

Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JULY, 1958

South America
In This Issue

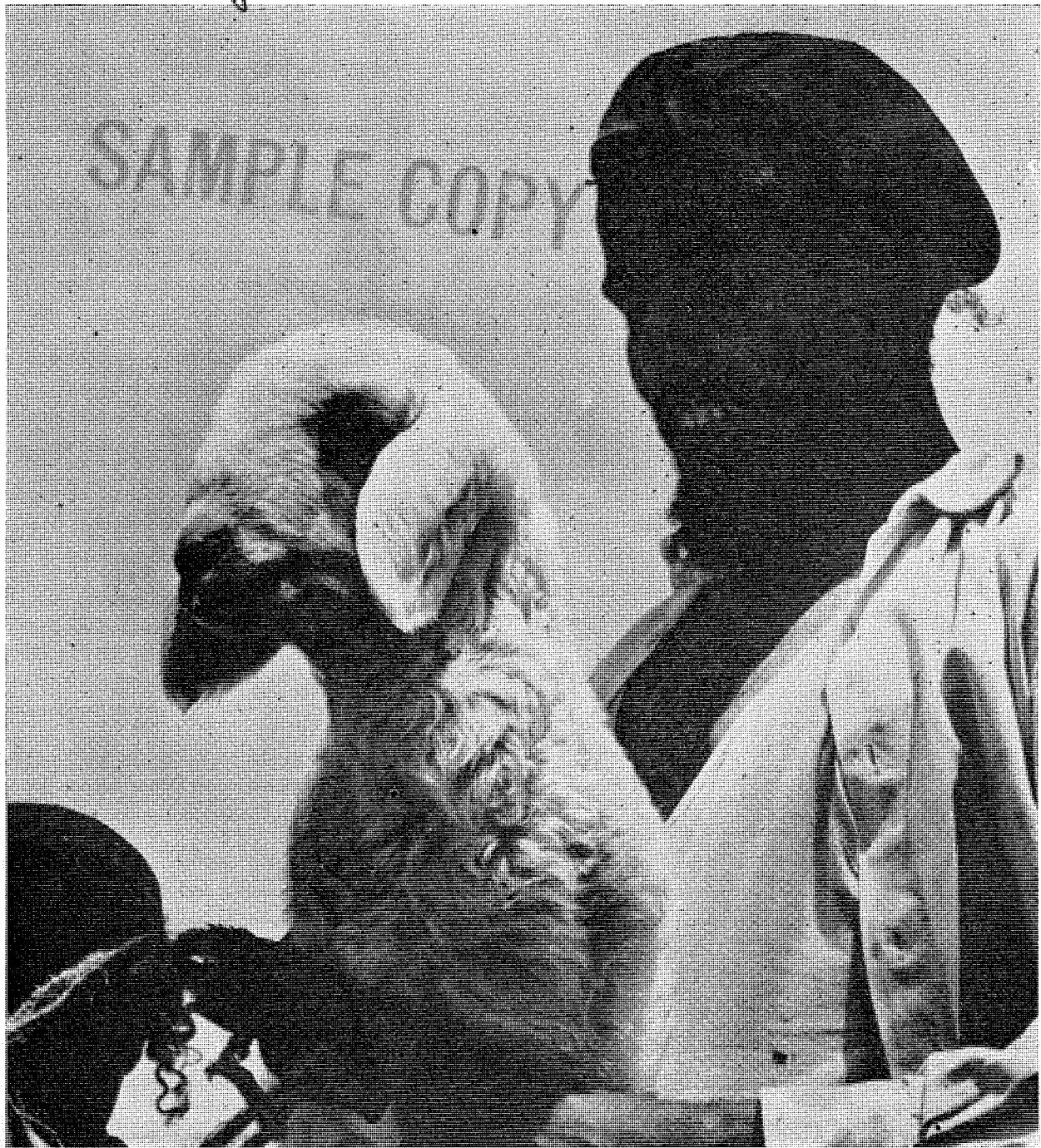
You Can Clean Up
Your Newsstands!

Page 3
Japanese Minister
Our Church and the
Billy Graham Crusade

Page 7
Thomas Wesley

Detroit Church Moves
—Page 13

Article by Lonnie Sparks on Ghana



CHOCOLATE MILK AND FINGER PAINT



A small boy attended Vacation Bible School for the first time. His mother, who assisted in one of the other departments of the school, was eager to hear his reactions. Some of the children appeared to like one activity, some another. A little neighbor was particularly fascinated by finger-painting. Another was excited over the flannelboard lessons.

"But what did you like best, Jimmy?" the mother inquired at the end of the first week.

The four-year-old considered gravely. Finally he delivered his studied conclusion. "The chocolate milk was great."

No one would be too much upset over the natural, uninhibited reaction of a four-year-old child, when he appears to be more impressed by a treat than by lessons, or even some enjoyable activity.

But too many adults carry over this four-year-old attitude to ten times four years of age.

They do not expect a treat of chocolate milk at church every Sunday. But they expect sweet and tempting concoctions of reassurance and comfort to be served up, when they ought to be dirtying themselves with fingerpaint, figuratively, acting out and depicting how a Christian ought to live.

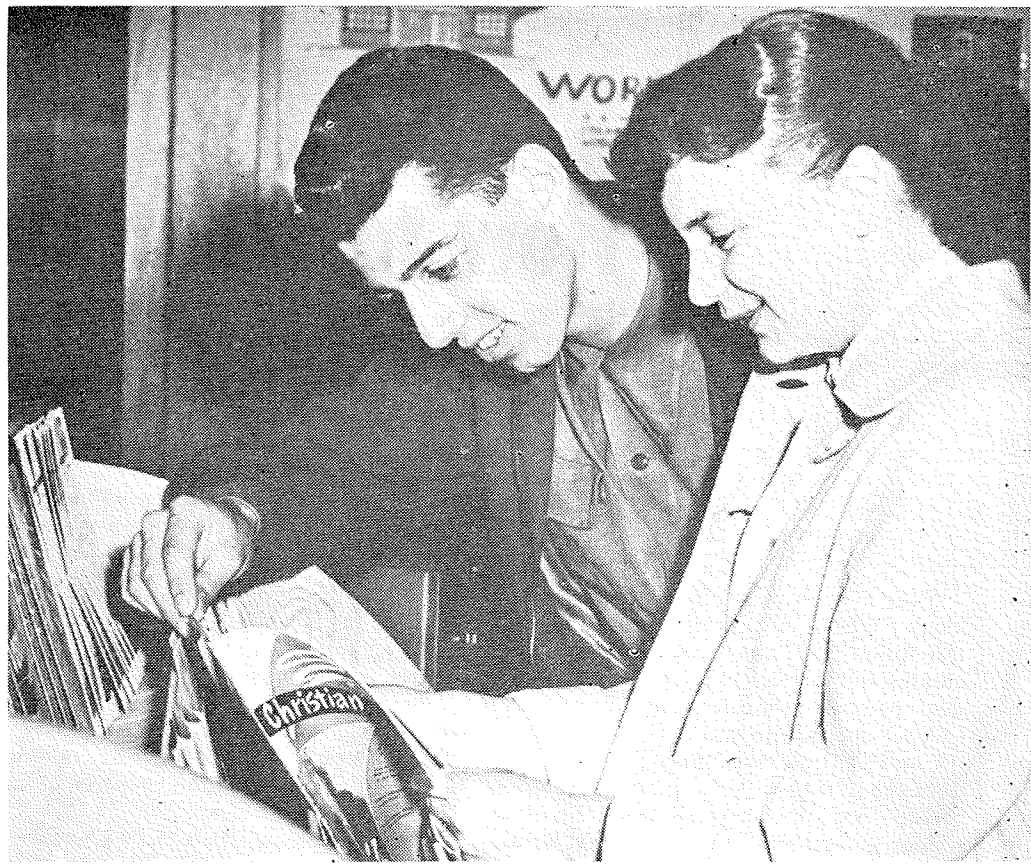
They want to be patted on the head and told to relax, and let God work things out for them, when they ought to be making some real sacrifice for God's work.

Young people—"God's youths" on the picture—need these lessons, and they do receive them, in their summer camps and conferences, after Vacation Bible School. Chocolate milk is a fine treat—but we all need to do some finger-painting as God's youths and adults.

—From *The Church Advocate*

Warning:

**Don't Read
This
Unless You
Want Your
Christian
Conscience
Stirred**



On the positive side of this pressing social problem of indecent literature, the church can provide Christian magazines and constructive reading for the young people.

You Can Clean Up Your Newstands!

In a mid-western town recently, three boys in their late teens obtained some liquor, "borrowed" the car of one of the families, picked up a teen-age girl. They were arrested on the serious charge of rape. The news story said:

"In their possession, the boys had several sets of pornographic playing cards and obscene magazines."

Was there any connection between those indecent cards and magazines, and the crime they committed? Of course! It is impossible for impressionable young people to be fed a steady diet of filth and not themselves become filthy in mind and heart.

Do you—Christian father or mother—know what the newsstands of your community are displaying and selling? Have you ever inspected these newsstands? Have you ever stood by as teen-agers pour out of high school and into a drug store nearby to get cold drinks, and watched what magazines and paper-books they are buying?

Well, you'd better! It is vulgar, dirty and obscene. It appeals to all that is wicked and vile. It is closely connected with the liquor traffic, and it encourages delinquency and crime.

By O. K. Armstrong

Rev. Ralph A. Cannon, a Methodist pastor of Spartanburg, South Carolina, four years ago began a study of indecent literature. He now estimates that there are at least 50 magazines, sold openly on the newsstands, and almost countless paperback books, also sold openly to all comers, that are so obscene and pornographic as to be unfit for any person to read, and especially for young people. He calls the tide of indecent publications the result of a "sickness in society."

