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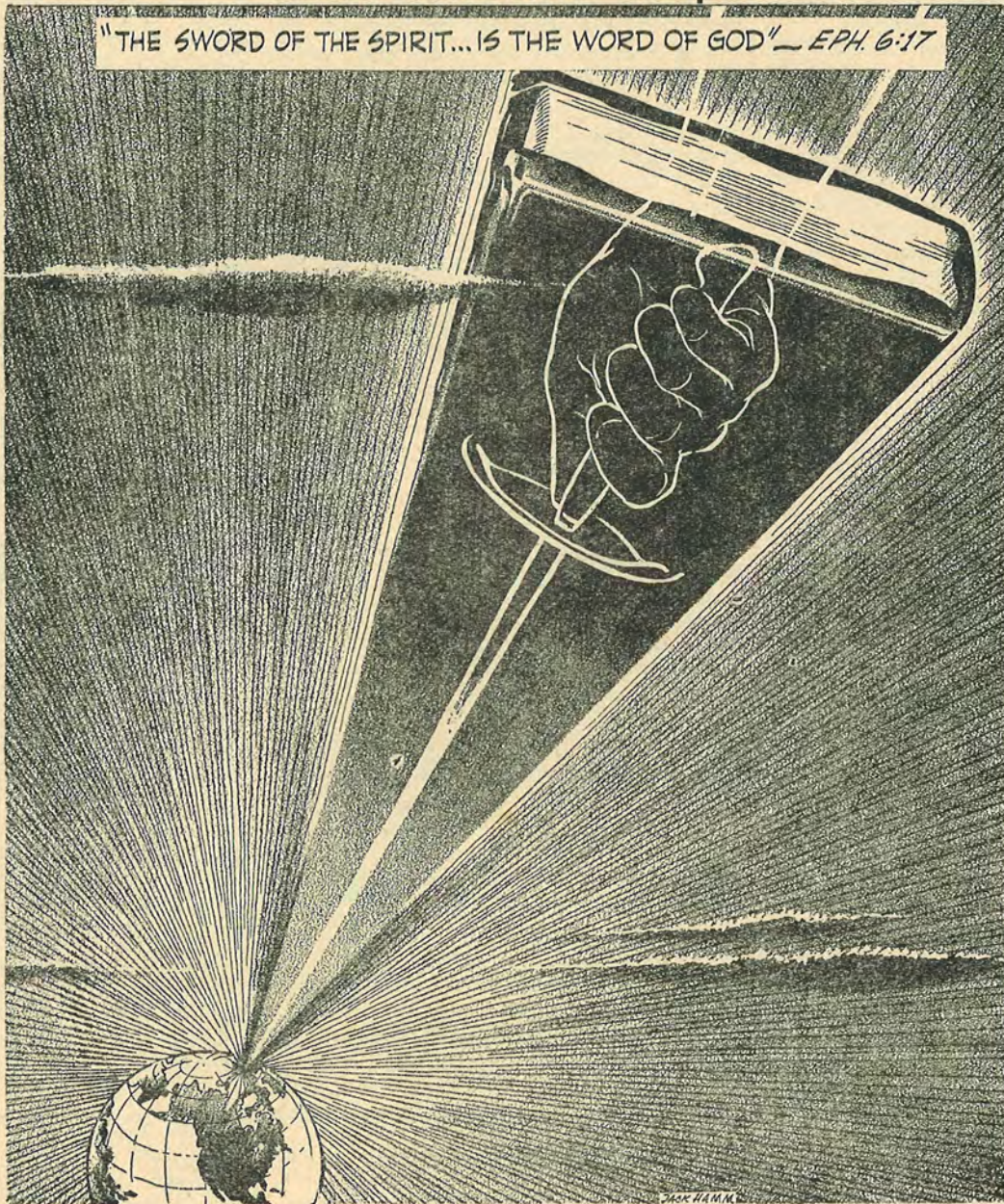
OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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## God's Corrective Scalpel

"THE SWORD OF THE SPIRIT... IS THE WORD OF GOD" — EPH. 6:17





# Your Next Pastor— What Type Should He Be?

You probably are not restricting your choice to a Ph. D. or a D.D., but you certainly do want a pastor with heaven's B. A. (Born Again!).

How big a man do you want? "Well," the chairman of one pulpit committee replied, "we want a man big enough to reach to heaven when he's on his knees."

A Bible preacher? By all means! One mighty in the Scriptures and "apt to teach."

A "good mixer"? Well, no, not that. Conditions being what they are today, one good "separator" is worth a dozen good mixers. You certainly want a man who hews to the line on the Biblical principle of separation.

A "religious isolationist" then? No, not that either. You want a man who is brotherly, who values for himself and his church the fellowship of other brethren. You don't want the type of individual who prides himself on being a "lone wolf."

As a matter of fact, you don't want a wolf at all, do you? You want a shepherd. Today there is a greater need than ever before that pulpit committees and churches remember Christ's warning: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Don't be too greatly impressed by a sheepskin, but make sure your prospective pastor knows the great doctrines of the Word—and believes them.

Experienced? That is an advantage sometimes. On the other hand, it may merely mean that a man has acquired fixed ways of meeting situations, has been over the ground so often that his path is a rut, well-worn and deep, and that he doesn't depend on the Lord for guidance in each situation—tries to take Ai just as he took Jericho. If he lacks experience, your church will no doubt see that he gets plenty of it, so let's not make any hard and fast rules about experience, shall we?

And age? Ah, here's another point at which rigid rules are wrong. If the New Park Baptist Church of London had had such rules in 1854, it is probable they would

not have called the 19-year-old boy-preacher from Waterbeach, and so would never have known the ministry of Charles Haddon Spurgeon. On the other hand, it is to be feared some pulpit committee's have rejected God's man because he was past middle age. Never assume that the fire is out just because there is a little snow on the roof!

Age hardens and sours some men, while others are mellowed, and made more fruitful. On the one hand there are some to whom advanced age brings added depth in preaching and increased vision and resourcefulness in leadership, and on the other hand there are some who suffer from hardening of the spiritual arteries. In general, the fewer restrictions of this sort, the easier it will be for the Lord to have His own way and place His own man.

What is the proper procedure for a pulpit committee in looking for a pastor? What should they ask and look for?

If possible, visit the man's own church before inviting him to yours. Find out how he stands in his own community. Does he pay his debts?

Get his statement of doctrinal views. Find out what he believes, and whether he has convictions and the courage to stand for them.

If he measures up thus far and if, after much prayer, his name is still on mind and heart, invite him to the church for a week of Bible teaching or evangelistic meetings. (Don't ask him to come for a Sunday to "candidate." Almost anyone who has been preaching for awhile should be able to dig up two good "candidating sermons" with which to make a good impression. On the other hand, some men are made nervous by the thought that they are "on trial," and are unable to do their best.)

A week with the church provides a better opportunity for getting acquainted, and if he is the Lord's choice for the pulpit, there should be rather general recognition of that fact on the part of the church before the week is over.

Present the name of one man to the church and vote on him before hearing another. Nothing so divides a church as to have a string of "candidates," and nothing is so humiliating to true men of God as to be put in the position of seeming to "compete" for a pulpit, and of being lined up and checked against each other, point by point, like horses at a county fair.

Be reverent; be prayerful. The shepherding of your church is a matter of great concern to your Lord, and He will direct you to His choice.

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## Are Annual Calls of God?

The answer is "NO!" (multiplied by one thousand). There is no example, or precept, or command for such an abomination as the annual call of a pastor.

The question is almost a ridiculous one. Think of the Apostle Paul during his ministry at Ephesus leaving because he failed to "get called" in the annual call! Baptists criticize the Methodists for their plan of shifting their preachers about when this is not resorted to but once in several years, then they turn right around and practice the "annual call." Talk about "gagging at a gnat and swallowing a camel"—that's it!

Very few city churches practice calling a pastor annually. This custom characterizes country and village churches, mainly.

### Objections

*There is no Scripture for the "annual call"—or that even hints at such.* Baptists claim to believe in making the New Testament their rule of faith and practice. Why do they depart from their claim in this instance?

The whole tenor of Scripture indicates that the pastoral relationship is to be a more permanent one than is represented in the "annual call."

*The annual call sets aside the leadership of the Holy Spirit.* Suppose the Lord leads a church to call a certain man this year—is it reasonable to suppose that He is through with that man exactly twelve months hence?

