

Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

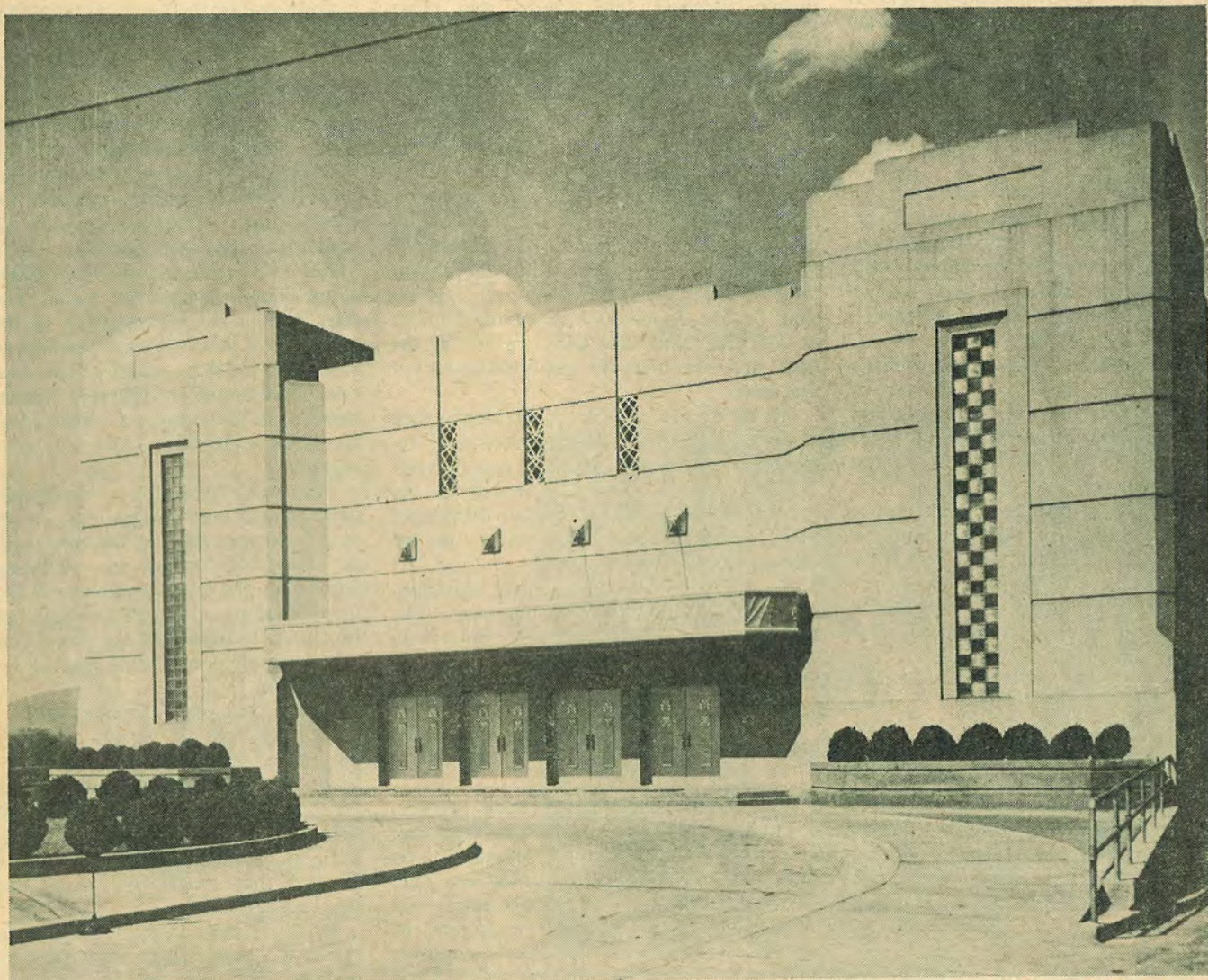
JUNE 1959

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City Auditorium — Asheville, North Carolina

Site of the annual convention of the National Association of
Free Will Baptists

July 13-16, 1959

Pastors are People

IN MY MANY YEARS of Christian experience I have received the gospel from the lips of many men of God—some brilliant, who spoke with great eloquence; some humble, who spoke with great simplicity. From each I received a blessing. In fact, I can say in all honesty that almost never have I gone to the house of God and come away empty. Part of the reason for this may have been that, like the lame man at the gate called Beautiful, I look on these men "expecting to receive" something, but mostly because God honors His Word wherever and whenever it is preached in sincerity and truth. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." And He does.

Any man called of God to preach the gospel has been chosen for the most exalted position this world has to offer. It is certainly with no thought of detracting from the honor of their position that I make the statement, "pastors are people." The words are not meant to convey the thought that they are *merely people*, but rather that they, *too*, are people.

The Have Feeling

Pastors are people! They have feelings. Few of us would think of criticizing a fellow member of the congregation for the way his wife dresses or his children behave, but we seem to think it is our business to keep an eye on the pastor's family.

Did you ever hear, "Why are preacher's children always the worst?" The answer, of course, is that they are not. It is only that more people observe them. Ministers are public servants, but their families are not public property.

It is true that "a city that is set upon a hill cannot be hid," but that is no reason for throwing stones at it. What would be considered rudeness, if spoken of anyone else, is sometimes said of the pastor's family with an actual sense of having fulfilled a righteous obligation.

They Get Tired

Pastors are people! They get tired. They have physical limitations. It is no easier for them to work constantly than for any other human being. Even Jesus became weary, else why was He asleep on a pillow during the storm at sea? How prone we are to ask of the pastor, "Where were you when I was sick?" as though we were the only people he had to look after!

Our individual troubles are not unique to the pastor; they are part of a long succession of similar experiences covering the entire congregation. No matter how much one

may long to do for others, human strength cannot be stretched beyond a certain limit. There is a breaking point for all men.

One of the finest sermons I ever listened to was preached by a pastor who had been up all night with a dying man. His message was undoubtedly enriched by this experience. Nevertheless, his life was shortened because he spent his strength too freely for his people. Because few pastors will spare themselves when they feel they are needed, it becomes the obligation of the congregation not to make thoughtless demands upon them.

They Make Mistakes

Pastors are people! They make mistakes. Just because a man is called of God to preach the gospel, he is not necessarily placed beyond the possibility of making human errors. The Scriptures say that we shall be like Jesus—"when we see Him as he is." But until that time we are in the flesh and are heirs to the weaknesses of the flesh.

All of us are capable of making wrong choices, unwise decisions, unfortunate remarks. We all exhibit flaws and make errors. To lead the victorious life should be the goal of every Christian—not just the pastor. To expect perfection in him that we do not achieve in ourselves is unfair.

Pastors will sometimes make mistakes. These are God's concern, not ours. The Scriptures say, "To his own master he standeth or falleth." Indeed, they say more, "Yea, he shall be holden up: for God is able to make his stand."

They Need Privacy

Pastors are people! They need privacy. Because men of God, like men of medicine, are on 24-hour call, their private life is constantly invaded. The pastor has less time with his family than the average man—but needs more. He, who gives constantly to others, has need of the comfort, understanding and warmth that are the basic portion of life within the family circle.

Unnecessary phone calls to his home rob him of his all-too-brief opportunity to be

alone with his own. The surprise "I just dropped in" visit you were planning to make may be more than a surprise. It may be an intrusion.

It is God himself who "setteth the solitary in families," so there must be something there that a man can find nowhere else. The pastor's privacy needs to be guarded by his congregation.

Over against this fact there stands another opposed to it, but equally true.

They Become Lonely

Because pastors are people, they are often a little lonely. The very nature of their task makes them that way. They have been set apart by God for a holy work and they must spend much time apart with God in preparation for that work.

For this reason they may often seem aloof. The man in the pulpit has been dwelling "in the secret place of the most high" and it is unfair to expect him to come suddenly down to earth at the sanctuary door as it would be to expect Moses of the shining face to come down from the mountain to inquire, "And how are all the children?"

The pastor's aloofness may trouble him more than it does anyone else. He must not play favorites with the members of his flock; he dare not discuss his problems with anyone in the congregation. He is a man who "must show himself friendly," yet have few intimate friends of his own. If he seems a little aloof, don't forget that he is a little lonely, too.

Pastors are people; very special people, to be sure—chosen vessels of the Lord to be used of Him that others might come to know the Saviour—but human, nonetheless. As people, they have feelings, physical limitations, human desires, weaknesses as well as strength—even as you and I. Perhaps they would like us to remember this sometimes.

