

Contact

In This Issue

Contact Writer
Goes to Convention
—Page 2

Miracle at Jacksonville
—Page 4

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

MAY, 1957

Canvas Tabernacle
—Page 13



Contact Writer Goes to Cuban Convention

EUNICE EDWARDS

SINCE THE TIME is fast approaching when our own convention will be meeting in Birmingham, I would like to share with you some of my impressions and experiences while attending the convention of Cuban Free Will Baptists last month.

It was held April 19-21 at the mission station near Pinar del Rio. The people came walking (I do not know the distances), riding on buses, jeeps, cars, trucks, and, in fact, on everything that moved. They were literally hanging out the windows of the buses.

The Saturday crowd was estimated at 1,000 and the building could not begin to accommodate them. Those who could not get in either stood or sat outside the doors and windows where they could hear. The people came into the station with much eagerness. They greeted one another with Christian kisses and embraces. It was a joy to behold.

But the outstanding thing was that, almost with exception, the people carried their Bibles. They were coming to a Christian convention so they brought their Bibles. They used them, too.

The men sat on one side of the church with the boys, and the women with the girls on the other side. When a Scripture reference was given, everyone found and read it silently with the speaker. The Cuban Christians love the Word of God. They want to hear the Word expounded. They respect their leaders and listen very carefully to everything said to them.

At night, those who could afford to pay gave 50 cents for a small cotton mattress on which to sleep. These were rented from town. Those who could not pay slept on banana leaves.

One of the Sunday morning messages was brought by Rev. Robert King, pastor of Head's church, Cedar Hill, Tenn., who, with his wife, was also attending the convention. Benito Rodriguez was the interpreter and during the altar service that followed an outstanding worker among our Cuban people, Manolo, came forward.

Manolo is a pharmacist and laboratory

technician who works in the hospital at Pinar. Several had told me of his faithfulness in witnessing. They said it is not unusual to go into the hospital and find Manolo on his knees with the patients or the doctors. Yet Manolo felt the need of further dedication.

He later gave this testimony: "Many times I have given my blood to save the lives of patients. One boy in particular, I literally saved his life with a transfusion of my blood, but I failed to witness to him. Now he is the worst problem in all Pinar. If I had been as anxious to save his soul as I was his life, the story would be quite different today." It was a humbling, moving confession.

No doubt many of them were tired before the convention ended, but they had come for two purposes: to learn more of the Word and to transact their convention business and they remained loyal and faithful until the final benediction. The Cuban Christians sacrificed to attend their meeting. They came for the purpose of the convention and the vacation aspect was only incidental.

Now that I have shared these things with you, let me share the analogy that came to me.

Too, too many of our pastors and lay leaders take a vacation during July and

incidentally attend the convention. Many feel it isn't worthwhile to attend the convention if it isn't in some spot where they have never visited before. They want to be sure beforehand that there are plenty of attractions in the city where the convention is being held or they won't even consider going.

It has been estimated that, on the average, every person attending the convention of our national association spends \$5 for souvenirs, \$5 a day for food, and \$5 a day for a room. I wondered as I watched the Cubans eat their meager fare how many of our well-fed stateside Free Will Baptists would attend our national meeting if they had to eat rice and black beans every day and sleep on banana leaves.

As the disciples watched Jesus disappear into the heavens, two men in white clothing stood by them and asked, "Why stand ye gazing. . . ?" Some like to talk about how the Lord has spared Free Will Baptists for this hour. I do not personally feel we can blame God for our lack of zeal and vision, but suppose, for the sake of argument, that God has saved us for this hour. Isn't it time we stopped **gazing** and began to **look** and **see**?

The disciples had confidence in Christ for they did as he had told them. They went to the place of prayer and prayed and waited together. This reveals the confidence they had in one another. Afterwards the disciples had confidence in the Word of God to direct them in their business affairs—the choosing of another apostle.

It was most refreshing to see these same things being done by our Cuban Christians. They have confidence in God and in one another. They trust each other. They trust their leaders. They have confidence in God's Word and they are not afraid to sacrifice for their convention.

May the Lord put some of us under conviction about these things.



Cuban Youth Choir at Convention Time

The peril of unorthodoxy is apostasy. There are many Christians who would not go as far as we have gone in declaring that the unorthodox are not saved. One main reason many would hesitate to make such a statement is that they do not believe in the possibility of apostasy. They are therefore afraid to denounce those Christians who have later turned to a cult or to modernism and become false in their beliefs about Christ. Of course, this is not true of all those who believe that a saved man can not later be lost, for some who believe this way and are strong defenders of the faith would merely claim that those who turn to unorthodoxy were never saved in the first place.

But whether or not all sound Christians believe in the possibility of apostasy, all those who are true to the faith must agree, as seen from the references we have cited in previous articles, that those who deny the basic truths about the person and work of Jesus are not saved.

We believe in the possibility of apostasy, and we believe that the greatest peril of unorthodox Christianity for the individual is the danger of falling from grace. This is clearly the case of those to whom the writer of Hebrews refers in 6:4-6 and 10:26-29. He is writing to Hebrew Christians who are in danger of forsaking their salvation by faith in Christ to return to Judaistic legalism. In much of the book, he attempts to establish them by positive presentation of the truths about Christ; but in these passages he warns them severely about the consequences involved when a saved person turns his back on the Lord Jesus. There are three things clear about the persons discussed in these passages: (1) these people had been saved, as indicated by 6:4, "were made partakers of the Holy Ghost" and 10:29: "he was

There are several roads to unorthodoxy, the writers say, but the grave peril of them all is apostasy. They erect some clear signposts in this fourth article of the series

by **Robert Picirilli**
and **Leroy Forlines**

THE PERIL OF

UNORTHODOXY

sanctified"; (2) they were now unsaved (and beyond hope of redemption), as seen from "it is impossible . . . to renew them again unto repentance" (6:4-6), and "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation" (10:26, 27); (3) the thing that caused them to become unsaved after having been regenerated was a denial of some of the truth of Jesus Christ, as indicated in "they crucify to themselves the Son of God afresh and put him to an open shame" (6:6), and "hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (10:29).

A similar situation is mentioned in 2 Peter, chapter 2. He speaks of "false prophets" who are "denying the Lord that bought them" (verse 1), and warns those who might be led astray by them in these words: "if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (20, 21). It is again clear, from the context, that these are people who had been saved but have become unsaved and beyond redemption through false doctrine about Jesus Christ ("denying the Lord that bought them," verse 1).

Another case is cited in Galatians 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." Here again, as with the two previous references, it is a case of people who had been "in grace", "in Christ's effects", who have now "fallen" and to whom "Christ has become of no effect" because they had turned from faith in Christ as Saviour to try to be justified by the law.

From these passages, we are thus able to formulate a clear understanding of the Biblical doctrine of apostasy and how it relates to unorthodoxy. An individual is saved by faith in the Lord Jesus (which includes the basic doctrines of His person and work). Then if an individual is saved by faith, the only way he may apostasize is by loss of, or denial of, that faith. And the easiest way in which this loss of faith may come is through unorthodoxy, since this involves denial of belief in some of the saving truth about Christ. This is the reason we must strongly oppose all forms of so-called Christianity that are not orthodox, for their end is that damning of men's souls, and though there may be other roads, the most travelled road to apostasy is through denial of orthodox doctrine. This—the danger of apostasy—is the great peril of unorthodoxy for the individual.

The Church, likewise, is liable to great peril from unorthodoxy. First of all, there are dangerous effects involved when the church begins to tolerate unorthodox doctrine. One of these effects is the loss of spiritual power. The Lord refused to bless Israel because there was sin in the camp (Joshua 7). No more can any church or church-organization expect the full power of God if it tolerates the presence of antichrist, as John's epistles denominate the unorthodox. Even an orthodox church-group that is not outspoken against unorthodoxy may expect to lose its spiritual testimony in the world. If the church does not clearly distinguish between what *is* a Christian and what *is not*, then the world will become confused.

If a Christian preacher, no matter how orthodox he may be himself, gives the opinion by word or association that some who are not orthodox are true Christians, he is as much as saying to the world: "You may believe either *my* way or *his* and yet be

(Continued on page 8)

The co-authors of this series are on the faculty at Free Will Baptist Bible College. Mr. Picirilli is professor of Greek and Mr. Forlines is professor of Theology.



Sgt. Charles Smith, co-director of the servicemen's center in Jacksonville, N. C., witnesses to Marines. Lee Whaley helped found the center.

Pastor Whaley and two Marines who are Free Will Baptist pastors. T/Sgt. J. C. Carter, Lanier Chapel, and Lt. Robert Breeden, Oak Grove.

Miracle at Jacksonville

*What one church and pastor are doing
for servicemen stationed nearby*

by Roger C. Reeds

WHEN Lee and Ethel Whaley came to pastor in Jacksonville, North Carolina, in 1949 the First Free Will Baptist church had some 30 members and a Sunday school attendance of about 35. No servicemen from the nearby Marine base at Camp Lejeune were attending the church.

Today the membership stands at 250 and the Sunday school averages 160 a week. In addition to the present strength, over 100 servicemen and their families have come through the church and then gone out to other fields. The story of how it was done sounds like a modern-day miracle.

Jacksonville is located in the southern part of the state about 15 miles from the Atlantic Ocean. At the outset of World War II it was a small farming center of 500. Today the population is near 20,000 while nearby Camp Lejeune (the contributing factor in the city's growth) adds an additional 40,000 population in the surrounding area.

When Camp Lejeune was born in the early days of the second world conflict, there were only three small churches in Jacksonville to meet the spiritual needs of the many Marines who were arriving with their families. To meet this challenge, Free Will Baptists laid plans for a new church there.

