

Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

DECEMBER 1957

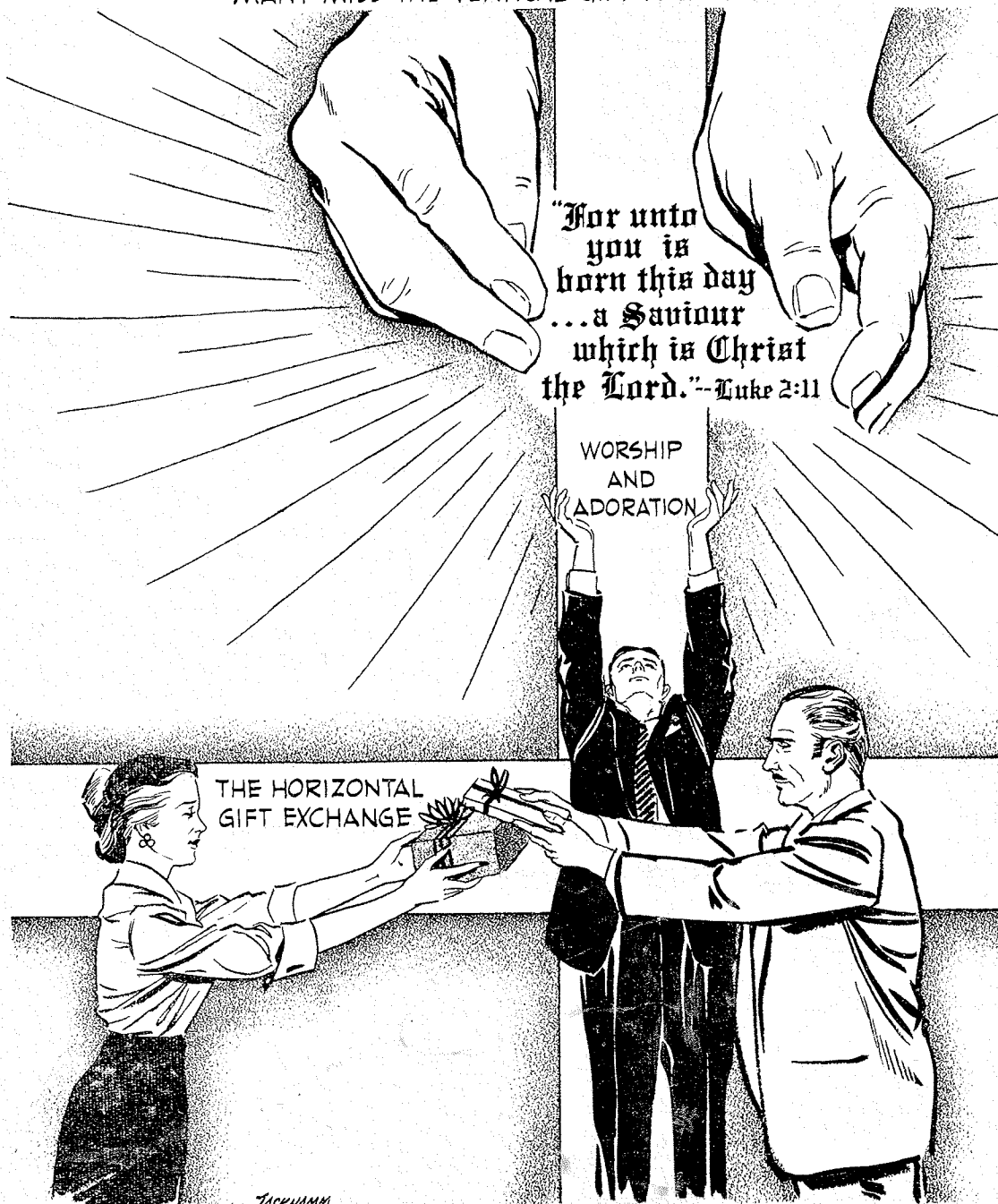
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MANY MISS THE VERTICAL GIFT EXCHANGE



Life in a Parsonage

Percy on Big-Shots

"If there's anything I can't stand, it's a big-shot-preacher," proclaimed Percy as he and Minnie Belle sorted the mail, mostly second class.

"An interesting statement and an interesting subject," replied Minnie Belle. "How would you characterize a big-shot-preacher?"

"Well, he stays in the headquarters hotel, and talks about when he and the convention president roomed next door at the seminary," summarized Percy.

"You aggravate me sometimes, Percy," frowned Minnie Belle. "I thought you were serious. What are the common denominators of big-shot-preachers?"

"Not big salaries or large memberships necessarily," said Percy.

"Nor good looks nor honorary degrees," added Minnie Belle.

"Nor necessarily a big mouth," said Percy.

"No, just as often it's that pious meekness."

For a few moments there was silence. Percy thoughtfully dropped into the trash basket the advertisements and the schemes for the missionary society to make money. Finally he broke the silence.

"I believe a big-shot-preacher is one who accepts important assignments and turns down the unimpressive ones," he said.

"What do you call important assignments?" asked Minnie Belle.

"Acting as chairman of a committee, preaching in revival meetings, making commencement speeches, and such," said Percy.

"And unimpressive ones?"

"Oh, leading devotionals and conferences, running down statistics for the chairman to

report, and such," clarified Percy.

"Hold on a minute," said Minnie Belle, pulling out a first class letter from the pile. "Here's a letter from Brother Toil-and-reap."

"Now what can Brother Toil-and-reap want?" asked Percy. "Read it, honey."

"Dear Percy," began Minnie Belle, "Our church is having a study course next month from the 19th through the 23rd. We want you to come and teach our Intermediates. We will care for your expenses and provide an honorarium of \$20. Please let us hear from you right away . . ."

"I sure will," said Percy. "It's out of the question."

"Why, Percy, what's the reason you can't help Brother Toil-and-reap?"

"I'll be too busy that week, full schedule," replied Percy.

"I don't see how you can remember your schedule that far a—"

At this precise moment the telephone jarred the conversation apart.

"Pastor Vere speaking," said Percy. "Long distance? Yes, this is he speaking."

Minnie Belle just couldn't help tuning up her ears.

"Oh, Brother Breezy, sure I recognize you! How is everything over in your church? A revival meeting, eh? Why I think I can arrange it. What date did you say? Oh, the 19th through the 28th of next month. Sure I can be with you. I'm always glad to do what . . ."

Minnie Belle waited to hear no more. She stalked out of Percy's study and into the kitchen. Addressing her wrath to a row of pots, she exclaimed, "And to think, we have one right here in our house."

A Story of Six Books

Percy scanned his bookshelves impatiently. After a hasty glance all around, he systematically studied the titles from the lowest to the highest shelves. Minnie Belle watched the procedure and speculated on how many minutes or seconds it would be before she would be called to help.

"Minnie Belle," howled Percy, approximately thirty seconds later, "have you seen my copy of *Preaching from the Prophets*?"

"So that's the problem! Don't you remember lending it Bill Plod last fall?" replied Minnie Belle.

"Why that no-account scoundrel? Did he think I gave it to him? He hasn't even mentioned it to me since!" stormed Percy.

"Now honey, you know I'm always urging you not to lend your books. They're so necessary to you, and borrowers are so careless."

"I know, I know, but Bill put up such a pitiful plea I couldn't refuse him. I told him at the time that it was the only book I had on the prophets."

"Why Percy, you shouldn't have told Bill a story, even to get a book back."

"But it isn't a story. It's my one book, and next Sunday I wanted a sermon on Habakkuk. Oh me!"

"Hmmm," said Minnie Belle, half to herself. "You sound serious, but you can't be."

"Don't talk riddles to me, Minnie Belle. What're you talking about?"

Minnie Belle scanned a section on the third from top shelf, then pointed a firm finger.

"There are five books on the prophets, Percy. I saw them while Aunt Alice and I were spring-cleaning."

"Honestly, I don't have but one, Minnie Belle. Those just aren't mi—" the word broke off half-way. A confused expression covered Percy's face.

"Then whose are they?" Minnie Belle had already climbed up and pulled down the books. Laying them out on Percy's desk, she began to open the fly-leaves.

"T. Holland," read Minnie Belle in the first. "Why Percy, Tom was appointed to a mission field at least two years ago. Have you had this book two years?"

No answer.

"These next two have Joe Mason's name in them. Joe was called to that church in Missouri all of three years ago. He hasn't been around here since."

Percy reached for the books and looked sheepishly at the signatures. His wife picked up the fourth book.

"Well, well, this one belonged to old Brother Johnson," said Minnie Belle. "Poor fellow, dead these five years! I guess he won't need it again anyhow."

"Never mind about that fifth book, Minnie Belle," said Percy suddenly, standing up and pulling on his coat. "I happen to remember that it belongs to Deacon Tootley. He's still living around here and I think I'll return it before he dies."

"That's practically an inspiration, Percy. You have my blessing," said Minnie Belle. "And while you're downtown, stop by the bookstore. You might as well buy another copy of *Preaching from the Prophets*."

For many years readers of THE BAPTIST PROGRAM have been delighted by the writings of "Minnie Belle." In real life she is Louie Latimer Owens, a South Carolina pastor's wife. By special permission we here reprint some of the whimsical parsonage experiences of Minnie Belle and Percy.

