

Contact

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OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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Firstfruits of Martyrdom

■ ANOTHER CHAPTER IN Christian history was written Tuesday, April 15, when Auca Indian vengeance upon martyred American missionaries in Curaray jungle waters had its counterpart as baptismal waters welcomed the first Auca Christian convert in a Wheaton church. The Convert is Dayuma, a little South American jungle woman who had requested baptism after embracing the Christian faith due to missionary effort.

Dayuma fled from her tribe of Warani Auca Indians several years ago to escape the brutal killings of her tribe, and is, as far as is known, the first member of the Stone Age Aucas to become a Christian. Unusual too, was her request to be baptized by the president of Wheaton College, the school so closely identified with three of the five missionary men who gave their lives in an attempt to take the gospel to the Auca Indians in Ecuador January, 1956.

Dayuma was flown to the United States a year ago to appear on Ralph Edwards' "This Is Your Life" program featuring Miss Rachel Saint, sister of Nate Saint, one of the five slain missionaries. Since then she has been with Miss Saint at the Wycliffe Bible Translator missionary station in Sulphur Springs, Arkansas. Here she has been imparting her language to the translators and at the same time witnessing to her newly found Christian faith by making recorded tapes in her own tongue for her people. Recently she expressed a desire to "go into the water for baptism" as did Jesus according to Matthew 3:13-16. This was arranged for and performed by Dr. V. Raymond Edman, president of Wheaton College who administered the ordinance of baptism in the Evangelical Free church of Wheaton known as The Church by the Side of the Road.

Three languages were used in the service. Dr. Carl Armerding, professor of Bible at Wheaton college, brought the message for the occasion in English while Miss Saint translated it to Dayuma in the Warani Auca language. Renee Padilla, Ecuadorian graduate student at the college, gave the prayer of

dedication in Spanish and Richard Jones, son of Ecuadorian missionaries, sang in both Spanish and English. Assisting in the service to which Dayuma also brought her eight-year-old son, Ignacio, for dedication to the Lord, were Dr. Evan Welsh, college chaplain, and the Rev. Mr. Wilbur Nelson, pastor of the Evangelical Free church. Reginald Gerig of the college music faculty served as organist.

It was nearly 11 years ago that a little Auca Indian girl witnessed the brutal spear-killing of her father and brother in a tribal revolt. Even her little baby sister was killed with a machete before her eyes. Shocked and saddened by this horror, Dayuma told her mother, Akowa, that she would flee the tribe. With the dawn she fled into the forests where she was captured by Quechua-speaking Yumbo Indians with whom she

How Aucas View Death

There are two deaths, Dayuma's grandfather told her when she was small. The first time she dies, he said, her bones would rot but her soul would go up a trail to the sky.

"Half way there," he continued, "there is a great big worm, and you can't get by. Being afraid, you will return."

"And having returned, Grandfather?" asked Dayuma.

"You will become a termite."

A termite! Dayuma was horrified.

"Then what will happen, grandfather?"

"Then you will die, and this time your soul will not live. That is the end."

So Dayuma had no hope, as her people still in the jungle have no hope.

Rachel Saint asked Dayuma recently, "What will you tell your son about death?"

Answered Dayuma, "I'll tell him, 'If you die first and go to God's house in heaven, I will come later and see you again. And if I die first, I will go to heaven, and you will come later, and I will see you again.'"

"Let Us Hold Truth"

D. L. Moody commented upon the teaching of Jesus in this manner:

Christ's teaching was always constructive. He gave little attention to tearing down, because he knew that as light dispels darkness, so truth scatters error. His method of dealing with error was largely to ignore it, letting it melt away in the warm glow of the full intensity of truth expressed in love. . . . Let us hold truth, but by all means let us hold it in love, and not as a theological club.

The truth is much more in need of carriers than it is of defenders. Paul claimed that he was "set for the defence of the Gospel," but New Testament history reveals that he defended it by spreading it. The response to his preaching produced converts and they were defense enough, they were "living epistles, known and read of men."

—Robert O. Ferm
in *Cooperative Evangelism*

lived for several years. After the death of her husband and oldest child, Dayuma again took to the forest when she was captured by an Ecuadorian plantation owner and made a slave at his Hacienda. Here Miss Saint met her and through persistent effort, learned some of the Warani Auca dialect as Dayuma spoke to her.

Dayuma also speaks the Quechua dialect learned while she was with the Yumbo Indians. She was gleefully delighted when Dr. Edman spoke to her in that dialect which he had learned while a missionary among the Quechua-speaking Indians in Ecuador.

Today Dayuma wears western clothes and has assumed the responsibility of her young son. Her former wild life in the forest is still attested to by her independent spirit and the huge holes in the lobes of her ears in which she wore primitive earsticks for many years. "The road to understanding of the Christian faith by Dayuma has been long but very rewarding," states Miss Saint. She conveyed the gospel story to Dayuma by learning from her the Warani Auca legends of a god of the forest.

Dayuma and her son, together with Miss Saint were flown to Wheaton by the Texas industrialist, R. G. LeTourneau, and his wife in their private plane. They spent a day on the Wheaton campus and fulfilled a wish of Dayuma's to "take a long look at an elephant" with a visit to Brookfield zoo. She and her son will fly with Miss Saint to her new missionary destination on the lower Napo river in Ecuador some time in May.

OUR POLITICAL PUNDITS are already predicting the possibility that Senator John F. Kennedy (D., Mass.) may receive the Democratic Party's presidential nomination in 1960. The *Christian Herald* says that "It is becoming more obvious as the months go by that Senator Kennedy is a likely candidate for the presidency."

The Gallup Poll indicates that Mr. Kennedy now holds a sizable lead in the race. Senator Kennedy came within a hair's breadth of receiving the vice-presidential nomination in 1956. This, in spite of the fact that no vice-president is ever farther than a heart beat from the presidency. When asked if a Roman Catholic could become the president of the United States, Mr. Kennedy's answer was, "Yes."

This strong Roman Catholic senator recently "fathered" an immigration bill which opens the way for southern Europeans (Roman Catholics) to fill the unused immigration quotas of northern Europeans (Protestants). For this, he has received the high praises of the Catholic hierarchy.

Should Mr. Kennedy become the president of the United States, the headlines of newspapers all over this great democratic country would read:

Vatican City: "Roman Catholic Hierarchy Jubilant over Kennedy's Victory."

Rome: "Pope Pius XII wires Felicitations."

New York: "Cardinal Spellman Says, 'Rome's Greatest Triumph in 300 Years.'"

Washington: "Bishop Sheen to Share in Inaugural Honors."

Rome's Church-State

To those whose eyes are open to the history, practice and teachings of Romanism, the headlines above lucidly portray the "beginning of the end" to a hundred and one liberties which are enjoyed in Protestant countries. Witness the condition of Spain's 30,000 Protestants. George Washington once said, "If the United States ever loses her liberty, it will be through the Romanist priesthood."

The far-reaching religious freedom which is now enjoyed by minority as well as majority religious groups in the United States stems from our Constitutional principle of the separation of Church and State. Rome accepts the tenets of separation of Church and State only when and where it is to her advantage to do so. Rome does not believe in a State-church, such as the Lutheran Church in Denmark. The one and only political doctrine acceptable to the Vatican is a Church-state, i.e., one in which the State is subservient to the Church, again exemplified in Spain. The Catholic bishops of the USA declare openly that, "separation of Church and State has become the shibboleth of doctrinaire secularism."

In Rome's eyes the Church is more noble than the State and therefore the State is bound to further the ends of the Church and to refrain from interfering with the Church's authority. According to her concepts she

If We Elect a Roman Catholic As President

.....
by Don Hillis
from *United Evangelical Action*

has the absolute right, independently of the State, to those material and temporal things which are necessary to her spiritual ends. In the case of any conflicts over those rights, the Church must prevail. The Pope's sovereignty far outreaches that of any temporal ruler. His is a non-territorial sovereignty which holds sway over Roman Catholics in every country in which they live.

Mr. C. Stanley Lowell says, "Roman Catholicism in the United States has come a long way in a century and a half. At first as a feeble minority it accepted Church-state separation. It intimidates Congress, censors and silences opposition, collects vast sums from the public treasury and drives toward official recognition and establishment. If the Protestants do not unite in determined opposition, this drive will, in another decade, see the end of Church-state separation here. We shall have, to all practical effect, a religious establishment in a country whose Constitution forbids it."

Though it is evident beyond question that the Roman Catholic church is a powerful political system which is determined to subjugate the world to her temporal powers, yet she is essentially a religious organization. Should Rome obtain the political and temporal ascendancy in the United States for which she is striving incessantly, our hard-won religious freedom would come to an

end. The eminent French Marquis de Lafayette once said, "You have a great nation, but beware of the Roman clergy. If the liberties of the American people are ever destroyed, it will be by the power of the Roman clergy."

The Roman Catholic view of religious liberty is expressed in these words: "It is the inalienable right of all men to worship God according to the teaching of the Catholic Church." This is a far cry from the guarantees of our American Constitution which grant to men the privilege of choosing their faith and their form of worship. According to Romanism, no State can justifiably prevent the right to worship God according to the teaching of the Catholic Church. The State, furthermore "has the duty to foster this true worship—to which all are commanded to submit."

