

# Contact

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OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

FEBRUARY 1959

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## Distorted Images

Fairs and carnivals, usually feature a row of mirrors down the midway that reflect a distorted image of the viewer. Some of the mirrors cause the viewer to look very short and wide while others will elongate the viewer until he seems to be nine feet tall. However, the distorted image does not show a true size or picture of the viewer.

And which one of us has not at some time or other viewed ourselves in such a mirror and enjoyed a hearty laugh?

The thought has occurred to me that it just might be we do the same thing about our spiritual images. Do you suppose it could be possible that we enjoy a hearty laugh at what we see when we view our

reflections as the Word is preached?

There is one great difference between the carnival mirror and the Word of God: the mirror was made for the purpose of showing a distorted picture, whereas the Word of God was given to show us exactly as we are, or are not.

One of the great eternals is that God foreordained that Christians should resemble their Saviour and Namesake, Christ Jesus. "... also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29b).

Furthermore, if we do not show a greater resemblance to Him now than when we

were born again it is a "lead pipe cinch" that we have not grown in grace. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18).

In order that we might pursue this thought a little further, let's look at our churches through the mirror of God's Word and as the sinner around the corner from the church might view them.

Paul sets forth a picture of a living church as it should reflect its living Christ in 1 Thess. 1:5-10. These verses set forth an indisputable fact: the living church is a witnessing church!

Do the sinners see this view of Christ's blood-bought Bride, or do they see a distorted, lop-sided caricature? Do the sinners around our churches see God's love exhibited through our lives as we go to them with His message of love and a sincere invitation to come worship with us? Do they know that here is a group of believers who are sincerely waiting "for His Son from heaven"?

Be very sure of this: God's Judgment will show us as we really are. And, we won't laugh then!



### Friendliness Rated Top Church Quality

A survey conducted in 45 central and southern Iowa cities revealed that "friendliness" is what most people like about their church.

Don Koontz, assistant professor of sociology at Simpson College, Indianola, Iowa, said this quality was named most often in 301 interviews among Iowa non-farmers.

Almost one-fourth of those interviewed, or 23.5 per cent, named "friendliness" as their first choice.

The questionnaire used in the interviews was developed by the town and country department of the Iowa Council of Churches in cooperation with the sociology department of Simpson College.

Other reasons for liking their church ranged from "size of the group," which was second at 5.7 per cent, to a blunt "they leave me alone," which rated among the lower percentages.

Still other reasons were liking the minister, 5 per cent; the church building, 5 per cent; willingness to co-operate with other churches, 5 per cent; interest in youth and children, 4 per cent; and teachings of the church, 4 per cent.—*Religious News Service*.



**A**S I WRITE THIS, the day we have for seven years been waiting for has arrived—the liberation of this country from the tyranny of an absolute dictator. In the early morning hours of the first day of the new year, the once strong man of Cuba, Fulgencio Batista, fled with his partners in tyranny.

It is reported that he took with him two hundred million dollars of national money. But, at any rate, this first day of 1959 will go down in the history of this island of Cuba.

This has always been an important day at our mission. Under very threatening conditions, we have never suspended our annual convention on New Year's day. Though we could feel the pressure building up, we continued with our plans for the convention this year. We have lived under this bondage for so long that it did not seem possible that it would soon be over.

All about us tragic things were happening. Numbers were being pursued and shot down like wild animals. The rebel forces were entrenched in the hills within sight of the mission school. The guerilla war raged all around us.

The Lord has been merciful. Even though we were so near to the conflict, no one came near to bother us. Airplanes were scouting over us continually, but we continued in prayer that the angel of the Lord would encamp around us. Under this tense atmosphere and with the guns of the army and police pointing at everyone, our people came from their communities for the opening service of our convention.

At the close of the second message during the first service, some of the rebels ran in to inform us that it was true that the dictator had fallen. There was a tremendous surge of national relief—our people shouted for joy and praised God for answered prayer. That was the end of our convention for that day. In town (Pinar del Rio), things broke loose in a mad celebration of joy. The prisons were opened and the political prisoners ran to the arms of their loved ones. The streets were filled with shouting people and large trucks jammed with people waving the red, black and white flags of the revolution.

For seven years, this people had forgotten how to smile. A nation had been in mourning. Little wonder that on the streets we were frequently met by people who embraced us and wept. Up to this time, no one could talk—we lived in constant fear. But this day, even without the police or militia around, there was amazing order.

The rebels came down from the hills to take over immediately. They were bearded, dirty and tired, but they possessed a courtesy and kindness that was amazing. A ban was placed on the sale of liquor through the entire country; then the general strike came on when for four days not even a piece of bread could be bought.

While the exuberant crowds milled through the streets, the cry came to destroy

# WHAT THE REVOLUTION IN CUBA WAS LIKE

By **THOMAS H. WILLEY**

*Missionary in Cuba for seventeen years*

all the gambling casinos sponsored by the Batista government. A mad scene was enacted—the gambling tables and wheels were thrown into the streets and smashed in huge piles then set on fire. The people went from casino to casino wrecking and burning.

There has been very little robbing or revenge taken as yet. Men were in the streets who had been cruelly beaten and who had seen members of their families murdered; yet they were waiting for justice to be executed. Continually voices on the radios are pleading for order with the promise that all criminals within the government will be justly punished. The personnel of both the police and army responsible for the beatings and murders have gone into hiding; they are afraid to face trial.

For the past two years we have been in danger and could not write because of the heavy censorship of the mail. Now we can tell you of crimes almost too horrible to mention. One friend came to me and lifted his shirt, saying, "See how Menocal has left his marks on my back." Great scars ran the full length of his chest and back.

Menocal was one of the most cruel murderers under the Batista regime and he was over Pinar del Rio. As I write, bodies are still being found that were buried alive by this man. At the last moment, when he was completely surrounded by rebels and his wife was brought to beg him to surrender, he killed four of the rebels and wounded sixteen others. He finally shouted, "Take that woman away or I will kill her."

Tanks were brought and turned on the house, but before they could kill him, he hanged himself. They brought his body to Pinar and put him in a funeral parlor. Only a group of rebels watched over his body that night. The next morning when they took time to bury him (and as the people say, "How decent they were to him") the town arose screaming. "Take him from his casket; give us just a piece of him!"

Finally, the rebel commander made his way through the crowd and addressed them through a loudspeaker. His voice was soft as he told the people how proud he had been of them for their cooperation. He said, "This is just a dead body. Let us leave vengeance in the hands of God." As he finished, so the eye witnesses told me,

the multitude of people quietly turned and went to their homes. The lady who told me about this is one of the most cultured women in this city and she admitted that she had been one of the crowd. This shows you the depth of hate in the hearts of the people and only excellent, supernatural leadership can keep them from taking their vengeance.

Fidel Castro is in march toward Havana. He is stopping in each capital city having trials for the criminals. The people are making the accusations and his tribunal is placing the sentences. In another article, we shall tell you how this very humble and simple man won the revolution with his "guajeros" (country men). He announced that he would not go to Havana without them. Most of them have never seen Havana. A great many cannot read or write, but this highly-educated man won the greatest battle that has ever been won in the Latin Americas with a group of simple country farmers. This is nothing other than God answering prayer and breaking the hand of the devil who has had this great country under his heel for so long.

The future offers us a great opportunity for the gospel. We can realize the value of the National Church as never before. Our hesitant foreign policy and lack of co-operation from the State Department, the arms, ammunitions, tanks and planes furnished by the United States to the Batista government, have greatly hurt the name "American." Here in our city the people know and love us, but we feared that unless something could be done soon this country might turn to Communism.

Last evening, January 5, we were in the city awaiting the arrival of some of our exiled Christians from the States. When they rode into the city, everyone went wild. Finally they were taken to the radio station and Manolo, one of our church members who had to flee, spoke to the city: "We must in these days ask God for wisdom and guidance. I have no hate in my heart." He will soon assume his responsibility as mayor—the office to which he was elected several years ago, but never came to occupy.

Many of our Christians are holding important positions now. Please pray that the

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# The **PREACHER** and His **RELATIONSHIPS**

By Floyd B. Cherry

What kind of a preacher shall I be—pastor, evangelist, or missionary? How can I get started in the work? What attitude should I take toward my work? My fellow-workers? The world in general? These are questions that the young preacher faces as he stands on the threshold of his life's work.

