

CONTACT

of the National Association of Free Will Baptists

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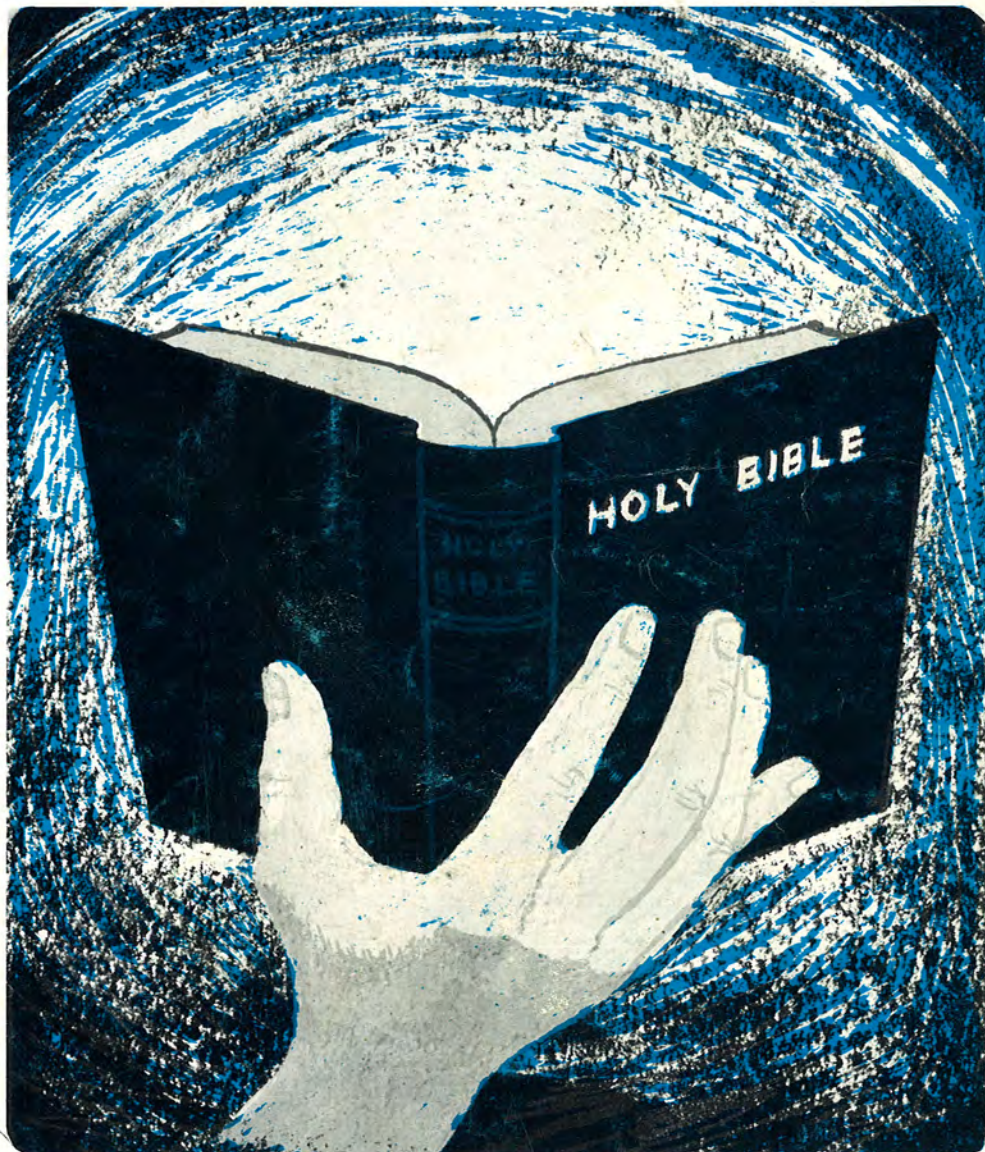
Holding Forth
Light

A Weekend
To Remember

Step
By Step

African
Seesaw

Missions And
Village Chapel
Church



**SPECIAL
FOREIGN MISSIONS
ISSUE**

HOLDING FORTH
LIGHT IN A WORLD
OF DARKNESS

CONTACT

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Free Will Baptists

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personally...

The Size of the Task

The size of the task which faces the church today is getting bigger all the time. Population gains have made it so. Here in the United States, according to *U. S. News & World Report*, the population is increasing at the rate of 1.44 per cent per year. At this rate, population in this country—now about 190 million—is expected to reach 225 million by 1975 and 322 million by the turn of the century.

Brazil, which had 52 million people in 1950, may more than double that figure by 1975. If present growth rate continues, it could have 1.1 billion by 2050.

Africa has a high mortality rate, but has the world's highest birth rate, 46 per thousand. Population gains increase at 2.3 per cent per year and with the push of health campaigns the rate is going up. Ghana, for example, has a growth rate of 4 per cent.

Asia has a growth rate the same as Africa, 2.3 per cent. But it is far more crowded with 30 to 40 million being added to its population each year.

India's population has gone up from 358 million in 1950 to about 450 million at present, a gain of nearly 100 million.

Pakistan and Indonesia, each with about 75 million in 1950, now have populations nearing a 100 million figure.

Red China, which had an estimated population of 547 million in 1950, now is believed well past 700 million, and is likely to have 1 billion not long after 1975.

The total picture looks like this. In 1961 the earth had more than 3 billion inhabitants and was growing at the rate of 1.8 per cent per year—almost twice the rate of two decades earlier. Barring a slowdown, experts say, this points to 4 billion by 1975 and 7 billion at the turn of the century. By the year 2050, the world's population would be nearly 22 billion or seven times the present number on earth.

Can anyone question the fact that the task of the church is getting bigger and that we face a stupendous task? One who takes the Christian responsibility seriously would almost give up in despair were it not for one fact—the power of God!

I think of the early church commissioned by Christ to win the world. Just a handful of common folk, but men and women committed to the task of making disciples of all men. And right here, it seems to me, is the reason for the success of the early church. There was dedication to the task! So, we may look at the size of the task, but let us also look at the size of our dedication. If our dedication is small, then the size of the task is beyond us. But, if on the other hand, our dedication to the task is complete, God will so fill us with His Spirit and empower us that we will be more than equal to the task.

What is the size of our dedication to the task? If we compare our present effort with that of twenty years ago, perhaps we might conclude that our dedication is strong and virile. We can speak of more fields and missionaries than we had some years ago. But is this a fair evaluation? Hardly. Look at the facts. We presently have 56 missionaries on the field. This is one missionary for every 36 churches or one missionary for every 3,000 members. Does this speak of dedication to the task? Last year (1963) we gave an average of \$1.65 per member to foreign missions. Think of it. Not quite .005 cents per day per member to evangelize a world with a population growth beyond ready comprehension. Does this speak of dedication to the task?

It seems to me that it is time for us to take seriously the Lord's command to "go into all the world and preach the gospel to every creature" if we expect to reach the thousands upon thousands that are our responsibility in this time of population explosion. These times call for complete dedication on the part of the church. We must mobilize our forces and give ourselves to the task of winning souls. Little else really matters.

Break-in at Headquarters

Sometime during the night of Saturday, March 14, someone broke into our Headquarters Building. Entrance was gained by breaking the lock on the front door. Several desks were broken into as well as a small safe in the Executive Department. A small amount of cash was taken.

It is believed that all checks and mail have been accounted for even though some had been removed from the building where they were later found on the front seat of our mail truck.

If you should have reason to believe that a check or letter has been lost as a result of this break-in, please notify us immediately.

HIS OFFERING

'Twas a common congregation,
Not many rich or poor,
And they settled back in their places
When the sermon at length was o'er.

'Twas a missionary sermon,
And the paster tried, indeed,
To touch the hearts of his people
For India's great need.

He asked for a large collection
To send the precious Word,
And he raised the mute petition,
"Touch their pocketbooks, O Lord!"

But 'twas only a begging sermon,
One hears so many now!"
And a look of saddened patience
Stole o'er the preacher's brow.

As they gave their dimes and nickles
With a have-to-do-it air,
Instead of the look of helpful joy
God's people ought to wear.

Way down in front, on the free seat,
Sat a shabby little boy,
No mother's pet and plaything,
No father's pride and joy.

Poor child! He had no mother,
And he was a drunkard's son,
Known to the congregation
As "drunken Lacy's John."

Of course he had no offering,
So the deacon passed him by.
"Let us ask a blessing on it,"
Said the pastor with a sigh.

"Oh wait," said the barefoot laddie
As he started to his feet,
And ask one on my offering too!
The deacon passed my seat."

So back went the good deacon,
And his face wore a friendly smile
As he passed the box to the little lad
Who was standing all the while.

"I haven't much to give," he said,
"But I'll give all I can.
And I'll go out to India
And preach when I'm a man."

And from his ragged jacket
He drew his treasured pence,
And carefully he counted them—
Just twenty-seven cents!

"There, that is every bit I have,"
Said the shabby little lad,
"But I know that God'll bless it,
'Cause I gave Him all I had!"

"Here, deacon, pass that box again!"
Called honest Farmer Dorr,
"We haven't done the best we could
We want to give some more."

