

# Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

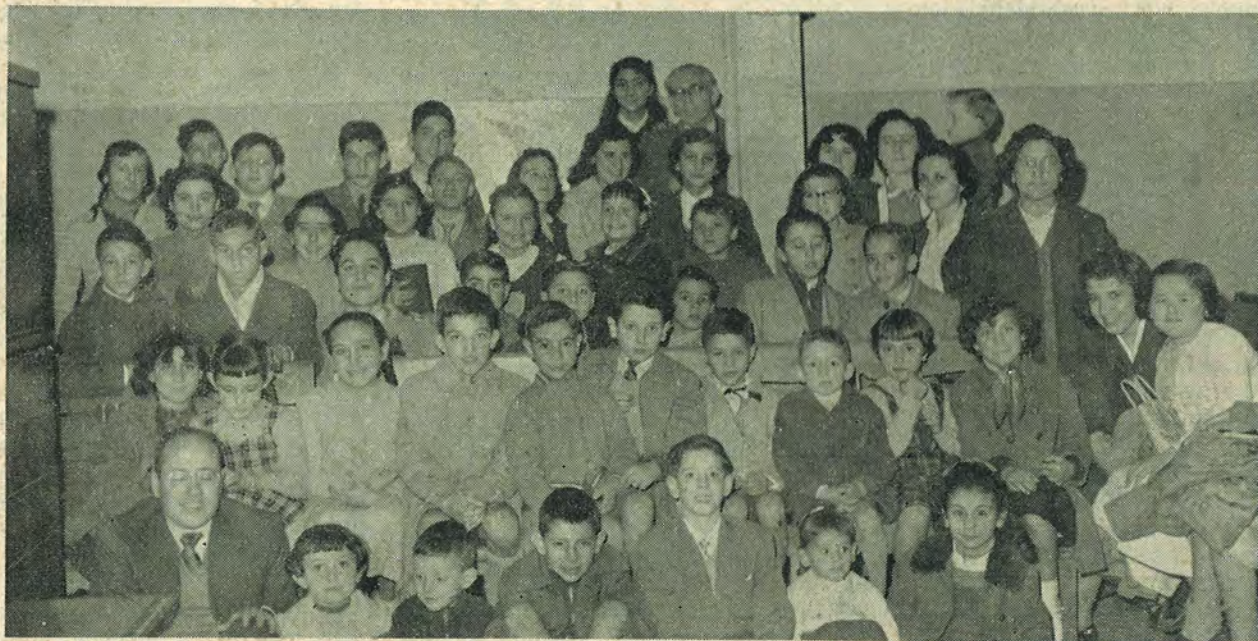
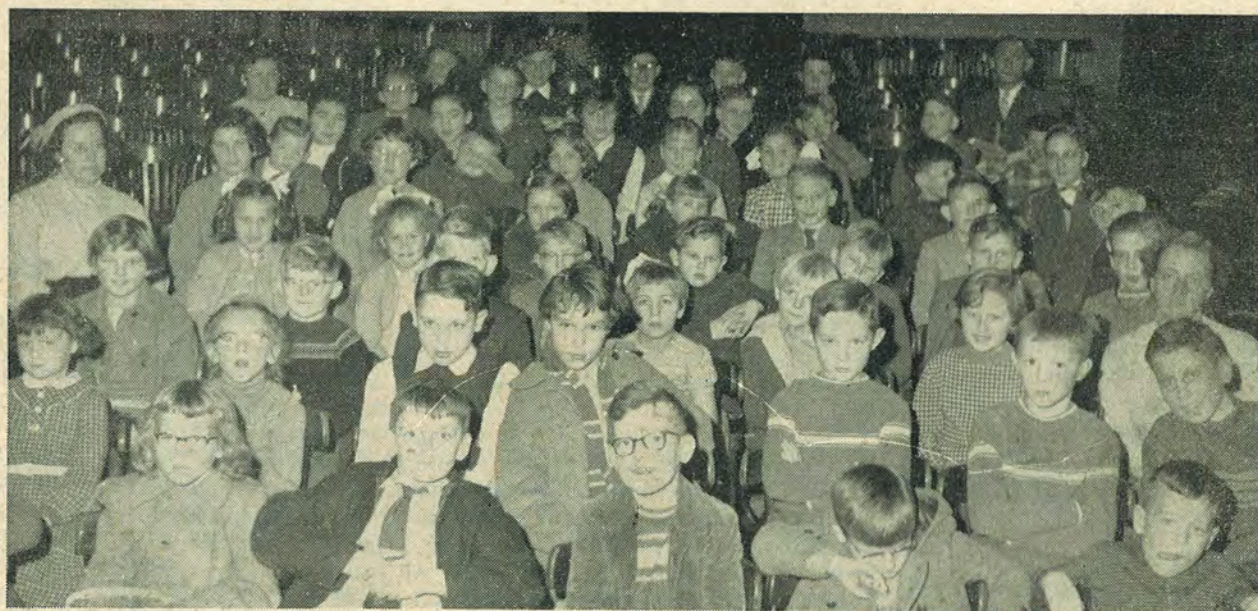
JANUARY, 1958

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*The smiling, eager faces of children in Sunday school is universal. The top group is the Sunday school of the Free Baptist church in Amsterdam, Holland, and the lower group is a Brethren Sunday school in Barcelona, Spain. The executive secretary spoke to both groups during his recent trip to Europe.*

# Minnie Belle

## Much Talk, Little Practice

When Percy returned home from the pastor's conference, his tread was light and his whistle was almost musical.

"Come in on the first run-way and see if you can land in this chair," said Minnie Belle, pointing to her husband's place at the dinner table.

Percy slid into his chair, said the blessing, then burst into a report on the conference.

"It was a wonderful meeting, Minnie Belle! We had a panel on 'Ministerial Ethics,'" crowed Percy.

"A much talked-about, little practiced subject," observed his wife.

"But it was those who took part that made the meeting significant," contended Percy.

"Don't tell me Rev. Buryall took part."

"He did, indeed. Fact is, Brother Buryall was in charge of the panel."

"Did he resolve not to push himself into taking part in every funeral?"

"He actually made a point that it wasn't necessary for a flock of outside preachers to take part in a funeral to make the deceased look important. And Brother Pettypat underscored it by saying it took away a pastor's opportunity to minister to the family," replied Percy.

"Brother Pettypat took part?"

"He was on the panel too. Dear Brother Pettypat, who visits every pastor's members every day they're in the hospital."

"And soft-soaps and pets them into joining his church as soon as they're well. I hope he soaked in some ethics himself from the panel."

"It's doubtful that he's completely reformed. But any improvement will be appreciated."

"Who else was on the panel?"

"You won't believe it, but Rev. Hopquick, D.D., was the third member."

"Did he make any confessions about

running ahead of his fellow preachers and arriving first at every emergency? You know, Percy, you are yet to reach one of your members who falls dead or drops irons on their toes ahead of Dr. Hopquick," grumbled Minnie Belle.

"Well, maybe conditions will be better after this. Even old Brother Sitpat, our predecessor, made some constructive comments," said Percy.

"I hope they pertained to not returning to former pastorates and performing wedding ceremonies," declared Minnie Belle fervently.

"The discussion will make this a better association to work in, I'm pretty sure," said Percy, wiping his mouth and folding his napkin. "Say, I've no time to lose if I get to Sister Gaudy's funeral. And she a member of our church for forty years! All this excitement could make a fellow late."

Percy combed at his stubborn forelock and stuffed his funeral manual in to his pocket with a single gesture. As he took his leave, Minnie Belle remarked, "With only one preacher at this funeral, you won't have to bother about who reads from the Old Testament and who reads from the New, who makes the comments and who gives the committal."

"It's a new day, honey, a new day," sang Percy, backing out of the drive.

But it wasn't. One hour and fifteen minutes later Minnie Belle admitted a crest-fall Percy, his feathers dragging the ground.

"What on earth happened, Percy? Did they open the casket?"

"No," replied Percy. "There were four preachers to bury Sister Gaudy — the three who put on the panel and me."

## If the Shoe Fits

The more Percy thought about it, the more he was convinced it did him no good

for Minnie Belle to go off to other preachers' churches to teach study courses. In the first place, he got awfully tired of burned toast, overcooked eggs, and canned vegetables. Junior and Lisa looked like war refugees, and the house was worse than tossed salad. But in the second place, especially in the second place, Minnie Belle made him self-conscious with the tales she brought home. If it wasn't some shining example of perfection like that preacher before last, it was an autopsy on a poor guy like Rev. Doomsday.