About two years ago Postmaster-General Arthur E. Summerfield informed me that there was a great need to strengthen the federal laws against indecent literature, to make it easier to bar it from the mails, and also to prosecute the publishers of the filth. He asked me to call together some church leaders to discuss the problem.

I did so. About 21 Christian leaders, most of them official spokesmen for their

denominations in matters of temperance and public morality, came together in April, 1957. The result was the formation of the Churchmen's Commission for Decent Publications. About 80 per cent of all organized Protestant denominations are represented in this cooperative movement to strengthen the federal laws against obscenity and to awaken our communities to the attacks upon decency by pornographic literature.

Chairman of the Churchmen's Commission is Dr. Inman Douglass, of the Christian Science Board of Publications. The secretary is Dr. Clyde W. Taylor, Executive Secretary of the Evangelical Foreign Missions Association and Public Affairs Director of the National Association of Evangelicals, 1405 G. St. N.W., Washington 5, D. C. Dr. A. C. Miller, of the Southern Baptist Christian Life Commission, Glenn D. Everett, Washington correspondent of the Religious News Service, and Dr. Carl F. H. Henry, editor of *Christianity Today*, are leading members of this group.

We have spent days and weeks "inspecting" the contents of numerous questionable publications. That means *reading* the filth

(Continued on Page 11)

How to Treat The Furloughing Missionary

Your missionary is coming home on furlough. Will it be a time of refreshing and inspiration for him? Or within a few months will he feel like crying out, "Lord, send me back on the next ship!"

A lot depends on you.

Consider what the missionary has gone through. He's been in a land where he is perhaps not wanted. He's faced rigors of climate and custom. On every hand he has battled demonic cleverness. Progress sometimes seems heart-breakingly slow.

Then comes furlough time. He thrills at the idea of meeting family and friends. He looks forward to rest and relaxation. When the Golden Bridge or statue of Liberty comes into sight he is choked with emotion.

Abruptly, everything changes. His daily responsibilities are thousands of miles away. The crowded cities overwhelm him. Television, ranch homes, automatic dishwashers, drive-ins, Edsels—is this home?

The first meeting with relatives is an experience the missionary will never forget. But when the excitement is over everyone appears eager to return to his favorite TV program. The busy round of talks and travel begins, but in the quiet of his room there march before the missionary's eyes those whom he has left in the arena of faith in his adopted land.

The missionary begins to wonder, "What am I doing here?"

This letdown is natural. Whether or not it persists hinges to a great extent upon the actions and attitudes of home supporters.

How should you treat the missionary whom you haven't seen for years?

Christian Life surveyed a number of recently furloughed missionaries to find out what they think.

Here are their suggestions:

1. Help the returned missionary get settled, first of all.

His time at home will be short. During this year he must minister to the Lord's people, bolster his sagging prayer defenses, raise support and prepare himself physical-

ly, mentally and spiritually for another term of service.

So try to make things as comfortable and convenient as possible.

Secure a furnished house or apartment he can call home. Aid him in getting his children enrolled in school or otherwise cared for. A house-warming party or food shower is a good idea.

Plan a welcome where he will meet new church members and friends. There will be a greater burden of prayer for him when people get to know him.

2. Be considerate of his physical well-being.

Often the missionary is thrown immediately into a continual round of speaking engagements. Many mission boards advise that the missionary have at least three months to recuperate before any major demands are made on him. So give him a breathing spell.

When a missionary comes to your church for an engagement, don't fill up every minute of his time without asking him about it first.

Don't overfeed him.

Quipped one missionary, "We got to feeling like our schedule—packed."

Another pleads: "Let us be content with one helping, plan low calorie deserts to follow heavy meals and don't force extra snacks on us. Our waistlines can't stand it."

You don't always have to entertain the missionary who is a guest in your home. Let him be on his own sometimes. Let him go to bed early, if he wishes.

"It would be O. K.," the wife of a missionary-doctor remarked, "if it were only occasionally that the missionary is kept up 'til midnight answering questions. But it happens all the time."

3. Assist the missionary financially. This should go without saying, but sometimes there is a slip up.

Last summer a young missionary couple from Germany drove from Ohio to the West Coast primarily to visit a large church. The pastor had written urgently to them while they were still on the field.

After the services, during which the people seemed deeply interested in the missionaries' ministry, the pastor handed the husband a check. Out in the car he opened it and found it was for \$20.00—hardly enough to cover food and motel bills during the trip across the U.S.A.

"Incidentally", the young man added, "no one had thought to make arrangements for our evening meal or lodging."

Soon after arrival the pastor or missionary committee should discuss with the missionary the plans for furlough and return to the field. Details concerning support during furlough should be pinned down.

If the visiting missionary is under a board, check with that board. Give close attention to the program the missionary presents. Check his information if you wish. Then dig down deep and give.

A mission-minded pastor says: "The missionary may be offering you the greatest opportunity to invest in spiritual harvest that you will have in your life. Listen to him gladly; he is selling stock in ventures which count for eternity and in enterprises which produce glory for his Lord Jesus."

4. Treat the missionary as a human being, not a special kind of person. He is doing a work especially blessed of God, but he is still human, with normal emotions.

Missionaries don't wish to be talked of as heroes. Nor do they need to be reminded very much of the sacrifice they are making.

A missionary from Columbia says: "We hear it so often—the poor missionaries.' But we are ambassadors for Christ. We may be lacking in this world's goods, but we have a high calling."

Some missionaries say they sense they are regarded as entertainment ("The worth of what we present seems to be measured by how much our audience is stirred").

A pastor recently found it necessary to remind his congregation in a pastoral letter: "The missionary on furlough is often treated as a curiosity. Some expect him to

AN UNWRITTEN LETTER

astound them with weird tales of fabulous lands and death-defying incidents. Some treat him with possessiveness; they own him body and soul because of a few dollars in the missionary offering.

"He is not a freak, an oddity, a fanatic, or an entertainer. He must not be paraded at a party to impress other people that you love the 'dear missionaries.'"

Sometimes people feel embarrassed by the presence of missionaries in their home. The reason: a feeling of guilt because of the comfortableness—even the luxuriousness of their home and belongings.

On this subject, the same pastor says: "There are exceptions, but most missionaries have already settled the matter of their living standard. They are not envious of you. They have chosen their life. The real missionary is aware that unless people in his home church are making money, and unless the economy at home is strong, he will soon be unable to stay on the field for lack of support."

Significantly, he added: "If you feel self-conscious in the presence of the missionary, it is not the missionary's doing. It is the Spirit of the Lord making you realize how little, comparatively, most of us ever yield to the glory of the Lord Jesus."

5. Give the missionary spiritual fellowship. This is most important of all.

The missionary may have been quite isolated on the field from mature Christians. Praying with him will mean more to him during this time of furlough than only praying for him.

"One of the nicest things we can hear when we come home," the Colombian missionary said, "is 'We have prayed for you every day.'"

Another said he especially appreciated a prayer service specially dedicated to missions—not one where he did all the talking.

Be a good listener. This you can't do unless you have a sincere interest. Ask all the questions you like about the climate, economic conditions and customs. Do not fail, however, to give him an opportunity to share with you the spiritual conflicts and problems on his heart.

As he talks with friends and participates in the life of the church, your missionary will be making an evaluation. Are the people spiritually dead, wound up in their own petty activities and interests? Or are they evidencing the work of the Holy Spirit because they have surrendered themselves wholly to His dominion?

The answer may determine the spirit with which the missionary will return to his labors.

What memories will encourage him when he is back on the field? The little old lady who promised to pray for him daily, the pastor who took time from his busy schedule to discuss the problems on the field and pray with him, the young people's group who are giving sacrificially to have a share in his support; let's hope these are the memories your missionary will have.

January 1, 66 A.D.
Jerusalem

Rev. Saul (Apostle Paul)
Independent Missionary
Corinth, Greece

Dear Mr. Paul:

We recently received an application from you for service under our Board. It is our policy to be as frank and open-minded as possible with all our applicants. We have made an exhaustive survey of your case. To be plain, we are surprised that you have been able to "pass" a bonafide missionary. We are told that you are afflicted with a severe eye trouble. This is certain to be an insuperable handicap to an effective ministry. We require 20-20 vision.

Do you think it seems for a missionary to do part-time secular work? We hear that you are making tents on the side. In a letter to the church at Phillippi you admitted that they were the only church supporting you. We wonder why. Is it true that you have a jail record? Certain brethren report that you did two years time at Caesarea and were imprisoned at Rome.

You made so much trouble for the business men at Ephesus that they refer to you as "the man who turned the world upside down." Sensationalism has no place in missions. We also deplore the lurid "over-the-wall-in-a-basket" episode at Damascus. We are appalled at your obvious lack of conciliatory behavior. Diplomatic men are not stoned and dragged out of the city gate or assaulted by furious mobs. Have you ever suspected that gentler words might gain you more friends? I enclose a copy of Dalius Carnagus' book *How to Win Jews and Influence Greeks*.

In one of your letters you refer to yourself as "Paul the aged." Our new mission policies do not anticipate a surplus of elderly recipients. We understand, too, that you are given to fantasies and dreams. At Troas you saw a "man of Macedonia," and at another time "were caught up into the third heaven" and even claimed "the Lord stood by" you. We reckon that more realistic and practical minds are needed in the task of world evangelism.

You have caused much trouble everywhere you have gone. You opposed the honorable women at Berea and the leaders of your own nationality in Jerusalem. If a man cannot get along with his own people, how can he serve foreigners? You admit that while you were serving time at Rome that "all forsook you." Good men are not left friendless. Three fine brothers by the names of Diotrophes, Demas and Alexander,

the coppersmith, have notarized affidavits to the effect that it is impossible for them to cooperate with either you or your program. We know you had a bitter quarrel with a fellow missionary named Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you have formerly been pastor. In one of these letters you accused a church member of living with his father's wife, and you caused the whole church to feel badly and the poor fellow was expelled. You spend too much time talking about the "second coming of Christ." Your letters to the people of Thessalonica were almost entirely devoted to this theme. Put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy and now you are talking about a wild goose chase into Spain. Concentration is more important than dissipation of one's powers. In a recent sermon you said "God forbid that I should glory save in the cross of Jesus Christ." It seems to us that you ought also to glory in our heritage, our denominational program, the unified budget and the World Federation of Churches.