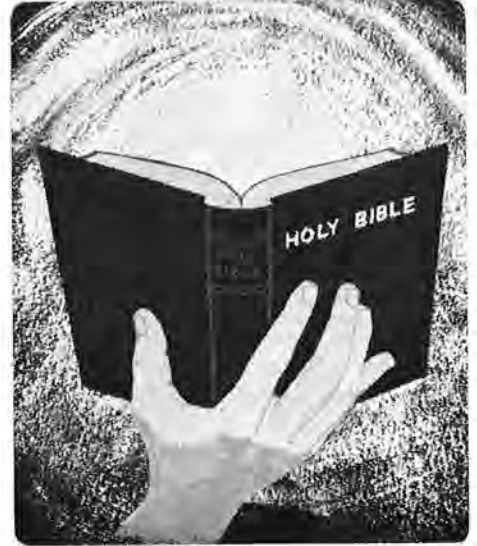
And so the contribution box
Went around the church once more,
And dollars now went dropping in
Where nickels dropped before.

Men all unused to giving
Gave now and softly smiled,
For now they gave to Jesus,
Led by a little child.

And the pastor asked a blessing
On a sum that made him glad,
And all because one little boy
Gave Jesus all he had!

by J. Reford Wilson

Holding Forth Light In A World Of Darkness



*"Shine as lights in the world . . . holding forth the word of life."
Philippians 2:15-16*

I SAW THE TORCH of freedom burning in Miami, Florida. To frightened, frustrated Cubans, the torch symbolized a refuge. There is no greater symbol of freedom than the servant of God who holds forth the Word of Life.

Our national freedom is guaranteed by a constitution. Our spiritual freedom is guaranteed by an eternal covenant. Our national freedom is protected by military might. Our spiritual freedom is assured by majestic power. Our national freedom is threatened by enemies. Our spiritual freedom is attacked by evil forces. Our national freedom is weakened by moral decline. Our spiritual freedom is blighted by carnal desires.

More than a billion people of earth's population are enslaved and have no real liberties—this is true nationally and spiritually. We are the proclaimers of spiritual freedom—"Ye shall know the truth and the truth shall make ye free."

Truth is not relevant in our message. It is absolute. Either Jesus Christ is the Son of God, or He has no deity at all. Either the Gospel of Jesus Christ is the power of God unto salvation, or it is a

religious myth with mystic influences bringing salvation to none. Either the death of Jesus Christ on Calvary is the atonement for all who believe, or his death was a tragedy of no consequence. Either His resurrection was the miracle of God for life to all men, or the post-resurrection witnesses were the most effective liars and most zealous fanatics of all time.

We know the truth in Jesus Christ, the Son of God, the only Saviour for sinners, the living Lord and King of Kings. We proclaim this message with authority—"As my Father hath sent me, even so send I you."

It isn't enough to say that a missionary goes to the field because of these fundamental convictions. It is a known fact that many have gone and are going with no strong convictions of eternal truth. The evangelical voice of truth must be amplified by a greater number of evangelical voices.

I share this information with you which came from a meeting of the World Council of Churches' new Division on World Missions and Evangelism which met in

Mexico City, December 8-20 in which some 200 Protestant and Orthodox church leaders from 48 nations participated. "The Assembly voted to continue the Theological Education Fund for another five years and agreed to seek an additional four million dollars with which to assist in the training of ministers among the younger churches. Scholarships and aid to theological training institutions are among the projects supported by the fund. The assembly also voted to inaugurate a Christian Literature Fund, setting for itself the goal of raising three million dollars for use over a five-year period to aid the development and production of indigenous literature. Through the report of one of the committees the need of ecumenical orientation of all missionary candidates was urged upon the delegates. It is particularly important (in the opinion of the committee) that the candidates become less denominationally minded."

Proclaim With Simplicity

I do not propose that we are to engage ourselves in theological verbiages. We are to proclaim the message of salvation

with simplicity. How many of you based your conversion experience on the inspiration of the Scriptures or the doctrine of the Trinity? These are important, but getting men saved is our first and greatest concern. The intellectual incline of the nations demands the ability of the servant of God to meet their questions, but this intellectual incline can result in spiritual decline. We must "hold forth" the gospel message of salvation from sin through the shed blood, the accountability of man to God, judgement, heaven, and hell.

We are the protectors of spiritual freedom. We live in the midst of a crooked and perverse world. More souls are without Jesus Christ in India today than when William Carey went to India in 1793. We are not gaining, but losing in Christian population. We may be indicted for losing by default. God has not given His church an impossible task. The God of miracles enabled the early church to miraculously preach Christ. The vehicle of martyrdom for Christ left its tracks across the nations as the witnesses were scattered.

Our generation is no stranger to this vehicle and many more tracks of martyrs may be seen in our time. In Korea 175 pastors dug their own graves and were then shot. In a YMCA basement 3,000 Koreans were herded in and slaughtered with machinegun fire. In six years the Chinese Communist put to death over 50 million people. J. Edgar Hoover has repeatedly warned us of the dangerous infiltration of communists into youth organizations in this country. It was a piece of communist literature read at the age of 15 that moulded the life of Lee Harvey Oswald.

First Encounter

My first encounter with communism was while I was a student at Oklahoma State (the years of friendly alliance with Communist Russia—fighting a common enemy) and a truck driver preached to me the beauty of communism. I was fortified with my knowledge of Jesus Christ. Yet, a few so called Christian leaders today have become pawns of communism. Dr. Joseph Hromodka, so-called Christian leader from Czechoslovakia, on a speech making tour of Japan sponsored by the National Christian Council of Japan said, "I think atheism is not the fundamental quality of communism, but only one small part of it . . . Anti-communism is more dangerous than communism itself."

We are protectors of spiritual freedom. Communism is anti-Christ—it is a Satanic movement directed against God. We cannot bury our heads in the sand and call it "peaceful-co-existence." Appeasement now, means enslavement for our children.

Our spiritual liberties are threatened, and we must dispel the darkness with a

flood of light—Holding forth the Word of life in the midst of a crooked and perverse world, "shine ye as lights."

The subtlety of Roman Catholicism is a threat to our freedom. The face of Romanism is undergoing plastic surgery, but heart surgery has not yet been performed. Thank God for emphasis on reading the Bible, reports of genuine conversions. But though mass may now be monotoned in the English language, the language has not changed its corrupt doctrine of works, traditions, and papal authority. They are the separated ones.

Satan Destroys

The word which most scripturally describes the force attacking our spiritual beings is "Sin." The demoralizing of our civilization must strike the Christian conscience a cutting blow. A missions secretary of Africa was discussing with me in his New York office the need of Christian schools in Africa to protect Christian youth. He told of a wicked school master who, learning of young girls becoming Christians, would make special demands of them—threatening and terrorizing them into submitting to his inordinate affections. Missionaries in many instances stand by helplessly while Satan destroys the fruit of their labors.

Some so-called Christian groups are so given to immoralities that there is no conviction or conscience with which to discipline themselves.

I visited our EFMA office in Washington in October and while waiting for the time of an appointment I entered a bookstore to do some browsing. I walked down one side of the store with shelves stacked with lewd paper-backs. On a small back shelf I found an assortment of Bibles. I turned to browse through the center aisle and for the full length of the store nudist magazines were displayed. Young people, men, and women were digging in this filth—evidence of a perverted nation. How long will God be merciful?

We must shine as lights. Search lights must be turned to expose these evils. Guiding lights must shine to lead men from darkness to the light. Landing lights must shine to bring sinners safely home.

We are not proclaimers and protectors in despair. We, sensing our responsibilities, give ourselves courageously to the Mighty God of Israel. We commit ourselves to the call of the Son of God. We go forth in the power of the Holy Spirit, living and dying as He wills for our lives.

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish,
Lost in shades of night.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release."

Homecoming At Children's Home

by Ray Turnage

A LARGE CROWD of friends is expected on May 9, 1964 for Homecoming at the Free Will Baptist Home for Children, Route 9, Greeneville, Tennessee. We hope many of you are planning to attend. We read in 1 Chronicles 22:5 "Let us now make preparation for it." This is good advice for our friends concerning Homecoming. An interesting program and a good meal are being planned. Proposed plans for additional buildings will be announced.

We are always quite busy here. The women stay busy caring for the 66 children. The men are either working in the fields or repairing buildings. Our boys work in the dairy and help with other chores on the farm, while the girls help with the work in the cottages.

Our primary purpose here is the spiritual training of these girls and boys. Regular church attendance and participation in church activities such as choir, Y. P. A. and G. T. A. are required of the children. Daily devotions are conducted in each cottage. Our workers have a real burden for our girls and boys, especially those who are unsaved. Join with us in prayer that our unsaved girls and boys will accept Christ as Saviour, and that those who are Christians will live dedicated lives.

We are striving to clear our indebtedness of approximately \$17,000 by Homecoming, May 9. We feel by doing this, we can actively begin a building program for new buildings that are now needed desperately.

A friend recently assumed the responsibility of raising money for new beds for our children. The girls and boys are enjoying these very much, but there is a great need for other furniture to match these beds in each room. When buying a quantity of furniture to match our beds, we can get it at wholesale prices. We can furnish night stands for \$10.00 each, desks for \$17.00 each and chests for \$15.00 each. We hope that individuals or groups will contribute toward the purchase of this furniture.

