

Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

AUGUST, 1958

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Convention Officers

New officers for the National Association of Free Will Baptists are shown

above after their election last month at St. Louis. All were re-elected

except Rev. Billy Melvin (left), Norfolk, Va., who was named as assistant

moderator to succeed Rev. Harold A. Pitts. Others are (left to right) Rev.

Dean Moore, El Sobrante, Calif., clerk; Rev. Charles A. Thigpen, Nashville,

Tenn., moderator; Mr. John I. Morgan, Elizabethton, Tenn., assistant clerk,

and Rev. W. S. Mooneyham, Nashville, executive secretary.

Official Opposition Threatens World Missionary Efforts

An alarming trend in governmental opposition and interference in Christian affairs has been reported by friends of world-wide evangelical missionary effort. There is every reason to predict that Christian missions are soon to face a severe test, perhaps the most bitter opposition in the history of modern missionary effort.

A few current and recent reports:

INDIA—Believing that foreign aid to its private schools is harmful to its country's honor, the Madras state government has issued an order restraining financial assistance from foreign countries to educational institutions. Religious observers in the country feel that the government ruling was mainly directed against Christian institutions which receive financial aid from abroad. The order resulted from reported allegations to the effect that Christian leaders were obtaining money from abroad after spreading exaggerated tales about the poverty in India. The state authorities claim that such tales about the misery in India are detrimental to the country's dignity. Mission schools which refuse to obey the order were threatened with the loss of recognition, which would force them to go out of business.

INDONESIA—Civil war has brought many troubles to Christians and restrictions which were once unknown among them are being experienced. Meetings still continue inside churches, but outside services are held only with a permit from the Army. Prayer meetings in homes, if more than four people attend, are looked upon as suspicious and are allowed only with a permit. Nevertheless, a mass tract distribution program has been entered into by evangelicals who are determined to maintain their Christian witness.

GERMANY—Christians in the East sector who have been opposing the atheistic propaganda of the communist government now face a new problem. Last June 2, accord-

ing to the *Berlin News*, the Reds began a new rite. On that date eleven East Berlin babies received a communist-style baptism in a "festive name-giving ceremony." Prior to this, relentless opposition to "Youth Dedication" on the part of both parents and their children had made ineffective the godless counterpart to Christian confirmation among teen-agers. At the new ceremony, Mayor Hoeding of East Berlin told the parents: "Your children have been born into a good era, in which we are building socialism. They will achieve everything after which they worthily strive. That is the heart's desire of our regime."

CEYLON—Militant Buddhists and other extremist groups in Ceylon have joined in a campaign of violence against the religious minority groups in that country. Led by Bhikkus, extremist monks who have renounced Buddha's doctrine of non-violence, they have declared unitedly their intention of driving all European Christians, Moslems and Hindus out of Ceylon. Pamphlets threatening death unless they left the country by the end of the year were issued to Europeans, especially Englishmen. Similar threats were made against others. The Europeans were blamed for introducing Christianity to Ceylon and were held responsible for the spread of other religions on the island. "You are the people who brought these foreign religions to Ceylon, and we the Orthodox Buddhists feel that unless and until we liquidate you we will not be able to stop the spread of Christianity and Islam on Ceylon. If you do not quit Ceylon this year you will be liquidated."

CEYLON—Christian schools here face a grave threat, posed by the country's Buddhist Advisory Council and the Buddhist Congress, who are exerting all efforts to influence the nation's ruling party to approve their proposal to nationalize all schools which draw more than 50% of their students from religions other than the one represented by the schools' sponsor. Since few of the Christian schools have a majority of

A distressing number of current and recent news reports, few of them spectacular in their own right but most alarming when considered in their over-all perspective, reveal an increasing trend in policy and practice among world governments that could exert a profound effect on future missionary effort. The following reports could well serve as spark to alert Christians to the danger and, perhaps, rekindle a new spirit of prayer and support for missionaries who are forced to labor under these sometimes severe restrictions.

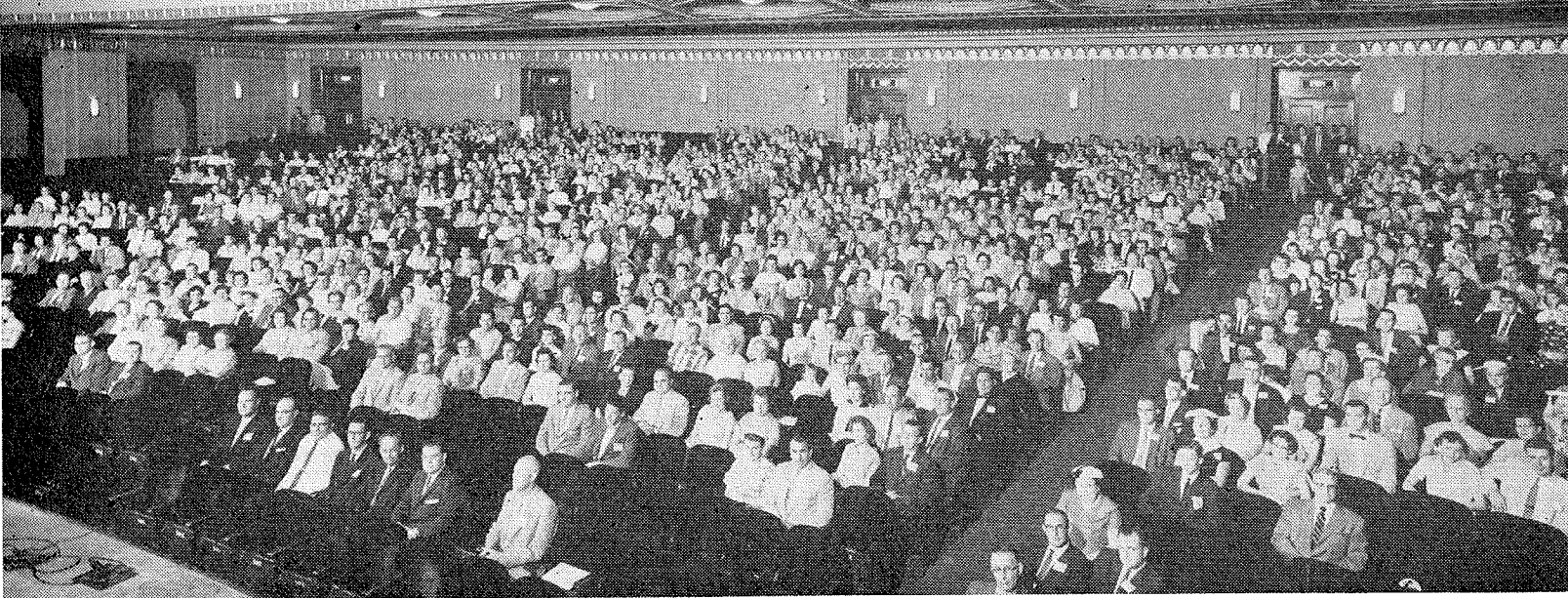
Christian students, the success of this move would mean the closing-down of nearly all of them in the country.

FORMOSA—In Taipei on Formosa, a pact against the Gospel has been made by the people of Liu Ying according to missionary reports. The people have vowed that anyone who becomes a Christian will be driven out of the town. However, at one missionary meeting 100 adults listened for two hours, and hundreds of Gospel tracts were distributed.

CHINA—Protestant as well as Roman Catholic "reactionaries" are feeling the impact of Communist China's "Big Leap Forward" campaign, which has been extended to include religion. Specifically, this means purging Christian organizations of what the communists call "imperialist running dogs" who "hide under the cloak of religion." Reports of purges already undertaken among Protestants in Heilungkiang, Kirin, Kweichow and Fukien provinces and at Darien in Manchuria are contained in copies of mainland newspapers received in Hong Kong. In each area the communists sponsored discussions and debates to speed the movement for setting up "self-administering" churches stripped of all "imperialist" or foreign ties.

MALAYA—The Johore Religion Department is drafting a bill for the establishment of religious courts to enforce strict observance of the Moslem fast called "Puasa". When asked why he drank coffee during the fast, a Moslem answered, "I had a toothache, so I drank some coffee." Admad Hin Ali, the culprit, was fined five dollars.

GERMANY—A 56-year-old woman of the Mormon faith was given a suspended sentence of four months' imprisonment for allegedly "smuggling" 39 eggs into West Germany. A leading Communist organ pointed to her so-called "crime" as a reason why the East German government ought to prohibit the Mormon church from sending missionaries to East Germany.



Sixteen hundred people heard Dr. Oswald J. Smith, pastor of People's Church, Toronto, Canada, give a challenging missionary message.

By the Editor . . .

Convention Digest

Hailed by many as the best session in many a year, the twenty-second session of the National Association of Free Will Baptists met July 8-10 in St. Louis, Mo.

Attendance was about equal to previous sessions, but no records were set. The largest attendance was on Wednesday night at the missionary service when about 1,600 turned out. The average attendance at the daytime business sessions was between 800 and 1,000.

Actual registration of ministers and delegates showed 285 of the former and 242 of the latter for a total of 527. This was 66 less than last year.

The day sessions were held in the Sheraton-Jefferson Hotel while the night sessions were held in the Opera House of Kiel Auditorium. The facilities were among the best the convention has enjoyed and the host state and city outdid themselves to provide every convenience for the delegates.

Various reports will be found elsewhere in this issue, but below you will find a digest of various phases of the convention program.

Worship Services

At some previous sessions it was possible to find almost as many people outside the auditorium milling around during the worship services as there were inside. This year

was a refreshing change. Despite the press of business and the importance of certain issues, the worship services were very spiritual.