How should a man make contacts with a church when he seeks a pastorate? There are many ways of doing it. Some are good and some are bad. Some have advertised in church papers for a pastorate. Others have written directly to pastorless churches asking to come before them. Still others have asked friends to recommend them.

Advertising for work cheapens the ministry. Doctors and lawyers refrain from advertising; should preachers be less ethical? Preachers and churches should remember that the preacher who advertises for work and the church that advertises for a preacher must not be very desirable or they could find a connection without advertising for it.

Writing directly to a church has, in some instances, been successful, but ordinarily it is not a good way to make contacts. Churches like to feel that they found the preacher and sought him rather than his seeking them. After all what young man cares for the girl that chases him? This feeling cannot exist in the church if the preacher makes the first contact.

Many preachers have been successful by getting friends to recommend them. It appears that the worst feature to this method would be the strain it might put on one's friendships.

Preachers, especially young preachers, should remember that if he lives clean and produces the message, churches will find out about him and he will get his opportunity. There are many more churches and opportunities than there are qualified men to fill them. Be prepared and God will see that you have your opportunity.

However, we must point out that the young minister should be willing to start at the bottom. Too many young preachers feel that because of their education they should not have to start with a small work.

Philip Brooks in a letter to his brother said: "I have undertaken to preach plain sermons to a small congregation of from fifty to seventy-five people at one of the stations near the seminary, and I feel that I

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am better for the work, more and deeper in sympathy with simple honest men and have a clearer light into what common men's minds are doing, and how they may be taught to do better and nobler things."

Charles H. Spurgeon's first church was in a village six miles from Cambridge. His salary was two hundred and twenty-five dollars per year. Henry Ward Beecher's first pastorate was in a small town in



Indiana with a salary of three hundred dollars per year. The preacher's ambition must be to do the will of the Master regardless of the position or place rather than build a name for himself.

## **Pastor and Church**

The proper relationship between pastor and people is one of love. This relationship cannot be established with money regardless of the wealth of the church and their willingness to pay their pastor well. It cannot be established by the ability or the willingness of the preacher to work. If the

preacher does not love the people and the people do not love the preacher, the best work cannot possibly be accomplished.

Too many churches are afraid that the pastor will not do enough work for the amount of money they are paid. On the other hand, too many preachers are afraid that they will do too much work for the salary they get. This is a bad situation. It shows that the pastoral relationship of love does not exist.

Let the church love the pastor and support him out of that love and the pastor love the people and work as a labor of love and the church will be edified, souls won to Christ, and God glorified.

## **Pastor and Denomination**

There are two types of pastors with regard to their denomination. One type is the "organization man." He is loyal to the denomination above everything else. He courts denominational leaders and seeks places on boards and committees. The other type is the "independent" who has no sense of loyalty for his denomination whatever. Somewhere between these two extremes lies the proper attitude for the pastor.

The pastor's first loyalty is to Christ. He is called by Him to preach His gospel and is accountable to Him. The preacher, whether he be pastor or evangelist, who allows himself to be fettered by denominational organizations is not worthy of his calling.

On the other hand, every pastor owes much to his denomination. It is through the efforts of his denomination that he is provided with a field of service. It is through denominational co-operation that we have missionary programs, educational institutions, church finance and extension programs and many other things. The preacher who expects to enjoy the blessings of these things without co-operating and making some contribution to them is a parasite.

## **Pastor and Community**

Many pastors feel that their whole responsibility lies in their church. This is not true. The pastor is a citizen and as such has the responsibility of being intelligent, active and informed. There are five basic institutions in our society: the home, the church, the school, government, and business. The pastor's responsibility reaches into all of these institutions because they



affect the lives of his people.

By being an active citizen, we do not mean that the pastor should be a professional joiner and try to belong to every organization in the community. Some are sinful and should be avoided. Others are useless and waste the preacher's time and should be avoided. However, there are some good organizations from which the pastor could derive benefit and to which he could make a contribution.

### **Pastor and Other Preachers**

Some pastors are afflicted with "meddler's itch" and seem to think that it is their duty to busy themselves with everybody's business, including that of their fellow pastors. Often they find themselves in the predicament of the old colored man who climbed up a tree one night to get a 'possum. When quite a commotion ensued, his friends called from the ground to ask if he had it. He replied, "Yes, come and help me turn it loose."

One doctor will not meddle with another doctor's patients. One lawyer will not try to take another's clients. In the days of the "old west," cattlemen had a code that would not let one take another's cattle. But too many preachers feel that a call from God gives them a license to do personal work, visit the sick, and even do personal counseling anywhere, even in the other pastor's flock.

Should the servant of God have less ethics than other professional men? Are there not plenty of people to work with who are yet unchurched and unsaved? Of course, it makes one popular with some people to have the reputation of visiting the sick regardless of where they are and whose church they belong to. But what opinion does the other pastor have of the professional "sheep-stealer" who tries to curry favor with people outside his own church?

## **REVOLUTION**

(Continued from Page 3)

Lord will keep them humble and faithful to their convictions. We need your prayers as never before as we face the future. The Catholic Church will take every opportunity to forge ahead, but we feel that the evangelicals have left their undying influence on this liberation movement.

As we have driven through the streets, the bearded soldiers of Fidel Castro have passed us by and one, recognizing us, raised his gun high and cried, "Vive Cristo!" ("Long live Christ!") We must joyfully and prayerfully lift up our Lord and Christ who is the only answer to Cuba's great need.

Today as never before I feel proud to be an adopted son of this great and brave little nation that has fought, suffered and died for her liberty. May she now know the great liberty that comes only by being free in Christ.

**I** WILL NEVER FORGET when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but Father "took note of it," and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," father told her, "but I run this house; I paid for your grub, I bought the clothes you have on, I paid for your education. Sit down there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big, fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," father answered. "This is my house. I am rearing boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry: I love you," father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came

back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

If that is so, then good-bye to home, to government, to everything; God will not stand for that.

I had a father who stood by the river of life—thank God, an old-piledriver—and smiled while he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He reared ten children, and he did it as an undermaster of God.

You never saw a spoiled boy in your life to whom the mother had given everything she had that would not take that little mother and trample on her heart before he got through.

# **When the Modern Tide Struck Our Home**

**By Paul Rader**

God intended parents and children to live together in the unit He ordained. He commands parents thus, and with a covenant attached: "Train up a child in the way he should go: and when he is old, he will not depart from it."

I thought I was getting away with something. I left my father's Christ and the Bible because of the teaching in the universities into which I went. The antichrist spirit of plunder in modern "kulture" clothes attracted me. I lost my faith. My father died; and before he died, he turned his face heavenward with the happiest, most beautiful smile. Someone leaned over the bed and said, "Dr. Rader, how can you smile like that when there is not one of your children that is serving the Lord?"

He smiled back as he answered. "That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me. They will every one be in. They are a strongheaded group, but God will lead them. He will bring them in."

And every last one of them is in tonight—yes, every one.

God talks to fathers and mothers, and God stands behind fathers and mothers with all the army and navy of heaven when they stand Godward for their children. Oh, for a praying fatherhood in our nation, and mothers that pray for their children! I tell you, God hears them, He hears, He hears!—*Gospel Banner*.



# Stewardship Appeal to Churches

## Issued By Executive Committee

Over the past few years there has arisen within our brotherhood a divisive spirit which seems to have its roots in what method or methods should be used in supporting the Lord's work through our denominational program. One stoutly contends that his method is best and another as earnestly pleads for his method.

And in the midst of the hue and cry we have overlooked one vital point—there are hundreds of churches that are failing completely to fulfill their denominational stewardship responsibilities. Hundreds of churches give *nothing* to carry on the great world-wide ministry of our denomination and many others are giving only a fraction of what they could and should give. While well-meaning people on both sides have argued the merits and demerits of the ways of supporting, many churches have lost God's blessings by failing to support in any way. Some of these may have become confused or discouraged by the apparent disunity.