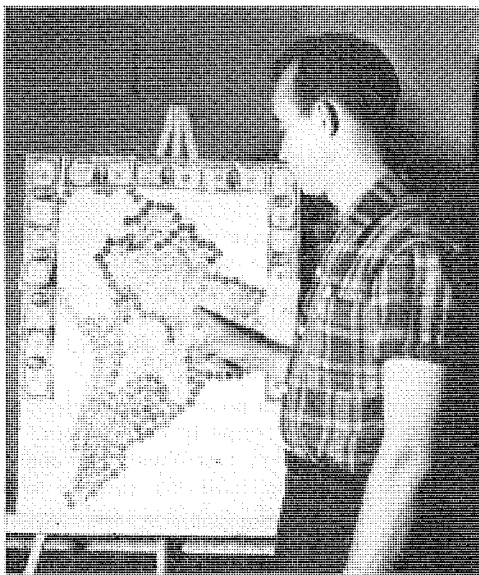
Your sermons are much too long for the time. At one place you talked until after midnight and a young man was so sleepy that he fell out of the window and broke his neck. Nobody is saved after the first twenty minutes. "Stand up, speak up, and then shut up" is our advice.

Dr. Luke reports that you are a thin little man, bald, frequently sick and always so agitated over your churches that you sleep very poorly. He reports that you pad around the house praying half of the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you rest and zip so that you wake up full of zing.

You wrote recently to Timothy that "you had fought a good fight." Fighting is hardly a recommendation for a missionary. No fight is a good fight. Jesus came not to bring a sword, but peace. You boast that "I fought with wild beasts at Ephesus." What on earth do you mean?

It hurts me to tell you this, Brother Paul, but in all my twenty-five years of experience I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accept you, we would break every rule of modern missionary practice.

Most sincerely yours,
J. Flavius Fluffyhead, Secretary
Foreign Mission Board



RAY TURNAGE

VBS Offerings Go To South America

When the Vacation Bible School at the Second Free Will Baptist church, Ashland, Kentucky, got underway it was decided to give the offerings for a missionary project. Since Rev. and Mrs. Kenneth Eagleton were preparing to leave for Brazil, the group decided to send the offerings to Brazil.

Under the direction of Ray Turnage who was directing the school, a large map of South America was prepared and the offerings were affixed to the map. When the school was over, the offerings had amounted to \$61.00.

The Vacation Bible School at East Nashville church, Tenn., also used this as a project for their offerings. This is the church to which the Eagletons belong. Their offering amounted to almost \$70.00.

A similar project will be sponsored by the Foreign Mission Board next year, according to Rev. Raymond Riggs, with emphasis on Japan. They will provide for any school desiring it a packet of materials plus a large map of the country on which to place the offerings.

Surplus Songbooks

If you could use some good songbooks for your summer camp, revival meetings, youth groups or church, the Executive Office has about 700 left from the national convention. Many camp meetings and youth departments are already using the "Favorite Revival Songs."

It has 213 songs in these divisions—106 favorite and familiar gospel songs, 53 hymns and invitation songs, and 53 youth songs and choruses. Has words and music to songs in first division and words only in second and third divisions.

In quantities of ten or more, they are only 35 cents each. On orders of 50 or more, we will include free a piano copy that has music to all the songs and choruses. Send your order now to

Executive Office
3801 Richland Avenue
Nashville 5, Tennessee

New Challenge from New State of Ghana

By Lonnie Sparks

Christian missions in the nation of Ghana has always been charged with education and medical work. By these means, the Church has been able to keep its youth and win others. Many of these church schools today are supported with government funds. Those missionaries which still remain receive their salaries and are permitted to fly home for a two-month vacation each year at government expense. Bible is still on the curriculum.

Although there are many mission schools and churches in Ghana, there are still many pagans. Some of the stronger missions are liberal and modernistic, leaving many outside the Kingdom because of their failure to make the plan of salvation clear.

There are only a few schools on the high school and junior college level. Those who attend these schools will be tomorrow's leaders in the church, in education, and in politics. Most of the students board at the schools thus giving the principal and teachers a great chance to present the gospel to them. Students can be required to attend religious services conducted on campus. In addition to this, the missionary can teach a course in Bible during which much seed can be sown. The higher quality of students produced, the greater will be the impact upon the religious life in Ghana. It might be added that the official language in the schools is English.

Recently an outstanding educational and Christian leader asked if our mission would be interested in taking over a high school which he had just started in his home town. The school can be housed for an indefinite time in some buildings in a new modern town which is being built mainly by the paramount chief. The missionary will be furnished an apartment in a beautiful new structure not far from the school. The chief has offered a nice site where the school can have its own campus when it is needed.

The mission can follow two policies—either seek full subsidy from the government when it is well established or keep it as a private mission enterprise. The school would serve as a starting point for mission work here. The greater part of the thousands who live in all directions from this school are still pagan.

The school has 32 students, 25 of whom board at the school. At the moment, it is self-supporting. There are three teachers (Africans), one cook, and one laborer. They must have a qualified headmaster with a degree before they will be recognized. I am sure that God will lay His hand on some Spirit-filled person for this task, if it is His will that we enter this door.



YOSHIMOTO TAGUCHI

Japanese Convert Studies for Ministry

Free Will Baptists now have a young Japanese studying for the ministry in his own country. He is the product of the ministry of Rev. Wesley Calvery, missionary to Japan. Mr. Calvery writes:

"When I first went to Bihoro, near our home in Abashiri, Japan, one of the first persons I met was Yoshimoto Taguchi. He was a high school student and was anxious to be taught the gospel. He attended services regularly and accepted Christ as his Saviour.

"In the summer of 1957 he was baptized and about the same time dedicated himself to full-time service for the Lord. At present he is a freshman at Japan Christian College in Tokyo studying for the ministry and working with the Free Will Baptist church there. He is a good preacher and one that Free Will Baptists can be proud of. He plans to help us this summer in our evangelistic meetings in Hokkaido and then return to college in the fall.

"We praise the Lord that he has raised up this fine young man (age 19) in our Japan church. If any of his American brethren would like to become his prayer partner, please write him at his Tokyo address: Yoshimoto Taguchi, Japan Christian College, 9924 Chome, Shimotakaido, Sugunami Ku, Tokyo, Japan.

"When I left Bihoro to come to Hokkaido, he wrote me this letter:

"For about a year and a half even on rainy days, and snow storm days without missing a service you spread God's Word in Bihoro. It is through you that I learned to know God and received His grace and am living the life of a saved person today. For this I give thanks to God.

"In the past I remembered how on our

(Continued on Page 7)

Cooperative Is \$23,000 For First Six Months

Another low month for the Cooperative Plan in June put receipts for the first six months of 1958 some \$3,000 below receipts for the same period last year. The comparative figures are \$26,000 for 1957 as against \$23,000 for this year.

As was pointed out at the convention this month, the Cooperative Plan is the undergirding plan for the financial support of all departments of the National Association and every department feels the pinch when receipts drop. This is especially true when we realize that most of the departments get from 10 to 20 per cent of their total gift income through the Cooperative Plan.

Receipts last month were just below \$3,000 for the second time this year. The report is as follows:

RECEIPTS		
ARKANSAS		
State association		389.73
CALIFORNIA		
State association		214.99
FLORIDA		
State association		26.64
GEORGIA		
State association		162.67
ILLINOIS		
Waltonville church, Mt. Vernon	20.24	
Oak Grove, Scheller	9.80	
Ina church	50.83	
Union church, W. Frankfort	8.47	
Webbs Prairie church, Ewing	20.03	
Rock Springs, Thebes	27.00	
Bakerville church, Mt. Vernon	30.37	166.74
KENTUCKY		
Southside church, Paintsville		41.30
MICHIGAN		
Wolverine association		296.41
MISSOURI		
State association		571.67
NORTH CAROLINA		
Davis church		93.00
OKLAHOMA		
State association		521.60
TENNESSEE		
Wooddale church, Knoxville	44.00	
South Side, Memphis	18.31	62.31
TEXAS		
State association		422.51
Total Receipts		2,969.57
DESIGNATED		
North Carolina	122.09	
Oklahoma	25.00	147.09
		3,116.66
DISBURSEMENTS		
Foreign Missions	927.49	
Executive Dept.	756.00	
Bible College	660.26	
Home Missions	434.04	
Sunday School	118.79	
Superannuation	130.99	
League	89.09	
		3,116.66

Our Church and the Billy Graham Crusade

Jerry Dudley, Pastor

First Free Will Baptist Church
Concord, California

Many articles are written concerning the ministry of Billy Graham with some condemning and some defending. This article is not necessarily to condemn nor defend but simply report the effect of the San Francisco Bay Cities Crusade in the life of our local church.

When the decision was made to conduct a crusade in the San Francisco area, this pastor was dubious as to the benefit of such an endeavor in this area. Although we were well aware of the great need of a spiritual revival in our communities, it was doubted that a truly spiritual revival could be had in this predominantly Catholic area. As time passed and preparations were made, much prayer was sent upward as to what extent, if any, we should participate.

Decided to Participate

After much prayer and consultation we decided to participate in the united effort to bring about a spirit of revival in our area. When representatives were meeting to choose the various committees, we felt certain within our hearts that the Lord was in and leading this effort. Prayer groups were organized in the community and held in homes with many people meeting daily in prayer for a revival. Pastors and laymen began meeting to choose committees to lead various departments in the preparation and actual conducting of the crusade.