We desire the daily prayers of all our friends for the children and the workers. Every contribution that is made for our work is appreciated.

Address all correspondence and contributions to: Free Will Baptist Home For Children, Route 9, Greeneville, Tennessee 37743. ■■



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Graham to Speak at NAE

CHICAGO, ILL. (CNS)—Evangelical church leaders from across the nation will converge here April 7-9 for the 22nd annual convention of the National Association of Evangelicals.

Evangelist Billy Graham will be the featured speaker for the first night meeting. Other top speakers on the program are Dr. Oswald C. J. Hoffmann of the "Lutheran Hour," Dr. K. Owen White, president of the Southern Baptist Convention, and Congressman John B. Anderson of Illinois.

More than 1,000 persons are expected for the convention at the Pick-Congress Hotel. Hundreds of students from the area will join delegates to hear the featured speakers. The underlying theme is "Evangelicals Unashamed!"

A host of evangelical leaders will direct a variety of workshop sessions and commission meetings at the convention.

E.F.M.A. Convention to be Held

WASHINGTON, D. C. (MNS)—The Annual Convention of the Evangelical Foreign Missions Association will be held April 7-9 at the Pick-Congress Hotel in Chicago, it was announced here by Dr. Clyde W. Taylor, the Association's executive secretary.

EFMA sessions will begin at 9 o'clock Tuesday morning (April 7) with reports and discussions on the types of interchurch and intermission relationships which have developed in specific countries. Scheduled for discussion are: Costa Rica, India, Kenya and Brazil.

Tuesday afternoon the EFMA sessions will hear Dr. Stuart Garver report on the Vatican Council and its possible effects on missionary work. Dr. Garver is executive director of Christ's Mission in New York City. Also on the afternoon program is a discussion of the role of relief work in world missions.

Missionary Home Destroyed

SAIGON, VIET NAM (MNS)—The home of Mr. and Mrs. Roy Spraggett, missionaries of the Worldwide Evangelization Crusade, was dynamited by Communist guerrillas on January 27. Mr. and Mrs. Spraggett and their small daughter were all injured by the blast and fire that completely demolished their home. The incident took place at Cam Phu, just eleven miles south of the Communist

border in central Viet Nam.

The Spraggetts were taken by U. S. Army helicopters to Hue and then by plane to the field hospital at Nha Trang. Hospital reports indicate that all three were seriously injured but are expected to recover.

Presbyterians Adopt New Policy

NASHVILLE, TENN. (MNS)—Tomorrow's Presbyterian missionaries may range in age from the new college graduate to the retired person, expert in his field, reports *The Presbyterian Journal* (February 5, 1964). They may serve anywhere in the world, in countries where Presbyterians US have traditionally had missionary work, or other lands where national churches or other agencies may call for missionary assistance. They will serve terms ranging from a few months to a lifetime.

The flexible pattern of missionary service was adopted by the Board of World Missions at its January meeting. The "principles" adopted set up various categories of overseas missionary service: regular service, special term service, volunteer service, specialized service, and lay service.

It was emphasized that the missionary going for "regular service" is still "a basic and indispensable part of our church's missionary witness overseas." This category is, in substance, the traditional type of missionary service.

"Special term service" provides for appointment for a three-year term to tasks which can be performed in English, such as teaching missionaries' children or teaching English. Age range will be 21-65.

In "lay service" professionally qualified persons with "a deep vocational commitment" will be encouraged "to render Christian witness at strategic points in the life of another nation."

Leaders Protest Materials

TAIPEI, TAIWAN (MNS)—Christian leaders throughout Taiwan have called for a boycott of a new interdenominational Sunday School curriculum until it is revised "with evangelical content." The material under question is the South East Asia Sunday School Curriculum sponsored by the World Council of Christian Education and Sunday School Association.

"We feel that the use of the new ma-

terials cannot help but cause bitter contention within denominations and between denominations," said the resolution proposed by the Rev. Kenneth Kepler of the Presbyterian US mission. "Therefore, as an assembly, we hope that these new materials will not be introduced or used; and we hope the churches will unite in a common effort to oppose their spread, until the materials have been revised with evangelical content."

Institute at Wheaton

WHEATON, ILL. (MNS)—The Summer Institute of Missions featured for the past seven years at Wheaton College during the Inter-Session and First Term will be held again this year from June 9 to July 17. Guest coordinator will be Dr. David S. Gotaas, missionary to South America, it was announced here by the registrar and director of the Summer School, Dr. Enock C. Dyrness.

Dr. Gotaas serves under The Evangelical Alliance Mission and is currently a member of the Moody Bible Institute faculty. He will teach a two-hour course during the first term dealing with the effects of the ecumenical movement on Evangelical missions.

Team Visits Mexico

MISHAWAKA, IND. (MNS)—"Ambassadors of Friendship" is the name given to a basketball team that traveled to Mexico during the Christmas holidays, combining sports with Christian witness.

The team was organized and directed by the Rev. Dale Sherry, pastor of the Zion United Missionary Church in Elkhart, Ind. Eight of the twelve players were either students or alumni of Bethel College in Mishawaka. After each game they sang, played instruments and told the Gospel story. Many decisions for Christ resulted from their witness.

The group was met at the border by Wayne Speicher, United Missionary Society missionary who coaches basketball and teaches at the American School in Torreon. He handled arrangements and served as their interpreter.

Evangelical Fellowship Meets

MADRAS, INDIA (MNS)—The Dove-ton School at Vepery was the scene of the 14th All-India Annual Conference of the Evangelical Fellowship of India, January 4-8. The gathering drew registrants and visitors from eight different countries, including representatives of Evangelical Fellowships, in Viet Nam and Taiwan.

New members were taken into the Fellowship, bringing its total of missions, church organizations, and groups to sixty-six.



the changing scene

by Lee Whaley

MANY CHANGES have taken place in Alaska during the last few months. Last September the Reverend Carl Johnson assumed the pastoral duties of the Anchorage Church while I traveled back and forth to Fairbanks twice monthly attending to the work there in the absence of Brother Godwin who was on a three-month furlough. Tentative plans were underway for the opening of another mission when we were informed that the Godwins would not be returning on schedule and that someone should move to Fairbanks immediately.

Such a change in an arctic land in mid-winter involved many difficulties. However, at 11:40 p.m. on New Year's Eve Ethel and I arrived in the city limits of Fairbanks after having traveled 438 miles over hazardous, mountainous, icy roads. We moved into a tiny one and one-half bedroom house which contained a few pieces of furniture and I immediately boarded the train and returned to Anchorage New Year's night. Throughout the month of January the family was gradually clearing out of Anchorage and after six weekly trips between Fairbanks and Anchorage by Alaska railroad we finally completed our move. (This journey

by train is twelve hours one way. We are grateful to the Alaska railroad for free passage.) In the meantime, the Lord helped us find a small two bedroom house which is much more adequate.

Due to the heavy rotation of military personnel last summer, there was no group meeting regularly in Fairbanks, but God had preserved the interest of one Christian woman, Mrs. Sue Reynolds, who had faithfully stood in the gap. She and two children that she brought constituted the congregation at first. Gradual progress was realized until we reached 25 as our record attendance. Three precious souls have openly confessed the Lord as Saviour and interest is growing. Ethel immediately began conducting a Bible Club which proved to be very successful. The average attendance in this class of boys and girls is over 25 and we are beginning to reach some of the homes through this. Also, another home has opened its doors to a weekly Bible study which has had as many as six in attendance. God is opening doors and since we are here full time, I'm convinced that we will be able to take full advantage of these opportunities.

We do not own property in Fairbanks,

Housing alone costs us approximately \$275.00 a month plus \$75.00 rental on the hall we use for worship. We were greatly encouraged that our offerings for the month of February were sufficient to meet the obligations on the hall.

Not Without Problems

The work in Anchorage is doing well under the leadership of Rev. and Mrs. Carl Johnson. Their ministry has been well received and they are proving to be first-class missionaries, nevertheless the work there is not without its problems. Alaska church work is not to be compared with state-side work and material progress is much slower because of the transition of the people and high costs. The Anchorage congregation is now able to meet about two-thirds of its property payments and maintenance expenses. This situation keeps the church in utter dependence on the Lord to keep the doors open from month to month, not to mention repairs that need to be done on the building.

Millie Hall who has been a part of Alaska Missions for over three and one half years has returned to her home in North Carolina. Because of illness in her family, her return to Alaska is indefinite. We realize a great loss in leadership by her leaving.

This entire effort to evangelize Alaska for Christ is a tremendous challenge financially, physically and spiritually, therefore we covet your consistent prayers.

FINANCIALLY—That God may raise up support for the field of Alaska to maintain the work and the missionaries. Since funds are not appropriated for housing and for opening new works, we must utterly depend on the Lord to provide means to meet these obligations. Also, that God will provide the needed finances to enter the many outlying villages with the Gospel by means of radio. This is a way whereby the most remote areas can be reached.