Perhaps the greatest service we can render our pastors is to grant them the same understanding we would extend to any fellow Christian and not expect more of them than we would have them expect of us.—Reprinted from *The King's Business*

Hate Turns to Love

The lady from China, unlike most Americans, had paid a high price for the name of Christian—Japanese brutalities in war against her people . . . the falling bombs which killed a loved one . . . but still wore the name proudly on the day eight years ago when she came from behind Communism's Bamboo Curtain with her pastor-husband and children.

Mrs. Roberta Yu was safe now in the United States, where her energetic children attended schools with nothing to curb frolicsome freedom, and her unworried husband joyfully conducted his Los Angeles pastorate. She felt God had given her a double-measure of His abundance.

But on this particular afternoon, in a strange situation, she was a defeated Christian in the midst of a prayer meeting by staffers of World Vision, Inc., for the biggest evangelistic crusade ever held in Japan, where more than 400 churches challenged members to do a job for Christ, no matter how small. Friends sitting nearby would have been shocked if they had known of the turmoil raging inside their industrious co-worker with the peaceful countenance.

She had become a part of the organization by taking a part-time job in the shipping-mailing department to earn \$200 for passage of her elderly mother from Hong Kong. Sufficient money was earned, and the mother arrived in California, but Mrs. Yu had found many friends and continued to work after finishing the staggering duties of caring for a husband and six children.

Her co-workers were praying for thousands of Japanese to find the peace and plenty of Christ. *The Chinese lady, however, had vowed never to pray for a single native of the Japanese race* and was determined not to offer one prayer for the Osaka Crusade. Silence was her only defense against offending sincere friends. She had been taught for years to hate the barbaric invaders of her land, and had a nightmare memory of screaming Japanese bombs which smashed life from her beloved father-in-law.

Prayers poured forth during the special hour . . . for the message and Osaka speaker, Dr. Bob Pierce, World Vision president . . . the talented team gathered from far-flung spots for ability and dedication . . . the Word of God explained daily for hundreds of pastors. Some made sacrificial journeys from 300 miles away. All prayers, it seemed, came from deep within those who cared about people they would never see this side

of Heaven. Near the close an American veteran of 20 years on daily newspapers and wire services—who discarded the editorial curse of worthless day-old news after finding that headlines of promise by God are *fresh yesterday, today, and tomorrow*—began to speak—softly, simply and without emotion. His prayer seemed little different from thousands of others the Chinese lady had heard. He asked for God's strange, warm surge in the life of at least one outstanding Japanese newsmen sitting with other indifferent writers at the table labeled "Press." Picturing the service's most important moments, when those accepting Christ would walk down the aisles and stand with bowed heads before the platform, he pleaded for the Holy Spirit to shatter all excuses listeners might use to reject or delay the decision they wanted to make. The American newsmen, through personal experience, was a master of excuses, and the tragedy they caused.

God was present at the meeting, as He

had promised. Many said they felt His presence in an unusual way. Several promised to set alarm clocks at 3 a.m. to coincide prayers with the actual service in Osaka. Difference in time and days governed the decisions on time of the early risings.

When the prayer period ended at 5 p.m., staffers scattered to homes in various parts of the city. *But not one was prepared for the way in which God would work that night in the heart of the lady from China . . . and begin unwinding an unprecedented prayer burden within World Vision's organization.*

Mrs. Yu had been a Christian for many years, and knew better than anyone that her hate for the Japanese was wrong in God's sight. The knowledge of guilt was never absent. During World Vision's prayer meeting for Osaka, however, she pushed guilt aside and determined again never to pray for the enemy race. She wanted, desperately, to be free of the cancerous growth eating away her spiritual life, but seemed powerless to overcome the hate. Her family had been wonderfully entertained by compassionate Japanese Christians while enroute to America, and she wanted to love them for their kindness, but memories of hate were too strong.

The lady from China was never close to real victory over her private sin. But on the way home from World Vision's concentrated prayer for Osaka, she recalled with great clarity words of the newsmen as he prayed from the back rows. She couldn't forget his

(Continued on page 6)

Even As The Master Did



Readers Respond to Editorial

Here's the editorial which appeared in the May issue of Contact that brought the response

Anyone who has observed with much care the various practices of ordination in Free Will Baptist circles cannot help but be aware of the pressing need for some changes. Indeed, they are past due.

Now we are fully aware that all of the needed changes cannot be effected in one stroke, but we are going to have to make a start somewhere. One of the most flagrant abuses of ordination that is so evident in every conference and association is the large number of ordained ministers who are completely or largely inactive as far as the ministry is concerned. One association reports 45 ordained ministers of whom only 16 are pastors.

We have said for a long time and still contend that no man needs ordination who has not been called to pastor a church. What earthly reason could he do with his ordination except "show-off" his certificate? He has no occasion to serve the Lord's Supper, he doesn't baptize and only rarely would he ever be called on to perform a marriage ceremony (and to ordain for this purpose only is to prostitute for selfish purposes the most sacred ceremony a minister will ever undergo).

So we repeat—why ordain a man until he has legitimate reasons for ordination. It cheapens the high calling of the ministry to let any Tom, Dick and Harry who wants ordination only for vainglory carry around an ordination certificate. There is no reason for a presbytery or ordaining council to feel a compulsion to ordain a man just because he has served under license for one year—or even two! If they would wait until he has legitimate reason to use his ordination it just might mean more to him when he gets it.

We offer this suggestion: Let the National Association establish a ministerial category between the licentiate and the ordained minister where those who can't qualify for ordination might still find a place of service. This category could be called "lay preacher" or "exhorter" and those who hold these certificates could perform all the functions of a minister except those specifically reserved for ordained persons.

The question immediately arises: Who would fit into this category? There are several possibilities:

(1) Those who have proven themselves under license worthy of the ministry, but who have not been called to a church and so have no need yet for ordination. This might relieve some of the pressure a poor pastor suffers when he has four or five ordained preachers as members of his church.

(2) Those who by marital status cannot qualify for ordination. Some conferences will not ordain a man who has been married more than once. (This whole subject is, of course, worthy of full treatment, but we are not considering this here). Suffice it to say that God can forgive this sin of the past and still use a man even in the ministry, but if a conference did not feel that he should be ordained, there would still be a place for service in this new category.

(3) Those who would not qualify for ordination by training or educational standards. Please notice that we did not say "could not qualify," but "would not qualify." We happen to be among that growing number of Free Will Baptists who feel that some educational requirements should be made of ministers wanting to be ordained. We are not suggesting how far these requirements should go, but we do feel they should be within the reach of anyone who had a sincere desire to preach. It is likely there would be some who would lack either the conviction or determination to equip himself educationally for ordination. Then let him serve in this new category until he does qualify himself.

(4) Some conferences refuse to ordain women to preach the gospel. Again, we are not going to discuss the merits of such rulings, but this would give those conferences an opportunity to give recognition to women, if they chose, without ordination.

We feel like this proposal is worthy of serious consideration. We have talked with quite a number of people who feel the same way. We recognize of course, that the procedure would have to be that the National Association would adopt it as a policy and it would then be up to each conference or association to adopt it and implement it with proper action.

Here's What You Had to Say About It

Whole-hearted Agreement

I am in whole-hearted agreement with your views about lay preachers. In fact, we have in our quarterly meeting authorized issuing "exhorter's" license to people who can't qualify for ordination or license of a primary nature.

*George W. Waggoner
Mt. Vernon, Illinois*

Either Called or Not

As a layman I have observed the practice of ordination as it is applied in the Free Will Baptist denomination. There are several changes that are overdue. The most timely change should be in our attitude toward those who are struggling to become full-time pastors. Who is able to judge another man's calling? Are all ministers called to be pastors?

An association has been mentioned that has 45 ordained ministers and only 16 churches. The leaders of this association are in need of vision and a desire to see the lost saved. Each of these churches should have 16 active missions and 16 active assistant pastors who are training to be full-time pastors. The assistants should be young ministers who are helping in the educational program of the church. This association does not have enough ordained ministers.

I have never heard of a Christian lay preacher, half-preacher or one of a lower caste. Either a man is called to the ministry or he is not called. Many men have been called and ordained, yet they did not pastor a church for 10 or 15 years. These men spent much time in preparation and study and were better qualified as a result of their full consecration.

Are we to be free men or are we to be tied down by conventional policy? Many men and women who the conventionalists have said are not qualified to be ordained are doing more for the Lord than some who have been approved. If a man or a woman feels that they are called to the ministry and qualify themselves, he should be ordained. And then whatever the individual does with his calling is up to him and his God.