(Continued on Page 15)





# So They Fired The Coach



By Ray V. Mayfield Jr.

**W**HY DID THEY FIRE the coach? That's easy—because the team didn't win. November seems naturally to bring this mid-autumn madness among disgruntled football fanatics. This insatiable desire to win at all costs has sadly become part of our way of life. From Little League baseball through the old fiddler's contests the only thing that seems to matter anymore is that we win.

This same seeking for the sweet smell of success has crept into many of our churches today. This attitude poses a far more pernicious problem to the cause of Christ than all of the fiery darts of Satan.

In many of our churches if the report board doesn't reflect an appreciable increase over last year's record, if there are not additions to the church in at least one of the worship services, then the whole day is a miserable failure.

Of course, every Christian should seek daily to do more for the cause of Christ than he did yesterday. To measure the sum and substance of a church's ministry or of a pastor's leadership on the basis of a number neurosis, however, is a dangerous trend. It is alarmingly similar to the football fan who measures the far reaching results of a coach's influence in the lives of young men only in terms of the scoreboard.

The same group usually howls for the scalps of both the coach and the pastor. Their main charge is, "Thou shalt not lose." Only the words are changed in the hysterical tune, "Fire the coach" to "Fire the preacher."

Strangely, their terminology betrays their basic spirit. As public property, the preacher is a defenseless individual who cannot, and usually will not, retaliate. People get pretty brave in attacking when they are certain not to be hit back.

When the team loses, the scapegoat is the coach. It's all his fault. He therefore makes an easy target for the "experts" who never played a down of football. Really, now, the coach didn't let a pass receiver get behind him to lose the game. He didn't throw a pass and have it intercepted. He didn't fumble the ball or "bust" a signal all season long. But a losing season is all his fault!

The losses of Friday night and Saturday afternoon have brought Mr. Football Fanatic's blood to the boiling point. One ulcer is devouring the other and he has come to church Sunday morning. Why, no one will ever know.

He observes, among other things, that the work isn't going like it ought to go. "Maybe we need a change in leadership," he darkly suggests. He seems to have forgotten that throughout the week he hasn't spoken a single good word for his church or his pastor. He may have expelled some verbal venom and vitriol about "that preacher and his clique," but not one word of help, hope, and kindness for the cause of Christ.

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*This article appeared originally in the BAPTIST STANDARD of Texas. The author is pastor of First Church, Conroe, Texas.*

He also seems to have forgotten that he didn't attend church last Sunday evening. After all, it is not every night he can see a spectacular on TV. He does not remember either that Wednesday evening was fight night on TV, which prevented his attending teachers and officers' meeting and prayer meeting. Thursday's visitation effort was out of the question, too. He had to get ready for a week end of football. He completely ignores any personal responsibility of discipleship and seeks to strap the failures, shortcomings and "losses" of the church around the neck of the spiritual scapegoat. After all, the preacher is getting paid to "win."

It is no small wonder that the devil has sought out our most vulnerable weakness, the satisfaction of our superego, in his effort to win at all costs. This inevitably brings about confusion and strife within the most effective instrument of God's grace, the bride of Christ.

**W**HAT can save us from the imminent spiritual breakdown eventuating from our numbers neurosis? Simply this. Every Christian must dedicate himself toward doing his very best for Christ. Then, win or lose, there will be no regrets, no excuses, no scapegoats. Victory will take care of itself. It will become an inevitable by-product of our efforts rather than the shrine at which so many worship.

Remember this, Christ never demanded that his followers be successful. He did insist that they be faithful even unto death!



# **| We Have Only | Begun to Fight AGAINST OBSCENITY!**

**| by O. K. Armstrong**

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

**T**HE TEEN-AGE SON of a Baptist pastor friend of mine in a southern city recently answered an ad in a sports magazine for a small trinket, for which the boy sent 25 cents. Back came the trinket—and half a dozen unspeakably obscene pictures. Letters followed, from an "art" company in California, telling the boy he could get more such pictures and that he could sell them to his schoolmates at a profit.

Shocked and angered, the parents of that boy turned the pictures over to their local postmaster, who sent them to the Post Office Department in Washington. I learned from an official in Washington that a quick check found no "art" firm at the address given. The merchants of smut had shifted to another place. But they are doubtless still in business!

The incident discloses a comparatively new angle of the big traffic in indecent publications of all kinds—a drive to sell pornographic prints to teen-agers in junior and senior high schools.

"This is one of the most vicious and criminal activities of the whole pornography business," Postmaster General Arthur E. Summerfield told a group of churchmen. "I urge every parent, every teacher, every person who finds such filth coming through the mails to send it immediately to the Post Office Department. We shall try our best to catch up with these merchants of obscenity."

Mr. Summerfield estimates that one million children will receive obscene material through the family mail box during 1959, and that if the vicious racket is not checked, the volume of this smut will double within four years.

In these closing months of 1959, it is well for people who believe in decency to take stock of our battlelines. Are we gaining—or losing—in this fight to combat the moral corruption and spiritual destruction caused by pornography?

Some hopeful progress has been made. The Churchmen's Commission for Decent Publications, organized in April 1957, representing 30 Protestant denominations, has led a vigorous crusade to arouse Christian people to their responsibility to enforce the laws against obscenity in our states and communities. It now enlists leaders of groups as divergent as the National Council of Churches, the National Association of Evangelicals, Latter Day Saints and Seventh Day Adventists.

"Why should not all Christian people join in this common crusade against pornography and for decent publications?" asks Dr. Clyde W. Taylor, NAE Public Affairs Director, who served as the commission's first secretary.

Progress was made also on the legislative front during the 1959 session of Congress. This writer had the privilege of appearing before the subcommittee of the Committee on Post Office and Civil Service last May,



to plead for stronger penalties for the mailing of obscene publications. Other officials of our group appeared, and I am happy to say that the legislation we backed was passed and signed by the President.

Chairman of the subcommittee, Representative Kathryn E. Granahan of Pennsylvania, declared: "Obscene publications serve to impair the years of training that parents have devoted to their children."

Both the Southern Baptist and the American Baptist Conventions in their annual meeting last spring passed resolutions vigorously condemning the traffic in pornography and urging families to provide and utilize literature that is pure and wholesome. Numerous other denominational bodies have taken similar action. Many are shaping plans for specific activities in the crusade against smut.

Last September in Chicago, the National Congress of Parents and Teachers called upon its 11½ million members to start a concerted drive to wipe out the distribution of pornographic literature, under the leadership of Dr. J. C. Moffitt of Provo, Utah, chairman of the P.T.A. committee on comics movies, radio and television.

On the other hand, the forces benefiting financially from the vile traffic in printed materials, including magazines, pictures and obscene "comics," estimated at \$500 million a year, seem more determined than ever to force their wares upon the public. Besides the drive to create a demand for obscenity among teen-agers, they are stepping up the distribution of indecent reading material and obscene playing cards for young men in military service. Also, the market for pornography among college students, young men and women alike, is being cultivated.

Most alarming of all, perhaps, is the turn toward obscenity in moving pictures and television shows. A dispatch from Hollywood dated last August 17 by the Chicago Daily News service says:

"The barriers (to pornography in movies and TV) are down. Court decisions have opened the gates for Hollywood. Daring new movies are being prepared. A Marlon Brando film has as its theme rape and the problems of a girl made pregnant by it." Then followed a long list of subjects, ranging from bad taste to downright vicious, being filmed.

Yes—the bars are down. The book *Elmer Gantry*, by the late cynical agnostic Sinclair Lewis, a brazenly false portrayal of preachers in general and their alleged motives in particular, will be ready for showing this winter. Reports from Hollywood recite numerous other such films.

Television shows, which come more intimately into the family circle for every home that has a TV set, are following suit, and in many instances, leading the way in abandoning all inhibitions and showing "sex for sex's sake," "torrid love scenes," and suggestive, dirty glorification of prostitution and adultery.

What has become of the "moral code" which used to govern the content of moving pictures, radio programs and television shows? What about the "self-policing" which these industries used to do, in order not to violate the laws of decency or offend religious principles? They are out the window. They are *passee*—no longer in force. The reason? "Court decisions have opened the gates," says the Hollywood reporter.

Legal censorship has been dealt a crushing blow by recent decisions of federal courts. A New York judge ruled that *Lady Chatterley's Lover* cannot be barred from the mails because "Victorian" ideas of morality should no longer apply in modern society! Here is a book so dirty in its unabridged edition that it offends the sensibilities of every person who respects womanhood and seeks to protect the minds of impressionable youths from smut, yet, says a federal court, it cannot be barred from circulation because our morals have changed!