So for three reasons we issue this statement and make this plea: for denominational unity, first of all; for adequate support of every denominational agency, and for a broad base of support in which every Free Will Baptist church will have a share.

We plead for a revival of stewardship in the hearts of our people and in the churches that will transcend our disagreement over methods. *What* we do is far more important than *how* we do it. A church has the privilege of deciding the method it will use for support—this is a matter of choice—but whether or not to support cannot be left to question. The Bible admonishes all Christians to exercise the grace of giving. Paul said the exercising of this grace is proof of Christian love.

In view of the urgent international situation, the spread of godless communism, and what we believe to be the soon coming of the Lord, we urge all pastors and laymen to take positive steps to enlist their churches in regular and generous giving. And yet this necessity itself should not be the sole factor that motivates the churches to be good stewards. We give because God gave and continues to give—the love of Christ must constrain us.

We believe that every agency and board established by the National Association is worthy and is an important member of our world-wide team. None of them should be lacking in the necessary funds to take advantage of every spiritual opportunity opened by our Lord. *Every* church should

give regular support to *every* agency. This is a family responsibility which the churches as the members of the Free Will Baptist family must assume.

Again we emphasize—the vital point must be in the doing and not the method.

Each church may choose its own method. If they want counsel or help, let them contact any of the associational officers in the district, state or national association. We list here for information some of the ways by which a church may support the denominational agencies:

1. It may set up its own system of designated giving whereby every state and national agency is included for a specified percentage or amount on a regular basis.

2. It may send regular undesignated contributions through the Cooperative Plan of Support (many churches begin by sending a minimum of ten per cent of their offerings), 3801 Richland Avenue, Nashville 5, Tennessee where all offerings are allocated as follows:

Foreign Missions .....	30%
Home Missions .....	15%
Executive Dept. ....	24%
Bible College .....	20%
Sunday School Dept. ....	5%
Superannuation .....	3%
Free Will Baptist League .....	3%

3. It may send a regular contribution through the Cooperative Plan of Support and then make special offerings to the various agencies according to the ability of the church and the need of the agency.

4. Offerings may be sent through the district or state treasurer, or they may be sent directly to the National Association.

In order to assist the churches in determining the needs of the national program for 1959, we list the budgets for the various agencies:

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

TOTAL BUDGET .....

Since we have a reported membership of 184,287, to raise this budget will require per capita giving of \$3.13. This compares with per capita giving in 1957 of \$1.47 for the national agencies. It is thus easily seen that more churches must give more in 1959. If they fail, just to that extent the denomination has failed to meet its world-wide obligations and we will have failed God's Faithful Steward who gave His all.

So again we plead for a revival of stew-

ardship on the part of the churches. Make it a matter of prayer. Decide on a plan that fits your local situation and that will include every department and agency listed above and then give!

Give consistently! "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2).


Give generously! "Give, and it shall be given unto you . . . For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Give gladly! ". . . for God loveth a cheerful giver" (II Cor. 9:7).

Give enough! "Neither was there any among them that lacked . . ." (Acts 4:34).

If you will do this, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

Charles A. Thigpen, Chairman  
Billy Melvin, Vice-Chairman  
M. L. Johnson  
Robert Hill  
Wade Jernigan  
James F. Miller  
W. S. Mooneyham, Executive Secretary  
Nashville, Tennessee  
January 14, 1959




### I LEFT JEHOVAH'S WITNESSES

**William J. Schnell**  
*former zone servant for  
Jehovah's Witnesses in  
Ohio and Pennsylvania*

Mr. Schnell has written a simple, powerful, and compelling story of his association with this movement, his rise to positions of authority, the hopelessness of his situation, and remarkable conversion in 1954, after an entire night of prayer. This is vividly told in his book, *Thirty Years A Watch Tower Slave, Confessions of A Converted Jehovah's Witness*. The price is only \$2.95.

You owe it to yourself to read this book. Sooner or later you will be confronted by members of this sect. You will be glad you have this information. Buy a copy today.

**THIRTY YEARS  
A WATCH  
TOWER SLAVE**  
by William J. Schnell  
**\$2.95**







*Sailors aboard the USS Shenandoah open one of the services of their five-week revival. Services were held from 11:15 to noon each day, thus the working clothes. Norfolk pastor and chairman of the Commission on Chaplains, Billy Melvin, is at right.*

## Norfolk Pastor Helps In Shipboard Revival

November 3, 1958 was the start of it all. Aboard the U.S.S. Shenandoah, anchored at Norfolk, Va., a group of men had gathered in the crew's lounge where, under the direction of Chaplain Robert W. Odell, the first service of a five-week evangelistic effort was under way. With a group of men aboard who had a burden and knew the power of prayer, the effort was launched with the prayer that God would send real revival. The Chaplain had arranged for five local pastors to speak—each for one week. Rev. Billy A. Melvin, pastor of Bethany Free Will Baptist Church in Norfolk, was selected as the speaker for the fifth week.

The services were attended by a real moving of the Spirit of God from the very beginning and definite decisions for Christ were noted every week. In all, there were approximately 25 decisions for Christ. This means that, on an average, there was one man in every service who changed the direction of his life. The impact of the services was felt not only on the Shenandoah, but also on the other ships in the area.

One young man whose life was changed by the services was Kenneth Dean Neal. His testimony follows: "I have been saved for over 8 years. In August of 1950 I was convicted and saved from my many sins. I worked for the Lord up until early 1956 when I started drifting away from God and His wonderful way of life. I took to the world and thought I was doing fine, however, I was neglecting God in my everyday

life and in my home. For the past few weeks, being among men of God on Shenandoah, and listening to the messengers God has blessed us with, I realized how helpless I was. Realizing how helpless I was, I couldn't seem to find the joy and feeling of satisfaction in my heart. It wasn't until this afternoon while talking and praying with Bro. Melvin and Chaplain Odell that I was completely satisfied. I thank God for watching over me while I was astray. I thank God for restoring me with the joy and happiness of knowing He is my Saviour too. I will never forget the three verses Brother Melvin and I read together. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous' (I John 1:9, 10 and I John 2:1). I thank God for the joy which he has restored to my heart through Christ who can satisfy. I promise God that I will never stray again."

All of these who made decisions need your prayers. Pray for them! Pray also for the chaplains and Christian men who serve in the armed forces of our country. The opportunities for witnessing and evangelism are unlimited. Our prayers will serve to make them strong and effective in God's service.

# 1959 Denominational Calendar

## January

Enlistment Month for all Church Auxiliaries  
Youth Emphasis Week (Jan. 11-16)

## February

Stewardship Emphasis Month  
Citizenship Sunday (Feb. 22)

## March

Revival Crusade Month  
Bible Conference at Free Will Baptist Bible College, Nashville, Tenn. (March 15-19)  
Pre-Easter Season of Prayer (March 23-27)  
Foreign Missions Sunday (March 29)  
Foreign Missions Month

## April

Revival Crusade Month  
Free Will Baptist League Month

## May

Christian Home Month  
Family Week (May 4-10)

## June

Superannuation Month  
Father's Day to be observed with offering for Superannuation program (June 21)  
Nationwide League Conference at Ft. Smith, Ark. (June 9-11)

## July

Woman's National Auxiliary Convention, Asheville, N. C. (July 13-14)  
National Association of Free Will Baptists, Asheville, N. C. (July 14-16)

## August

Christian Camp Month

## September

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

## October

Sunday School Month  
Protestant Press Month (subscribe to your church paper)  
Missionary Conference (Oct. 7, 8)  
Woman's National Auxiliary Workshop (Oct. 6, 7)

## November

Home Missions Month  
Home Missions Sunday (Nov. 22)  
Pre-Thanksgiving Season of Prayer (Nov. 16-20)

## December

State Missions Month  
Universal Bible Sunday (Dec. 13)  
Pre-Christmas Season of Prayer (Dec. 14-18)



## A Missionary's Soliloquy

Though I can speak the foreign tongue like a national or can preach like a flaming evangel, but do not speak in love, my message is empty.

If I can teach and educate people but do not realize that my object is to direct men's minds toward Christ, it would be better not to teach, because worldly wisdom is vain.

If I can heal bodies or pull teeth but do not understand that the most important part of my patient is his soul, it would be better to go home and have a good private practice.