Undoubtedly a factor in this was the prayer meeting held on the opening night. Led by Dr. L. C. Johnson, this service was attended by several hundred people who stayed and prayed until midnight. The Holy Spirit was mightily present to fuse our hearts together and much deep, fervent prayer ascended to the throne of grace. This prayer meeting seemed to deepen the spiritual tone of the entire convention. It is our feeling that most of the issues which faced the convention were decided in this prayer meeting.

Another factor in the spiritual impact of the worship services was the music program which had been arranged by Mr. I. L. Stanley. Mr. Stanley has been music director for the convention so long that he has almost become a permanent fixture and his sparkling enthusiasm and warm personality always enhance the convention program and endear him to the people.

This was the twenty-first year that he has conducted the convention music, starting with the old General Convention before the National Association was organized. Except for the years that he spent in the armed forces and one other year, he has led this

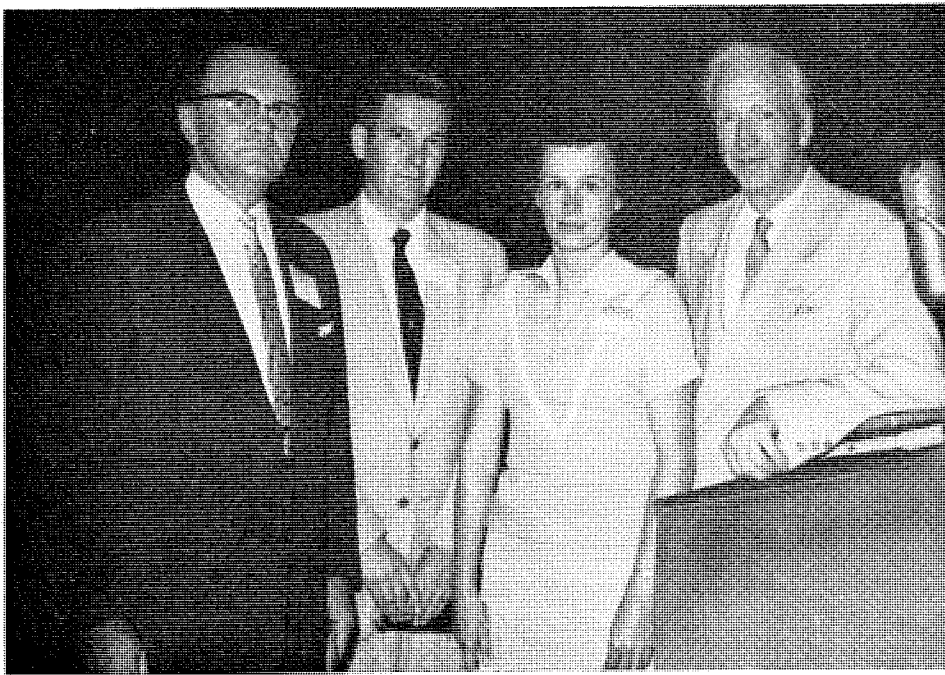
part of the convention program every year. In recognition of his faithful service, the moderator presented him with a set of music emblem cuff links and tie bar and a specially inscribed certificate.

Under his direction and with Mrs. Earl Miller and Mrs. E. T. Burwell at the piano and organ, the congregations greatly rejoiced in song. All of the special music was outstanding and Mrs. Burwell's marimba solos each night will long be remembered.

All of this helped prepare the hearts of the people for the messages. Developing the theme of Christian love, each of the pastors who spoke blessed the hearers. (You may read in this issue the keynote sermon delivered by Rev. Rufus Coffey.) Many were moved to tears of joy and shouts of praise as Rev. Harold Pitts of Winfield, Ala., pictured the love of Calvary. The final message by Rev. Dean Moore of El Sobrante, Calif., urged the practical application of love in the lives of Christians.

Some 150 young men and women responded to the call for dedication sounded by Dr. Oswald J. Smith, pastor of People's Church, Toronto, at the close of his missionary message on Wednesday night. This was a great highlight and the congregation gave a missionary offering that night of nearly \$800.

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Standing between Rev. Raymond Riggs and Dr. Oswald Smith are Rev. and Mrs. Danny Farmer, Oaks, Okla., two of the 150 who responded to the missionary challenge.

Board Reports

Progress all along the line was reported to the convention by the various boards which carry on the world-wide convention enterprises. Here is a summary:

Executive—Reported favorable contacts with other groups of identical or similar doctrinal beliefs both in this country and out of it.

... Told that per capita giving for all national enterprises went up to \$1.47 in 1957 as against \$1.33 the previous year.

... Total giving to the agencies in the past year was \$254,000 as compared with \$220,000 in 1956.

... Undesignated giving through the Co-operative Plan accounted for 21 per cent of the total giving in 1957, a 36 per cent increase over the previous year.

... Cooperative giving for first five months of 1958 was slightly below the same period last year.

Home Missions—Reported that ten new missionaries had been added to the field the past year. Some of these were among the Spanish-speaking people in Florida, some in Alaska, and some in Mexico.

... Presented a \$63,720 budget and reminded the delegates that special home missionary offerings should be received on Thanksgiving Sunday.

Foreign Missions—Listed the following fields: Africa, Brazil, Cuba, India, Japan, and Spain.

... Listed 33 American missionaries including children, 122 national workers, 50 churches in foreign fields, 77 overseas preaching points in addition to the organized churches, and 4,153 overseas members.

... Reported 40 missionary applicants either ready or preparing to go.

... Showed from the financial report that 78 per cent of all funds received was disbursed to foreign fields, leaving only 22 per cent spent for administration.

Superannuation—Reported receipts last year of almost \$6,000, with \$3,600 being spent for premiums on minister's policies.

... Asked that Father's Day be design-

nated as a day of remembrance for the minister's retirement program with special offerings being received for the program.

League—Reported plans to employ a full-time promotional secretary and to begin distribution of a new quarterly youth magazine.

... Reminded that the eighth Nationwide League Conference will meet June 9-11, 1959 at Ft. Smith, Arkansas.

Bible College—Total enrolment for 1957-58 was 197, with 101 of these being ministerial students.

... Through the practical work department, 1,733 decisions for Christ were recorded.

... Stressed urgent need to pay off \$65,000 indebtedness on the new student lounge and dining hall.

... Presented a budget of \$183,700.

Sunday School—Reported good acceptance for the new "Bible-Centered" Series of Sunday school literature. Sales climbed from \$5,800 for first quarter to \$8,359 for third quarter.

... Now publishing five pupil's quarterlies with one more to be added January 1.

... Seventeen worker's conferences were held in ten states last year.

Publications—The *Free Will Baptist Hymnal* now ready. Contains 419 well-selected hymns.

... Production now underway on Million's *History of Free Will Baptists*. No date set for completion.

Master's Men—Now has over 2,000 laymen enrolled as members of chartered chapters. Goal is 10,000.

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Mr. Charles Vance, Rev. Clinton Wood and Rev. Jerry Dudley, Californians all, look at the exhibit pointing up the state work and the invitation for the 1960 convention.

The Christian's

Trademark

By Rufus Coffey

The greatest subject in the Bible, the greatest experience one can enjoy, the greatest virtue one can possess, the greatest message one can proclaim, the greatest need in the world, the greatest mark of a Christian is love.

Love is the most profound, most meaningful, most significant word in all languages of men. It is the most inexhaustive, most unfathomable, most mysterious word in all the vocabularies of mankind.

It is a noble word which elevates, inspires and envelopes the imagination. The depth of love cannot be sounded, its dimensions cannot be measured. It is so broad in its scope, it embodies, encompasses and includes so much that it is difficult to define. It can be more fully understood by describing its characteristics, manifestations and relationships. For instance—there is a philanthropic love; there is a philadelphian love; there is a parental love; there is a sentimental love; there is a sensual love, and there is a selfish love. But the love of which I speak is a different love.

The Greeks had three words for love. Two of these are employed in the Bible. The word not used carried a bad meaning. It spoke of a passionate, fleshy, carnal type of love. The Bible does not call that love. The second had to do with filial love—family love—the love that a husband has for his wife or a mother for her children.

The third is a word that is absolutely above the comprehension of natural man. It is a love that manifests itself in spite of hate, tribulation, persecution, trouble, circumstances or anything that might try to quench it. Its source is God. It emanates from Him because "God is love" (I John 4:8). This is one of His basic attributes. But it is more than an attribute, it is the very nature and character of God. It is the very essence of His constitution and is

the very substance of His great and glorious being. God not only loves and is loving, *He is love*. Christian love is the manifestation of this nature of God, which is imparted by the Holy Spirit to the believer in Christ.

Love is not a human quality but a divine grace. Love is not something the believer can attain to, it is not a work, or something he can learn, but something that is



Rev. Rufus Coffey and Rev. Harold Pitts, two of the convention speakers, are greeted by a long line of appreciative delegates.

divinely wrought and supplied by the Spirit that indwells the believer.

Love is not sociability, friendliness, sympathy, pity or human emotion. It is not a mere principle—a thing of choice, or of will power. But love is the result of the divine indwelling of Christ. It is the flowing forth of the life of God through mortal man. It is the product of the Spirit. It is the pinnacle of all Christian graces. It is the crown of Christian character. Only as we are born of God can we begin to grasp the import of Christian love.

It is this supreme love, this superior love,

this sublime love, this supernatural spiritual love of which I speak. It is this virtuous love of Christian experience, and the forceful expression of this nature that I would have you consider. It is this love which should control, dominate, and characterize the child of God. It is the tag, the label, the badge, the trademark of the Christian life. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

A trademark is a distinguishing mark that sets apart a product. It represents, reflects, and reveals the origin of a product. It not only differentiates, protects from fraud, and becomes a point of advertisement, but it becomes synonymous to the quality of a product. There is not a more applicable and appropriate term to describe the distinctive nature of the Christian's experience and responsibility.