A person who claims any part of the ordained ministry should be qualified to perform all the duties of this high office. He should be ready and willing to serve in any place where he would be needed. If we have a half-minister, we will have a half-hearted ministry. To limit the services that can be rendered by any minister is the most

discouraging things that could happen to him.

It has been said that the past produces the man. We must assume then that past study, prayer and communion with God produces the minister. We must give to others what God, through the Word and the Holy Spirit, has given us.

*Lynn Hamilton
Tulsa, Oklahoma*

Noteworthy Suggestion

You are to be congratulated for your editorial "What about Some Lay Preachers?" I agree with you that the proposal contained in the article is worthy of serious consideration.

There are certainly some problems with the idea you present. Yet, it is the most noteworthy suggestion these ears have heard. The state we find ourselves in at present in this regard is truly deplorable. There is a need for higher educational standards for ordination, those not able to attain classified as lay. I trust you will continue to promote this proposal through your magazine.

*Jerry P. Ballard
Columbia, South Carolina*

Room for More Churches

Your article, "What about Some Lay Preachers?" did strike me and caused me to want to write. My reaction is that I agree with you that something should be done about preachers who have no church to pastor.

Surely in this wide world there is room for a few more churches. When it looks like the fields are white to harvest, the preacher who doesn't have a church to pastor must not have the lost at heart. There are some areas where one preacher will have three or more churches to pastor. Maybe these ought to be divided up since those churches will not make progress unless a full-time pastor is among his flock.

*Lonnie R. Hall
Oak Ridge, Tennessee*

One Step Farther

I think it is about time we set up some rules on the matter of pastors, but let's go one step farther than you suggested. Let's have a council to appoint the pastors and release them. This would get rid of three problems we now have:

(1) The annual call where a pastor never knows from year to year whether or not the church will call him back thus limiting his planning and also causing disturbance in the church with every annual election.

(2) The indefinite call where the pastor stays on and on and on until the church is dead, leaving the next man a corpse to resurrect.

(3) The pastor who is always resigning but never does.

I believe if we would take this suggested

step that we would see our churches up all the year around, year after year.

*Yvonne Brown
Sunnyvale, California*

Not the Answer

I am not in sympathy with the ideas advanced in the editorial. It is apparent that ordination has been abused throughout the denomination, but would creating a new "job-title" eliminate such abuse? I think not. It might encourage persons who would never aspire to ordination to enter the ministry thereby creating new problems. By creating a new category of ministers the prestige and social position of all our ministers might suffer and certainly the problem of those already ordained would not be solved.

Educational requirements for ministers are desirable if by "educational requirements" it is meant that a minister should be a learned man. If the term is construed to mean graduation from an institution or completion of a given number of courses or credit hours, then I oppose this idea. I am acquainted with several ministers who entered the ministry at an advanced age and have through informal study acquired a greater store of biblical knowledge than

their contemporaries who have enjoyed more formal educational opportunities. Experience has prepared some of these men to be more effective in their daily contacts with people than are many seminary graduates.

I would like to quote William Lyon Phelps of Yale University, "Everyone who has a thorough knowledge of the Bible may be called educated; and no other learning or culture, no matter how extensive and elegant, can form a proper substitute. I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible." I oppose any firm rule regarding "educational requirements" for ministers and would trust this matter to the judgment of ordaining councils.

How about a minimum age for ordination? This is a problem that I believe deserves careful study.

*C. Earl Simpson
Maplewood, Louisiana*

100 Per Cent

I am one hundred per cent in agreement with your article, "What about Some Lay Preachers?"

*John Lindsley
Portland, Tennessee*

Executive Secretary Resigns for NAE Work

To the Members of the General Board

May 20, 1959

Dear Brethren:

As some of you know, I have had under consideration for several months a decision which would affect my future relationship with the Executive Department of the National Association of Free Will Baptists. This decision has been regarding an invitation from the National Association of Evangelicals to become a member of the staff of that organization.

The decision has not been an easy one. The ministry which we have been performing through the Executive Department for the past six years has become a part of my heart and soul. To even consider leaving was painful and so I have delayed making a decision.

I have just received communication from the NAE Executive Committee, however, urging me to let them know my decision.

I have always preached that the will of God is "good, acceptable and perfect." I believe that and I have prayed that God would show me very clearly His will in the matter and then give me grace to do His will.

All of the factors involved have been carefully weighed. You know that NAE is a vital organization in the religious life of America. Our denomination has been a member almost since NAE was formed in 1943 as a bulwark against theological liberalism.

Its two million members and service constituency of 10 million comprise one of the largest groups of Bible-believing Christians in America. Its affiliation with the World Evangelical Fellowship gives it a ministry international in scope. It offers a challenging and unlimited field of service.

I believe it is the Lord's will for me to accept this offer from NAE to become editor of its official publication, *United Evangelical Action*, and so, with deepest appreciation for the opportunity of serving you for the past six years, I submit my resignation as executive secretary to become effective on August 29, 1959.

In Christ Jesus,

W. S. Mooneyham

WHAT GOD DID AT OSAKA

OSAKA, JAPAN—A total attendance of 96,200—limited only because of seating space in impressive Festival Hall—and 7,467 recorded decisions for Jesus Christ during the three-week Osaka Christian Crusade were hailed by Japanese churchmen as the most “amazing” evangelical results seen in the history of their nation.

In supposedly “indifferent” Japan, over 9,800 converged on the scene for the last service, and more than 5,000 stood patiently outside after the Hall was jammed. When Dr. Bob Pierce, president of World Vision, gave the final invitation, 813 surged forward to accept Christ.

A unique feature enabled 70,000 different individuals to attend, due to necessary seat reservations.

The results exceeded all expectations in the tri-city area of Osaka-Kobe-Kyoto, with a Christian population of only 25,000 living among the area's millions, and in a nation 99 per cent non-Christian. More than 400 Protestant churches supported World Vision's sponsorship of the Crusade. Japanese Christians seemed awed by such responses. Veteran missionaries wept as they saw the harvest of souls.

Uncounted thousands made decisions for Christ as radio and television covered an area of 40,000,000 people.

Indications of the impact and extent to which Dr. Pierce and the team won Japanese hearts was seen in the farewell, when hundreds gathered spontaneously and sang a tearful “Sayonara.”

The Crusade featured the 75-piece Kyoto Philharmonic Symphony Orchestra, directed by Hollywood composer Ralph Carmichael, and six alternating 500-voice choirs. Other team musicians included singers Fague Springmann, Norman Nelson, Gary Moore, marimbist Jack Conner, pianist Charles Magnuson and organist Lorin Whitney.

Daily meetings for pastors were held by Dr. Paul Rees, vice-president-at-large of World Vision. A total of 1,610 Japanese businessmen attended team luncheons, made possible by William C. Jones, Los Angeles author and publisher. Dr. Carlton Booth, professor of evangelism of Fuller Theological Seminary, served as associate evangelist in many outside meetings.

Crusade highlights: A busload from the distant city of Himeji contained 70 persons, with 35 Christians each bringing a non-Christian. There was “great rejoicing” on the way home, because all 35 non-Christians responded during the invitation to accept Christ . . . A businessman's Crusade ticket disappeared. Next day an employee

came to him and said, “I stole your ticket, as I wanted to go to the Crusade and didn't know how to get one. But I was saved at the meeting and now I want to know if you can get me six more tickets. I have friends who need to go.”

An Australian businessman, whose sons had been converted in the Billy Graham Crusade at Sydney, accepted Christ at a meeting in Osaka's Festival Hall . . . A pastor invited 10 architects, all of whom had attended his week-day Bible class for three years but had never gone to church. All 10 responded when Dr. Pierce gave the invitation.

The teen-age son of a missionary doctor accepted Christ one evening, along with over 400 Japanese . . . A labor union official, who professed to be an atheist, attended several nights and then made his decision. He told soloist Gary Moore: “I heard you sing in Japanese and I saw you stand in tears night after night during the invitation. Your attitude of love has brought me to Christ.”

The head waiter of the hotel, where World Vision's team is quartered, walked down the aisle to record his decision. A few days later, when asked how he felt, he said with an expression of joy: “I feel like I have been turned upside down and inside out.”

Remarked the Reverend K. Uzaka, a leading Free Methodist pastor, after observing the nightly services: “This is the greatest event in the 100-year history of the Church in Japan.”

Hate Turns to Love

(Continued from page 3)

words, even during supper and the hum of family talk. The expressions stayed with her until bedtime. Suddenly, she surprised herself by setting the alarm for 3 a.m., and then, before climbing into bed, prayed: “Lord, I am willing now to pray for the Japanese people and Osaka, but You will have to supply the ability and power for me to do it. If you want me to pray for Osaka, then replace all the hate with love by the time I am awakened at 3 o'clock. I know you can accomplish this miracle.”