Minnie Belle was fresh back from Rev. Doomsday's field of labor. When Percy labeled her report an autopsy, she even replied. "That's quite appropriate. His church had just about expired before I left. It can't last much longer."

"Now, honey . . ." Percy had started to protest.

"Don't 'now honey' me, Percy," she had even snapped. "You know I'm in a habit of taking up for preachers. They're always getting blamed for just about everything. But when I meet characters like Brother Doomsday, I have to admit the blame isn't always misplaced."

"But . . ."

"We've been wondering for a long time why Brother Doomsday's churches seem to fold under him. Why he literally poisons them to death with defeat psychology. Every night he would gloomily survey the audience and say, 'I'm disappointed in this attendance. Where is everybody?'"

Percy had squirmed at this observation. Surely Minnie Belle couldn't be so designing as to be handing him a backhanded hint!

"Brother Doomsday's efforts were scattered. While we toiled over teaching his members, he addressed the Lion's Club one day, the Ladies' Study Club the next and went fishing the next," scoffed Minnie Belle.

Percy hadn't opened his mouth on this point. His own record just wasn't quite lily white.

"And judging by the feeble remarks he made for one of the inspirational addresses, he doesn't spend much time on sermon preparation," continued Minnie Belle. "I picked up one of his bulletins and they announced just 'Sermon—by the Pastor.' I'm always suspicious when a preacher doesn't announce his subject."

At this juncture Minnie Belle had rushed off to some task and Percy hadn't tried to restrain her. Two or three times since he had fingered his golf clubs, but stopped when he caught himself. Yes sir, Minnie Belle had him self-conscious. He shouldn't be like that though; she couldn't possibly have been referring to him. But still, these trips did him no good—

—Loulie Latimer Owens

CONTACT JANUARY, 1958

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**H**OW DO YOU feel when you are criticized? What are you likely to think? What kind of a reply do you make? Your reactions to criticism likely follow a pattern. It is important for your own happiness, your own peace of mind and your reputation in your community that you take a careful look at yourself when you are "under fire."

You may feel annoyed when you are censured. Some people feel depressed. Others are on the defensive because their conscience is troubling them. Most likely you are very angry. Why is that so?

Everyone likes to think well of himself or herself. Individuals know the reasons for their actions (or they can think up good ones in a hurry!) There is an Old English proverb, "It is easier to pull down than build up," and the critic, with very little effort, pulls down a person's picture of himself. This is a disagreeable process for the person on the receiving end.

Criticism is particularly painful to the very conscientious person who, as a rule, has a high standard for himself and strives to live up to it. It can also deal a cruel blow to the insecure, who is none too sure of his own ability. It is comforting to know that psychologists tell us the nasty type of person who enjoys criticizing others, is often making an effort to build up his own self-importance. When a man complains that his minister is a very poor mixer, he often implies, "If I was in his place I would get along fine with people. Why can't he be more like me?"

Another strange psychological quirk is that a person is apt to be most scathing about a weakness which is a real temptation to himself. Cervantes, the Spaniard, wrote in *Don Quixote*, "Said the pot to the kettle, 'Get away, blackface!'" When a man is very acrid about a trait in another's character, he may be revealing something of his own personality's defect. He has forgotten the English proverb: he that lives in a glass house must not throw stones.

Anger is no help to thought, and so it is well before criticism strikes, to remember the truth in Voltaire's remark, "Really, to stop criticism, they say, one must die." The word critic comes from the Greek word "krinein," meaning "to judge or determine." As long as men have lived they have observed their fellowmen and evaluated them. Away back in the fourth century B. C. Zeuris remarked, "Criticism comes easier than craftsmanship."

But what about a specific piece of criticism from a definite person? It is natural immediately to rise to your own defense. Samuel Johnson once made this retort to what he considered an unjust and unkind criticism: "A fly, sir, may sting a stately horse, and make him wince; but one is but an insect, and the other a horse still." This brand of reply may silence the critic, but is it a constructive approach?

It is vital to take a look at your adversary and try to discover what was the motive

of the person who criticized you. In Shakespeare's *Othello*, one of the characters admits, "For I am nothing if not critical," and Stephen Drake thus described an acquaintance, "He'll censure all things but approve of none." Criticism from a garrulous person, who is constantly making sharp observations about others, can be partially discounted. Others certainly will remember this individual's usual outlook, so why shouldn't you?

But if you have seldom heard criticism from the lips of your critic, what seems to be his motive in "getting after" you? Because you feel ruffled, you are apt to think that the critic is deliberately enjoying making you feel uncomfortable. If you have reason to judge that there is a streak of sadism in your critic, then you will consider from where it comes and soften the hurt. But if the critic has an outgoing personality, especially if he is a friend, is it not possible that it took courage for him to say what he did, and his fundamental reason was a helpful one?

If there is kindness with a wish to be useful in the critic, his words are not nearly so hard to take. Someone has said that to ask a man to be objective when he is being censured is like asking him to climb out of his own skin and sit in his

arrived at the printer's office with fire in his eye and the imperfect parcel in his arms.

"I need this material this morning. Why didn't you let me see the proof before you printed this?" he asked angrily.

"I am sorry. I didn't realize that the 'O.K.' at the bottom of the page belonged to a new, inexperienced member of my staff and not to you. I can see this isn't satisfactory. Now what can we do about it?"

That printer demonstrated his knowledge that everyone makes a mistake occasionally and usually, with good-will, something can be done about an error. The writer, content with the printer's offer to run a second corrected edition of his copy after hours that day, went off satisfied. Would you have had the grace to act as this printer did?

Disraeli once remarked, "It is much easier to be critical than to be correct." In many ways the hardest type of criticism to look at fairly is the mongrel type, partly correct, partly incorrect. The false statement makes you angry, but what about that grain of truth? Why not admit it and discover how it can be rectified?

Direct, spoken criticism creates a tense

*It is important that you take a careful look at yourself when "under fire." How do you react*

# When Criticism Comes

by EVELYN GRAW MATHEWS

bones! Every situation, however trying, can be a learning situation. It is vital to your own growth that you scrutinize the criticism you have received. Is it false? true? or partly false and partly true?

The false criticism can usually be proved to be false. It is not worth wasting time about it. If it is true, however, the best thing to do is to admit just this and ask yourself, "What can I do about it?" or better still face the problem with your critic and regard him as playing the role, not of an enemy but a friend!

A printer ran off a thousand copies of a promotion pamphlet without first sending it to the writer to proof-read. There was one bad error, and the writer, after receiving the package of his thousand copies,

situation which must be dealt with at once. But what about the indirect criticism, the words repeated by a so called "friend?" Frequently the best way to treat this is to make light of it and change the subject of conversation. If it is plainly an untruth, say so, and laugh at anyone being so foolish as to believe it!

What about criticism received in an anonymous letter? Few men or women in the public eye have not received one, and perhaps many of these cowardly epistles. Jonathan Swift once pointed out that "Censure is the tax a man pays to the public for being eminent." Many people make it a policy to drop unsigned letters, unread into the fire. Others are prevented by their

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# my european



by W. S. MOONEYHAM

Last November I was afforded an unusual opportunity and rare privilege.

My denomination sent me, at the invitation of the pastor of the Free Baptist church in Amsterdam, Holland, to Europe on a preaching mission. Now there is nothing unusual about an American going to Europe, for the airways and sea lanes are busy the year around with ships and planes taking people to various countries on the other side of the Atlantic.

But to have the opportunity to preach the gospel more than thirty times during a month in European churches is a privilege that only a few American preachers have been afforded.

I am deeply grateful to my denomination and to the Rev. John Visser, pastor of the Free Baptist church in Amsterdam, who together made this possible. The Executive Department of the National Association paid the expenses of the trip and Mr. Visser made all of the arrangements for the services.

The tour covered four countries with gospel services being held in two of them—Holland and Spain. A part of France was visited en route to and from Spain and a day and night was spent in Switzerland visiting two of our missionary couples, Rev. and Mrs. Lonnie Sparks and Rev. and Mrs. Dan Merkh, who are in language school.