*There are those in the congregation
who could do so much but who do so little.*

*Like the rich young ruler,
they refuse to do what they could do.*



Often the heart of Jesus was crushed by his friends, as when they slept during the agonies of Gethsemane.

What Breaks a Pastor's Heart?

JESUS died with a broken heart. The cross was not the hardest thing he had to bear. The thing that broke his heart was people. His own people, the Jews, did not understand him. Their leaders plotted against him. His own disciples failed him. Peter denied him and Judas betrayed him. And the crowd crucified him.

Many times during his ministry, Jesus was deeply hurt. James and John coveted the best seats in his kingdom. He must have been greatly disappointed in them. Peter cursed and denied he had ever known him. This must have made his heart ache. In the Garden, the disciples all slept while he agonized in prayer. Judas betrayed him. He loved Judas. He must have spent many sleepless nights over Judas. Even the Twelve failed him during his crucifixion. How Jesus' heart must have broken when it seemed that everyone had turned against him!

A pastor has a heart too. He is human just like everyone else. He has his heart-aches. What is it that breaks his heart? Is it overwork? No! Most pastors are not afraid of work. Is it the sacrifices he has to make? No! Every pastor knows his reward will be greater than his sacrifices. What is it, then? It is people. It is people who disappoint him. It is people who break his heart.

One day Jesus blessed a few loaves and fish and fed a hungry crowd of five thousand people. This great crowd was his congregation that day. They were his admirers and followers. Afterward he preached to them about the bread of life, and many of them became offended because of what he said.

They began to walk off and leave him. John says that "from that time many of his disciples went back, and walked no

more with him" (6:66). It looked as if everyone were leaving. Jesus must have wondered if there would be anyone left. He turned to his little group of loyal followers and asked, "Will ye also go away?" How Jesus must have felt when the fickle crowd quit him!

A PASTOR is Christ's representative. Whatever broke Jesus' heart will break his heart too. I often stand in the vestibule of the church on a Sunday morning and watch people leave after Sunday school. I am always disappointed when people leave. I know that it cannot always be avoided. Then, again, I know that many times it could be. A few times when a great number have left after Sunday school, I have thought of the time when the crowd walked out on Jesus. Sometimes I have felt like turning to the ones who are left and saying, "Will you also go away?"

It breaks a pastor's heart when he works hard all week to prepare a helpful sermon, and the people do not come to hear him preach. If a pastor is willing to pray and study all week for one glorious hour, surely the people who claim to be Christians should be there to hear him.

It breaks a pastor's heart when people reject Christ. One of the keenest disappointments of my ministry has been having people attend the services and listen to the preaching but refuse to accept Christ.

I know Jesus must have been greatly disappointed in the rich young ruler who came so close to the kingdom but finally turned and walked away because he considered the cost of discipleship too great. I, too, have felt very sad at times when a young man or woman for whom I had great hopes rejected Christ.

It breaks a pastor's heart when people forsake him. Paul must have dropped a tear on that letter he was writing when he wrote, "Demas has forsaken me." Of all times when Paul needed Demas, it was then. It was no fun for Paul down there in that cold, damp dungeon cell, waiting for the executioner. Sometimes Paul must have been a little discouraged.

Do you remember what Caesar said to Brutus when he learned that Brutus was in the group that had come to take his life? "Ah, thou, too, Brutus!" That was all Caesar could say. Sometimes about all a pastor can say is, "Ah, thou, too?" when one of his most dependable workers quits. The pastor is always disheartened by the sudden fall of one of the faithful. He knows that no man can forsake the church and fail his pastor and still be true to Christ.

IT BREAKS a pastor's heart when people refuse to give their best to the work of the Lord. Suppose a Sunday school teacher only half does her job. The pastor knows that a great deal could be done with that class if the teacher would only try. Suppose a youth worker refuses to give his best to his work or a member of the church board doesn't take his work seriously. The pastor knows that the progress of the church is retarded because the leaders do not care enough.

The pastor knows there are those in the congregation who could do so much but who do so little. He sees needs that could be met if people would only respond. Perhaps the church desperately needs an addition to their building or a new sanctuary. It would be easy to get if only the right

(Continued on page 10)

Bob Pierce—Ambassador for Christ and Country

by George Burnham

ONE OF AMERICA'S most effective ambassadors in the Far East has no official standing in Washington and is known by comparatively few of the millions in the United States.

But in the Orient, a suspicious land that is fast closing its doors to the white man, he has done more—as a by-product of his work—to prevent the spread of communism than any other person, according to many world and church leaders.

He is Dr. Bob Pierce, tireless 42-year-old president of World Vision, Inc., with headquarters in Los Angeles, California.

World Vision, not a conventional mission agency, has a simple goal—providing love, encouragement and money where it is needed. Emergency funds are channeled through established mission agencies. Several million dollars, contributed by people in America and Canada who care what happens to other people, have been used during the last few years to support orphans, build hospitals, establish leprosariums, and purchase medicine, clothing and food for the unfortunates of the Philippines, Formosa, Japan, Korea, India and elsewhere.

Associated with Pierce in the humanitarian work are such men as Sen. Frank Carlson of Kansas; Gov. Price Daniel of Texas; Lt. Gen. William K. Harrison (Ret.); Dr. Billy Graham; Dr. V. R. Edman, president of Wheaton College; Gov. Arthur B. Langlie of Washington; and Dr. Robert Boyd Munger, pastor of the First Presbyterian Church, Berkeley, California. Intricate details for such a far-flung operation are welded together by Dr. Frank C. Phillips, executive secretary, a professional man with a wealth of talent for organization.

The vision began to grow in the heart of Pierce during visits to the Orient. It became stronger during the opening days of the Korean War, where as UN correspondent he saw hungry, freezing refugees die miserable deaths. He ached inside at the plight of thousands of abandoned children.

"What I could do if only I had a million dollars," he thought. But this was followed by the conviction, "I can't refuse to do anything just because I can't do everything."

An opportunity presented itself to take care of one orphan. He accepted. "I could

have turned down an orphanage as being too big," he said, "but I couldn't refuse one orphan."

The one orphan has grown into 8,000, with hundreds of Americans contributing \$10 a month for the support of one child. Roy Rogers and Dale Evans Rogers support 18.

Another important phase of the vision came three years ago as Pierce continued to travel about the Orient. He saw the rising tides of nationalism and the growing trends against influences from the West. He decided to bring native pastors together for giant conferences, where they would have opportunities for spiritual refreshment and discussion of mutual problems. Because of inadequate incomes, they had been deprived of such meetings. With World Vision paying the expenses, many traveled for several hundred miles. Some learned for the first time there were denominations other than the one to which they belonged.

Pierce and several volunteer associates are now in the process of holding conferences for over 6,000 pastors at strategic locations in the Philippines, Indonesia, Formosa, Japan and Korea. Serving with him as speakers are Dr. Richard C. Halverson of Hollywood, California, associate director of International Christian Leadership; Dr. Paul S. Rees, pastor of the first Covenant Church, Minneapolis, Minnesota, and the Rt. Rev. Alexander Mar Theophilus, Bishop of the Mar Thoma Church, South India.

Purpose of the speakers is not to instruct the pastors in theology, but to encourage and aid. "It is my prayer that each pastor can leave the conferences with renewed vigor and confidence that he can do the most important job on earth." Dr. Pierce's prayer has been answered in hundreds of cases.

Sometimes the answers are a long time in becoming known. Pierce spoke in the Philippines for the first time 10 years ago. He felt that he had accomplished little. Native friends came to him later that night, however, and said that a young seminarian of another faith had listened and wished to speak with him privately. He went to see him next morning. They talked and the young man said he wanted to become a



Dr. Pierce visits with some of the 8,000 Korean orphans which his organization supports. It all started with just one child.

Christian. He prayed, expressing his faith and trust in Christ.

Before they parted, the man gave Pierce a few brass trinkets and one genuine pearl. The years passed and the American did not see his friend again during many trips to the Orient. He had no way of knowing whether the decision had been genuine and lasting.

This year Pierce led a pastors' conference in Cebu City. On the night before its closing a man walked up to Pierce and asked, "Do you remember me?"

Pierce hesitated for a moment and the man continued, "I gave you a pearl once."

The American remembered instantly and clasped his arm before replying: "Are you the man I talked with 10 years ago? I have the pearl now on my dresser at home. Many times I have wondered what happened."

As they stood there near the platform, the man related how he had continued his studies and for several years had been an assistant Protestant pastor at the Student Center in Cebu.

During a service the following morning the man suffered a heart attack and was rushed to the hospital. Pierce left the platform and went to the hospital to see that he received the best treatment available, but his friend died a few hours later.

"Thank God for the years of service enjoyed by this man," Pierce said. "How wonderful that we could be brought together again during his last night on earth."

Two weeks later Pierce was at Taipei, Formosa, and watched as the lepers made their way slowly up the hill toward their



At the World Vision Pastors' Conference at Bandung, Java, Dr. Pierce talks with the pastor who had come from the farthest place. The pastor on the left had traveled from the island of Bali. At right is Bishop Alexander Mar Theopholus from India.

attractive chapel. Those without legs rode piggy-back on those without arms.

The chapel had been built for them by World Vision. When the lepers saw Pierce on the platform, their faces broke into big grins of welcome. Five boys, ranging in age from four to 10, made their way to a front seat. Dressed in clean blue jeans and tennis shoes, they looked much like American boys, except for their Oriental features. Ravages of the dread disease were evident on their faces.