If I can milk cows and show people how to farm but do not interest people by giving them the sincere milk of the Word, it would be better to leave farming to the Point Four Program.

If I can preach over the radio or know all the science of radio, but do not realize that the vast radio audience is composed of individual souls that need salvation, it would be better to save the time spent and do something else in His work.

If I am a great administrator or a council member, and can think through and solve all problems, but do not remember that the missionaries and nationals with whom I deal are men and women as I am, whose problems are physical, psychological and spiritual and who need patience and care in handling them, it would be better that I get a job in industry and run machines instead of men.

If I can work with the nationals and take them on great and wonderful evangelistic trips, but do not have love for lost men, it would be better for me to take a nice sight-seeing trip.

If I give all my property to the poor and never discipline the national, I am helping to make nice Christians instead of strong soldiers for Christ.

True love in missionary life and work is kind and considerate. Real love for mankind does not make me puffed up and feel that I alone am right.

True love for souls helps us bear with the national, suffer through our tribulations, believe that the Lord will make all come out right if we trust Him and Him alone. This love hates sin but is patient in dealing with sinners and with those who err in their ways, even though they be our fellow missionaries.

Love never fails. If I have a radio, it will get out of order, If I have a car, it will get flat tires; if I have other instruments to help me preach, they may get rusty; but love never will fail.

I think I know how to do missionary work, but really I know only in part, and my work is only half done. But when I am really guided by the Holy Spirit and do my work in love, what I do will win souls into His kingdom and bring glory to Christ.

When I was a new missionary I felt that my method and my work was the only thing worth while and that the rest of the missionaries did not do much for the Lord. But when I became older and had more experience, my vision widened and I saw the usefulness of the methods of others. I saw that each and every missionary has a place to work and a part to play in the great task of building the Church of Jesus Christ.

At this time we cannot see the results of our combined efforts, but eternity will reveal to us the importance of close cooperation in love.

And now we have radios, amplifiers, cars, camps, farms, hospitals, schools and many other things to help us spread the Gospel, but we must admit that they will all perish and that only true wholesome love of God and man in our hearts will make our work last throughout eternity.

Ten little Christians standing in a line.  
One disliked the preacher; then there were nine.  
Nine little Christians stayed up very late.  
One slept on Sunday morning; then there were eight.  
Eight little Christians on the road to heaven.  
One took the lower road; then there were seven.  
Seven little Christians got into a fix,  
One disliked the music; then there were six.  
Six little Christians very much alive,  
But one lost her interest; then there were five.  
Five little Christians wishing there were more,  
But they quarreled; then there were four.  
Four little Christians, cheerful as could be,  
But one lost his temper; then there were three.  
Three little Christians knew not what to do,  
One joined a sporty crowd; then there were two.  
Two little Christians—our rhyme is nearly done—  
Differed with each other; then there was one.  
One lone Christian won his neighbor true,  
Brought him with him to the church; then there were two.  
Two earnest Christians, each won one more,  
That doubled their number; then there were four.  
Four sincere Christians worked very late,  
But each won another; then there were eight.  
Eight splendid Christians—but nothing rhymes with sixteen,  
So we simply note that in a few more rhymes there would be  
1,024, which would be quite a churchful.

—The Watchman Examiner

### Evangelism

By

Verse

## Minnie Belle Percy's Bible

A MONDAY MORNING that didn't find Percy whipped down and wishing he had reached retirement age usually found him bristling with energy. This morning he was full of energy.

"Miss Dullight, it's up to you and me to line up workers for Vacation Bible School. I've reminded the Sunday school superintendent about it for weeks. Now get me a list of all our Sunday school teachers and officers and look up their telephone numbers. And hand me the phone."

Miss Dullight, who knew all the signs, timidly shifted the telephone across her desk. No prospect of getting off early today!

First, Percy dialed Mrs. Smugley. "Why sure, Mrs. Smugley, we always count on you to be superintendent of the Junior Department . . . You mustn't get your feelings hurt. We're just late asking people this year . . . I'm very sorry, Mrs. Smugley, I don't know how we'll do without you . . ."

Percy hung up the phone. It looked like he'd have to manage without Mrs. Smugley. Next he tackled Mrs. Bigwad.

"No, Mrs. Bigwad, surely you haven't planned your vacation for the first two weeks in June . . . But we always have Vacation Bible School then . . . We'll really miss your help this year . . ." Percy hung up the phone. Somehow he'd have to get along this year without Mrs. Bigwad. He'd try Mrs. Plodby.

"Yes, Mrs. Plodby, this is Pastor Vere. I'm just calling to tell you that we are depending on you as usual to be superintendent of the Intermediate Department . . . But I was counting on your leading the Intermediates . . . Why yes, of course, I'll appreciate it a lot . . ."

Percy slowly hung up the phone. Seems Mrs. Plodby wouldn't tackle those Intermediates another single year. But she would be glad to dish out the refreshments. It was never any trouble to fill that job. Anything but teaching.

### A Little Tension, Please

Don't get rid of all your tensions. You need some.

With all the talk going around about tension and hypertension, did you ever stop to think where the world would be without it?

What would run your watch? What would support your trousers or your socks? How could the indispensable push-button operate?

Tensions may be bad or good, detrimental or beneficial, depending upon our reaction to them and the use to which we



# Writes About School Scheme

In succession, Percy called Mrs. Cutley, Mrs. Snort, Mrs. Gripes, Mrs. Diehard, Mrs. Oldtimer, Mrs. Longwind, and Sister Goodwill. They begged to be excused. Sister Goodwill said she'd been at it so many years it was time for somebody else to take over. But she'd be glad to dish out the refreshments. Two others also said they'd help serve refreshments.

"I wish we didn't even have refreshments," confided Percy to Miss Dullight. "Too many of them offer to take on that little chore to avoid getting under the load."

What to do? Percy scratched his head. Everybody he'd been counting on turned him down. He didn't have a solitary department superintendent. Nobody could operate a school without workers. Suddenly Percy sprouted an idea.

"Miss Dullight, take an item for the bulletin." Miss Dullight whipped out a piece of paper and a pencil. "Please say, 'There will be no Vacation Bible School in our church this summer.'"

Miss Dullight wrote, then looked up expectantly.

"That's all. Just put that one sentence in. But set it up in big letters."

Six days went by and it was Sunday again. When Percy ended his morning message and started out of the church, he was met by an indignation committee.

"Pastor," said Sister Gripes, "what is the meaning of this announcement that we aren't going to have a Vacation Bible School for our children this year? It's an outrage! We women simply won't stand for it and we've gotten together to protest."

Percy securely covered a deep chuckle with a grave expression. His eyes swept around the circle of faces as he silently called the roll, "Mrs. Smugley, Mrs. Bigwad, Mrs. Plodby, Mrs. Cutley, Mrs. Snort, Mrs. Gripes, Mrs. Diehard, Mrs. Longwind, Mrs. Oldtimer, Mrs. Goodwill, and even a few others." It was unanimous!

—*Loulie Latimer Owens*

put them.

There needs to be a constant struggle between what we are and what we should be; our status and our aspirations. No life can long exist without the pull toward improvement. One key to healthy, mature living is "creative dissatisfaction."

This is what motivated the Wrights to give us the airplane, Fulton the steamboat, Whitney the cotton gin.

Every life, to realize its intended potential, must respond to that upward tug which God has planted within.—*Robert L. Hart-sell in the Arkansas Baptist*

## Sanders Appointed to Hawaii

Rev. and Mrs. Luther Sanders have been appointed as missionaries to Hawaii, according to a recent announcement by the Home Mission Board. This couple, with their daughter, Brenda Carol, will become the first Free Will Baptist missionaries in this territory, which is likely to become a state in the near future.

Mr. and Mrs. Sanders are now at Monett, Mo., where he is pastor of the First Free Will Baptist church. Both are natives of Kentucky and attended Free Will Baptist Bible College and Bob Jones University. Mrs. Sanders is Youth Auxiliary chairman for the Woman's National Auxiliary Convention.

They are now ready to begin itinerary work in preparation for their departure of Hawaii. They may be contacted for services at Monett or in care of the Home Mission Board, 3801 Richland Avenue, Nashville 5, Tenn.