Because so many people were praying for this trip and because God gave so many rich blessings and wonderful experiences

while there, I want to share some of them with you. Because of the lack of a better way to tell the story, I will tell it in chronological order with much of it coming directly from my diary as it was written during those busy and wonderful days.

Along with it there will also be some personal observations about the countries, their needs and opportunities. Of course, it is impossible to draw sweeping conclusions from just four weeks of being in a place, but the Lord did stir my heart about the need for the old-fashioned gospel message in a land where there is so much religion but so little personal gospel.

This is the way the trip unfolded:

*Wed., Oct. 30*—Even the day before such a trip is exciting. It was full of important things to do and I was genuinely concerned that I wouldn't be able to get them all done. But with the help of the Lord, a faithful secretary, and several willing friends, the office work was wrapped up at 5:45 p.m. The staff had a small but heartwarming "bon voyage" affair before I left.

Then home where the whole family aided in the almost impossible task of cramming 44 pounds of baggage into one suitcase and a briefcase.

*Thurs., Oct. 31*—Gwen (our oldest child) woke at 4:45 this morning with a fever and what seemed to be the flu. After wrestling with the decision of postponing my departure, we committed her to the Lord and she was asleep when I left for

the airport at 6:30. The flight to New York was uneventful and at 5:30 p.m. I boarded a Royal Dutch Airlines Super Constellation for Amsterdam. Aside from the suspicions that I, too, was taking the flu the trip across the Atlantic was very fine.

*Fri., Nov. 1*—After breakfast in Shannon, Ireland, we took off and landed at Schipol airport near Amsterdam at 12:35 p.m. Because of illness, Brother Visser could not meet me so I took a taxi to his home. Although we had not met before, an immediate friendship was established and we had a long "get-acquainted" visit. He is a man who has had many difficult times in his life. There were the days of hardship during the German occupation and then a few years after the war his wife died leaving him with five children, the oldest of which was about nine. He was able to find another companion, however, who is a very wonderful person and God has since given a sixth child into the home.

It was a great joy to visit in this Christian home and we had many pleasant times together.

*Sat., Nov. 2*—Tonight was the first service at the Free Baptist church. About 75-100 attended the service and I spoke on Romans 1:16. The congregation now numbers about 300, having grown from nine members when it was organized 14 years ago. Brother Visser has done an outstanding work here for most of the members have been saved and baptized under his ministry.

# diary



This is one of the four Baptist churches in this city of a million people and is the largest. The others are Baptist Union churches, but the Free Baptist church is very similar in every respect to the Free Will Baptist churches in America.

*Sun., Nov. 3*—This was a good day in the Lord and despite a worsening of my physical condition with the flu, God gave strength. Between 250 and 300 were at the morning service and following that I spoke to about 50 boys and girls in the Sunday school. They wanted to know many things about America, but two questions were asked with special interest: "Is everyone in America rich?" and "What about the Negro in America?"

The membership of the church is a fine group—very warm-hearted and deeply devoted. It was a great inspiration to preach to them. They worship in a rented building because they have not been able to purchase property. They have accumulated \$7,000 to \$8,000 in the building fund, but the kind of property they need will cost \$25,000.

*Mon., Nov. 4*—Had to stay in bed all day because of the flu. There was no service tonight for which I was thankful.

*Tues., Nov. 5*—A day of rest and recuperation, but had a meeting tonight at Weesp, near Amsterdam. This is a mission not yet organized and they rent a room for service each Tuesday night in the back of a large modernistic church. The small room was packed with about 50 people. I

marvel at the enthusiastic spiritual life of the true believers in Holland.

*Wed., Nov. 6*—The service tonight was at Ijmuiden, a town on the coast of the North Sea. This is an organized Free Baptist congregation and one of the few which owns property. They have a very nice church and about 100 were present. This congregation is led by a layman, a Mr. Bouhof, who is a school teacher. They do not have a regular pastor so Brother Visser comes for special Bible teaching and to administer the ordinances.

Upon returning home, Brother Visser and I talked until past midnight about the many opportunities before us. He feels that eventually there is a good chance to have some kind of World Fellowship of Free Baptists. There are many problems along the way, of course.

*Thurs., Nov. 7*—Haarlem, another city near Amsterdam, was the scene of our service tonight. This congregation owns a very nice building and Brother Visser ministers to them in the same way he does to the church at Ijmuiden. We joined in a prayer meeting with the deacons and elders of the church before the regular service. I find there is still wonderful fellowship in prayer even though the words are unintelligible.

*Fri., Nov. 8*—The service tonight was with a small independent congregation at Aalsmeer. Met a very fine brother here who likes to sing and has learned a number of songs in English by listening to records.

## About the Pictures

- 1 The final service at Amsterdam was a baptismal service in which I baptized several believers in a rented swimming pool.
- 2 Dan and Margaret Merkh and Lonnie and Anita Sparks stand in front of the Reformation plaque at Geneva, Switzerland. A good visit was enjoyed with these friends.
- 3 On the last Sunday night in Barcelona, Spain, I spoke to some 400 people who even packed the choir. Mr. Vila interpreted.
- 4 Two people were saved in a service at Villanueva. On platform are Daniel Lopez, Samuel Vila, Pastor Martinez, Mr. Visser.
- 5 Entrance to Free Baptist church in Barcelona. Sign which says "Evangelical Chapel" is on inside of heavy steel door since outside signs are not allowed by the regime.
6. Rev. Mario Cignoni is the founder and pastor of the Free Baptist church. Here he is shown with his wife and two children.
- 7 Brother Visser and I together in the pulpit at Ijmuiden in Holland. He is pastor of the 300-member church in Amsterdam.

He has the joy of the Lord in his soul and I enjoyed his fellowship very much.

*Sat., Nov. 9*—There were no services today so I took a tour of some of the countryside surrounding Amsterdam. Among the many things that impressed me was the cleanliness everywhere. Everything has that "just scrubbed" look.

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# New Sunday School Quarterlies Get Good Response in Churches

Numerous comments from churches which began using the new "Bible-Centered Series" Sunday school materials this quarter indicate that they are completely satisfactory in every respect, according to the national Sunday School Board.

The new series made its appearance January 1 after the Ayden Press in North Carolina canceled the contract which they had with the Sunday School Board because of alleged violations. The new materials are under the direct supervision and control of the national Sunday School Board and are edited and distributed from the denominational headquarters in Nashville, Tennessee.

"Considering the limited amount of time we had to prepare the materials for the first quarter and the late promotion which we gave to them, we are very pleased with the response from our Free Will Baptist churches," Rev. Don Hill, editor of the new series, said. He termed the first quarter "successful."

Approximately 30,000 of the junior, intermediate, senior, and adult quarterlies were the only quarterlies actually printed by the Sunday School Department for the first quarter due to time limitations. Materials for the lower departments were supplemented and will continue to be for a while until adequate writers can be secured.

That the churches like the new material which is under direct denominational control for the first time is indicated by the letters which began arriving shortly after it was shipped.

Among the first to write was Rev. J. Reford Wilson, pastor at Russellville, Arkansas, who said, "I want you to know that the literature has been received very favorably by our teachers."

Mrs. Jimmy Davis, Donalsonville, Ga., wrote: "We were delighted to be fortunate enough to order our literature from your new Sunday school series. We are looking forward to using it."

Many favorable comments were received about the new size of the junior and intermediate quarterlies. They are compact and pocket-size and seem to have made a big hit with the young people. "My Intermediates accepted your literature enthusiastically," Mrs. Joyce Gore, Pleasant View, Tenn., said. "The compact size of the quarterly made a hit with them and encourages them to make use of it more. Congratulations on your fine literature."

Rev. Roger Reeds, pastor at Southside

church, St. Louis, Mo., wrote that the new series was being well received in his area and Mrs. Luther Sanders, Monett, Mo., commented, "Our people all like the new quarterlies."

Along with the well-arranged expositions of the lessons, people also liked the new, attractive covers. They are printed on enamel paper in two colors and are equal in quality to some of the best literature published by any denomination.

From Oklahoma, Rev. Delbert Akin, pastor at Ada, reports: "The new material is satisfactory in every way to our Sunday school." And Rev. Ernest Kennedy, executive secretary of the Oklahoma state association, wrote simply: "Your quarterlies are good."