In July 1943, Rev. Rashie Kennedy began a revival that was to last five weeks and in which many found Christ. As a result of this meeting, a church was organized in September and Rev. D. W. Hansley was called as pastor. There were but a few who took membership, however, because many of the converts were servicemen and their wives who had been moved to other military bases.

Mr. Hansley labored with the group for the next six years and led in the construction of the present building. These six years of "digging out" the new church were years of great sacrifice and in 1949 Mr. Hansley resigned to accept a call to Ayden, N. C., and Rev. Lee Whaley was called to succeed him.

Lee Whaley was himself an ex-GI. He entered the army artillery in June 1940 and served until October 1945. Prior to being shipped overseas in 1942, he rededicated his life to the Lord

and was filled with an ambition to become a chaplain. In the fall of 1946 he entered Free Will Baptist Bible College to prepare for this type of ministry.

Upon graduation in 1948 he transferred to Kings College in Delaware, but left there to accept the call to the Jacksonville church. He hoped to complete his education at a college in the area, but after a year of the dual role as pastor and student he had to lay aside his educational plans to meet the increasing demands of the pastorate.

By now he was becoming a type of civilian chaplain. His ministry among the Marines began with a sergeant named George Branning who is now pastor of the Free Will Baptist church at Greensboro, N. C. This young non-com was attracted by the friendly atmosphere of the church and pastor, for after services the Whaleys would take him to their home for a cup of coffee.

Soon other Marines were coming along with him and it wasn't long until as many as 25 were coming by the parsonage for coffee. There were many weeks when the Whaleys bought as much as seven pounds of coffee, but it soon began to pay off in converts. At each gathering in the home, after the coffee had been served, Lee and Ethel conducted a devotional. As a result, more have been won to Christ in the living room of the parsonage than at the altar of the church.

One Christmas eve the Whaleys gave a party for a group of Marines who had to remain at the base while others took Christmas leaves. That night four of them accepted Christ. Thus the servicemen have been coming into the church through something of a chain reaction.

The Whaleys began to counsel with them and it wasn't long before the Marines at Camp Lejeune knew they could find sympathetic listeners in Lee and Ethel. Their home became a haven for the men, with some actually living with the Whaleys for short periods. Whenever a serviceman entered the activities of the church, Lee took it upon himself to write to the boy's parents. He has received many letters from grateful mothers.

They also receive letters from servicemen all over the world



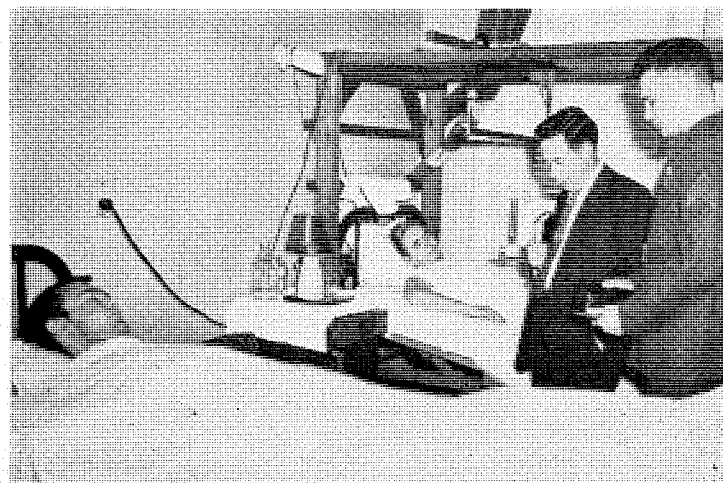
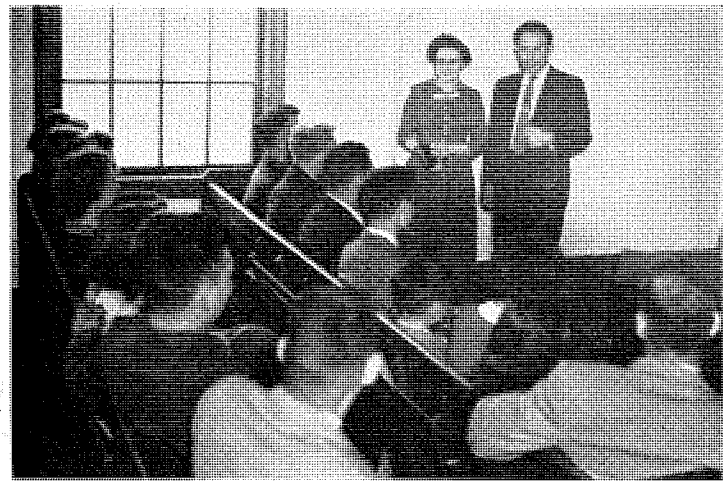
who have come under their influence and who affectionately call them "Mom and Pop." (Mr. Whaley is now only 43, but he likes to feel that those he has helped are his "boys.") One ex-marine is now a Sunday school superintendent in Ohio, another is a pastor in Arkansas, several are in Texas in various fields of Christian service, another pastoring in New Jersey, and on and on the list goes and grows.

Not all are Free Will Baptists for Lee and Ethel take out their Bibles and try to win them to Christ first. After this, they take out a *Treatise of Faith* and try to lead them into the Free Will Baptist church. Approximately 15 have entered the ministry as Free Will Baptists. Says Mrs. Whaley: "All do not turn out to our expectations, but the ones who do make the work gratifying."

The pastor found out early that the young Marines coming to his church were ambitious, so he has kept them busy in various activities. Each Sunday afternoon at 3:00 o'clock a practical work group visits the Onslow county nursing home and at 4:00 o'clock the county jail. Many decisions for Christ have been registered and the Christian servicemen seem to appreciate this opportunity to serve.

Some of the Marines hold positions in the church. Sgt. Frank Lassiter is active in the practical work group; T/Sgt. Max Richter, Sgt. Howard Smith, Sgt. Rex Roden, Cpl. Richard Carpenter and Cpl. Evan Brown are all Sunday school workers. Others are active in the League, choir, prayer meeting, and some do the chores around the church such as mowing the lawn. Many of these are married and their wives are also active in the church.

The church sponsors a mission at nearby Oak Grove and Lt. (Continued on page 9)



Some 15 Marines have become Free Will Baptist pastors under Lee Whaley's ministry. At top he counsels with Sgt. Howard Smith.

The Whaleys give instructions to their practical work group before leaving for the jail and nursing home. Many are service men.

Pastor Whaley and Sgt. Rex Roden have prayer with two invalids at the Onslow county nursing home. Many are won to Christ.

Jones, Bryan, Texas; Robert King, Booneville, Ark.

Billy Gene Outland, Lucama, N. C.; Henry VanKluyve, Clifton, N. J.; Billy Walker, Pleasant View, Tenn.; Jacksie Whitehurst, Portsmouth, Va., and Ronald Winkle, Richmond, Calif.

Thigpen Named Dean

Rev. Charles A. Thigpen, pastor of Highland Park church, Detroit, Mich., has been named dean at Free Will Baptist Bible College, Nashville, Tenn. Dr. L. C. Johnson, president, announced that he will assume the post July 1.

He was an instructor in Bible and Christian education at the institution from 1948-53 and served as dean of men and registrar. Mr. Thigpen received his training at Bob Jones University, Greenville, S. C., where he was graduated with the B.A. degree in 1947. He received his M.A. degree in 1953 Winona Lake School of Theology, Winona Lake, Ind.

Atheistic Textbooks?

A Virginia educator, speaking at Dallas, Texas, charged public schools with partial responsibility for the present high rate of juvenile delinquency because of their "constant emphasis of animal stories, exclusive of any great, guiding principles of life."

The speaker was Dr. Ullin Leavell of the University of Virginia who told Sunday school teachers attending the Texas Baptist Sunday School Convention that the average elementary school has been "stripped of virtually all material worthy of a child's thinking." He said, "You can teach a child to recognize a pony, or a duck, but when he has finished reading the stories in today's school books there is nothing to be remembered, no great lesson left for him to live by."

He added, "We may not be atheists but we've got a lot of atheistic materials in our textbooks."

Refreshing Comment

At his one press conference, the Prime Minister of the new nation of Ghana, in Africa, was asked, "Now that Ghana is independent, will you encourage missionary activity?" Prime Minister Kwame Nkrumah replied, "Surely. We have what we have because of the missionaries."

When asked to explain his statement, he said that Ghana's leaders all went to mission schools and they are "grateful to the church."

Mexican Clergy and Politics

Reports from Mexico City indicate the Roman Catholic clergy is taking an increasingly "aggressive attitude" with regard to Mexican political affairs. One report said

that "symptoms of an unwritten collaboration appear every day."

A high-ranking Mexican army general in conversation with President Adolfo Ruiz Cortines said, "Mr. President, the frequent intervention of the church in political subjects represents a violation of Mexican law." The President replied that the government receives much support from the church. The general expressed his opinion that the church in turn receives much support from the government.

Seventeen Get Degrees

Seventeen Bachelor of Arts degrees will be awarded May 30 by the Free Will Baptist Bible College. Preceding the presentation of diplomas, Rev. Henry Oliver, Nashville minister and educator, will bring the commencement address. The baccalaureate service will be held May 26 with Rev. LaVerne Miley bringing the sermon.

Those graduating are Bobby Aycöck, Fremont, N. C.; J. E. Blanton, Surrency, Ga.; Kenneth Eagleton, Ft. Worth, Texas; Kenneth Faison, Moultrie, Ga.; Shirley Graves, Snow Hill, N. C.; Elisabeth Guthrie, Birmingham, Ala.; Donna Hamilton, Tulsa, Okla.; Chesley Ray Hill, Lemay, Mo.; Billy

'Fear and Trembling'

Billy Graham's biggest operation, his New York City evangelistic crusade, is scheduled to begin May 15. But in the midst of the extensive preparation, Graham says: "We face the city with fear and trembling. Never before have we faced such overwhelming obstacles and at the same time had greater opportunities for Christian witness."