Each participating church was asked to recommend persons for work and training in the capacities of counselors, ushers and choir members. Again and again pastors and committees were reminded by letter and in the various meetings to choose only consecrated and dedicated persons. Counselor training began and lasted seven weeks in which some twelve of our people attended and were used as counselors. Several of the men served as ushers and many of the people sang in the choir. The complete dedication of purpose seemed of permeate through each service of preparation.

Spirit of Revival

As the time drew near for the beginning of the crusade, a spirit of revival emanating from those closely associated with the crusade began to envelope the entire church. A new spirit and zeal was noted in the entire church. Even before the actual services of the crusade, we could note many new

faces in the Sunday school and worship service. Our members testified to the ease of witnessing at school, in the plant, on the job and even to the neighbors.

The church chartered a bus each week throughout the crusade and an attempt was made to fill the bus as nearly as possible with unsaved and back-slidden people. After all of these were on the bus, it was then filled with church members.

Referrals Began Coming

When the crusade got under way, each day the referrals began coming into the office of people accepting the Lord or re-dedicating themselves and were immediately referred to the pastor for follow-up to bring them into the fellowship of the church and integrate them into the life of the church in Bible study and worship.

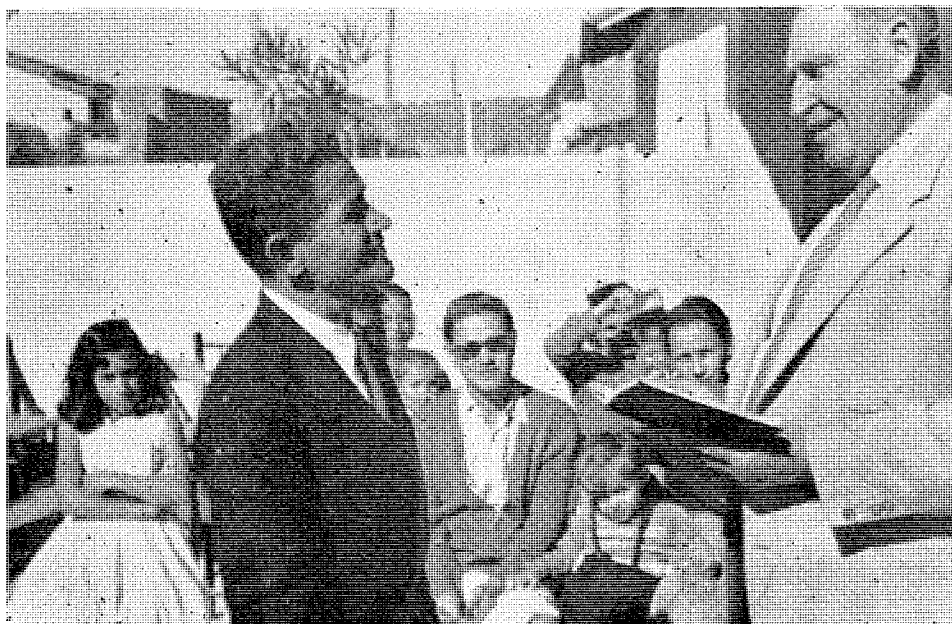
I served on the church follow-up committee as co-chairman and was charged with the responsibility of referring those making decisions to the local pastor as soon as possible for follow-up. All persons from the cults, Catholic or non-evangelical churches were assigned to the nearest evangelical church to their home address. All referrals were double-checked to make certain that none were referred to the cults, etc. Much criticism has been directed toward the crusade for referring persons to non-evangelical churches and it is our personal experience that this is not true.

Reaping Benefits

Now that the crusade is over, we are able to look back and evaluate to some degree the results. This church received 37 referrals, 32 of which were completely new. Of these referrals, 29 were first-time decisions. Of all those referred to us, we have to date had some 26 to attend services of the church and all of the rest have made some definite response with only 2 exceptions.

The crusade is like any great endeavor for the Lord. It will draw many criticisms and is not perfect of itself. However, we feel that we are much richer for having had the opportunity to work in this great evangelistic effort and we are reaping benefits from the effort.

Perhaps the summation could be said in this manner: Because the people of our church labored, prayed and participated in the San Francisco-Bay Cities Billy Graham Crusade we have a greater zeal in soul-winning, have won souls to the Lord Jesus Christ and have drawn them into His service in the church.



Rev. Thomas H. Willey, Sr., gives the charge to Rev. Waldemar Dominelle as this Brazilian is ordained to the ministry. Missionary Dave Franks assisted in the service.

By Thomas H. Willey, Sr. . . .

God's Other Sheep In South America

One of the most challenging continents in the whole world is South America. This is my observation after making a survey of this vast mission field for our Free Will Baptist Foreign Mission Board.

Lima, Peru was the first stop after a long flight out of Miami. When Mrs. Willey saw the two-motored plane, she urged me to cancel what looked like a dangerous flight, but we got to Guayaquil, Ecuador before a cylinder went bad. After spending a night and a day, we went on to Lima.

On board the flight, I met a couple of young missionaries and mentioned to them the fact that I had worked among the Indians on the Ucayali River. I found that I had thirty years before built the house in which they lived.

Arriving in Lima, I was caught up in the crowd that attacked Vice-President Nixon. His courage was admirable. Lima, as all Latin American centers, is having phenomenal growth. The president of the Council of Evangelical Churches suggested considering this great city as a field.

I next took a native airline and in a few hours was in the very old and beautiful city of Arequipa, Peru, flying most of the way over a very arid desert. The green alfalfa-carpeted valleys were a delight. This city is surrounded by great snow-capped Andean mountains. There are just a few missionaries in the city—the villages and countryside are unworked. This is what I have

been finding all along. The country places are as if Christ had never come or died. They sit in darkness and ignorance and sickness on the streets, in the markets and by the sides of the road.

The English missionaries urged me to stay over Sunday and preach for the Eglisba Evangeleca Peruance. They have no regular pastor, so it was a great joy to minister to faithful natives in an all-native indigenous church and to know something of the problems of such a church.

Next morning I took a very nice English train and for hours we climbed into the Altoplanos of Peru. As we climbed we began to feel the pressure of the 14,000 feet elevation. My traveling companion was a very fine Christian man with the U.S. Point-Four program so we had a very profitable day. My friends in Arequipa had wired an Irish Baptist missionary to meet me at Puno, the end of the line where I was to take a lake steamer and go over night on to Lake Titicaca, 13,000 feet above sea level. This steamer was freighted from Scotland over the high Andes and rebuilt for lake travel. This lake is a marvel—the largest navigable inland body of water and the highest in the world.

Arriving at the Bolivian port of La Paz the next morning, the Friends missionaries were at the dock to meet me and take me to their farm 500 feet above Lake Titicaca. They have two thousand acres and the farm

fully supports the school which trains Amaras Indian preachers. They had a \$6,000 crop of potatoes, great fields of barley and one thousand head of sheep.

These people are really rugged missionaries and their lake ministry is wonderful. The students are left two by two all along the shore of the lake to minister to the villages. I preached through an interpreter that night and the next morning I took a train car on to La Paz.

I was not only going on my way, but ministering to dear ones most of the afternoon as I crossed the Altoplanos to the edge of the deep gorge in which the high Andean capitol of La Paz rests. The view is breath-taking as you look from the high plains on this silent city surrounded by snow-capped Andean mountains.

Marshall Cavit of the Friends mission and a graduate of Asbury College met me and I had four wonderful days of ministry. The language is Indian. The first day we went to a lake village and witnessed a drunken devil dance. While I was taking movies of them, they began to throw stones at me so I decided to move out—quick!

Saturday I preached to some dear pastors at a Quaker quarterly meeting. Sunday was a great day in the big Friends church which was packed with Indians. Women in their colorful dresses were seated on the floor. Before I could finish my message, they came weeping to kneel at the altar. There must have been twenty-five. These days of fellowship will be a highlight in my life.

On Monday morning, I took a train to Cochahamba. Then with a missionary from the New Tribes Mission I left by bus for the city of Santa Cruz. We didn't know what to expect since a revolution had been underway. We rode all day over sharp curves behind some of the most dare-devil drivers I have ever traveled with.

In Santa Cruz—the most awful city I have ever visited with misery and poverty and streets of oozing mud—I met some of the most precious missionaries I have come to know. They are serving with the World Gospel Crusade. Brother Carlos Tapelin, the director, took me into his home and treated me like one of their own.

For four nights I preached and the Lord gave four converts. During this time, a wind called a "Surroso" began to blow off the South Pole. I had never experienced cold just like that. These folks, without windows in the houses, sang and rejoiced.

From Santa Cruz I took a Bolivian air line to Asuncion, Paraguay, where I spent three days with a Free Methodist pastor. Then the last lap of our journey carried me over into Brazil to study out what might be one of our big drives into a very needy field.

This is a tremendous country and a tough people. I fully believe that if angels could respond to the overwhelming challenge of Brazil, a good part of heaven would be depopulated. But angels cannot tell the

(Continued on Page 10)

Third Honor Roll

"Every Church Family" Plan

Conway church, Arkansas
Waltonville church, Illinois
New Ebenezer church, Cochran, Ga.
Oskaloosa church, Liberal, Mo.

The summer slump has really hit us! A whole month gone by and not one single addition to the third honor roll. We wish some kind-hearted, enthusiastic people would lay this matter before their churches and pull us out of our circulation recession.

Many pastors testify that this plan is the finest and best way to see that the members keep up with church and world-wide religious news. Besides that, you save 25 cents on every subscription. Nearly 100 churches are now using this plan. If you've been thinking about recommending it to your church, please do it this month. We need to hear from a lot of churches very soon.

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.

By Religious News Service . . .

Alaska—New State, New Field

When Alaska enters the Union, it will have the distinction of being the first state in which Christianity was introduced from Russia, back in 1794. This was 53 years after Vitus Bering, a Dane in the Russian Imperial Navy, discovered the territory, which is still a mission land.