With the completion of the selection of writers for the new series, the names were released by Rev. William Mishler, promotional secretary for the Sunday School Board. "Contrary to an unfounded rumor that we are not using Free Will Baptist writers, every member of our writing staff is a member in good standing of a Free Will Baptist church, with some of them being pastors," he said.

The writers are L. Donald Hill, adult; O.

For free samples of the  
New "Bible-Centered Series" write  
Sunday School Department  
3801 Richland Avenue  
Nashville 5, Tennessee

T. Dixon, young adult; Garland Teasley, senior; Roger Reeds, intermediate, and Mrs. Hubert Sloan, junior. Instead of a primary quarterly, a pupil's workbook and Flannel-Art materials are being provided along with a teacher's quarterly, Mr. Hill said. A take-home paper in color is also offered for this department, he said. This "see and do" method is far more effective, in the opinion of Christian educators, than the "hear" method, Mr. Hill said. "This type of material will require more preparation on the part of the teacher than where a pupil's quarterly is used alone, but we know our teachers want the material that will help them do the best possible job during these important primary years," he added.

Thus the material for the primary, beginner, and nursery departments will be supplemented with workbooks and flannel-graph materials which have been approved and selected by the editors.

The new "Bible-Centered Series" is one of the most complete lines of Sunday school materials which is available and is published and distributed by the Sunday School Department of the National Association of Free Will Baptists.

All orders and requests for free samples should be addressed to Sunday School Department, 3801 Richland Avenue, Nashville 5, Tennessee.



Rev. L. Donald Hill, editor of the new Sunday school quarterlies being published by the national Sunday School Board, shows Rev. William Mishler, promotional secretary of the Sunday School department, that first quarter sales on four of the new publications totalled approximately 30,000. The figure pleases both of them.

## GLANCING AROUND THE STATES



## Round-Up of WORLD-WIDE Religious News Reports

### Arkansas Starts Drive To Expand Summer Camp

POCAHONTAS, Ark.—A drive to get members for the "One Thousand Club" is underway throughout Arkansas to raise money for expansion of the summer campgrounds at Conway. Each member is asked to contribute \$10 to the club for building purposes at the camp. The money is needed to provide facilities for the youth camp this summer.

### College Students Hold Statewide Assembly

GREENVILLE, N. C.—An assembly of Free Will Baptist college students was held at the First church here December 27. Mr. J. W. Batten, an active Free Will Baptist layman and principal of Micro high school, was the main speaker. A number of students in various colleges also appeared on the program.

"With more than 500 Free Will Baptist college students in the state, we hope to make this assembly of students an annual program," Rev. Michael Pelt, state convention secretary, said.

### Mount Olive College Marks Progress in 1957

MOUNT OLIVE, N. C.—The establishment of five student loan funds, ten scholarships, an increase in the student body of 40 per cent, the addition of four new faculty members and approval by the North Carolina College Conference were some of the marks of progress made by Mount Olive Junior College during 1957, President W. Burkette Raper disclosed.

The growth of the college has been such that the executive committee of the North Carolina state convention has called a special session to meet in Mount Olive on January 31 to consider plans for the expansion of the college on a recently acquired 50-acre campus.

### Quarterly Meeting Held in St. Louis

ST. LOUIS, Mo.—The St. Louis district quarterly meeting met January 3-4 at the Fourth church. Guest speaker was Rev. Carlisle Hanna, missionary on furlough from India.

### New Church Organized Near Fort Worth

WHITE SETTLEMENT, Texas—A new church was organized here in this town near

Fort Worth on October 17 with nine members. Rev. Owen L. Barger was called as pastor.

### Georgia Minister Dies in November

QUITMAN, Ga.—Rev. A. L. Sellers, aged Free Will Baptist minister who had been very active in denominational work until just a few months before his death, died here November 11. The funeral was conducted by the Revs. C. J. Harvey and Eugene Irvin.

### Arkansas Quarterly Meeting Has Session

PORTIA, Ark.—The Coffman church near here was host to the White River quarterly conference December 27-28. Fourteen of the 15 churches in the conference were represented. Rev. Austin Mullen is clerk.

### Washington Church Opens New Building

WENATCHEE, Wash.—Rev. Homer E. Willis, home missions secretary, preached the first sermon in the new Free Will Baptist church here December 1 to open a revival. The church was organized in May 1957 with 14 members and now has 40 members. Land was purchased in a new subdivision and a basement church valued at \$10,000 was erected.

Rev. Johnnie Postlewaite, missionary for the national Home Mission Board, organized and is pastoring the church. This is the only organized and is pastoring the church. This is the only organized Free Will Baptist church in Washington and the nearest sister church is 700 miles away. The church plans to ask for membership in the national association at the 1958 session.

Upon returning from Washington, Mr. Willis said: "The northwest offers a great opportunity for Free Will Baptists. Many more congregations can and should be established. Support to national home missions will help found such churches as the one at Wenatchee."

REVIVALS . . . Little Rock church, Okla.; Virgil Florence, evangelist; G. Cecil Bowen, pastor; Dec. 2-13; 8 dec.

Bixby church, Okla.; Tommy Day evangelist; Ray Gwartzney, pastor; Jan. 20.

First church, Mt. Vernon, Ill.; W. S. Mooneyham, evangelist; Howard Flota, pastor; Feb. 24-March 5.

● EVANGELISTIC MEETINGS being held in the Coliseum at Lima, Peru, by Dr. Oswald J. Smith were banned on December 6. Meetings had been held for three nights with large crowds attending and numbers responding to the gospel invitation. Then the government canceled the campaign and police were dispatched to bar people from the Coliseum. Dr. Smith is scheduled to address the annual convention of Free Will Baptists in St. Louis this July.

● CONVENTION THEME for 1958 NAE meeting is "Christ in You, the Hope of Glory." Sessions will be held April 14-18 in the Sherman Hotel, Chicago. The meetings will carry out the theme with a three-fold emphasis on prayer, fellowship and inspiration.

● CHALLENGED WITH THE thought that this may be the last generation for world evangelism, more than 1,500 students indicated at the 5th International Student Missionary Convention that they would follow God's will for their lives wherever it might take them at any cost. Billy Graham said on the last night, "I have a feeling that as God called the disciples and the early church to evangelize in the first generation of church history, so you and I may be the ones God has called to evangelize the world in its last generation."

● MODERN PARENTS are "almost afraid" to make family rules because their children may not like them, Dr. John R. Cavanaugh, president of the National Guild of Catholic Psychiatrists, thinks. "We need a new set of customs established by parents and not foisted on them by immature children who really don't know what they want," he told a meeting in Washington.

PASTORAL CHANGES . . . Thurman Pate has resigned Crusader's church, Detroit, Mich., and returned to Knoxville, Tenn.

L. A. Yandell to Central Avenue church, Oklahoma City, from New Home church, Tulsa.

Jack Dodson to First church, Richmond, Calif., from Central Avenue church Oklahoma City.

N. R. Smith to New Home church, Tulsa, from First church, Wewoka, Okla.

## Cooperative Receipts Up 36 Per Cent Over 1957

NASHVILLE, Tenn.—Evidence that Free Will Baptists are giving more and the Cooperative Plan of Support is gaining wider acceptance is revealed in figures just released from the Executive office that Cooperative Plan receipts for 1957 were up 36 per cent over the previous year.

The 1958 giving—second year of the Cooperative Plan—was \$52,590.79 in undesignated offerings for support of denominational agencies. This compares with \$38,696.30 for the previous year, an increase of \$14,000.

New percentages of allocation went into effect on January 1 and for the first year, the executive department will receive less from the Cooperative Plan than another department. The foreign mission department will get the largest percentage—30—in 1958. Other figures are as follows: home missions, 14 per cent; superannuation, 4; Sunday school, 4; executive department, 24; League, 3; and Bible College, 21.

A substantial increase up to \$75,000 is needed this year to meet the Cooperative budget. It is hoped that many new churches will begin to support all of the phases of denominational work through this method.