When the clock's harsh ripple of sound penetrated her sleep, she was instantly aware of words which had stuck from the previous afternoon. *At the same moment, she was filled with a new, thrilling, unbounded joy! The hate was gone!* No doubt existed about complete victory.

She fell to her knees and prayed for the Japanese . . . for Osaka . . . for all people there to be freed of pain and poverty and afflictions. The lady from China found little sleep that night, *but she found millions of new people to love!* Prayer for them poured out in bursts of rapture.

Mrs. Yu arrived at World Vision's office a few hours later with an inner peace to go with the outward composure—an indescribable combination of calmness with bubbles.

Staffers met again to pray for Osaka, and the first announcement came from the lady from China. She told of the great change in her heart, and concluded: “Please be especially faithful in praying for the Japanese. These are my people. My love for them goes deep and comes from God.”

Such a dramatic change, in the heart of one taught to hate, could be a magnificent mark to end the true story of the lady from China.

But this story seems to be just beginning. The Holy Spirit began working in scores of hearts at World Vision as Mrs. Yu shared her forgiveness for those who killed, wounded and humiliated the people of her native land.

A large number of those present, none of whom could be termed overly emotional, said they began to feel a strange burden to pray much for Japan—a burden so demanding it was almost frightening. A thought ever before them was that less one-half of one per cent of Japan's total population professes Christianity.

Many thousands of Japanese, in numbers so great that veteran missionaries wept over the miraculous harvest, accepted Christ in the Osaka-Kyoto-Kobe services, along with unnumbered others who listened on radio and television as Dr. Pierce and his team covered an area of 40,000,000 listeners.

Tremendous results for God were seen in strategic Japan. And the staff of World Vision felt a breath of revival from Osaka, thousands of miles away . . . because of prayer . . . and the cheerful lady from China!

WHAT THEY SAY

A SPOON FULL OF OLIVE OIL HELPS ME TO HOLD MY LIQUOR!



WHAT THEY DO



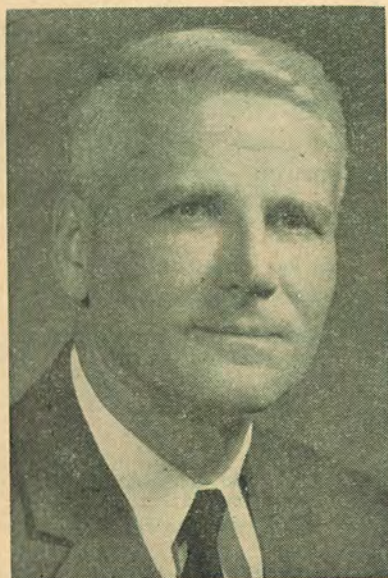
Convention Will Feature Bible Preaching and World Challenge



CLYDE W. TAYLOR



L. C. JOHNSON



HERBERT S. MEKEEL



FLOYD B. CHERRY



JOHN NOBLE

The preaching at the convention this year will be outstanding in every respect. Featured will be five men who are outstanding in their fields.

For the keynote message on "Stewardship's First Demand," the delegates will hear Dr. L. C. Johnson, president of Free Will Baptist Bible College and a former moderator of the National Association.

Dr. Johnson's message will be in keeping with the convention theme of "Good Stewards of the Grace of God."

On Wednesday morning Dr. Herbert S. Mekeel, Schenectady, N. Y., president of the National Association of Evangelicals and pastor of the First Presbyterian Church in that city will address the convention. Dr. Mekeel is a Bible preacher of note. His message will be "Our Spiritual Heritage."

A man well-known and loved in missionary circles throughout the world is Dr. Clyde Taylor who will speak Wednesday night, in his capacity as executive secretary of the Evangelical Foreign Missions Association, he has visited practically all the mission fields of the world and just this spring returned from a trip around the world.

The laymen's breakfast this year, sched-

uled for Thursday morning, is expected to draw the largest crowd ever. Last year over 200 heard Dr. Oswald J. Smith. The speaker this year is a young American layman who just four years ago, haggard and ill, appeared at the border of East Berlin and the American sector. His name is John Noble. He was being released after nearly a decade of imprisonment in Russian slave labor camps.

His story has been told on television and *Reader's Digest* carried a condensation of his first book, *I Was a Slave in Russia*. But one little-known facet of his story is that John Noble was born-again while a Russian prisoner and is today witnessing of his faith in Christ. He will come to Asheville just after his second book, *I Found God in Soviet Russia*, is released.

No one will want to miss this stirring message.

The speaker for worship services on Thursday morning will be Rev. Floyd B. Cherry, pastor of Black Jack church, Greenville, N. C., and a former moderator of the National Association. His message will be on "Our Free Will Baptist Heritage."

Anyone who hears all five of these messages is sure to be a better Christian, a better American, and better church member.

Program of the 24th Session of the Woman's National Auxiliary Convention

Theme: "They (the women) Remembered His Words." Luke 24:8
Watchword: Calvary's Call
Convention Hymn: "Jesus Saves"

MONDAY, JULY 13

Thought for the day: The women loved their Lord. This kept alive the spark of faith which enabled them to grasp the spiritual truth of His death and resurrection. How much do we love?

Scripture: Luke 24:1-12

Monday Morning

7:30—Breakfast at George Vanderbilt Hotel for Executive Committee and State Presidents—Sundial Room (9th floor)

9:00—Executive Committee meeting at George Vanderbilt Hotel—Sundial Room

Monday Afternoon

1:00—Declamation Contest preliminaries in City Auditorium—West Ballroom (1st floor)

Monday Evening

Keynote: "A Time to Remember"

7:30—Devotional—Mrs. Leah Waddell
—Special Music—Bonnie Mishler
—Appointment of committees

8:15—Special music—Rev. and Mrs. Tommy Willey
—"Cuba Hears and Remembers"—Rev. Tommy Willey
—"Crimson Shadow"—film

TUESDAY, JULY 14

Thought for the day: The faith which fills our hearts when we remember His words will find entrance into hearts only as the Holy Spirit directs.
Scripture: Luke 24:13-35

Tuesday Morning

9:00—"We Love Him Because We Remember"—Devotional by Mrs. Ethel Whaley
—Special music

10:00—"Our Youth Remember Through the Declamation Contest"—Directed by Mrs. Helen Sanders, National Youth Chairman

11:15—Keynote: "They Remembered His Words"
—Special Music
—Message—Rev. Tommy Willey

Tuesday Afternoon

1:30—Devotional—Mrs. Tommy Willey
Special Music

2:00—Business Session

3:30—Installation Service—Mrs. LaVerne Miley
Song Leader—Rev. Eugene Waddell, Portsmouth, Virginia
Organist—Mrs. Maude Coffey, Florence, South Carolina

Program of of the of FREE

Theme

Good Stewards of the Grace of God

Scripture

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10).

Tuesday Evening, July 14

Keynote: "The Requirement of Stewardship"

Scripture: "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

7:30—"O Worship the King"—Praise and worship through song led by Mr. I. L. Stanley, music director; Mrs. Rufus Coffey, organist; Rev. Herman Hersey, pianist.

7:45—"We Ask the Lord's Blessings"—Scripture thought and prayer by Rev. James T. Davis

7:55—The Association called into official session and introduction of the officers by Rev. Dean Moore, clerk
—The moderator's message—Rev. Charles A. Thigpen
—The appointment of Committee on Committees

8:15—Welcome from the North Carolina State Convention—Rev. N. Bruce Barrow
—Welcome to the "Land of the Sky"—Mr. E. W. Eller

8:30—"Heavenly Sunshine"—Time to get acquainted
—Offertory
—Special music

8:50—The Keynote Message—"Stewardship's First Demand"
The Messenger—Dr. L. C. Johnson

9:30—Adjourn session

10:30—The prayer meeting held on the opening night of the convention has proven to be a great blessing. You are urged to share in this time of spiritual preparation for the days ahead. The service will be held in the West Ballroom on the first floor of the George Vanderbilt Hotel. It will be under the direction of Rev. Claude Childers.