However, although the Alaskan aborigines—Aleuts, Athabascans, Thlinkets and Eskimos—are still unChristianized, Alaska's 215,000 population today includes thriving Protestant and Roman Catholic as well as Eastern Orthodox communities.

No complete statistics are available as to the number of Protestants and Orthodox, but Catholics are officially reported to number 22,500. Over half belong to the Vicariate Apostolic of Alaska, which comprises an area of 515,000 square miles, and the rest to the Diocese of Juneau, created in 1951.

The Presbyterians came to Alaska in 1878 and they are said to have been the most successful of all the Protestant missionaries. John B. Brady, a Presbyterian, was one of the governors of the territory, and another, the Rev. Sheldon Jackson was Alaska's first Superintendent of Education.

The Methodists, who count over 5,000 adherents in Alaska at present, also achieved notable success. Expected to be opened at Anchorage in 1960 is the Alaska Methodist

Part of the Family?

"Why is beer the perfect beverage for the happy, wholesome home?"

Bernice Fitz-Gibbon, New York advertising expert, answered her own question at the convention of the United States Brewers foundation.

"Because malt gives you mirth without malice, without mayhem.

"Because beer is respectable; it's ready to be admitted to family life."

Last year the brewing industry spent \$200 million for advertising to tell you that "Beer Belongs"—that it should be part of the family.

Mirth without mayhem? Maybe Miss Fitz-Gibbon failed to read this report by International News Service about a "lovers' spat" between a housewife and her husband—she rammed her husband's car a half dozen times with her own car and then took off after him with a two-by four.

The mechanized battle started when the husband retreated hastily from their home during a drinking party and took off in his sedan.

Chances Are Your Church Will Need Some of These Within a Week

Offering Envelopes

Come in two styles each with "Free Will Baptist Church" imprinted. Single pocket for regular tithes and offerings; double pocket has one side for regular church offering printed in black and other side for special offerings printed in red. Each perforated for easy opening. These are cheaper than you can have them printed. State which style when ordering. \$4.50 per 1,000

Baptismal Certificates

Book of 50 with stub for permanent record. Has picture of Jesus being baptized in Jordan in color. No. 8440. \$1.50

Book of 50 with stub. The simple dignity of black letters on white paper with no picture. No. 15A. 90¢

Attractive four-page folder on heavy white stock. With envelope. Each, 5 cents. Dozen, 50 cents

Request for Church Letter

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

Letter of Recommendation

For granting church letters to members being dismissed. Post card form same as above. \$1.00

Minister's Ordination Certificate

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

Minister's License Certificate

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

Deacon's Ordination Certificate

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

Letter Report Forms

These new and complete forms are the latest for reporting statistics. Every clerk should have a supply. Use of these standard forms will assure accurate reporting to every organization. Order by number. *Letter from Church to Quarterly Meeting or District Association.* No. L101

Letter from District Association to State Association. No. L102

Letter from State Association to National Association. No. L103

Each number comes in pads of 25 sheets. Each, 65 cents

We pay postage on cash orders
Send your order to

FREE WILL BAPTIST HEADQUARTERS

3801 Richland Avenue
NASHVILLE 5, TENNESSEE

Other Sheep

(Continued from Page 8)

story of a blessed Redeemer.

With men and means, our church can have a ministry that would make up for the lost years. There are cities of thirty to forty thousand people that do not have one evangelical church in them. Men like Dr. Pedro Dapier are begging us to come in.

While traveling through this vast country, I just missed being in a tragic airplane crash in which an ex-president, a senator and a big Catholic dignitary were killed. I went the day before to reserve space on the Cruzier do Sur, but the office was closed. This caused me to decide to take the bus. After traveling from four a.m. until midnight, I registered in the hotel and met one of the few survivors of the plane crash that would surely have included me except for the marvelous care of our Lord. Flying so much, as I have been doing, Psalm 91 is my daily devotion as I buckle the seat belt.

Arriving in Campinas, it was a great joy to meet again our missionaries, Dave Franks and Waldemar Dominelle. We are extremely fortunate in having such a man as this Brazilian pastor and his enthusiastic, glowing group of redeemed young people. They are loyal Free Will Baptists. I don't think there is a faster growing Free Will Baptist church in the world than this one.

I think we might have searched this immense country over and not found another one like him. Indeed, we did not search. The Holy Spirit brought him to us. He has a large family and is ministering on a salary that the janitor in many of our churches is getting to clean up the church for Sunday morning service.

I have been preaching in a mixture of Spanish and Portuguese with great liberty and blessing each night since being here and we have averaged one new-born soul each night.

Sunday was a great day. The Sunday school was given over to preaching. Four souls were saved Sunday afternoon. Brother Franks and I ordained Brother Dominelle. I gave the charge in Spanish which he translated into Portuguese. Brother Franks then prayed the prayer of dedication in English. This was a solemn and historic occasion for our church in Brazil.

We then immediately went to a beautiful lake where Brother Dominelle buried in baptism two who had been recently converted. Before the ordination of our brother, I questioned him at great length on doctrine. He is a Free Will Baptist. He told how he left a group of fine folks who made him glowing promises, but he could not accept predestination and foreordination with a very strong Calvinistic emphasis on eternal security.

How long I shall be here I cannot say.



Rev. Ralph Hampton, moderator of the California state convention, points to Fresno where the 1960 national convention will meet. Other officers are Rev. Gene Rogers (left), clerk; Mrs. June Rolen, assistant clerk; Rev. Earl Jensen, assistant moderator.

California Churches Gain 300 Members, Four Churches Last Year

Four district associations in California reported a total membership of 3,744 when the state convention met at Richmond June 25-27. This indicated a gain of some 300 members and four churches during the year. There are now 65 Free Will Baptist churches in the state.

Rev. Ralph Hampton, state moderator and promotional secretary, reported that giving to the Cooperative Plan for the year had amounted to \$8,205. This was about

This is all in His nail-scarred hands, but they are gently leading hands. Nothing that is worthwhile comes easy, so I honestly say that it is not easy to be away from Cuba especially at this awful uncertain time of death, murder, rape and destruction. But where and when He calls, we must answer with prompt obedience.

Brother Franks has a great future here. He has the love and respect of both American and Portuguese and has the qualities that makes a pioneer missionary. His heart is on the frontier. It is foolish and wishful thinking to wish oneself young again. To the born-again obedient believer, there is no such thing as age. We who know Him are eternal and time is not the final reckoning.

We need much prayer, strong men, intestinal fortitude, consecrated money, and the leadership of the never-failing Holy Spirit whose short cuts alone are safe.

\$900 less than the previous year, but represented per capita giving of over \$2 for the year. Leading the churches in giving was the Sherwood Forest church, El Sobrante, with over \$1,000 given to the Cooperative Plan. Close behind was the Concord church with almost \$800 while the Kerman and Bakersfield churches were the only other two giving over \$500 during the year.

Delegates voted to retain the present percentage of allocation with 65 per cent going for state projects and 35 per cent being sent to the National Association.

In other reports, the Mission Board told that four new churches had been organized the past year and the Christian Education Board reported that the California Bible Institute had been in operation at the Sherwood Forest church with good results.

Mr. Hampton was retained as moderator and promotional secretary. Other officers are Rev. Earl Jensen, Turlock, assistant moderator; Rev. Gene Rogers, clerk, and Mrs. Lonnie Rolen, assistant clerk. In the business session, the delegates passed a resolution dissolving the state minister's conference and asked that such conferences be formed on the district level for fellowship.

Convention sermons were brought by Rev. Gene Rogers, Rev. Homer Willis, Rev. W. S. Mooneyham and Rev. Ralph Hampton, Jr.

You Can Clean Up

(Continued from Page 3)

despite the nausea of soul one gets in the process. We consider the following publications as among the worst:

Playboy — *Tiger* — *Fling* — *Bare* — *High* — *Escapade* — *Sir Knight* — *Satan Adam* ("The Man's Home Companion") — *Bedside Reader* — *Jem* ("A Treasure House of Rare Spice") — *Rex* ("For the Man About Town") — *Monsieur* ("Sophisticated Entertainment for Men") — *Dude* ("Devoted to Pleasure") — *Gent* ("An Approach to Relaxation.") — *Rogue* ("For Men") — *Jackpot* ("The Cad's Home Companion").

As to the "pocket" or paper-back books, best (or worst) recent example of the indecent is "Peyton Place," a book that is extremely suggestive and immoral in tone, and yet so popular that it has sold millions of copies. Some high schools and colleges have even listed it as prescribed reading in English classes!

Let me summarize what seems to be the purpose of such publications: It is to glorify the lewd, the abnormally sexual, the obscene, in such a way as to arouse and appeal to the lowest interest of readers of both sexes and all ages. To accomplish this, these magazines and books consistently and regularly offer articles, pictures, cartoons, jokes, advertising and other material which do the following:

1. Present illicit sexual relations in an attractive manner.
2. Glorify adultery, fornication and prostitution.
3. Present infidelity as the accepted way of life, holding in contempt the marriage relations and the sanctity of the home.
4. Suggest ways and means of seduction, drunkenness, theft, sadism, and general disrespect for law and order.
5. Create disrespect for religious ideals and for religious leaders by presenting them in a ribald or obscene manner.

What can we do about it?

First, we can inform ourselves as to what sort of literature is being sold on the newsstands of our communities.

Second, we can support the efforts of the Churchmen's Commission for Decent Publications in its program of legislation and information. (Write directly to Dr. Taylor!)

Third, we can organize a Decent Literature Council in our community.

The city of Coral Gables, Florida, led by a fine Christian woman, Mrs. Sue Addington, became aroused over the problem of obscene literature and drove the filth from its newsstands. (See "Coral Gables versus Obscenity," in December, 1957, *Reader's Digest*).