The 1957 report as compared with 1956 is as follows:

RECEIPTS	1956	1957
Alabama	\$ 990.32	\$ 946.65
Arizona	202.11	379.71
Arkansas	3,001.09	3,000.66
California	3,311.64	3,176.69
Florida	1,777.62	1,821.63
Georgia	377.53	3,607.11
Illinois	1,507.70	2,856.68
Kansas		5.00
Kentucky	518.10	325.68
Michigan	2,529.82	2,610.46
Mississippi	245.74	134.29
Missouri	8,483.22	10,055.58
Nebraska	48.84	
New Mexico	307.59	789.08
North Carolina	2,267.33	3,481.06
Ohio		71.50
Oklahoma	5,862.26	6,299.44
Oregon	22.50	
South Carolina	18.30	
Tennessee	3,370.02	4,744.84
Texas	2,746.13	3,838.80
Virginia	5,413.09	5,781.46
*Miscellaneous		668.99
Total receipts	\$43,000.95	\$54,596.93
Designated	\$ 4,304.65	\$ 2,006.14
Undesignated	38,696.30	52,590.79
	\$43,000.95	\$54,596.93

### DISBURSEMENTS

Foreign Mission Board	\$10,398.52	\$14,665.73
Executive Department	17,384.40	17,444.69
Bible College	6,657.38	10,433.93
Home Mission Board	4,359.51	6,858.17
Superannuation Board	1,717.80	2,238.80
Sunday School Board	1,226.24	1,866.28
League Board	822.47	548.96
*Radio-TV Board	434.63	540.37

Total Disbursements \$43,000.95 \$54,596.93  
\*Radio-TV Board suspended operation and funds were returned.

## When Criticism Comes

(Continued from page 3)

curiosity from doing this. An anonymous letter is never printed in a newspaper. The editor considers the writers either irresponsible or moved by spite. Why should a private individual let this kind of criticism rankle?

An ultra-critical attitude to one another can act like a poison in a home. The French have a proverb, "A good husband should be deaf and a good wife blind." In the marriage ceremony, the two contracting parties take each other, "for better or for worse." It is no excuse for blunt criticism for either of them to complain, "My partner is worse than I took him (or her) for!"

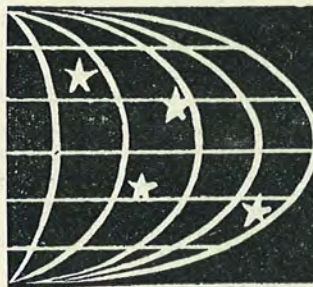
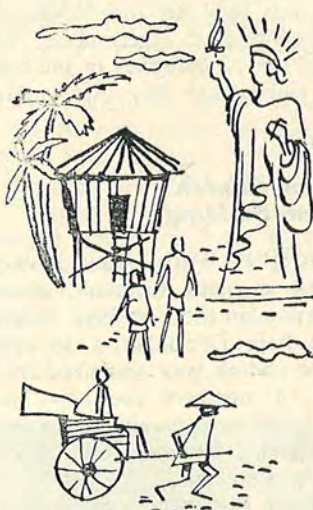
Parents can best reform the faults in their children by giving them good examples to follow in their own lives. A courteous mother who is considerate is likely to have

a polite daughter. When reproof must be given, if at all possible this should be done in private. A child should feel his mother's or father's love and their faith in him that he will outgrow his fault and in time follow a wiser course.

Jean's parents were disturbed by her complete domination by Nan, a new and very bossy friend. Instead of criticizing this acquaintance and pointing out Nan's aggressive, possessive ways, the parents allowed Jean to bring her home to meals and spend her leisure with her. But they did encourage their daughter to have other chums too. Before long, of her own accord, Jean tired of Nan's dictatorship.

When children enter adolescence, because underneath they are unsure of themselves, they are particularly resentful of critical

(Continued on page 11)



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THE WORLD  
MAY  
KNOW..."**

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# Woman's Auxiliary

LABORERS TOGETHER WITH GOD

## LET US PRAY—EFFECTIVELY

James 5:16

Men, in all ages, have prayed. Some pray as they chant a rosary, some pray by writing their prayers upon cloths or flags and waving them in the wind, while still others pray as they sit in tight-lipped silence.

Only God can say how many of these prayers are answered, but I believe that unbiblical prayers go unanswered. However, God's Word tells us that when Christians exercise the holy privilege of literally taking hold on God through prayer, we can be sure our prayers are answered. (Not always granted, but answered.)

"The words boldness and confidence used in connection with prayer (Eph. 3:12; Heb. 4:5; 10:19-22) signifying freedom of speech or liberty to ask anything, sufficiently indicate the inestimable privilege of prayer, but in no way indicate license or flippant familiarity. The appealing words of Montgomery should ever be in mind.

Lord, teach us how to pray aright,  
With reverence and with fear;  
Though dust and ashes in Thy sight,  
We may, we must draw near.

Give deep humility, the sense  
Of godly sorrow give;  
A strong, desiring confidence,  
To hear Thy voice and live.

Prayer is heaven's telephone, which is free to all, always disengaged, never out of order. The line, however, is always used with reverence and godly fear." (Lockyer). Dr. S. D. Gordon in his "Quiet Talks on Prayer" says, (1) There must be an understanding a working agreement, a fixed, invariable hour of Prayer Activeness. (2) There must be a time and a place spent in communication in accord with working agreement. (3) Sooner or later the known results will come."

Norman Harrison said, "We will never pray as we should until we see it as a necessity, indispensable to the life we have undertaken to live."

E. M. Bounds reminds us, "Prayer and helplessness are inseparable. The more conscious we are of our utter inability and weakness, the greater the intensity of our prayers. Looking into the face of God, our own vaunted wisdom and fancied strength quickly disappear. Only He who is helpless can truly pray."

In discussing the foundational form of prayer, Dr. Pantton gives the following outline:

1. Prayer should be *brief*. One stone flung hard is better than a handful of gravel, loose.
2. It should be *humble*. "Pride is Satan's wedge for splitting prayer meetings to pieces."
3. It should be *pointed*. Every prayer should be full of pointed phrases and definite petitions.
4. It should be *scriptural*. To pray scripturally is a safe way to pray according to the will of God.
5. It should be offered in *faith* and with *gratitude*. Faith and thankfulness are the wings of prayer.
6. It should be *intense*. Satan can build walls around us, but no roof overhead; but we may add that lethargy—and mere liturgy—build a ceiling to our prayers.

Co-Laborers, it is evident that God expects us to ask much of Him and expect much from Him. He tells us that we glorify Him when we ask much. Prayer can do anything that God can do. So let us pray! Effectively! Fervently!

Our sealed lips and hearts are the only things that hold back the blessings of God. We cannot doubt His power. And Jesus encouraged us to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

'Tis not enough to bend the knee,  
And words of prayer to say;  
The heart must with the lips agree;  
Or else we do not pray.

For words, without the heart  
The Lord will never hear;  
Nor will He to those lips attend,  
Whose prayers are not sincere.

—Author unknown

### Bibliography:

- Preacher and Prayer* by E. M. Bounds  
*The Kneeling Christian* by An Unknown Christian  
*How I Can Make Prayer More Effective* by Herbert Lockyer

## Women at Work

Duncan, Okla.—Charlene Long, a ten-year-old GTA member from here was named winner of the state declamation contest. Mrs. Violet Swaffer is her teacher.

Florence, S. C.—A state workshop was held at the First church here Dec. 8. The theme, "Following Jesus," was used by the following speakers: Mrs. Iris Eaddy, Mrs. Carl Shook, Eula Mae Martin, Mrs. Julius Vause, and Mrs. Donna Morris. The message was delivered by Rev. Bobby Rogers.

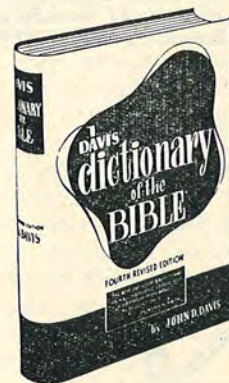
Russellville, Ark.—A YPA was organized here Dec. 7 with 12 members. Officers are Bobby Buchanan, president; James Ira Sparks, vice-president; Mickey Jo Smith, secretary-treasurer; Leda Vaughn, reporter, and Mrs. W. B. Buchanan, youth sponsor, with Mr. and Mrs. Bob Trusty serving as YPA leaders.

The GTA met for the second time Dec. 9 with 20 children present.

Saratoga, N. C.—A YPA with 15 charter members was organized here recently.

Raleigh, N. C.—Mrs. Ralph Beaman, local auxiliary present at the First church here reports four circles in their church now. They were named Evelyn Hersey, Margaret Merkh, Laura Belle Barnard, and Mabel Willey.