In its last term the U. S. Supreme Court reversed a court of appeals in barring obscene moving pictures, and here are some of the words of its astonishing decision: "Its guarantee (the Constitution's guarantee of free speech) is not confined to the expression of ideas that are conventional or shared by a majority. It protects advocacy of the opinion that adultery may sometimes be proper, no less than advocacy of socialism or the single tax," to which Justices Douglas and Black, the well-known "liberals," add: "I can find in the First Amendment no room for any censor whether he is scanning an editorial, reading a news broadcast, editing a novel or a play, or previewing a movie." In other words, anything goes, the sky is the limit, and so let the smut go through!

Meantime, juvenile delinquency and crime are increasing by almost a steady seven percent a year! Courtrooms are congested with cases of teen-age assault, violence and even rape and murder. There can be no disputing the words of FBI Chief J. Edgar Hoover that "obscene literature is a major factor in the growth of juvenile delinquency."

## Next Month

Christmas Sermon  
by Earl Glenn

Have You Tried This?

A new column by Robert Hill

Chief Postal Inspector David H. Stephens declares: "That juvenile delinquency stems in large part from the demoralizing influence of exposure to obscenity and pornography is well known to all law enforcement groups. Time after time in our investigations of armed robbery, extortion, embezzlement and forgery it is learned that those responsible for such crimes were early collectors of obscene pictures and films. Also in many vicious murders and crimes involving sex is often disclosed that criminals responsible were addicts to pornographic and sadistic material."

Are we Christian people going to shrink from this challenge that comes from the smut merchants, the entertainment industry and the courts as well? Or are we going to rise up to carry the battle, unitedly and courageously, on every front?

What can we do? I suggest this program of action:

1. We who are parents can watch for obscene materials through the mails and see to it that our children are protected by the postal authorities.

2. We can write a letter to our two United States senators and the congressman from our district, asking what they are doing to strengthen the laws against obscenity and the distribution of indecent materials by mail, truck or any other means of transportation, and pledging support to their efforts to protect the public from this immoral tide. We can contact our state senators and legislators, our district attorneys and municipal police, to become familiar with state and local laws against obscenity and see to it that they are enforced.

3. We can organize Decent Literature Councils in our communities, composed of outstanding men and women of all faiths, representing business and labor, education and welfare, and so on. We can help them make surveys of the newsstands and bookstores to determine what publications violate the laws against indecency and pornography, and call upon law enforcement officials to take proper action.

4. Without any official censorship, we can unite in our communities to protest to our local newspapers against lurid and suggestive advertisements of sex movies; to our local radio and TV stations against lewd and dirty programs; to our movie proprietors against films that present in an attractive manner crime and sex.

5. We can support the efforts of the Churchmen's Commission for Decent Publications by contacting any of its officials for information or for assistance in its program of education and legislation.

6. We can demand that moral codes be revived, to govern the output of every film, every radio, television or other entertainment production, with respect to decency and morality.

Eternal vigilance is the price of liberty. It is likewise the price we must pay to combat the aggressive forces of organized indecency, crime and immorality.



# The Baptists in Italy

WHEN EVANGELICAL Christians think of Italy they have, as a rule, the impression that this ancient country is the stronghold of the Papacy. While there is no doubt that Roman Catholicism is dominant in the social, political and economical life of Italy, the country itself has a long history witnessing the century-long struggle of Protestantism to break the massive wall of Catholic domination and make an opening for the preaching of the gospel of redemption.

Lombardy, a large and rich region in the North of Italy was the place of origin of the first "protestant" movements in Europe, nearly two centuries before Martin Luther. Lost in the mist of history is the origin of the Cathars, in many respects the precursors of the modern Baptists, but there is strong evidence that this group originated in Lombardy in the period while Ambrose was Bishop of Milan. The Albigenses, a branch of this movement in Southern France, were very numerous in Northern Italy around 1200 A.D. until Pope Innocent III gave order to exterminate them in the year 1208.

Northern Italy is also the place of origin of the Waldenses, the oldest protestant church in the world, founded by Petro Waldo, and now the leading Protestant church in Italy with over 25,000 members and churches in Uruguay, South America and Ethiopia.

Among the outstanding reformers and precursors of Martin Luther, there were several Italians. Among them Ochino and Gerolamo Savonarola, the later was burned on the stake 19 years before Martin Luther posted his 95 theses manifesto. The Socinus family, the founders of modern Unitarianism were also Italians from Siena.

Evangelical Christianity is not very strong in Italy, partly due to the fact that only 70 years ago were the Protestants allowed to build their churches and meet for worship. The history of the Waldenses is mostly an history of martyrdom, and it was only when Italy was unified in one State that they had a chance to worship in liberty.

Several denominations are now represented in Italy, and all of them are strictly evangelical. Modernism is almost unknown, and the basic message of these churches is Paul's ". . . we preach Christ crucified."

Apart from the Waldenses, the Methodists

Mr. Cazziol is now working in Jamaica and is interested in going to Africa under the auspices of The Free Will Baptist Foreign Mission Board. They ask your prayers for the Lord's will to be done.

and the Baptists are the churches "recognized" by the Government. This "recognition" allows the ministers of these three denominations some privileges previously monopolized by the Catholic clergy. Evangelical ministers are allowed to perform marriage, conduct funeral services, and are exempted from serving in the Army even in case of war. The University of Rome, a government institution, has a Faculty of Protestant Theology where most of the Protestant ministers are trained and are granted a "doctorate" in Theology. Other bodies such as Assemblies of God, Churches of Christ, Seventh Day Adventists are also represented in Italy. There are also several congregations made up of foreigners living in Italy, among them the Swiss Reformed, Anglicans, and Scottish Presbyterians.

The history of the Baptists in Italy is quite recent. The pioneer of the Baptist movement in Italy was an English Baptist, Rev. Edward Clarke. In 1866, and against overwhelming odds, he started his work.

The English Baptists founded several churches, one orphanage and school and at a time, they had a very efficient printing establishment. Near the end of the last century the Baptists of both Southern Baptist Convention and American Baptist Convention (Northern Baptists) established their work in Italy.

Eventually the English Baptists turned their work to the Americans, with the only exception of their missionary establishment (orphanage and school in the town of Spezia.) This work is now known as the "Spezia Mission for Italy" and it is a faith-work supported by the English Baptists through a monthly publication called "Behind the Alpine Snows."

Of the two groups of American Baptists, the Southern Baptists were the most successful. They established several churches, schools, the "Bilichnys" Press in Rome, and two Bible Schools for the training of native ministers. In Rivoli near Turin they have beautiful property where they have located the Filadelfia Bible Institute, and in Rome they have the Bethel Bible Institute for girls.

A work grown out of Southern Baptists is now an indigenous church called the Unione Battista D'Italia (Italian Baptist Union) with over 10,000 members and an ever-increasing work. They publish the weekly *Il Testimonio* (The Witness) and they have publications for the youth and for missionary work. The well-printed monthly *Ambasciatori nel Mondo* (Ambassadors in the World) is a challenging

publication to interest young people in missionary work abroad.

Apart from the local work in Italy, these Baptists support an Italian missionary in the Belgian Congo, Africa.

The work of the English Baptists, now known as "Spezia Mission for Italy" is mostly concerned with the establishment of "preaching posts" or gospel centers. They have over 50 such centers stretching from Spezia to Naples. They do an efficient evangelistic work among the sailors in these large ports.

Apart from these two groups there are two minor groups of Baptists, they are the Conservatist Baptists and the National Baptists.

The Conservatist Baptists are a "mission" of the Conservative Baptists in the U.S.A. Quite recently they took over the work that was originally established by the American Baptists (Northern Convention). The work is new but they have several American missionaries to carry on the preaching and they have recently opened a Bible School to train native evangelists.

The "National" Baptists are a small group known as Associazione Nazionale Battista (National Baptist Association). This group originated after the last war. During the war period, the Italian Baptists suffered much hardship and persecution, and they were completely cut off from the assistance they received from U.S.A. or England.

After the war, the American Baptists sent out some representatives or "missionaries" and the assistance was renewed. It was then that a few congregations objected to the system set up with this reorganization.