The Christian's trademark should be a reflection of the character of the one in whose image we are created. It should be a revelation of a genuine experience. It should be a true representation of the exalted nature of the believer. It is a *sign* and *seal* for the world to know who we are and whom we represent. Only a glimpse at the New Testament will reveal

The Priority of the Christian's Trademark

The theme verse of this convention speaks of love as above all. Paul speaks of a more excellent way to the Corinthian church (I Cor. 12:31). Then after the marvelous explanation of the character of love in I Cor. 12, he concludes that the greatest thing is love. Peter enumerates the various virtues that strengthens the believer in his first epistle, chapter one, and concludes with the admonition to put on love as referring to it as a crowning virtue. Again Peter says: "And above all things have fervent love among yourselves" (I Peter 4:8). James classifies love as "The Royal Law" (James 2:8).

When Jesus was asked what was the greatest commandment he replied that love to God with all of the soul, with all of the mind, and to love our neighbor as ourself constituted the primary teachings of the Mosaic law and the prophet (Matt. 22:37-40). It is no marvel that Paul stated to the Romans and to the Galatian Christians that love is the fulfilling of the law (Gal. 5:14, Rom. 13:10). To Timothy Paul wrote that the end of the commandment is love out of a pure heart (I Tim. 1:5).

But if this will not suffice to show the pre-eminence of Christian love, surely we cannot ignore the commandment to love from the lips of our Lord. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:38). Lest we forget, John reiterates the same command at least six times in his first epistle and one time in his second epistle. We cannot escape the truth that love is to take precedence in

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This is the keynote message delivered last month to the 22nd annual session of the National Association of Free Will Baptists at St. Louis, Mo. Mr. Coffey is pastor of the First Free Will Baptist Church, Florence, S. C.

the Christian life for "by this shall all men know that ye are my disciples if ye have love one for another."

The word "if" looms up before us. This apparently implies that some have not love. This is obvious from observation. John tells us the reason men do not love is because they do not know God (I John 4:7, 8). It is clear therefore what constitutes

The Proof of the Christian's Trademark

Everyone that loveth is born of God. This gives us assurance. But even more assuring are the words, "We know that we have passed from death unto life because we love the brethren" (I John 3:14). Love for the brethren affirms and confirms our hope of salvation. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in Him. But he that hateth his brother is in darkness, and walketh in darkness; and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John 2:9-11).

A further test of our experience is found in Galatians 5:22 where we have the fruit of the spirit listed as a great cluster. It is not surprising to find love listed first. Fruit is the evidence that we are abiding in the true vine and John says, "If we love one another, God dwelleth in us, and His love is perfected in us. He that dwelleth in love dwelleth in God and God in him." Again we observe that "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). The spirit of love testifies to the reality of our Christian experience.

Let us not forget that we love because He first loved us (I John 4:19). This speaks of

The Price of the Christian's Trademark

"God commended (proved, exhibited) His love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8). "Christ loved the church and gave himself for it" (Eph. 5:25). "Hereby perceive we the love of God, because He laid down his life for us; and we ought to lay down our lives for the brethren" (I John 3:16). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we love God, but that He loved us, and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (I John 4:9-11).

God has shown His love by the provision of earth's redemptive plan. He had fully demonstrated His love through calvary. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life" (John 3:16). In the light of this revelation of love we are compelled to consider

The Practice of the Christian's Trademark

"By this shall all men know that ye are my disciples if ye have love one for another." "If God so loved us, we ought also to love one another." Since there is no question of God's love for us, there should be no question of our love for our fellow believer. If we are of God, our love should have the same qualities as God's love. It should be unconditional, without partiality or discrimination. It should be enduring, constant, unwavering and unfaltering.

The Bible clearly teaches that Christians are to love one another. We're told in Deuteronomy 10:19 to love even strangers that we have never met. We are told in Scripture to love our neighbor as ourselves. We are told even to love our enemies (Luke 6:35). But the Bible emphasizes and underscores the truth that the believer is particularly to love other believers.

The Scripture declares in Proverbs 10:12, "Hatred stirreth up strife but love covereth all sins." In Psalms 133:1, the Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like precious ointment." In the Song of Solomon 8:6, we read, "Love is strong as death but jealousy is cruel as the grave." How can Christian leaders fight and strive with one another when they read of their Master washing the feet of even him that in a few hours would be denying Him?

How can Christians be jealous of one another when Jesus said, "This is my commandment that ye love one another as I have loved you" (John 15:12). When strife and division is raging in the land, let us remember that the only way the world has to know that we are believers is because of our love.

Would to God the Christian leadership of America and our church could be baptized with a baptism of love that would cause us to contend for the faith without being contentious; that would cause us to stand without compromise with love even for those who might be enemies of Christ.

Love for the brethren is a measure of the love we have for Christ. It is the acid test of our spirituality. It is a mark of Christian maturity. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also" (I John 4:20, 21).

Faith and love are closely associated in the Bible. It is obvious that genuine faith in God will produce genuine love in our hearts for our brethren. Christians and church leaders need to get on their knees and with a Bible and concordance and search the Scriptures concerning this matter of brotherly love. It would transform our lives, our attitudes, and ministry.

But only a head knowledge of Christian love will not suffice. Love must be translated into action. It must be practiced. It must be exercised. As it is experienced in the heart, it must demonstrate itself in life. It is our identification mark before all men.

Marital love is lacking if it doesn't manifest itself in the home. So is Christian love absent if it doesn't manifest itself in the church, and in a conference or a convention. Honest disagreements are not to affect our relationships. If our love is unpretentious, it will overlook the unpleasant things. It does not complain.

Love displays humility. It is the opposite of conceit, pride and a haughty, arrogant

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At the speaker's table for the Master's Men breakfast are Mrs. W. S. Mooneyham, Dr. Oswald Smith, Rev. Robert Hill, Mrs. Hill, Mr. Francis Elliott and Rev. John Visser.

RELIGION

and the

PRESIDENCY

If Washington is any criterion, the average Protestant is not yet seriously concerned about the possibility of a Catholic candidate for president of the United States.

Most of the present articulate opposition to a Catholic candidate for this high office seems to be coming from a strongly pro-Protestant minority, led by POAU—Protestants and Others Americans United for Separation of Church and State. But one can't underestimate the influence of POAU.

As the 1960 presidential race warms up and if Senator Kennedy does get the Democratic nod, many non-Catholics will take their cue from POAU and any Catholic candidate may become a major political and religious issue.

Nevertheless, it is hoped that there will not be a repetition of the religious bitterness of 1928. Even with sharp differences of opinion on Federal aid to private education and many other issues, inter-religious relations are improving.

Much credit for more harmonious inter-religious relations certainly must go to the National Conference of Christians and Jews. This movement grew out of resistance and revulsion to the bigotry and bitterness of the 1928 campaign in which Al Smith, a Catholic, was the Democratic candidate.

This reporter recently asked a cross-section of Washington newspapermen their views on the possibility of a Catholic candidate for president. Some agreed with the statement of former New York Senator Herbert H. Lehman that the public would be more tolerant of a Catholic candidate today than it was 30 years ago.

It will be recalled that former President Truman was asked on the same program with Mr. Lehman (NBC-WRC "Youth Wants to Know," May 3) if he thought that a candidate's being a Catholic, or a member of any other religion, for that matter, would have a vital bearing on his chances for election.

"Yes, I do, but I think it is too bad that that is the case," said Mr. Truman. "I don't think it ought to happen in this country. I am giving you a frank answer to it."

Mr. Truman, a Baptist, expressed the hope that the time would come when religion would not make any difference.

"You have had some mighty good Catholic governors right here in the state of New York and in Massachusetts, also, and I don't see that they did any worse jobs and maybe a better job than anyone else would. I don't think that ought to enter into it at all."

He apparently had in mind Al Smith and Charles Poletti, both New York governors of the Catholic faith, and Foster Furcolo,

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Editor's Note

The use of this feature from the *Washington Religious Report* does not necessarily constitute endorsement or support of everything which it includes. We feel that this issue is a vital one facing the American public and we will from time to time try to bring you pertinent information regarding it. Whatever one's party affiliation, every voter should acquaint himself with all the facts of this important issue.

For instance, consider these statements in this article:

"... Mr. Truman, a Baptist, expressed the hope that the time would come when religion would not make any difference."

"... Churches should not enter the political field unless they are willing to be challenged."

"... while Catholics constituted about 10 per cent of the electorate in 1928, they now account for about 20 per cent."

"... a Catholic may lose some Protestant votes because of his religion, but he will more than make up for them by the Catholic votes he gets."

"... Catholics tend to exercise their voting rights more than Protestants and tend to be concentrated in cities, particularly in eighteen large cities in twelve key states."

"... He would still be a person controlled by a leader of his church who is the head of the state of a foreign power."

present Massachusetts governor, Averell Harriman, present New York governor, is an Episcopalian.

Meanwhile, Dr. Glenn L. Archer, executive director of POAU, has clarified what appeared to be conflicting opinions on the "Religion and the Presidency" issue.

Dr. Archer and Dr. John A. Mackay, president of Princeton Theological Seminary, said on a recent NBC-WRC telecast, "The Big Issue," that Catholics must be closely quizzed because they are subject to what they called powerful influences.