Mrs. Beaman also reports a new organization at Wooten's Chapel church near Garner.



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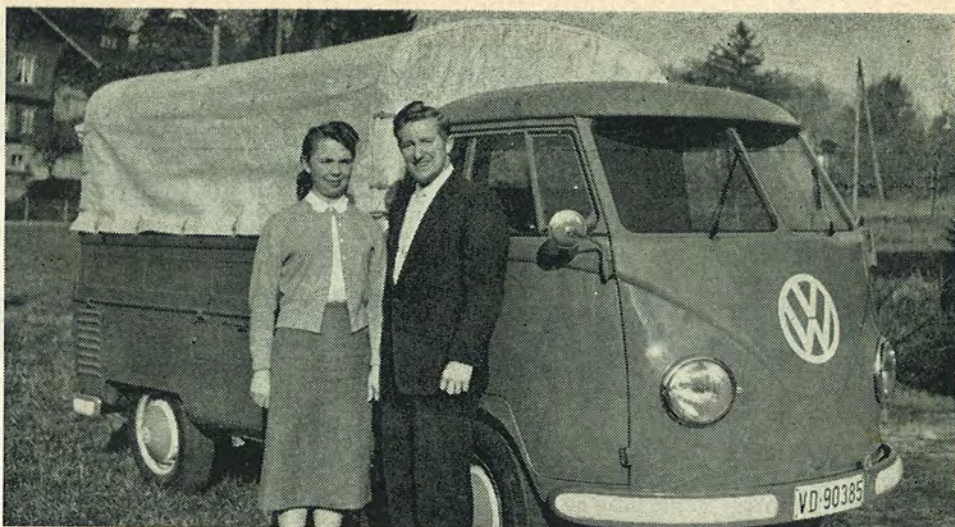
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• Order from Headquarters

When Lonnie and Anita Sparks leave for Africa on January 29 they will take with them this Volkswagon which they purchased in Europe. The vehicle is highly recommended for missionary work. The Sparks are scheduled to leave from Amsterdam and will conduct their final service at the Free Baptist church there at the invitation of the pastor, Rev. Johan Visser, before sailing for Africa.



## Church News in Pictures



A debt-free church was dedicated at Thomaston, Ga., last September. Participating in the mortgage burning are (left to right) G. W. Spillers, deacon; Rev. K. V. Shutes, pastor; Rev. L. S. Anthony, first pastor, and J. R. Tarrer, deacon. The church, organized in 1952, now has a membership of 115. Mr. Shutes became pastor in 1956.



This parsonage for the Harris Memorial church, Greenville, Tenn., has been occupied by the pastor for a year. The church serves the children at the Tennessee Home for Children and while the membership is well over a hundred, about a dozen families carry the load of the church since many of the children are members. Rev. J. B. White has served the church as its first full-time resident pastor since 1956.



An event of importance in Nashville was the wedding of Rev. Felix J. Lima and Miss Lucy Wisheart on January 14 in the Memorial Auditorium at Free Will Baptist Bible College. Rev. C. F. Bowen, the bride's pastor, performed the ceremony. The couple left Nashville on January 17 for Cuba where Mr. Lima is pastor of a Free Will Baptist church.

# Texas Church Builds

## Criticism

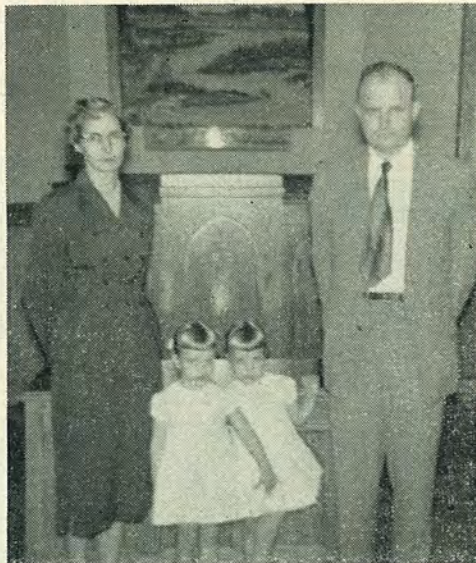
(Continued from page 8)



*This new Bright Light church near Bryan, Texas, was dedicated last April. It was built to replace an old building which had served the congregation since about 1900. The church has complete facilities including five classrooms, rest rooms, a nursery and kitchen. All the furniture and equipment was bought new and it is one of the most beautiful churches in the state. Rev. A. F. Halbrook has served the church as pastor since 1945. The church went on a full-time basis in October, 1955.*



*The home mission tent which was bought by the Woman's Auxiliaries last summer was inaugurated during a united revival at Columbia, Tenn., last Sept. The First church and Loyal Chapel church sponsored the meeting in which there were some 30 conversions. The tent was dedicated in special ceremonies during the revival. Rev. J. B. Bloss, pastor at Loyal Chapel, is former chairman of the Home Mission Board. Shown above (left to right) are Mr. Bloss, the Revs. Rupert and Gilbert Pixley, evangelists, and Rev. Wallace Paul, pastor of the Columbia First church.*



*When Rev. Elro Driggers, pastor of the First church at Pine Bluff, Ark., stopped at 1803 East Circle Drive while doing visitation in that area, he was greeted by Mrs. O. L. Eastwood and her twin daughters, Kaye and Faye, then 18 months old. She told him that the girls had never been to church, but that she would bring them. To his surprise, on the following Sunday the whole family came. That was 18 months ago and they have not missed since. Both of the parents have been saved and joined the church and are very faithful, the pastor says.*

remarks. Teen-age children are apt to explode when their actions are questioned, or they may go off by themselves and brood over their "cruel treatment." Tact, a friendly approach, and the desire to find some reasonable "middle ground" help to maintain a happy relationship between fathers and mothers and their almost grown children even on such difficult points as the use of the family phone and the hour of coming in at night.

Sisters and brothers can be extremely bald in their remarks to each other. They will accept mutual criticism which would be most unpalatable from adults.

Nevertheless, too constant criticism can produce much unhappiness. One vacation we found one of our youngsters, continually pointing out his sister's faults. The girls quickly retaliated by telling him his failings. This led to noisy bickering.

In a family council we helped the children to see that they were making each other miserable and we were fast becoming a quarrelling household. The children decided to make a new beginning and they agreed on this quotation as a slogan to check too generous criticism: "I have one person to improve, myself. My duty to other people is to make them happy."

This became quite a family joke. As soon as one child would forget and begin a critical remark, the rest of us would start to chant in unison "I have one person to improve"—Usually the critical person would be good sport enough to shout, "myself" along with the others.

"As soon seek roses in December, ice in June . . . before you trust in critics," wrote Lord Byron, and Coleridge once declared in irritation "Critics—murderers!" They were referring to literary critics, but a man does not need to be a writer to find criticism an unpleasant experience. One would think that this would make individuals very hesitant about censuring others. But is this the case? What is your rating in the matter of not only receiving but handing out criticism to your friends or your family?

At a farewell party, one of the nicest compliments we ever heard was made about the woman who was being honored: "Helen never says things about another person she wouldn't say to her face—and when she talks with you, she always gives you the nice comfortable feeling that she is willing to take you as you are, and look for the good things!"

Would your friends or the members of your home make this comment about you? When we heard it, we felt we didn't quite qualify but we resolved: "There's a goal worth shooting at!"

## My European Diary

*Sun., Nov. 10*—By all counts, this last day was the finest day I have spent in Holland. The morning service back in Amsterdam was good with about 275 present. I had special liberty in preaching from John 8:32. In the evening we went to a public swimming pool which had been rented for the baptismal service. What a thrill it was to see between three and four hundred line the sides of the pool on the bleachers. Because there is so much sprinkling in this country, a baptismal service by immersion is quite a novelty. I was impressed with the decided importance placed on the service.

Following a message by Brother Visser on Romans 1:16, I baptized the seven believers—four men and three women. Every part of the service was reverent and impressive and each of the candidates was given a kind of charge. The church choir furnished the special music which was very beautiful and the organ was transported all the way across town for this service.

Tomorrow we leave for Geneva, Switzerland and a visit with the Sparks and Merks.