The points they objected to were the following:

- a) they resented being called a "mission" after having been established for over fifty years and having survived the time of persecution under the Fascist regime.
- b) they resented the fact that the pastors were sent to the congregations by vote of the missionary board abroad, or by order of the Union president. They emphasize the point that the congregation is supreme in Baptist policy and the minister can be ordained or dismissed only by the congregation and not by the officers of the Union.
- c) they objected to a too strong "top" organization, and giving too much authority to boards and committees



of the Union. They are somewhat loosely organized, and each congregation is autonomous. Officers and ministers of the several congregations meet annually to discuss points of common interest, but on a rather consultative basis wherein decisions are considered as advise rather than orders.

They had less than 700 members in 8 congregations. I was the minister of one of these churches and the Association's executive secretary for two consecutive years. This small group is the only Baptist group made up of nationals, and being Arminian in belief. The English-supported Spezia Mission is somewhat Arminian in tendency, while the other groups are definitely "Particular."

The long struggle for supremacy between the State and the Church is a well-known part of Italian history. While the government is dominated by the powerful Christian Democrats, who are the political arm of the Vatican in Italy, most of the State officials are unbiased democrats of liberal tradition. The State officials are adamant in checking up the tendency of the government party to monopolize the religious and social life of the country. This explains the recent deliberations of the Italian Courts and the

ruling of the Council of State all of them being in favor of the evangelicals, despite the powerful pressure of the Vatican, through the government party.

With this guarantee of having their right safeguarded by the highest organs of Justice, the Italian Baptists can look forward to the time in which doors will be wide open for the gospel.

There are, of course, many difficulties in working for the Lord in a country which is 99% Roman Catholic, and where the Catholics have centered the headquarters of their world-wide organization.

One of the strongest handicaps is that the Christian Democrats after bargaining concessions to the Communists got the latter's support in passing an Article of the Constitution which made the: "Catholic Church, the official religion of the State" while ". . . other religions are tolerated." It is interesting to remark as cleverly can Satan work to prevent the preaching of the Gospel! Even Catholics and Communists could come to an agreement (the only one they have ever respected) to prevent the preaching of the Word of God.

This article of the Constitution prevents foreigners to preach or to open churches, unless the church property is in "trust" to

an Italian national and the minister of the church is an Italian national.

Furthermore while the U. S. Government allows scores of Catholic priests and nuns of Italian birth to enter and settle in U.S.A. without an immigration visa, no American minister is allowed to enter and take up residence in Italy as a missionary. He can only enter in the country as a "tourist" and in such a very unsettled position he can renew his visa to the discretion of the local police.

But when we turn to the Word of God, and we read in Romans 8:30 "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?" we have the certainty that if the Lord wants His Word to be preached in Italy, and I believe He does, there will be no government, no human law, no political compromise to prevent us to broadcast the good tidings of love and to harvest this field for Him.

Let us pray the Lord to open more doors in Italy, and in the other parts of Europe closed to the Gospel, so that the message of salvation will be preached and souls now in darkness, may find the Way and the Light which is Jesus Christ.

## ARE MISSIONARIES unbALAnCed?

By Dr. T. Norton Seerrett

ARE MISSIONARIES unbalanced? Of course, they are! I'm one of them. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, liked to play tennis and listen to good music. But even before leaving for the field, he became "different." Admired by some and pitied by others, he was known as one who was leaving parents, prospects and home for a vision. Well, at least that sounded visionary.

Now he's come home again, and he is even more different. To him some things—seemingly big things—just don't seem important. Even the World Series or the Davis Cup Matches don't stir him much. Apparently he doesn't see things as do other people. The chance of a lifetime—to meet Stowkowski personally—seems to leave him cold. It makes you want to ask where he has been.

Well, where *has* he been? Where the conflict with evil is open and intense. Where there is a fight, not a fashion. Where clothes don't matter—there's so little time to see them. Where people are dying for help he

might give, most of them not even knowing that he has the help. Where the sun beams 120° in the shade, and he can't spend his time in the shade!

Not only space, but time too seems to have passed him by. When you talk about "jive," he looks puzzled. When you mention Duke Ellington, he asks who he is. You wonder how long he has been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the Gospel. Some of them went right before his eyes, when that flimsy river boat turned over—when that epidemic of cholera struck—when that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have two sieges of amoebic dysentery; to nurse his wife through repeated attacks of malaria; to get news of his mother's death before he knew she was sick.

How long? Long enough to see a few outcast men and women turn to Christ, long enough to suffer and struggle with them through persecution that developed from non-Christian relatives; to see them grow

into a stable band of believers, conducting their own worship services and reaching their community. Yes, he's been away a long time.

So, he's different, but unnecessarily so, it seems. At least since he's in this country now, he could pay more attention to his clothes and to what is going on around the country. He could have more time for recreation and social life. Of course, he could.

But he can't forget, at least most of the time, that the price of a new suit would buy 3,200 Gospels; that, while an American spends one day in business, five thousand Indians, Chinese or Africans go into eternity without Christ.

So when a missionary comes to your church, remember that he is likely to be different. If he stumbles for a word now and then, he may have been speaking a foreign language almost exclusively for almost seven years and is possibly very fluent in it. If he isn't the orator you want, he may not have had a chance to speak English from a pulpit for a while. He may be eloquent at an Indian bazaar or in an African market.

If he doesn't seem to warm up as quickly as you want, or he seems less approachable than the young evangelist or the college professor you heard last week, remember that he has been under a radically different social system since before you started to high school, college or business. Maybe he just forgot to brush up on Emily Post.

Yes, the missionary is unbalanced. But by whose scales? Yours or God's?—*From The Baptist Bulletin.*



**Both truth and logic demand that God's  
saints honor Him by keeping His house clean**

# God's Word on Church Discipline

"Archaic," says one; "antiquated," says another, and "outmoded" says still another.

Such attitudes are widely reflected among professed church members when they are asked to appraise church discipline. To multitudes of them, it is no longer binding and should no longer be used. They assume that intelligence, tolerance, and reason impeach such procedure. So none should be surprised that church discipline has all but vanished among the churches of America.

Notwithstanding this attitude, the doctrine of church discipline is a tremendously important one. It is so because it is divine. The Lord ordered it, and who are we to decry it? All who are acquainted with the Word know that the founder and the builder of the church of the living God imposed church discipline upon it, and all who understand the condition of our churches today also know that the masses of them dodge this heaven-ordained responsibility. What a travesty!

Since church discipline is divinely ordained, we insist that no preacher, no deacon, no prelate, no bishop, no spiritual functionary, no local church body, no assembly of Christians has any authority to junk it. Had the Lord willed that church discipline be debunked by His followers, surely He would have given instruction to that end. Search the Scriptures and no such instruction can be found.

To appreciate the doctrine of church discipline, we must remember that the sway of both the Lord and His eternal are at stake; that the conduct of His house be in harmony with His holiness, and that His churches must be kept clean. Accordingly, none of us should forget that the Lord is holy, righteous, and true; that He is the sum of beauty and loveliness, being reckoned "the rose of Sharon," the "lily of the valley," "the bright and morning star," and "the chief of ten thousand altogether lovely," and that the conduct of His blood-bought witness should comport with His holy, righteous, and benevolent nature, as well as with

His beauty and holiness. Accordingly, both truth and logic demand that His saints honor Him by keeping His house clean.

Today, many churches are cursed with worldly-wise and carnally-wise leadership. Under such guidance, the grossest kind of offenses are being committed against the law of God, against the house of God, and against His holy and righteous name. Many churches have become cold and powerless and unresponsive, holding to a "form of godliness, but denying the power thereof."

The divine challenge to churches to exercise discipline is seen in the character, the walk, and the work of the Lord. His regency, respectability and righteousness must be honored by His body.

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**By Lee Rector**

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Ephesians 1:22-23 clearly declares the headship of Jesus Christ over His churches. Surely, as head, He is the Lord of them, and as the Lord, He would rule through them in righteousness. Accordingly, rules of decorum honoring His headship must be acknowledged and honored by God's witnesses on earth. The dominion of His will must be honored by His church bodies.

Since a local church founded by the Holy Spirit is the Lord's house and since such a body is the abiding place of God through the Spirit (Ephesians 2:22), then surely the deeds of this house of witness should comport with His own holy nature. Thus the church of the living God should remember. "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

The house of God must require nothing less than this from its membership. By deeds short of this, the skirts of God's churches

would become spotted with vices and corruptions and iniquities, and so they would shame our blessed God. God's churches can live above shame only by maintaining church discipline.