Let me use my home town of Springfield, Mo., as an example of how to organize a council. We first contacted several church and civic leaders, asking them to join us

in studying the contents of our newsstands. That accomplished, we called a meeting to organize a Decent Literature Council.

We kept the membership of our Council small. It is a working group, rather than a mass meeting. But we made it widely representative of the best religious and civic leadership of our town. And that is important! One lone crusader crying out against indecent literature might be shrugged off by officials and citizens of a community. But you can't shrug off nor ignore the weight of public opinion in our membership. It includes:

The president of the Parent-Teachers Association, a group vitally interested in decent literature; president of the Ministerial Alliance, which includes more than half of our Protestant churches; president of the Council of Churches; president of the Springfield Writers Guild; manager of the Boy's Club; president of the county W.C.T.U.; business manager of Evangel College; president of the Camp of Gideons; church school editor of the Assemblies of

.....

The Hon. O. K. Armstrong is staff writer for the Reader's Digest. Former Member of Congress, 1951-52. Former member of the General Assembly of Missouri. Baptist layman, member of the University Heights Baptist Church, Springfield, Missouri. Author of numerous articles on political, education, social and religious affairs. One of his best-known and most widely quoted articles is "We Teach Our Children to Pray," February, 1945, Reader's Digest. One of the founders of the Churchmen's Commission for Decent Literature. Veteran of World War I. Chairman of the Springfield, Missouri, Decent Literature Commission.

.....

God (Rev. Ralph W. Harris, treasurer of the Evangelical Press); editor of the *Baptist Bible Tribune*; two Negro members, both teachers in our public schools; two Catholic leaders, a man and a woman, willing to work with Protestants and others in the common fight against indecency.

Our plan of action? After a careful study and evaluation of the magazines being sold on our newsstands, we appeared in a body before our city council. We laid our findings before this ruling body. We showed the members of the council "samples" of the trash being openly sold. We declared:

"We believe that a considerable number of these publications are so lewd, obscene and pornographic as to be in violation of our laws against obscenity. We further be-

lieve that such publications, slanted as so many are to students and other young people, are definitely responsible for some of the alarming increase in juvenile delinquency crime."

Almost immediately, most of the newsstand proprietors withdrew the objectionable publications from sale. Many of them called our members to express their thanks for our efforts. We had some temporary difficulty with the principal wholesale distributor, for he protested that if the publications on our list could go through the mail, surely they were not obscene. However, when the retail newsstand dealers refused to handle the objectionable literature, he could do nothing but fall in line.

Always we have emphasized that our council is not a censorship body. Rather, we believe in enforcing the laws against indecency. In this way, we follow the positive approach. We think it is the Christian approach. And, like all things which spring from Christian faith and action, it gets results!

Japanese Convert

(Continued from Page 6)

second enjoyable Christmas, the jeep froze up and we had to crank it and push it. When I think of how unbearably cold Hokkaido is and how you have suffered because of our different language and customs, I am thankful that even under these circumstances you came and told us how Christ suffered for us so that we might have real joy.

"Psalms 126:5 says, 'He that sows in tears shall reap in joy.' This verse especially applies to you who have come from your own country to preach to us. Through your work we can learn the real meaning of God's Word.

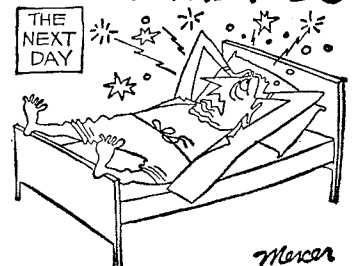
"My prayer is that you may be able to do a great work in saving the souls of men."

WHAT THEY SAY

EAT, DRINK AND BE MERRY FOR T'MORROW WE MAY BE DEAD!



WHAT THEY DO



Mexer



Woman's Auxiliary

LABORERS TOGETHER WITH GOD

... By Mrs. Rufus Coffey

Possessing the Unpossessed

A verse that presents a very stirring challenge to the women of our denomination is found in Joshua 13:1, "Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed." Especially notice the phrase "there remaineth yet very much land to be possessed." How applicable to us when we think of the field of enlistment in the Woman's Auxiliary. We are one of the oldest denominations in America, but yet with our many years of opportunity, there remains very much land to be possessed.

In most of our churches today there are vast numbers of unenlisted women who are not active in the work of reaching others. Perhaps one of the reasons could be that many have not realized the opportunities of service open, nor the imperative need for workers. As a result, the larger portion of the work of reaching the lost rests on the shoulders of the minority. This certainly is not God's plan, for He would have every Christian busy winning others and finding opportunities of sending the Gospel to those who have never heard.

The unpossessed is the world. Christ would have as His possessions those who have never heard the good news of salvation. God has limited Himself to sending the gospel message through men and women as His witnesses, and only a believer can be a witness. What an opportunity, what a

glorious privilege is ours to be a witness for Him and to possess the lost for Him.

Physically and morally, the great masses of mankind need our help. Spiritually, the heathen are lost and without hope. The triumphs in the Christian realm thus far have been wonderful, but much remains to be done. How small the circle of light as compared with the vast outlying realms of darkness. Comparatively few of those who profess faith in Christ know anything of the living power of it, and two-thirds of the human race are still heathen.

Because of the vastness of the work and the short amount of time in which we have to labor, we should realize the necessity of taking advantage of our opportunities. We cannot postpone the beginning of work; Joshua began to serve God in his youth, and yet in his old age there was still much to be done.

We must not be satisfied and content with what has been accomplished, or with the small number of women enlisted. Let us realize anew that many laborers will accomplish greater work than just a few. Let's not hoard our blessings, but encourage others to come with us, that they, too, might be blessed. Women, arise to the need before us! Put away slackness, unconcern, and indifference. For God and our Saviour, the Lord Jesus Christ, let us possess the unpossessed.

"I must work the works of Him that sent me, while it is day; the night cometh, when no man can work. (John 9:4).

Standard Study Classes Recognized

"Standard" study classes are broader in scope and deeper in content than the usual 'run-of-the-mill' kind of classes. "Standard" classes were designed for this express purpose. Until we learn, we are not concerned, therefore, better study classes are needful.

To scan through, or even read a book does not mean we have studied it, much less learned anything of the author's intent or purpose in writing the book.

While there was not nearly enough auxiliaries conducting "Standard" study classes this past year, we are happy to recognize the groups who did and the work they have done and trust that this year there will be more of our groups having

standard classes.

The following Woman's Auxiliaries received certificates for Standard Study Courses during the past year. The First Free Will Baptist church in Columbus, Mississippi received two—Stewardship and Missions. The Free Will Baptist church in Stacy, North Carolina had one on Missions and one on Evangelism. St. John's Free Will Baptist Church in Stacy, North Carolina had one on Methods. The Fellowship Free Will Baptist Church in Flat River, Missouri had two—Missions and Stewardship. Sylvan Park Free Will Baptist Church, Nashville, Tennessee had one on the Man-

Workshop Program On Stewardship

PREPARATION

This program is divided into four parts: Information, Presentation, Illumination, Application

1. Information—This is an hour of teaching on Stewardship. A teacher must be selected and a book on Stewardship made available to her.
2. Presentation—This is a time for a playlet on Stewardship. The Following are available at the W.N.A.C. Headquarters: "The Lonely Penny," etc.
3. Illumination—Another time for the study of the subject by the teacher.
4. Application—A general discussion conducted by the teacher.

PROGRAM

Theme: "The Call to Faithfulness"

Scripture: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Hymn: "Jesus Calls Us"

10:00—Hymn

Prayer

Introduction

10:15—Information

11:15—Presentation

12:00—Adjourn for lunch

1:00—Hymn

Prayer

Illumination

1:30—Special Music

Application

2:00—Adjourn

ALTERNATE PROGRAMS

Workshop Theme: "Free Will Baptist Missions in Japan"

Workshop Theme: "Know Your Auxiliary" Using Officer's Workshop material available at W.N.A.C. Headquarters.

NOTICE, PLEASE!

1. 1958-59 literature catalogues are available from the WNAC office.
2. The 1958-59 Yearbook of Programs will be 75 cents per copy.
3. The GTA sponsors will need to order a work packet to use with the next GTA Book of Programs. One packet will be sufficient. Cost of the work packets is \$1.00 and the GTA Program Book will remain at 35c per copy.
4. Detailed instructions about the new Extension Circle for auxiliaries can be secured from the WNAC office.
5. Please do not send Orphanage and Superannuation checks to the WNAC office. Send them to your state treasurer.

(Teacher Guides for the study course books are available from the WNAC office. Those using the guides have been kind enough to tell us that it greatly facilitated their teaching and added interest to their classes.)



This is the new property purchased by the Philadelphia church, Detroit, Michigan.

Detroit Church Moves into New Property Purchased with Parsonage for \$65,000

DETROIT, Mich.—The Philadelphia Free Will Baptist church moved last April from Cadillac Boulevard to their new property on Gratiot Street which they purchased from another congregation.

The new property includes a complete church and educational plant which will accommodate about 375 and a beautiful two-story, four bedroom parsonage. The congregation acquired the property for \$65,000 under the leadership of the pastor, Rev. Paul Sitton. He reports that the first two months in the new location the Sunday school attendance increased from 155 to 201 and the church gained 23 new members.

Mr. Sitton has resigned the church and Rev. Mark M. Lewis will assume the pastorate on September 1.

Nashville Church Starts First Unit

NASHVILLE, Tenn.—Construction has begun on the first unit of the new Horton Heights church (formerly Palmer Memorial). The unit will be 32 by 100, of brick construction, and will accommodate about 150 in its worship and educational facilities. Cost will be between \$25,000 and \$30,000. The church property is located at Charlotte Pike and West Hillwood Boulevard and Rev. C. F. Bowen is pastor.