*Mon., Nov. 11*—This was mostly a day of travel. We (Brother Visser is with me for the trip to Spain) flew first to Zurich and then to Geneva. What a warm sight to see Dan and Lonnie at the airport. They had come down from Lausanne to meet us. After a roast beef dinner (prepared by Margaret and Anita), we visited until about one a.m. Words can't describe how good it is to see these precious people again. Despite many difficult, they are all adjusting marvellously well.

*Tues., Nov. 12*—The day was spent in sight-seeing and visiting. We drove from Lausanne around Lake Geneva into France and down to the city of Geneva. This was highlighted by a visit to the Chateau de Chillon, a castle which dates back before Christ and which was made famous by Lord Byron's poem, "The Prisoner of Chillon."

Reluctant goodbyes were said at the airport and Brother Visser and I boarded Iberia Airlines for Spain. When the plane climbed above the clouds, there stood the Swiss Alps and Mount Blanc majestic in their snow-capped splendor. It was a sight that defies description, but one not soon forgotten.

It was late when we landed at Barcelona, and since we experienced no trouble with customs, went directly to the Hotel Condado which was to be our home for the next two weeks.

*Wed., Nov. 13*—Several Spanish pastors came to the hotel to visit today. Among them was a Free Baptist pastor, Mario Cignoni, and Senor Capo of the Spanish Evangelical Church. They told of many

persecutions suffered by the church at the hands of the government. Only about one per cent of the people in Spain are Protestants (30,000 out of 30 million). The rest are Roman Catholics or nothing—with many of them becoming the latter because of their disapproval of the Roman Church.

We went to a prayer meeting at a small Brethren church just outside Barcelona, their meeting place is a small unmarked hall because the government will not allow any signs or marks to give an indication that the place is a church. This is true of all Protestant churches in Spain. A Britisher, Enrique Haselden, who has been in Spain about 30 years and is one of the leaders of the Brethren movement there, took us to the service. He had arranged all our meetings and served as one of the interpreters. We went to his home for tea several times and enjoyed his fellowship very much.

*Thurs. Nov. 14*—The service tonight was at Villanueva, about 30 miles south of Barcelona. The pastor is Antonio Martinez, a fine young man of 31 years. I became quite attached to him during the next two weeks and we spent a great deal of time together. He has three children and his salary is about \$60 a month which is paid by the European Evangelistic Crusade since few of the Spanish churches can pay a salary to their pastors.

The people are very responsive to the gospel, all of them having come out of Romanism, and were very warm and friendly. We will go again tomorrow night and they seemed anxious for us to return.

*Fri., Nov. 15*—About 50 to 75 came for

the service tonight and after the message by Brother Visser and I, two people stood to profess Christ as Saviour. One was a woman and the other was a young man who is a bullfighter. This is popular sport in Spain (not among the Christians, of course). It was the first time for this young man to be in a Protestant church, but he was back the following Sunday with a keen interest in the gospel. After the service, we were made honorary members of the church.

The stories which they tell me about religious persecution are astounding to one who has always known religious freedom. Yet all this seems to have purified the believers in the churches. There are no "popular" Christians in Spain.

*Sat., Nov. 16*—Today we went to Rubi, 30 miles west of Barcelona, to the home of Mr. Samuel Vila, director of the Spanish Federation of Independent Evangelical Churches and a long-time evangelical worker in the country. It was through his courtesy that a car was made available to us while in Spain. On the way we stopped at Terrasi and visited a clandestine publications office operated by Mr. Vila. From here many thousand evangelical books and Bibles are distributed. While it is not approved by the government, they have a knowledge of its existence.

After lunch at Mr. Vila's, we returned to Barcelona in time for a four o'clock appointment with a Mr. Geynault who told us much about mission opportunities in Spain.

*Sun., Nov. 17*—Tonight began a series of meetings in which three different congregations participated. This service was attended by about 250.

*Mon., Nov. 18*—Today we went to Argentona, a small village out of Barcelona where there is a church that needs help



Getting together after a service at Amsterdam are Mr. Mooneyham and the pastor, elders, and deacons of the church. The pastor, Rev. Johan Visser, is third from the right and the chairman of the board of elders is Mr. A. C. L. Boers at extreme left. Mr. Boers holds an administrative position in the Amsterdam police department.



*The Visser family poses at the children's supper table for a picture. The children are from left to right: Ruth, Pietra, Alice, John, Andrew and Joseph. Mr. Visser's first wife died several years ago and left him with the five oldest children.*

and in which our mission board might be interested. Later interviewed the pastor, a Mr. Zoppeti. He takes the tram out to this church every Sunday with no remuneration.

The night meeting was back at Barcelona with between 75 and 100 present. The people have to work from 12 to 14 hours a day in the factories so the week night services are not as well attended. However, a young woman was saved in the service.

*Tues., Nov. 19*—The meeting tonight was in the church on Marques del Duero street. The churches are called by the names of the streets on which they are located. Brother Visser is sick today so I spoke alone. Attendance was about 150.

*Wed., Nov. 20*—Had tea this afternoon with Mr. Cignoni the Free Baptist pastor, and discussed carefully with him the possibility of his church and himself becoming associated with our mission board. He is sound in theology and is very interested in such a relationship.

*Thurs., Nov. 21*—Antonio and I went sightseeing today. Although we are handicapped somewhat by the language barrier, we have had great fellowship. Had tea with Mr. and Mrs. Haselden in the afternoon and discussed with him our mission possibilities. He was encouraging.

The meeting was back at Marques del Duero with about 175 present. It was a very spiritual meeting and I have immensely enjoyed the choir singing at the different churches.

*Fri., Nov. 22*—Since this was a routine day, I'll make a few notes and observations. Have had a number of opportunities to witness here in the hotel—especially to an American couple and a young British

couple here on a holiday. Then tonight after dinner we witnessed to our headwaiter who was reared in the Roman church but has become something of a skeptic. He seemed interested in the positive assurance of the gospel.

While Spain may not be as open to the gospel as some other countries, there are many opportunities here for those willing to pay the price. I hope it will be possible for us to do something in a definite way, for the existing churches need strengthening.

*Sat., Nov. 23*—The meeting tonight was at Parroco Triado with 125 present. Daniel Lopez is the pastor and this church is in the process of expanding their present building to double its former size. The churches are allowed to expand on their present locations, but may not move to new property.

*Sun., Nov. 24*—I spoke five times today in four different churches. At 11 o'clock I preached at a Spanish Evangelical Church (met an American couple at breakfast in the hotel and asked them to come along which they did), spoke to 50 children in a Sunday School at 4:30, and spoke at 6 o'clock at Collblanch church where some 100 people packed a little chapel that would comfortably seat 50. Mr. Vila interpreted and it was here that a man who had been a priest in the Roman church until eight days previously expressed a desire to become a Christian.

Then we rushed back to Parroco Triado where I followed Brother Visser at 7:15 and again at 9 o'clock. Between 300 and 400 people packed out the church for this final service in that series of meetings. Brother Visser and I both spoke on judgment—he on the judgments in Egypt and I on the Great White Throne judgment. This was a very inspiring—and tiring—day.

*Mon., Nov. 25*—We left at 10 o'clock this morning with Antonio and Mr. Vila for Lerida, a city of 100,000 about 100 miles from Barcelona. The trip took us by Montserrat, a famous Catholic shrine and monastery. Here I saw all of the paganism of the Roman church. One of the monks showed us with obvious pride what he called "the treasures of the Virgin." These are gifts that have been made by very important personages over the centuries to the Virgin of Montserrat, a black statue that was found in a cave on the mountain back in the 10th century. These treasures are fabulous and easily worth millions of dollars.

We arrived in Lerida late in the afternoon and had a long visit with the pastor, Jaime Casals since the service didn't start until 9:30! The small chapel was packed since visiting preachers are a rarity in this section of Spain. In this large city there are only two Protestant churches.

*Tues., Nov. 26*—Mr. Cignoni came to the hotel for tea today and we discussed again the possibility of the Free Baptist church in Barcelona coming under our mission board. He seems eager to have this tie with the American churches.

*Wed., Nov. 27*—Today we heard the sad news about President Eisenhower's illness (quite belated since we couldn't understand the Spanish radio broadcasts) and Brother Visser and I had special prayer. I went to see the Sagrada Familia (Temple of the Holy Family), a famous Catholic church that has been 75 years under construction and still is \$25 million short of completion. The visit, however, left me with an empty feeling.