Directly behind the boys were two tiny girls, who would have looked lovely running and playing at kindergarten instead of being separated from society in a leper colony.

The center section was filled by soldiers, all of whom had contracted the disease during their tours of service. A man whose eyes had been eaten away swayed from side to side as the music began. A woman without a nose joined in the song.

There was no director of music urging the lepers to sing out, as so often is the case with American congregations. They sang with a power and spirit that sent tingles down the spine.

During the service, each of the three sections rose and sang in Dr. Pierce's honor. Those on the left sang, "What a Friend We Have in Jesus." (This is one of President Eisenhower's favorites.) The soldiers sang, "I Believe in Jesus." (My thoughts flashed back to my own four years in service, when as a healthy sailor I couldn't stand up and sing this song.)

The five little boys and their group sang, "Gospel Bells." (Could you stand up and

sing about the love of God if your body was being eaten away by leprosy and the world wouldn't have anything to do with you?)

A 10-piece band topped off the singing with a selection. The music may not have been perfect, because of deformed hands and lips, but it sounded better than a symphony at Carnegie Hall.

Leading the band that he had trained was a former trombone player named Keh. When it became necessary for Keh to leave the world and enter the leprosarium he brought his trombone along. Every night, without fail, the last thing he did before going to sleep was to play the trombone. And every night, without fail, the song was the same—"Down at the Cross Where My Saviour Died."

The doctor told him that the day would come soon when he could no longer play his song, because the fingers would not cooperate. He couldn't predict the exact day, so Keh continued to play, ending each night on the note, "glory to His name." He never knew which night would be his last.

One morning as the doctor predicted, he got up without the ability to play his beloved instrument and song. It wasn't quite the same around the leper colony for a while, as the patients went to sleep without hearing the familiar song.

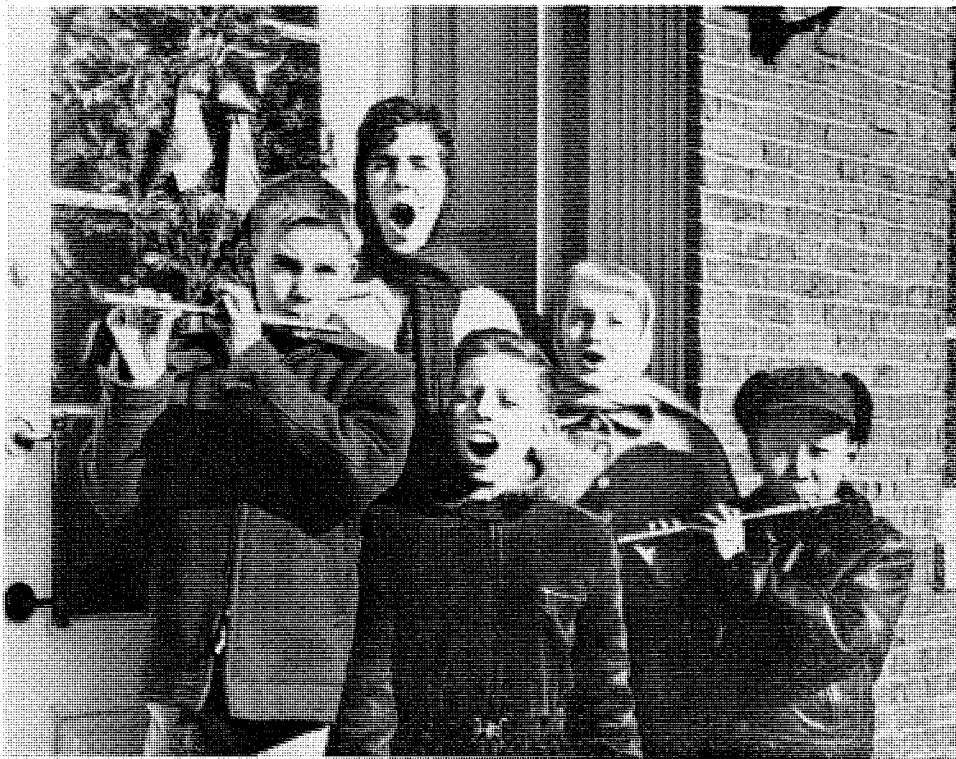
Then Keh began to train others to play who did have use of their fingers. It was his instruction that made it possible for them to play for Dr. Pierce.

The closing note of the song rang through the chapel . . . "glory to His name."



Dr. Pierce greets President Magsaysay of the Philippines before his death this year.

Christmas is the Carol



Can you picture Christmas without music? The very atmosphere seems to sing, reflecting the special warmth of Christmas carols and the togetherness of family and friends who give tribute to the Christ Child in music and song.

The Christmas carol was born, it is said, in 13th century Italy. It was St. Francis of Assisi who created the original manger scene representing the birth of Christ, and his friends gathered around the replica of that first Nativity to sing songs of the great Gospel story of God's love for man. Thus was the narrative of St. Luke dramatized in song, and the simple carols to the Christ Child spread rapidly throughout Europe.

Although we treasure the carols handed down from other parts of the world, America itself has contributed some of the world's best-loved Christmas songs. The sweet verses of "O Little Town of Bethlehem" were written in 1868 by an Episcopal clergyman who loved children. The Rev. Phillips Brooks, who later became Bishop of Massachusetts, was pastor of Holy Trinity Church in Philadelphia when he made the visit to the Holy Land that inspired the words of the famous carol, a favorite of children everywhere today. The melody for "O Little Town of Bethlehem" was composed by Lewis Redner, organist and superintendent of the Sunday school at Holy Trinity.

Several American carols were composed by the Rev. John Henry Hopkins, Jr., of Christ's Church in Williamsport, Pa. Words and music for the most famous of these,

"We Three Kings of Orient Are," were written in 1857.

The "Three Kings" are not clearly defined in the Bible's version of the Magi, but rather have come down to us through legend and tradition. As the legend goes, Melchior, Caspar and Balthazar, guided by the Star of Bethlehem, arrived on the twelfth night to pay homage to the newborn King. Melchior, diminutive king of Nubia, presented a gift of gold, signifying Christ's royalty. Caspar, king of Chaldea, gave frankincense to symbolize Christ's divinity; and Balthazar—tall, black-skinned king of Tarshish—gave the babe the gift of myrrh, representing Christ's suffering. This great legend serves to remind us today that Christ and Christmas are not bound by limitations of national borders or of race.

Both England and France claim the origin of "The First Noel," a true folk-song with its strikingly simple verse and imperfect rhyme. "Noel" is one of the many French words brought to England during the Norman conquest. Derived from the Latin "natalia," meaning birth, it has gradually become associated with the birth of Christ.

"The First Noel" did not appear in print until 1833, although it was in common use in England and in Europe during the 17th century. Tradition says that the verses are supposedly sung by shepherds, and the refrain is sung by the angels.

The most widely known and best loved Christmas carol of all is "Silent Night, Holy Night." Written by a village priest of Oberndorf, Bavaria, "Silent Night" has been translated into 90 languages and dialects.

Following the blessing of a new-born infant on Christmas Eve 139 years ago, Father Joseph Mohr was returning to the town when he was reminded of the first Christmas Eve in Bethlehem. The beauty and tranquility of that holy night crept over him, and as he walked he jotted down the inspired words that were to mean so much to the world. Next morning, Father Mohr took the verses to Franz Gruber, teacher-organist of the village, who set them immediately to music.

As luck would have it, the church organ was out of commission that Christmas Eve. "Silent Night" made its first appearance, therefore, as two solo voices accompanied by a guitar. The organ repairman took the carol home with him to Tyrol, where it was performed at fairs and outdoor markets by a family of singers. And thus it was that the beloved "Silent Night, Holy Night" eventually was carried from Southern Germany to the North, and from there was spread to the entire world.

Travellers have heard it in the depths of Asia, at the foot of the Himalayas, in New Zealand, and in the darkness of equatorial Africa. It is sung by Indians in South America and by Arabs in the Sudan. Perhaps the greatest rendition of all took place in a little German village on Christmas Eve of 1917, when 150 World War I soldiers from practically every nation sang together the glorious words of "Silent Night" in at least six different tongues.

The host of Christmas carols and songs help spread the true feeling of the Christmas spirit. Indeed, Christmas without music is all but impossible to imagine.

Give Youth a Chance

Every department in every church of our denomination should be infiltrated with young people during the week of January 12-17. What one week of concentrated youth program will mean to your youth and to your church will only be determined as it is launched into wholeheartedly. Join with churches all over the denomination in making this Youth Emphasis Week a time of spiritual refreshing.

"WORKERS TOGETHER WITH HIM" is the theme of this time designated as Youth Emphasis Week.

Sunday, January 12, is the *big day* for the beginning of a full week of youth activities. Make this a week of spiritual emphasis when every service is sponsored by the young people themselves. If you don't want to conduct services for all the church to participate in, then make this a youth revival week when young people search out their hearts and earnestly seek God.

Here is the plan: Many cities sponsor "high school week" when stores and business firms afford all kinds of opportunities for young people to step in and hold the reins for a designated time. Why not allow the young people of your group opportunity to hold the reins in your church for one week?