This is simply the Catholic way of saying that you as a Protestant are a heretic and that America is following the path of heresy from which it needs to be converted. It is therefore the clear duty of every true Catholic to share in the conversion of this country to Romanism, by any and all means, be they foul or fair. A calculated consideration of this matter leads one to ask the question, "Is it possible for one to be a sincere and honest Catholic and also a true American?" Samuel F. B. Morse has said, "The Papacy is a political system, despotic in its organization, anti-Democratic and anti-Republican, and cannot therefore exist with American Republicanism."

That Rome is using every form of lobbying of pressure in the fields of politics, education, labor and industry to bring this about is evident. The repeated attempt to get the United States to have a representative in the Vatican is but one of the proofs of this fact. The newspapers, magazines, movies, radio and television are all capitalized on to the largest extent. No cost seems to be too great. In the light of the fact that Pope Pius XII receives a reported 71 per cent of the Vatican's income from the USA, it appears reasonable that he feels that he can well spend a large percentage of that income to convert America to Roman-

..... 'Wrap It Up Early'

A paragraph in *Time Magazine*, May 5, 1958, underscores the pertinence of this article.

Said *Time*:

"To friends who fear that Massachusetts' Senator Jack Kennedy is whirling too far ahead of the pack in his bid for the 1960 Democratic presidential nomination, brainy, bankrolling father Joe Kennedy sums up his sons thinking this way: 'The only way we can win this is to wrap it up very, very early. In our position, that's the risk we're most willing to take, and it's the least of our worries. When you start from scratch, you've got to run like the dickens all the way.'"

ism. Our postmen are delivering 21,000,000 copies of Roman Catholic magazines and newspapers every month into homes all across this continent. Rome is determined to place one of her more than 600 monthly publications in every home in the United States.

This I Will Do

Luther W. Martin says that Romanism is "—democracy's enemy and Communism's prototype." If the United States is to escape the bondage of Catholicism, then every true Christian must put up a strong defense and a forthright offense. For a defense we suggest the following:

1. A study of the "mother of harlots" as pictured in Revelation, chapters 17 and 18.

2. The reading of such books as Fox's *Book of Martyrs*, *The Monk Who Lived Again* by B. H. Pearson, *Behind the Purple*

Curtain by W. M. Montano, *Fifty Years in the Church of Rome* by Father Chiniquy, *Out of the Labyrinth* by L. H. Lehmann, *American Freedom and Catholic Power* by Paul Blanshard.

Since the best defense is a strong offense, you owe it to yourself to:

1. Pray and work for the conversion of Roman Catholics.

2. Keep posted on Catholic political, social and educational maneuvers, both national and international. This you can do through such magazines as *The Converted Catholic* and *United Evangelical Action*, or through the releases of Protestants and Other Americans United for the Separation of Church and State.

3. Raise your voice through your vote against Roman Catholicism's endeavor to seek power through political office.

FIRST LOYALTY

Writing in the *Western Watchman* of St. Louis, June 27, 1912, Rev. D. S. Phelan, former dean of the Papal editors in America, said:

"Tell us that we think more of the Church than we do the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards, of course we are. Tell us, in the conflict between the Church and the civil government we take the side of the Catholic Church; of course we do. Why, if the government of the United States were at war with the church we would say tomorrow, to _____ with the government of the United States... They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it."

Questions for a Catholic Candidate

The qualifications for a presidential candidate are clearly defined in our Constitution. One such provision provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." With that provision we agree heartily. We should vote for a man, not because of his race, color or creed, but because of his capabilities, his loyalty to his country, his administrative abilities, his pronounced aims and intentions, and his past record.

For that reason, as true Americans firmly grounded in loyalty to our country and believing in our basic principles which have made us strong and free, we should ask any candidate for an elective office to answer conclusively certain exhaustive questions. If that candidate were a Roman Catholic running for the presidency, we would be particularly interested in his answers, knowing that as a Roman Catholic his religious duty, upon which his Church teaches his own salvation hinges, would be to follow the dictates of, not his own conscience, but his Church authorities.

Mr. Candidate, what do you believe about the complete separation of Church and State as outlined in the Bill of Rights? In the event of a controversy involving this principle, would you stand with the Constitution or with your own Pope Leo XII whom Roman Catholics are taught to believe infallible when discussing matters of faith and morals who said:

"It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for the State and Church to be, as in America, dis severed and divorced." (*Encyclical Longinque Oceani*, January 6, 1895.)

Mr. Candidate, what is your personal be-

lief about the United States Constitution? Do you feel it is unsatisfactory and should be changed for any reason? Do you agree with the following approved ruling of one of your Church authorities:

"Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic State?... It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." (*Church and State* by Monsignor J. A. Ryan and F. X. Millar, published by MacMillan Co., N.Y. 1922. *Imprimatur* of Patrick Hayes, Archbishop of New York.)

Mr. Candidate, do you think it is lawful to prosecute and even sentence to death religious opponents? If not, how do you reconcile your belief with that of your Church as expressed in the following manner:

"Heresy is an awful crime... those who start a heresy are more guilty than those who are traitorous to the civil government. If the state has the right to punish treason with death, the principle is the same that conceded to the spiritual authority the power of capital punishment over the arch-traitor to truth and Divine revelation... A perfect society has the right to its existence... and the power of capital punishment is acknowledged for a perfect society... Now, the Catholic Church is a perfect society, and as such has the right and power to take means to safeguard its existence." (*Catholic Tablet*, Brooklyn, N.Y., *Diocesan Newspaper*, Nov. 5, 1938.)

Mr. Candidate, what is your explanation for the following papal judgment, and how would this attitude affect your governing of America?

"When kingdom and priesthood are at one, in complete accord, the world is well ruled..." (*The Great Encyclicals*, Letters of Leo XIII, published by Benziger Brothers, New York.)

Mr. Candidate, a final question. How do you feel about American education? There has been considerable controversy of late regarding this, and your own Cardinal Spellman has been very vociferous and vicious in his attitude and attacks upon those standing firm in their belief that no federal support should be granted to privately owned and operated schools. His opinion seems to concur with the following pronouncement of one of your recent popes. What is your opinion?

"The mission to educate belongs pre-eminently to the Church... the extent of the church's mission is such as to embrace every nation without exception... and there is no power on earth that may lawfully oppose her or stand in her way.

"For the mere fact that a school gives some religious instruction does not make it a fit place for Catholic students. To be this it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch be... under the direction of the church... and this in every grade of school, not only the elementary, but the intermediate and the higher institutions as well, ... public or private, not merely in regard to this religious instruction they give, but in regard to every other branch of training." (*Encyclical of Pope Pius XI on Christian Education of Youth*, December 31, 1929.)

---From *The Converted Catholic Magazine*

WESTERNERS THINK OF Japan as a nation of teeming cities, bright colors and sharp-pointed mountains. It is also a nation that instilled fierce loyalties in its citizens. One of them is Sakae Kobayashi, who had the proud mission of dying for his country.

From boyhood he was instilled with the ethics of death. It was good to live, to love father and mother, to taste the crimson sunset and hear the chatter of birds in the trees. But to die honorably for Japan was the supreme good. At fourteen he left home in Wakayama to be trained. First it was military school, then years of army training, then air-force training. On the anvil of nationalism he was tempered into a strong, proud young officer who hated his enemies and wished the glory of dying for his native land.

During this time a rugged Japanese fighter plane called the "Zero" was put into production as Americans planned a deadly, high-flying bomber called the B-29. And one of thousands of Japanese New Testaments with colorful covers, published by the American Bible Society, rolled off the presses. The fighter and bomber were both several tons of ingenious engineering keyed to the purpose of killing; the Testament weighed a few ounces.

World War II continued to unfold. Mr. Kobayashi was trained as a flier and stationed at an air field outside Tokyo. The American bombers with their youthful crews—blond lads from the farm states and wiry boys from the slums—came more and more often to demolish parts of the land Mr. Kobayashi loved so well. He flew against them in his fighter, shot and was shot at and hated them. To kill them was his routine mission, but his real and final mission was to crash his fighter into the tail of a B-29. For he was a Kamikaze, which means "wind of God".

Each day before the fighters took off, those who would fly the suicide mission were chosen. They would take off with the tearing roar of a fast engine and not return. Mr. Kobayashi's turn came on August 14, 1945. It was late morning, quiet and cloudless, when the sirens sounded a raid. His destiny—a rendezvous with suicide—awaited him in the crisp, final blue of the sky.

He climbed into his Zero and started it, propeller-blast flattening the still green grass on the runway. He was calm and did not feel any particular emotion except the poignant realization that his life of twenty years was about to end. A crewman waited at the end of the runway to flag him off.

Then a man came running across the field from headquarters, running and shouting. Japan had surrendered—the commander had just picked up the news by listening to the American radio. It wasn't until two hours



Pastor Kobayashi shows the Bible which brought about his conversion to Mr. Laton Holmgren, a foreign secretary of the American Bible Society.