Wednesday Morning, July 15

9:15—"Early in the Morning Our Songs Rise to Thee"—Mr. Stanley, Mrs. Coffey and Mr. Hersey

9:25—Scripture thought and prayer by Rev. Forrest Chamberlin

9:55—Report of General Board acting as Credentials Committee
—Seating of delegates
—Recognition of visiting messengers from other religious bodies

10:00—Report of General Board—Rev. Dean Moore, secretary

10:50—Intermission

11:05—THE HOUR OF WORSHIP

Keynote:—"Faith of Our Fathers, Living Still"

Scripture: "These all died in faith . . . and confessed that they were strangers and pilgrims on the earth" (Hebrews 11:13).

—"Sing of the Greatness of the Lord"—Mr. Stanley, Mrs. Coffey and Mr. Hersey

11:20—The Message—"Our Spiritual Heritage"
The Messenger—Dr. Herbert S. Mekeel

12:00—Adjourn session

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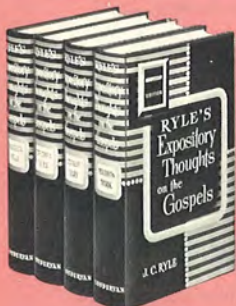
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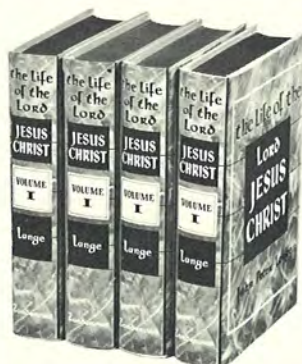
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the Twenty-third Session

NATIONAL ASSOCIATION

WILL BAPTISTS

Wednesday Afternoon

- 1:45—"Come Before His Presence with Singing"—Mr. Stanley, Mrs. Coffey and Mr. Hersey
—Scripture thought and prayer by Rev. E. C. Morris
- 2:00—Miscellaneous business
- 2:45—Report of Board of Trustees of Free Will Baptist Bible College
- 3:10—Report of Publications Board—Rev. J. C. Griffin
- 3:20—Report of Executive Secretary—Rev. W. S. Mooneyham
- 3:40—Report of Special Study Committee—Rev. Billy Melvin
- 4:00—Report of Commission on Chaplains—Rev. Billy Melvin
- 4:10—Partial report of Nominating Committee and election of all board members
- 4:30—Adjourn session

Wednesday Evening

A SERVICE OF MISSIONARY CHALLENGE

Keynote: Good Stewards in Our Going

Scripture: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:10).

- 7:30—"Make the Voice of His Praise Be Heard"—Mr. Stanley, Mrs. Coffey and Mr. Hersey
—Special music
- 7:45—Scripture reading by Rev. Luther Sanders
—Prayer by Dr. LaVerne Miley
—Special music
—Offertory
—"Introduction of board members, returned missionaries, and missionary appointees"
- 8:15—"The Message—"The Triumph of Grace in World Missions"
The Messenger—Dr. Clyde Taylor
- 9:00—Commissioning service directed by Rev. Homer E. Willis
—Missionary offering

**Returning home missionaries:* Mrs. Ethel Whaley, Alaska, and Miss Bessie Yeley, Mexico. *Home missionary appointees:* Rev. and Mrs. Luther Sanders, Hawaii, and Rev. and Mrs. Kenneth Walker, Washington, D. C.

Returned foreign missionaries: Miss Laura Belle Barnard, India. *Foreign missionary appointees:* Dr. and Mrs. LaVerne Miley, Africa, and Rev. and Mrs. Sammy Wilkinson, Brazil.

Thursday Morning, July 16

- 7:00—Laymen's breakfast in the West Ballroom of the George Vanderbilt Hotel. Mr. John Noble, an American who was a prisoner of the Russians for nine years after World War II and who found God in prison, will be the speaker. You should not miss his revealing and moving message. Tickets are \$1.50 and are available at the Master's Men exhibit booth.
- 9:30—"Praise the Lord for His Goodness"—Mr. Stanley, Mrs. Coffey and Mr. Hersey
—Scripture thought and prayer by Rev. Charles O. Hollingshead
- 9:45—Report of Board of Trustees for Headquarters Building—Mr. J. B. Reding
- 9:50—Report of Free Will Baptist League Board—Mr. Ray Turnage
- 10:00—Report of Board of Foreign Missions—Rev. Raymond Riggs
- 10:25—"Good Stewards of the Word of God"—Report of the American Bible Society by Rev. Albert C. Johnson
- 10:40—Report of Laymen's Board—Rev. Robert Hill
- 10:50—Intermission

11:05—THE HOUR OF WORSHIP

Kenynote: Faithful to Our Trust

Scripture: "The Lord is the portion of mine inheritance . . . yea, I have a goodly heritage" (Psalm 16:5-6).
—"O Worship the King"—Mr. Stanley, Mrs. Coffey and Mr. Hersey
—Special music

11:20—The Message—"Our Free Will Baptist Heritage"
The Messenger—Rev. Floyd B. Cherry

12:00—Adjourn session

Thursday Afternoon

- 1:30—"Sing of Our Redeemer"—Mr. Stanley, Mrs. Coffey and Mr. Hersey
- 1:35—Report of Superannuation Board—Rev. David Hansley
- 1:45—Report of Board of Home Missions—Rev. Homer Willis
- 2:10—Report of Budget Committee
- 2:20—Report of Woman's National Auxiliary Convention
- 2:25—Report of Placement Committee for 1961 session
- 2:55—Miscellaneous business
—Reports of committees
—Final report of Nominating Committee and election of officers
- 4:00—Final adjournment

Program Personalities

Rev. N. Bruce Barrow—Lucama, N. C., moderator of the North Carolina State Convention.

Rev. Forrest Chamberlain—Greenville, N. C., pastor of Porter Church

Rev. Floyd B. Cherry—Greenville, N. C., pastor of Black Jack Church.

Rev. Claude Childers—Johnston City, Ill., pastor of First Church.

Mrs. Rufus Coffey—Florence, S. C.

Rev. James T. Davis—Nashville, Tenn., pastor of Donelson Church.

Mr. E. W. Eller—Asheville, N. C., mayor.

Rev. J. C. Griffin—New Bern, N. C., chairman of the Publications Board.

Rev. David W. Hansley—Kinston, N. C., chairman of the Superannuation Board.

Rev. Herman Hersey—Raleigh, N. C., pastor of First Church.

Rev. Robert Hill—Nashville, Tenn., chairman of the Laymen's Board.

Rev. Charles O. Hollingshead—Kingsport, Ala., pastor of First Church.

Rev. Albert C. Johnson—New York, N. Y., assistant secretary of visual materials for the American Bible Society.

Dr. L. C. Johnson—Nashville, Tenn., president of Free Will Baptist Bible College

Dr. Herbert S. Mekeel—Schenectady, N. Y., president of the National Association of Evangelicals and pastor of First Presbyterian Church.

Rev. Billy Melvin—Norfolk, Va., chairman of the Commission on Chaplains

Dr. LaVerne Miley—Memphis, Tenn., missionary appointee to Africa.

Rev. W. S. Mooneyham—Nashville, Tenn., executive secretary of the National Association.

Rev. Dean Moore—San Pablo, Calif., pastor of Sherwood Forest Church, El Sobrante, Calif., and clerk of the National Association.

Rev. E. C. Morris—Tifton, Ga., executive secretary of the Georgia State Association.

Mr. J. B. Reding—Guthrie, Ky., chairman of the Headquarter's Board of Trustees.

Rev. Raymond Riggs—Nashville, Tenn., general director of foreign missions.

Rev. Luther Sanders—Betsy Layne, Ky., missionary appointee to Hawaii.

Mr. I. L. Stanley—Nashville, Tenn.

Dr. Clyde Taylor—Washington, D. C., secretary of public affairs for the National Association of Evangelicals and executive secretary of the Evangelical Foreign Missions Association.

Rev. Charles A. Thigpen—Nashville, Tenn., moderator of the National Association and dean of Free Will Baptist Bible College.

Mr. Ray Turnage—Nashville, Tenn., National League Director.

Rev. Homer E. Willis—Nashville, Tenn., National Home Missions Director.



Woman's Auxiliary

LABORERS TOGETHER WITH GOD

Secretary Reports on Trip

BY MRS. EUNICE EDWARDS

THE IRON HEEL OF CATHOLICISM . . .

. . . is felt in Mexico by all Protestants. In every way imaginable (and they have vivid imaginations) opposition is brought to bear upon the Christians and the Protestant Church.

Co-laborers, I fear Catholicism as much as I fear Communism. As far as I can understand there is no appreciable difference in the two religions.

Both seek to further their work at the expense of the helpless. The ordinary lay person is kept ignorant of all things that would lead to his possible rebellion to the hierarchy.