Sunday, January 12, is the big day—*Invasion Day*—a day when the young people should invade every department of the church. Announce this weeks in advance so the church will be expecting it. No young person should be left without a job to do on this particular day. Here are some suggestions for using them:

1. Assume the duties of Sunday School superintendent for the day.
2. Regular teachers could be relieved by allowing young people to take the Sunday school classes.
3. Young people should be the church ushers the entire day.
4. Sunday morning and evening services should be filled with youth testimonies, special numbers, song leading and piano playing.
5. Some capable young person could be asked to preach during one or both of the Sunday services—or at least speak in behalf of the youth department.
6. Someone should also take the duties of the League Director, secretary, and sponsors.

by Ray C. Turnage

Secretary, National League Board

Remember, check with the pastor first of all. Arrangements must be made several weeks in advance so that everything will run absolutely smoothly. But young people, do your very best. May this be a day when the church becomes "youth conscious"!

This is only the beginning! Regular services should continue the rest of the week. Canvass your area for young people. Plan special prayer services and times of consecration. A brief outline for the week is as follows. Develop each evening's service with songs, discussions of youth problems, skits, panels, special prayer regarding our "working together" with the various suggested areas and groups. If your young

people are hungry for the Holy Spirit then perhaps your pastor will take time during this week to instruct and teach regarding His work.

There is no end to what can be done during this special week of services. Set a goal and plan toward it.

Monday, January 13—Theme for the service—"Workers Together in Our Church."

This would be a good time to emphasize the various organizations of the church (Sunday school, League, Master's Men, Auxiliary, YPA, GTA, etc.), giving their purposes, explaining how they function, etc.

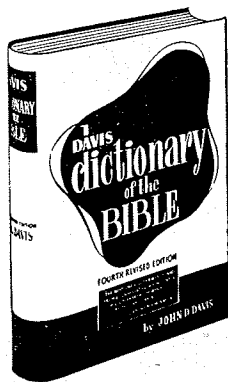
Tuesday, January 14—Theme—"Workers Together in Our Community." Meet at the church for a review of soulwinning methods, then go out for an evening of visitation and witnessing. (Available from Free Will Baptist League Board, 3801 Richland Avenue, Nashville, Tennessee—"Helps in Soulwinning", 25¢, and mimeographed sheets of excuses commonly given why one cannot accept Christ and the verses to use to meet them, free.)

Wednesday—Theme—"Workers Together with our Denomination." Present an overall program. Acquaint the group with the various departments of our denomination—who their heads are and what their duties are. (Write each department for information—address same as League Board.) Show what can be done by uniting our efforts for His name, and what loyalty to His cause can do. Give a brief history of the denomination, and show what God has done with consecrated men and churches.

Thursday—Theme—"Workers Together in the World." Make sure the entire group goes away with a knowledge of the fields on which we have workers, and who our missionaries are—for information write the Foreign Missions Department. This would be a fine time to have a special prayer service for our missionaries too.

Friday—Youth banquet, emphasizing the "Workers Together with Him." (This is a good time to bring in outsiders to get acquainted.)

Make sure there is plenty of publicity concerning the entire week. Plan every service well, and work out each detail with your pastor since this entire program concerns the church.



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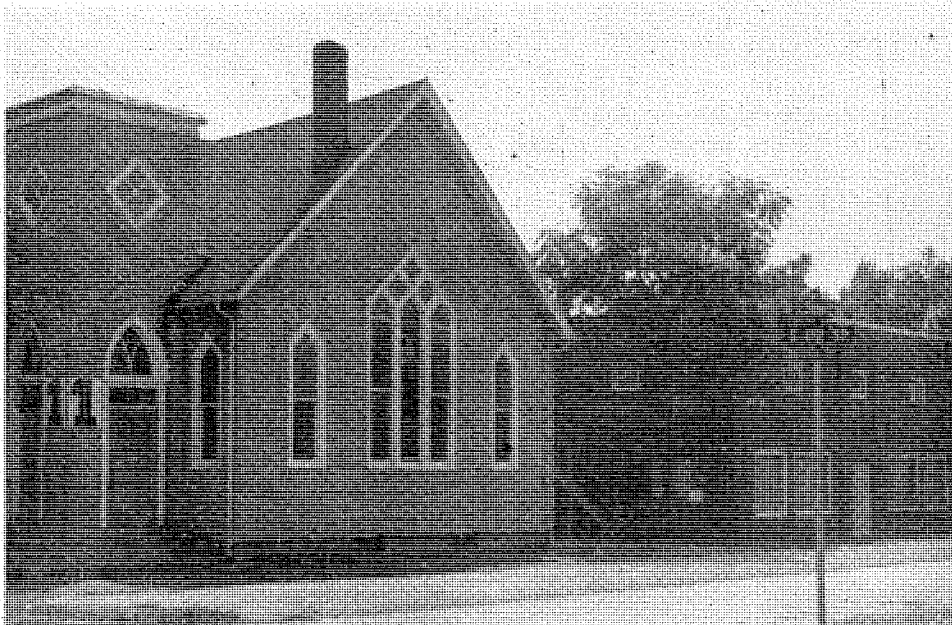
- Explains every name, term, place found in the Bible.
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• Order from Headquarters



Organized a little over two years ago, the Westside Free Will Baptist church of Midland, Texas, has completed the two units of their building program at left. The charter membership of the church was seven, but the addition of 67 members last year brings the figure to 112 now. The budget of the church last year was over \$10,000, with \$832 going to the State Cooperative Plan. Rev. E. E. Zoellers is pastor.

Church News in Pictures



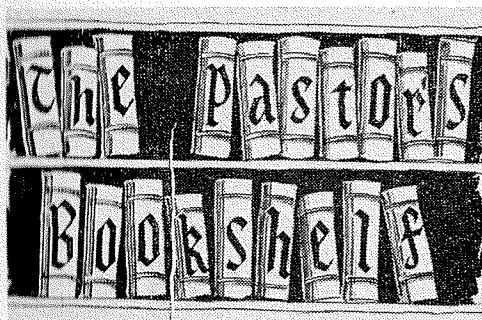
The First Free Will Baptist church of Mt. Vernon, Ill., fronts on a full half-block of property with its sanctuary and educational building shown above. The educational building was added to the property about two years ago. Plans are to consolidate the two buildings. Rev. Howard Flota assumed full-time pastorate of the church last April.



Named as general chairman of the arrangements committee for the entertainment of the 1958 session of the National Association of Free Will Baptists is Rev. Harvey E. Hill. Mr. Hill is pastor of the Berkeley City church in St. Louis, Mo., which will be host city to the convention.

Time out from classes was called so the student body at Free Will Baptist Bible College, Nashville, could have this picture made. The 1957 enrolment is about 170. Faculty members and administrative officials are on the front row.





Billy Graham and the New York Crusade, by George Burnham and Lee Fisher. Zondervan. 192 pp. \$2.50.

The summary on the jacket of this timely book says, "The facts behind the fabulous Billy Graham New York Crusade," and it is this, but it is so much more. For behind the facts are people—actors, parents, teenagers, secretaries—and much of this book tells the heart-warming stories of what happened in the lives of some of 55,000 who were transformed by the power of the Holy Spirit in the New York Crusade. They are tender, moving stories of what happens when Christ moves into a once sinful life.

But there are also the facts behind this moving of the Spirit of God in New York. And although the book is sympathetically written, the facts themselves without any sympathetic coloring speak eloquently enough to stop the mouths of critics on both sides of the theological fence who vigorously attack (1) the man, (2) his message, (3) his method, or (4) all three.—*W. S. Mooneyham*

The Epistle to the Hebrews, by Gleason L. Archer, Jr., Baker Book House. 108 pp. \$1.50.

The author of *The Epistle to the Hebrews*, one volume of the Shield Bible Study Series, has attempted to write a study manual rather than a commentary. The greater part of the book is devoted to a detailed outline of the Hebrew epistle, but there are enough comments on important passages to give a basic understanding of the teachings of the epistle. Basic introductory material dealing with authorship, time of writing, etc., is included.

The book is intended for the pastor or Bible teacher who desires a guide to the systematic exposition of the book of Hebrews. Greek words and phrases are transliterated and explained to give added light on certain passages. The author has drawn from the work of outstanding scholars to produce a handy study guide. —*Roy O' Donnell*

Devotions and prayers of John Wesley, by Donald E. Demaray. Baker Book House. 109 pp. \$1.50.

John Wesley's personal devotions and prayer life were such to challenge any Christian. Mr. Demaray has brought together some of the richness of both in this little

volume. Only one devotional thought and prayer is provided for each week in order to encourage leisurely meditation. The book itself is small enough to fit conveniently in pocket or purse.—*Eunice Edwards*

Christianity and Existentialism, by J. M. Spier. Baker Book House. 160 pp. \$3.00.

Existentialism, though not so called until modern times, in one form or another may be traced back to antiquity. It is a philosophy of the meaninglessness of life, of its futility, characterized by emptiness, doubt, and purposelessness. There have always been men who felt that to live is merely to "exist"—that life as they knew it was useless and filled with despair.

The past half-century, bringing its wars and other global disasters, has served to heighten the doctrines of existentialism and has brought many of its adherents to the fore and necessitated an open conflict of its tenets with those of a victorious, purposeful, and hopeful Christianity.