As the May 15 opening night approaches, Graham says New York must become the most prayed-for spot on the face of the earth. Although it's the largest city in the world, more than half its population is not actively affiliated with any church.

Mau Mau's Converted

In East Africa, the Navigators who recently completed an evangelistic mission among the Mau Mau camps in Kenya, are now continuing with a complete follow-up program. Since November, more than 42,000 former Mau Mau terrorists from the highly literate Kikuyu tribe have heard the gospel, and over 2,500 first-time decisions for Christ were recorded.

At least seven missionary organizations in the United States, England, and Kenya shared in the effort. In addition, Canon E. J. Webster, chief of prison chaplains, and many other individuals made it possible for thousands of Mau Mau to hear the gospel of Jesus Christ.



NEW YORK—Evangelist Billy Graham stands on the roof-top of a sky-scraper here with the mid-town skyline behind him to symbolize his New York crusade which opens May 15. His indoor rallies will be held in Madison Square Garden. The crusade is scheduled to last six weeks, but it could go as long as six months. Remember to pray.

The Pastor's Bookshelf

Helping Families through the Church, edited by Oscar E. Feucht, D.D. Concordia. 344 pp. \$3.50.

This book is dedicated to "Christian fathers and mothers, to whom we owe so much, and to all Christian workers interested in strengthening the home of today." And who among us is not interested in every aspect of the above dedication? Mere interest is not enough, however, for Satan is making powerful inroads into family life. If the family disintegrates, he knows that everything that is good and decent will also fall apart. This book supplies many answers, suggests solutions to problems, and gives added help to homes that are already Christian, yet having a struggle to maintain an effective witness for Christ.

Dr. Feucht brings together a symposium of opinions from outstanding educators, pastors, and Christian laymen expressed in family life workshops held over a five year period. The book has five sections: The Christian Family, The American Family in Need, The Church and Family Guidance, Family Counseling, and Helping Families. This book would be valuable in any generation; in this one, it is a necessity.

—Eunice Edwards

The Art of Soul-Winning, by M. W. Downey. Baker. 176 pages. \$3.50.

The most thorough and completely outlined book on the subject we have seen. The adequate but uninspiring title doesn't reflect the dramatic presentation of the practical material. In three parts and 20 chapters, the author, who is dean of the Canadian Bible Institute, Saskatchewan, presents the personal life of the soul-winner, the practice of winning souls, and dealing with the cults. It is these last two sections which make the book different. He shows how to deal with children, the concerned, the confused, the careless, the carnal, Communists, Catholics, Jehovah's Witnesses, Seventh Day Adventists, Christian Scientists, and Mormons. He presents concise statements of their doctrines and refutes them from the Scriptures.

—W. S. Mooneyham

The Minister Looks at Himself, by Wayne C. Clark. Judson. 35 pp. \$2.25.

Several books have been written to aid the pastor in dealing with difficulties within his congregation, but little attention has been given to the problems that arise daily in his own personal life. Within the scope of seven full chapters, the author leads his reader to the basis of his difficulty by use

of the axiom, "Know thyself." Numerous illustrations of prominent pastors and evangelists who have faced similar hindrances are sprinkled throughout.

Mr. Clark, a Baptist pastor and student of mental health for several years, deals with the problems of resentment, immaturity, inferiority, doubt, guilt, and conceit and concludes this valuable pastoral tool with a chapter on the subject, "Coming to Terms with Reality." Every pastor who would be an effective workman for the Master will cherish this book as one of his most valuable helps.

—Robert Hill

500 Selected Sermons, Vol. 1-2, by T. DeWitt Talmage. Baker. 850 pp. \$4.50.

Talmage, a contemporary of Phillips Brooks, Henry Ward Beecher, and Theodore Parker, was a great preacher and lived in a great age. The period of the Civil War was a great age for any preacher, stimulating his intellect and imagination. Dr. David Gregg, another contemporary, describes Talmage style: "He thinks in pictures and he who thinks in pictures thinks vividly. He paints with a large brush, with colors that burn and glow, and nations gather round his pictures and feel an uplift and an holy thrill."

Those words describe the reader's feelings as he walks slowly through these pages of sermons in the first of ten double volumes. The picturesque style of Talmage will make this a re-read volume with most preachers. On subscription orders for the set, the last volume is free.

—W. S. Mooneyham

Little Visits with God, by A. H. Jahsmann and Martin Simon. Concordia. 287 pp. \$3.00.

As fresh as a spring breeze among the usually heavy atmosphere of family devotional books. There are 200 dramatically written devotional thoughts directed to the child with a Scripture verse to be memorized, and each is followed by a suggested Bible reading for parents and older children, discussion questions about the story, and a family prayer. By all means, recommend this book to your families who want to liven up and give meaning and direction to their devotional periods.

—W. S. Mooneyham

Christ's Kingdom and Coming, by Jesse Wilson Hodges. Eerdmans. 247 pp. \$3.00.

This is a valuable addition to the field of eschatological literature and is outstanding in two major respects. In the first place, Dr. Hodges writes in an easy, popular style rather the ponderous style of the scholar. Nor does he hesitate to point up strongly and acidly the errors of those with whom he does not agree.

In the second place, this reviewer appreciated most significantly the clear distinctions which are made between historical premillennialism and the modern dispensational millennialism. Though Dr. Hodges is himself disposed to the amillennial position, he is quite fair in his treatment of

the traditional premillennial doctrine. No premillennialist who fails to follow the dispensational tendencies of such men as Darby, Larkin, and Scofield, can afford to be without this book. It is, of course, even more vital to the amillennialist.

—Robert Picirilli

Thirty Years a Watchtower Slave, by William J. Schnell. Baker. 207 pp. \$2.95.

In 1954, William J. Schnell was converted after having been a member of Jehovah Witnesses for thirty years. During those years, Mr. Schnell describes himself as having been a "slave." In his book, he reveals the subtle, ingratiating methods and ways used by this so-called Christian movement to ensnare new members and hold those already pledged to its support. It is by no means a harangue of peevish or "sour-grapes," but a deliberate setting forth of the guiding principles used by this movement that caused his own enslavement and serves as a warning for others. It is a book I recommend for every church library.

—Eunice Edwards

Advancing the Smaller Church, by W. Curry Mavis. Light and Life Press. 179 pages. \$3.00.

Since about one-half of the Protestant churches in the United States fall into the category of "smaller" churches (150 or less attendance), this book should have a wide appeal. Dr. Mavis is dean of John Wesley Seminary Foundation and professor of pastoral work at Asbury Theological Seminary. He shows that he is well-acquainted with the problems of the small church and not just an armchair strategist.

In this practical book, he gives many of the reasons why churches are small and lists ways to overcome them. Since every church should earn the right to be in its community, this book will prove helpful to ministers and laymen alike. Of the fourteen chapters, the reviewer feels that the chapter dealing with planned action will prove most helpful. It answers many of the pressing problems of the small church, but not all of them.

—Homer Willis

The Second Evangelical Awakening, by J. Edwin Orr. Marshall, Morgan and Scott. 142 pp. \$2.50.

Dr. Armin Gesswein, noted prayer conference speaker, says that one of the amazing things about the great revival of a century ago is that it has been forgotten so soon. In 1857-58, when the population of America was only 30 million, more than a million converts were swept into the kingdom of God on the crest of a mighty revival. The thrilling story is too little known. Dr. Orr, a Britisher, has done a real service in chronicling this story. It should be read with the prayer, "Do it again, Lord; do it again!"

Any book reviewed in this column, may be purchased from Free Will Baptist Headquarters.

PERIL

(Continued from page 3)

saved." If the church associates with modernists, the world will assume that the church recognizes them as Christian and that thus either the orthodox or the unorthodox gospel will save. If the church will lead men to a saving knowledge of Christ, it must positively define the plan of salvation and negatively distinguish it from what is not the way. The Christians who tolerate or associate with unorthodox groups can never expect to be successful in doing this.

Even more seriously imperiled than the church which tolerates unorthodoxy is the group that itself becomes unorthodox. This is the apostasy of the church, rather than the individual. The church in this condition becomes a soul-damning organization rather than soul-saving. The apostate, unorthodox church is really antiChrist instead of for Him. It becomes "blind, leaders of the blind," for it serves only to confirm the damned in their damnation by teaching them false religion. It is similar to those Jesus denounced in Matt. 23:15: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Since we can so clearly see that both the church and the individual Christian are in great peril from unorthodoxy, it is evident that we must do all in our power to counteract these forces. In facing an enemy so deadly as unorthodoxy, we must fight bravely; we must label every road that leads to unorthodoxy with the sign—**BEWARE!** We must make it clear to people where the enemy lies, and what roads lead to his camp. Only in such a way can we be protected from falling into the pitfalls he has dug. We must then give clear warning about the tendencies and movements that lead into unorthodoxy, and in so doing, there are several that must be pointed up.

Perhaps the first step in this direction is spiritual lethargy. Whenever the church is fulfilling its mission on earth by having a live soul-winning program, it is not very likely to fall prey to the unorthodox. But the church that loses its zeal for souls lays itself open for every attack of Satan and is not prepared to withstand his advances.

The church that is busy winning souls to Christ will always be fully aware of what is essential and basic to the faith of a Christian and what is necessary to a successful gospel message. But the group that loses its purpose in the world is also in danger of losing its message to unorthodoxy. When Satan gets a church unconcerned over the souls of men, his next point of attack may well be to destroy its doctrinal foundations; then he will have nullified both the purpose and the message, and that church is his.