RENDEZVOUS

By Stanley Rowland, Jr.

later that the Japanese radio broadcast the surrender.

Wearily, Mr. Kobayashi went home. There he found his house burned. His mother was dead, and so were his brother and grandmother. As a former officer he was ostracized, could not get a job, and was filled with bitterness.

Finally he obtained work as a night watchman in a refinery. There, one night, he saw a lovely young lady reading a book with a colorful cover. He was lonely, and the book

looked interesting. He thought it was a novel and began to question her about it. Yes, she said, the book did tell a story, but not the kind he thought; for the book was a Bible that had been distributed by the American Bible Society. When Mr. Kobayashi learned this he scorned the girl for believing in the religion of his enemies. But patiently she persuaded him to go to church.

"Love your enemies"—this was the theme of the sermon. It seemed utterly foreign, almost absurd to Mr. Kobayashi, who had been taught from childhood to hate his enemies. But the Word had a strange power. He kept going back. Before long Christianity battered aside his inner walls of pride and scorn, and he entered a seminary. Upon graduation in 1953 he married the girl, and is pastor of a little church outside Tokyo.

The colorful paper cover on the Bible is faded and worn, but he still carries it with him. He says, "This Bible was the missionary to me from the Church in America through the American Bible Society. I have incurred a debt that I can never repay to you."

The Rev. Sakae Kobayashi had kept his rendezvous—not with suicide but with the Word of God.

BIBLE VERSE



I TIMOTHY 4:16

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**Story and photo courtesy of
American Bible Society**

OLD MEXICO— OUR RESPONSIBILITY

IN THE ALAMEDA PARK, Mexico City, there is a statue of a woman lying upon the ground. Her feet are shackled with heavy chains, her hands are cruelly bound behind her back. And yet, the figure is one of life. Against these chains is thrown the whole force of this woman's body. She strains tensely, her knees bent as if to rise and cast off the irons that bind her. There is nothing sullen in her eyes—rather, the light of faith, a light that finally will triumph despite the heavy hands of the past and the shackles of the present.

This statue is a picture of the newly-awakened people of Mexico. Rising from the slavery of the past, they are shaking off the chains which have long bound them through the centuries. The Roman Church has represented the only religion, since they were conquered by the Spanish. For an evangelical Christian to testify for his Master, the Lord Jesus Christ, was not an easy task, and bitter opposition and persecution continues even to this day.

May I mention a few events which have happened recently. A young believer, a lad of sixteen was stoned to death before a Roman Catholic Church, by the congregation as they left the church. Their anger had been lashed into fury by the priest, whose sermon was an attack on all Protestants.

Rural churches, and mission halls have been dynamited. A group of families who professed faith in their risen Lord, had to leave their village, losing their homes, cattle and belongings. A family who used their home as a meeting place for prayers and Bible study, returned home from market one day, only to find their house in ashes and ruin.

Two other Christians narrowly escaped death at the hands of a priest-incited mob. In each of these cases freedom was promised if they would return to the Roman Catholic faith, but another faith burned too strongly in their hearts to be snuffed out by the fear of death. They preferred martyrdom to the betrayal of their convictions.

Friends, you may ask me why the dominant church in Mexico, like that in the days of Christ, takes such action to silence harmless believers and followers of our blessed Lord? Let the Apostle Paul answer for

these modern martyrs. "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God." (1 Thess. 2:13).

These simple words of testimony, telling of the Christ or the gospel story, touch the depths of men's hearts. On the one hand they bring men into fellowship with Christ and they dedicate themselves to God even at the cost of their lives. And, on the other hand, a group will reject it vigorously even to the point of shedding blood.

A single line from the Bible has been

the means of changing many lives. The first chapter of Romans, changed Martin Luther from a Romanist to a true follower of Christ. Recently a man came into a mission, where we were holding services. He had in his hand a Scripture portion that had been given him a year ago. He had read it and reread it, until the message of God created a desire in his heart to know more. Packing up a little food and a blanket, he walked five days over the mountains to attend a service. He was just in time to hear the last of a series of messages on salvation, and found Christ, that night. The change wrought in his life by the Holy Spirit, and the joy in the assurance of sins forgiven, was so real that he begged us to accompany him back to his village, that all the people there might know Christ.

Wherever the Gospel story is proclaimed it has proved itself to be the power of God unto Salvation to everyone that believes. It has the same power in Latin America as in North America; the same virtue in Africa, as in Europe whether to nations of hoary traditions, or to people in naked and primitive savagery. The problem is the same—sin. And Christ is the only cure for sin.

This information shows us anew that we must send more workers into Old Mexico. Your support is greatly needed.

'No Difference . . . Except Location'

REV. HOMER E. WILLIS
NATIONAL HOME MISSIONS BOARD
3801 RICHLAND AVENUE
NASHVILLE 5, TENNESSEE

DEAR REV. WILLIS:

Thank you for sending me the April issue of *Open Letters*, the home missions pamphlet. I have read the entire booklet with deep interest, and have derived much valuable information from it. In addition, the material has proved to be a blessing which I really needed.

Until reading the booklet, I had a gross misunderstanding of the purpose and work of the home mission board. I had been lead to understand that the home mission board operated for the purpose of establishing more Free Will Baptist churches. Disdain-

ing to investigate for myself, I had chosen to ignore what now appears to me a most important phase of our mission work. In fact, I see almost no difference in what is called foreign and home missions, except, of course, actual location.

When my friends have read this paper, they surely will be more concerned with your work. Thank you once again.

In Christ Jesus, our Lord,
Alice Hall
Kinston, N. C.

Church Directory Still Available

The *Yearbook and Directory* of Free Will Baptist churches is still available in its latest edition. This is the most complete book of its kind ever compiled, containing information on almost 2,500 Free Will Baptist churches in the United States. Some two or three hundred of these belong to independent conferences not affiliated with the National Association.

Information contained in this 171-page book includes church and address, pastor and address, clerk and address, and membership. It also lists associational moderators and clerks, doctrinal statement, church covenant, and information about educational institutions and orphanages.

Get your copy for \$1.00 from headquarters. Order now!



Woman's Auxiliary

LABORERS TOGETHER WITH GOD

Women at Work

... By Mrs. Rufus Coffey

Enlist? Yes! But Why?

Why bother to enlist ladies in the Woman's Auxiliary who are seemingly indifferent? Why spend time, energy and money to reach those who do not attend? Jesus gave the reason when He said, "The harvest truly is plentiful, but the laborers are few."

There is so much to be done, and so few laborers to do it. Logically then, the thing which we need to do, is to get more laborers to help in gathering the over-ripe harvest. Since our place of service is the Woman's Auxiliary, then this is the place to seek for more women to labor. Seek to enlist—not just for the sake of new members, not just to reach the Standard, not just to win a contest—but to accomplish more for Christ through united workers and efforts.

Our missionaries and ministers call for prayer support, for prayer warriors, for constant intercessors. Enlist that we might have more hearts united in prayer.

Our churches cry out for trained workers, mature Christians; those who have studied and prepared that they might be of greater service; for members who have a world-wide vision; for those who are eager to serve because they have been informed and taught.

Enlist that more might profit from the rich storehouses of study courses.

There are those in the highways and byways whose hearts are hungry for salvation; who long for someone to read God's Word and pray with them; who need a loving word and a helping hand; who perhaps are hungry and cold.

Enlist that more might see the need of personal service, and dedicate themselves for so worthy a work.

Many times we hear that we have those who are willing to go, but cannot, because of limited funds—and of the worthwhile projects that we can have a part in through giving.

Enlist them, that more might give of their means that more might hear.

How often do we need someone to work with our youth, to love them, share their visions and problems, guide them, work, study and play with them. There is, many times, talent longing to be used in such a way. Then enlist that more leaders might be used among our youth.

Jesus also said, "Pray ye therefore the Lord of the harvest that he might send forth more laborers . . ." (Matt. 9:38).

Let us pray, and let us go—to enlist.

Florence, S. C.—A mass study course on child evangelism was held at the First church April 30-May 2 for the entire district. Teachers were Mr. and Mrs. Frank Myers, Child Evangelism directors for South Carolina.

A formal banquet was held here on May 9 for the YPA. The purpose of the banquet was to offset the junior-senior prom. A very interesting program was carried out and an outstanding film for youth was shown.

Nashville, Tenn.—A district-wide standard study class was taught by Mrs. J. B. Hall at Heads church with 54 women in attendance. The Goodsprings auxiliary qualified for a certificate. Mrs. Esterline Barnett, district study course chairman, planned and directed the day's activities.

Selma, N. C.—Mrs. Gertrude Ballard announces that the Woman's Conference at Cragmont Assembly will be held August 18-23. There is a limit on reservations, so she urges that all reservations be sent as soon as possible.

Richmond, Va.—The playlet, "Chocolate Drops," was presented by this local auxiliary with very good response. (This playlet is available from the WNAC office at ten cents per copy.)