In Mexico, Catholicism presents a far different picture than in the States. There, only the wealthy can afford education for their children. Good medical care is for those who can pay. Freedom even to move about is for the affluent, influential Catholic.

The streets of Mexico are filled with children. They roam the streets looking for a stray coin or a bite of food. The mortality rate of children is high.

In spite of all this (or, could it be because of it?) the Christians in Monterey are happy in their new-found Saviour. It costs them something to accept Him and to remain true to Him. The father of the Sunday school superintendent accepted Christ one night and when he reported for work the next morning, he was fired. His employer said he would not employ a Protestant. Would you accept Christ if it cost you your job and you had a large family to support?

The missionaries had a contract signed and rent paid for a house in which to live, but when they started to move in the next morning, they were told they could not because they were Protestants. (The Lord provided them with a better place. Praise His name!)

These are two small examples of Catholic domination. Where there is no separation of Church and State, as in Mexico, every hardship is felt by the "little" people.

Regardless of your political persuasion, keep a Catholic out of the White House. It is vitally important to our religious freedom.

IN ALASKA . . .

. . . the people struggle for gold, not God. They have no interest in spiritual matters. They spend their days and nights in pursuit of the stuff that glitters. They boast of having the longest bar in the world in Anchorage. (There are 32 bars in the space of 3 blocks. That is not all there are in Anchorage.) And yet across the main street downtown is this sign, *All American City*.

Men and women who have gone from Christian homes here seem to forget their heritage and never attend church there. They seem to completely forsake the precepts and examples given them by devout parents.

"Wine, women and song is a good description of Anchorage. I have never seen as much brazen sin in any other place.

The building season is short because of the extreme weather conditions, but that still cannot excuse the absolute lack of respect for the Sabbath that is in Anchorage. There are as many nails driven on Sunday as Monday. The markets do as much business, or more, than on Monday.

When Sunday is observed, it is strictly a holiday. A day to use for pleasure, not worship of God.

The largest Sunday school enrolment in Anchorage is less than 300 out of an approximate population of 100,000.

The people want gold, not God. Satan has them blinded by its glitter much like my eyes were blinded by the reflection of the sun on the Kenai glacier. It was as if a thousand diamonds sparkled before you.

Even as the glacier remains cold and dead—it never melts. So does the gold for which they struggle. It is an elusive thing that usually eludes their grasp. When they are able to amass even a small fortune, they have nothing to warm their hearts, to encourage them in death.

Christ is the answer to both Mexico and Alaska. The iron heel of Catholicism attempts to crush the people, but the power of the gospel of Christ can liberate. The frantic efforts for gain in Alaska leave the hearts of the people icy and barren, but the warmth of the love of Christ can make barren hearts blossom like a rose.

Information Begets Inspiration

BY MRS. HELEN SANDERS

I am preparing this bit of information with a prayer that this old adage will hold true. The information is this: the W.A.C. Student Loan Fund is in dire need of some assistance. We have made sixteen loans and, thus, helped fifteen students to continue their training at the Free Will Baptist Bible College. We have received \$2,767.22, but we have less than \$200 in the Fund at the present time. The money is beginning to turn over some. By that I mean that some who have received loans are now out of school and are paying back into the fund; however, this income is not sufficient to grant even one additional loan. *We still need help from our women.* This is an Auxiliary project; therefore, we are appealing to the women of our churches to rally with us—quickly. By the first of September the Student Loan Committee expects a number of applications from worthy students for loans. These applications will be made by students who are in need and it would be a tragedy not to have the funds available to help them. Auxiliary members, I trust will do something about it soon. If your auxiliary has already given to the Fund this year, and if you can at all, we appeal to you to help again.

Women at Work

Tifton, Georgia—The Georgia state workshop for all auxiliaries, members and officers was held at Camp Mt. Bethel on Thursday, June 18. Mrs. Rufus Coffey, speaker. There was an instruction period in the morning for everyone.

Columbus, Mississippi—Columbus First Auxiliary presented \$45 as an offering to missionary residences in Japan at a unique prayer service. The Program-Prayer and Study Course Committees prepared penny match boxes to serve as concrete blocks. These boxes were wrapped in white paper and given to each person entering the prayer service. Each one was to place his offering inside the box. A model missionary house was placed on a table at the altar with scotch tape wrapped around it, sticky side out. At the close of the service the concrete blocks were laid and the model house was completed.

From Genesis

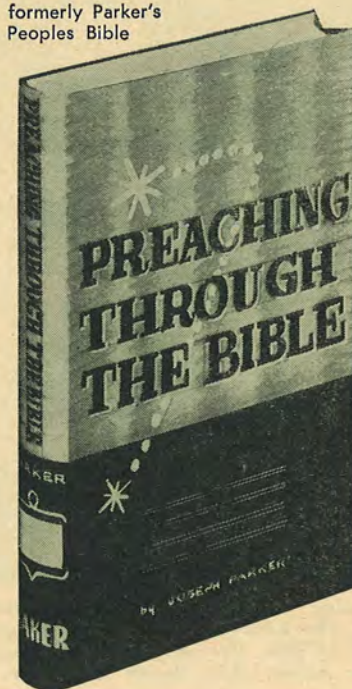
to Revelation

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Lee Roberson: It is excellent!

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Curtis Smith: The most stimulating set of books in my library!

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Harold J. Ockenga: His insights are like windows throwing new light upon the Word.

Stanley E. Anderson: Parker's wisdom is timeless.

David O. Fuller: It is very worthwhile to read and study his writings.

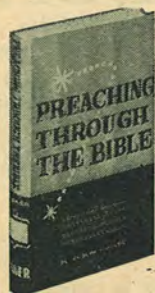
Ralph Earle: It contains much good preaching material relevant to our day.

Harold Lundquist: There is nothing finer in Bible exposition than Dr. Parker's work!

PUBLICATION SCHEDULE

June 1959	Matthew I	Vol. 18
June 1959	Matthew II	Vol. 19
July 1959	Matthew III	Vol. 20
August 1959	Mark - Luke	Vol. 21
September 1959	John	Vol. 22
October 1959	Acts I	Vol. 23
November 1959	Acts II	Vol. 24
December 1959	Acts III	Vol. 25
January 1960	Romans - Galatians	Vol. 26
February 1960	Ephesians - Revelation	Vol. 27
March 1960	Index to entire series	Vol. 28
April 1960	Genesis	Vol. 1
May 1960	Exodus	Vol. 2
June 1960	Leviticus - Numbers 16	Vol. 3
July 1960	Numbers 17 - Deuteronomy	Vol. 4
August 1960	Joshua - Judges 5	Vol. 5
September 1960	Judges 6 - I Samuel 18	Vol. 6
October 1960	I Samuel 19 - I Kings 14	Vol. 7
November 1960	I Kings 15 - I Chronicles 9	Vol. 8
December 1960	I Chronicles 10 - II Chronicles 20	Vol. 9
January 1961	II Chronicles 21 - Esther	Vol. 10
February 1961	Job	Vol. 11
March 1961	Psalms	Vol. 12
April 1961	Proverbs	Vol. 13
May 1961	Ecclesiastes - Isaiah 26	Vol. 14
June 1961	Isaiah 27 - Jeremiah 19	Vol. 15
July 1961	Jeremiah 20 - Daniel	Vol. 16
July 1961	Hosea - Malachi	Vol. 17

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GLANCING AROUND THE STATES



Standing just outside the new building housing South Carolina's latest organized church, the Cherryvale Free Will Baptist church (formerly a mission) are, at left, the Rev. Walter Jernigan of Timmons ville, S. C., moderator of the state association, and the pastor, Rev. Reedy Saverance.

Church Is Organized In South Carolina

SUMTER, S. C.—After only six months as a fast-growing mission work, Cherryvale Free Will Baptist church was recently organized near Shaw Air Force Base, a few miles west of here.

Rev. Walter Jernigan of Timmons ville, moderator of the South Carolina Association, presented a Bible to its pastor, Rev. Reedy Saverance. Others having a part on the program were Rev. Bobby Rogers of Darlington and Rev. J. A. Fryer of Columbia, members of the examining board.

The church has averaged 50 in attendance at Sunday school since January 1. Morning worship services attendance averaged 60 during the same period.

Mount Olive College Reports Successful Year

MOUNT OLIVE, N. C.—President W. Burkette Raper reported to the Board of Directors of Mount Olive Junior College recently that "this year has been the most successful one in the history of the college."

Enrolment has reached an all-time high of 161 students, more than 1,000 volumes have been added to the library, income from Free Will Baptist churches will surpass any

previous year, and gifts from churches outside North Carolina have more than doubled over last year, he revealed.