Spain has an abundance of religion. It is everywhere you turn—but there is so little gospel. The Christian minority is doing a magnificent job, but they are so few, the task is so big, and the obstacles are so overwhelming.

*Thurs., Nov. 28*—This is my last day in Spain. Several of the pastors and Brother Visser took me to the airport in the afternoon and we joined in a prayer of thanksgiving and petition as we stood together in the terminal. Despite the anticipation of going home, there was some regret as I took leave of these men whom I had come to love during the few short weeks in which God gave us a ministry together.

It is my desire that the years ahead will bear the fruit of this trip. It is impossible now to measure all the results so soon after returning. Then, too, some of the results must wait upon official action by the agencies of the National Association.

But of this I am sure. God is opening new doors of opportunity for Free Will Baptists. If God's opportunities are not grasped, He takes them from those to whom they were offered and gives them to another. This truth is expressed several ways in the Bible.

We must rise up with faith to courageously step into these open doors which God has placed before us.

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We have decided to send a letter to churches all over the country asking them to share with us this burden which God has given us. Will you please print our letter and urge Christians to pray for a revival in the fleet?

David S. Pounds, Secretary  
Bible Study Class  
USS Hancock, c/o FPO  
New York, New York

### In Appreciation

Dear Editor:

The Bonami Free Will Baptist church would like to thank all who helped toward the parsonage which has just been completed. May the Lord bless each one.

Mrs. L. G. Sweat, Clerk  
Kirbyville, Texas

### Available for Work

Dear Editor:

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## THOUGHTS IN PASSING

# "From Where I Sit"

### Instructions to Pulpit Committees

I am to be your pasor who will bring you the message of salvation.

1. Thou shalt not consider more than one candidate at a time for no minister wants to be in competition with his brother.

2. Thou shalt not expect me to bear the image of any other pastor, neither your former pastor, the radio preacher, nor any other minister, for I am an individual; the Lord made only one like me and then broke the mold.

3. Thou shalt not permit a man to take the name of his denomination in vain for the Lord will not hold him guiltless who is disloyal to his denomination, yet accept all of its benefits.

4. Remember that a man has not passed his day of usefulness when he has reached forty, for the first years he is in preparation for his task; the next twenty-five are his spiritually mature years; in them shall he do the work of the Lord, getting thy son, and thy daughter, and man-servant, and thy maid-servant, thy automobile, and everyone and everything else to do the administrative work.

5. Honor his calling that his days may be long in the pastorate to which thou callest him, for there may be several ministries in the church: that of music, flowers and the furnace, but verily there can be only one pastor.

6. Thou shalt not kill a man's chances if he asks thee some questions, who wants to look thee over, thy church, thy community, thyself, for verily every minister hath a right to expect certain qualities in a congregation.

7. Thou shalt not judge a man's qualifications by one trial sermon, for verily every preacher hath one good sermon; nor consider a man solely upon statistics, for some

men work in difficult fields.

8. Thou shalt not steal his self-respect by offering him a starvation salary in order to balance the budget.

9. Thou shalt not consider the advice of thy state secretary as false witness, for he hath the interest of thy church in his heart.

10. Thou shalt not covet a pastor beyond thy means and thy size, for the Apostle John is not available this side of heaven.—Charles E. Lunn in *The Baptist Program*.

### Foreign Students

It is impossible to over-emphasize the importance of getting the gospel to the many thousands of foreign students who are now the guests of this country, studying in our institution of higher learning.

Recently we had about 100 international students at a dinner in Philadelphia . . . These people are going to be among the leaders of their countries in the coming years. We must give them the Gospel.

One Sunday evening recently a young Korean doctor stood in Tenth Presbyterian Church and gave a testimony.

"During my stay in the United States," he said, "I have received good training in my professional field and have had many opportunities to see interesting things and to meet many fine people. But the most important thing that happened to me is the fact that I accepted Jesus as my Savior."

Look closely at any foreign student whom you may see. He may be your foreign mission field.—Donald Grey Barnhouse in *Eternity*.

### The Tides are Rising!

A mighty internationally known religious leader, himself objecting too much in what we call evangelism, has recently said, "Watch God's little movements, lean and sinewy, builded by sacrifice and hard pressed by physical resources. They are flowing together. And if they ever fill the banks and swell the channel, nothing can stop the flood waters or hold back the torrents."

And who shall be able to stand before the flowing tides of God! How puny shall be little man-made programs, little educational systems, little ecclesiastical organizations, little social gospels, little recreational movements with their dancing and cock-tails and social gambling, little communistic conspiracies that hide under the cloth of the clergy, when God's tides start shoreward.—Dr. Bob Shuler in *The Defender*



# What's Your Problem?



LOUIS H. MOULTON

**Q. Any person that has the idea that God forbids marriage between races solely because of the complications that will arise in our society is destitute of the will of God for humanity. The Bible says "He that has respect of persons commits sin" and "He that committeth sin is of the devil." No one that has respect of persons (and this pertains to marriage, job opportunities, etc.) will ever get to heaven. If you aren't trying to get to heaven, are you not very foolish to be wasting your time preaching?**

**A. This person has reference to a question answered in the November '57 issue of *Contact*. My answer still stands: I do not believe in inter-racial marriage even though we might have difficulty finding the Scripture that specifically forbids it. God gives to each of us a little common sense and under the present conditions of human society, such a marriage is certain to bring misery to the offspring.**

Let me add further that my salvation (or any other persons) is not contingent upon what I may think of the white, black, red, or yellow race but upon what I think of Christ. His blood has availed for me, he took my sins into his own body and bore them on the tree. Through faith in His sacrificial death for me, I am saved. I do not expect to get to heaven because I was a preacher or because of my preaching but I expect to praise God eternally, world without end, for His Son, my Savior, who loved me and gave himself for me.

**Q. In Genesis chapter 37, verses 19-36, please explain to me who sold Joseph, how many times, and why did Reuben return in verse 29 and say what he did?**

**A. First of all his brothers, because of jealousy and hate, sold him to a band of Ishmeelites and Midianites as they passed by on their way to Egypt. This group having bought Joseph only to make their market of him, sold him again when they arrived in Egypt. Reuben, of all the brothers, had most reason to be jealous of Joseph, for he was the first-born, and so entitled to those favours which his father was con-**

ferring upon Joseph. However, Reuben seemed to have a soft temper and tried to deliver Joseph out of his brothers' hands. It seems that he had gone away from his brethren, when they sold Joseph, intending to come round some other way to the pit, and help Joseph out and return him to his father. Reuben thought himself undone when he found Joseph had been sold because he being the eldest, his father would expect from him an account of Joseph.

**Q. I work with a Catholic man and we discuss a lot of things. The subject of how many children the virgin Mary had came up. What is your opinion on it?**

**A. In the clipping from *The Michigan Catholic* which you enclosed, reference is made to a question asked on the "\$64,000 Question" TV program. Hal March presented this question: "Jesus grew up in a family of five brothers, including himself, identified in the 13th chapter of St. Matthew and in the sixth chapter of St. Mark. Name all four of Jesus' brothers." The writer in the Catholic clipping which you sent me insisted that Mary remained a virgin as long as she lived. He further insisted that these brothers could have been none other than cousins. Space does not permit the pros and cons of the fact that in the Scriptures there are instances of various kinsmen being called brothers. However it has been suggested that if these brothers actually were cousins why did the Holy Spirit even mention sisters. It is pretty generally accepted and believed by most Protestants that Jesus had brothers and sisters who were children of Mary after her firstborn, Jesus, had come into the world.**

**Q. Tell me please if those to whom 2 Peter 2:22 refers are men who have gone back into sin after they were saved or does it apply only to Peter himself?**

**A. Scofield calls these individuals referred to in this Scripture "unsaved professors." We, as Free Will Baptists, believe it refers to the persons who as Peter says have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ. To have known the way of righteousness and to have escaped the pollutions therein seems to indicate that the persons were saved and then again turned back to sin and worldiness.**

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.  
Second church, Ashland, Ky.  
Loyal Chapel church, Columbia, Tenn.  
Pleasant View church, Walnut Ridge, Ill.  
First church, Houston, Texas

With the addition of four churches, we complete the second honor roll this month. This makes a total of 100 churches which have started using the "Every Family" Plan. Most of those continue to use it. Only a few have canceled. Next month we begin our third honor roll. Which church will be listed first?

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.

### 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.

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