Colquitt, Ga.—The Georgia state convention has adopted the support of Mr. D. Dorairaj, pastor at Kotagiri, India.

Calwa, Calif.—The state convention was held here April 12. Winner of the declamation contest was Miss Barbara Sharp, Kernan. New Officers are Zella Ramsey, president; Vida Fry, enlistment chairman; Ruth Walker, youth chairman; Patti McLain, study course chairman; Betty Gregory, stewardship-prayer chairman, Opal O'Donnell, benevolence chairman; Wanda Rogers, recording secretary, and June Rolen, corresponding secretary.

Tulsa, Okla.—An unusual arrangement of a highway with traffic lights, intersections, obstacles, etc., enhanced the March program at the Lawnwood church. The interest center was used to point out the little things that can hinder Christian growth.

Durham, N. C.—Three auxiliaries—Edgemont, Sherron Acres and Shady Grove—shared a study course on missions on April 15. Mrs. Eunice Edwards, national secretary, was the instructor.

Workshop on Foreign Missions

Purpose

1. To remind and inform auxiliary members of the urgent needs on the foreign fields.

2. To bring our members up to date on our own Free Will Baptist foreign mission work.

3. To challenge auxiliary members to work harder in order that these needs might be met.

Preparation

1. Select four local auxiliaries from the district to prepare a 50-minute program on one of the following Free Will Baptist mission fields: Japan, Africa, India, Cuba-South America.

2. Each local auxiliary will be responsible to get all the information they can concerning these fields and the missionaries who serve on each.

3. The following materials are available:
A playlet, "Chocolate Drops," by Mrs.

Jack Turner for the program on Africa. (Order from WNAC headquarters at ten cents per copy.)

Slides on Japan, India, Cuba. (Order from Foreign Mission Board.)

Program

Theme: "The Fields"

Verse: "Lift up your eyes and look on the fields . . ." (John 4:35).

10:00 a.m.—Hymn and prayer

Greetings and introduction to workshop

10:15 —"The Field of Cuba and South America"

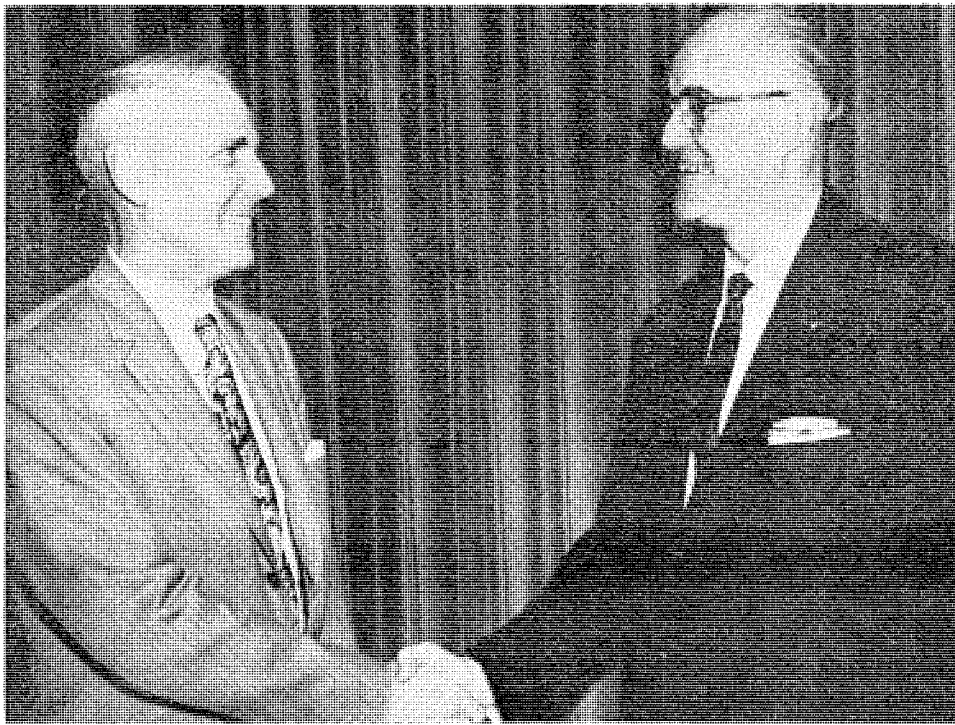
11:05 —Special music
"The Field of India"

12:00 —Lunch

1:00 p.m.—Hymn and prayer
"The Field of Africa"

1:50 —Special music
"The Field of Japan"

2:45 —Adjourn



Dr. Herbert S. Mekeel, new president of the National Association of Evangelicals, is congratulated by retiring president, Paul P. Petticord.

Mekeel Heads Evangelicals

Dr. Herbert S. Mekeel of Schenectady, New York, was elected president of the National Association of Evangelicals at its annual convention in Chicago, April 14-18. He succeeds Dr. Paul P. Petticord, who held the post for two years.

Dr. Mekeel has served as pastor of the First Presbyterian Church of Schenectady since 1937. Prior to this he was interim minister of St. Andrew's Church, Ottawa, Canada. He has been instructor in history at the University of Michigan, minister of the First United Church, Swampscott, Massachusetts, and served as assistant and later as associate minister of the First Presbyterian Church of Edmonton, Alberta, Canada.

Dr. Mekeel assumes his post at a time when the evangelical Protestant movement is becoming an increasingly significant religious force in the country. Under his leadership the association expects to take rapid strides forward in accomplishing its task of binding together Bible-believing Christians for the promotion of the gospel of Christ.

The convention, which lasted four days, was hailed as a success by association leaders. About 1,000 churchmen and lay delegates registered for the meeting.

The 1959 convention will be held at the Statler Hotel in Los Angeles, April 6-10, it was announced.

President Paul P. Petticord told the convention that the "old-time religion" characterized by the conservative message of Billy Graham, is stronger than ever in the United States. Dr. Petticord, president of Western Evangelical Seminary of Portland, Oregon,

in addition to his NAE post, said there is a resurgence of evangelical faith after a half-century of conflict between theological liberalism and fundamentalism.

Dr. Stephen Paine, in an address before the entire convention, accused the National Council of Churches of tending toward "socialism" and carrying "a soft spot for communism."

Dr. Mark Fakkema of Chicago, director of the National Association of Christian Schools, an NAE affiliate, scored liberal educators who refuse to acknowledge that a "study what you please" policy of progressive education has failed, but who talk about the need for something being done about interesting youth in serious study of mathematics and physics."

The convention was told by Dr. Harold J. Ockenga of Boston that theologians should relate new information about space to Christian doctrines: "The Christian can interpret Biblical terminology about angels, redemption, the resurrection of the body, heaven and hell, all in terms of the new cosmology far better than he could in the cosmology prevalent in Bible times."

In a message before the Social Action Commission, Mr. Frank McGarr, first assistant U.S. attorney, stated church people should organize a long range program to eliminate obscene literature and the action should start on the local level. Donald Gill, assistant secretary of public affairs for the N.A.E. in Washington, D.C., told delegates that American Christians needed a "new kind of conscience" if the battle against filth and obscenity is to succeed."

By Jack L. Gritz . . .

Called to

This little piece is for preachers. Of course, others may read it if they wish. But the one in mind is the man of God.

Brother, to what were you called?

One of the most serious problems of modern living for all individuals—preachers and lay persons alike, is the fragmentation of modern life. Our days are divided and our lives torn by conflicting desires and responsibilities. We are involved in a thousand plus one activities and interests, including work, home, church, school, clubs, children, hobbies, recreation, self-improvement, television, sports, entertainment, etc. This fragmentation of life seems to be particularly true of the preacher, and right here lies one of his greatest dangers.

Baptists believe in a God-called ministry. They believe that God whispers by the still, small voice of his Holy Spirit to a man's inner ear of consciousness and that the conviction becomes clear in his soul that the Lord's hand has been laid upon him. Later on the church recognizes this fact and sets the man aside to the ministry by the ceremony of ordination. You believe this, too. It happened to you.

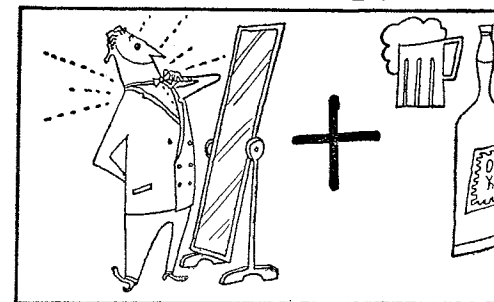
But to what were you called?

You were not called to be a business administrator, spending all your hours in interminable committee meetings, planning the detailed operation of a complex organization, raising funds and balancing budgets.

You were not called to be a social dilettante, balancing teacups throughout the afternoon, side-stepping cocktails and offering clever comments about the latest novels or the newest art forms.

You were not called to be a civic go-getter, pouring your energy and time into community drives however worthy, being the entertaining master of ceremonies at elaborate dinners, or proving a slightly religious

SIMPLE 'RITHMETIC



Do What?

tinge to strictly secular meetings by your ministerial presence on the platform.