Satan is set to destroy the sanctity of the Lord's houses. To achieve this, he seeks to move the world into the Lord's churches and so take over. The church at Pergamos (Revelation 2:12-17) illustrates what Satan does when he invades God's houses. For a church to refuse to exercise discipline clearly shows that carnally-wise and worldly-wise leadership has taken over God's house of witness, and that said church has settled down in the world, Satan having made it his seat. A church cannot maintain the righteousness of God by admitting the dominion of carnally-wise and worldly-wise leadership in its life. To keep a church honorable and upright, clean and worthy, discipline must be indulged. Justice demands that sins be punished.

The Book of God declares "God is love" (1 John 4:8,16). The same book, answering the inquiry, "What is the first commandment?" says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:30). We submit that no church honors this command which permits the world to invade God's house to vitiate and corrupt its life. Such a state of being declares the infidelity of local church membership and testifies to its forfeiture of the truth for the sake of selfish expediency.

We submit that churches loving the Lord will demand that His house be a house of respectability; that it be a house of holiness; and that it be a house of righteousness. The regality of the Lord's heart demands that His churches be subject to Him and that they honor His holy and righteous purposes in their lives.

In the New Testament we find the Master three times trimming out the temple worshippers at Jerusalem for the way they con-



things practiced round about, brings in doctrinal corruption and thus constitutes a third reason for the exercise of church discipline.

The operation of these three groups in the life of any church, if uncurbed, will destroy the unity and the power and the fellowship of the Lord's house. These occasion need for church discipline.

The presence of spiritual rebellion and spiritual virus and dissipating influences in the life of a church demand action. These must be dealt with in their incipiency else the spiritual ones and the spiritual life of the church will become corrupted and the testimony of the church played down to the level of the flesh and the carnal. For a church to dodge dealing with these downgrade influences spell spiritual ruin.

Members of the churches have been heard to say, "Oh, we can't exercise discipline in our church. If we did, we would have to turn everybody out." Perhaps there is a large measure of truth in this word, but the existence of such a church situation does not discount the doctrine of church discipline. Rather it discredits the leadership of churches where such corruption exists. The dominion of such carnality in our churches strongly challenges them to clean house, and at once. Churches must move to clean up, else we shall find ourselves in a universal apostate condition.

There are three classes of church discipline disclosed in the Scriptures. These deal with personal offenses, public offenses, and doctrinal offenses.

*Personal offenses:* Matthew 18:15-17 describes the procedure the Lord requires for personal offenses. The offended one shall go to the offender, and if the offender does not satisfy the wrong, then the offended one shall take one or two witnesses to the offender, and if he refuses still to satisfy the wrong done, then the offended one shall take the personal offense to the church, and if the offender refuses to satisfy the offense before the body, then the church shall "let him be unto it (thee) as a heathen man and a publican."

Please note that no committee is here named by the church to settle the problem, and none is needed.

*Public offenses:* 1 Corinthians 5:1-13 describes the Lord's method of disciplining one who is guilty of a public offense against the house of God. The Lord by Paul instructs the church when it comes together, in the name of the Lord Jesus, to withdraw fellowship, and to do this upon the basis of a common report. Following this divine plan, no church can be sued for slander. Using a committee, following up a public charge of immorality against another member, subjects a local body to the possibility of a damage suit.

The Holy Spirit by the Apostle Peter did quick work indeed in His dealing with Ananias and Sapphira. His discipline there was just and complete. See Acts 5:1-11. We had better take note of the examples the Lord

leaves us concerning public offenses.

*Heretical offenses:* Titus 3:10 shows the Lord's way of dealing with a doctrinal offender, or a heretic, after the first and second admonition. The Lord expressly says, "a man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." He counsels withdrawal of fellowship.

Another example of the Lord's dealing with an offender against His doctrines, or divine doctrinal commitments, is set forth in 2 Thessalonians 3:6. Here the Lord reckons a failure to honor the doctrine or tradition handed down by the apostles as disorderly conduct. Surely the disorderly conduct here is simply a refusal to honor the traditional teachings of the church of the living God. We are also convinced that church discipline should be applied to all fleshly obstructionism appearing in the life of the church of the living God.

Please note that no church committee is authorized to deal with heretical offenses.

The practice of churches naming a committee to effectuate discipline is completely without direct Scriptural sanction. Accordingly, such a practice being a human invention, has often betrayed churches into further and further trouble.

Someone might inquire, "Does not a church have authority to name a committee to serve it at its own will?" Yes, this authority is inherent in the divine "keys" the Lord delivered to His church by which it "binds" and "looses" (Matthew 16:19; 18:18). We do not intend to discount the divine authority granted the local church by the Lord himself.

We are insisting, however, that the Scriptures make no definite provision for committee function in church discipline. If one should reject this contention, the burden of proof is on him to show that the Lord has not been remiss in His instructions. We know the Lord is remiss, never.

Churches practicing discipline find the Lord maturing the spirit of love and the spirit of devotion to His house; find the Lord's house Holy Spirit-led and cleansed; find a unified and heaven-blessed spirit in His house of witness, and find a courageous and conquering membership unfolding.

Churches practicing discipline will honor the expressed teachings of the Word about every aspect of its ministry, both in message and method.

Churches practicing discipline find two things obtaining:

1. They find the world and world-minded church members frowning upon such action, and,

2. They find the Lord and His faithful ones smiling upon and blessing such action. Let's all strive to merit the Lord's smiles and the sanction of the faithful.

Churches practicing discipline under the leadership of the Holy Spirit are "steadfast, unmovable, always abounding in the work of the Lord" (1 Corinthians 15:58).

May it ever be so.

ducted His house. They corrupted the Lord's house of worship by making it a house of merchandise and a den of thieves, and the Lord applied discipline.

At first He says, "Make not my Father's house an house of merchandise" (John 2:16). Secondly, He says, "but ye have made it a den of thieves" (Matthew 21:13). And thirdly, He declares, "Behold your house is left unto you desolate" (Matthew 23:28).

These statements clearly show a retrogression in the walk of the temple forces, downgradeism dominating its life step by step. It descended from the Father's house to Israel's house. Israel was much disciplined for temple sins.

The worship in the Tabernacle of Witness, or in the Temple, constituted a type of the worship set up for churches of the living God. They worshipped in shadow and we in substance and thus it is.

Now having surveyed some verities involved in God's purposes in church discipline, let's look briefly at the occasion for, the urgency of, the kind of, and the consequences of church discipline.

The presence of unregenerate hearts, functioning in the life of the church body, explains one of the reasons for church discipline. These, not knowing the Lord in the free pardon of their sins and not being spiritually interested in the precepts of the Master, find themselves willingly running roughshod over God's laws, and over His church's rules of decorum. Flouting these, church discipline becomes a divine imperative in order, to save the Lord's witness.

The presence of unrestrained flesh operating in the lives of the saints is another reason for church discipline. The way of the flesh is the way of Satan, a yielding to it can but beget offenses against the divine laws of the Lord's house. Worldly-minded saints are offenders at this point.

The presence of untutored enthusiasts in our churches, clamoring for conformity to



# What's Your Problem?



By LOUIS H. MOULTON

**Q. Should pastors pay tithes on their housing and utilities allowance?**

A. I have talked to several pastors whose housing and utilities are furnished and I have yet to find one who does. I would appreciate hearing from some of our pastors in regards to this question. If we could hear from several we would be glad to print their answers in this column. From Florida one tells me: "No, we should not pay tithes on housing and utilities. These are exempt from income taxes and are not considered part of my salary." From Oklahoma: "This is part of my income and part of that which God blesses me with and the first fruits belong to the Lord. I say yes, we should." However, this brother says that he actually does not do it. Let us hear from some other pastors.

**Q. I am a woman 34 years of age with two children, one 16, the other 11. My husband died recently and I would give anything to get into full-time service for the Lord. I teach a Sunday school class and am active in my church but I would love to spend the rest of my life in complete service for the Lord. Do you have any advice for me?**

A. My dear lady, it seems to me that you have the opportunity of your life for full-time service in rearing those two children in the nurture and admonition and fear of the Lord. Since your husband has been taken on to be with the Lord you will have to be both father and mother to them. Through proper training, perhaps you may see your desire and ambition fulfilled in your son or your daughter. Then, too, in your own church and community there are many opportunities for witness, for personal work, in the Auxiliary, in the Sunday school and League. God needs great number of prayer warriors . . . this in itself is an opportunity to reap some of God's greatest rewards in eternity.