In this arresting book, characterized by its profundity and depth, the author has sought to do, among others, three things: (1) Describe and label existentialism, (2) identify some of its contemporary proponents,

and (3) measure its defeatism and fatalism by the virile and full-blooded bulwark of Christianity's basic faith.

In this he has done a convincing job. The book is not for the casual reader. On the contrary, one must indeed be a determined and critical reader if he adequately grasps its message.—*C. F. Bowen*

Small Giant, by Phyllis Woodruff Sapp. Zondervan. 281 pp. \$3.00.

Small Giant is the first prize winner in Zondervan's \$5,000 fifth international Christian fiction contest and it merits the prize. It is the story of a man, who though slight of stature, becomes a "giant" among men through his daily living. His faith and beliefs remain true even though living in this perverse 20th century.

You will not find any weak phrases, weak sentences, or weak ideas in *Small Giant*. The author displays to advantage her talent for sharp, emphatic portrayal. Her sentences are potent. In my opinion, she reveals her love for humanity and her sympathy for its fallibility in this novel.

The story draws some social parallels that should speak loudly to all Christians.—*Eunice Edwards*

Stewardship Sermonettes, by Richard V. Clearwaters. Baker Book House. 120 pp. \$1.75.

The author of *Stewardship Sermonettes* is a believer in "storehouse" tithing, but those who reject the "storehouse" principle will not find his book objectionable. The real emphasis is on tithing and the material will be useful to anyone who wants to teach tithing.

The material contained in the book has been successfully used by the author in his own church, and much of it is adaptable to the use of individual pastors and Sunday school teachers. It is suitable for basic outlines of sermons as well as "sermonettes" on stewardship. It can also be used as a source of illustrations for sermons and talks on the subject. Pastors who use printed bulletins will find some useful quotations related to Christian stewardship. —*Roy O'Donnell*

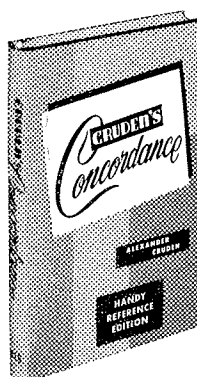
Redigging the Wells and Other Sunday School Addresses. McBeth Press. 72 pp. 75c

Five messages delivered at the conventions sponsored by the National Sunday School Association have been brought together in this paper-bound book by the McBeth Press. Reading them is the next best thing to attending a convention for here is all the inspiration of five of the best speakers you could find in America. Authors included are James D. Murch, Edward D. Simpson, Paul S. Rees, Clate A. Risley, and Arvid F. Carlson.

One of these books for each of your Sunday school staff would be almost like having your teachers attend a convention—and a good bit less expensive! —*W. S. Mooneyham*

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Pastor's Heart

(Continued from page 3)

people would do what they could. Instead they sit back and wait for a miracle.

Or perhaps a number of new families have moved into the community. Many of them would come to church if only they had an invitation. There are people in the church who are gifted as personal workers and visitors. They could make a personal call on the new people and welcome them to church, but they are too busy to do it.

A pastor often has to preach to empty pews because his people do not go out and invite others to go to church with them. He doesn't have time to make all the calls that need to be made. Sometimes he wonders why more of the church people do not help him with the calling.

It breaks a pastor's heart when there are so many needs and so few who seem to care. Jesus was moved with compassion when he saw so many people who needed the saving power of the gospel. He pleaded with the disciples, "Pray ye . . . the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

The world still needs desperately to hear the gospel, but "how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15).

There are people who could do much in a financial way if they would. They could help to finance a much-needed building for the local church. They could support a state extension program with their money. They could give big sums to missions. World-wide needs could be met if they would only do what they could, but they won't. Jesus must have felt sad when that wealthy young ruler refused to contribute to the needs of the poor. He could have done so much, and he did so little.

It breaks a pastor's heart when people who could give so much give so little. The church has to cripple along and get by the best way it can.

Yes, it breaks a pastor's heart when people act as they sometimes do. It does look as if they could do a lot better—if they would only try.

There are people who carry life's burdens,

Their own and some others beside;

There are people who stand in their places

And who stand there whatever betide.

You may know where to find them in darkness;

You may know where to find them by day;

And when your load presses down hardest,

You will find they are going your way.

There are two kinds of people—you know them

As you journey along on life's track—

The people who take your strength from you

And others who put it all back

—Reprinted from *The Gospel Trumpet*



Raymond Riggs, foreign missions secretary, demonstrates the new "finger-phono" to LaVerne Miley who is in training for service as a medical missionary. Mr. Riggs represented the Free Will Baptist denomination at the November meeting of the Advisory Council of the American Bible Society. A \$10 gift will buy three kits.

New Scriptures for Illiterates

A small, hand-turned phonograph which will bring the Scriptures to many thousands of illiterates, underprivileged and neglected groups throughout the world, is now being made available by the American Bible Society. This machine, the result of many months of experiments by Dr. Gilbert Darlington of the Bible Society, plays records on which Bible readings have been recorded. In this way a reading from the Scriptures in any language may be heard.

The finger-phono, as it is called, was given a careful tryout at the Bible House in New York by Mr. P. Mahanty of Bangalore, India, General Secretary of the Bible Society of India and Ceylon. Mr. Mahanty, on his first visit to America, expressed great interest in the phonograph which, he felt, would greatly increase a knowledge of the Scriptures in his own country. Mr. Mahanty has already supplied the Bible Society with twelve recordings in the Marathi languages of India.

"In India, where the need for Scriptures is so pressing," said Mr. Mahanty, "we have made use of a number of unique ways by which we are trying to bring the Word to our people. Our Bible Society publishes entire Gospels in serial form in various newspapers, both in national languages and "in English. First installments have already appeared in the Indian languages of Marathi, Urdu, Gujarati, Oriya, Bengali and Tamil.

Wayside pulpits where Scripture readings are displayed have been placed throughout India. The Sermon on the Mount, one of the best-known passages in the Bible, has been published in fifteen different Indian languages and more will follow.

"The population of Asia is growing at the rate of about 21 millions per year," declared Mr. Mahanty, "and a study of the present scale of Scripture distribution in Asia shows that, even with the annual distribution of about four million copies per year for a population of about 1,451 millions, which means one copy for 363 persons, we are merely scratching the surface."

The finger-phono, as developed by the American Bible Society, is an improvement on a hand-turned phonograph of the Radio Corporation of America, with a new tone arm and an improved sound box. The records, made of filled flexible vinyl plastic, have an audio frequency range of from 500 to 5,000 cycles per second. Now any man with a finger to operate this phonograph can bring the Good News of the Gospel of Jesus Christ to millions who cannot read.

Ten dollars will supply three kits of machines and a supply of records and needles.

Contributions for this and the other needy projects of the American Bible Society may be sent to denominational headquarters. Please mark your gift "For American Bible Society."

God's Trees—A Fantasy

Far away on a hillside grew a forest of trees—little and big, old and young, tall and short. . . . The trees were very happy with life just as it was on the hillside. They loved the warm sunlight of summer, spring's cool, silvery rains, and the gorgeous reds and golds of autumn, and winter's blanket of glistening snow. But sometimes, too, they spoke of the future of the things they would like to do and be when they grew up.

One said, "You know, I should like to be a baby's cradle. I have seen people come into this forest carrying babies in their arms. I think a baby is the sweetest thing I have ever seen, and I should like to be made into a baby's bed."

A second tree spoke. "That would not please me at all. I want to be something important. I should like to be a great ship, strong and stately. I should like to cross many waters and carry cargoes of gold."

One little tree stood off by himself, apparently in deep reflection, but he did not speak.

"And what would you like to be?" asked the Mother Tree. "Have you no dreams for the future?"

"No dreams," he answered, "Except to stand on a hillside and point to God. What could a tree do better than that?"

Mother Tree looked at him fondly. "What indeed?" she said.

Years passed. The trees grew up. One day men came to the forest and cut down the first little tree.

"I wonder whether I shall be made into a baby's cradle now. I hope so. I have waited so long," he whispered.

But the little tree was not made into a cradle. Instead, it was hewn into rough pieces and carelessly put together to form a manger in a stable in Bethlehem. He was heartbroken "I do not like this at all," he wailed. "This is not what I planned—to be shoved into this dark cave (for that is what the stable really was), with no one to see me but the cattle."

But God, who loves little trees, whispered, "Wait, I will show you something." And He did, for—

"There were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel

said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass as the angels were gone away into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

In the stillness of the night God had laid there His own Babe—the Son of God. The manger quivered with delight. "Oh! This is wonderful!" he whispered. "In all my dreams I never thought to hold a Baby like this. This is better than all my planning. Why, I am a part of a miracle!"

Years passed by and men came to the forest to cut down the second tree. I wonder whether I shall be made into a great vessel now." "I have waited so long. Now, perhaps, I shall do the great things of which I dreamed."

But the little tree did not do great things. He was not made into a great vessel, but instead he became a tiny fishing boat, owned by a simple Galilean fisherman named Peter. The little boat was most unhappy. One day he stood by the shores of Lake Gennesaret and pondered while Peter washed his nets.

"To think that my life has come to this!" he said. "Just a fishing boat. And Peter is not even a good fisherman."

But God, who loves little trees, said, "Wait, I will show you something." And he did. For—

Out from the crowd came a Person, called Jesus, who entered into the little boat and sat down and taught the people. He spoke words of such wisdom, beauty, and light that the multitude, and even the little boat, listened eagerly. When He had finished, He told Peter to launch out into the deep and let down his nets again. And there were so many fish that the net broke!