Some facts about this newest mission field for Free Will Baptists have been released by Rev. Homer E. Willis, home missions director. The population is 554,000 which is more than the population of Alaska, Delaware, Nevada, Vermont or Wyoming.

Hawaii consists of seven major islands and dozens of smaller ones. The division of the population per 100 people is as follows: 38 Japanese, 3 native Hawaiians, 15 part Hawaiians, 20 white, 13 Filipinos, seven Chinese, two Puerto Ricans, one Korean and one from other parts of the world.

The literacy rate is very high, Mr. Willis says. Medical services are equal to those in America and the general health is excellent. The English language is spoken throughout the island.

He adds, "The need for Free Will Baptist work in Hawaii is the same as the need in all other parts of the world."

## The Car Wheels

A certain man labored in the Division Terminal of a great Railway. And it was so that when a Train entered the Station, that there they changed Engines, and Train-crews. And certain men put Ice in the Coolers, and Water in the Tanks. And there were times when certain others swabbed the Windows so that they might be seen through; but this did not always occur. And the duty which was assigned unto this man was this, that he should begin at the head of the Train, and walk the length of it, and stoop down and strike every Car Wheel with an Hammer. And he did Precisely as he was told. For he walked the length of every train, and struck every wheel on the right side thereof, and then turned himself about and walked back upon the other side of the Train and the wheels upon that side did he strike in like manner. And this he did so quickly, so that he was done by the time other men had put Ice in the Coolers and Waste and Dope in the Boxes of the Axles, and the Engines had been changed.

Now it came to pass that after many years the General Superintendent spake unto the President of the Road, and he said, Behold this man hath been on our Pay-roll for Five and Twenty years, and he hath never missed a day. Let us Celebrate, and Recognize his Faithfulness, and give him a Gold Watch, and a Pass for himself and his Wife unto California and back, and a little purse of Gold which he may blow in on a good time.

And they did even so.

And while the celebration was in progress some one asked of him saying,

What is the reason why the Wheels must be struck? And what is the occasion thereof?

And he said, Thou mayest search me. I know nothing save that I draw my pay for hitting the wheels, and I hit them every time and never miss a wheel.

But he had never listened to the ring of the hammer that he might hear whether the wheels were sound or cracked, neither had he known nor regarded. But he had done his job and drawn his pay for twenty-five years.

Now when I heard this tale, I said: That man is not so infrequent as some men might suppose. There are many who go through life in like manner. They do the day's job and draw their pay and never think what it all is for. Yea, there might even be such men in the pulpit, but may God forbid; and there are such in many another vocation.

And I prayed my God for all men, that they may labor, not only to strike the wheels but to listen for the ring.

For there are those who strike the wheels and go on, and if the Train run through, they say it is the result of Careful Supervision, and if the wheel crack, and the train land in the Ditch, they say it is a Mysterious Providence.

And there are such men, not a few, who obtain their living by labor no more intelligent than this, and some of them less continuous. And some of them travel on passes and receive the praise of men.

But God knoweth whether men listen for the ring, or whether they only hit the wheels.—*William E. Barton*





## Women at Work

### Progress Report on WNAC Project

A total of \$2,797.66 has been received for the project for missionary residences in Japan. We have a little over four months time in which to complete this project. So, women, let's go!

Do you need to refresh your minds about reasons for this project? Well, if you do, let's list some supplied by our missionaries themselves:

1. There is a general housing shortage in Japan, which means the houses for rent are of the poorest type, are high in rent and are poorly located.

2. We have decided to locate our work in the coldest section of Japan equal to Northern United States. Our main problem is the one of keeping warm for about eight months of the year.

3. The average Japanese house is quite cold since it is built of light plywood type of material. One must hover around a stove and drink hot tea or enter the Japanese style hot bath to keep warm. This type of living greatly hinders the efficiency as well as the health of the missionary.

4. A few years ago, a Mennonite missionary in Hokkaido introduced the light-weight cement block style of building. This has become quite popular because of warmth, protection from fire, sanitation and durability. But the Japanese build this type house or any other type of good house to live in themselves and do not rent them. Therefore the missionary must also build his own house.

5. All other missionaries in our section build their own dwelling places because of health and climate.

6. We believe such a house would be a help to our work here. It could be built along the Japanese style so as not to set us apart from the people nor make us appear wealthier. We could also sell it later on if the need arose. Here are some ways it would help promote our work:

*Efficiency in work*—In a heated house, one could move from room to room and have one room for counseling, study, etc.

*Health*—The problem here is about the same as in other countries as far as water, sewage disposal, comfort, etc.; but in addition here we have the problem of preventing colds, pneumonia, etc. Children have to stay in one room because of the cold.

*Repairs*—Houses we now use must have expensive repairs every few weeks.

*Save on fuel*—A good house could be kept warm and comfortable all over for much less than it takes to keep one or two rooms fairly warm now.

*Save on rent*—The cost of rent here is about what it is in America; so it soon adds up.

7. Now that our location and work seems to be somewhat established and since this need is so great, we feel it is the Lord's will for this need to be put before our people that we may all work together in order that the missionary houses may be built as soon as possible.

STATES	QUOTA	RECEIVED	BALANCE
Alabama .....	\$ 350.00	\$ 25.00	\$ 325.00
Arizona .....	50.00		50.00
Arkansas .....	400.00	182.03	217.97
California .....	450.00	270.00	180.00
Florida .....	200.00		200.00
Georgia .....	600.00	5.00	595.00
Illinois .....	400.00	66.99	333.01
Kansas .....	50.00		50.00
Kentucky .....	200.00	66.00	134.00
Louisiana .....	50.00		50.00
Michigan .....	600.00	305.62	294.38
Mississippi .....	250.00	98.00	152.00
Missouri .....	1,000.00	350.03	649.97
New Mexico .....	50.00	15.86	34.14
North Carolina .....	1,850.00	316.57	1,533.43
Ohio .....	200.00	000.00	200.00
Oklahoma .....	1,000.00	74.33	925.67
South Carolina .....	1,000.00	851.50	148.50
Tennessee .....	1,000.00	104.73	895.27
Texas .....	500.00	46.00	454.00
Virginia .....	300.00	20.00	280.00
West Virginia .....	100.00		100.00
Totals .....	\$10,600.00	\$2,797.66	\$7,802.34

FLORENCE, S. C.—The South Carolina state Auxiliary convention is sponsoring for the second year workshops on the district level. The district is contacted, a date is set and plans are made. All the auxiliaries in the district are contacted and urged to attend. State officers usually go to present the program, and the program is planned with particular district needs in mind. These workshops have been well attended and the state officers feel the plan is more successful for them than a statewide workshop.

NORFOLK, VA.—Princess Anne Auxiliary was organized recently with the help of Mrs. Earl Jones, district field worker. Fifteen joined as charter members. Mrs. D. R. Harris was elected president. The officers were installed January 22 by Mrs. Jones.

RUSSELLVILLE, ARK.—The month of January included thirty-one important days for the local Woman's Auxiliaries of Arkansas. Each vice-president and her committee promoted a drive for members. These auxiliaries divide members into two classes: active and associate. Active members are those who attend regularly and fill other requirements of active membership in the organization. Associate members are those who because of health or other providential reasons cannot attend or who belong to other churches and wish to work in a Free Will Baptist Woman's Auxiliary.

RICHMOND, VIRGINIA — The Richmond YPA and GTA were organized recently with eight YPA members and ten GTA members. Mrs. John Reed and Mrs. G. B. Lloyd were appointed sponsors.

NASHVILLE, TENN. — Trinity Woman's Auxiliary at their last meeting gave its quota of \$25 on the national Auxiliary project, residences in Japan. The group also sent a gift containing personal items to Rev. and Mrs. Wesley Calvery in Japan.

RICHMOND, VA.—According to Mrs. Melvin, national study course chairman, the following auxiliaries have completed standard study courses in the last six months: Fellowship, Flat River, Mo., manual and prayer; Bethany, Va., prayer; Trinity, Nashville, Tenn., personal soul-winning, and West Side, Midland, Texas, missions.