The *Washington Post-Herald*, quoting Dr. Archer on an incident involving the Thompson Racial Investigation Committee in Virginia, said:

"Our (the POAU's) only concern as an organization is with religious liberty as guaranteed by the separation of church and state. We are disturbed when any governmental body believes it necessary to ask citizens publicly questions concerning their religious convictions and associations. James Madison and Thomas Jefferson, Virginians both and founding fathers of our state and nation, made it clear long ago that in the American system, a man's religion is not the business of government."

Dr. Archer issued a clarifying statement later. He said:

"To ask a man his religious affiliation or his religious beliefs is one thing. To ask him how he stands upon tax support of private agencies is another. The former I condemn; the latter I commend. The first is religious; the second is political."

"On 'The Big Issue,' I said that 'church-related questions' should be asked. I definitely stayed away from religious questions. They are church-related questions only because a church has positioned itself upon certain political and legal matters."

"One would not have the right to ask another if he accepted the theory that the Virgin Mary ascended bodily into heaven unless, of course, one church sought to use the state to cram this doctrine down the throats of all people. Then the question

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Rev. Charles A. Thigpen, moderator, greets Rev. C. Vaughn Overman, New Durham, N. H., pastor of the First Free Will Baptist church there organized by Benjamin Randall.

Convention Digest

(Continued from page 4)

... State secretaries for laymen's groups will be appointed during the year.

... African truck project nearly completed with just a few hundred dollars lacking at convention time.

Business Sessions

A good group of delegates was always on hand for the business sessions. It is our own feeling that some of the items passed constituted some of the most important action ever taken by the National Association. Here is a summary of some items that did and did not pass:

1. A constitutional change was approved that will allow every affiliated local church to represent directly to the National Association in the future with one lay delegate. This will give a potential lay delegation of nearly 2,500. We believe this was an historic action. (See "Constitutional Changes" and "Personally" in this issue for complete information on this item.)

2. A recommendation from the General Board that was voted down last year was passed unanimously. This action prohibits any permanent employee of a board from being a member of that board. The boards were given one year to comply.

3. Rejected by an overwhelming majority was the petition of the North Carolina state executive committee asking that the Sunday School Board and the Free Will Baptist Press be instructed to return to their original publishing agreement. (See "Personally" for additional information.)

4. For the second straight year, a proposal from the floor was rejected that would have required that all salaries of both full- and part-time employees be itemized in the board's financial reports.

5. A resolution calling for an endorse-

ment of the Billy Graham evangelistic crusades was tabled.

6. Unanimous acceptance was given to the Placement Committee's selection of Fresno, Calif., as the 1960 convention city. (The 1959 session will meet in Asheville, North Carolina.)

7. For the second time in the history of the organization, a moderator was named for a fifth term. Rev. Charles A. Thigpen was renamed to his position for the fifth time, an honor which was also accorded to Rev. James F. Miller who served from 1938 to 1943.



Mr. Herbert Rowland (right), Paintsville, Ky., gives Rev. John Visser, Amsterdam, Holland, a personal check for \$500 with which to purchase a car for use in connection with his pastoral duties when he returns to Holland. Mrs. Rowland looks on.

8. A record-breaking budget of nearly \$600,000 was adopted. This is the amount asked for in 1959 by the various boards and agencies.

Miscellaneous

... Around 225 attended the Master's Men breakfast, held this year for the second time.

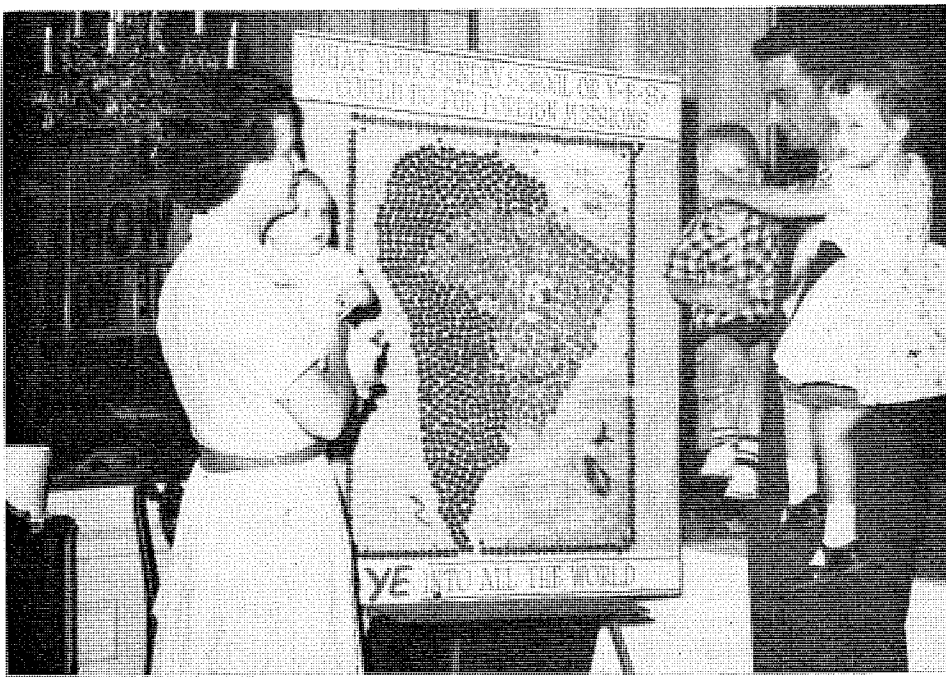
... Exhibits and displays from the various agencies were spotlighted this year. They were quite popular with the delegates.

... A number of outstanding visitors were recognized. Among these were three of the officers of the United American Free Will Baptist Convention, the Negro counterpart of our own National Association. These were Rev. H. R. Reaves, Ayden, N.C., general moderator; Rev. P. Andrew Hodges, Baltimore, Md., first vice-moderator, and Rev. W. L. Jones, Greenville, N.C., editor of the *Free Will Baptist Advocate*. Also present was Dr. E. W. Warfield, St. Louis, president of the General Conference of Free Will Baptists, Inc., another Negro convention. Rev. Edwin Runyon, editor of the *General Baptist Messenger*, represented those brethren and Rev. John Visser, pastor of the Free Baptist church in Amsterdam, Holland, was the only overseas visitor.

... The exhibit from the state of California attracted a lot of interest. The state's 65 churches were spotlighted on a large cut-out map and an electric train pointed up the invitation for the 1960 convention.

... Over \$450 was given in general offerings for the expenses of the convention.

... A pleasant surprise was accorded the delegates when a visitor who happened to be passing through St. Louis stopped by and was introduced. He was Rev. C. Vaughn Overman, American Baptist minister who is pastor of the First Free Will Baptist church, New Durham, N.H., the church organized in 1780 by Benjamin Randall.



Rev. and Mrs. Herbert Waid and their three children were on their way to Japan but stopped at the convention. Nancy Gail points to a map of money for South America.

Report of the Temperance Committee

It is the sincere desire of this committee that this body be "doers of the Word, and not hearers only." May we, therefore, remind ourselves of our commitment to God. The second paragraph of our Church Covenant directs us to "abstain from all sinful amusements and unholy conformity to the world, and from all sanction of the use and sale of intoxicating beverages, and to provide all things honest in the sight of all men."

Further may we suggest a close scrutiny of the temperance report of last year. Especially do we call attention to item three, statement (a), "By refusing to patronize places which sell alcoholic beverages."

In the light of the above, we would like to recommend:

1. That our Placement and Arrangement Committees exercise extreme caution in the selection of our convention meeting places so as to conform to the covenant.

2. Since the testimony of the minister and Christian layman is observed closely, we recommend that we observe the traffic laws.

3. Inasmuch as within the confines of the National Association of Free Will Baptists we find practices such as improper dress, language unbecoming to Christians, borderline false witness, habits that are offensive to brethren (use of tobacco, moderate drinking of alcoholic beverages, etc.), also social activities unbecoming to Christians (dancing, bingo, regular attendance at movies, etc.).

Therefore, we recommend that we emphasize complete abstinence in our preaching, teaching and living applicable to every member of this association.

4. We suggest that this entire report be examined in the light of these Scriptures:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1).

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:31-32).

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?" (1 Cor. 6:18-19).

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

Report of Commission on Chaplains

The armed forces of our country present to us as a denomination a tremendous challenge. When we pause to realize that approximately one-third of our young men will spend at least some time in service, we can see the magnitude of the challenge. These young men removed from home, surrounded by evil influences, and away from the home church need the guidance, counsel and prayers of godly chaplains. The Army, Navy and Air Force, along with the Civil Air Patrol and National Guard, offer to qualified young men unparalleled opportunities for service. This is an open door into which many other denominations are moving. We dare not fail to seize the opportunity that is ours in this field.

The educational requirements for the chaplaincy are 120 hours of undergraduate study in a recognized school and 90 hours of graduate study performed in a recognized theological school. If you feel that God would have you serve in this fruitful field, we strongly urge that you pursue your studies to the end that these educational requirements might be met.

The chaplaincy training program offers excellent opportunities for young men now in school to receive a commission and a call to active duty upon graduation. Under the seminary program, which is operated by all the armed services, a student attends a recognized school and is commissioned upon

graduation and called for a period of active duty. We would like to provide additional information about this program to those who may be interested.

The work of the chaplain, in most cases, is similar to that of the active pastor. He is first of all a preacher—at liberty to preach what he will, as he will. He is also a counselor, with the opportunity to interpret in the light of God's Word the problems of those who come to him. Some of his time is given to Christian education. Through Bible study classes and the like, those under his care are built up in the faith. Part of his time, of course, is given to visitation. In the bounds of sound judgment, the chaplain is at liberty to promote the cause of Christ in any way that he might see fit.

We would like to urge all of our pastors to get acquainted with the chaplains in their area. They are anxious for your cooperation and help and it may prove to be a real blessing to your church to have this contact.