The little boat trembled, not so much the weight of fishes as with the weight of wonder in his heart. "This is wonderful!" he whispered. "In all my dreams I never thought to carry a cargo like this; I am a part of a miracle. This is better than all my planning."

Months went by, and men came to the forest to cut down the third little tree—the one that had wanted to just stand on a hill and point to God. He was most unhappy. "I do not want to go into the valley", he thought. "Why couldn't men leave me alone?"

But men did not leave the little tree alone. They tore away its branches; they cut into its bark, and deeper, into its very heart. They hewed it apart and put it together again, and in the form of a crude cross. The little tree quivered through all its being.

"This is terrible!" it whispered. "They are going to hang someone. Oh! I never wanted this to happen to me—I only wanted to point to God. This is awful!"

But God who loves little trees, said, "Wait, I will show you something." And He did. For—

One day, outside Jerusalem, a great multitude gathered. In their midst was Jesus, and beside Him was the cross.

"And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it for Jesus . . . And when they were come to the place which is called Calvary, there they crucified him . . ." The cross shuddered beneath its weight of agony and shame. Then suddenly a miracle happened.

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent . . . Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, Truly, this was the Son of God."

The little tree that had become a cross heard, floating down from the heavenly places, the echo of a remembered promise: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

And the cross began to understand. "This is wonderful!" he whispered. "I am a part of a miracle. In all my dreams I never thought to point to God in this way. This is better than all my planning."

And so it was. For hundreds of trees have stood on the hillslopes through the years, but not one of them has ever been able to point a man to God. Only the cross of Calvary can do that. And out on the hillside all the trees of the forest bowed their heads and thanked God, because their brother, through the cross, had known fulfillment.

—Author unknown



Woman's Auxiliary

LABORERS TOGETHER WITH GOD

GLANCING AROUND THE STATES

by ROBERT HILL

North Carolina Pastor Heads Ministerial Group

NEW BERN, N. C.—Rev. Cecil Campbell, pastor of St. Mary's Free Will Baptist church, New Bern, is the newly-elected president of the New Bern ministerial association. The group recently sponsored a Reformation Day service in their city and is currently supporting the Community First Grade, an institution which was begun by the Protestant churches of the city.

Georgia Convention Elects Lightsey

NORMAN PARK, Ga.—Delegates to the recent Georgia state association named the Rev. Ralph Lightsey moderator of the convention for a two-year term. Other officers elected were C. R. Houston, assistant moderator; S. T. Shutes, clerk, and C. M. Chafin, assistant clerk.

Special speakers on the program include Rev. Charles Thigpen, dean of Free Will Baptist College, and Rev. and Mrs. Thomas Willey, missionaries to Cuba. The Willey's gave a report on their recent survey of South America, a field to be opened soon by the foreign mission department.

A state budget totaling \$25,000 was presented and adopted.

California Church Has Opening Service

CAMPBELL, Calif.—The Campbell Free Will Baptist church held opening services in its recently purchased building with 102 in Sunday school and more than 175 attending the morning services. There were five additions to the church during the first week.

The congregation has purchased property at Third and Rincon streets, which formerly belonged to another church.

N.C. State Convention Opens Headquarters

MOUNT OLIVE, N. C.—The North Carolina state convention has opened its headquarters in Mount Olive, according to Rev. N. Bruce Barrow, convention president.

The headquarters will be located in the administration building of Mount Olive Junior College, which is sponsored by the convention. Rev. Michael Pelt, secretary of the convention and head of the department of religion at the college, will manage the office, Mr. Barrow said.

New Group Received By Alabama Convention

OPELIKA, Ala.—The Alabama state association received the East Alabama district association into its membership at the annual convention in November. Churches in the new association include First church, Opelika; Unity church, Sylacauga, and St. James church, Phenix City.

Congregation Formed At Enid, Oklahoma

ENID, Okla.—As the result of some initial work by Rev. Fred Kirby, a Free Will Baptist church was organized here October 17 with eleven charter members. The state home mission board served as the organizational council. The charter was left open for a month with other members expected to join.

Officers of the church are Mr. Kirby, pastor; Jean Watkins, clerk, and Leonard Gibbs, treasurer. The congregation voted to petition Union district association for membership and to tithe their church offerings to the cooperative plan.

New Quarterly Conference Organized in Missouri

MONETT, Mo.—Churches of the Indian Creek association met November 5 at the First church here for the purpose of organizing a quarterly meeting of the association. Rev. O. T. Allred acted as temporary chairman.

Delegates named Rev. Luther Sanders as moderator and Mr. Allred as assistant. Nancy Alexander and Mrs. Luther Sanders were elected clerk and assistant, respectively. The next conference will be held at Jones Chapel church near Stella in February.

Ministers Meet in Oklahoma Conference

DUNCAN, Okla.—Rev. Ernest Harrison was named president of the Oklahoma minister's conference which met at the First church here in November. Other officers are Rev. W. V. Wood, vice-president; Rev. Waldo Young, clerk, and Rev. Delbert Akin, assistant clerk.

Messages during the conference were brought by Dr. J. A. Russell, Rev. W. V. McPhail, Rev. Bob Duncan, and Rev. N. R. Smith. The next session will be held May 5-6 at the First church, McAlester.

Mount Olive College Receives State Approval

MOUNT OLIVE, N. C.—Mount Olive Junior College which opened here in 1954 has been approved by the North Carolina Conference and the State Department of Education. President W. Burkette Raper has announced. The approval, which was given last month, means that the college is now meeting all standards of the conference and will be qualified for full membership and accreditation in 1958. The conference requires a waiting period of one year after all other requirements are met before granting membership.

Membership in the conference assures students who entered this fall and those who will enrol in the future that their graduation will be under accredited conditions and that credits earned in the school will be accepted by other colleges.

Although the college is supported by North Carolina Free Will Baptists, the president said that students from outside the state will be accepted on the same basis as students in the state. Scholarships worth \$250 are available to Free Will Baptist students who graduate from high school as valedictorians or salutatorians.

Missouri Church Ordains Deacon

DESLOGE, Mo.—An ordination service for Deacon Lester McGrael climaxed a week of services conducted by the laymen of the First church here November 18-22. The congregation is still worshipping in the basement of the new building, but expect to have the sanctuary completed early in 1958. The congregation lost their church in a tornado this year. Rev. John Long is pastor.

South Carolina Elects Children's Home Committee

FLORENCE, S. C.—An operational committee was named by the South Carolina state convention in its recent session to facilitate the work of the children's home in Turbeville. Representatives from the associations are Elias Kirby, Laverne Hanna, C. R. Stone, and Herman Taylor.

In other action, delegates named Rev. J. B. Vause, Rev. James E. Raper, and Mr. Laverne Hanna as members of a new credentials committee, according to Rev. Rufus Coffey, convention clerk.

GLANCING AROUND THE STATES

Missionary Services Held in North Carolina

NASHVILLE, Tenn.—A series of twelve missionary conferences and services in North Carolina in November netted over \$20,000 in cash in pledges for foreign missions, according to Rev. Raymond Riggs, foreign secretary. Speakers besides Mr. Riggs were Rev. and Mrs. T. H. Willey, Rev. Dave Franks, Rev. Cliff Harrod, and Miss Eula Mae Martin.

Services were held at Swannanoa: Edgemont church, Durham; Shady Grove church, Morrisville; Sherron Acres church, Durham; Calvary church, Durham; Fellowship church, Durham; Piedmont Bible Institute, Cramerton; St. Mary's church, New Bern; Pine Level; Davis; Selma, and Pleasant Acres church, New Bern.

Offerings in the conferences were \$1,067 with pledges amounting to \$19,388. Edgemont church, Durham, led with \$11,621 in

offerings and pledges. In the services there were also 11 conversions and 82 dedications.

REVIVALS . . . New Harmony church, Greentop, Mo., Roger Reeds, evangelist; Dec. 2-13.

St. Mary's church, New Bern, N. C.; Damon C. Dodd, evangelist; Cecil Campbell, pastor; Oct. 14-25; 17 dec.; 11 add.

Santa Paula, Calif.; E. E. Morris, evangelist; Wiley Gregory, pastor; 6 dec.

PASTORAL CHANGES . . . Gene Womack to Seminole, Okla.

Paul Argo to Pleasant Mound church, Bellevue, Texas.

George A. Ludwig to Shady Grove church, Morrisville, N. C., from Glennville, Ga.