PHYSICALLY—Since the flu epidemic in the early winter, there have been no acute illnesses except Brother Johnson recently encountered an attack of strep throat which kept him out of his pulpit for a few services. I have been unable to take the prescribed gall stone operation which continues to give chronic trouble. In general, this is the time of the year that everyone becomes "dragged out" and in need of a fresh dose of sunshine.

SPIRITUALLY—That we may be equipped spiritually to meet the challenge of the lost that the Lord would have us reach. Especially do we stand in need of wisdom and grace as we endeavor to enter the city of Fairbanks for Christ and Free Will Baptists. ■ ■

A Weekend To Remember

by Tom Willey, Jr.

Missionary Tom Willey, Jr. and family at the entrance of their residence in Panama. He has served in Panama for three years. Prior to this time, he was a missionary in Cuba until the situation there forced the termination of his service.



THURSDAY EVENING, January 9, started out as quite an ordinary evening for us. Due to a number of activities in the past two months we were behind in our correspondence and yearly reports, so had notified the people down at the edge of the jungle that we would not be down this weekend, however, that next weekend we would have a big meeting and show a Christian moving picture, plus one or two short ones on health and sanitation.

So it was that we had notified Brother and Sister Alton Franks (a Free Will Baptist deacon from Texas, now stationed with the Air Force in the Canal Zone) that we would accept their invitation to an evening of food and fellowship. (Might we add here that these folk have been a tremendous blessing during the last months, both to the work and to us.) Though we were a bit late leaving, we did stop long enough to fill the gas tank of the "Peregrino" and go by Balboa (in the Canal Zone) to get a letter off to our folks. As we drove by the high school, I noticed a group of students from the National Institute of Panamá standing in orderly files on the lawn across from the school. Knowing their reputation for being the most extreme of the nationalistic groups of students in the Republic, I remarked to Ruth, "The police had better be careful tonight."

About a half-block down we came to the now famous flag-staff being guarded by the Canal Zone students. Not far from them stood a number of adults—some with movie cameras and others just looking. Having a "sixth sense" about such things, I stepped on the gas and left.

After a very nice evening with the Franks, we decided about 8:45 that we had best get home, since Alicia would have to be in school early on Friday. As we were getting into the car, however, one of the neighbors who had seen our tag came over to ask if we were going back to Panamá. When we replied that we were, she asked if we had not heard about the riots that were going on down in Panamá. Though we had heard nothing, we were not too surprised after having seen the students in Balboa. On the Canal Zone station it was reported in English that the President of Panamá had requested U. S. troops to intervene

since he could not control the mobs. (This was later denied by the Panamanian government.) Her last statement was, "I hope they can control the soldiers. Many of them have been beaten-up lately in rough neighborhoods over there."

I started to ask a rather foolish question—as to what business the G. I.'s had in the rough neighborhoods of Panamá City, but decided we had best get home. As we stopped at the gate (this was a military post) the Air Police, after being assured that we were not military personnel, waved us on. Upon crossing the big beautiful bridge recently built over the Canal and coming down the ramp that leads to Panama City we met our first glimpse of tragedy.

Sprawled in the middle of the highway was the body of a Panamanian bus driver. We later heard that he was killed by a hit-and-run driver who apparently had panicked at seeing the riots. As we sat waiting to get through, the Canal Zone policeman who had been standing beside the man when he was killed came up, looked at the body and walked away, frantically waving his hands.

Detoured

Since much of the rioting was taking place at the foot of the bridge, we were detoured through the Canal Zone. We headed for the nearest route to Panamá City, only to find it closed and traffic jammed. Then and there I was thankful for the full tank of gas, for there was only one other exit from the Zone into Panamá. As we figured, this was not yet closed, so after a thirty-five mile detour we finally made it home through the back side of town. The Franks were quite concerned about us, so after assuring them by phone that we had made it safely, we settled down with the radio to hear what was going on.

Listening until three o'clock in the morning, we heard everything from lovely music on the Canal Zone station to Communist inciters screaming (in Spanish) that the defenseless people of Panamá were being slaughtered with machine guns. It was quite a frightful night and after Cuba, sounded all too familiar! By morning the Panamanian government had asked that all radio and T. V. stations co-operate in one big net-

work. The Communist-type inciter we heard had been arrested and the government had control. Being a free country and with feeling running high, that day was taken up with denunciation of the U. S. Army and Canal Zone government for its action.

For the next two days we dared not move out of the house. Friends did our grocery buying and we maintained constant contact by phone with all of the missionaries in the Panamá City area. A number of the Christian University students called and some visited with us. During all of that week we stayed in, getting out only a few minutes now and then. In spite of the tension and unrest of those days, however, the Lord gave us amazing calmness and grace. We felt assured that many were praying during these difficult hours.

On Friday we flew down to the mission at the edge of the jungle to get the school teacher, since the government has officially declared the school year over. How our hearts thrilled as the people of Cañitas greeted us with, "If things get too bad, come down here; we'll take care of you." Our greatest fear had been that (because of such extensive anti-American propaganda) these whom we were just beginning to reach would be turned against us. Yet, we found the same openness and appreciation which they had had before.

Two Alternatives

From a political standpoint, this is a many-sided question. It is neither my place nor my desire to pass judgment on any government or group. However, based purely on personal observation, I see but two alternatives to the overall situation—one positive and one negative. The treaty under which the Canal is operated has always been a "thorn-in-the-flesh" as to the relations between the U. S. and Panamá. It would have been a tremendous gesture had the U. S., sometime ago, re-negotiated a treaty that would have been more up-to-date and satisfactory to both parties. Now, Panamá is demanding that there be a new treaty. Should there be a new one, we may have a new era as far as mission work is concerned. It would be much easier for missionaries to come into Panamá; feelings toward North Americans would change

a great deal and Panamá would remain an ally.

Should the U. S. refuse to negotiate the treaty, it is almost certain that extremist groups will take advantage of the opportunity to further weaken the government. In fact, it is very possible that it might be overthrown by Communists (who of course are experts at exploiting feelings of nationalism and patriotism). We feel that the vast majority of Panamanians are still our friends, but what is done in these coming days will determine whether or not they remain so.

I personally feel that in these days we should spend time in prayer as never before for the leaders of both nations—that Satan may not take advantage of this opportunity to close another country to the Gospel (and in this case, a country which does not have a strong national church such as we had in Cuba).

Then too, let us not judge the people of Panamá too harshly. Just for a moment, put yourself in their place. How would you feel if—say France—were to come into your state and set up a tremendous industry under a treaty from the government, giving them the right to set up their own laws and government right in the middle of your home state. Then perhaps they would bring in Frenchmen to hold most of the best jobs, giving them the right to buy tax-free from anywhere in the world (whereas anything you want to buy from outside your state has a high rate of tax). This idea could be expanded into every aspect of life. In the social, only in some cases has there been any contact. In the moral aspect, often it has helped to make even more corrupt a system that has little moral base. As to the religious aspect, only in recent years has any great effort been made to reach the Spanish-speaking people of Panamá with the Gospel. True, there have been exceptions, but from a "Christian nation," should this not be the rule rather than the exception?

The Word of God still says, "Whatsoever a man soweth, that shall he also reap." We are now reaping for the years we have failed to sow the Gospel. It is our prayer that the Lord will give us yet the opportunity to sow this message a few more years in this needy little nation. ■ ■

WHAT'S YOUR PROBLEM?

by Louis H. Moulton



Dear Editor:

On page ten (10) of the January 1964 issue of "Contact" a question was asked Reverend Louis Moulton concerning the "biblical position for fundamentals to assume toward heretics and false religious teachers? Should we patronize them, accept their sponsorship, add to their prestige, identify our churches with them, etc.?" Reverend Moulton's answer was quite biblical and to the point.

According to the word of God the modernist, liberal and neo-orthodox are in the camp of "false religious teachers." The answer given as to whether or not we should patronize, associate with, or accept the sponsorship of "false religious teachers" was a definite "NO." A Bible believer must agree with this. The "biblical position for fundamentals" is then outlined from Scripture by Reverend Moulton and set forth as being "unmistakably clear."

On page thirteen (13) of the same January 1964 issue of "Contact" the announcement is made that the Moderator of the National Association of Free Will Baptists has accepted a position with the Billy Graham team. This team patronizes, associates with, accepts the sponsorship of, and adds to the prestige of modernists, liberals and neo-orthodox groups. In fact, they encourage backing from these groups for their crusades.

I am a fundamentalist and believe our denomination to be fundamental. I am beginning to wonder, however, just what our position is now. I find this matter beyond reconciliation in my own mind and unexplainable to the inquiring laymen. I firmly oppose the shadow this casts over our denomination by virtue of our brother's office, which was made his by popular vote at the National Association. Is our denomination now ready to walk in this shadow? I pray it is NOT.

When one pastor answers an inquirer so clearly as to the position of fundamentalists and then the Moderator of his denomination goes against this "unmistakably clear" scriptural answer, it seems to me it is time for a re-affirmation of scriptural position.

Sincerely,
Randy Cox
Beaufort, North Carolina

Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

Our pastor says that God has never had but one plan of salvation, that the Old Testament people were saved by the blood of Christ the same as we today are saved through faith in Him and His shed blood. How is this true?