Finally, we wish to bring to your remembrance the one chaplain that we now have on active duty. He is Chaplain J. B. Narron, stationed at Selfridge Air Force Base, Mount Clemens, Michigan. Pray for him and pray that God will call more of our young men into this needy field of service.

Billy A. Melvin, Chairman
Michael Pelt, Secretary
W. S. Mooneyham

Association Personnel

One star means elected at this session; two stars means re-elected.

Officers

Moderator—**Charles A. Thigpen, Nashville, Tenn.
Assistant Moderator—*Billy Melvin, Norfolk, Va.
Clerk—**Dean Moore, El Sobrante, Calif.
Assistant Clerk—**John I. Morgan, Elizabethton, Tenn.
Executive Secretary—**W. S. Mooneyham, Nashville, Tenn.

General Board

A. J. Lambert, Fayette, Ala.
*Robert King, Star City, Ark.
*California
W. B. Hughes, Chipley, Fla.
G. C. King, Sylvester, Ga.
W. T. Turnbough, Sesser, Ill.
F. S. Vanhoose, Paintsville, Ky.
Carl Kilgore, Detroit, Mich.
Wilburn Beasley, Saltillo, Miss.
**Benjamin Scott, Fredericktown, Mo.
M. L. Johnson, Mt. Olive, N. C.
Russell Milam, Minford, Ohio
*Wade Jernigan, Norman, Okla.
Rufus Coffey, Florence, S. C.
William Hill, Nashville, Tenn.
*H. Ray Berry, Bryan, Texas
Billy Melvin, Norfolk, Va.
*Carl Vallance, Huntington, W. Va.

Executive Committee

Charles A. Thigpen, Billy Melvin, Dean Moore,
Wade Jernigan, M. L. Johnson, James F. Miller,
Robert Hill.

Foreign Mission Board

Raymond Riggs, Tenn. _____ 1959
Mark M. Lewis, Mich. _____ 1960
J. Redford Wilson, Ark. _____ 1961
Rolla Smith, Mo. _____ 1962
**Joseph G. Ange, Mich. _____ 1963

Home Mission Board

Willard C. Day, Ark. _____ 1959
Homer E. Willis, Tenn. _____ 1960
Harvey E. Hill, Mo. _____ 1961
Harry E. Staires, Okla. _____ 1962
**R. H. Jackson, N.C. _____ 1963

College Trustees

K. V. Shutes, Ga.; Paul Kettelman, Miss.;
Ralph Lightsey, Ga. _____ 1960
Melvin Bingham, Okla.; James F. Miller,
Mo.; J. R. Davidson, N.C. _____ 1962
**Luther Gibson, Miss.; **Floyd B. Cherry,
N.C.; **M. E. Howard, Va. _____ 1964

Superannuation Board

Roy Rikard, N.C. _____ 1959
E. M. Kennedy, Okla. _____ 1960
C. A. Huckaby, Ga. _____ 1961
D. W. Hansley, N.C. _____ 1962
**J. O. Fort, N.C. _____ 1963

League Board

Henry Melvin, N.C. _____ 1959
*James E. Davidson, N.C. _____ 1960
C. F. Bowen, Tenn. _____ 1961
R. B. Crawford, N.C. _____ 1962
**W. Burkette Raper, N.C. _____ 1963

Constitutional Changes

The following constitutional changes were adopted:

ARTICLE IV

REPRESENTATION—Representation in the National Association is to be by states. Each State Association shall be entitled to five lay delegates at large and in addition, each local church which holds membership in the highest body in the state, shall be entitled to send one lay delegate. Associations in the state which have no higher organization in that state and those whose higher organization is not affiliated with the National Association shall be entitled to three lay delegates at large and in addition each affiliated local church shall be entitled to send one lay delegate.

A church or churches in states which have no higher organization in that state and those whose higher organizations are not affiliated with the National Association may represent directly to the National Association with one lay delegate.

ARTICLE V

Section 1, Fees—Each State Association representing in this body shall send the sum of \$10.00 with \$5.00 for each district association affiliated with the State Convention. Any local church which qualifies under Article IV and sends a delegate shall send \$10.00 representation fee.

ARTICLE X

The National Association shall hold its regular meetings annually, at the time and place determined by the Association while in session.

Publications Board

I. J. Blackwelder, Ga. _____ 1959
L. E. Duncan, Miss. _____ 1960
E. C. Morris, Ga. _____ 1961
Rufus Hyman, Ala. _____ 1962
**J. C. Griffin, N.C. _____ 1963

Sunday School Board

O. T. Dixon, Mo. _____ 1959
Charles Sapp, Va. _____ 1960
L. H. Moulton, Tenn. _____ 1961
Earl Smith, Ark. _____ 1962
**John H. West, Okla. _____ 1963

Headquarters Trustees

H. D. Bailey, Tenn. _____ 1959
J. B. Reding, Tenn. _____ 1960
D. W. Alexander, N.C. _____ 1961
G. W. Hunt, Tenn. _____ 1962
*Russell Lee, Tenn. _____ 1963

Laymen's Board

Wayne Smith, N.C. _____ 1959
Francis Elliott, Mo. _____ 1960
Robert Hill, Tenn. _____ 1961
E. T. Burwell, Ill. _____ 1962
*Lynn Hamilton, Okla. _____ 1963

Committees Appointed

Committee on Committees: Homer Willis (Tenn.), Fred A. Rivenbark (Va.), R. B. Crawford (N. C.), Rolla Smith (Mo.), W. B. Hughes (Fla.)

Nominating: Eugene Waddell (Va.), Floyd B. Cherry (N. C.), Lester Jones (Mo.), Robert Hill (Tenn.), Daniel F. Pelt (Fla.)

Resolutions: W. Burkette Raper (N. C.), Rufus Coffey (S. C.), N. R. Smith (Okla.), Jerry Dudley (Calif.), Chester A. Huckaby (Ga.).

Temperance: Elvis Priest (Ariz.), W. L. Hooper (Ky.), Claude Childers (Ill.), Forrest Chamberlain (Ohio), H. Ray Berry (Texas).

Placement: W. S. Mooneyham (Tenn.), R. E. Pixley (Ark.), Wilburn Beasley (Miss.), William Newsome (Mich.), Carl Vallance (W. Va.).

Program: Executive Secretary and Executive Committee.

Report of Resolutions Committee

- Whereas the different boards of the National Association are using various forms in making their financial reports; therefore, be it resolved that each board of the National Association be required to furnish with its annual financial report a balance sheet listing all its assets and liabilities, such reports to be prepared by a Certified Public Accountant.
- Whereas the Missouri State Association of Free Will Baptists has so graciously arranged for and received the National Association of Free Will Baptists, and Whereas the arrangements committee under the leadership of the Rev. Harvey Hill has so faithfully labored to prepare for the National Association, and Whereas many other unnamed personnel have worked tirelessly and diligently behind the scenes to make this a successful convention,

Be it resolved that

(a) This body express its appreciation for the hospitality received and for the work of the committees by a rising vote of thanks.

(b) That the clerk be instructed to write a letter of thanks to the Sheraton-Jefferson Hotel for the use of its facilities and to the Missouri State Association for entertaining the 1958 session of the National Association of Free Will Baptists.



MEREDITH VASSAR

Will You Write Him?

I was born in Tulsa, Oklahoma, August 19, 1931. My parents are Mr. and Mrs. Arthur Vassar.

There was nothing unusual about my being born as I was just an ordinary child. I played, ran, and enjoyed life just like other children my age until I was eight years of age, then I began to complain of my legs hurting. When I was about ten years old my doctor pronounced my problem as Muscular Dystrophy. I did not know the meaning of these big words, but I did know that I had lost the use of my limbs. No one who has not experienced this feeling can realize what it is to have your world crumble under your feet. What was I to do? This question must be answered one way or the other. One thing I knew, I must continue to get an education, and this I did, and in the year 1950 I had almost finished high school by attending special classes.

It was in this same year that I accepted Christ as my Saviour and united with the First Free Will Baptist Church of Tulsa, Oklahoma.

I have always wanted to tell the world about Christ and His saving power, but how was I to do it. This little tract is my message to all who will read it. I feel that God has called me into this ministry, and my prayer is that I may be able to reach someone for Christ from my wheel chair. I enjoy friends and would like to receive mail from people everywhere, especially young people and people who are handicapped as I am.

If you have a problem, let me know about it so that I can share it with you when I pray. I will certainly appreciate your prayers for me, and if we don't get to meet personally in this world, I hope to see you in the wonderful place that God has prepared

Presidency

would move from the religious realm to the political. Churches should not enter the political field unless they are willing to be challenged."

Professional politicians are concerned about Kennedy's religion, the June 23 *Newsweek* pointed out.

"Thirty years have passed since the defeat of Al Smith, but they (the professional politicians) still remember vividly the violent anti-Catholic feeling which the 1928 campaign engendered," said the article. It went on to say that while Catholics constituted about 10 per cent of the electorate in 1928, they now account for about 20 per cent.

"In this connection, John Baily, the Democratic state chairman of Connecticut (where Governor Abraham Ribicoff has already come out for Kennedy in '60), recently sponsored an analysis of polls and election returns which concluded that, while a Catholic may lose some Protestant votes because of his religion, he will more than make up for them by the Catholic votes he gets."

"Quietly circulated among politicians and the press," continued the *Newsweek* story, "the survey's most impressive finding was that Catholics tend to exercise their voting rights more than Protestants and tend to be concentrated in cities, particularly in eight-

for those that love him, where there will be no handicapped.

I would like to say as Meredith's pastor that he is a wonderful young man. He has many hobbies such as model airplanes, ancient automobiles, wagons, etc.