E. H. Overman to Southside church, Paintsville, Ky., from Free Will Baptist Gospel Mission, Norfolk, Va.

Round-Up of WORLD-WIDE Religious News Reports

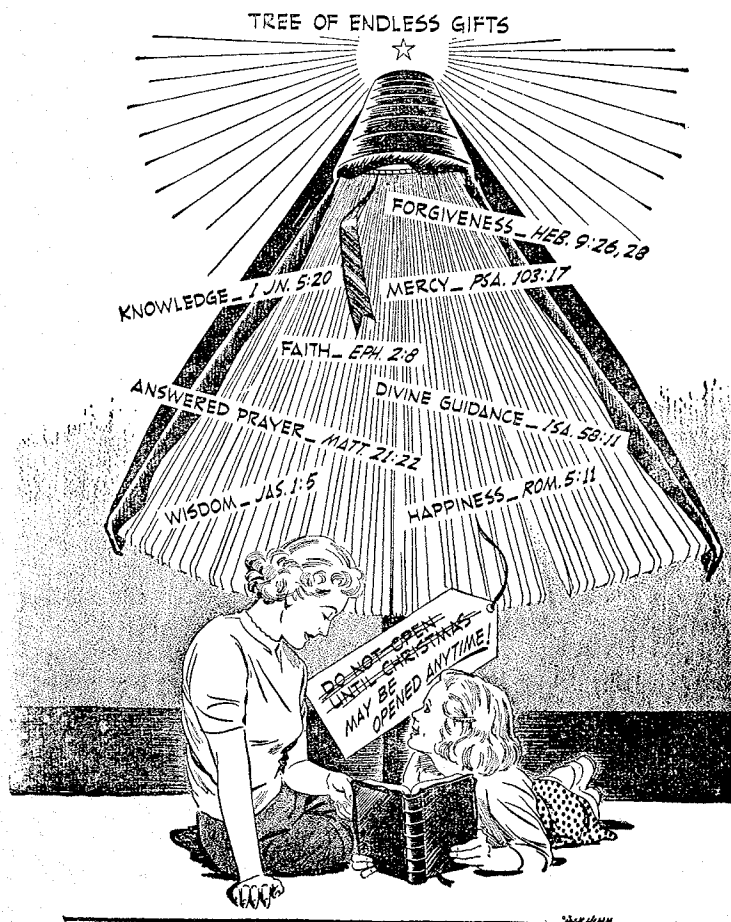
● **WORSHIP BOOKLETS** and advertising posters for the World Day of Prayer to be observed February 21 may be obtained without charge from the National Association of Evangelicals, 108 N. Main St., Wheaton, Ill. "That the World May Know . . ." is the title of the booklet which centers around the theme of Christian unity.

● **A FORMER SOLDIER** convicted of collaborating with the communist government told a congregation at the Free Will Baptist church in Raytown, Mo., recently that the antidote for Communism is a closer relation with God. Edward S. Dickenson was captured by communists in Korea, refused for a time to be repatriated, and later served three-and-a-half years in prison. Upon his release from prison he was asked by the pastor, Rev. Lester Jones, to speak to the congregation. He told them about communist recruitment and brainwashing techniques. He says he hopes to become a minister in the Free Will Baptist Church.

● **THE SCHOOLS** and churches in Bryan, Ohio, have a working agreement whereby Thursday night is recognized as church night with no events being scheduled at the school. Church youth activities are held on that night thus avoiding conflict for the youth's time. Ministers and teachers both like the plan and recommend it to other communities.

● **TOTAL GIVING** by churches in U. S. passed the \$2 billion mark in 1957 for first time, a report by 52 Protestant and Eastern Orthodox church bodies reveals. Of the \$2,041,908,161, 81.1 per cent went for local congregational expenses and 18.9 per cent went for benevolences and missions. Seventh-day Adventists led the list of per member giving with \$202.02.

● **"WE CONFUSE** the church of the living Christ with the church as a dead statistic," Rev. Chester Jones, associate pastor of Calvary Baptist church, Washington, said recently in a sermon denouncing "the cult of business success that has seeped into church life." "Today, unfortunately, we regard as a criterion of success in religious life the pastor who is an efficient business executive who can balance the budget and fill the pews and keep the church's name before the public," he warned.



Cooperative Budget Gets \$4,369 During November

NASHVILLE, Tenn.—With receipts about average for the month of November, the Cooperative budget was about \$10,000 short of the goal for 1957. December receipts were expected to be between \$4,000 and \$5,000, which would put the total receipts for the year at close to \$53,000 in undesignated cooperative funds. The amount needed to meet the budget is \$58,000.

The Cooperative budget for 1958 is \$70,000. This will require considerably stepped up undersigned giving. The percentages of allocation beginning January 1 is superannuation, 4 per cent; Home Missions, 14; Foreign Missions, 30; Sunday School, 4; League, 3; Executive, 24, and Bible College, 21.

RECEIPTS

ALABAMA

First church, Dothan \$ 45.08

CALIFORNIA

State association 273.69

FLORIDA

State association 835.67
Haines City church 16.57 852.24

GEORGIA

State association 347.46

ILLINOIS

Pleasant View church, Kell 16.83
Waltonville church, Mt. Vernon 23.74
Oak Grove, Scheller 11.20
Union church, West Frankfort 10.85
Webbs Prairie church, Ewing 16.22
Blue Point, Rinard 59.57
Bakerville, church, Mt. Vernon 25.91
Johnson City church 63.82 228.14

KENTUCKY

Southside Church, Paintsville.... 15.90

MISSISSIPPI

J. T. Quick, Richton..... 10.00
Northeast association 6.71 16.71

MISSOURI

State association 1,184.07

NORTH CAROLINA

Davis church 51.52
Goshen church, Belmont..... 89.92
Beaufort church 69.77 211.21

NEW MEXICO

First association 4.84
Mr. T. B. Gartman, Oil Center 5.00 9.84

OHIO

First church, Springfield..... 15.00

How to Use Your Denominational Calendar

All of God's work needs to be planned. God himself was the first planner. Hebrews tells us, "Through faith we understand the worlds were framed or planned by the Word of God."

The denominational calendar is a guide to successful planning for your church. The suggested emphases will cover every phase of the church program during the year. Keep your calendar close at hand and plan well ahead. The January and February projects should be planned for right now.

Especially is it important to schedule the evangelism classes which should precede the spring revival. There are several ways to do this: (1) Set aside at least five nights for the course, or (2) Plan for the study on each Wednesday night during the month, (3) Decide who will conduct the study, (4) Order sufficient materials, and (5) Begin to publicize it.

The study book recommended is *The Art of Personal Soul-Winning* by M. W. Downey. The large teacher's volume is \$3.50 and the small manuals for class use are 40 cents each. These may be ordered from headquarters.

For the emphasis on youth in January, see the special article by Ray Turnage, League secretary, in this issue. Materials for your stewardship study in that month may also be ordered from headquarters.

We sincerely hope use of this calendar will help you have a profitable church year.

OKLAHOMA

State association 436.40

TENNESSEE

Wooddale church, Knoxville.... 21.16
Palmer Memorial church, Nashville 68.09
East church, Nashville 120.76
South Side church, Memphis.... 20.17 230.18

TEXAS

State association 143.05

VIRGINIA

Fairmount Park church
Norfolk 360.67
4,369.74

DESIGNATED RECEIPTS

North Carolina 126.47
Oklahoma 25.00
South Carolina 1.62
Tennessee 40.00 193.09

DISBURSEMENTS

Executive Department 1,527.20
Foreign Mission Dept. 1,217.77
Bible College 868.22
Home Mission Dept. 565.18
Superannuation Board 187.44
Sunday School Board 152.93
F.W.B. League Board 43.69

4,562.83

1958 Denominational Calendar

January

Stewardship Emphasis Month
Youth Emphasis Week (Jan. 12-17)
Tither's Enlistment Sunday (Jan. 19)
Woman's Auxiliary Enlistment Month
Master's Men Enlistment Month

February

Evangelism classes preparatory to revival crusade
World Day of Prayer (Feb. 21)

March

Revival Crusade Month
Bible Conference at Free Will Baptist Bible College, Nashville, Tenn. (March 23-27)

April

Revival Crusade Month
Foreign Missions Month
Foreign Missions Sunday (April 6)
Pre-Easter Week of Prayer (March 31-April 4)

May

Christian Home Month

June

Free Will Baptist League Month
Nationwide League Conference at Ft. Smith, Ark. (June 10-12)

July

Woman's National Auxiliary Convention, St. Louis, Mo. (July 7-8)
National Association of Free Will Baptists, St. Louis, Mo. (July 8-10)

August

Sunday School Month
Christian Camp Month

September

Christian Education Month
Memorial Student Loan Fund Month for Woman's Auxiliaries

October

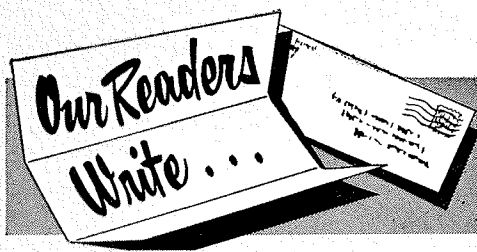
Superannuation Month
Protestant Press Month (Subscribe to your church paper)

November

Home Mission Month
Home Missions Sunday (Nov. 23)
Pre-Thanksgiving Week of Prayer (Nov. 17-21)

December

State Missions Month
Universal Bible Sunday (Dec. 14))
Pre-Christmas Week of Prayer (Dec. 15-19)



Uses Old Bibles

Dear Editor:

I am a native of the deep South and 70 years old.

So many in this part of our beloved country have no Bibles. This is especially true among Negroes and Mexicans in the remote sections.

My purpose in these last days of my life is to try to place Bibles in the hands of mothers of little children, knowing well that there is no better way to lift the morale of people of any color than giving them copies of God's Holy Word.

I am now in dire need of Bibles. It does not matter if they are used as long as they are useable. Even though it may have served its purpose for someone, it is still the Word of God, still quick and powerful (Hebrews 4:12). If these old Bibles are taken out of storage and sent to me they will find a real place in God's service.