Another road that leads to unorthodoxy, and which lures thousands from the church into damnation, is that of the cults. With this particular instrument, Satan is attacking the church from without by challenging its message. This approach is generally made to the individual members of the church. These cults are representatives of Satan and are going about to attempt to convince Christians that their church is false and thus to lead them out of their church.

We must warn the Christian against the cults by making them aware that these groups are unorthodox in their doctrines of the person and work of Christ, for this is the way John warned in a similar situation in 2 John 9-11. Some of these cults that are the most dangerous and widespread are Jehovah's Witnesses, Christian Science, and Mormonism.

Satan is also working industriously to corrupt the church from within by cutting at its doctrinal roots, and this shows us yet another road to unorthodoxy. Here, the tool that Satan is using to destroy the doctrinal foundation is modernism and similar *isms* which deny such doctrines as the virgin birth of Christ, His deity, the blood atonement, and Christ's bodily resurrection. To be sure, Satan would far rather a church deny these basic truths than close its doors; for the existence of a church with unsound doctrine is very effective in the cause of Satan to damn mankind.

It must be made clear, however, that modernism does not come upon the church overnight. Rather it slips in in subtle ways. A sleeping church may suddenly awaken to find that it has become infested with unorthodoxy. We must look for the very earliest signs of the workings of Satan that could eventually ensnare us.

One of these signs is the spirit of compromise. Whenever God's people fail to speak out on these issues for fear that someone will be offended, it becomes easier for Satan to march on in his efforts to defeat God's work. It also becomes harder for the sinner to distinguish between the true and the false message. We can never hope to successfully wage a campaign to withstand modernism apart from energetic and dogmatic refusal to compromise with that movement. We can not defend against or defeat the enemy without making it clear who the enemy is. Modernism will overcome the church unless the church uncompromisingly speaks out against it.

Another thing about which we must keep constant guard has to do with the training of our ministers. It is no secret that some of the seminaries that once were strong defenders of the faith are now openly denying the truth about Jesus and the inspiration of the Scriptures. Every Christian should be thankful for every orthodox Christian school and constantly uphold them in prayer that God will keep them that way. On the other hand, we must be on the alert concerning those that are already unorthodox and those that are beginning to have taints of unorthodoxy.

We must caution our young ministers about where they go to school to prepare. One of the surest ways the church can go unorthodox is to have its ministry trained in unorthodox institutions. It is true that a few ministers have gone to institutions that are not sound and have come out still orthodox; but at the same time, there are so many who have gone in as orthodox Christians and have come out with their doctrinal positions changed. Still others who themselves are not made unorthodox come out with a compromising attitude toward modernism. With the facts before us, it must be admitted that a risk is involved in attending seminaries where the fundamentals of the faith are denied. So we must warn about liberal schools, and we must fight to keep our own schools fundamental; for if Satan can get at our training places, it will be merely a matter of time before he will have the church itself infested with unbelief concerning the basic truths of Christianity.

One other road to unorthodoxy calls for attention. The spirit of compromise that we have mentioned can only lead to unorthodoxy when there are already some who are unorthodox with which to compromise. A failure to warn against modernistic schools can hurt only when there are such schools and teachers to warn against. There is, therefore, even an earlier road than those we have discussed which has already led many into unsound doctrine. We believe that this earlier road is an over-emphasis upon the intellect in search of spiritual truth.

Though God has certainly given us our minds to be used, we must always keep them in the proper place—in subjection to the Holy Spirit. We must always remember the words of Paul in 1 Corinthians 1:21, "the world by wisdom knew not God," and of the writer of Hebrews, "But without faith it is impossible to please Him" (11:6). Before Christ came, the Greek philosophers had strained all the rational powers of the human mind to find God, but had failed. The human mind is capable of doing many wonderful things, but it is utterly unable to rationalize its way to spiritual truth. The way of salvation is not to rationalize one's way to some conclusion about Jesus of Nazareth, but it is to believe what God has revealed to us in His word concerning His Son, Jesus Christ.

The task of rationalizing one's way to truth is too great for the human mind. In the first place, man is a sinner and depraved in mind. This the Bible teaches: "There is none that understandeth" (Rom. 3:11).

In the second place, no man has at his disposal, apart from the divine self-revelation, all the necessary facts involved in the plan of salvation. Since the task is thus too great, God in His goodness has given it to us in a written revelation. The facts are there; God now calls upon us simply to believe what He has revealed. He is a fool and vainly self-confident who approaches the Bible in any other manner and

leaves it to depend upon his own rational powers to learn truth.

Of course, the person who depends upon reason to decide what to believe about such things as the virgin birth, deity, blood atonement, and resurrection of Christ will end up in unbelief. It has always shown itself true that those who put an over-emphasis upon the intellect come to error. We believe that the Bible is God's Word because the Holy Spirit bears witness to our faith that it is; and we believe what the Bible says about Jesus because the Holy Spirit bears witness. When anyone approaches the Scriptures with an attitude other than faith, in the course of time, it will lead to unorthodoxy. We must make it very clear that Christianity is a faith religion.

But there are many, even within the realm of orthodox Christianity, who are falling prey to this intellectual emphasis. It is becoming quite popular to talk about the fundamentalists becoming more intellectual and being able to meet the liberals on their own intellectual grounds. Many are thus failing to do as Paul: "the Greeks seek after wisdom: But we preach Christ crucified . . . unto the Greeks foolishness" (1 Cor. 1:22, 23).

He did not cater to their desire for the gospel to be rationalized; he preached the simple message of the cross with all its stench and repulsion to the more refined and intellectual. Why did Paul not give the Greeks a rational explanation of the way of salvation? Because men's spiritual problems are not solved that way: "the world by wisdom knew not God." Since God of course knew this, "it pleased God by the foolishness of preaching to save them that believe." (See 1 Cor. 1:21.) Paul obeyed God and used His ordained method of getting people saved by telling out the gospel so that those who would take it in simple faith would be saved.

It is thus impossible to convert men by trying to lead them to Christ with rational arguments about truth, and those who attempt to do so will gradually themselves move off from the established orthodox positions. We must obey God by telling out the message of His Word and making it clear to all that "by grace are ye saved through faith" (Eph. 2:8), and "without faith it is impossible to please God" (Heb. 11:6). It is wicked for us to require rational proof for that which God tells us in His Word, and it is vain to think we can lead people to Christ with rational arguments.

We must sound the warning against unorthodoxy. To do so, we must clearly post each of the roads that lead in that direction with sign-boards warning of the peril of apostasy which lies ahead.

NEXT MONTH:

FREE WILL BAPTISTS AND
ORTHODOXY

MIRACLE

(Continued from page 5)

Robert Breeden is serving as pastor. T/Sgt. J. C. Carter is pastor of Lanier's Chapel church in Duplin county, N. C. Sgt. Carter says, "Through the ministry of this church I found the Lord and have been called to preach the gospel. The Jacksonville church and Lee Whaley have had a meaningful place in my life." Says Sgt. Rex Roden who is president of the young married couple's class, "This church has made Jacksonville seem more like home to me than any place on earth. I rededicated my life here."

The parsonage has lost some of its beehive activity now that a servicemen's center has been established in town. Charles Huggins and Sgt. Charles Smith are co-directors of the center and it came into existence as an outgrowth of a prayer meeting held at the Free Will Baptist church.

Though the center is interdenominational, the Free Will Baptist church is the only church in town that supports it systematically. Mr. Whaley has served on the board of directors from the beginning and Mrs. Whaley sends food to the center every Saturday night.

The atmosphere is definitely Christian. It has a snack bar where the servicemen are served coffee and sandwiches. There are games to be played and periodicals to be read. No dancing is permitted and the piano is restricted to classical and religious music. The directors make every effort to win the visiting men to Christ and services are conducted by local pastors and chaplains from Camp Lejeune every Saturday night.

Most of the residents of Jacksonville are thankful for the ministry of Lee and Ethel Whaley and the Free Will Baptist church. Here are the comments of some:

Jimmy Bland, service station operator: "The Free Will Baptist church has a greater contact with the servicemen than any other church in town. The people of the church are friendly and have a mind to work. Mrs. Whaley deserves much of the credit as the two are always on the go in personal work."

Mrs. D. E. Sears, a neighbor and member of the First Baptist church: "They have taken the servicemen into their home and fed them and kept them. They have led many to the Lord in their living room."

Sheriff Marshall, sheriff of Onslow county: "In my book, Mr. and Mrs. Whaley are doing an outstanding job."

Dr. Williams, county welfare worker: "The Whaleys are noted for their welfare work. At the present they are aiding a young girl whom they rescued from jail."

Gene Fallon, reporter for the Jacksonville Daily News: "The Free Will Baptists of Jacksonville have in the Reverend D. L. Whaley a dedicated man"

So here is the story of modern-day miracle—a miracle accomplished through the willingness and effort of two consecrated people and a beloved congregation that follows them.

Cooperative Offerings

Are \$4,422 for Month

NASHVILLE, Tenn. — Cooperative receipts for April were over \$4,400, which is less than \$400 short of the budgeted amount for the month. Receipts for the first quarter were just \$1,600 short of the increased budget.

Undesignated offerings sent to the Cooperative Plan are allocated as follows: foreign missions, 27 per cent; home missions, 12.5; Radio-TV Board, 2; executive department, 31; Bible College, 19; superannuation, 4; league, 1, and Sunday school, 3.5.