You were not called to coddle cry-baby church members, who rather than complaining about their imaginary ailments, and bewailing their possible woes should be out getting blisters on their feet hunting places to do good and callouses on their knuckles from knocking on the doors of the unsaved.

You were not called to be a family baby sitter, although you love your children dearly and your wife rejoices in the hours when she is free from her sometimes irksome home duties.

You were not called to be a runner of errands, carrying a misplaced Sunday school quarterly to this one and a bottle of medicine to that one, purchasing decorations for the coming banquet, or bringing in supplies for the next church supper.

You were not called to be a jack-of-all-trades, repairing the church's broken down plumbing, replacing the burned out electrical wiring, or painting the peeling walls.

You were called to preach the gospel. You are a servant of the Word. You must be familiar with it. To do what God called you to do effectively you must have long, uninterrupted hours for studying the Bible and for talking to him about your messages. When you step into the pulpit on Sunday morning and again on Sunday evening both the destiny of eternal souls and the welfare of human lives depend on what you say. You speak for God. If you are to have those necessary hours so imperative for study and prayer each week, you must guard them carefully. Only you can do this. You were not called to do a multitude of things as good as they may be.

God called you to do one thing—to preach for him. *Do it!*

—Reprinted from *The Baptist Program*

by Mercer



Billy Graham addresses a crowd of thousands outside the Cow Palace in San Francisco who could not get in the jammed arena for the opening.

Graham Opens in San Francisco

Special EPA Report

Opening night in the eight-week long San Francisco Crusade saw the 16,500-seat Cow Palace jammed to capacity to hear Evangelist Billy Graham with thousands more turned away. Attendance for the first five nights totalled some 70,000 with nearly 2,500 decisions recorded.

Here are some behind-the-scenes items to help you feel some of the tremendous spiritual impact of the Crusade.

First Response: First down the aisle when the invitation was given in the opening service were a mother and daughter—the child hurrying ahead and pulling her mother with her. “All I could think of,” said a Berkeley businessman, “were the words, ‘A little child shall lead them.’ She led the way for the more than 380 who came in that first meeting.”

Attitude of Crowd: Commented a woman from an extremely formal, liturgical church: “I guess I came expecting some wild, emotional thing. But there was a quiet and a reverence and a dignity in the meeting that equaled that of our own formal church on a Sunday morning.” A city official commented that the huge overflow crowd at the opening meeting was the quietest, best-behaved he had ever seen in a similar situation.

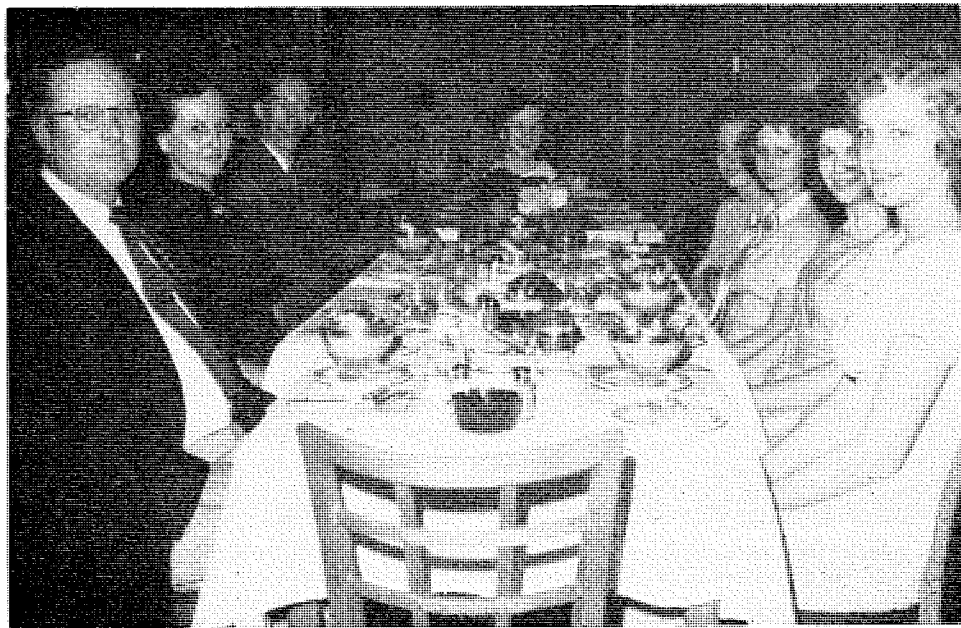
Traffic Jam: Traffic was jammed on the approaching freeway for an estimated six miles as the Crusade opened. Graham himself arrived in time only with the aid of

police escort. (The evangelist addressed the overflow crowd for some 15 minutes in the first meeting, with scores—some estimated hundreds—of hands raised there in response to his invitation.) A total of 84 buses were counted at the first meeting.

Reporter's Viewpoint: A *San Francisco Call-Bulletin* reporter describes Dr. Graham's preaching: “Each time Billy paused during his sermon to give emphasis to a phrase or a word, there was dead silence. You could have heard the proverbial pin drop. He used a minimum of histrionics. Yet he clearly had control of his audience. His gestures were sweeping and dramatic, his voice rich and audible . . .”

Extra Meetings: In addition to nightly TV (Bay area only) and daily radio outreach, the Crusade has featured extra daytime meetings. On Wednesday, April 30, Colleen Townsend Evans and British actress-convert Joan Winmill spoke to a group of women, many of them outstanding civic leaders, at the Claremont Hotel. Graham spoke to several hundred students and staff members of six Berkeley seminaries at a Wednesday meeting. The Berkeley meeting was closed to the public. Explained William Crews of the Pacific School of Religion, as reported in the *San Francisco papers*: “The Berkeley meeting was closed to the public because the seminaries do not want to be identified with Graham's meetings and wanted to encourage sharp questions and blunt answers in the theological discussions.”

GLANCING AROUND THE STATES



Shown above at a dinner given for members of a teacher training class at the Hazel Park church, Mich., are (left to right) Rev. Mark M. Lewis, pastor; Mrs. Lewis, Charles Allison, Jackie Dalton, Sandra Earnhart, Mary Carte, Darlene Carpenter and Sandra Lewis. All are future teachers.

Hazel Park Church Graduates Six From Teacher Training Course

HAZEL PARK, Mich.—Six young people of the First church here recently concluded almost a full year of teacher training, according to the pastor, Rev. Mark M. Lewis, who taught the class. It was held at the regular Sunday school hour each week and a special course, "New Training for Service," was used. The course covered 40 lessons.

Those taking the course were Charles Allison, Jackie Dalton, Sandra Earnhart, Mary Carte, Darlene Carpenter and Sandra Lewis. The pastor reports excellent grades were made with the lowest average being 95. On April 13 the church gave the group a special dinner.

Ohio State Convention Scheduled for June 20-21

MIDDLEPORT, Ohio—The annual session of the Ohio state association will be held June 20-21 at the Silver Run church, two miles south of here on Route 7, according to the clerk, Rev. Homer Nelson. The convention will open on Friday morning and close with the Saturday night service.

Speakers will be Rev. Andrew Workman, Rev. Forrest Chamberlain, Rev. Franklyn, and Rev. David Widdig. Rev. Henry Hawkins is moderator.

Oklahoma Minister's Meet Held May 5-6 at McAlester

McALESTER, Okla.—Rev. Weldon Wood, pastor of Capitol Hill church, Oklahoma City, brought the introductory sermon at the state minister's conference which met May 5-6 at the First church here. Program

theme was "The Ministry of the Word." Rev. Ernest Harrison, Allen, is conference president.

S. S. Convention Meets at Farmington

FARMINGTON, Mo.—The St. Francois county Sunday school convention met March 30 with the theme, "Resurrection Power." The Desloge church won the attendance banner. Austin Boyd is president and Mrs. Dale Blakeley is secretary.

Little Rock Church Have Sunrise Service

LITTLE ROCK, Ark.—The five Free Will Baptist churches of the twin cities held a combined sunrise service at the Eighteenth Street church in North Little Rock. Rev. W. S. Isbell, pastor of the host church, brought the message.

Virginia Church Has Missionary Conference

NORFOLK, Va. — The Hyde Park church, Norfolk, had a week-long missionary conference April 21-27. Speakers were Rev. Raymond Riggs, Miss Laura Belle Barnard, Rev. Benito Rodriguez and Miss Dorothy Thatcher. Two of the number are American missionaries, one a Cuban pastor,

and the other a missions executive. Rev. Joe R. Haas is pastor of the church.

Oklahoma Plans League Convention

DRUMRIGHT, Okla.—The First Mission associational camp grounds will be the scene of the annual state League convention June 18-20. The announcement was made by Rev. Wade Jernigan, president, who said an attendance goal of 1,000 has been set.

Georgia Midway District Has Quarterly Meeting

BLAKELY, Ga.—The second quarterly meeting of the Midway association was held at the Cedar Springs church April 25. Speakers were Rev. S. T. Shutes, Rev. J. W. Loyless, Mr. William Clower and Mrs. Martin Still.