**Q. I've heard my mother talk so many times about the stars in the crown we are going to wear. I cannot find this in the Bible. Please tell me where it is located.**

A. I have not read anything like that in the Bible. It is indeed an old time expression but not Scriptural.

**Q. I live next door to a lady who recently kept two Mormon preachers in her home. She is constantly raving about what wonderful Christians they were—so wonderful, she says, that they wouldn't even drink coffee, tea or a Coca-Cola. Do you think there is anything wrong in drinking these beverages?**

A. Personally, I don't think there is anything wrong in it. However, it is entirely a matter of personal conscience. If a person thinks it is wrong it may be wrong to him and I have no objection to his personal convictions. I feel sure that the Apostle Paul liked meat. But it offended some and ". . . their conscience being weak is defiled. . . for neither, if we eat, are we the better; neither, if we eat not, are we the worse . . . wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Corinthians 8:7,8 13.)

**Q. I need some help in my prayer life. Is there any method or style or pattern we should follow in praying?**

A. The disciples of Jesus came to him in Luke 11:1 and said, "Lord, teach us to pray." Jesus gave them the model prayer which we call the Lord's prayer. In the corresponding passage in Matthew 6:5-15 Jesus gives us some very definite things that we are not to do in verses 5 through 8 and then the positive teaching of how we should pray in verses 9-15.

**Q. Is there any place in the Scriptures that tells us where heaven is?**

A. As to the location geographically or otherwise, no. Heaven is certainly where Jesus is. Since we usually refer to hell as being down we think of heaven as being exactly opposite from where hell is and speak of it as being up. I'm afraid I'm not much help as to it's exact location.

**Q. Do you think it is a sin to joke and laugh and be merry?**

A. In Matthew 12:36 Jesus said "That every idle word that men shall speak, they shall give account thereof in the day of judgment." I think Jesus was speaking of idle and foolish jesting which has no place in the life of a Christian. However, I do not think that this means that young people and children and even adults on occasion should not laugh and play and have a good time. You can't make old people out of children and children were attracted to Jesus when he was here in person. Laughing, joking and jesting can certainly be carried too far and in these days we need to think soberly in view of world conditions and in view of the increased activity of Satan.

## Cooperative Giving For October Is \$3,600

Gifts to the denominational agencies through the Cooperative Plan of Support during October totalled over \$3,600, according to an announcement from the Executive Department. This is about average for the year.

Every department of our denomination shares in the support you give through the Cooperative Plan for the world-wide ministry of Free Will Baptists. Will your church begin to support our great ministry by sending the "tithe of the tithe"?

The October report is as follows:

RECEIPTS			
<b>ALABAMA</b>			
State Association		16.72	
Goodwater Church	Slocomb	10.00	
First Church	Dothan	63.74	90.46
<b>ARKANSAS</b>			
Phillips Chapel Church	Springdale		63.00
<b>FLORIDA</b>			
Northeast Union Meeting		2.50	
State Association		446.85	449.35
<b>GEORGIA</b>			
State Association			336.93
<b>ILLINOIS</b>			
Oak Grove Church	Scheller	9.10	
Alex Mt. Zion Church			
Olive Branch		49.40	
Southern Yearly Conference		171.00	
First Church	Johnson City	50.69	280.19
<b>MISSOURI</b>			
State Association			626.27
<b>NEW MEXICO</b>			
Grant's Mission, Grants		59.11	
First Church	Hobbs	57.00	
First Association		4.45	120.56
<b>NORTH CAROLINA</b>			
Swannanoa Church	Swannanoa		180.61
<b>OKLAHOMA</b>			
State Association			736.90
<b>TENNESSEE</b>			
Wooddale Church	Knoxville	61.09	
Heads Church	Chapmansboro	109.21	170.30
<b>TEXAS</b>			
State Association			618.34
			3672.91
DISBURSEMENTS			
Board of Superannuation		110.17	
League Dept.		110.17	
Sunday School Dept.		183.66	
Home Missions		550.93	
Bible College		734.58	
Executive Dept.		881.52	
Foreign Missions		1101.88	3672.91

**Q. I heard you use the word "Catholic" and "Roman Catholic" in a message. Are they the same?**

A. Actually the word "catholic" (note the little c) means "universal" and does not apply to the Roman Catholic Church. However, in the general use whenever we refer to Catholics we are talking about the Roman Catholic church. Usually the use of the capital "C" or the little "c" determines whether the usage means "universal" or refers to the Roman Catholic Church.





# Woman's Auxiliary

LABORERS TOGETHER WITH GOD

## Women at Work

By Mrs. Eunice Edwards . . .

# We Are Co-Laborer's

"Laborers together with God" (1 Cor. 3:9) has been the permanent watchword of the auxiliary since its inception. It is both a worthy and a challenging watchword. But I sometimes wonder if we realize its meaning, its depth, its scope. What does it mean?

Shall we just scan one of its meanings? (Space will not permit full exploration.) A "laborer" is a "person who performs labor of any kind." I think the same definition could be applied to auxiliary laborers. The kind of laborer God used in the work spoken of in 2 Kings 4:16 when He commanded, "Make this valley full of ditches." Its just plain hard work to dig a ditch. However, in this particular case it was a most needful work. In fact, without the ditches there would not be a place for the blessing they needed.

I believe God needs some ditches dug today. I believe there is a need for ditchdiggers in our auxiliary groups. Women who will say "Yes!" to the hard work of winning souls, teaching children, planning and preparing interesting and informative programs, and who will spend and be spent in intercessory prayer. It's just plain hard work

to serve in any of these places, but it is very needful and most important.

And—isn't that what we are laboring with God for? To have a place for another of His blessings? To win one more woman to Christ so that she will not only accept Him as Saviour, but also recognize Christ as the Lord of her life and then in turn become another laborer?

Let's read it like this, "Laborers to get her with God." Here is the purpose of all our labor. Here too, is the reward. For even though you have labored long and hard to win *that woman*, when she begins to worship and serve Christ the reward is so abundant that you forget all the difficulties you had in winning her.

Even as the Lord filled the ditches with the needed water to defeat the Mosabites, He will send the blessings we need today. He awaits a place to bestow it.

Let's make the most of these Pre-Thanksgiving and Pre-Christmas Seasons of Prayer to enrich our own experience in the Lord and "to get her with God." Let's *labor* to that end, shall we? And remember, we are *not* laboring alone. We are working *with God!*

*Grubbs, Arkansas*—Mrs. J. Reford led in an all day workshop that included Manuel study and the organization of a district convention, October 31, at Ballew's Chapel Church. Mrs. Hoover Lewis was elected president. The new district is to be known as the Polk Bayou district convention.

*Clarksville, Tenn.*—The Cumberland District Woman's Auxiliary workshop was conducted here November 7 with president Mrs. Robert Hill presiding. The theme was: "Wheels In Motion." Mrs. Jean Key presented the "Challenge of the Wheel" and Mrs. Edna Harris conducted a "Missionary Quiz." Both were enjoyed as well as the departmental sessions by the large attendance.

*Huntsville, Texas*—The district convention met at the Pine Prairie church in September. Mrs. Eunice Edwards was the guest speaker. The new pastor is Rev. Bobby Joe Davis.

*Turley, Okla.*—Mrs. Doyle Dipboye, president reports that the month of September was a full month culminating with the year book study on the 27th followed by a social in the Fellowship Hall.

*Cushing, Okla.*—"Open Doors for Christ" was the theme of the G.T.A. meeting September 24th. Mrs. D. W. Rogers used a picture of Christ and a candle to illustrate the program. Their project was to make tray cards for the hospital.

*Toledo, Ohio*—The auxiliary had charge of the mid-week prayer service. They are preparing a box of food as a Christmas gift from Miss Volena Wilson in India.

*Highland Park, Mich.*—The Mary-Martha Circle gave a food basket to a needy family this quarter and also \$30.00 to a member of the group going away to College. They conducted a study course recently also.

*Hazel Park, Mich.*—Reports a telephone census of their city. Each member takes an alphabet letter until it is completed. They report adopting a child from the Tennessee Children's Home for clothing for this year as well as having shipped canned meat to the Cronks in India.