VISALIA, CALIF.—New officers for this auxiliary are Bonnie Barrett, president; Cynthia Cooley, vice-president; Zula Todd, youth chairman; Betty Watson, program-prayer and study course chairman; Weda Harwell, personal service chairman; Lola Wright, treasurer, and Onema Erickson, secretary. Mrs. Zella Ramsey, Exeter, conducted the installation service.



# Suggested Program for Workshop on Missions

MRS. BILLY MELVIN

*Theme:* The Demands of the Great Commission

*Scripture:* "Go ye, therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19,20).

## Morning

- 10:00—Hymn
  - Scripture reading and prayer
  - Greetings
  - Introduction to workshop
- 10:15—"The Great Commission and Consecrated Leaders"—District president
- 10:35—"The Great Commission and Enlistment"—District vice-president
- 11:00—"The Great Commission and Records"—District recording secretary
- 11:20—"The Great Commission and Faithful Stewards"—District treasurer
- 11:35—Special music
  - Stewardship playlet: "No Longer I"
- 12:00—Lunch and fellowship

## Afternoon

- 12:45—Hymn
  - Prayer
  - "The Great Commission and Christian Training" — District youth chairman
- 1:15—"The Great Commission and Prayer" — District program-prayer chairman
- 1:45—"The Great Commission and Local Missions"—District personal service chairman
- 2:15—"The Great Commission and Preparation" — District study course chairman
- 2:45—Discussion
  - Offering for WNAC project
- 3:00—Adjourn



HAROLD A. PITTS



BILLY A. MELVIN

## Bible Conference Speakers Named

Free Will Baptist Bible College will sponsor the 16th annual Bible Conference March 15-19, approximately one week earlier than usual, according to Dr. L. C. Johnson, president. The program will begin with vesper services on Sunday afternoon, March 17, and will conclude at noon Thursday, March 19.

Speakers for the five-day meeting will be Rev. Harold A. Pitts, Winfield, Ala., pastor and evangelist; Rev. Billy A. Melvin, Norfolk, Va., pastor; Miss Laura Belle Barnard, Glennville, Ga., missionary, and Dr. Johnson.

The conference always emphasizes Bible preaching, evangelism, missions, and Bible study. Special music will be furnished by vocal groups from the college music department and religious drama will be presented by the speech department.

The Alumni Association of the Bible College will hold its annual meeting during the conference. This event is expected to bring many of the former students back on the campus again.

The college will be glad to assist conference guests in obtaining accommodations in the city.

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FREE WILL BAPTIST SUNDAY SCHOOL DEPARTMENT

3801 Richland Ave. — Nashville 5, Tenn.



# What's Your Problem?



**Q. Why don't preachers preach about how to be saved and not just money, money, money? I believe in giving and give more than ten per cent. When people learn how to be saved they won't have to be forced to give.**

**A.** Certainly the most important part of preaching should be the condemnation of sin and the leading of souls to a saving knowledge of the Lord Jesus Christ. But friend, your letter reveals that you are not well acquainted with too many of our Free Will Baptist people. Through the years our people have not been taught to give. Many of our ministers in years gone by have boasted that they walked twenty miles to preach once a month, never received an offering in the services, and went home with a piece of fat meat or occasionally perhaps a piece of bacon under their arm. I have heard of some of these old-time preachers boast of this very thing.

They had no right to boast about this because actually they failed our people and they failed God in not teaching and preaching stewardship and giving. I am not belittling or casting aspersions at any of our old-time preachers, many of whom are already in glory. I appreciate every one of them who blazed the trail and pioneered our work but why they missed the Bible teaching on money and material things and our relationship to God with them, is something that perhaps we'll never know.

Let me add also that the latter part of your statement above is certainly a misstatement. Literally hundreds and thousands of Free Will Baptists have not only learned how to be saved, but have experienced the new birth through faith in the Lord Jesus Christ; yet a great majority of these need to be and have to be taught to give after they are saved. One thing more—when and if you write again, please sign your name if you're not ashamed to identify yourself.

**Q. What does the Bible say about covering up sin? Don't you believe it means preachers as well as anyone else?**

**A.** Proverbs 28:13 says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." In Romans 4:7 Paul quotes David as saying, "Blessed are they whose iniquities are forgiven and whose sins are covered." And of course Paul and David meant the blood covering. The quotation from Proverbs above means

preacher, deacon, laymen, outright sinner, any and all, whoever he may be.

**Q. Will you please explain to me the meaning of Revelation 14:11, "And the smoke of their torment ascendeth up forever and ever: and they have no rest day or night . . ."**

**A.** This verse is one of several which deals with the doom of the beast-worshippers during what many believe to be the time of the reign of the anti-Christ. This verse certainly signifies that it is an everlasting punishment. If you ask why, if they are in fire, are they not consumed, then we would say that the Scripture indicates that the unbeliever shall have a body that is eternal (it may be a body like unto Satan) and will be tormented forever and forever. The Christian has a body that is eternal in glory like unto the glorious body of the Son of God Himself.

**Q. I am a Christian and have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, according to Matthew 28:19. Some of my friends insist that I must be baptized again in Jesus' name according to Acts 2:38. Would you advise me to do so?**

**A.** If you have been baptized by immersion in water, you have fulfilled the instructions of God's Word. It is true that Jesus died for us and He is the Saviour. It was not the Father nor the Holy Spirit who died for us but the Lord Jesus, the Son of God. The words that are said over an individual are not magic in themselves. It is the spirit of the act which counts and if we are baptized in our hearts, we are taking our place with Christ in His death, burial and resurrection. That is sufficient since baptism is "but the answer of a good conscience toward God." (1 Peter 3:21). I certainly would not advise you to be baptized again any more than I would advise that Christ be crucified again. He died once. Baptism is a type of our burial with Him and our taking our place with Him in His death, burial and resurrection.

**Q. Please give me briefly what God meant when in His Word, 1 Corinthians 14:34 He said, "Let your women keep silence in the churches . . ."**

**A.** Briefly I think the teaching is that the woman is not to usurp authority over the man. She is to be in subjection to the man, yet God does permit her to serve and minister. Surely a woman can be led of the Holy Spirit just as well as a man. But I do feel that where there are men to take the place of leadership and go ahead, the woman should take the place of submission and let the men go ahead. However, there are many places in Sunday schools and on the mission fields where the work of God would not have gone ahead had it not been for women who heard God's voice when men failed to do so.

## Cooperative Giving Over \$3,300 for January

Cooperative gifts for January were down a bit over previous months which reflected a general decline in giving during December. The receipts were over \$3,300 for the month.