New California Church Experiences Good Growth

SUNNYVALE, Calif.—The new church at Sunnyvale has a charter membership of 30 and is averaging 65 in Sunday school. The church was organized by Rev. Ralph Hampton, Rev. Pimbrook, and Rev. E. E. Morris with the state Home Mission Board giving financial assistance to the congregation which is under the leadership of Rev. B. J. Brown, pastor. Rev. E. E. Morris conducted the first revival.

Oklahoma Church Dedicates New Building

SHAWNEE, Okla.—A new sanctuary and other property valued at \$50,000 was dedicated April 20 by the First church here. Rev. George McLain, who along with Rev. H. E. Staires organized the church, was the dedication speaker.

The church was organized in 1941. Rev. Clyde Cain, present pastor, has led in the construction of the new property. The only charter member who presently holds membership in the church is Mrs. Floyd Cash, clerk. From this church has gone five ministers, one of whom is now the national executive secretary.

'Friendliest Persons' Are Free Will Baptists

BRYAN, Texas—A few weeks ago the Chamber of Commerce of Bryan held a contest to find the two most courteous sales people in the city. Winners in the contest are both members of the Fellowship Free Will Baptist church. They are Mr. Edgar Morris, chairman of the board of deacons and Miss Nina Ruth Clary, Sunday school secretary. The pastor, Rev. H. Ray Berry, says the awards were really no surprise to him.

Rev. G. W. Hanks Passes Away

LONE GROVE, Okla.—A pioneer Free Will Baptist minister, Rev. G. W. Hanks, passed away recently. He was pastor of the Lone Grove church.

Missouri Church Presents Awards

FLAT RIVER, Mo.—Sunday school pins were presented to members of the First church Sunday school in March. Mrs. Dale Blakely led the group when she was presented with her 18th bar for perfect attendance for 18 consecutive years. She is teacher of the young people's class. Next in line was Nancy Gammon who received her fifth year bar.

West Concludes 13 Years in Tulsa

TULSA, Okla.—Rev. John H. West has recently completed 13 years as pastor of the Tulsa First church. During that time 722 members have been received into the church and the budget has grown to \$32,000. Many improvements have been made in the church plant also.

Albuquerque Church Breaks Ground

ALBUQUERQUE, N. Mex.—A groundbreaking ceremony for the First church was held February 15. The property is at 6605 Leta Road, N. E. Rev. W. W. Winters, pastor, turned the first dirt and was followed by other church officials. These were Rev. Earl H. Whitten, Mr. Ledford Hinkle and Mr. Herbert Davis.

REVIVALS . . . Mount Elon church, Pamplico, S. C.; Billy Morris, evangelist; W. B. Rodgers, pastor; May 11-20.

Pine Prairie church, Huntsville, Texas; Arthur Billows, evangelist; Huey Gower, pastor; April 16-23; 39 dec.

Thomas Memorial church, Huntington, W. Va., Eldon Pauley, evangelist; Carl Valance, pastor; April 6-20; 40 dec.

Sunnylane church, Okla. City; Wade Jernigan, evangelist; W. V. Wood, pastor; March 9-19; 15 dec.

Timmons ville, S. C.; Joe Ange, evangelist; Billy Morris, pastor; April 21-27; 53 dec.

First church, Kirksville, Mo.; Roger C. Reed, evangelist; Woodrow Matthews, pastor; April 7-18.

First church, Flat River, Mo.; Benjamin Scott, evangelist; H. C. Beasley, pastor; March 30-April 6; 2 dec.

Bear Point church, Sesser, Ill.; Damon C. Dodd, evangelist; W. T. Turnbough, pastor; March 3-23; 11 dec.; 11 add.

Trinity church, Ft. Worth, Texas; J. B. Estes, evangelist; M. L. Sutton, pastor; April 6-13; 4 dec.; 2 add.

New Home church, Tulsa, Okla.; N. R. Smith, pastor and evangelist; 31 dec.; 5 add.

Desloge, Mo.; James Davis, evangelist; John Long, pastor; 4 dec.

PASTORAL CHANGES . . . J. Reford Wilson to Pocahontas, Ark., from Russellville, Ark.

Willard C. Day to Russellville, Ark., from Lewis Ave. church, Tulsa, Okla.

Bob King to Lewis Ave. church, Tulsa, Okla., from Pine Hill church, Star City, Ark.

Damon C. Dodd to First church, Savannah, Ga.

Joe Slaten has resigned Airport church, Tulsa, Okla.

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More than a dozen new items have been added to our line of church supplies that will help make the work of the church more efficient and easier. Order today from your denominational supply house.

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Made of fine-quality, light or dark oak-finished wood (Specify which) Has a metal bronze-finished emblem of a Bible and cross. Raised wood strips accommodate seven slides and numerals. Overall size, 18 x 28½ inches. Furnished complete with removable slides and numerals. **\$10.50**

League Register Board

Same as above except seven slides conform to the seven-point League record system. **\$10.50**

Communion Service

Beautiful anodized aluminum resists scratches, mars and stains. A durable set that will give a lifetime of service to any church.

Tray. Holds 40 glasses. Four dozen glasses included. **\$15.75**

Cover. With cross handle. **\$8.75**

Base. For the tray. **\$7.50**

Bread Plate. Diameter, 10 inches. Wide rim. **\$5.65**

Offering Plate. Diameter 10 inches Plush-lined pad in bottom in maroon or green—specify. **\$7.75**

Minister's Ordination Certificate

Parchment paper, with suitable wording and design. Very attractive for framing. Each, **10 cents**; dozen, **\$1.00**

Deacon's Ordination Certificate

Parchment paper. Framing style. Each **10 cents**; dozen, **\$1.00**

Minister's License Certificate

Bond paper. Place for record of extension. Each, **10 cents**; dozen, **\$1.00**

Baptismal Certificate

An attractive four-page folder on heavy white stock with gold pattern on front cover. The two inside pages are printed in black. Envelopes. Each **5 cents**; dozen, **50 cents**

Letter of Recommendation

Post card form. Bound book of 50 perforated post cards. Blanks for names and clerk's signature. Space for stamp and address. Stub for church clerk. **\$1.00**

Request for Church Letter

Post card form. Blanks for name and address. Bound book of 50 perforated post cards. Space for stamp and address. Stub for the church clerk. **\$1.00**

Send your Order to

Free Will Baptist Headquarters
3801 Richland Avenue
NASHVILLE 5, TENNESSEE



Most recent missionaries to be appointed are Rev. and Mrs. Herbert Waid who will go to Japan in late summer. Mr. Waid has resigned his pastorate at Pine Level, N. C. Mr. and Mrs. Waid are both graduates of Free Will Baptist Bible College and are shown above with their children, Nancy, 3; Peter, one-and-a-half, and Darlene, four months old.

A JUNIOR CHURCH IN ACTION

The Junior church, of the First Free Will Baptist Church in Tulsa, Oklahoma completed its first year of services March 9, 1958. And began a new year of worship services for the young people of the church.

They meet at the regular Sunday morning worship time in the basement chapel of the church. The ages of this group are from five years to about fifteen years. These are the boys and girls who are in the Beginner, Primary, Junior and Junior High departments of the Sunday school.

The choir is organized and has 24 members. Their director, Don Campbell, works with the choir in regular practice sessions. He is training them to sing to the glory of God.

My first impression as a visitor was, "Truly this is the house of the Lord". The choir in white robes, and holding their hymnals in an orderly manner began to sing. Their singing was like the voices of many Angels proclaiming the glory of the Lord.

And as they sang, I remembered reading that on a certain occasion, the Heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men."

Before taking the offering, the choir and the audience joined in singing a prayer of thanks. They sang, "Father we bring to Thee."

Three of the boys were ushers and they attended the audience with collection plates. The Junior church have their own tithe and offering envelopes, and everyone fills out a registration card. These boys and girls serve the Lord in every phase of Christian worship.

About 60 of these young people are Christians and members of the church. They take an active part in the services. Some of them sing in the choir, some are ushers and others are helpers with the smaller children. Many of them lead in prayer and all of them have a testimony for the Lord Jesus Christ.

The leader of the Junior church is Marye Lou Pilgrim, she is dedicated to the work of the Lord. Her work with the Junior church is commendable to Christian service.

"Our Junior church boys and girls are learning to keep house for the Lord," Mrs. Pilgrim said, "We want them to know the

Lord and learn to worship Him in spirit and in truth."

Her Easter message was an object lesson in which she used two sprigs from a tree. One sprig was dead and brown, the other one was green and alive. The dead sprig represented the tomb, and the live green sprig was used to represent the living Saviour.

"Two things are needful for all Christians," she said, "First, we must believe in Jesus the son of God completely, and second, we must follow the teachings of the Lord, and do the things he wants us to do."

After the message an altar call was given.

This was an opportunity for those who felt the need, to become Christians. Also an invitation to become members of the church was given, with the stipulation that their parents would be consulted by the pastor before they were taken into the church.

There have been several conversions, directly and indirectly, as a result of the Junior church worship services. Many have been baptised and become members of the church.

There is unlimited possibilities in this phase of church services. It has been said that the young people are the church of tomorrow, but I am fully convinced that they are the church of today.