He is well read and most interesting to converse with as he keeps up with the events of the day. He is a blessing to all who visit him.

He has felt the call to be a correspondence missionary, and we hope that all who read this will correspond with him. He wants pen pals.

Write him at this address:

Meredith Vassar
1535 North Yorktown
Tulsa 10, Oklahoma

REV. JOHN H. WEST.

(Continued from page 7)

een large cities in twelve key states.

"The Catholic vote in each of these cities', the survey summed up, 'can usually determine the size of the Democratic margin in those cities. The size of the Democratic margin in those cities usually determines whether these states go Democratic. And whether these states go Democratic usually determines whether the Democrats win the election.'"

"Kennedy himself concedes that this issue is another serious obstacle in his path," said *Newsweek*, "but he does not believe that it would tend to conflict with himself.

"After all, Catholic judges can pronounce divorce," he says. "His attitude on explosive church-versus-state issues can be described by one of his favorite words: 'Reasonable.'"

Some Washington political reporters feel that Kennedy's money would be a greater handicap than his religion in a presidential race. The steel-puddler or taxi-driver would not vote for Kennedy, say some observers, and organized labor thinks he would be more useful to their cause as a senator than as chief executive. However, some reporters pointed out that wealth didn't stand in the way of Hoover and Harriman in their political success.

"I am greatly concerned about the possibility of a Catholic candidate for president of the United States," Dr. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church in Washington, told the *Religious Report* in an interview.

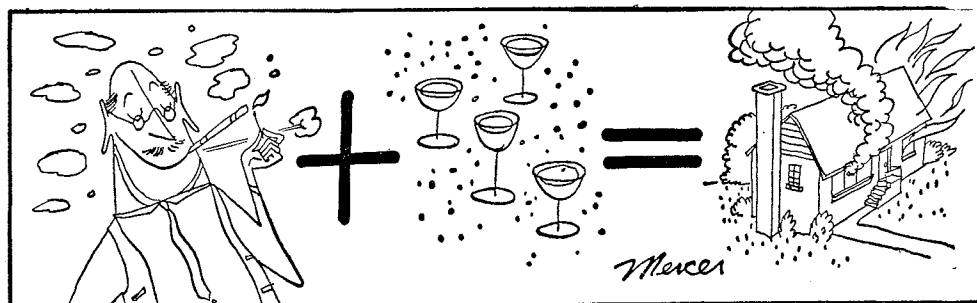
"I would be concerned if the person running for office were a relative of mine or a personal friend," he commented. "Regardless of how competent he might be, his political capabilities would not change his relationship as a member of the Roman Catholic Church. He would still be a person controlled by a leader of his church who is the head of the state of a foreign power."

Dr. Shirkey said he has "the deepest respect" for Senator Kennedy and believes in his "political and intellectual integrity."

The clergyman emphasized that his comments were made "without prejudice or rancor." He noted his long association with the National Conference of Christians and Jews and how he had traveled abroad to further inter-religious brotherhood.

SIMPLE 'RITHMETIC

by Mercer



Convention Report

The twenty-third annual meeting of the Woman's National Auxiliary Convention is history, but the blessings remain fresh.

Rev. Eugene Waddell served the convention again as song director with Mrs. Billy Melvin at the piano and James Benny Smith at the organ.

Rev. Carlisle Hanna, missionary on furlough from India, brought the Monday evening message. The message was followed with a skit following which two precious young people gave their lives to Christ for service.

Miss Laura Belle Barnard, our senior missionary from India, spoke on Tuesday morning.

Other convention personalities were, Mrs. Marie Hanna, Rev. and Mrs. Johnny Postlewaite, Rev. and Mrs. Herbert Waid, Mrs. Reford Wilson, Mrs. Charles Thigpen, St. Louis Youth Choir (under the direction of Rev. Roger Reeds), and Mrs. James Earl Raper.

The total amount given for the Co-Laborer Station in Africa was \$10,640.89. Over and over again we heard, "The Lord hath done great things for us, whereof we are glad."

The Young People's Auxiliaries gave over 500 dollars for bicycles for the mission stations. (Two motor-bikes have already been sent to Cuba.)

The Go-Tell Auxiliaries gave over 150 dollars for visual aid equipment for the mission stations.

A new project was offered and accepted

for both the adult groups and the youth groups. The adult auxiliaries are to raise \$10,000 this year to provide missionary residences in Japan. The extreme cold plus economic reasons makes this project a real necessity.

The youth groups (both YPA and GTA) are to raise money for the purchase of a station wagon for the missionaries to use while doing itinerary work in the states.

Mrs. Robert Crawford was elected as liaison member between the WNAC and the mission boards. She will be advising the Executive Committee about the missionary needs and how best we can help to meet those needs.

STATE QUOTAS

Alabama	\$ 350.00
Arizona	50.00
Arkansas	400.00
California	450.00
Florida	200.00
Georgia	600.00
Illinois	400.00
Louisiana	50.00
Kansas	50.00
Kentucky	200.00
Michigan	600.00
Mississippi	250.00
Missouri	1000.00
New Mexico	50.00
North Carolina	1850.00
Ohio	200.00
Oklahoma	1000.00
South Carolina	1000.00
Tennessee	1000.00
Texas	500.00
Virginia	300.00
W. Virginia	100.00
TOTAL	\$10,600.00

Large Number In Declamation Contest

MRS. LUTHER SANDERS
Monett, Missouri

We "tip our hats" to our ten GTA and seven YPA Declamation Contestants who did another excellent job this year. Ten different states were represented in the WNAC contest this year, and we sincerely thank all local, district and state youth chairmen who helped to make our contest the success it was. The declamation contest is fast becoming one of the high spots of our national convention. The judges had a very difficult time selecting the winners and those who heard the declamations can easily understand why.

Even though the number of contestants are constantly increasing, only about half of our Free Will Baptist states were represented this year. Next year, I trust that more of our states will be represented.

Y.P.A. Declamation Contestants

Linda Simpson—Oklahoma—First Place
Genevieve Johnson—North Carolina—Second Place
Jane Young—South Carolina
Bernadine Little—Virginia
Viola Smith—Alabama
Delaine Frye—Mississippi
Charlotte Burgess—Tennessee

G.T.A. Declamation Contestants

Judy Pike—Virginia—First Place
Mabeline Eaddy—South Carolina—Second Place
Brenda Yearby—Alabama
Sharon Carnes—Michigan
Charlene Long—Oklahoma
Judy Pogue—Missouri
Linda Higgins—North Carolina
Linda Sparks—Mississippi
Judy Perkins—Tennessee
Laverne Elrod—Georgia

Essay Winners

Earnestine Rominger (G.T.A. First Place)—Columbus, Mississippi
Anna Jean Marlin (G.T.A. Second Place)—East Tupelo, Mississippi
Priscilla Denham (Y.P.A. First Place)—Timmons-ville, South Carolina
Ann Everton (Y.P.A. Second Place)—Portsmouth, Virginia

A Special Reminder

September has been designated as "Memorial Student Loan Fund" month. During this month all local auxiliaries are asked to have a special program (see 1958 Year Book for suggestions) and receive an offering for the Loan Fund. Begin now to make preparation for your special program. You may write to the W.N.A.C. office for additional helps and suggestions.

Your auxiliary must do something for the Loan Fund. Rev. Charles Thigpen, moderator of the National Association of Free Will Baptists and dean of the Free Will Baptist Bible College, spoke during the National Auxiliary Convention in St. Louis on the value and need of the Student Loan Fund. He said, "Last year twenty students had to leave the Bible College because of financial reasons." Eight other students would have had to leave had it not been for the financial assistance given them through the Memorial Loan Fund.

The WNAC asks that each auxiliary member, each preacher, deacon, or anyone who is interested give at least one dollar to this worthy cause. If everyone who should read this should give and encourage her church and auxiliary to give, we could change the statement that Brother Thigpen made to "No student had to leave the Free Will Baptist Bible College in 1958-1959 because of financial needs, because they were supplied by the Memorial Student Loan Fund."

One dollar won't go very far in helping a student through school, but when everyone gives a dollar into the Student Loan Fund, many students can be assisted. These boys and girls are our future missionaries, pastors, teachers, and leaders. It would be tragic indeed for their life's work to be crippled because they were unable to complete their training when it is within your power to help them. May we urge you and your auxiliary to act immediately.

WHAT THEY SAY



WHAT THEY DO



Third Honor Roll

"Every Church Family" Plan

Conway church, Arkansas
Waltonville church, Illinois
New Ebenezer church, Cochran, Ga.
Oskaloosa church, Liberal, Mo.
Wilson Memorial church, Belleville, Ark.
Horse Creek church, Kingsport, Tenn.

After a couple of months of drought, two Family Plans with 32 new subscribers came in this month. We are mighty grateful to the pastors who led their churches to adopt this plan of subscribing to the church paper.

We are now six churches on the way toward our third honor roll of 50 churches. We will send complete forms for enrolling the families in your church if you will write us.

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.