The promise of a Savior, a Redeemer, was given by God early in the history of mankind. In fact to the first couple, of whom there is any record—Adam and Eve—the promise was given in Genesis 3:15. Today we are saved through faith in the substitutionary death of the Lord Jesus Christ which happened over nineteen hundred years ago. We look back upon that event and by faith appropriate the shed blood of Christ as a covering for our sins today. In Old Testament days they had the promise of God and by faith looked ahead to the coming of the Messiah and to his sacrificial death of which all the blood of sheep and goats and animals in Old Testament times was but a type.

I need some answers to the following questions. (1) When is the proper time to elect Sunday school Superintendent and teachers. Doesn't each class have the right to choose its teacher? Is it ungodly to do this on Sunday morning since it is the work of the Lord? (2) The Bible says the deacon should have one wife. Should the deacon's wife have one husband?

If your Sunday school begins its year in October, election should be done the first of September. Thus the newly elected officers and teachers have several weeks to observe and get ready for their office. There is nothing wrong in the selection taking place on Sunday, but preferably it should be done at a regularly announced business meeting of the church. The Sunday school is an auxiliary of the church and the church has jurisdiction over it and should elect the officers and the teachers. Each class should not be allowed to choose its own teacher inasmuch as a group of cultists could elect one as teacher whose doctrine was completely foreign to sound doctrine. The biblical qualification for deacon's wives is found in I Timothy 3:11. The quality of being "faithful in all things" is usually associated with a woman with one husband.

Do you think they talked in the unknown tongue in Paul's day (I Cor. 14) as they do in the holiness movements today?

The gift of tongues was the least understood and most perverted of all gifts present in the Corinthian church. These Christians were still infants in the faith, immature, and in great need of instruction to correct all of the foolish, disorderly, childish errors and practices into which they had fallen. First Corinthians was written to correct and point out their unscriptural use of the gift and the counterfeiting which came about as a result of ignorance of the real purpose of the gift of tongues as bestowed upon the early church. Notice the word "ignorant" used in I Cor. 12:1 and in I Cor. 14:38. The same word can be applied to the modern movements in many instances.

1964 COOPERATIVE RECEIPTS

FEBRUARY 1964

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	February 1964	Year to Date	Total to Feb. 1963	Designated Feb. 1964
Alabama	\$	\$ 290.94	\$ 303.22	
Arkansas	276.64	489.62	527.85	
California	749.59	1,957.66	1,087.03	
Florida	558.42	558.42		1,145.08
Georgia	204.12	361.18	362.87	
Illinois	410.58	1,089.08	1,037.70	
Indiana		64.00	239.97	
Iowa			160.10	
Kansas	389.83	389.83	424.00	
Kentucky	31.16	101.16		
Missouri	652.43	2,485.15	2,303.89	
New Hampshire	18.37	65.03	30.61	
New Mexico		45.95	90.91	
North Carolina	178.59	364.05	381.97	
Ohio	114.85	243.00	146.46	
Oklahoma	1,110.29	2,069.61	2,181.87	21.50
Tennessee	192.87	896.64	469.23	
Texas	261.56	521.54	490.52	
Virginia	328.72	328.72		

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total
	February 1964	Year to Date	February 1964	Year to Date	Receipts to Date
Foreign Missions	\$1,493.30	\$3,573.28	\$589.51	\$625.11	\$4,198.39
F.W.B. Bible College	1,081.36	2,587.55		35.60	2,623.15
Executive Department	1,029.87	2,464.31		10.68	2,474.99
Home Missions	823.89	1,971.46	527.75	540.21	2,511.67
League Board	514.91	1,232.12			1,232.12
Superannuation Board	154.48	369.65		3.56	373.21
Stewardship Commission	51.49	123.21			123.21
Headquarters Building Fund			49.32	49.32	49.32

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

SCATTERED THROUGHOUT the New Testament are several places where the word "crown" is found. The casual reader of the English might think that all these refer to the same kind of crown, but there are two quite different Greek words in the New Testament, both of which are always translated by "crown" in our Authorized Version.

The first of these is the word *diadema*, which is the crown of royalty. It is for kings only, and always represents authority over a kingdom. This word appears only three times in the New Testament, in Revelation 12:3, 13:1, and 19:12. In 12:3 the picture is of a great red dragon who has seven heads and a crown on each head; in 13:1 it is a beast who has ten horns with a crown on each. Surely these represent federations of kingdoms under Satan's power, opposing God. These pictures are followed in 19:12 by the picture of the Son of God, riding on a white horse, clothed in a vesture dipped in blood, a sharp sword going forth from his mouth, and wearing on His head many crowns.

The picture of the Son of God wearing on His head many crowns might be difficult for us to follow if we think of a crown as a large, heavy, gold, bejeweled headware comparable to the crowns modern monarchs wear. But, in New Testament times, the *diadema* worn by a king was a simple ribbon of cloth, usually linen or silk, and with each nation having its own distinctive design or coloring. Thus it would be quite easy for one person to wear many such crowns on his head.

This, then, is the picture in the nineteenth chapter of Revelation: the Son of God has gone to war with all the nations of the world federated under the power of Satan and opposing Him. The sword going forth from His mouth and the blood on his vesture give Him the character of a conqueror who has now subdued all the kingdoms of the world and is entitled to wear the many crowns representing the many kingdoms. He is now truly the one who is called in Revelation 1:5, "the ruler of the kings of the earth."

All other occurrences of the word "crown" in the New Testament are translated from an entirely different Greek word with an entirely different meaning. Next month this second word will be discussed. ■ ■

Glancing Around The States



BANDY



RICE



PICIRILLI

BIBLE CONFERENCE SET FOR APRIL 5-9

NASHVILLE, TENN.—The 21st annual Bible Conference will be held April 5-9 in the Memorial Auditorium of Free Will Baptist Bible College.

Speakers are Dr. Julian A. Bandy, president of Toccoa Falls Bible Institute, Toccoa Falls, Georgia; Dr. Bill Rice, evangelist of Murfreesboro, Tennessee; Dr. R. E. Picirilli, instructor in Bible at the Bible College; and Dr. L. C. Johnson, Bible College president.

The College music department will furnish music throughout the conference by the choir, ensemble, girls' sextet, girls' trio and male quartet.

Dr. Bandy is a popular conference speaker in the United States and Canada and served for a number of years as pastor of strong churches in the Christian and Missionary Alliance. Evangelist Bill Rice is known throughout the United States for his revival campaigns. In addition to his evangelistic work, he is active in conference ministries, a weekly radio program and in editing a Christian paper.

An instructor at the Bible College since 1955, Mr. Picirilli has taught in the Bible

and Greek departments; and he is also registrar and serves at present as pastor of one of Nashville's Free Will Baptist Churches.

President Johnson has spoken in the Bible conferences on several occasions and has been a frequent speaker throughout the denomination.

The Bible Conference is a spiritual highlight among many Free Will Baptist people as they enjoy the Christian fellowship and Christian challenge of the preaching ministry.

New Church Organized

DENVER, COLO.—Denver now has two Free Will Baptist Churches. The mission that had been conducting services for several months was recently organized into the Rock of Ages Free Will Baptist Church.

Rev. Roy Thomas, pastor of the First Church here, conducted the organizational service. He was assisted by Rev. N. C. Colcleasure, Rev. Garland Pearce, and Rev. Eddie Altus. There are 10 charter members. Rev. Elmer Napier is the pastor.

Church Grows

HANFORD, CALIF.—The Free Will Baptist Church here is experiencing a steady growth. During the past eight months, 17 new members have come into the church. A full schedule of services is maintained by this group. Rev. Lee Ramsey is the pastor.

Youth Week Observed

MIDLAND CITY, ALA.—National Youth Week was observed by the Corinth Free Will Baptist Church here. The week of activities was climaxed by a banquet and religious film entitled, "Silent Witness."

As a result of the film a Bible Club has been organized in the Dale County High School. Miss Linda Mallory was the leader in this project.

Dedication Held

ARLINGTON, VA.—The Bloss Memorial Free Will Baptist Church here was dedicated the first Sunday in March. The church was organized in 1961 under the direction of the National Home Mission Board.

Rev. Homer Willis, General Director of the National Home Mission Board was present for the dedication. Mrs. J. B. Bloss, wife of the deceased in whose memory the church is named and Mr. Charles Miller, the first contact made by the home missionary who came to start the church, were both present. Rev. Kenneth Walker is the pastor.

Midwest Regional Conference

BERKELEY, MO.—The second in a series of regional workshops sponsored jointly by the National Sunday School Department and the National League Board will be held here April 23-25.

Fourteen workshops will be available

for those attending this regional meeting. A highlight of the three day meeting will be a youth rally held on Friday evening. Rev. Kenneth Riggs, graduating student from Free Will Baptist Bible College, will be the speaker.

Missionary Rally

FARMINGTON, MO.—Rev. Homer E. Willis conducted a Missions Rally on February 16 in the church in Farmington, Missouri. Cash offerings were \$138.50 and several decisions were made for Christ, including a man 68 years old. Rev. E. D. Hellard is pastor of this new church, which has seen 56 decisions since July in regular services.

Different Faiths Taught

WAIPAHU, HAWAII—The Free Will Baptist Church here is offering free Christian instruction to youngsters attending Waipahu Elementary School.