The staff of adult workers consists of five committee members. The leader is Marye Lou Pilgrim, choir director Don Campbell, pianist Louise Wagner and committee members Harry Watt and Pauline Shea.

A man and wife team are selected each month as helpers, they are always parents of some member of the Junior church. The duty of the helpers is to assist when needed, but mostly to observe.

All other adults are strictly visitors and have no active part in the services. These young people are orderly and worshipful at all times.

May the Lord bless all Junior churches and help them to grow.



The Junior Church Choir at Tulsa First Church, Oklahoma.

What's Lacking in Middletown?

Something is lacking in Middletown. It is not church architecture, budgeting, or program. If these necessary tools could solve problems, there would be no problems left to solve by now. Some suggest that the lack is sound doctrine, others suggest social service, and still others say that the great need is for worship. Each of these is needed. Each, without the others, is incomplete. As Paul found men in Ephesus who had embraced but part of the gospel, so one could find in Middletown those who want only enough religion to give them some peace of mind. They are perfectly willing to use God to achieve their ends, but

scarcely enthusiastic about dedicating themselves to achieve God's ends.

Spineless Christianity is widespread in Middletown. What is needed to bring back the vertebrate faith that once smashed the cult of Diana? Where can the church in Middletown find the courage to tackle and the strength to defeat today's idols of materialism, prejudice, and greed? The inclusive answer to these questions is: The church's outstanding need in our time is to rediscover the Holy Spirit.

—Andrew W. Blackwood, Jr.
in *The Holy Spirit in Your Life*



Louis Moulton Joins Foreign Mission Staff

Rev. Louis H. Moulton, former pastor at Savannah, Ga., is the newest staff member of the Foreign Missions Department. He came with the department on May 1 as assistant promotional secretary, according to Rev. Raymond Riggs, promotional secretary.

Mr. Moulton was associated in the organization of the Savannah church and was called as its pastor after the organization. He remained there five years and under his leadership the membership grew from the charter number of 33 to over 250.

Prior to his pastorate in Savannah, he held pastorates in Richmond, Va.; Glennville and Hazelhurst, Ga. He has attended the Washington Bible Institute, Richmond. His previous work has also included that of radio announcer for five years in the Tidewater area around Norfolk, Va.

For two years Mr. Moulton has been the writer of the popular and widely-read column in *CONTACT*, "What's Your Problem?" Through this medium he has become well known over the denomination. He will continue in this capacity with his new work.

In connection with his new duties, which will be primarily field work in behalf of the foreign mission program, Mr. and Mrs. Moulton have moved to Nashville. He expects, however, to be on the field about 80 per cent of the time.

His schedule for May and June is as follows:

May 18-25—Blue Point church, Ill.

May 29-31 — Wolverine association, Mich.

June 1—Highland Park church, Mich.

June 2-21—Itinerary in West Virginia

June 23-29—Thompson church, Colquitt, Ga.

Co-op Receipts Drop Low

Cooperative receipts for April were the lowest they have been in over three years, according to the report released by the Executive Department. For the first time since late 1954 they fell below \$3,000. The undesignated receipts were about \$2,850.

A continued decline could result in serious difficulties for some of the departments which depend in large measure on these receipts for their income. The check which went to each department on May 1 was considerably smaller than usual. "The economic recession, indifference, and some criticism seem to have combined to make for a difficult situation," the executive secretary said.

Actually, most of the churches which have been supporting continue to do so, he said, but state checks are lower than usual. Churches which have not been supporting all denominational agencies through the plan may be hesitant about adopting as a result of some recent criticism, he added.

A quick recovery is hoped for so that no department will suffer because of insufficient operating income. All money marked "Cooperative Plan" will be allocated as follows: Superannuation, 4 percent; Home Missions, 14; Foreign Missions, 30; Sunday School Department, 4; League 3; Executive Department, 24, and Bible College, 21.

RECEIPTS

ALABAMA		
State Association	18.19	
Goodwater church, Slocomb	15.00	
First church, Dothan	51.90	85.09
ARKANSAS		
State association		190.96
CALIFORNIA		
State association		181.75

GEORGIA		
State association		230.90
ILLINOIS		
Waltonville church	25.10	
Bethel church, S. Roxana	94.26	
Mt. Zion, Olive Branch	48.54	
Pleasant View church, Kell	17.00	
Oak Grove church, Scheller	10.50	
Johnston City church	63.18	
Union church, W. Frankfort	24.85	
Blue Point church, Rinard	50.12	
Ina church	25.90	
Johnsonville church, Geff	12.00	
Webb's Prairie church, Ewing	9.20	380.65

MISSISSIPPI		
Northeast Assn.		12.07
MISSOURI		
State association		721.57
NORTH CAROLINA		
Davis church	54.50	
Beaufort church	93.70	148.20

NEW MEXICO		
First church, Hobbs		66.24
OKLAHOMA		
State association		509.20
TENNESSEE		
South Side church, Memphis	25.27	
Palmer Mem. church, Nash.	101.77	
East Nashville church, Nashville	115.15	267.20

TEXAS		
Trinity church, Ft. Worth		50.00
		2,843.83

DESIGNATED		
North Carolina	157.13	
Oklahoma	50.00	
		207.13
		3,050.96

DISBURSEMENTS		
Foreign Mission Board	900.29	
Executive Dept.	756.12	
Bible College	644.32	
Home Mission Board	421.71	
Superannuation Board	129.46	
Sunday School Board	113.75	
League Board	85.31	
		\$3,050.96

Convention Previews

The 22nd session of the National Association of Free Will Baptists is less than 60 days away. Preparations in the host city of St. Louis have been underway for two years, but the last few months have seen the activity stepped up. All is in readiness.

Here are a few previews of the convention to whet your appetite for attending. The June issue of *CONTACT* will carry full information.

- All day sessions will be held in the Sheraton-Jefferson Hotel, 12th and Locust. Their beautiful ballroom, which will seat 1700, has been reserved.

- Night services (Tuesday and Wednesday) will be held in the Opera House of the Kiel Auditorium. This is a couple of blocks from the hotel—just a nice walk. The Opera House will seat 3,500 and the local committee hopes to fill it.

- All facilities at both places are air conditioned.

- The music will be a real treat this year.

Mr. I. L. Stanley, who is almost a permanent fixture on the convention program, will be in charge of the music. At the organ and piano will be a mother-daughter combination, Mrs. Earl Miller and Mrs. E. T. Burwell of Johnston City, Ill. You must not miss hearing Mrs. Burwell play the marimba. Special music of the finest spiritual quality will also abound, Mr. Stanley says.

- Convention theme is "Above All These . . . Put on Love," taken from Colossians 3:14.

- Dr. Oswald J. Smith, world-renowned pastor of Peoples Church, Toronto, Canada, will be the speaker on Wednesday night at the missionary service. This is a once-in-a-lifetime opportunity.

- As in previous years, the Tuesday midnight prayer meeting will set the spiritual stage for the rest of the convention.

- You should make hotel reservations now. A special reservation card with prices may be had by writing to headquarters, 3801 Richland Ave., Nashville 5, Tenn.

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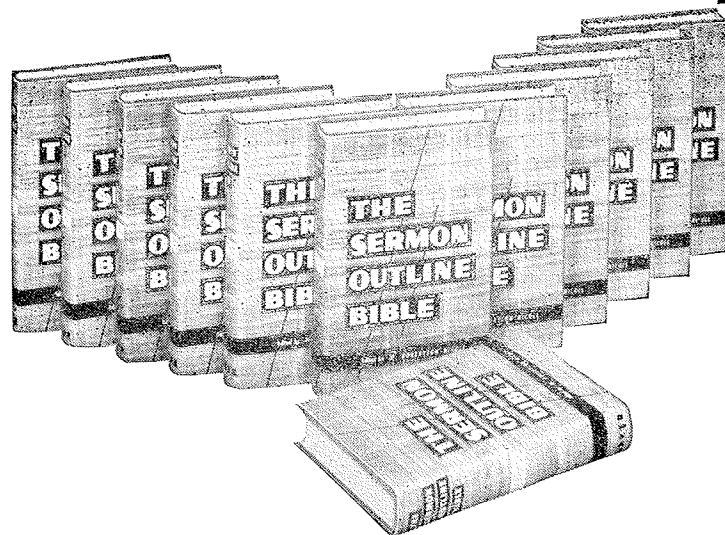
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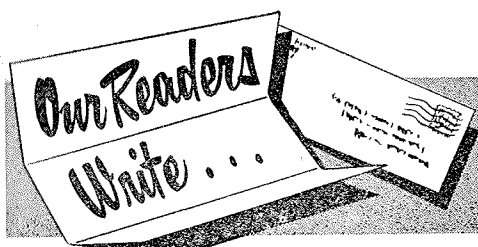
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Free Will Baptist Headquarters

3801 Richland Ave.

Nashville 5, Tennessee



Pray for Victory

Dear Editor:

As one who loves our cause I want to submit a request for prayer to the brethren of our denomination. I made a similar request in 1935 and God gave great victory. That request was made at Cofer's Chapel church in Nashville when the organizational meeting for the National Association was in progress.