Woman's Auxiliary Financial Report

July 1, 1957-July 1, 1958

State	Co-Laborer	Mission Station	Memorial Loan Fund	Y.P.A.	G.T.A.	Totals
Alabama.....	\$ 38.45	\$ 159.95	\$ 49.50	\$ 10.00	\$ 2.00	\$ 259.90
Arizona.....	6.00	1.70	.....	.....	.....	7.70
Arkansas.....	203.92	414.68	112.00	.....	2.00	732.60
California.....	334.80	445.20	59.00	.....	.....	839.00
Florida.....	117.86	173.25	10.00	.....	5.00	306.11
Georgia.....	258.51	616.57	106.61	25.66	7.00	1,014.35
Illinois.....	.....	433.00	37.00	25.00	.....	495.00
Kansas.....	2.00	57.05	1.00	.....	.....	60.05
Kentucky.....	23.56	200.00	.....	.....	7.73	231.29
Louisiana.....	.....	.....	6.00	.....	.....	6.00
Michigan.....	75.00	725.89	.....	.....	.....	800.89
Mississippi.....	43.75	267.71	.....	28.75	28.20	368.41
Missouri.....	190.30	1,084.15	211.73	15.00	10.00	1,511.18
New Mexico.....	16.13	2.00	7.00	.....	.....	25.13
North Carolina.....	848.40	1,843.91	79.00	6.00	4.00	2,781.31
Ohio.....	20.00	230.80	.....	.....	.....	250.80
Oklahoma.....	753.66	1,046.05	41.00	7.44	5.18	1,853.33
South Carolina.....	215.87	1,069.68	25.00	111.66	37.81	1,460.02
Tennessee.....	247.80	957.35	793.89	91.49	40.38	2,130.91
Texas.....	95.10	513.69	23.00	.....	.....	631.79
Virginia.....	171.65	297.94	20.00	20.00	3.00	512.59
West Virginia.....	.....	2.50	.....	.....	.....	2.50
India.....	.....	.....	10.00	.....	.....	10.00
Totals.....	\$3,639.22	\$10,543.07	\$1,591.73	\$341.00	\$152.30	\$16,267.32

AUGUST, 1958

Revivals

Maretta church, Lyons, Ga.; M. L. Hollis, evangelist; E. C. Morris, pastor; Sept. 15-24.

St. James church, Phenix City, Ala.; Eustace Riggs, evangelist; Walter E. Jones, pastor; Aug. 11-20.

Manchester, Tenn.; Jack Paramore, evangelist; Randy Cox, pastor; July 13-26; 27 dec.

First church, Canton, N. C.; Roy Duckett, evangelist; Milton Hollifield, pastor; June 15-29; 15 dec.

Oak Ridge, Tenn.; Thurman Pate, evangelist; June 23-30; one dec.

Rock Springs, Tenn., W. S. Mooneyham, evangelist; Don Jones, pastor; July 21-30; 7 dec.

Pastoral Changes

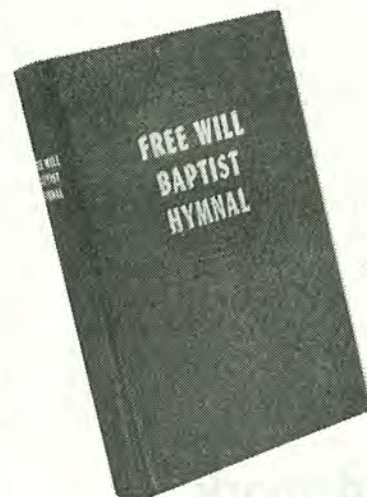
Harry E. Staires has resigned Lawnwood church, Tulsa, Okla. Future plans not definite.

Bob L. Jones to West Wayne, Mich., from Dothan, Ala.

George A. Ludwig has resigned Shady Grove church, Morrisville, N. C. Future plans indefinite.

Lynn Wood to Poteau, Okla.

NOW READY!



This new hymnal is just off the press! Everything you want in a songbook for your church—old hymns, gospel songs, songs for special occasions, choir numbers, children's songs, choruses, aids to worship and responsive readings.

It has a topical and alphabetical index. Most of the songs are in shaped notes with a few in round notes.

Bound in durable and sturdy stiff covers. Your choice of colors—wine or granite. Gold lettering on the cover.

\$ 2.00 Single Copy

\$ 22.20 Dozen

\$175.00 Hundred

\$170.00 per hundred in quantity of 120 or more

Shipping charges: 6 cents per copy

Order today from

**FREE WILL BAPTIST
HEADQUARTERS**

3801 Richland Avenue
Nashville 5, Tennessee

Report of the Budget Committee

We recommend the adoption of a total denominational budget of \$576,140 for 1959 as proposed by the following departments:

Superannuation	\$ 20,000
Home Missions	63,720
Foreign Missions	204,680
Sunday School	67,500
League	8,000
Executive Department	28,540
Bible College	183,700

We further recommend the following percentage allocation of the cooperative funds until such time as the budget of the Executive Department has been met, at which time we recommend the allocations be made according to the second column of figures.

Superannuation	3%	4%
Home Missions	15%	20%
Foreign Missions	30%	36%
Sunday School	5%	7%
League	3%	5%
Executive Department	24%	
Bible College	20%	28%

Trademark

(Continued from page 6)

attitude. It does not promote a clique or party spirit. It is meek, patient and long-suffering. It exercises itself in restraint and self-control. It repels stubbornness and resentment. It endures affliction. It will not tolerate illwill. It will not retaliate.

Love is not compromise, but it is the basic foundation upon which we are to build and the bond that keeps us seeking the proper solution to our problems. Love promotes understanding, unity and harmony. It is not divisive and contentious. It is not self-seeking or self-gratifying, nor does it pursue a personal gain. It is not a domineering or dictatorial spirit. It is not jealous or possessive. It is not destructive, but love is constructive!

Paul prayed that the Ephesian Christians might be rooted and grounded in love (Eph. 3:17). This is my prayer for you and myself as we gather here in Saint Louis to transact the business of our Lord in this 22nd session of the National Association of Free Will Baptists.

Love is the heart throb of the Bible. It is the culmination of the Christian message. It is the goal toward which all other teaching leads. It is the sum total of all Christian experience.

Love is the sum of grace, the life of truth, the basis of holiness, the vitality of the gospel, the mainspring of service, the essence of Christianity, the explanation of Calvary's cross, the nature of God, and it will be fullness of joy in the glory of the ages to come.

Let us love one another, yea, let us be knit together in love (Col. 2:2). "For by this shall all men know ye are my disciples, if ye have love one for another."

Summer Slump Hits Cooperative Plan

The summer slump seems to have hit the Cooperative Plan as July was the second low month in a row. Receipts were just below \$2,500, but checks received shortly after the first of August for the next month showed considerable gain.

Most of the checks from the states were considerably off for July. We point out again that last year the Cooperative Plan provided 21 per cent of income for all boards and agencies. When this income drops, every department feels the pinch for they have geared their budgets to expect this undergirding amount each month.

Let's all get under this undergirding program! Will your church support the work with at least 10 per cent of your regular offerings?

RECEIPTS

ALABAMA	
First church, Dothan	96.90
Goodwater church, Slocumb	10.00
ARKANSAS	
State association	176.14
Willoughby church, Warren	3.46
CALIFORNIA	
State association	174.83
FLORIDA	
N. E. Florida Union Meeting	5.00
GEORGIA	
State association	266.95
ILLINOIS	
Waltonville church, Mt. Vernon	21.57
Oak Grove church, Scheller	14.70
Pleasant View, Kell	47.85
Mt. Zion, Olive Branch	48.58
Johnston City church	64.92
Union church, W. Frankfort	14.91
Webbs Prairie church, Ewing	9.84
Ina church	26.42
Bethel church, Edwardsville	51.62
KENTUCKY	
Southside church, Paintsville	53.00
MISSOURI	
State association	488.56
NORTH CAROLINA	
Davis church	61.00
NEW MEXICO	
First church, Hobbs	57.60
State association	13.23
OKLAHOMA	
State association	284.80
TENNESSEE	
Olivet church, Clarksville	100.00
Horton Heights	
(Palmer Mem.) Nashville	114.12
East Nashville church	129.59
South Side church, Memphis	19.88
Head's church, Chapmansboro	113.37
	476.96
	\$2,468.84

DESIGNATED

Illinois	16.88
N. C.	170.02
Oklahoma	25.00
	211.90
	2,680.74

DISBURSEMENTS

Foreign Missions Dept.	808.34
Executive Dept.	642.42
Bible College	569.26
Home Missions Dept.	371.54
Sunday School Dept.	98.76
Superannuation Board	116.36
F.W.B. League Dept.	74.06
	2,680.74

Effective Intercessory Prayer

By David Joslin
Belleville, Arkansas

Many thousands of souls are traveling that dreary road to the bottomless pits of an eternal Hell because Christians have failed to intercede to God on their behalf. The power of prayer can be used to win souls to Christ. Too many Christians fail to recognize the importance of praying for lost loved ones.

The Apostle Paul knew the importance of intercessory prayer on behalf of others. In Romans 10:1, he wrote "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Paul was certainly a man of prayer. His entire life after conversion was marked by this constant, continual praying on the behalf of others.

In I Thessalonians 5:17, Paul wrote "Pray without ceasing." This does not mean to be on your knees twenty-four hours each day, but to be in an attitude of prayer at all times. The altars of God have been torn out of many homes because of this failure to pray without ceasing. We, as born-again believers, should make it our daily habit to pray with an unbroken line of prayer for those who are not yet redeemed by the blood of Christ.

Moses was a man of intercessory prayer in Old Testament times. Many times, Moses had to pray for the sins of the children of Israel, lest God pour out His wrath upon them because of their wicked deeds. Without these prayers, no doubt, God would have taken vengeance upon those who had sinned against Him.

Again, we find that because of the sins of Jerusalem as recorded in Ezekiel 22:23-31, Ezekiel writes in verse 30, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Even today, God is searching for men to make up the hedge and stand in the gap, so that His wrath will not be poured out upon the land.

Only men who have a heart filled with love and compassion can stand in this gap. God wants men who can get the job done through their intercessory prayers. The only reason why God has withheld His hand of wrath upon America today is because God-fearing people have prayed. In this crucial hour, men of God, will you meet this challenge from His Word to intercede on behalf of those who are sinners in the eyes of our Lord?