### RECEIPTS

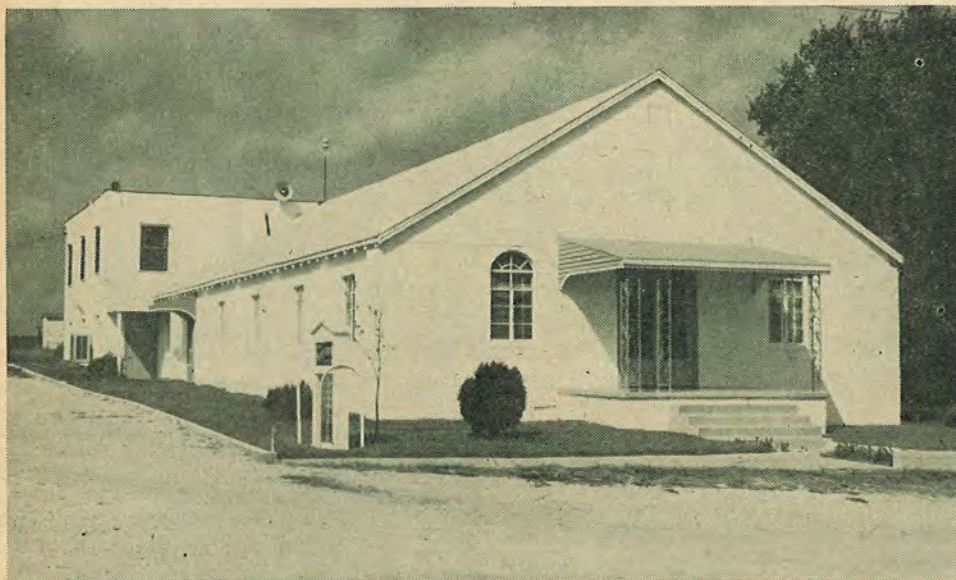
<b>ALABAMA</b>			
Goodwater church, Slocomb	5.00		
Cordova church, Cordova	11.55		
First church, Dothan	48.91		65.46
<b>ARKANSAS</b>			
Willoughby church, Warren	2.81		
Phillips Chapel church, Springdale	50.00		52.81
<b>CALIFORNIA</b>			
State Association			347.48
<b>FLORIDA</b>			
State Association	69.06		
Northeast Union Meeting	2.50		71.56
<b>GEORGIA</b>			
State Association			205.35
<b>ILLINOIS</b>			
Johnson City church, Johnson City	51.73		
Oak Grove church, Scheller	11.20		
Waltonville church, Mt. Vernon	20.22		
Alex. Mt. Zion church, Thebes	44.28		
Bethel church, Edwardsville	21.96		
Union church, West Frankfort	12.32		
Blue Point church, Flora	44.40		
Webbs Prairie church, Ewing	10.00		
Ina church, Ina	21.67		
Bakerville church, Mt. Vernon	23.39		261.17
<b>KENTUCKY</b>			
Southside church, Paintsville			120.27
<b>MISSOURI</b>			
State Association	645.11		
Macedonia church, Purdy	44.06		689.17
<b>NORTH CAROLINA</b>			
Swannanoa church, Swannanoa			85.16
<b>NEW MEXICO</b>			
Hobb's church, Oil Center	119.95		
State Association	18.62		138.57
<b>OKLAHOMA</b>			
State Association			500.00
<b>TENNESSEE</b>			
East Nashville church, Nashville	40.00		
Trinity church, Nashville	110.00		
Ashland City church, Ashland City	25.00		
Rock Springs church, Cumberland Furnace	52.52		
Wooddale church, Knoxville	16.30		
Union Association	50.00		
Horton Heights church, Nashville	78.38		
Southside church, Memphis	17.06		389.26
<b>TEXAS</b>			
State Association			410.71
			<u>3,336.97</u>

### DISBURSEMENTS

League Department	100.09	
Superannuation Board	100.09	
Sunday School Dept.	166.86	
Home Missions	500.57	
Bible College	667.40	
Executive Department	800.87	
Foreign Missions	1,001.09	
		<u>3,336.97</u>



## GLANCING AROUND THE STATES



*First Free Will Baptist Church, Turley, Oklahoma*

### **Turley, Oklahoma, Church Reports Large Growth the Past Five Years**

TURLEY, Okla.—Since 1953, when Rev. Doyle Dipboye came to the First Free Will Baptist church here, the membership has increased by 267 and there have been 293 conversions. The church was organized in 1934 under the leadership of Rev. A. A. Coursey.

In its physical plant, the church has 23 class rooms, two church offices, a modern kitchen and dining hall, the main sanctuary and a junior chapel. The church also owns a seven-room parsonage and has recently purchased property adjoining the church which has been converted into a 50-car parking lot. Last year the sanctuary was remodeled completely and equipped with new furniture, including a piano and organ.

The present property valuation is \$60,000 as compared with \$12,000 in 1953.

### **Miley Stands First In Medical Class Rank**

MEMPHIS, Tenn.—Dr. LaVerne D. Miley of Kirksville, Mo., with a grade average of 91.49, stood first in a class of 49 for the four-year course at the University of Tennessee College of Medicine in Memphis.

Dr. Miley received his medical degree at graduation exercises in December, but grade averages were not compiled until last month. Before entering medical school Dr. Miley was dean at Free Will Baptist Bible College, Nashville. He plans to use his medical training on the mission field. Mrs. Miley is president of the Woman's National Auxiliary Convention.

### **Visitors Present at Missouri Quarterly Meeting**

KANSAS CITY, Mo.—Visitors at the quarterly meeting of the Central Western Missouri association on December 13 were Rev. O. T. Dixon, assistant state moderator, from Mountain Grove and the Bible College quartet, Nashville, Tenn. The session was held at the Victory church, Avondale. The next session will be March 14 at the New Hope church, Kansas City.

### **Mount Olive College Shows Substantial Growth**

MOUNT OLIVE, N. C.—A progress report on Mount Olive Junior College was released recently by President W. Burkette Raper which revealed that the institution experienced substantial growth during 1958. The college endowment grew from \$19,000 to \$25,000 for an increase of 31 per cent. Two new endowments, one called "The Free Will Baptist Heritage Foundation," helped to account for the increase.

The amount of money in student loan funds doubled during 1958 from \$2,500 to nearly \$5,500. Approximately 50 per cent of the students at Mount Olive Junior College receive financial aid in some form, the president disclosed.

Nearly 1,000 books were added to the library, bringing the total number of volumes to more than 5,000. Through the gift of a local physician, Dr. C. C. Henderson, \$1,500 worth of scientific apparatus was added to the college laboratory.

Income from Free Will Baptist churches increased approximately 33 per cent during 1958 and total gifts to the college amounted to \$71,000. Enrolment for the fall semester showed an increase to 147 as compared with 102 a year ago.

The finance committee has announced plans for the building of a student center during the spring and summer.

### **New Church Organized At Waggoner, Oklahoma**

WAGGONER, Okla. — The Oklahoma state Mission Board met January 30 at Waggoner to help organize a new church. The group was organized with 12 charter members. Rev. Danny Farmer, who has been working with the group for two months, was called as pastor. According to the board, this makes a total of three new churches since the state convention last October. The other two are at Idabel and Sand Springs.

### **New Work Started In California**

SAN DIMAS, Calif.—A new Free Will Baptist work has been started, although the report did not state whether it was a mission or a full organization. Rev. Joe Horner is leading the work.

### **Fairmount Park Church Emphasizes Prayer Meeting**

NORFOLK, Va.—During the month of January, the Fairmount Park church put special emphasis on the Wednesday night prayer meeting. The service was completely reorganized with a number of special features appearing at each service. The average attendance at the Wednesday night services during the month was 216. The highest attendance was on the second Wednesday night with 249.

### **Superintendent Retires After 21 Years on Job**

MOUNTAIN GROVE, Mo.—Foster R.



MR. HUTSELL

Hutsell, a Sunday school superintendent for the past 25 years, recently retired from his position at the First Free Will Baptist church here.

When Mr. Hutsell became superintendent of the Sunday school in this small Ozark town, the attendance was 35 to 40. It has grown to an average of well over 300. The Easter attendance goal has been set at 525, according to Rev. O. T. Dixon, pastor. Under Mr. Hutsell's leadership, the Sunday school has been completely departmentalized with a staff of about 25.

The church has recently received a proposal for the construction of a new auditorium which will seat 500.



## **Faith Church Organized At Nashville, Tennessee**

NASHVILLE, Tenn.—The Faith Free Will Baptist mission, 457 Chestnut Street, was formally organized into a church on Sunday, January 11. The mission was sponsored by the Cumberland association Home Mission Board. The organizational service was under the direction of Rev. J. L. McIntosh, board chairman. Others assisting were Rev. Luther Reed, associational moderator, Rev. E. A. Craft, Rev. J. O. Brown, and Rev. J. W. Love, who was called as pastor. About 50 attended the service.

## **Pioneer Preacher Dies in Arkansas**

JERUSALEM, Ark.—Rev. Marion A. Thompson, 81, of Jerusalem died at his home November 13 of a heart attack following a six weeks' illness. "Uncle Marion," as he was known by his many friends and neighbors, had been a Free Will Baptist minister for 50 years. He rode horseback over the hills and valleys to conduct revivals in his early ministry.

Funeral services were held November 15 at the Jerusalem church with Rev. Thomas Brashears officiating.

## **New District Association Formed in North Carolina**

DORRIS, Calif.—With the organization of Free Will Baptist church at Klamath Falls, Oregon, a new association for northern California and southern Oregon has also been formed. The organization took place January 25 when the churches at Klamath Falls and Dorris came together. About 50 were present for the service. Rev. Virgil Florence, pastor at Klamath Falls, is the moderator and Mrs. Scott Waisner is clerk.