A friend of mine came and told me that the committee trying to draft a Treatise seemed to be getting farther apart instead of coming together. I went to prayer and at the close of the evening service I asked the moderator, Brother J. L. Welch, if I could make a request. I related what had been told me about the work of that committee and I asked for those to stand who would pray that night until every doubt was erased from their minds that the Spirit of God would lead this committee to draft a Treatise under which all our people could work. Nearly everyone stood.

The Spirit of the Lord did manifest Himself to that committee and by their own testimony they readily agreed on the Treatise and rejoiced and shouted in the Lord. They then rushed to the main auditorium to submit the report to the conference where it was unanimously adopted even without a reading. Those of us who are still here well remember what a wonderful time of rejoicing there was.

So now, as then, I request that we pray these eruptions out of the way.

S. T. Shutes
Colquitt, Georgia

CONTACT

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Vol. 5 May, 1958 No. 7

personally . . .

LOCAL CHURCH REPRESENTATION

The convention last year amended the Constitution of the National Association to allow local churches which may be isolated from an association or district convention to represent directly to the national convention. This action has been needed for a good while—ever since new churches were being started in parts of the country where they could not hold active membership in an association.

Until the action last year, however, local churches were forbidden under any circumstance to send a delegate to the national convention. Now, according to the new provision in the Constitution, "a church or churches in the state which have no higher organization in that state and those whose higher organization is not affiliated with the National Association may represent directly to the National Association with one delegate and a fee of \$5.00."

We can only hope that the next logical step will not be as long coming as was this one—that of every local church being able to represent to the National Association. We boast that in our denomination the power and authority rests in the local church and yet we deny by our Constitution that "final authority" from having a direct voice in the affairs of the highest denominational body. This is inconsistent with our professed Baptist policy.

When the glad day comes that the local churches have a direct voice in the affairs of the National Association we will see a new upsurge in interest and support for the agencies and new vision for an expanded program. Let us not hold back that day because of traditions and customs.

LET THE BIBLE PRINCIPLE APPLY

A lot of Americans, including some prominent churchmen, are agitating for summit talks with the Russians and some plead for "peaceful co-existence."

Lest we forget just what the Russian government stands for, let us reflect on Mr. Krushchev's latest theological declaration uttered just before he was elected by the Supreme Soviet to be premier of the USSR. He bluntly presented his position: "I think that there is no God, and for a long time I have had such an idea. I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together."

We cannot help but believe if Brother Paul were to comment on this, he would say, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . or what part hath he that believeth with an infidel?"

THE FIX WE IS IN!

The creed of the *status quo* has seldom been enunciated better than that given by Edna Chavennes Ray in a recent issue of *Church Management*.

In a right wry little essay, she sets the doctrine forth:

I believe in the STATUS QUO, maker of Mouldy Tradition, guardian of the outworn sentiment.

I am a well-adjusted follower of his son, Mediocre Leadership, born in a committee meeting, mothered by self-righteousness, fostered by envy.

This rod and staff of society will comfort and aid Mediocre Leadership, whose cup of laziness runs over with popularity. They fear no evils except men with ideas and vision who step on the toes of all who are doing all right for themselves.

I believe that Mediocre Leadership, by means of group dynamics will lead the self-satisfied beside the waters of inaction into the Valley of Indecision, where all is sweetness and light, although the Desert of Dry Rot encroaches.

I believe that civic-minded stand-patters can be influenced into a passage of a Resolution of Good Intentions into a place of security where criticism is unknown.

If, at any time, the public is made restless by the sight of a misty mountain of future achievement with a difficult upward path, I know that Mediocre Leadership will protect their happiness and help them get along with others.

He will erect a barrier before the adventurous path, and send out a directive: "The Status Quo decrees it is neurotic and unsocial to compete with our friends and neighbors in attempting the impossible, and besides no one has ever made it up this path. When it has been statistically determined that the way to achievement is perfectly safe and all can travel it together, the barrier will be removed."

In the name of and for the sake of The STATUS QUO, let us do nothing to disturb his peaceful state. Let us end by saying together, and meaning it: "We promise not to stick our necks out, even to see if there is some foolhardy soul at the top."

Here endeth the reading of the lesson!

This recalls the explanation given by the elderly Negro preacher for the term *status quo*: "That's Latin for 'the fix we is in!'"—W. C. Fields in *The Baptist Record*.



LOUIS H. MOULTON

Q. I have recently been called to pastor two Free Will Baptist churches. When I took these churches there was hardly a handful at each church. All the former pastor talked about was television, make-up, women's hair, snuff and smoking so I put a stop to this because it had kept the church in an uproar. Now many have come and rededicated themselves to the Lord and to the Church. Am I wrong in thinking that people have to be led rather than driven, loved rather than forced?

A. In your lengthy letter I was delighted to learn that your people are beginning to support missions, Christian education, etc. It seems to me that prior to your coming, these churches were lacking in leadership. I very definitely think that every pastor should teach and preach a separated life, consecrated stewardship, loyalty to God and to his church and to his pastor; however the best way to accomplish this is certainly by example and through love. You are not compromising or worldly simply because you do not constantly harp on the things listed above in your question. Preach the Word and live it before your people. God will honor your ministry.

Q. In 1 Cor. 3:15 Paul says "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Please tell me who these are whose works shall be burned.

A. These very definitely are Christians who have not walked fully yielded to the Holy Spirit. This chapter deals with carnal Christians and Paul appeals to the Corinthians to grow-up in the Lord. In his notes, Scofield makes mention of the fact that God offers to the lost, salvation, and, for the faithful service of the saved, rewards. Salvation is spoken of as a free gift while rewards are earned by works. Salvation is a present possession, while rewards are a future attainment, to be given at the coming of the Lord.

Q. Does the Bible teach denominationalism?

A. If it does, I am not acquainted with the Scripture that teaches denominationalism. There were several sects during the time of Jesus' life here upon the earth—the Pharisees, Saducees, Es-

senes, to mention but three. However, the scripture teaches that we are all one in Christ Jesus. Every person who is truly born again is a member of the body of Christ. I very definitely believe that God uses various denominations in the reaching of various classes of people. For instance, the Episcopalans and Presbyterians may reach some who would never be reached by the Pentecostals. On the other hand, the Pentecostals will certainly win many who would never be attracted by ultra-conservatism in their worship. Then there is the in-between group who find just what they need in the presentation of the gospel by Baptists, Methodists, etc.

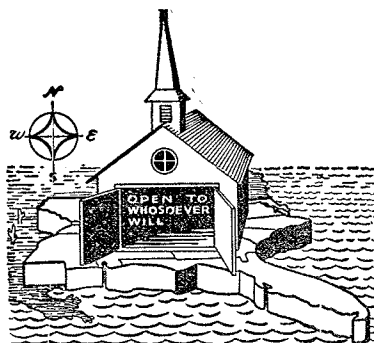
Q. Where do certain denominations get their right to baptize infants?

A. I can find no scriptural grounds for the baptism of infants. Infants can neither believe nor understand the plan of salvation and baptism is for those who by faith have believed on and received Christ as Lord and Savior. In Acts 8: 37 Phillip told the eunuch in answer to his inquiry as to whether he might be baptized, "If thou believest with all thine heart, thou mayest." The scriptural order is "Repent, and be baptized . . ." (Acts 2:38). Since it is impossible for an infant to exercise faith to believe, neither can he repent, there is no scriptural grounds for them being baptized.

Q. Do you believe that all sick people and those who are blind, deaf, or otherwise afflicted are that way because of sin or perhaps are possessed by a devil?

A. I do not and I think one scripture will suffice. Seeing a man which was blind from his birth, ". . . his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9:2, 3.

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



► Prayer is the key of the day and the lock of the night.

► An optimist is a man who thinks he can untangle a traffic jam simply by blowing his horn.

► When a man finds no peace within himself it is useless to seek it elsewhere.

► Many Christians are still seeking the things the Apostle Paul gave up.

► You can't control the length of your life, but you can control the width and depth.

► Be patient with the faults of others; they have to be patient with yours.

► God's love for us is not always a love that keeps us from trials, but it is a love that keeps us through trials.

► A loose tongue often gets its owner into a tight place.

► Don't think you are necessarily on the right road because it is a well-beaten path.

► No man was ever honored for what he received; honor is the reward for what he gives.

Third Honor Roll

"Every Church Family" Plan

Conway church, Arkansas
Waltonville church, Illinois
New Ebenezer church, Cochran, Ga.

The third honor roll now lists three churches with 47 to go for completion. However, we are still some six or seven churches short of 100 who are using the Family Plan because of a few churches which have dropped it since beginning.

We hope to complete this third honor roll by convention time in July, but this will take a quick response on the part of quite a number of churches. The Family Plan will save you 25 cents on every subscription and is the best way for seeing that every family in your church has the denominational paper. Will your church be next on the honor roll?

Rules for Honor Roll

1. Send names and addresses (zone numbers, too, please) of all families in the church. You need 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 treasurer 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.