RECEIPTS

ALABAMA		
First Church, Dothan		44.65
ARIZONA		
Antioch church, Phoenix		34.00
ARKANSAS		
State Association		512.39
CALIFORNIA		
Churches of California		209.40
FLORIDA		
Northeast Union Meeting		2.00
GEORGIA		
State Association		359.60
ILLINOIS		
Bakerville church	52.80	
Johnston City church	100.00	
Waltonville church	31.12	
Oak Grove church, Sheller	9.80	
Oak Valley, Fairfield	7.57	
Pleasant View church	14.38	
Nason church, Bonnie	23.17	
Harmony church	38.10	
Webb's Prairie church, Ewing	8.21	285.15
MISSOURI		
State Association		580.03
NEW MEXICO		
First church, Hobbs	64.86	
First New Mexico Association	4.42	69.28
NORTH CAROLINA		
First church, Gastonia	57.33	
Goshen church, Belmont	96.00	153.33
OHIO		
Mr. Watson Dixon, Dayton		4.00
OKLAHOMA		
State Association		370.97
TENNESSEE		
East Nashville church	125.00	
Head's church, Chapmansboro	219.26	
New Hope church, Joelton	50.00	
Palmer Memorial church, Nashville	45.71	
Trinity church, Nashville	200.00	
Union Association	40.00	
Wooddale church, Knoxville	35.10	715.07
TEXAS		
State Association		696.66
VIRGINIA		
Fairmount Park church, Norfolk		385.68
		4,422.21

DESIGNATED RECEIPTS

Illinois	17.70	
North Carolina	148.82	166.52
TOTAL RECEIPTS		4,588.73

DISBURSEMENTS

Executive Department	1,393.20	
Foreign Mission Board	1,249.44	
Bible College	884.87	
Home Mission Board	581.99	
Superannuation Board	191.80	
Sunday School Board	154.78	
League Board	44.23	
Radio-TV Board	88.42	4,588.73

The Prayer Fellowship

GEORGE W. WAGGONER, *Leader*

Mr. Spurgeon said: "I remember hearing it said of a godly man: 'Mr. So-and-so is a gracious man, but he is very strange; for the other day he prayed to God about a key he had lost.' The person who told it to me regarded with astonishment the idea of praying to God about a lost key.

He seemed altogether surprised when I assured him that I prayed in like manner. What! Pray about a key? Yes. Please tell me how big a thing must be before you can pray about it? If a certain size is appointed, we should like to have it marked down in the Bible, that we might learn the mathematics of prayer.

Would you have it recorded that if a thing is so many inches long, we may pray about it; but if it happens to be about a quarter of an inch too short, we must let it alone? If we might not pray about little things, it would be a fearful calamity; for little things cause us great worry, and they are harder to deal with than great things."

May 11—Acts 16:23-34—Pray for local revivals everywhere.

May 12—Genesis 12:1-3; 17:1-9—Pray for your pastor today.

May 13—Ephesians 4:11-16 — Pray for Bible college students especially as they prepare for final exams and plan their future work.

May 14—1 Corinthians 12:12-31—Pray for the ministry of CONTACT.

May 15—Acts 6:1-6; 1 Timothy 3:8-13—Pray for the deacons in your Church.

May 16—Acts 2:44-47; Colossians 3:12-17—Pray for all members of the headquarters staff in Nashville.

May 17—1 Thessalonians 1:6-8; 5:12-22—Pray for members of the Board of Trustees and faculty members of the Bible college.

May 18—Genesis 18:20-33; 19:29—Pray for your Sunday school teachers for tomorrow.

May 19—1 Corinthians 11:23-25—Pray for a real meaning to every Christian as he partakes of the Lord's Supper.

May 20—1 Corinthians 11:26 and Luke 22:14-20—Pray for our orphanages.

May 21—1 Corinthians 10:14-22—Pray for state educational efforts, especially the ministry of Mt. Olive Junior College.

May 22—1 Corinthians 11:17-22—Pray for our missionaries and our mission effort in Africa.

May 23—Matthew 28:16-20—Pray for the officers of the national association.

May 24—1 Corinthians 11:27-34 — Pray for our missionaries and our mission efforts in Cuba.

May 25—Genesis 26:17-29—Pray for your League officers and sponsors.

May 26—1 Thessalonians 2—Pray for local and state organizations of the Woman's Auxiliary.

May 27—Acts 20:17-35—Pray for the home mission work and those serving under the Home Mission Board.

May 28—1 Corinthians 3:10-15—Pray for your local quarterly or fifth Sunday meeting and the officers of it.

May 29—1 Corinthians 1:10-17; 3:4-9—Pray for the Co-operative Plan of Support and for a greater consciousness of tithing among our church members.

May 30—2 Corinthians 11:1-15—Pray for our missionaries and our mission efforts in India.

May 31—1 Timothy 3:1-7; 5:17-20—Pray for the work of full-time evangelists.

June 1—Genesis 27:30-38, 41—Pray again for your pastor, especially those who are beginning new pastorate.

June 2—1 Timothy 1:18-20; 2 Timothy 2:3-5—Pray that you may never get over the thrill of being saved. Give thanks to the Lord today.

June 3—2 Timothy 1:6-11—Pray for our missionaries and our mission work in Japan.

June 4—1 Timothy 4:6-10—Pray for the writers of our league and Sunday school literature.

June 5—1 Timothy 4:11-16; Titus 2:6-8—Pray for the success of daily vacation Bible schools in local churches.

June 6—2 Timothy 2:3-13—Pray for quarterly meetings and yearly or state associations that will be meeting this month.

June 7—1 Timothy 6:20, 21; 2 Timothy 1:12-14—Pray for youth camps that will meet this summer.

June 8—Genesis 32:24-30; 33:1-4—Pray for Christian homes and the family altar.

June 9—Acts 16:16-21—Pray that you might have the happy privilege of winning one soul to Christ this month.

June 10—Romans 16:3, 6, 12; Philippians 4:2, 3—Pray for a revived interest in your local prayer meeting service.

Second Honor Roll "Every Church Family" Plan

Salem church, Missouri
Hurryville church, Farmington, Mo.
Grace church, Blount, W. Va.
Pleasant Valley church, Butler, Okla.
Martinstown church, Worthington, Mo.
First church, Sapulpa, Okla.
Trinity Temple church, Tulsa, Oklahoma
West Side church, Johnsonville, South Carolina
First church, Bryan, Texas
First church, Corning, Ark.
Central church, Tampa, Florida
Union church, West Frankfurt, Illinois
First church, Wenatchee, Washington
Jameson Memorial church, Henderson, Texas
First church, Lake Charles, La.
Bethel church, West Plains, Mo.
First church, Pine Bluff, Ark.
Buffalo Springs church, Bellevue, Texas
Woodbine church, Nashville, Tenn.
Oakland church, Bradford, Ark.
First church, Blakely, Ga.
New Home church, Tulsa, Okla.
Mt. Olive church, Laneville, Texas
First church, Searcy, Ark.
First church, Midland, Texas
First church, Chipley, Florida
Victory church, Kansas City, Mo.
Trinity church, Nashville, Tenn.
New Love Well Church, Richton, Miss.
Beacon church, Raytown, Mo.
Pretty Water church, Sapulpa, Okla.

The addition of seven churches this month puts us beyond the halfway point of the second honor roll with 31 churches. Each honor roll contains 50 churches.

The Family Plan is the simplest way of seeing that each member gets the denominational paper. Each month the paper goes directly to the mailbox of each member whose church uses the Family Plan and the subscription is paid for by his tithes and offerings given to the church.

We will send our new folder telling about the plan, "Contact in Every Home in Every Church," and complete forms for enrolling your families if you will write and request it.

Rules for Honor Roll

1. Send names and addresses of **all** families in the church. **Do not send any money.**

2. Your list will be checked against our circulation. Refunds on any subscriptions in effect will be credited to the church account.

3. The church will receive a bill quarterly for 25 cents for each subscription and a form for adding or dropping any names desired.

4. The plan remains in effect until the church requests that it be discontinued.

NATIONAL CONVENTION

The Dinkler-Tutwiler Hotel in Birmingham, Ala., will be the scene of the 21st annual session of the National Association of Free Will Baptists July 15-18. All meetings will be held in the air-conditioned comfort of the hotel. Plan to attend.

GLANCING AROUND THE STATES

SAMMY WILKINSON, *News Editor*

Texas Conference Meets at Bryan

BRYAN, Texas.—The Texas minister's conference was held May 2-3 at the Fellowship church here. Messages were scheduled to be brought by Rev. Bailey Thompson, Odessa, and Rev. H. Z. Cox, Dallas. A number of ministers took part in a panel discussion on the cardinal points of doctrine.

Association Organized In Memphis Area

MEMPHIS, Tenn.—The Bluff City association was organized here April 19 by three Memphis churches. They are the Southside church, First church, and Shelby Center church. The officers are Rev. La-Verne D. Miley, moderator; Rev. Jay D. Jackson, assistant moderator, and Venoy Vaughn, clerk.

Charleston Mission Organized into Church

CHARLESTON, S.C.—A Free Will Baptist mission which was begun here some three years ago was organized as a church the last of March. Participating in the service were members of the South Carolina home mission board with Rev. Fred Powers in charge. Thirty-three charter members came into the church and Rev. William D. Sealy was called as pastor.

Pioneer Minister Dies in Missouri

WEATHERBY, Mo.—Funeral services were held March 30 at the Alta Vista church for Rev. Thomas Campbell Ferguson, Free Will Baptist minister who pioneered much of the work in Kansas, Nebraska, Missouri, and Texas. He was 87 years old. In his lifetime he baptized more than 2,000 people, pastored numerous churches, helped organize the Missouri state association and served as its moderator. The funeral was conducted by Rev. John D. McKown.