New Quarterly Conference Organized in Charlotte Area

KANNAPOLIS, N. C.—The "Open Door Conference" of Free Will Baptist churches in the greater Charlotte area was organized recently by the Blue Ridge Association. The following officers were elected: Rev. R. J. Reynolds, moderator; Rev. J. W. Wooten, vice moderator; Rev. William Hill, clerk; Rev. Howard Taylor, historian, and Elmer Haskins, treasurer.

Oldest Free Will Baptist Minister Dies in Texas

HUNTSVILLE, Texas—Rev. J. W. Handy, believed to be the oldest Free Will Baptist minister at the time of his death, died March 9 at the Masonic Home in Arlington, Texas, at the age of 95. He had been an ordained minister for 66 years. In good health until a few months before his death, he had held revivals in several states as recently as three years ago.

His membership was in the Pine Prairie church at the time of his death. Funeral services were held in Houston.

Illinois Youth Rally Meets at Benton

BENTON, Ill.—The monthly youth rally was held in June at the youth camp here with 113 present. Bakerville church received the attendance banner. The program was highlighted by reports from college students and by those who attended the nationwide League conference. Rally leaders are Catherine Waggoner and Reba Ritter.

Tulsa Church Has Six in University

TULSA, Okla.—The First Free Will Baptist church of Tulsa has six of its men enrolled in the University of Tulsa working toward various degrees. The church also has others in other colleges around the country, according to the pastor, Rev. John H. West.



In the picture above are shown W. D. Wooldridge, a pre-law student; Rev. Don Payne, a graduate assistant working on his doctorate; Rev. John H. West, pastor; Don Wagner, and Vernon Jones. Not shown in the picture are Jim Campbell and Raymond Wagner, also students at the university.

Oklahoma Church Burns Mortgage

ASHER, Okla.—A mortgage-burning ceremony was held June 14 at the Free Will Baptist church here and at the same time Rev. Claude Freeman, Jr., was installed as pastor. The church was organized in June 1958 by Rev. Ira Smithey and Rev. Carl Waddle with 21 charter members.

Two Missionary Mothers Lose Babies

NASHVILLE, Tenn.—According to a recent announcement from the Board of Foreign Missions, two missionary mothers recently lost babies. Both Mrs. Margaret

Merkh (in Africa) and Mrs. Evelyn Hersey (in Japan) gave still birth to baby boys.

Reports from the field indicate that both mothers are doing fine.

Missouri Church Begins Expansion

MOUNTAIN GROVE, Mo.—The congregation of the First church here voted recently to begin a \$40,000 expansion program which will include a new sanctuary. Rev. O. T. Dixon, pastor, reports that plans are being drawn and work will begin soon on the \$40,000 addition. When completed it will accommodate five to six hundred people.

On the Sunday that the congregation approved the proposal, members gave and pledged \$4,000 toward the building. It will be constructed of native stone to match the existing auditorium, which will be remodeled into an educational building.

California Convention Meets at Fresno

FRESNO, CALIF.—The California state association heard Dr. Walter Penner, southwest regional director for the National Association of Evangelicals, at their annual convention which met June 23-25 at Fresno. Other speakers were Rev. O. H. Doss, Rev. E. E. Morirs, and Rev. Jack Dodson.

REVIVALS . . . Mount Zion church, Kansas City, N. C., Kenneth Frisbee, evangelist; R. J. Reynolds, pastor; 101 dec.

Monroe church, Elmer, N. J.; Roy Duckett evangelist; Hubert Massie, pastor; May 18-27; 19 dec.



GIFT TO PASTOR Gathered behind the pastor and his family with the new car which the Master's Men are assisting in buying, is the membership of the Master's Men local chapter at Mountain Grove, Mo. The group decided to take the payments of the car as a project after Rev. O. T. Dixon purchased it.

Pastoral Changes . . .

Doice McAlister to Sanger, Calif.

W. B. Rogers has resigned Mt. Elon church, Pamplico, S. C. He is now at Cookeville, Tenn., and is available for pastoral or evangelistic work.

L. R. Curtis has resigned at First church, Blakely, Ga.

Leslie Rowe has resigned at Pine Prairie church, Huntsville, Texas, to return to

school.

Homer Richardson to Sandusky, Ohio.

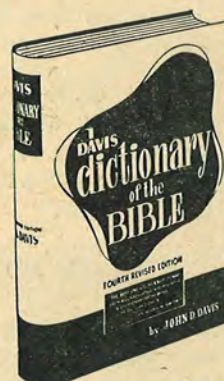
Kirby Conly to Plain City, Ohio.

Milton Hollifield to West Wayne church, Mich., from Canton, N. C., effective August 16.

James Murray to Seminole, Okla., from Clinton, Okla.



PORTLAND, TENNESSEE Shown above is the Portland, Tenn., church which was finished just a year ago. The building, which is of blond brick, is valued at \$11,500. It contains an auditorium and two classrooms which open to extend the auditorium. The church was organized in March 1955. Rev. John Lindsley is pastor.



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What's Your Problem?



BY LOUIS H. MOULTON

Q. Luke says that we are to "go out into the highways and hedges, and compel them to come in." Is it possible to compel men to be saved?

A. The word "compel" means in this instance to urgently insist. Men are free moral agents and unless the Holy Spirit convicts a person of his sins and makes real to him the need of salvation, we cannot force or compel one to be saved.

Q. I read with interest that God's people are to be a peculiar people. Does that mean that we are to dress or speak or act in a peculiar way?

A. Titus 2:14 and 1 Peter 2:9 refer to God's "peculiar people." Since we have been purchased with the blood of God's own Son, we are indeed the peculiar possession of the Lord Jesus Christ. We certainly should not deliberately call attention to ourselves by some "peculiar" clothes, actions or speech. However, we should be peculiar in the fact that we do not conform to the ways of the world. For example, no Christian woman who loves the Lord with all her heart is going to parade around in the yard or at the grocery store with her body exposed in the way that the worldling does. In that sense our dress is going to be "peculiar". Likewise we are not going to laugh at little smutty tales or stories just because its the thing to do to be popular. Again we are going to be peculiar when it comes to abstaining from all appearance of evil.

Q. Will you please give me an explanation of the Trinity?

A. I wish I could, but the Trinity, the three persons in one, is a mystery which is revealed in the Word of God. However, it cannot be understood by the human mind. This is one of those things which must be accepted and received by faith. Although it cannot be explained it must be believed because it is taught throughout the Bible.

Q. The Seventh Day Adventists recently closed a meeting in my community and did quite a lot of visiting in many homes in my section. Their main point of doctrine seemed to be that we are worshipping on the wrong day. What about Saturday as the Sabbath and Sunday as the day on which we worship?

A. Sunday, our day of worship is not the Sabbath. It is the Lord's Day, the day on which Jesus arose from the dead. Saturday is still the old Jewish Sabbath and was a command given to Israel and the Sabbath has never been changed. Since we are not under the law but under grace, the law having been fulfilled in and by Christ and His sacrificial death upon the tree, we worship on the Lord's Day in commemoration of the resurrection of our Lord. The Lord's Day is very definitely a privilege for Christians.

Q. There is an old man in our church who is constantly teaching that in eternity we will not know our loved ones. What do you think about this?

A. I think we will know them and the Scripture bears this out. Peter, James and John on the mount of transfiguration with Jesus, immediately recognized Moses and Elijah in Matthew 17. Lazarus, in the bosom of Abraham in Luke 16, was recognized by the rich man in hell. In 1 Thessalonians chapter four, Paul says we Christians are not to sorrow over loved ones who have died as those sorrow who have no hope. In verse 17 he says when Jesus comes back that we shall be caught up together with them (that is our loved ones and those we know) to meet the Lord in the air. I think there is comfort in these promises.

Q. I have one of those thorns in the flesh in my congregation. Every time I preach hard against sin in the lives of church members and people generally, this man will come through the door and make some remark like "Preacher, we shouldn't judge. God didn't make us a judge over people." What would you say to such a man?

A. It sounds to me like your messages are hitting home and this fellow gives pretty good evidence of being a first class hypocrite. It is true that God did not make us a judge over people. But Jesus himself said in Matthew 7:20 "Wherefore by their fruits ye their fruits ye shall know them." If a man's life does not measure up or he does not live right then we have a right to consider him a sinner and as being disobedient to the Word of God. Don't let this tool of Satan discourage you, brother. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

Q. At testimony time I hear children of God stand and tell the hour and day in which they were saved. I cannot do this. I know I am saved but is the hour and day necessary?