With the approval of the school's administration, pupils in grades kindergarten through eight are being dismissed from classes each Monday at 1 p.m., to go as a group to the church located one block from the school.

Parents wishing to have their children participate in the non-denominational instruction must obtain permission cards from the pastor, Rev. Luther Sanders, and return them to the school or church office.

Pastor Sanders reports eleven children now enrolled and one conversion.

Growth in Sunday School

ALBANY, GA.—The First Free Will Baptist Church here recently engaged in a six weeks Sunday school campaign in

which all previous attendance records were broken. Attendance during the first six weeks of 1964 was 210, 227, 234, 280, 265 and 286. Average for the period was 250. Sunday school enrollment went from 229 to 276 and new members were received into the church on profession of faith on four of the Sundays. Pictured below is a portion of the congregation made on the last day of the campaign.

The church is presently making preliminary studies in regard to a new auditorium with a capacity of 400. Rev. George C. Lee, Jr. is pastor. In addition to his pastoral duties he has conducted a daily radio broadcast over the largest station in the area for the last two years. This ministry extends to southwest Georgia, southeast Alabama and northwest Florida.



328 young people and their sponsors from 15 churches attended the "Teen Valentine Banquet" held in Tulsa, Oklahoma on February 15. These young people from the First Missions district had adopted as their 1964 missionary project the Bible Institute in Brazil. Their goal of \$1,000.00 was exceeded when a total of \$1,246.30 was contributed. Chosen as King and Queen for 1964 were Keeny Hancock of Longwood Church and Pam Harrison of Lewis Avenue Church.





Step by Step

by Jerry Ballard

WOMEN DOCTORS are a rare breed. It takes a certain extra something to compete in a man's world—a willingness to be the unusual, a flair for individualism, the ability to adapt to what are usually considered masculine circumstances, or just plain old-fashioned determination to prove that women are capable, too.

Yet, an interview encounter with Dr. Ruby Griffin doesn't leave the impression that the attractive physician is obsessed with any of these characteristics. Instead, Dr. Griffin is a mild natured, unobtrusive young woman with a clear-cut conviction of where she is headed, why she is going there, and the way.

Nothing of a sensational nature crops up in her background. She is not the daughter of a Ben Casey-type surgeon and thus filled from birth with the pulsations of modern hospital life. Neither

has she had any other unusual experience that has prodded her toward the field of medicine. Instead, Dr. Griffin was born on a Mississippi farm 29 years ago, the fifth in a line of six children. She grew up in the typical American farm girl fashion.

Her life today is wrapped up in two things mainly—missions and medicine, and in that order. "I was first concerned about missions," she recalls. "Then I saw medicine as a means to that end."

Dr. Griffin was an infrequent church attender until the age of 12. She was 16 before yielding her heart to the Lord Jesus. She testifies, "At age 16 I realized that even though I was a church member, I was unsaved. My pastor told me Christ's plan for salvation. I put my trust in Christ and knew real peace for the first time."

Her pastor, the Rev. George Lee, Sr., encouraged her to attend Free Will Bap-

tist Bible College upon graduation from high school. Following this suggestion, she enrolled at the denominational school in Nashville in 1952.

Bible college environment provided fertile soil for Dr. Griffin's heart to be turned toward foreign missionary service. Through the testimonies of returned missionaries and through the message of missions films, she began to see a world in need of a Saviour.

"I had no sensational call of any kind," she says. "I simply wanted the Lord to lead me to do His will. Step by step He directed me toward the field of medical missions."

Following the Lord one step at a time has been Dr. Griffin's experience during the past years of preparation. "I put out a fleece regarding entering medical school that if the Lord were leading in that direction He would let me be accepted. I had doubts that I would be accepted, so by praying this way I would know I had yielded to the Lord's will in the matter. And He opened the way."

And so it has been. Since God burdened her heart through a missions film shown at a Memphis, Tenn., Youth for Christ rally revealing the need for women doctors in missionary service, God has carried Dr. Griffin over obstacle after obstacle en route to His place of service.

With two years of undergraduate work at the Bible college behind her, she enrolled in pre-med at Mississippi State. After two and a half years of study there she entered the School of Medicine at the University of Mississippi in Jackson, Miss.

With her medical degree earned, Dr. Griffin selected Baptist Hospital in Nashville for internship. Upon completion of this period of training she stayed on for a year of residency in surgery in which she is now engaged.

Dr. Griffin formally applied to the Board of Foreign Missions in August, 1952. Plans are to secure further practical experience and then to join Dr. Laverne Miley and the medical evangelism ministry in the Ivory Coast, Africa.

One of her teachers, an M.D. himself, evaluates Dr. Griffin as "a fine physician with unusual devotion to patient care." A fellow intern gained this impression: "I believe she is especially suited as a medical missionary, being more given to influencing others by actions—good deeds—rather than by words."

Several hurdles still stand in the path leading toward the field—paying educational expenses, completing needed practical experience, and securing necessary funds, to mention the main ones. But those who know Dr. Griffin best know that the same dedication to the Lord and determination to do His will that has brought her to this point will see her fulfill God's plan for her life. ■ ■



AFRICAN SEESAW

by Jerry Ballard and Terry Lambert

Africans gather at the residence of Dr. LaVerne Miley waiting for the clinic to open. Next year, Dr. Miley will complete his first term of service in the Bondoukou Circle. He is the first Free Will Baptist medical missionary.

The destiny of the world might well be determined by the destiny of Africa.

THE LARGEST bloc of uncommitted nations in the struggle between communism and the free world is found on the expansive continent of Africa. No longer the "dark continent," Africa is a gigantic seesaw where a sudden shift left or right would have global consequences.

During recent years of revolution, the Church has paid the price for its association with colonialism. In rejecting the rule of the white man, Africans have been urged by socialistic forces to reject Christianity as well.

Islam, on the other hand, has been applauded as a black man's religion. It is estimated that for every one convert to Christianity there have been nine to the worship of Mohammed.

While the United Nations is spending millions of dollars seeking to "enlighten" the newly formed African states, spiritual darkness still is the most descriptive phrase for the continent.

Dr. LaVerne Miley, Free Will Baptist medical missionary in the Ivory Coast, tells of frequently hearing the mournful death wails that accompany funerals of those dying with no hope of eternal life. The average African today is caught up in the fast moving tide of current history, a pawn in a great chess game in which the world is the stake. With outward bids for his allegiance confronting him from every side, his heart continues to be bound by darkness and his soul doomed to an eternity without Christ.

Free Will Baptists arrived on Africa soil in 1957. A virgin field of gospel proclamation was found. And missionaries began the task of telling these people to whom God had led them about the saving power of Jesus Christ.

For 35 years, a small group of believers in the upper northeastern corner

of the Ivory Coast, an area commonly referred to as the Bondoukou Circle, prayed for God to send missionaries to them. They knew so little of the Bible, and they yearned for more. Finally, God answered their prayer by sending the Rev. and Mrs. Lonnie Sparks, who were later joined by the Dan Merkhs and the Bill Joneses. Dr. and Mrs. LaVerne Miley and the Lonnie Palmers arrived in January, 1962. The Jimmy Aldridges and the Eddie Paynes are in language study, expected to arrive on the field later this year.

The Ivory Coast is located on the southern coast of the big western bulge of Africa, covering 124,470 square miles. It is bounded on the west by Guinea and Liberia, on the north by Upper Volta and Mali, and on the east by Ghana.

The Coast is predominantly an agricultural country. It is the world's third largest coffee producer and fourth largest producer of cocoa. Bananas, palm oil, and pineapples are products of increasing importance.

Politically, the Ivory Coast is a republic governed by a president, elected for a five-year term, and the one chamber legislature called the National Assembly. President Felix Houphouet-Boigny is presently serving a term which will end in 1965.

French Influence Obvious

French influence is obvious among the three and a half million Coast inhabitants. French is the official language although more than 60 languages are spoken by different ethnic groups throughout the country.

Illiteracy is a major problem. Less than five per cent of the population can read. However, the government is ardently at work building schools throughout the bush land.

The Ivory Coast constitution provides for complete religious freedom. The state is secular. The majority of the people are animists, believing that all objects possess a soul. The Diola people are Muslims, and Islam is also professed by the Senufo and the Mandingo tribes of Bondoukou, but the majority combine public prayers and other observances prescribed by Islam with the retention of many animistic beliefs and ceremonies.

Roman Catholic missions were established toward the end of the 19th Century. Protestant missions have also been established for some time in certain areas, but scope of work has been limited. A recent survey listed 235,000 Roman Catholics, 70,000 Protestants, and 680,000 Muslims.

Church groups have been established in Koun, Goumère, and Laudi Ba with a Bible study group meeting regularly in Doropo. Missionaries spend a major portion of time preaching in outlying villages, often presenting the gospel message for the first time.

Missionaries Sparks and Jones have worked feverously to translate the Scriptures in the tribal languages of their areas—Angi and Kulango. A written language had to be developed from scratch. With this arduous task completed, the missionaries are now translating the Gospels into the languages and developing primers to teach the people to read. Translations of the Gospel of Mark have been completed in both languages. God has obviously blessed in this ministry.