Church Plans for Practical Work Groups

TULSA, Okla.—Plans are underway to organize four groups within the Lewis Avenue church to do practical work, according to Pastor W. C. Day. The men and boys will visit jails, hospitals, and conduct street services while the women and girls will do visitation in hospitals, homes, and assist in the street services.

Minister's Institute Has Session in Tulsa

TULSA, Okla.—A minister's institute was held May 6-10 at the First church. It was sponsored by the state Board of Christian Education. Instructors were Weldon Wood, John H. West, Fred Kirby, L. A. Yandell, and N. R. Smith.

Dates Set for South Carolina Camp

CHERAW, S.C.—The summer camp for South Carolina youth will be held August 12-24 at the Cheraw state park, according to an announcement made at the state league convention held April 20. Rev. Rufus Coffey, Darlington, has been named camp director.

Two Churches Set Up In Kansas City, Mo.

KANSAS CITY, Mo.—Two new churches were organized here March 28 in an unusual organizational service. The two congregations came together for the service, conducted the state mission board and led by Rev. Rolla Smith, chairman. One is the Beacon church, Raytown, which is being served by Rev. Lester Jones, state missionary, and the other is the Victory church in North Kansas City which called Rev. Russell Spurgeon as pastor. Both of the churches are averaging about 30-35 in Sunday school.

Pelt Added to Mt. Olive Faculty

MT. OLIVE, N.C.—Rev. Michael Pelt, Snow Hill, N.C., has been named head of the Department of Religion at Mount Olive Junior College, according to President W. Burkette Raper. Mr. Pelt, who holds the A.B. degree from Troy State Teacher's College, Alabama, and the B.D. degree from Duke Divinity School, Durham, N.C., will assume his full-time duties on September 1. He is currently pastor of Hull Road church, Snow Hill.

Arkansas Camp Set for June 17-22

CONWAY, Ark.—A Presbyterian camp has been secured by the Arkansas state league board for the summer youth camp which will be held June 17-22. The week's activities will climax with the state league convention on Friday and Saturday. Rev. John M. Rich, Warren, has been named as youth evangelist.

Richburg Named Orphanage Head

TURBEVILLE, S.C.—Rev. W. H. Richburg has recently been named superintendent of the South Carolina children's home here. He leaves a pastorate for the administrative post and succeeds Rev. Edward Corn.

Alabama Church Votes Building Program

NORTHPORT, Ala.—A long-range building program in two phases has been approved by the congregation of the First church. The first unit will be a 50 x 80 foot basement and the second unit will be an auditorium on top of the basement. Rev. Charles Hollingshead is pastor.

(Continued on page 14)

Revival Campaigns

CHURCH	PASTOR	EVANGELIST	DATE	DEC.	ADD.
Pine Prairie church, Huntsville, Texas	J. L. Bounds	Huey Gower	3/21-4/4	10	7
Poteau, Okla.	I. L. Florence	Weldon Wood		13	7
Bear Point church, Sesser, Ill.	Bill Turnbough	Roger C. Reeds	4/8-19	5	
Irving, Texas	R. O. O'Dell	C. J. Hearron	4/15-21		
First church, Albany, Ga.	H. L. Knighton	Bobby Jackson	4/14-21	12	13
Philadelphia church, Detroit, Mich.	J. Reford Wilson	Eustace Riggs	4/17-26		
Johnston City, Ill.	Claude Childers	W. S. Mooneyham	4/14-21	5	
Conway, Ark.	Jerry C. Thompson	Dale Munkus	4/28-		
First church, Hobbs, N. Mex.	W. V. McPhail	Ernest Harrison	4/21-		
First church, Tallahassee, Fla.		Rufus Hyman	5/12-19		
First church, Erwin, Tenn.	John Floyd, Jr.	Raymond Riggs		8	9
El Paso, Texas	Delbert Davis	I. C. Pinson	3/31-4/6		2
New Hope church, Joelton, Tenn.	Carey Watkins	Arthur Billows	4/7-17	56	
First church, Northport, Ala.	Charles Hollingshead	Bobby Jackson	7/3-14		

Missions Waits on Stewardship

Missions waits on stewardship, so missions really waits on you. A missionary's salary might be in your pocket right now.

Let's take an inventory. Be as honest as you would if the records were to be examined by the Department of Internal Revenue. First make a list of the things you need. *Needs* now, not *wants!* Notice God's promise regarding our basic needs of food, clothing and shelter: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Concerning food, the Bible says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:26).

As for providing shelter, the promises are "For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing" (Deuteronomy 2:7). "For he knoweth our frame; he remembereth that we are dust" (Psalm 103:14), so he knows our need for shelter.

Our clothing needs were taken into account by Jesus in these words, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed as one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matthew 6:28-30).

Our God has promised to supply all our needs. How many of our possessions can we claim as our very own? "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine . . . for the world is mine, and the fulness thereof" (Psalm 50:10-12).

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). "Thy silver and thy gold is mine; thy wives also and thy children, even unto the goodliest, are mine" (I Kings 20:3).

Now let's balance the account. God has promised to supply every need; all we have belongs to him. The ledger is in His favor!

The least we can do is tithing what he entrusts to our keeping.

Paul writes of the first century Christians, ". . . the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29-30). "Now concerning the collection for the saints . . . Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come" (1 Corinthians 16:1-2).

Do you have any "gatherings" in your purse now that rightfully belong in the Lord's treasury? It might be the missionary's salary you are holding, for missions waits on stewardship and stewardship waits on you.

Responsibility of Reporting

MRS. RALPH STAIRES

Reports are to inspire and challenge others to a greater service for Jesus, who is our example of the completely dedicated servant.

Every activity of the local auxiliary should be reported through the district, state, and national conventions so that those who come after us will be inspired to do a greater work than we have done.

If we receive your reports early, we are able to give a better report to the national convention and also to serve you better during the convention. Local recording secretaries should total the reports of all members and send to the convention with which they represent. If this is a district convention, the district recording secretary should total the local reports and send to the state convention. The recording secretary of the state convention should total these reports on the proper form found in the back of the Yearbook and send it to the WNAC recording secretary, Mrs. Ralph Staires, 828 South Harvard, Tulsa, Okla.

Only if there are no convention organizations within the state will a local secretary send her report to the national secretary.

The same system should be followed by treasurers, except that these reports and dues should be sent to Mrs. Eunice Edwards, 3801 Richland Ave., Nashville 5, Tenn. Local treasurers should not report directly to the national office unless there are no conventions in the state.

Women at Work

Benton Harbor, Mich.—Officers elected at the reorganizational meeting were Mrs. Marcella Reeder, president; Mrs. Eva Gossett, vice-president; Mrs. Leland Berry, secretary; Mrs. Fayrene Wolford, treasurer, and Mrs. Bonnie Creech, corresponding secretary. They report six new members in two months.

Carlsbad, N. Mex.—The first BA in the state was organized here April 14. Officers are Gary Pinson, president; Roy Brake, vice-president; Douglass Ryan, secretary; James Summers, treasurer, and Mrs. L. C. Pinson and Mrs. Grayson Bell, sponsors.

Hector, Ark.—Antioch district convention met here April 5 and elected the following officers: Mrs. Haney Buchanan, president; Mrs. B. F. Davis, vice-president; Mrs. Ruby Eakes, secretary; Mrs. Stella Wilson, assistant; Mrs. Frank Duvall, treasurer; Mrs. Henry Hill, youth chairman; Mrs. Roy McCuen, personal service chairman, and Miss Clytie Coffman, program-prayer chairman.

Dothan, Ala.—Six auxiliaries met April 14 at Howard's Grove church to form the Cooperative district convention. Mrs. Eunice Edwards, WNAC executive secretary, assisted in the organization and installed the following officers: Mrs. Hugh Jeffcoat, president; Mrs. Dorothy Kay, vice-president; Mrs. R. G. Burkett, secretary; Mrs. Irell Ingraham, assistant; Mrs. Virginia Lawler, treasurer; Mrs. Charles Craddock, youth chairman; Mrs. Annie Lou Kirkland, study course; Mrs. Nina Mae Jones, program-prayer, and Mrs. Arthur Travick, personal service.

Huntsville, Texas—The Central Texas district convention met March 19 at Pine Prairie church with six auxiliaries represented. The host auxiliary won the banner for their achievement chart. Speakers were Rev. Homer Willis and Rev. Raymond Riggs.

Duncan, Okla.—Santa Fe auxiliary has the following new officers: Mrs. Marjorie Carroll, president; Mrs. Alice Spurgin, vice-president; Mrs. Myrtle Norton, secretary-treasurer; Mrs. Holder, personal service chairman; Mrs. Cleo Spurgin, study course, and Mrs. Clara Gilmore, program-prayer.

Nashville, Tenn.—The supply of 1957 Yearbooks has been exhausted, the WNAC office has announced. Likewise the 1957 GTA books, but some 1956 GTA books are available for 20 cents a copy.