I can also use Bibles of an unusual nature to attract attention to the Bible booth which I maintain every year at the Tri-State Fair here in Shreveport and to the Bible Gift Mission which we keep open all during the year. These old Bibles will help us get the attention of the individual and then perhaps we can get the person for the Lord.

T. S. White
1719 Buckner St.
Shreveport, Louisiana

Editor's note: We have investigated Mr. White and found him to be reputable and a citizen in good standing in his community. His Bible ministry is well recommended, therefore we are glad to present his appeal to you.

CONTACT

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Vol 5 December, 1957 No. 2

personally . . .

A Heart-broken Pastor

A lot of mail of all kinds comes to the various offices in the headquarters building. Some of it brings good news and rejoicing, much of it is requesting information or service, but quite often a letter comes that will stir the deep emotions of an man who has ever served as a pastor.

Typical of these is one that came this week. It was not addressed to our department, but the secretary of the department to whom it was addressed shared it with us and commented about how many of these letters he has received. Sometimes the letter may be from a dedicated layman in a church who wants his church to progress, but the road is blocked because of an indifferent or uninformed pastor.

The letter below came from a pastor. It is typical of many which are received. No names are used so that you might ask yourself the searching question, "Is this *my* church?" Here is the letter:

"I have been serving this church for a year and during that time I have tried to lead the people in a sound, fundamental, progressive program. Yet, in spite of the fact that many of the people in other churches testify that we have the soundest and most Biblical church in this section, many of the people in the church want to get back into the same old rut they were in before.

"This rut partly consists of buying and selling in the church to raise finance to carry on the work, permitting anyone to teach whether qualified or not and some have been known to teach who were not even Christians. They would carry on in the church and then go out and live like the devil. I am not against emotion if it is prompted by God and backed up with a consistent Christian life.

"I feel that I am the least of all of God's servant and I often ask myself if the fault lies within me. Yet I have been assured by others that they could use my ministry. I believe in missions with all my heart and have tried to promote missions in the church with very little success. I have also tried to show the people the importance of personal soul-winning. They talk about wanting to see sinners saved, but will not go out and give the plan of salvation.

"I guess that I should not be writing these things to you, but I tell you that my soul is burdened and my heart is breaking and I felt that I had to share my burdens with someone who would understand the situation with which I am confronted."

Now let the Holy Spirit search your heart, dear reader. Are you the kind of member—is yours the kind of church—that would cause a faithful pastor to write a

letter like that? Only eternity will reveal what some faithful shepherds have suffered because of a willful and rebellious flock.

Brethren, these things ought not so to be.

You Could Do It, Too

Last month three churches in the South-eastern Oklahoma association sent in the list of their memberships to be enrolled on the CONTACT "Family Plan" list. One man was responsible for all three of these enrollments. He is Rev. Arvil Arnold, Farris, Okla., to whom we say a special word of thanks and appreciation.

What Brother Arnold has done could be repeated by others. We need only four churches to complete the second honor roll of 50 churches. This would give us 100 churches using the "Family Plan" and then we could begin the third honor roll.

Our circulation is still around 5,800. We need *your church* behind our church paper. Your members need the information in CONTACT each month. Why not let's get together through the "Family Plan"?

Good European Trip

The January issue will carry a full report of the executive secretary's trip to contact the Free Baptist churches in Europe. The month of November was spent on a preaching mission in Holland and Spain with two days out to visit our missionaries in language study in Switzerland.

Don't miss this report with pictures of the work in Europe. We are praying that it will enlarge our vision for the work in these needy places where there is so much religion, but so little gospel.

He found Free Baptist churches both in Holland and in Spain and the fellowship with the brethren on the other side of the Atlantic was most inspiring. A full report on the ½ possibilities and some recommendations of the work there will be submitted to the Executive Committee and to the Foreign Mission Board.

An Apology

This issue will reach you late for two reasons. The first is that because the editor was in Europe all of November, a mountain of work awaited him when he returned and the manuscript was late in being prepared. The second is that when it was written, it reached both the printer and the post office at the peak of the Christmas rush season, thus delaying it further.

We are very sorry. One of New Year's resolutions is going to deal with situations like this.

What's Your Problem?



REV. C. H. MOULTON, Savannah, Ga.

Q. Do we have any Scriptural backing for the assumption that there were three wise men who brought gifts to Jesus after His birth?

A. None at all. Matthew 2:1 says "... there came wise men from the east..." There could have been two or a dozen or fifty. In verse 11 of that same Chapter, "... they presented unto him gifts: gold, frankincense, and myrrh." Tradition undoubtedly has assumed that since there were three gifts there must have been three men. The number of wise men is unknown, we are not told.

Q. I feel compelled to write to you after reading your answer in the September issue concerning women preachers. You did not give any Scriptural answer whatsoever. You stated only what you think. If the Scripture forbids a woman to usurp authority over a man, then pray tell me how is a woman going to pastor and not tell a man what to do? If a woman be ordained according to I Timothy 3, can she be the husband of one wife? Why don't you ignore questions of a controversial nature?

A. I am sorry that you signed your letter, "A Free Will Baptist Woman," instead of letting us know who you are. Your lengthy letter is the kind that keeps us seeking the Lord for patience, humility and wisdom. Let me say to you that there is no authority in the Bible for a woman to have the place of supremacy in the church. When she takes it she steps out of her right place. She goes against the plain teaching of the Bible when she takes the place of the authoritative teacher in the church (I Timothy 2:12).

But there is abundant Bible warrant for her being active and (in that sense) prominent in church work. Somebody has said that women were the first divinely commissioned preachers of the risen Christ. Jesus Himself sent them to declare His resurrection to the men disciples (John 20:17, 18; Matthew 28: 9, 10). Women were endowed by God with prophetic gifts (Acts 21:9). In I Cor. 11:5 there are directions as to how a woman should prophesy, that is, how she should speak in the power of the Spirit. The Apostle Paul speaks of the women who had labored with him in the Gospel (Philippians 4:3). Priscilla was associated with her husband Aquila in taking the preacher Apollos aside and expounding unto him the way of God more perfectly (Acts 18:26). My dear lady, you may have one opinion, someone else another, but the Scripture is indeed the final authority.

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

Second Honor Roll "Every Church Family" Plan

Salem church, Missouri
Hurryville church, Farmington, Mo.
Pleasant Valley church, Butler, Okla.
Martinstown church, Worthington, Mo.
First church, Sapulpa, Okla.
West Side church, Johnsonville, South Carolina
First church, Bryan, Texas
First church, Corning, Ark.
Central church, Tampa, Florida
Union church, West Frankfort, 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.
First church, Dothan, Ala.
Old Lovewell church,
Richton, Miss.
Village Chapel church,
Ceres, Calif.
Pikeville church, Ky.
North Fresno church,
Fresno, Calif.
Emmanuel church,
Columbus, Ga.
South Side church,
Memphis, Tenn.
Bakersfield church, Calif.
Oasis Mission, Tucson, Ariz.
First church, Tifton Ga.
New Hope church, Kansas City, Kan.
Hall church, Antlers, Okla.
Center Point church, Farris, Okla.
Archie church, Soper, Okla.
Haines City church, Fla.
First church, Atlanta, Ga.
Camelback church, Phoenix, Ariz.

Seven new churches added to the honor roll this month puts us just four away from beginning the third honor roll. At least four of the churches added this month are new organizations. The other three were sent in by one pastor. Such things are greatly encouraging.

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.

REV HENRY MELVIN
RT 1 BOX 118
WINTERVILLE N C

Q. At Christmas time each year I become concerned with the two genealogies of Jesus, one given by Matthew, the other by Luke. How can both be correct when one is entirely different from the other?

A. The genealogy given in Matthew is that of Joseph, the reputed father of Jesus, his father in the eyes of the law. The other given in Luke is the genealogy of Mary, the mother of Jesus, and is the human genealogy of Jesus Christ in actual fact. In Matthew the genealogy descends from Abraham to Joseph to Jesus, because all the predictions and promises concerning the Messiah are fulfilled in Him. In Luke the genealogy ascends from Jesus to Adam, because the genealogy is being traced back to the head of the whole race and shows the relation of the second Adam to the first. Mary was a descendant of David through Heli, her father. The simple explanation of Luke 3:23 saying Joseph was the son of Heli is that Mary, being a woman, her name according to Jewish usage could not appear in the genealogy, males alone forming the line, so Joseph's name is introduced in the place of Mary's, he being Mary's husband. Heli was his father-in-law, and so Joseph is called the son of Heli, and the line thus completed. Two genealogies are absolutely necessary to trace the lineage of our Lord and Savior Jesus Christ, the one the royal and legal, the other the natural and literal; and these two we find—the royal and legal in Matthew's gospel, the gospel of law and kingship; the natural and literal in Luke's, the gospel of humanity.

Q. I am trying to teach an adult class and I need help. We use literature published by another denomination and it hasn't done me much good. I wonder if I could take a course by mail?

A. Let me suggest first of all my friend, that you order Free Will Baptist literature from the National Sunday School Board, 3801 Richland Ave., Nashville, Tennessee. I feel sure that it will help you. Our own Bible College provides opportunity for home study through correspondence courses. Write Free Will Baptist Bible College, 3609 Richland Ave., Nashville, Tennessee for information.