Medical missions have been greatly used to gain entrance into African hearts. Continued development of the medical program as an evangelistic tool is underway. Dr. Ruby Griffin (see article elsewhere in this issue) is to join Dr. Miley

(Continued on Page 21)

TRANSFORMED

by Sue Aycock

THE TRUE STORY OF HOW GOD TRANSFORMED A
LIFE THROUGH THE WITNESS OF THE GOSPEL IN BRAZIL

MRS. SULA was born in the state of Minas Gerais. Her father died when she was a child leaving her mother with six children. She never attended school because of their home situation. When she was 15 years old, a friend helped find work for her as a maid in Maracol, Sao Paulo. She worked there in a home until the age of 18, when she decided to marry Oswaldo. However, because her birth was not registered she could not marry him, so she went to live with him in Nova Granada, Sao Paulo.

During the two years and a half they lived together unmarried, their first child, a girl, was born. Afterwards, they were able to receive the documents needed, so they were legally married. Soon they moved to Aracatuba. Oswaldo, a refrigerator repairman, was never a faithful husband. He always liked to gamble and drink. But life was a little better there.

After two years they moved to Lins. There Oswaldo made good and was able to open his own business. They bought their own house, but always had problems in the home. When his sister and afflicted brother came to live with them, Oswaldo began treating her badly. For a year he left his family and did not work. Later he returned and found a job. Because of the lust of the flesh, he became involved with another woman and for revenge he shot a young man. This meant going to jail or leaving town. So he brought Mrs. Sula and the two children to Araras in December, 1961.

Soon the police found him and he was imprisoned in Sao Paulo. After a trial, he was released and returned to Araras to the same life. Because of his ill treatment to his wife, she separated from him, took the children with her and went to Campinas. There she worked for four months as a maid, and left the children in a home during the day. Later Oswaldo

brought them back to Araras, where they lived in a boarding house for a while.

This was the same boarding house that Laercio, our national worker, lived in. He met them, and became a good friend to the children. He asked if Wiracelis, the older, could go to Sunday school with him. Mr. Oswaldo gave his permission even though Mrs. Sula did not like it. He also told her constantly that she ought to go to church. He realized he needed to go, but said she needed to go worse. Laercio continued to invite them and she always said no, not because she disliked the evangelicals, but because she was afraid everyone would hear about the life they had lived and were living. The Gospel has been explained to her by friends back in Lins, but she always made fun.

On Thursday before Easter, April, 1963, Oswaldo planned to go fishing with a group with whom he worked in a refrigerator repair place. Before leaving he told Mrs. Sula to attend the service that night. She rebelled at his suggestion, so he began beating her. He left the house, and went fishing. But she did go to church that night because she was afraid of what he might do if she didn't. When she entered the church, Laercio and Missionary Aycock were at the door to greet those who came. Laercio said, "What a surprise!" But Mr. Aycock said, "No, we were expecting her to come." She didn't respond because of being almost ready to burst into tears.

Hard To Perceive

At that time we had pre-Easter services from Thursday until Sunday. She liked the service very much, but left disturbed over her life. She returned to each of the services through Sunday night. It was hard for her to perceive that Christ could forgive her of her sins after living such a terrible life. Mr. Oswaldo returned from the fishing trip, and attended the

Sunday night service. The next week she thought a lot about the messages she had heard. She lay awake asking herself, "Am I being deceived?" Yet there lingered the thoughts of her having to give an account of her life before God as Missionary Aycock has preached. All of her married life, she had wanted to get even with Oswaldo, but now she saw it was sin. She was also having another battle. The girls who lived there in the boarding house were offering her cigarettes. She didn't want to get into the habit of smoking, but she found that because of their insistence and her weakness she really had a craving for them. One night Laercio told them he was going to visit, and she didn't know what to do. Just before he arrived she wanted a cigarette, but she knew it wouldn't do because the smoke would still be in the house. So at that moment she made up her mind to stop and has not smoked since.

On Thursday night, Mr. Oswaldo and Mrs. Sula made plans to return to the mid-week service. Mr. Oswaldo told her that if she accepted Christ he would too. This she resolved to do. That night Missionary Poole was visiting and brought the message. When the invitation was given, Mrs. Sula went forward and Mr. Oswaldo followed. From that night, she began attending all the services faithfully. She returned home transformed by Christ. Before, they would leave their children in bed sleeping while they went to the movies, but now she brings them to church each time the door is opened.

At the time of her conversion she could read nothing at all. As she attended the services and heard the messages and Sunday school lessons, she had a great desire to learn. She let this be known to Mr. Aycock. He furnished her with a First Reader of the Bible—the story of Jesus—and ever since she has progressed. She now reads the Bible and other related books and understands them. She gives all credit to God because she feels that if He had not saved her soul, she would still be satisfied being unable to read.

Another thing that challenged her to read was the Ladies Bible class on Tuesdays. She came feeling very embarrassed because she didn't know how to read or pray. So she accepted the challenge. In only a short time she was praying in public. One day, Mrs. Aycock gave parts to the ladies to explain at the next meeting, assigning one to her. The next Tuesday before she gave her part she cried because of being embarrassed, but did very well. Now she reads Scripture verses at random when asked, and teaches the children's class in Sunday school twice a month. She also plans to start a Bible club in her home. She is satisfied only when she is doing her best for the Lord. ■ ■

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This book is based on the personal experiences and observations gained by the author through 26 years of pastoral work. "Practical" is the word to use in describing these chapters. Mr. Thiessen is wonderfully adept at communicating much needed information in a readable, understandable way, offering unforgettable advice, rich in wisdom and spiritually. 168 pages, \$2.95.

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Hot and tired, he crept away to the Bamboo clump.

Bad Weather And Cripple

A true story by Luella Keener

THE SUN WAS high above the Haitian jungle as Mauvais Temps climbed up the trail from the river with a five-gallon can of water on his head. Entering the main path he rounded a sharp bend and almost bumped into his friend, Boiteaux.

"Good day, Mauvais Temps," said Boiteaux politely. "I'm going to the Bible class that started a couple of months ago. There I

heard of Jesus and got saved."

Bible class! Got saved? thought Mauvais Temps. *Ugh! That's the awful new religion the priest and witch doctor warned us about. I've got to get away from here fast.*

Gripping the water can with both hands, he brushed past Boiteaux and ran up the stony path. He felt as if a host of evil spirits were after him. The water sloshed

out of the can and ran down in streamlets over his skinny body.

He arrived home with only half a can of water. As he poured it into his mother's cooking pot, his father came around the corner of the hut. "You good-for-nothing lazy beast," he yelled. "Go back and bring a full can."

Mauvais Temps struggled down the rough trail for another can of water. Then, hot and tired, he crept away to the woodpile in the bamboo clump behind the hut. Sitting there with his head in his hands, he felt as unsettled and stormy as his own name, for Mauvais Temps in the Haitian Creole language means *bad weather*.

When Mauvais Temps was born, there were several days of storms, so his parents had decided there could be no more suitable name for him than *Bad Weather!* It is common in Haiti to name babies for something that happens at the time of birth. A friend of Bad Weather's was called *Boiling Water* because the water in a pot on an outdoor fire boiled away at the time he was born!

Boiteaux means *cripple*. He was called this because the first thing his parents noticed when he was born was that his left foot was deformed. After his mother and father were killed in a landslide, Cripple lived by himself in a little wood and leaf shelter, not much bigger than a large dog house. He earned a little money each day making sisal mats. No one would take him in, for the Haitian Creole people believe that cripples bring bad luck.

Why does he have to live on this side of the mountain and always bring me bad luck? Bad Weather shuddered as the thought of Cripple.

"Bad Weather! Bad Weather!"

He heard his father shouting impatiently. "Where are you? Come here!"

As Bad Weather hurried around the hut, his father tossed a couple of coins at him. "Here, go get me some tobacco," he grumbled. "And hurry."

Scooping up the coins, Bad Weather started to run down the path to the tobacco man's house. His heart began to beat faster as he neared the place where the tiny trail from Cripple's hut came into the main path. He saw Cripple about to turn into his trail, then stop as he saw Bad Weather.

"Oh-h-h," groaned Bad Weather. *Would his bad luck never stop!* He hesitated, wondering whether to turn back.

Cripple smiled. He looked friendly—not as if he had evil spirits.

"Will you go with me to the next class?" he asked. "It will be the same day next week right there." He pointed down the mountain side to a group of houses.

With fear and curiosity struggling inside, Bad Weather asked, "What's it like?"

"It's a little meeting. We learn about Jesus. He died for us to take away our sins. I believed in Him and received Him as my Saviour. I'm going to heaven when I die," enthusiastically explained Cripple. "Come next week. I'll meet you right here."

"Oh, no, I can't go," gasped Bad Weather. Suddenly remembering what he had to do, he ran by Cripple and all the way to the tobacco man's house.

Even though he hurried all the way, Bad Weather was late getting home. His father was angry. "What took you so long?" he demanded.

"I—I met Cripple," stammered Bad Weather. "He talked a little.

He says he believes in Jesus. He's happy and is going to heaven."

His father's face looked like a thunder cloud. Bad Weather stepped back. He wished Father wasn't always so angry.