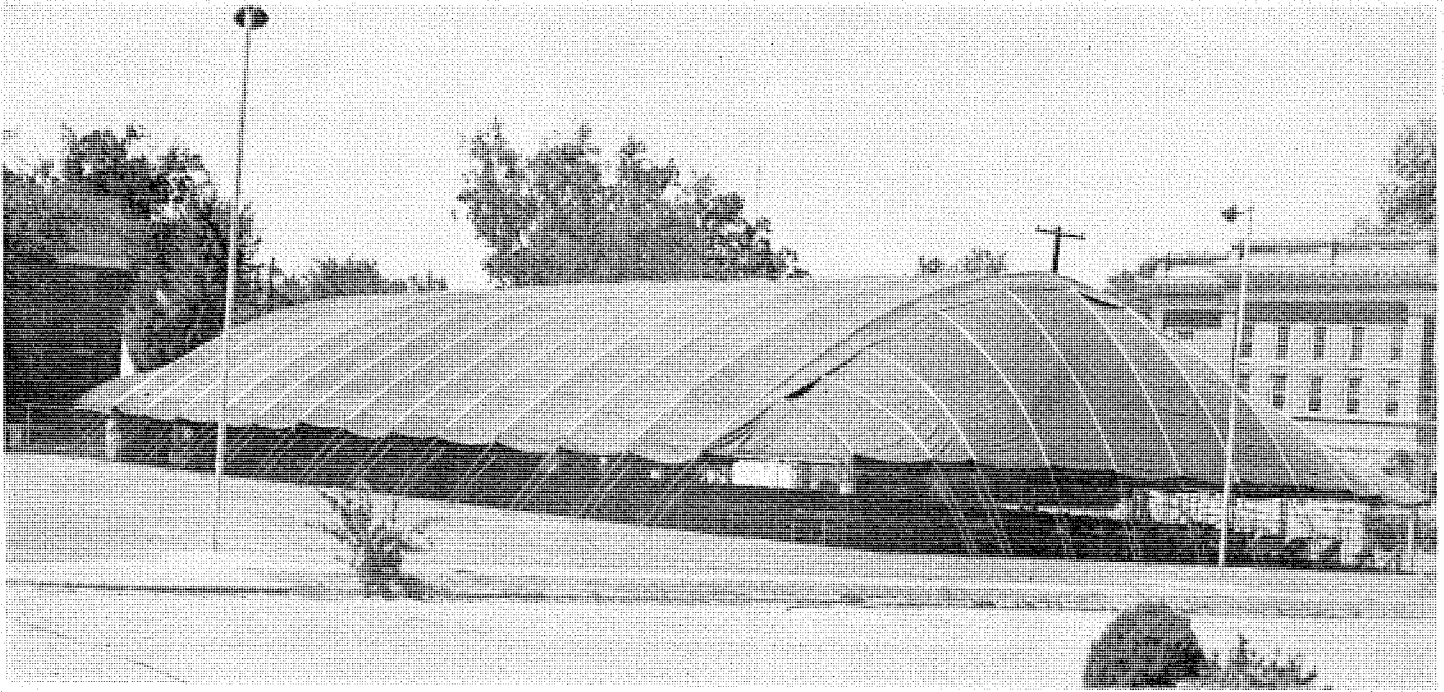
Here and There—Texas state convention meets June 18 at Pine Prairie church, Huntsville . . . Freedom (Ill.) district convention met April 25 at Rescue church . . . Pre-Easter week of prayer observed at Leadington, Mo., with average attendance of 32 and mission offering of \$29.17 . . . Please send complete list of officers and addresses to WNAC office . . . Auxiliary organized at Felker (Okla.) church March 15 with Mrs. Ora Good as president.



Womans Auxiliary

LABORERS TOGETHER WITH GOD

MRS. EUNICE EDWARDS, Executive Secretary



Canvas Tabernacle Awaits Funds

NASHVILLE, Tenn. — The big canvas tabernacle which the Home Mission Board is planning to use in organizational work is just waiting on a little over \$1,000 which the Woman's Auxiliaries pledged themselves to raise. This word came jointly this month from the WNAC and Home Mission offices here.

The big, portable tabernacle will cost \$2,000 and only \$968.15 had been raised toward it by May 1. The project is scheduled to be completed by the middle of July when the national auxiliary convention meets.

In announcing plans for putting the tent into use, Rev. Homer Willis, promotional secretary for the Home Mission Board, said it would be made available to states and cities for use in organizing new congregations. It may be used for revivals then left up for a maximum of three months until the congregation has been able to locate property.

The tabernacle is 40 by 60 feet and will seat 250-300 persons. Seating will not be included in the use of the tent, Mr. Willis said, and will have to be arranged for by the group using it. The tent will be purchased from the Miracle Tent and Seat Company of Fort Smith, Ark.

The framework is made of lightweight, telescoping, tubular aluminum. The canvas sheets are attached to the frame. Two men can erect it in half-a-day, according to company officials. It weighs only 4,500 pounds and may be transported with a minimum of effort.

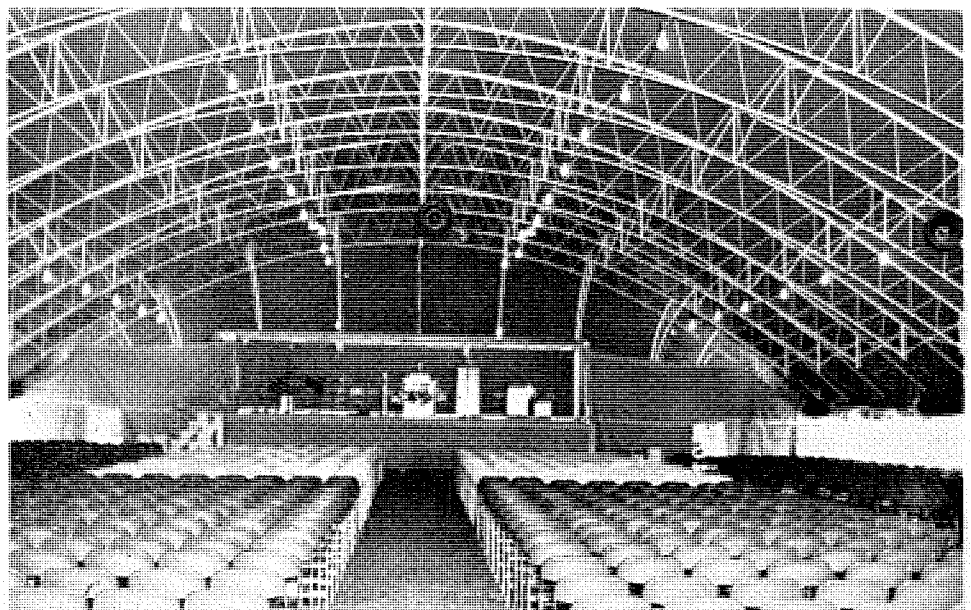
If sufficient funds are raised by the national convention, Mr. Willis said, the tent will be ready for use in the first location by

late summer. Applications will be received at any time and will be considered on a first come, first served basis.

The WNAC office released the following financial report as of May 1:

	Goal	Paid
Alabama	\$ 90.00	\$
Arkansas	40.00	35.00
California	90.00	70.00
Florida	50.00	20.00
Georgia	120.00	105.50
Illinois	60.00	10.00
Kentucky	40.00	43.00

Michigan	120.00
Mississippi	50.00	10.00
Missouri	200.00	124.05
North Carolina	350.00	118.00
Ohio	40.00	10.00
Oklahoma	200.00	195.00
South Carolina	160.00	151.10
Tennessee	200.00	40.00
Texas	110.00	36.50
Virginia	40.00
West Virginia	40.00
	\$2,000.00	\$968.15



Inside View of Erected Tent

Tidewater Conference Gives Vote of Confidence

RICHMOND, Va.—Rev. Billy A. Melvin, an officer of the minister's conference of the Tidewater quarterly meeting, reports the following action of the conference: "The minister's conference of the Tidewater quarterly meeting of Free Will Baptists hereby declares on the basis of informal investigation and the lack of properly presented and signed charges that Rev. E. H. Overman herein is granted a full vote of confidence."

Twenty Members Join New Arkansas Church

BOYLES, Ark.—A new Free Will Baptist church was organized here February 24 by a council composed of Rev. Elmer Turner, Rev. Robert Hidde, Rev. J. T. Burnett, and Rev. W. M. Guinn. Twenty members joined and the charter was left open for ninety days. Rev. J. T. Burnett was called as pastor.

White River Conference Meets at Oak Grove

BATESVILLE, Ark.—The White River quarterly conference held its session March 29-30 at the Oak Grove church with 14 of the 15 member churches reporting. M. B. Williams was named moderator; Rev. H. A. Lewis, assistant; Rev. Austin Mullen, clerk, and Mrs. Ralph Johnston, assistant. The next session will be held at Allen's Chapel church.

New Church Formed In Memphis Area

MEMPHIS, Tenn.—The Shelby Center Free Will Baptist church was formed here recently with 12 charter members. The church was organized from a Sunday school started by Rev. Jay D. Jackson. He was called as pastor. The church is located five miles east of Memphis one block from the junction of Highway 64 and 70.

Wiley Speaks to Quarterly Meeting

CHECOTAH, Okla.—Rev. Thomas H. Wiley, missionary to Cuba, spoke at the quarterly meeting of the Grand River association held here March 28-30. Also present was a group from the Iron Post Cherokee mission. The mission was scheduled to be set in order as a church on April 19.

Progressive Association Holds Quarterly Meeting

HENRYETTA, Okla.—The third quarterly meeting of the Progressive association was held here April 25-26. The theme was "Harvesttime" and messages were brought by Rev. Waldo Young, Rev. Joe Smith, and Rev. Lois Grace. Rev. Lonnie DaVoult is moderator.

GLIMPSES . . .