## Auxiliary Literature Ready

It is time to place your orders for your 1960 Program Books and other supplies. Following is a price list and some suggestions for ordering that will expedite the handling of your order:

#100A.	Year Book of Programs	.....@75¢
#100B.	Manual of Methods	.....@50¢
#100C.	Standard of Achievement Chart	@25¢
#100D.	Individual Report Slips	.....100 @35¢
#100E.	Secretary's Record Book	.....@\$2.00
#101A.	Y.P.A. Program Book	.....@50¢
#101B.	Y.P.A. Manual	.....@50¢
#101C.	Y.P.A. Standard Chart	.....@25¢
#101CC.	Y.P.A. Individual Report Slips	.....100 @35¢
#102A.	G.T.A. Program Book	.....@35¢
#102AA.	G.T.A. Sponsor's Work Packet	.....@\$1.00
#102B.	G.T.A. Manual	.....@50¢
#102C.	G.T.A. Standard Chart	.....@25¢

- Be sure to state number of item wanted and how many.
- Remember to send cash with your order; check or money order preferred.
- We cannot assume responsibility for currency or silver lost in the mail.
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- Please add five cents (5¢) on each dollar (\$1.00) or fraction of a dollar to help cover postage.
- Make checks or money orders payable to: Woman's National Auxiliary Convention.

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## GLANCING AROUND THE STATES



**LEAGUE BOARD:** Seated left to right are Ray C. Turnage, national director, Nashville, Tenn.; Rev. Henry Melvin, chairman, Winterville, N. C.; Rev. R. B. Crawford, vice-chairman, Greenville, N. C. Standing, left to right, are Rev. W. B. Raper, Mount Olive, N. C.; Rev. C. F. Bowen, Dunn, N. C., and James Emery Davidson, New Bern, North Carolina.

### Free Will Baptist League Board Meets in Annual Planning Session

MOUNT OLIVE, N. C.—The National Free Will Baptist League Board met recently in a planning session at Mount Olive Junior College. Plans were made to promote the "training service of the church." Among other things discussed was the possibility of a nationwide League conference in 1960.

The board expressed the hope that pastors and League workers will make ample provisions in their churches for the support of the League department which has offices in the national headquarters building. Ray C. Turnage is the full-time director of this department.

The standing recommendation of the board for the support of the work is that local leagues send ten per cent of their offerings or that each church make special provision in its budget for the needs of the department.

### Foreign Mission Giving For Nine Months Is Up

NASHVILLE, Tenn.—During the first nine months of 1959, Free Will Baptists have given \$126,491 to foreign missions, according to a recent announcement from the Foreign Mission Board. The budget for the year is over \$200,000, however, leaving

over \$75,000 needed in the last three months of the year.

The big question in the minds of missionaries and mission leaders is, "Will Free Will Baptists do it?"

### Bible College Gets Largest Single Gift

NASHVILLE, Tenn.—Free Will Baptist Bible College President L. C. Johnson recently announced that the institution has received \$5,000 from the estate of E. D. Parker, prominent layman of Nashville.

A member of the East Nashville Free Will Baptist church, Mr. Parker remembered the Bible College as well as other denominational agencies, in his will.

The gift, largest ever to be received by the school, will be used as an endowment fund. The fund will be invested to earn an annual income, school officials explained.

The administrator of the will, Rev. J. L. Welch, Nashville pastor, presented the check to the school October 19. Mr. Welch was a life-long friend of the East Nashville deacon. The Board of Trustees has named the Dunbar property in honor of Mr. Parker. It is now known as Parker Hall.

### Alabama Association Has Annual Session

SLOCOMB, Ala.—The Slocomb and Union Hill churches were hosts to the Union Hill association which met in annual session October 23-24. The six churches in the association and one newly-formed mission were all represented. Among the visiting ministers were Rev. John Edwards, Dothan, and Rev. Louis H. Moulton, Nashville, Tenn. Mr. Edwards preached the introductory sermon and Mr. Moulton brought a missionary message.

As a result, a missions conference will be held for all the churches in the association on February 1-7 with Mr. Moulton as speaker.

New officers are Rev. Bobby G. Register, moderator; Rev. Trim Finch, vice-moderator, and Rev. Rufus Hyman, clerk.

### Concerted Reading of Christmas Gospel Planned

NEW YORK, N. Y.—". . . On Earth Peace" is the Christmas message the American Bible Society has selected this year to form a part of the attractive cover of the special printing of the Christmas story as it appears in the Gospels of Matthew and Luke. Members of the Bible Society have been asked to urge every family in their church and community to read together the Christmas story at a given hour on Christmas Eve, when families are normally together. The American Bible Society has printed a special edition of two million copies of the Christmas Gospel.

The booklet, it is expected, will be widely used by Sunday school teachers for their pupils, youth groups and others who will distribute it to hospital patients, and business men who will present it to their associates and employees.

Ministers will cooperate in the program by distributing the Christmas Gospel to members of their congregations asking that they read this book together on Christmas Eve.

This is the first time a concerted reading of the Christmas Gospel has been planned by the American Bible Society.

### Fact-Finding Committee Releases Special Report

FLORENCE, S. C. — A fact-finding committee appointed by the South Carolina state association "to investigate unfavorable rumors about Mount Olive Junior College and to ascertain the true facts about the standing and position of said college" has released its report.

The report stated: "Having met with W. B. Raper, president of Mount Olive Junior College, and discussed with him these rumors, we find that the moral and spiritual atmosphere maintained at Mount Olive Junior College to be in accord with the practices and doctrines of Free Will Baptists. Furthermore, we find that its theological position is fundamental and sound."



The report was signed by I. J. Blackwelder, Rufus Coffey, M. H. Mellette, Norman Adams, Clarence Lambert, J. B. Vause, and Bobby Rogers.



WILLARD C. DAY

**Arkansas Names Promotional Director**

GRUBBS, Ark.—The Arkansas state association in annual session here early in October elected Rev. Willard C. Day, Russellville pastor, as part-time promotional director. This is a new office created this year by the delegates. The promotional director will edit the state paper, *Vision*, will compile a complete directory of churches and ministers, and will travel over the state visiting district associations to promote the work.

The new director came to Arkansas two years ago from the Lewis Avenue church, Tulsa, Okla. He is a member of the General Board and Executive Committee of the National Association, is youth director for the state of Arkansas, and is a member of the state Home Mission and Christian Education Boards.

Other officers of the state association include Rev. J. Reford Wilson, moderator, Rev. Henry P. Brown, clerk, and Earl Smith, executive secretary-treasurer. The next session will be held at the state youth camp at Conway.

**Mission Begun at Samson, Alabama**

SAMSON, Ala.—A mission has been started here by the churches of the Union Hill association under the leadership of Rev. Rufus Hyman. A building has been purchased for \$1,700 and churches in Alabama especially are urgently requested to help this new work. Services are held each Sunday at 11 a. m. and 3 p. m.

**Mrs. Chester Wright, Missionary's Mother Dies**

ST. LOUIS, Mo.—Mrs. Chester Wright, mother of Mrs. Marie Hanna who is serving a second missionary term in India, died here November 4. Despite a serious illness two or three years ago, the Lord spared Mrs. Wright until her daughter came home on furlough last year. The Hannas are now back in India, however. Prayer is requested for Mrs. Hanna.

**Fort Worth Church Subject of Feature**

FORT WORTH, Texas—Trinity Free Will Baptist church was the subject of a pictorial feature in the *Fort Worth Star-Telegram* on October 24. The occasion of the honor bestowed the church was its silver anniversary—all under the leadership of one pastor.

This year Rev. M. L. Sutton commemorates 25 years of service with the church which he founded. In connection with the anniversary, the congregation has completed a remodeling program which now gives them property valued at \$80,000.

The church has over 200 members and a Sunday school enrolment of 160.

**Mount Olive College Receives \$5,000 Gift**

MOUNT OLIVE, N. C.—Mount Olive Junior College has been advised that it will receive \$1,000 per year for five years beginning in 1960 from the James E. and Mary Z. Bryan Foundation for use in its student aid program.

In notifying President W. Burkette Raper of the grant, Robert E. Bryan, president of the Bryan Foundation, declared, "This gift is contingent upon its being matched on a dollar-for-dollar basis by other interested parties. It is left in your discretion whether this money is to be used for loans or scholarships, the only restriction being that it be awarded to or loaned to North Carolina boys and girls who are 'needy and 'worthy.' "

President Raper expressed confidence that

the college will have no difficulty finding interested persons who will subscribe funds to equal the grant from the Bryan Foundation.