A. A few years ago at one of our Bible Conferences in Nashville there was a preacher who became quite disturbed

Cooperative Gifts in May Over \$4,100

RECEIPTS

ALABAMA		
First church, Dothan	\$ 54.41	
Goodwater church, Slocomb	5.00	\$ 59.41
ARKANSAS		
State Association		481.31
CALIFORNIA		
State Association		363.55
FLORIDA		
State Association		355.43
GEORGIA		
State Association		268.16
ILLINOIS		
First church, Johnson City	57.81	
Bakerville church, Mt. Vernon	52.54	
Pleasant View church, Kell	14.00	
Oak Grove church, Scheller	11.20	
Waltonville church, Mt. Vernon	24.03	
Union church, West Frankfort	13.86	
Rock Springs church, Thebes	20.60	
Ina church, Ina	26.55	
Webb's Prairie church, Ewing	13.00	233.59
KENTUCKY		
Southside church, Paintsville		62.00
MISSOURI		
State Association	778.24	
Macedonia church, Purdy	56.08	834.32
NEW MEXICO		
First Association	19.81	
First church, Hobbs	68.65	88.46
NORTH CAROLINA		
Swannanoa church, Swannanoa	95.72	
Goshen church, N. Belmont	100.00	195.72
OKLAHOMA		
State Association		648.00
TENNESSEE		
Wooddale church, Knoxville	27.25	
Horton Heights church, Nashville	80.51	107.76
TEXAS		
State Association		443.31
DESIGNATED		
Oklahoma		50.00
		\$4,191.02

DISBURSEMENTS

Superannuation	\$ 124.20	
League	124.20	
Sunday School	232.08	
Home Missions	621.19	
Bible College	828.20	
Executive	1,018.83	
Foreign Missions	1,242.32	\$4,191.02

when the speaker made the statement that he doubted a man's salvation if he did not know the day and hour he was born again. I went up to the disturbed preacher and told him he need not worry if he was sure that he was saved now. I agree that it is desirable to be able to pinpoint a certain moment when it happened, but I do not think it is essential. Everyone has not been brought up in the same environment and in the same atmosphere. I do not know the hour nor the day, but I know that it has happened. Without any doubt or hesitancy or uncertainty "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day."

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
First church, Wichita, Kansas
Gartman's View church, Comanche, Texas
West Wayne church, Wayne, Michigan
Bethel church, South Roxana, Illinois
Monroe, Michigan
Rosedale church, Irwin, Ohio
First church, Oakland, Calif.
First church, Artesia, New Mexico
Cedar Creek church, Hartsville, Ala.

The addition of nine churches since we carried the honor roll two months ago now gives us a total of 29 churches on the third honor roll of fifty churches. Help us get 21 more churches so that we may begin the fourth honor roll!

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.

personally . . .

WE WOULD LIKE TO REMIND the churches that there is still time to elect a delegate and be represented at this session of the National Association. This will not only be a good session, but it will be an important one and every church should feel the serious responsibility of having a lay representative present to help transact the business.

This is a significant year because this is the first time that local churches can send delegates. If every church affiliated with a state association or a local conference would send a delegate, we would have over 2,000 laymen and laywomen to help the denomination shape its future course. While we are not expecting that many this year, it is not too much to hope that at least 500 churches will exercise the privilege and responsibility to see that their vote is cast when the denomination does business.

The procedure for getting a delegate there is simple. Just elect one and if possible pay his or her expenses to Asheville. Official delegates' credentials appear elsewhere in this paper and they need only be filled out and signed by either the pastor or clerk. When the delegate registers at the convention, he will present his credentials authorizing him to represent your church and will pay a \$10 representation fee.

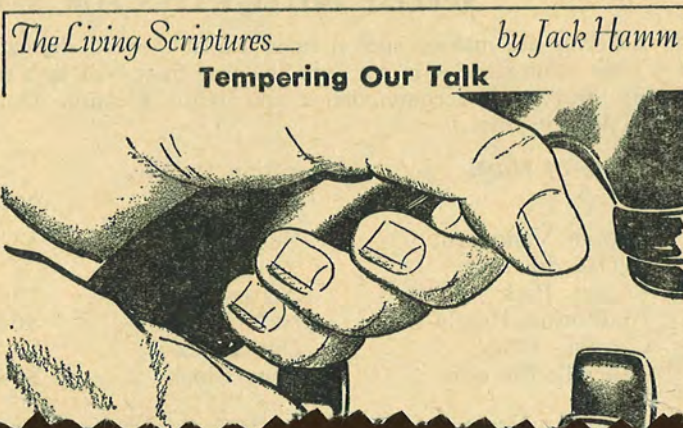
The delegates representing state associations will also need to have the proper form when registering. Each state association is allowed five lay delegates at large, but their fee will have been paid by the state clerk when he sends the state letter. Only those delegates from local churches will pay a representation fee when registering.

We hope to see 600 to 700 laymen and laywomen in Asheville as well as that many pastors coming to do business for the Lord.

* * *

WHEN WE WERE GETTING READY to bind Volume 5 of CONTACT we discovered that somehow we let all of the copies of the January 1958 issue get out of our files. It is imperative that we get the two copies of this issue in order to make our files complete for historical purposes.

If you have one with all the pages intact, would you please send it to us?





Missionaries Available

Dear Editor:

We plan to visit during the month of July in the tri-state area of Ohio, Kentucky and West Virginia and from there on up to Wabash, Indiana. Except for the three days of the national convention, we will be free to visit some of our churches while en route. Any church or church group interested in seeing our slides of Cuba and of the work being done there may arrange for a service by writing us.

Rev. and Mrs. William Travis
128 N.E. 16th Avenue
Ft. Lauderdale, Florida

Radio Program

Dear Editor:

Rev. Howard Y. Taylor, pastor of the Lowell church, N. C., can be heard daily in

a radio broadcast from XERF in Del Rio, Texas. The time is 5 a.m., CST. This station reaches 49 states and five foreign countries. His work is entirely by faith and he must have the prayers and support of the public if it is to be a success.

R. J. Reynolds, Pastor
Mt. Zion church
Kannapolis, N. C.

Mexican Attorney Added

Dear Editor:

The second missionary and family to be employed by Arizona-Mexico Missions is Sr. Abel Camacho of Nogales, Sonora, Mexico. Our family is the other. We also have Miss Bessie Yeley and Miss Molly Barker working with us here, but they are employed by the National Home Mission Board.

We have known Mr. Camacho and his family for two years now and have been impressed by their lives and conduct. He is employed to teach Spanish-American history and government and Spanish grammar in the Nogales Academy and to help with publication of materials in Spanish for circulation in Mexico. He speaks, reads, and writes both English and Spanish. He is a practicing lawyer in Mexico and is well

acquainted with Mexican laws. We believe that this will be a great help in the work here, also.

He felt led to accept our offer at \$240 per month although it meant that he had to reject an offer from the University of Hermosillo, Sonora, to be head of the Department of Anthropology at a salary of \$400 per month. He also rejected an offer to teach in the University of Mexico and an appointment as Judge of the Superior Court of the state of Jalisco. Mr. Camacho does not wish to work under Catholic domination. He would rather receive much less money and have freedom to teach the truth.

We are not supported by any board and God, through you, must provide the salary for Brother Camacho as well as the other expenses of His operation here in this gateway to Mexico. Pray for us and give as God lays it on your heart.

John B. Elliston, Director
Arizona-Mexico Missions
Nogales, Arizona

SPECIAL HOTEL RATES FOR NATIONAL CONVENTION

The hotels in Asheville are making special rates available to all delegates attending the National Association. You are urged to write early for a reservation since it is not expected that there will be a large surplus of rooms. Please write directly to the hotel of your choice, stating the type of accommodation you desire. Mention that your reservation is in connection with the National Association of Free Will Baptists.

<i>Name of Hotel</i>	<i>Location Relative to Auditorium</i>	<i>Single</i>	<i>Double</i>	<i>Twin</i>	<i>Triple</i>	<i>Four</i>
George Vanderbilt (Headquarters)	Next Door	\$5-\$7	\$8.50-\$11	\$9-\$11	\$12	\$14
Battery Park	Across Street	\$5-\$7	\$8.50-\$11	\$9-\$11		
Auditorium Hotel Court	Next Door	\$6-\$7	\$8-\$9	\$9-\$10	\$12	\$14
Carolina Hotel	One Block	\$3.50-\$5	\$5-\$6	\$7-\$8	\$9	\$10
Asheville-Biltmore	Four Blocks	\$5-\$6	\$8-\$9	\$9-\$10		