PERCENTAGES

Percentages for allocation of money coming into the Cooperative Plan of Support were set at a meeting of the Executive Committee August 12-13. The percentages, which will be in effect only during the 1954-55 fiscal year, are as follows: Free Will Baptist Bible College, 30 per cent; Foreign Mission Board, 30 per cent; Executive Department, 20 per cent; Home Mission Board, 10 per cent, and Superannuation Board, 10 per cent.

A number of churches are already supporting the denominational program with regular checks to the Cooperative Plan. These checks are being allocated on the above-named percentages. Money for the Cooperative Plan of Support should be addressed to the Executive Department, 3801 Richland Avenue, Nashville 5, Tennessee, with checks made payable to the "National Association of Free Will Baptists" marked for the Cooperative Plan.

### New Church Is Organized At Concord, North Carolina

CONCORD, N. C.—Organized in June with 13 charter members, the Free Will Baptist church here now has an average Sunday school attendance of 45. The membership has climbed to 18 and the congregation is entering into a building program.

The group met as a mission until the organization, which followed a revival conducted by Rev. Clyde Cox. In the organizational service, which was led by Rev. J. C. Calvert, Kannapolis, the members called Mr. Cox as pastor. Other officers elected included Mrs. Cox, clerk-treasurer, and W. G. Farrell, William T. Smith, and Charles Wilson, deacons. The Board of Trustees, which will serve as the building committee, are A. J. Kelly, Lewis Gibson, and Mrs. Farrell.

The congregation has been worshipping in a rented church, but have recently purchased a lot and started a building that will be used for an auditorium and later turned into a fellowship hall when the sanctuary is completed. The church has joined the Piedmont association.

# Glancing Around the States . . .

BEN BARRUS, News Editor

## **Texas Summer Camp Enrolls 124 for Week**

WOODLAKE, Texas—The largest enrollment since the camp was started was registered this year at the summer camp sponsored by the Central and East Texas districts. Enrollment for the camp, which was held from August 16-21, was 124, according to the registrar, Mrs. H. Ray Berry. Rev. W. S. Mooneyham, executive secretary for the national association, was principal speaker and around 55 various decisions were recorded. Seven of this number were conversions, and many of the rest were dedications to special service. Rev. Gaston Clary, Good Hope pastor, served as camp director.

## **Union Association Holds 81st Session**

ELIZABETHTON, Tenn.—Rev. E. M. French, Knoxville, was elected moderator to succeed Rev. O. P. Stokes at the 81st annual session of the Union Association which met here August 11-13. Other officers elected included Rev. Frank Thompson, Johnson City, assistant moderator; Rev. George B. Dunbar, Chuckey, executive secretary and clerk, and Rev. John I. McLean, assistant clerk.

Special speakers for the sessions were Rev. W. S. Mooneyham, national executive secretary, and Rev. Leroy Forlines, instructor at the Bible college. The statistician reported eight more churches than the previous year, making a total of 74 churches with a membership of 6,738. Reports showed that the churches had given \$179,532 to all causes.

## **New Mexico Bible School Shows Enrollment of 115**

HOBBS, N. Mex.—Out of an enrollment of 115, 19 decisions for Christ and two rededications were reported as a result of the Vacation Bible school sponsored by the Free Will Baptist church.

Theme of the school, which was held July 26-August 6, was "Traveling with Christ Through John 3:16." Mrs. L. C. Pinson was school director.

## **Greenville, N. C., Church Has First Anniversary**

GREENVILLE, N. C.—Sunday, August 8, was anniversary Sunday for the Grace Free Will Baptist church which began as a mission a year ago. Sunday school attendance on the special day was 271, breaking all previous records. The mission was organized into a church in December, 1953, and the congregation began a building program. They moved into their new

educational building on May 30. Sunday school enrollment is over 300, and the church entered its second year with a membership of 188. The church is scheduled to reorganize on a larger scale on September 16. Rev. Rashie Kennedy is pastor.

## **Texas League Convention Meets During Encampment**

WOODLAKE, Texas—The Texas state League held its annual session August 20 during the summer encampment at Pineywoods near here. Around 150 from three districts attended. Special features on the program included the junior and intermediate Sword drills and a playlet written and directed by Rev. Everett Hellard, Houston. Rev. W. S. Mooneyham, Nashville, Tenn., brought the convention sermon.