Missouri State Convention Meets Aug. 18-21 at Niangua

NIANGUA, Mo.—The 45th session of the Missouri State Association will be held at the youth camp near here August 18-21, according to Rev. O. T. Allred, moderator. The convention will open on Monday night, August 18, with an evangelistic rally featuring Rev. Luther Sanders. The following

day will be given for the Sunday school and League convention featuring Rev. Don Hill and Mr. Ray Turnage.

The state convention will open on Tuesday night, August 19, and continue Thursday night. Rev. Dale Jones, Lebanon, will preach the introductory sermon.

New Mexico VBS Has 130 Enrolled

HOBBS, N. Mex.—The total enrollment for the Vacation Bible School at the First church here was 130 with an average attendance of 86. Mrs. Bessie Gartman was director. The daily offerings amounting to \$44.53 were sent to foreign missions.

Mount Olive College Makes Two Appointments

MOUNT OLIVE, N.C.—Two appointments for Mount Olive Junior College have been announced recently by W. Burkette Raper, president. Michael Pelt, who is head of the Department of Religion, has been named acting dean and Mrs. T. G. Harvey, Sr., Jakin, Ga., has been appointed as dean of women and hostess.

Willis Reports on Visit to Alaska

NASHVILLE, Tenn.—Rev. Homer Willis, home missions director, visited the newest home mission field—Alaska—the first week in July and reports that while our missionaries there, Rev. and Mrs. Lee Whaley, are being used of the Lord they are handicapped for lack of a proper place in which to live and worship.

He reports: "The need is great in Anchorage for a chapel and a house for the missionaries. If they could secure a

down payment on the property, it might be purchased. The church now meets in a basement (one room) and the Whaleys live in two rooms. The rent for this is \$150 per month and this was reduced for them from \$250. Real estate, as well as food and clothing, is very expensive. We urge some auxiliaries of our churches to furnish winter clothing for the missionaries. Sizes may be obtained from the home mission office."

While in Anchorage, Mr. Willis preached the first revival in the church. Twenty-one people offered themselves as members of the church when it is officially organized.

Norfolk Church Burns Mortgage

NORFOLK, Va.—Sunday, June 22, was an important day for the congregation of the Fairmount Park Free Will Baptist church. The burning of the mortgage took place during the morning worship service. The church is completely debt free as a result of a financial drive launched one year ago and more than \$7,000 in interest was saved.

Rev. Fred A. Rivenbark, pastor, delivered the dedicatory sermon.

Missouri Church Dedicates Building

DESLOGE, Mo.—The new Parkview Free Will Baptist church was dedicated in a special all-day service held June 8. Rev. James Davis, Leadington, brought the dedicatory sermon. Former pastors present at the service were Rev. C. B. Dees, Rev. James F. Miller and Rev. James Barker.

The church was organized 30 years ago. Rev. John D. Long has been pastor for the past six years.

Dutch Church Sends Support for Missions

NASHVILLE, Tenn.—A gift amounting to about \$33.00 has been received for the mission program in Africa from the Free Baptist church, Amsterdam, Holland, according to Rev. Raymond Riggs, foreign missions director. The gift, which was about 132 Dutch guilders, was sent by the pastor, Rev. John Visser.

In responding to the gift, Mr. Riggs wrote the church: "We are certainly delighted to receive this gift, not just for the money's sake, but as a token of our fellowship in grace across the sea. I am sure that our people everywhere will be happy to know that you are interested in supporting our foreign mission work."

Texas Church Reports Growth

WICHITA FALLS, Texas—Since the Faith Free Will Baptist church was organized September 8, 1956, the membership has grown from 17 to 116. They have come from meeting in homes to a lovely

(Please turn Page)

brick sanctuary and educational building. All of the building was in the first 14 months of the church's history.

Rev. R. E. Conner is the pastor and has been with the church since the beginning.

Ten Join New Church Organized in Archdale, N. C.

ARCHDALE, N. C.—Ten charter members joined the Ashland Street Free Will Baptist church which was organized here June 22, and 28 others expressed their desire to unite with the church the following week. The church grew out of cottage prayer meetings which have been held in the community for a year.

Rev. Walter Carter, Rockingham, presided at the organizational service and Rev. Judge Fowler was called as pastor. The church voted to join the Piedmont association.

This is the only Free Will Baptist church in Randolph county. Anyone knowing of prospective members in the area are asked to write the pastor at 155 Columbus Ave., High Point, N. C.

Missouri VBS Has Attendance of 55

MYRTLE, Mo.—An average attendance of 55 was recorded in the Vacation Bible School conducted June 9-18 at the Myrtle church. School director was the pastor, Rev. Buddy Hill.

New Church Organized At Lewisburg, Tenn.

LEWISBURG, Tenn.—A revival held June 1-13 under the big home missions tent resulted in the organization of a Free Will Baptist church with 12 members. There were seven decisions recorded during the revival. Rev. Bennie Turner was the evangelist. Rev. Mack Owens was called as pastor of the congregation.

Mount Olive College Announces Tuition Cut

MOUNT OLIVE, N. C.—Tuition for students preparing for the ministry will be cut one-half at Mount Olive Junior College beginning with the fall semester, President W. Burkette Raper has announced. Approval of special aid for ministerial students who can meet certain personal and scholastic requirements was given by the College Board of Directors at their spring meeting.

REVIVALS . . . Philadelphia church, Detroit, Mich.; Bobby Jackson, evangelist; Paul Sitton, pastor; May 5-18; 23 dec.

Walnut Grove church, Chauncey, W. Va.; Caudle Adkins, Jr., evangelist; K. L. Sellards, pastor; May 19-June 10; 36 dec.

Highland Park church, Detroit, Mich.; Del Fehsenfeld, evangelist; Joseph Ange, pastor; June 8-15; 66 conversions, 37 baptisms, 235 rededications, 102 young people for consecration, 105 for family altars, 31 new tithers, two dedications for full-time Christian service, and 44 additions.



Shown in front of the church at Petaluma, Calif., for the dedication are Rev. Ralph Hampton, state moderator; Rev. W. S. Mooneyham, national executive secretary; Rev. Carl Young, pastor, and Rev. Homer E. Willis, national home missions secretary.

National and State Officers Help Dedicate New Church Property at Petaluma, California

Brightlight church, Bryan, Texas; Dale Burden, evangelist; Alvin Halbrook, pastor; June 23-29.

Holdenville, Okla.; Dale Burden, evangelist; Lonnie DaVoult, pastor; July 13-23.

Richland church, Nashville, Tenn.; Sidney Henry, evangelist; D. L. Sharp, pastor; June 8-17; 2 dec.

Hollis Chapel church, Columbus, Miss.; Milton and Melvin Worthington, evangelists; M. L. Hollis, pastor; July 9-18.

Pearce Chapel church, Smithville, Miss.; Milton and Melvin Worthington, evangelists; M. L. Hollis, pastor; July 19-25.

Fawn Grove church, Dorsey, Miss.; L. H. Moulton, evangelist; M. L. Hollis, pastor; July 27-Aug. 3.

Fulton, Miss.; L. H. Moulton, evangelist; M. L. Hollis, pastor; Aug. 3-8.

Little Brown church, Booneville, Miss.; M. L. Hollis, evangelist; J. S. Whitehead, pastor; Aug. 17-22.

Stonewall, Okla.; Ricky Duncan, evangelist; Muriel Wilson, pastor; 19 dec.

Bethany church, Buena Vista, Ga.; Mance Cason, evangelist; George Nobles, pastor; July 5-11; 15 dec.; 6 add.

PASTORAL CHANGES . . . Waldo Young to Bristow, Okla., from Henryetta, Okla.

Howard Flota to Bakerville church, Mt. Vernon, Ill., from First church, Mt. Vernon.

Floyd Hartley to First church, Mt. Vernon, Ill.

Gene Norris to Blue Point church, Ill.

Claude Hampleman to Webbs Prairie church, Ill., from Wooddale church, Knoxville, Tenn.

Paul Sulcer to Oak Grove church, Ill.

Melvin Oathout to New Hope church, Ill.

Jesse Allen to Rock Springs church,

PETALUMA, Calif.—Dedicatory services for the new property on Ely Road of the First Free Will Baptist church of Petaluma was held June 21. Rev. Homer E. Willis, promotional secretary for the national Home Mission Board, preached the sermon and Rev. W. S. Mooneyham, national executive secretary, prayed the dedicatory prayer.

Rev. Ralph Hampton, moderator of the California state association, led the special service and Rev. Earl Jensen, assistant moderator, gave the history of the church. The mayor of the city also spoke.

The church was organized June 8, 1956, with 23 members following a revival conducted by Mr. Jensen. Rev. Cecil Fassio served as the first pastor, but in September of that year Rev. Carl Young came as the pastor. A building fund was started and property was purchased on November 4, 1957. It consisted of a school building on one acre of ground. The building was remodeled and a three-bedroom parsonage was purchased and set on the property.

Future plans call for a new sanctuary to be built. The church now carries on a full-time program.

Thebes, Ill.

Clifford Hicks to Rescue church, Ill.

Eustace Riggs has resigned First church, Florence, Ala., effective August 1, to go into full-time evangelistic work. His address will be 812 Twelfth St., Kenova, W. Va.

Irvin Hyman has resigned Pine Level church, Alma, Ga., effective September 14. His future plans were not announced.

Mark M. Lewis to Philadelphia church, Detroit, Mich., (August 20) from First church, Hazel Park, Mich.

Edward Johns to Blythe, Calif.



Wants Addresses

Dear Editor:

I have resigned at Buhl, Idaho, to begin a new work here in Oregon. This is a city of 30,000 people and we are now trying to get a group together to form a church. If any of the readers of our paper know of prospects in this city, I would be glad for them to write me.

May I say to those preachers who do not have a work—the northwest is big and the challenge is great. If you want to trust your all to God and walk by faith, there are many blessings awaiting you here.