*Second semester students at Bible College (see story on this page).*

## **Oklahoma Begins Bible College Effort**

TULSA, Okla.—The first efforts toward the establishment of a Bible college in this state were made with the opening of classes February 3 at the First church in Tulsa. Classes are conducted on Tuesday and Thursday nights each week and the entire effort is under the direction of the state Board of Christian Education. A Christian Workers' Institute is also being conducted and a Sunday school worker's certificate will be awarded to those completing this course.

The school is under the direction of Rev. N. R. Smith, a Tulsa pastor. Instructors are Rev. Don Payne and Rev. Roy Bingham. Courses offered are Romans, Pastoral Theology, English, Practical Evangelism.

Plans call for the continuation of the two-night schedule through the spring semester with a four-night schedule beginning next fall. A full-fledged Bible college is expected to be in operation by the spring of 1960. Members of the sponsoring board are Rev. John H. West, Rev. Melvin Bingham, Rev. Weldon Wood, M. M. Bevins and Rev. Wade Jernigan.

## **Bible College Enrolls 22 More at Second Semester**

NASHVILLE, Tenn.—The registration of 22 additional students at the Free Will Baptist Bible College for the second semester has set a new record in students enrolled for one year, according to a statement from Dean Charles A. Thigpen's office. Total registration for this year is 219 as compared with the previous high of 197 last year.

Seventeen of the 22 students are shown in a picture on this page. They are: front row, left to right, Joyce Jackson, Mary Kay Joslin, Barbara Harwell, Lola Edwards, and Bertie Mangham. Back row, left to right: Johnny Eason, Billy Phipps, Albert Keech, Jr., William Evans, Teddy Wilbanks, Frank Guinchard, Levy Corey, Jr., Jackie Simpson, Gordon Sebastian, Tony Maynard, Howard Shoemake and Jackie Fletcher. The five not shown are Gayle Collins, Margaret Hampton, Robert Kessinger, Thomas Malone and Billy Sharpston.

## **REVIVALS**

First church, Dothan, Ala., Frank Thompson, evangelist; John Edwards, pastor; Jan. 14-25.

Bethel church, South Roxana, Ill.; W. S. Mooneyham, evangelist; Wallace Malone, pastor; March 9-15.

Brunswick, Ga.; Rufus Hyman, evangelist; Jan. 12-25; 4 add.

Ada, Okla.; Bob Mantooth, evangelist; Delbert Akin, pastor; begins March 29.



**DEDICATED . . .** A mortgage-burning service was held for the Free Will Baptist church at Dorris, Calif., last November. It came at the close of a revival conducted by Rev. Earl Jensen, Turlock, Calif. The church was established June 24, 1955. Twelve persons were present for the first Sunday school. There are now 87 enrolled with average attendance of 55. Mayor Robert Egar was one of the speakers. Rev. H. D. Gentry is pastor.



## 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.  
Cherry Hill church, Limestone, Tenn.  
Faith Mission, Nashville, Tenn.  
Lawndale church, Calif.  
Richland church, Nashville, Tenn.  
Brightlight church, Bryan, Texas  
First church, Concord, Calif.  
Willow Springs church, Mountain Grove, Mo.  
Bonami church, Kirbyville, Texas  
Cairo church, Kirbyville, Texas  
Ashland City, Tenn.  
Port St. Joe, Fla.  
Olivet church, Guthrie, Ky.  
Bonifay, Fla.  
First church, Dallas, Texas

The addition of seven churches since we carried the honor roll two months ago now gives us a total of 20 churches on the third honor roll of fifty churches. We are very anxious to finish this honor roll and begin Number Four. If you have been considering this plan for your church, why not follow through this month and send us the list of the names of your members.

We are so grateful to these pastors who led their churches in adopting the Family Plan. 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.

## CONTACT

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# personally . . .

A very real danger to the American way of life is the international Communist conspiracy. This danger is too little realized.

Christian complacency plays right into the hands of the Communists. Most of our pastors are completely ignorant—or nearly so—of what Communism is and what it seeks to do. They relegate the entire matter to the category of the unimportant and so the church members never have an opportunity to hear the spiritual implications of Communist control.

We need some Old Testament prophets! They related their message to the present conditions. It was not only a "pie in the sky by and by" sort of preaching, but dealt with the here and now. Read the books of the minor prophets—and the major ones, too, for that matter! They knew what was going on around them. Their outlook was not only national—it was international!

Amos indicts every nation surrounding Israel in chapters one and two and lists their sins—Damascus for cruelty, Gaza for slavery, Tyre for unbrotherly conduct, and Edom for mercilessness just to name a few. You can readily see that Amos read the papers and kept abreast of the times. Had he lived today, the chances are that his pulpit would be ablaze with sermons dealing with great international issues. Of course, he knew how to lower his sights, also, and bring his own people and their sins right into the line of fire. This is evident about the middle of chapter two.

Every pastor should inform himself regarding the great issues that face this country and his own community. His people have a right to expect him to point the way for them as the result of his own knowledge and understanding. He would be ill-equipped to do this if he is no better informed than his people.

This does not mean that he will forsake the preaching of the cross for "headline" preaching, but it does mean that he will relate the preaching of the cross to the things that do concern—and ought to concern—his people.

Just a few words of advice: Don't go off half-cocked. Know what you are talking about. Have the facts—take careful aim on the target, then let the gospel gun do its work. Let every message of truth be spoken in love. Bathe every message in prayer.

If you are wondering what would be the results of this kind of preaching, read Acts 2-5. The only thing we wonder is if our churches and communities could stand that kind of reaction.

### Behind Many Doors





## Smoke Screens Can Obscure the Church

There are many things in life that are much worse than smoking. Just because I have never wasted even one nickel on tobacco, have no telltale yellow on my right index finger or teeth, have no smoker's cough, or have no midnight secret fears of nicotine-provoked cancer of the lungs does not mean that I can look down on those who do smoke. My soul may be stained

with some secret, yellow sin of pride or envy that is far worse than this weakness of the flesh.

But still, there are some places, if one is going to smoke, where smoking is never acceptable.

Who would think of smoking under the wing of an airplane while the attendant pumped high-octane, highly inflammable

gasoline into the nearby tanks? Who would dare light a cigarette in a hushed hospital room where a loved one with a respiratory ailment was barely able to breathe, even with the aid of oxygen? Who would hold between the fingers of his left hand a lighted cigar while with a finger of his right hand he underlined a verse of scripture on salvation to a lost friend?

Yes, there are some places where smoking is as out of place as a boy's air rifle on a bear hunt. One of these places is surely the house of the Lord, a building inspired by love, erected by sacrificial gifts, and dedicated to the glory of Almighty God.

A smoke screen after Sunday school on the front steps of the auditorium laid down by those who can't last from 9:30 to 12:00 without a drag of the weed is hardly the right welcome to visitors arriving for the worship service. A smoke-filled rest room, with ashes in the lavatory and cigarette stubs in the stool is hardly fitting for Junior boys whose memory verse for the day was "Worship the Lord in the beauty of holiness."

If a fellow wants to smoke, that is his privilege. Some of the finest Christian men have and do use tobacco. Many of them will be doing so for a long time to come. But just as one would not set off a Roman candle at a funeral or play Chopin's "Funeral March" at a wedding, neither should the smoke of incense from the altar of nicotine be mingled with the prayers of God's people in God's house on God's day.—Robert Hasting in *The Baptist Program*.

## If I Were a Pastor

If I were a pastor of a great field I think I would be so jealous and selfish of it that I wouldn't want anyone to start a mission on my field. I would suggest to my church that we start at least four missions, East, West, North and South of the church. In that way I would work my own field.

I would put my young ministerial students and others into missions with teachers to carry on the work. I would have all reports and offerings turned into the main church each Sunday. In this way we would get the folks and their money on our field and so reach people for Christ who perhaps would not be reached by the main church. I would do this for the glory of God.

The pastor and the church would have the joy of working their own field and community. That would relieve me of my jealousy and selfishness, and what a relief that would be.—E. M. Johnson in *The Alabama Baptist*

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because Everyone  
has Questions**

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- Was Jesus a babe like an ordinary babe, or did He know all things?
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