Gordon Gregg, Bryan, was elected president to succeed Janet Foster. Lelmer Ruth Koonce, Henderson, was named secretary and Curtis Clary, Henderson, was chosen treasurer. Jane Berry, Huntsville, will serve as program chairman.

## **Florida Summer Camp Closes Training Sessions**

COTTONDALE, Fla.—Attendance at the summer camp sessions held at the state assembly grounds near here has tripled in the three years they have been held, according to Rev. D. W. Poole, state promotional secretary. At the close of the sessions this year 116 had registered compared with 37 campers in 1952. Decisions this year numbered over forty conversions, nearly as many dedications, and several calls to special Christian service. Nineteen churches were represented during the sessions.

## **Fred Rivenbark Accepts Fairmount Park Church**

NORFOLK, Va.—Rev. Fred Rivenbark assumed his duties as pastor of the Fairmount Park Free Will Baptist church here September 1. He succeeds Rev. W. A. Hales. Mr. Rivenbark comes to Norfolk from Durham, N. C., where he served the Sherron Acres church. It was during his pastorate there that the church began and completed a new \$100,000 church plant. They occupied the new building last Easter.

## **Leroy Bowers Leaves Seminole Pastorate**

SEMINOLE, Okla.—Rev. Leroy Bowers, pastor of the Free Will Baptist church here for the past year, has resigned to become pastor of the North East Free Will Baptist church in Shawnee. He will succeed Rev.

W. V. Wood. During his pastorate here, the church has added new pews, pulpit, rug and rest rooms. They have also added five educational rooms and purchased a five-room parsonage. Rev. Gene Womack, Tecumseh, will come to the Seminole church.

## **Illinois Youth Camp Has Seventy Enrolled**

BENTON, Ill.—Around 70 enrolled for the fourth annual session of the Illinois youth camp held July 20-29 at the state campgrounds near here. Rev. Robert Hill, Nashville, was evangelist and Rev. Claude Childers, Johnson City, conducted the morning worship services. Camp directors were Rev. and Mrs. Claude Hampleman.

Several conversions and a number of dedications to full-time Christian service were reported. The camp closed with a candlelight service in which about 150 campers and visitors joined. Instructors for the camp included Catherine Waggoner, William Buster, Mrs. Eunice Edwards, Wanda Edwards, Darlene Buntin, Evelyn Lawrence, Oma Montgomery, Mrs. Lyle Hogshead, Reba Edwards, Emma Moore and George W. Waggoner.

## **Amarillo Pastor Goes to Odessa**

ODESSA, Texas—Rev. James F. Minor, pastor of the First Free Will Baptist church in Amarillo for the past three years, has assumed the pastorate of the church here. He succeeds Rev. Ed Hobbs. The church at Amarillo has called Rev. W. V. McPhail, formerly at Cushing, Okla.

## **Arkansas Church Begins Construction**

O'KEAN, Ark.—The men of the O'Kean Free Will Baptist church have already moved the old building and dug the basement for the new building as the first part of a \$12,000 expansion program. The building will be erected in a T-shape, the length of which will be 80 feet.

## **Hobbs Church Recalls Pastor**

HOBBS, N. Mex.—Rev. L. C. Pinson, pastor of the Free Will Baptist church here for the past year, has accepted a call for a second year of service. Under his leadership the congregation has completely remodeled their building.

## **Ninety-Two Register At Michigan Camp**

DETROIT, Mich.—Ninety-two young people registered for the Great Lakes youth

# Glancing Around the States . . .

camp, which was held the third week in July under the direction of the Wolverine association. During the camp there were eleven conversions and fourteen young people acknowledged calls to full-time Christian service.

## Oklahoma Pastor Hurt in Accident

OKMULGEE, Okla.—Rev. John B. Eliston, Free Will Baptist pastor here, was injured in an automobile accident late in July. Among other injuries, he received a broken ankle, fractured jaw and broken ribs. At last report, he was recovering without serious complications and had resumed his pastoral work.

## Missouri Association Meets in August

MONETT, Mo.—The 41st annual session of the Missouri state association met during the week of August 15 at the Jones' Chapel church near here. Rev. O. T. Allred was moderator of the association.