- ▶ Missouri youth camp is scheduled for June 23-29 with Rev. O. T. Dixon as general supervisor and Rev. James Davis as principal of teaching.
- ▶ Rev. Ray Gartney has been called to succeed Rev. Bill Ketchum as pastor of Bixby (Okla.) church. Mr. Ketchum has resigned.
- ▶ The pastors and wives of the Fellowship association (Texas) had a fellowship supper March 29 in the home of Rev. and Mrs. C. J. Turrentine.
- ▶ Youth camp of the Eureka association will be held June 12-14 at the campgrounds east of Stigler, Okla.
- ▶ Services are being held in the Oddfellows hall at Alamogordo, N. Mex., preparatory to a new church organization. Rev. W. P. McDonald is leading the work.
- ▶ Dedication services have been held for the new building of Trinity church, Muskogee, Okla. Rev. E. B. Condit is pastor.
- ▶ A minister's and deacon's conference was organized at Wichita (Kan.) on January 7 with representatives from three churches present. Rev. J. R. Proctor is president.
- ▶ Rev. Charles Hollingshead, pastor at Northport (Ala.) has been named secretary-treasurer of the Tuscaloosa County ministerial association and fourth vice-president in charge of organization of the County Temperance League.
- ▶ May 5 was Layman's Day at the Berkeley City church, St. Louis (Mo.). The Master's Men was in charge of the service and Paul Stone was speaker.
- ▶ A building program to include a new sanctuary and educational building has been approved by the Capitol Hill church, Oklahoma City. Rev. Weldon Wood is pastor.

New Supplies For Your Church

Offering Envelopes

"Qwik-Open" envelopes which say "Free Will Baptist Church" and come in two styles—one with single pocket and one with double pocket which allows regular and special offerings to be placed in the same envelope. Fully imprinted. State which style desired. Samples sent on request. \$4.50 per 1,000, \$2.50 per 500.

Letter Report Forms

At last a standardized report form for church letters. Completely revised, thorough and complete. Every clerk needs a supply. The answer to complete statistics.

No. L101—Letter from a Local Church to a Quarterly or Union Meeting or District Association.

No. L102—Letter from Quarterly Meeting or District Association to a Yearly Meeting or State Association.

No. L103—Letter from State Association to the National Association.

All come in pads of 25. Order by number. 65 cents a pad.

Letter of Recommendation

Bound book of 50 perforated post cards printed for use by Free Will Baptist churches in granting letters of recommendation. Stub for church clerk. \$1.00

Request for Church Letter

Same as above except for use in requesting letters. \$1.00

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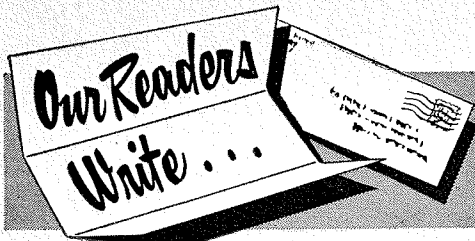
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FREE WILL BAPTIST HEADQUARTERS
3801 Richland Ave., Nashville 5, Tenn.



Appreciates Article

Dear Editor:

I certainly enjoyed the April issue of CONTACT. I especially appreciated the article on orthodoxy. The series is very timely.

R. Eugene Waddell, Pastor
Portsmouth, Virginia

Twelve Baptized

Dear Editor:

We had our first service as pastor here at Manchester early in April. The Lord really blessed. There were ten decisions for Christ, 12 persons baptized, and four additions to the church.

Owen Ganey, Pastor
Manchester, Tennessee

Lack of Vision

Dear Editor:

For lack of vision many Free Will Baptists are not interested in our Cooperative Plan of Support. When Jesus said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you . . .," he was giving a cooperative commission.

A. L. Sellers
Quitman, Georgia

'Family Plan' Church

Dear Editor:

The Victory Free Will Baptist church was organized March 28 and we wish to use the "Family Plan" for placing CONTACT in the homes of our members.

Mrs. Billy Hensley, Church Clerk
Kansas City, Missouri

CONTACT

OFFICIAL PUBLICATION OF THE
**National Association of
Free Will Baptists**

Single Subscription Price\$1.25 per year
Subscriptions through the Family
plan\$1.00 per year

Address all correspondence and subscriptions to W. S. Mooneyham, Editor, 3801 Richland Avenue, Nashville 5, Tennessee. Member of Evangelical Press Association.

Issued monthly under the direction of the Executive Committee, composed of Charles A. Thigpen, Lonnie DeVault, Mark M. Lewis, Ralph Staten, James F. Miller, M. L. Johnson, Henry Melvin.

Vol. 4 May, 1957 No. 7

personally . . .

Circulation Grows

Month by month the CONTACT circulation list grows. In five months we have realized a net gain of nearly 900 subscribers and the total circulation for the April issue was 5,881. The larger part of the increase has come through the "Family Plan."

We believe that soon we will top 6,000 and begin our climb toward 10,000 subscribers. This figure could be realized by the meeting of the national association if several churches would come through with their "Family Plan" lists.

Now twenty-five cents can be saved by getting CONTACT through the "Family Plan." As of May 1 the individual subscription rate went up to \$1.25, but the rate is still only \$1.00 when the church subscribes for all its families through the "Family Plan."

For further information about the plan write for a copy of the free folder, "Contact in Every Home in Every Church," or see the rules on page 10. Help us reach 10,000 by July.

Whither in '59?

We have heard of two invitations for the 1959 session of the national association, but no official invitations have been received at the executive office. In order for them to be considered they must come as official invitations from the sponsoring group along with full and complete information about meeting and housing facilities. They should reach the executive office in time for investigation to be made, if necessary, to determine the adequacy of the facilities.

Time is short and we would urge any group wanting to entertain the 1959 session to submit an invitation immediately. The place will be named this year.

Gospel Arithmetic

Moody Monthly says that the arithmetic of full salvation may be stated thus: Sin subtracted; Grace added; Gifts divided; Peace multiplied.

TRIBUTE TO A VIGILANTE



McNaught Syndicate, Inc.

What's Your Problem?



REV. LOUIS H. MOULTON, Savannah, Ga.

Q. We have a minister in our city who married a woman with two living husbands. This has worried and made a group of us here ashamed to tell people we are Free Will Baptists. Could we be wrong?

A. Benedict Arnold was guilty of treason and there have been other traitors to our beloved country. That does not make me less proud of the fact that I am an American. Free Will Baptists in your state and across these United States stand for what we believe to be the truth as taught in the Word of God. You need not be ashamed of your denomination. This minister and his wife, by such a marriage, would not merit the stamp of approval of our denomination nor of the Word of God. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress . . ." (Romans 7:2, 3).

Q. I have a Catholic friend who insists that Mary, the mother of Jesus, ascended into heaven still a virgin. I tell her that Jesus had brothers and sisters which were also children of Mary. Am I right?

A. You are. When Jesus was teaching in his own country among his own townspeople the question was asked in Matthew 13:55, 56, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us . . .?" A similar verse is recorded in Mark 6:3.

Q. Is there a verse or passage in the Bible that can be read to stop bleeding when medical care is not available?

A. There is an old superstition which says there is such a passage in the book of Ezekiel. I personally think such a belief is purely superstition and I do not know of any such scripture.

Q. Are Free Will Baptists, as a denomination, doing anything about the medium of television as a means of getting out the gospel?

A. We have a Radio and TV Board set up by the national association. However, due to the lack of finances, very little has been done. Individual ministers in various cities appear periodically on local TV stations under the sponsorship of local ministerial associations. I have on various occasions conducted devotionals. There may be others but I am acquainted with but one Free Will Baptist minister who has a regular weekly program with time bought commercially. That is Rev. M. L. Hollis who conducts a faith program each Tuesday afternoon at 5:45 over the Columbus, Mississippi TV station.

Q. Can you tell me why we have such a time getting a good preacher to conduct our revival each year? Ours is a small church, but is that any reason why preachers should say no when we invite them to preach our revival?

A. Perhaps you wait too late to invite the preacher you want to conduct your meeting. I know numbers of occasions when this has happened. In fact, I get several invitations every year which I cannot accept simply because of former commitments. In my own local church we make it a practice to definitely engage our evangelist from at least six months to a year in advance. You're going to have a revival, you know the man you want, why not make your arrangements well in advance?

Address your questions to Rev. Louis H. Moulton, c/o CONTACT, 3801 Richland Ave., Nashville 5, Tenn.



• In India, road construction workers have found what may be the missing link in a chain of churches believed founded in that country by St. Thomas the Apostle. Workmen uncovered what is believed to be the church's basement and adjoining it an altar and sacristy.

• Toddie Lee Wynne, Dallas, Texas, oilman turned over 2 million dollars to the Texas Presbyterian Foundation. The gift represented a tithe of an estimated profit of \$20,000,000 Wynne made when he sold his petroleum company interests. Members of the Wynne family have practiced tithing for many years.

• American "rock and roll" dances have been banned in several Indonesian cities because of opposition by cultural and religious groups which consider them "degrading and immoral."

• In Hamilton, Ontario, an experiment in helping drug addicts, Narcotics Anonymous, ceased to operate last month after a year's trial and a local magistrate said the reason the experiment failed was that religion had no part in it. He said the addicts, once arrested, see no one but the police and the jailer. They need forgiveness, the doctrine of Jesus Christ, and the help of a minister, he said.

• Eleven Mennonite churches near Meno, Okla., canned five tons of beef for relief distribution overseas. The meat from 20 head of butchered cattle was processed on a farm. Thirty workers spent two full days handling the mobile canning unit and washing, labeling and packing the shipment.

MRS EUNICE EDWARDS
BOX 636
DESLOGE MO
C

The Minister Looks at Himself

by Wayne C. Clark



A unique and significant book. Although it enables the minister to see himself as others see him, it never becomes critical or censorious. Instead, it gives sympathetic and friendly counsel. The six problems discussed—resentment, immaturity, inferiority, doubt, guilt, and conceit—are those most likely to plague the minister.

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About the Cover

This month hundreds of Free Will Baptist young people will be walking down high school steps for the last time, ready to go out and face life. We salute them and congratulate them whose chief assets are strength, vigor and vision. Many are looking forward to college. We hope both they and their parents will give prior consideration to our Free Will Baptist institutions where they will receive a Christ-centered education that will equip them spiritually and intellectually. The cover photo is by Harold Lambert.