Virgil Florence
4724 Summer Lane
Klamath Falls, Oregon

Commends Pastor

Dear Editor:

The First church of Beaufort, N. C., would like to commend our pastor, Rev. W. A. Hales, for the way he has served and led us this year. We have more than met the church budget, added a new organ and some new pews, and also added to the parsonage. He has led us in support of our denominational program.

Even more important is the spiritual record of the year. There have been more than a hundred decisions, 55 baptisms, and 76 additions to the church. To our pastor and his family we wish in this way to express our appreciation for what they have meant to us and pledge ourselves anew to greater loyalty in the year ahead.

Mrs. Don Eubanks
Beaufort, North Carolina

CONTACT

OFFICIAL PUBLICATION OF THE National Association of Free Will Baptists

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

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

Issued monthly under the direction of the Executive committee of the General Board. Members are Charles A. Thigpen, Dean Moore, Lonnie DeVault, M. L. Johnson, H. A. Pitts, Henry Melvin, Rufus Coffey.

Vol. 5 July, 1958 No. 9

personally . . .

Columnist Meets Innkeeper

In the June 22 issue of the *Charlotte (N. C.) Observer*, Jake Wade, a columnist for the paper, wrote a warm little article about a motel operator he had met whom he called an "inkeeper revivalist."

We don't know Mr. Wade, but we know the man who was his host for several days. We met him several years ago at the Cramerton Free Will Baptist church where he had been saved and was later called to preach. We have had good fellowship together both in his home with his family and as a guest at his motel. He is just an ordinary fellow with an extraordinary amount of determination. His conversion experience itself, coming in the later years of a twisted life, is a fascinating story. But when he responded to the call of God for the ministry, he enrolled at Fruitland Bible Institute some 50 or 100 miles from home and got his education while continuing to operate his business with the help of his family.

Since we know that what Mr. Wade had to say about him is true, we thought you might enjoy meeting this "inkeeper revivalist." Mr. Wade's story follows:

"He is a little man who keeps an inn by the side of the road. The modern version of the inn, that is—which is to say, a motel. Not one of the huge, elaborate, ultra-stripe, but nice and clean, and cool with air conditioning.

"At this intimate little place, where I put up recently for a few days, I came to know this little man over his continental breakfasts in the early dawn before the other guests came down.

"His name is Travis H. Huffman and when his two little ones appeared I saw why the establishment, located in suburban Gastonia on highways 29 and 74, was named 'The Twins Motel.'

"So far as I could observe, Daniel and Donald were identical. Papa said this was just about true. He, too, had trouble telling them apart.

"On the Sabbath morning, I saw his teen-age daughter, Margaret Jo Ann, for the first time. It developed later she had a big hand in running the place, supervising the maids and helping to look after the rooms, but on this morning she was dressed primly for church.

"Where do you go to church?" I asked. 'Over at Cramerton,' she replied.

"That was when I first learned that the little man who ran the place was, himself, a preacher.

"Somehow it seemed intriguing. I had not previously suspected this alliance between the Lord and the proprietor and operator of the pleasant inn by the side of the road.

"Yes," he said, "that's right, I'm a minister. I'm really an evangelist. I had been a business man, doing different things, and I built this motel and had somebody else running it, and then one day I got the call.

"I'm a Free Will Baptist, and I go out and hold revivals. It's a great work and I've been a new man since I got the call. It came just suddenly, so I gave up drinking and smoking and now I live by the Bible.'

"My impression had been that he was somehow a sad or melancholy little man, earnest and without too much of a sense of humor. Now, however, surrounded by his nice family (his wife and oldest son, Bobby, in addition to those mentioned) he seemed to be, indeed, a very happy man in his dedication to faith and a new way of life.

"I went away wishing that I had had an opportunity to hear him preach."

Catering to the Culture of Immaturity

An article in *Writer's Digest* notes that several new magazines are aimed at teen-age readers. Writers are advised that by "digging" the teens, getting hep to them, they can find a new market for their work.

The writer, says an article, should not write down to youths or preach to them with a tone of authority. No sir! To cash in on this literary market he should take the side of the teens, write about what interests them, get into "a different key—tuned to the times."

All this is one more sign of an American teen-age culture which is catered to because it is profitable. This culture flatters the immaturity in adolescents and drags down the level of American culture as a whole.

It is important for writers to convey honest experience to young people, rather than to "dig them" and be like them, and thus give youths a false sense of importance. If they fall for it, they will only find growing up all the more difficult.

Our current preoccupation with teen-age culture is a further indication of how far we must go before we grow up fully as a nation. Instead of becoming more hep, adults should be thinking about how to get unhepped.—*Stockton (Calif.) Times*

What's Your Problem?



LOUIS H. MOULTON

A lengthy letter from Russellville, Arkansas, has brought all the questions listed below and many others which space does not permit. All of them refer to the one cult mentioned and because so many are being deluded and deceived thereby, we are making an exception and devoting this entire column this month.

Q. Jehovah's Witnesses are enjoying a feast of rich spiritual food through the pages of "Watchtower" magazine. While the world suffers spiritual famine, Jehovah's Witnesses prosper spiritually since there is spiritual food in abundance within the bounds of the New World Society of Jehovah's Witnesses. Is your religion the right one? Can you prove it?

A. I took note of the fact that in presenting this question you used 1 Peter 3:15 "... and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." My friend, I believe my religion to be the right one because it is based on salvation by grace through simple faith in the shed blood of the Lord Jesus Christ. (Eph. 2:8, 9; 1 Peter 1:18, 19, 23.) Then again it works and is its own defense. Romans 8:16 says "The Spirit himself beareth witness with our spirit that we are the children of God." 1 John 5:10 bears the truth that "He that believeth on the Son of God hath the witness in himself..." Do you have this witness, friend, or are you your own witness? In all your lengthy letter you never mentioned the name of Jesus once, only Jehovah. Acts 4:12 says the name of Jesus is the only name under heaven given among men whereby we must be saved.

Q. Does your religion teach that only the wicked go to hell, that hell is a place of fire, that none are redeemed from hell? The Bible doesn't teach the doctrine of hell fire torment, neither does the right religion.

A. You would explain away Luke 16:19-31 as just a parable but I believe it just as Jesus told it and in verse 23 of that portion it says in part "And in hell he lift up his eyes being in torments..." Explain it away if you wish, I believe it. Again in Matthew 25:46 Jesus says of some "And these shall go away into everlasting punishment..." Will you read Mark 9:42-50 where in verses 44, 46, 48 the words are repeated that hell is a place where the fire shall not be quenched ever. Rev. 20:10 speaks of a place wherein is a "lake of fire and

brimstone" where certain ones "... shall be tormented day and night for ever and ever." Back in Rev. 14:11 the language that is used cannot possibly be mistaken which says "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night..." Oh my friend, do not be deceived. If you are to explain away hell, you may as well explain away heaven since the Bible has much more to say about hell than heaven.

Q. Does your religion teach that the name of God is Jehovah and Jehovah alone? Psalm 83:18 does and so does the right religion.

A. Psalm 83:18 indeed teaches that no one else, God alone is Jehovah. But are you ignorant of the fact that Jesus is God and Isaiah writing of Jesus hundreds of years before he was born into this world as a babe at Bethlehem says in Isaiah 9:6 "... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace..."

Q. Does your religion teach that heaven is the destiny of all righteous mankind? Not heaven but earth actually will be the destiny of the majority of mankind.

A. Space does not permit a full discussion of this but in John 14:2 Jesus says "In my Father's house are many mansions... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Just be assured, friend, that if Jesus is there, whether it be in heaven, in earth, or wherever, it will indeed be heaven.

Q. Does your religion teach that men prior to Christ such as David, Enoch, Elijah went to heaven? The Bible says differently in Acts 2:34 and John 3:13.

A. Have you read where Paul told Timothy in Tim. 2:15 to study to be able to to rightly divide the word of truth? Have you read the next verse, verse 16, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker..." (verse 17). This, my friend, refers to your doctrine. Your doctrine is false, it is of the devil. Why don't you flee from it as from a rattlesnake? As to your very foolish assertion, 2 Kings 2:11 says very plainly "Elijah... in a chariot of fire... went up by a whirlwind into heaven." Concerning Enoch, Genesis 5:24 says "Enoch walked with God: and he was not; for God took him." Hebrews 11:5 says, "By faith Enoch was translated that he should not see death..." Funk and Wagnalls Desk Dictionary defines translate: to convey or remove from one place to another, as a human being from earth to heaven without natural death. That's exactly what happened to Enoch.

Quotables

SPARKLETS BY OR ABOUT EVANGELICALS

Compiled by John E. Southard

A 'Holy Week' is meaningless to an unholy life.

The exalted ego is not a sign of a big man. We could all remove mountains if somebody else would get the hills out of the way. A happy heart makes a happy time and a happy day.

Jesus descended to the level of humanity, that we might ascend to the heavenly level.

True peace must come by the power of God, not by the might of arms.

The best way to get rid of enemies is to make friends of them.

Revenge is a sword that often wounds the one who wields it.

Swallowing angry words is much easier than having to eat them.

Train up a child in the way that it should go—and go that way yourself!

Bed does not comfort us to make us comfortable but to make us comforters.

The test of tolerance comes when we are in a majority; the test of courage comes when we are in a minority.

A man really believes only as much as he is willing to apply to his daily living.

Q. How does your religion measure up to all this? Test your religion, make sure it is in keeping with the Bible.

A. Ordinarily we would not have devoted so much space to such a letter but since Satan has so many thousands of Jehovah's Witnesses in a stranglehold we need to be enlightened to his wiles. Christians should not give heed to these so-called "Witnesses" and their foolish and unlearned questions, "Knowing that they do gender strifes". (2 Tim. 2:23). But we should pray for them "if peradventure God will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2:25, 26). As for my religion measuring up, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12).

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