**Kansas City Church Has 17 for Baptism**

KANSAS CITY, Mo.—The New Hope Free Will Baptist church has 17 new converts awaiting baptism, according to the church reporter. Five of these are members of one family, the reporter writes.

**California Churches Have Simultaneous Conferences**

RICHMOND, Calif.—Simultaneous missionary conferences were conducted recently at the Richmond, Sherwood Forest, and Concord Free Will Baptist churches. They were under the direction of Rev. Raymond Riggs, former missions executive.

The services produced four conversions, eleven dedications for full-time service, and offerings and pledges totalling nearly \$2,700. Pastors of the participating churches are Rev. Jack Dodson, Rev. Dean Moore, and Rev. Jerry Dudley.

**Artesia Church Wants Addresses**

ARTESIA, N. Mex.—The Free Will Baptist church at Artesia, N. Mex., would like to have the names and addresses of people living in that city who are interested in the Free Will Baptist church. The addresses should be sent to 902 W. Adams, Artesia, N. Mex.

**REVIVALS**

First church, Artesia, N. Mex.; Earnest D. Wood, evangelist; T. F. Sullivan, pastor; Aug. 30-Sept. 15; 8 dec.; 2 add.

**PASTORAL CHANGES**

T. F. Sullivan to Artesia, N. Mex., from Midland, Texas.

Raymond Riggs to Bethany church, Norfolk, Va.

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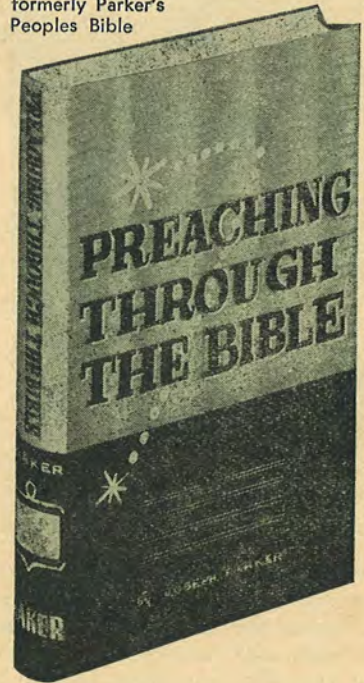
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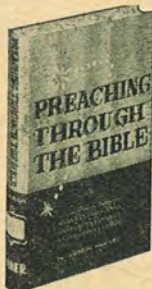
## PUBLICATION SCHEDULE

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
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July 1961	Jeremiah 20 - Daniel	Vol. 16
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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.  
Newark, Calif.  
Sunnyvale church, Calif.  
Turlock church, Calif.  
First church, Booneville, Miss.

Three new churches have been added to the honor roll this month, giving us a total of 33 toward our goal of 50 churches on this honor roll. In addition, some churches have started using our new "Bundle Plan" in which we sent a quantity to one address in the church for distribution. A bundle of ten is only \$1.00 per month or a bundle of 25 would be \$2.50 per month.

### 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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Vol. 7 November, 1959 No. 1

## Are Annual Calls of God?

(Continued from page 2)

There is not anything in the Bible to indicate that a pastor is to be hired and fired like a farmhand—that the Lord has use of a man for only so many months. Read Acts 16:10 and note that the Lord chose Paul's field of labor. And it wasn't for only so many months, either.

*The annual call makes for church trouble.* A few disgruntled trouble-raiser can gossip and scheme, and by the time the call day comes around can manage to either fire a pastor or else have such a vote against him that he feels his work to be under a helpless handicap.

*The annual call has the tendency to make cowards in the ministry.* If the preacher wades in on sin, he knows that the spectre of "call day" is ahead and he may lose his pastorate.

*The annual call is promotive of inefficiency in a church.* If a pastor can look to an unhampered pastorate that stretches into the indefinite future, he can plan his work on that basis. Otherwise it is like thinking that perhaps one will have to change horses in the middle of the stream.

*The annual call makes for politicking and skullduggery in the Lord's work.* We know this is true, for we have observed some electioneering and scheming around among those who had the annual call.

*The annual call causes churches to have to put up with men who ought to be out, but who perforce must be tolerated because "their time is not up."* Sometimes it is soon seen that the wrong man has been gotten—or that a man is a total misfit. If it were not for the annual call, the church could deal with the situation, but since the man was called for a year, he can stay a year.

*The annual call interferes with a preacher being divinely led.* Perhaps a man may feel assured that the Lord wants him on a certain field—there is a definite work that he feels led to do, but because the call is annual a few who don't want him can maneuver him out.

### The Scriptural Plan

The only right way is for a church to earnestly seek the Lord's leading and to call a pastor as divinely directed. The call should be indefinite—that leaves both church and pastor free to be led of God as to when the relationship should terminate.

As a rule, long pastorates are the only ones in which truly constructive work can be done. Pastor and people get used to each other, and are able to work together. Frequent changes of pastor and frequent marrying and divorcing have a number of things in common.

Both are deplorable.

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It is the secret of perpetual youth.

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It is the fountain of wisdom.

Take Time TO PRAY . . .

It is the greatest power on earth.

Take Time TO LOVE AND BE LOVED . . .

It is a God-given privilege.

Take Time TO BE FRIENDLY . . .

It is the road to happiness.

Take Time TO LAUGH . . .

It is the music of the soul.

Take Time TO GIVE . . .

It is too short a day to be selfish.

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In Avon Park, Fla., where I spent the winter and where I used to live, the state has built a big hospital for one sort of sickness only. If a body had measles or mumps or any other disease to which the flesh is heir he would not be admitted.

The sickness that gains admission is what the Bible calls drunkenness; we used to call it that, too, but the liquor interests did not like that word so they changed our vocabulary and taught us to call them "alcoholics." Now we find out these poor people are sick.

One day last winter I got sick in Avon Park, but not that sort of sickness, thank you. And, by the way, it's as certain as sun-up I never will have this sort of sickness, either. I called a doctor and when I asked what my trouble was, he said that I had bronchitis and he was going to give me a shot to prevent me from having pneumonia.

Mark the word "prevent." His prevention was effective and I was soon well again.

A big lot of money is being spent now to prevent us and our children from having various and sundry ailments. This prevention is so effective that some diseases have almost disappeared, a fact that is well known and for which we are all thankful.

A few days ago a woman came to our door asking for money for the cancer fund. I remarked that I had seen in the local paper that they were asking for 30 million dollars for this fund and my son asked, "What do they do with all that money." Answer: try to find the cause of cancer so as to prevent people from getting it. If success attends them, it is a cheap price to pay.

Exactly what is being done to prevent people from getting this sickness we used to call drunkenness and for which Florida built its hospital? Aye, what is being done?

Newspapers—and I am told the number is increasing—magazines, radio, television, billboards all unite in urging us to swig down Old Sour Mash. Health, wealth, radiance, fame, glory and much more await all who freely imbibe. Their efforts certainly get results. The latest figures I have seen are that the American people spent last year for intoxicants 10 billion dollars. Evan-

*Dr. John Wesley Cummins is a retired Methodist minister living in Dallas, Texas. His message here gives us an idea of how preachers used to preach. This article is reprinted.*

gelist Billy Graham is the authority for a statement that we spend 10 times as much for alcohol as we spent for church and charity.

A dollar for booze—a dime for church and charity. The National Council on Alcoholism estimates that there are 70 million drinkers and the number is increasing rapidly. The World Health Organization states that the number of drinkers is increasing steadily. They say: "Today three men out of four drink and half the women do."

One thing puzzles me greatly and also worries me beyond any words to express it. As the number of church members increases, so does drinking. That does not make sense. Are we so hoodwinked, so blind, so lost to moral sense that we count drunkenness almost a virtue?

It occurs to me to write that some people better read a little history of ancient nations of far-flung fame that today are not, and to inquire as to the cause of their extinction, and to wonder when we all get drunk from grandma to junior, what will hinder the Russians from taking over without firing one shot.

Who is lifting up a loud voice against it now; where are the ringing editorials in the church press? Is our Moses lost completely on Mt. Sinai or is he bogged down in some morass?

Prevention is prohibition. Of course the word "prohibition" stinks. The liquor business told us so and parrots repeated it. Prohibition brought crime into the country and all our woe with Al Capone, we were told. Before prohibition everything was like the garden of Eden, it was said.

That word has been pummelled, cursed, kicked around, lied about, so that it would be a stout heart that would mention it in polite society or at a cocktail party given by any one of our best families.

And so we go on our merry—or rather, drunken—way to hell.