There is some work that can never be accomplished until prayer is used. Christ said that some of His miracles happened because of fasting and prayer. (Matt. 17:14-21).

"Is It True?"

Far up the Amazon River a Southern Baptist missionary was using a flannelgraph to aid her telling a group of school children about Jesus. As she talked, an elderly man, with stooped shoulders and gray hair joined the children. He sat with rapt attention as the missionary told the story of God's grace as it is revealed in Christ.

After the children were dismissed, the old man came up to the missionary with this question, "May I ask, madam, if this interesting and intriguing story is true?"

"Of course," the missionary said. "It is in the Word of God."

With countenance and voice revealing his doubt, the old gentleman said, "This is the first time in my life that I have ever heard that one must give his life to Jesus to have forgiveness from sin and to have life with God forever."

Then with a note of finality he concluded: "This story cannot be true or someone would have come before now to tell it. I am an old man. My parents lived their lives and died without having ever heard this message. It cannot be true or someone would have come sooner."

Although she tried hard, the missionary could not convince the old gentleman of this truth from God's Word. Turning to make his way back into the denseness of the jungle and the darkness of sin, he kept repeating the words: "It cannot be true. **It cannot be true or someone would have come sooner.**"

The Pastor and Time

"Our major headache: church administration." So said, in effect, a group of 1426 pastors surveyed by the department of theological cooperation in the division of Lutheran World Federation affairs of the National Lutheran Council.

Pointing to their average work week of sixty hours (ten of these devoted entirely to administrative duties), the clergymen asked for courses in theological seminaries to prepare laymen for service.

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, Billy Melvin, Dean Moore, M. L. Johnson, Wade Jernigan, Rogert Hill, James F. Miller.

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personally . . .

A South Carolinian Speaks

It may have seemed strange to some that CONTACT remained silent during the past year when the work of the Sunday School Board—indeed, the work of the whole National Association—was under a blistering editorial attack from another source. Some of our brethren felt strongly that we should rise to the defense. Others were confident that our people would not allow a smoke screen to detract them from the real issues and that they should have the opportunity to reach a decision without the white-hot emotion generated by charges and counter-charges.

We decided that the whole cause could be served best by silence on our part, so we refused to retaliate. We did not even discuss editorially the issues which would face the convention regarding the Sunday School Board. It is now history that the delegates by fully an 80 per cent majority vindicated the Sunday School Board in its new publishing program.

It will be up to future generations to judge whether this action was right or wrong. We firmly believe it was the only right course of action that could be taken. We still have no intentions of entering into editorial debate on the issue. But what Rev. Reedy Saverance, editor of *The Post*, promotional publication of the state of South Carolina, had to say about it in a recent issue gives a clear picture which we would like to share with you. We quote Mr. Saverance:

"As most of you know, the Free Will Baptist Press of North Carolina and the National Sunday School Board of Free Will Baptists had a 'run-in' about a year ago. As a matter of fact, after the national association meeting in Birmingham in 1957, the Free Will Baptist Press returned to Ayden, N. C., and broke its agreement with the Sunday School Board. Since that time the national Sunday School Board has gone to work and started offering Sunday school literature edited and published by said board.

"Since their agreement was broken, several attempts have been made to renew the work of the two groups. It is my belief that the reason no agreement has been reached lies in the unwillingness of the Press to give a little and take a little. This month at the national convention in St. Louis, the (Executive Committee of the) North Carolina state convention presented a statement and recommendation for consideration. There is not room to present the statements, but the recommendation reads as follows:

"Therefore, we, the undersigned, as members of the Executive Committee of the North Carolina State Convention of Free Will Baptists, recommend that the National Association or its General Board issue a directive to the national Sunday School Board and the Free Will Baptist Press and return to the principle which they agreed upon in a joint meeting on March 1, 1956, in Nashville, Tennessee, said agreement being that they would propose no change in their relationship under contract without the unanimous consent of both parties."

"There was lengthy discussion on the recommendation before the moderator brought it to a vote. The recommendation lost by a large majority. The National Association went on record in a big way to stand behind the work of the national Sunday School Board's program of literature now being offered. Everyone who supported the Sunday School Board feels that this is a great step toward better Sunday school literature. The Sunday School Board is offering literature for the adult, young people, senior, intermediate and junior groups that has been written and edited by Free Will Baptists. Each of these writers is thoroughly evangelistic in his approach to the Scriptures and has at heart the salvation of our boys and girls and men and women.

"The literature ordered from the Sunday School Board for the lower departments or classes will come either from Scripture Press or Higley Press, with each quarterly graded to meet the particular need of the boys and girls.

"Let me encourage you pastors and Sunday school superintendents to write for samples of our new literature . . . and order from the national Sunday School Board next quarter."

Looking Toward 2,500 Lay Delegates

In all the various comments on the national convention which we have seen in papers and bulletins, we have not yet seen mentioned what we consider the most important single item passed. Perhaps some other issues overshadowed it, but we are referring to the constitutional amendment that will allow every affiliated local church to represent with a delegate to future sessions of the National Association. Next year, for the first time in our history, every church in the denomination can have a personal representative in the form of a lay delegate to speak and vote for that church.

Every church should exercise that privilege next year and have a direct voice in the business of the national association. If they all would, it would mean that some 2,500 lay delegates representing local church opinion would help shape the policies and direction of the convention. This strikes us as being one of the greatest things in our 231-year history.

What's Your Problem?



LOUIS H. MOULTON

Q. In the May issue of CONTACT you said that the third chapter of 1 Corinthians deals with carnal Christians. My Bible teaches me that a man cannot be carnal and at the same time Christian. To be a Christian one must be Christlike, is that right? Among these Corinthians there was envying, strife, divisions. Is that Christlike? It seems that these people were like most of church members today, they were on the church and not in it.

A. If your Bible teaches anything other than that the third chapter of Corinthians deals with carnal Corinthian Christians, then your Bible is different from mine. I quite agree that devout Christians do not like to even think of the word "carnal" being used at all with the Christian believer. However, Paul says in 1 Cor. 3:1, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Note, if you will please, that Paul calls these people "brethren." I can't find any place where Paul called unbelievers "brethren." Then he very plainly says that they are in Christ, babes to be sure, but nevertheless in Christ and that means they were born again, saved through the blood of Jesus, their names written in the Lamb's book of life. I would have you notice chapter one of this book where in verse two Paul is writing "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints . . ." As to divisions, strifes, etc., you should visit around just a little and you will find very few churches where such as this does not exist. It should not exist, but it does even in vast numbers of our own Free Will Baptist churches.

Q. In Mark 5:39, 40, there is an account of Jairus' daughter who had died. Jesus said she was not dead but asleep. Why should the Lord say she was asleep when in reality she was dead?

A. I think that the reason Jesus said she was not dead is that He, Himself, is the resurrection and the life. Christ is the giver of life and in him there is no death (John 11:25, 26). There is no death in Christ and if we know him we shall never die. What we call death is

only an exit out of this life to a better world for the believer. Paul says in 2 Cor. 5:8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Q. Does the Bible teach a literal resurrection of the body even though one may have been dead a long time?

A. There definitely will be a literal resurrection when our earthly bodies will be changed and fashioned like unto the glorious body of the Lord Jesus. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then our preaching is vain, and your faith is also vain" (1 Cor. 15:13, 14). And in Philippians 3:20, 21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body . . ."

Q. Can we claim the salvation of our loved ones according to the Scripture?

A. I'm sure that the Scripture that you have in mind is the answer given to the Philippian jailer in Acts 16:30, 31, when he asked what must he do to be saved. The answer was "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The promises of God are ours if we will acquire them by faith. By faith we appropriate them and lay hold thereto if we are to see them confirmed. But we are to ask in faith, nothing wavering. James 1:6 says " . . . for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." I think we can believe God for the salvation of our household if we stand upon his promises without wavering.

Q. Recently you took the authority to make yourself a Scripture which I think is out of your power. I want you to tell me just where the Bible says that Christ will reign on earth a thousand years.

A. We have no intention of making this column or this magazine a controversial battleground for those who differ in the "pre", "post" and "a" millennial views. However in answer to your question let me refer you again to the 20th chapter of Revelation where in verses four and six there is a group who is to reign with Christ a thousand years. Since verse seven says that Satan is to be loosed out of his prison after the thousand years are expired and then go forth to deceive the nations which are upon the earth and in verse nine, he (Satan) and his followers " . . . went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:

Quotables

SPARKLETS
BY OR
ABOUT
EVANGELICALS

There's not much sense keeping your nose to the grindstone just to turn it up at the neighbors.

The church needs less advice on "how to do it" and more members who are "willing to do it."

The man fired with enthusiasm for his job is seldom fired.

Heads, hearts and hands well directed could settle the world's differences much better than arms.

People look at your six days in the week to see what you mean on your seventh.

We are not what we think we are, but what we think, we are.

Some people sow wild oats all week and then go to church on Sunday thinking that will insure a crop failure.

No one has ever cleaned up in this world with soft soap—it takes grit.

When we pray for rain we must be willing to put up with some mud.

One should give more concern to making a life than making a living.

God is far more concerned with what we are than with what we do.

Most people talk Christianity by the yard who can't walk it by the inch.

The world is full of men who are making good livings but poor lives.

It is quite often the case that people keep their stumbling block under their hat.

and fire came down from God out of heaven, and devoured them," there seems certainly an indication that the thousand years reign spoken of in the preceding verses is upon the earth. However, as your question infers, it does not say, in so many words, that Christ shall reign on earth a thousand years.

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