## Funeral Services Held For Rev. Wade Calvert

BELMONT, N. C.—Funeral services were held here August 11 for Rev. Wade Calvert, pastor of the North Belmont church for many years. The body of well-known minister, who had been active in his state convention and the national association for a long period, was found in a river here. Death apparently was from drowning, but CONTACT was not able to learn authoritatively the circumstances surrounding his death. Funeral services were conducted by Rev. Walter Carter, Rockingham.

## Central Texas Youth Organize Rally

BRYAN, Texas—A district youth rally was organized here August 7 by young people from the Central Texas association. The service, which was conducted by Bobby Joe Davis, featured messages by Lonnie Sparks and Ken Eagleton, Bible college students. Approximately 250 attended.

Officers elected included Ed Morris, Bryan, sponsor; Edward Fulton, Pine Prairie, president; George Hamilton, Bryan, vice-president, and Avon Burkhalter, Bryan, secretary-treasurer. The rally will meet quarterly.

## Swannanoa Pastor Accepts Durham Church

DURHAM, N. C.—Rev. Wayne Smith, pastor at Swannanoa in eastern North Carolina for the past four years, has accepted a call to become pastor of Sherron Acres church here. He will succeed Rev. Fred Rivenbark, who goes to Fairmount Park church, Norfolk, Va. During his pastorate at Swannanoa the church erected a new building and completely remodeled the parsonage.

## Albemarle District Schedules Meetings

CRESWELL, N. C.—The Albemarle union meeting, League convention and Sunday school convention met August 28-29 at the Mt. Tabor church near here. Messages during the two-day session were brought by Rev. L. E. Ambrose, Rev. C. W. Brown, and Rev. Richard Ambrose. A feature of the League convention was a panel discussion, "The Accomplishments of the League," led by Rev. C. H. Overman.

## Social Band District Has Fellowship Meeting

WALNUT RIDGE, Ark.—The fellowship meeting of Social Band association met August 2 at Elnora church with eight churches represented. Messages were brought by Rev. W. S. White and Rev. G. E. Hester. The next meeting will be at the O'Kean church with Rev. Melvin Shelton and Rev. Dewey Thompson as speakers.

## Cragmont Host to First Camp Meeting

BLACK MOUNTAIN, N. C.—Cragmont Free Will Baptist assembly was host to the first denominational camp meeting held in this section of North Carolina July 26-August 8. Speakers were Rev. W. S. Mooneyham and Dr. L. C. Johnson, both of Nashville, Tenn. Rev. Wayne Smith was director of the services.

## Alabama Church Has "Youth for Christ"

VERNON, Ala.—Following a revival at the Free Will Baptist church here in which a large number of teen-agers were converted, the young people organized a "Youth for Christ" group. They will hold services at the church every Saturday night. Bobby Jackson was evangelist for the revival. Rev. J. M. Coble is pastor.

## Russellville Church Schedules Dedication

RUSSELLVILLE, Ark. — Dedication services for the entire plant of the Free Will Baptist church here are scheduled for some time in September. The congregation has recently completed a new educational wing which was bricked to match the auditorium. Rev. O. T. Dixon is pastor.

## Arkansas State Association Schedules Warren Meeting

WARREN, Ark.—The Willoughby Free Will Baptist church will be host to the Arkansas state association when it meets September 29-October 1. Rev. J. D. Coffman, Hector, is scheduled to preach the introductory sermon on the opening night. The Thursday session will be given over to business and reports of state and national boards.

Youth will be in charge of the Thursday night service, with a special program beginning at 6:30 p.m. After a business session on Friday morning, Rev. Ray Watkins will bring the memorial sermon. Friday afternoon will close out the business of the association. The emphasis will be on evangelism at the Friday night service with Rev. J. Reford Wilson scheduled for the sermon.

## Eight Churches Report Revivals

NASHVILLE, Tenn.—Late summer and fall revivals are either in progress or are scheduled. Reports of revivals in July and August have been rather light. CONTACT is anxious to print reports of revivals scheduled or already conducted, along with the results. Reports should be sent promptly and should include the information listed below:

Church	Evangelist	Pastor	Date	Dec.	Add.
Warden's Grove, Lowlands, N. C.	W. S. Mooneyham	T. O. Terry	Sept. 19-26		
Southside church, Paintsville, Ky.	Ted Green	Homer Willis	Sept. 6		
Barren Plains church, Springfield, Tenn.	Bob Hill	Olin Phillips	Aug. 1-13	14	
Fawn Grove church, Fulton, Miss.	M. L. Hollis		Aug.		36
Ballew's Chapel, Ark.	O. T. Dixon	J. B. Blanks	July 25-Aug. 6	18	
Bright Light church, Bryan, Texas	W. S. Mooneyham	A. F. Halbrook	Aug. 22-29		
Midway church, Moultrie, Ga.	Lamar Parrish	Mance Cason	Sept. 18		
Vernon, Ala.	Bobby Jackson	J. M. Coble	July 11-18	42	

## Upholding the Hands of Moses

The history of Israel is full of crises. Many times great discouragements faced the leaders. The hosts of Amalek fiercely attacked the weary and discouraged band of the Lord's people. As long as Moses prayed with uplifted hands, Israel prevailed. When his hands became heavy and went down Amalek prevailed. Two men sensed the situation and acted. Aaron and Hur came quickly to the side of the exhausted leader and held up his hands until the cause triumphed.

It has been well said that "the best of men are but men at best." Neither Moses nor the other leaders were without imperfections. In fact, none are today. But the Lord has chosen the weak to confound the mighty. Moses was God's chosen leader, human though he was. And for such God revealed a jealous concern, "Touch not mine anointed, and do my prophets no harm" (Ps. 105:15).

Every Moses stands in dire need of the prayer support of his people. Have we been holding up his hands or letting them hang down and then criticizing because the struggle is so fierce against us?

God puts a great premium on the office of the Christian ministry. He who esteems highly that office, God esteems highly. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" (Matt. 10:41).

As the Apostle Paul ministered, upheld by the prayers of his people, the whole cause of God prevailed in the early church. As the hands of our leaders are upheld, who will prevail? Not our leaders, but the cause of God which they serve.

"God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).—Claude A. Ries

## Six Feet of Earth

A clever lawyer sat in his office talking with a client. The client was a Christian and insisted on being honest in his money matters. The lawyer said, "Man, if you are to be so particular as that, you will never possess much of this world as your own."

"Six feet of it will do for me, one day soon, to lay my bones to rest in; that's all I'll need of it then. It is good to have an inheritance secured in the world beyond the grave," he answered.

The lawyer sat in dumb silence. His thoughts never ran in that direction—he was living only for the present world. And so many are. They forget how soon it will be left behind and six feet of "mother earth" for a grave will be all they shall want. When your body lies there, where will your soul be?—*Living Water*.

## I Would, But You Would Not

The Bible is full of appeals, exhortations, entreaties, pleadings and even commands to hear and obey the calls of God to men. From God's entreaty question to Adam, "Where art thou?" in Genesis 3, to the final appeal of the Spirit and the bride in Revelation 22:17, the Bible is one re-echoing invitation to lost sinners to turn from sin to Him that came to seek and to save that which was lost.

After Christ had finished his laborious task of warning the inhabitants of ancient Jerusalem, he came to the sad hour of his departure. He had lived with them, preached to them, and exhausted every effort to persuade them to believe and follow him, but they would not. In Matthew 23:37 we have His deep-seated feeling for these people revealed by His own words: "O Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not, Behold your house is left unto you desolate."

He came into the world to gather sin-sick souls together under the wings of his protection. God had given him this work to do. A prophetic statement in Genesis reads,

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (Christ) come; and unto him shall the gathering of the people be." We cannot say the Master failed in leading Jerusalem. They simply failed to heed the warning. He would, but they would not.

How simple and beautiful is the story which these well-selected words tell, and how many, many thousands have been led by it to a complete understanding of God's saving grace. "As a hen would gather chickens under her wings . . ." but you would not! Baby chickens know the call of the mother hen whether it is time to eat or time to come for safety. The sinner also knows the call of God, and hour after hour He calls, but some refuse to come.

Hear the word of the Lord from His Book: "Come unto me . . ." (Matt. 11:28); "Look unto me . . ." (Isa. 45:22); "Call unto me . . ." (Jer. 33:3), and "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Each of these invitations affords a golden opportunity for you to accept Christ. If you hear his voice, harden not your heart, but come repenting of your sins and he will save you.—*Willard C. Day*

A LONESOME VOYAGE