"Keep away from him," roared Father. "That is the new religion. The Book they have is a *poison book*. You know our priest said if you touch it or listen to anything about that religion, all kinds of misfortune will come. You evil boy. Do you want our animals to die? Or the house to burn down?" Father's eyes narrowed. "Or maybe you want to get sick and have sores all over your body."

Bad Weather's eyes got big with fright. "No! No!" he cried.

"Then stay away from the Cripple. And say no more about that new religion . . . Or I'll beat you."

But all week long Bad Weather thought about the meeting. And on the next meeting day, when the sun was high, he started down the path. He crept into the bushes to watch for Cripple.

Soon Cripple came out of his trail. At the forks he stopped and looked toward Bad Weather's house. Then he bowed his head and said aloud. "Dear God, please bring Bad Weather to the meeting, and save him."

As Cripple limped down the path, Bad Weather followed. He was careful not to let Cripple see him.

Bad Weather was afraid to come very close to the little gathering under the big tree. He stood back out of sight of the boys and girls and big people sitting on pieces of wood or stones. Some very fortunate ones sat on reed chairs, he noticed.

He saw how kind every one was to Cripple. Why, they acted as if he were like anyone else. And everybody looked so happy.

Then a man stood up before the group and began to talk as he put some pictures on a board covered with cloth. Bad Weather listened to every word.

"All are sinners," the teacher explained. "God's Son came to die on the cross to take the punishment for our sins . . . It's up to you to believe and receive Him into your heart and life as your own Saviour."

Bad Weather knew the message was for him. Right there he believed in Jesus, and received Him as his Saviour.

As soon as the teacher finished the lesson and asked if anyone wanted to receive the Saviour, Bad Weather walked shyly up to the teacher and told him what he had done. And there was Cripple, standing beside him and looking as if his heart was bubbling over with joy.

When the two boys started home together, it seemed as if they were bouncing instead of walking.

At the bend in the trail where the little path led off to Cripple's shelter, they stood and looked at each other.

"I'll be praying for you," said Cripple. "I prayed that you'd get saved. Now I'll ask Jesus to help you and make you strong."

"Thank you, Cripple. I'm so glad I'm saved. And I'm glad we are friends."

"Me, too," Cripple squeezed Bad Weather's arm and turned into his path.

Bad Weather trotted on home. He was sure his father would beat him when he heard what he had done. He could almost feel the lashes of the thorn bush on his back. But there was joy in his heart because Jesus was there. ■■

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Missions And Village Chapel Church

by Billy A. Melvin

"WHAT CAN we do for the cause of missions?" This question confronted the Village Chapel Free Will Baptist Church one Sunday evening after studying a missionary program in the training hour. The Holy Spirit had moved in every heart, but the young church organized in the summer of 1957 didn't even have a building of its own. The church worshipped in a rented building.

Nevertheless, prompted by God's Spirit the young church started its first missionary giving—\$15.00 each month to a needed account suggested by the Director of Free Will Baptist Foreign Missions. Little did the church realize how God would honor this step of faith in the weeks and months to follow.

Things began to happen in rapid succession. In November, 1958, with only \$3,000 in the building fund, but with much courage and faith in God, a one and one-half acre church building site was purchased for \$16,000. Exactly one year later, a ground breaking ceremony was held for a chapel and education facilities to accommodate a congregation of 150. First services were held in the new building on Easter Sunday of 1960. A second educational building to house another 150 people was erected in 1962. Including the parsonage the church now has real estate valued at \$80,000. Future plans call for the erection of a sanctuary to serve 400 worshippers.

Pastor Joe Mooneyham does not claim that what has happened at Village Chapel Church has been particularly outstanding or phenomenal, but his experience has convinced him that missionary vision and support should be a part of every church, even the small church. He says, "It is my conviction that a church will have all of its local needs met sooner if it puts missions first in its program. I am convinced that there are many churches

and pastors that share some, if not all, of the problems which I faced. Most of them know that missions is vital in God's plan, but lack the know-how in putting the program into effect."

How has Pastor Mooneyham brought missionary concern to the heart of his church program? "I found the help I needed at a summer pastor's conference in 1960," he testifies. "I came back to my church with a burden and challenge and with a sure sense of direction. I immediately began plans for a missionary conference."

Prior to this time, Pastor Mooneyham had viewed the missionary conference as something which belonged to churches such as People's Church in Toronto or Park Street Church in Boston. He also confesses that he was fearful his people would not respond to the faith promise plan. However, this fear soon vanished as the congregation responded and the faith promise became an open door to a storehouse of blessings, never to be exhausted.

Several years have slipped by since the Holy Spirit first impressed the Village Chapel Church to do something for missions, but in those years the church has been learning the joy of missionary giving.

"We now view the annual missionary conference as the high-light of all the church's activities," reports Pastor Mooneyham. "Our people look forward to it with a great joy." And the church's joy in the cause of missions is evidenced by the fact that last year they gave 27% of their income to missions and other outside causes.

A strong missionary challenge at the local church level, energized by the Holy Spirit, is the answer to the worldwide missionary challenge. Learn the joy of participation in the cause of missions through your church this year. ■ ■

Village Chapel Free Will Baptist Church



to give the staff two M.D.s. It is hoped that it will be possible to have Dr. Griffin in language study in time to arrive on the field to relieve Dr. Miley when his furlough comes due in late 1965.

Plans for further development of a training program for national Christians are underway. A Bible institute program was begun this year with four students. Missionary Sparks is in charge of the school which is located at Goumère.

The Bondoukou Circle was assigned to

Free Will Baptists for evangelization in 1956. Since that time, the denomination has rapidly developed its program of winning these people to Christ. Working amidst cultural and lingual odds, missionaries have steadily been pushing back the darkened walls of heathenism so the light of God's glorious gospel may shine through. A beachhead has been established. The main task of establishing a strong church remains. But the goal is within reach. ■ ■

IN THE VINEYARD

■ Executive Secretary **Billy A. Melvin** will be attending the NAE Executive Committee meeting in Chicago, April 6. He will be in Nashville for the Bible Conference April 7-9. On April 12 he will preach the dedicatory message at Grant Avenue Free Will Baptist Church in Springfield, Missouri. During the week of April 20, Mr. Melvin will be on an itinerant in Oklahoma holding planning conferences with the pastors.

■ Mrs. **Cleo Pursell**, Executive Secretary of WNAC, will be meeting with the Executive Committee of the WNAC in Nashville, April 7.

■ Director of National Home Mission Board **Home E. Willis** will be in Valley Falls, South Carolina, April 13-19. Mr. Willis will be in Auburndale, Florida, April 26-30.

■ **Darrell Fulton**, Free Will Baptist Bookstore employee, will display Vacation Bible School materials for the Metropolitan Ministers Association on April 28 at Cofer's Chapel Free Will Baptist Church.

■ Director of National Sunday School Department **Roger C. Reeds** will be in Kirksville, Missouri, April 18-19 for a Sunday School Convention. Mr. Reeds will be in Berkeley, Missouri for the Midwest Regional Workshop April 23-25.

■ **Harrold Harrison**, Promotional Director for the Sunday School, will be conducting a Sunday School Institute, April 13-17 at Northport, Alabama. Mr. Harrison will be in Berkeley, Missouri, April 23-25, and Kansas City, Missouri April 27-May 1.

■ Public Relations Director of Free Will Baptist Bible College **Paul J. Kettman** will be visiting Florida churches, April 12-14. Mr. Kettman will be in the state of Oklahoma May 4-18.

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Teach N' Train Workshops

FIFTY-SEVEN Certificates of Training were awarded at the conclusion of the first T N T workshop. This was a mark of achievement and a source of encouragement to the many individuals involved in the planning and preparation.

The first T N T workshop was held in the Capitol Hill Free Will Baptist Church in Oklahoma City on February 27-29. The Reverend Lonnie DaVoult is pastor of the church. The workshop was held in cooperation with the Oklahoma Bible College. Don Payne, president of the school, and his staff served as the coordinators of the program at the local level.

The program consisted of sixteen workshops and four demonstration programs. There were three worship services and a problem panel. Those who attended expressed the fact that they had gained valuable help and that they would seek to share what they had learned with others.

The plans are to make T N T workshops available to all areas of the country where Free Will Baptist churches are located. This will take approximately two years and then the program will be available to the same areas again.

Berkeley, Missouri will be the host city for the second T N T workshop which is to be held April 23-25 at the First Free Will Baptist Church. The church is located at 8900 Springdale in Berkeley, a suburb of St. Louis.

Twenty-eight workshops will be available over the three day period. Each of the seven workshop leaders will conduct two different workshops and each one will be offered twice. In addition to the workshops there will be a youth rally on Friday night featuring a trumpet duet and a speaker from the student body of Free Will Baptist Bible College.

Lay leaders and church workers along with their pastors are urged to avail themselves of this unique opportunity to ad-

vance in training. A Certificate of Training will be awarded to each person who attends any five of the workshops. This award can be used as a means of encouraging and challenging others in the church to share in learning experiences.

The T N T workshop program is provided through the combined efforts of the Sunday school and League departments of the National Association. To help offset some of the cost, a registration fee of one dollar is charged. The largest portion of the expense is shared by the two departments and represents an investment in the Christian education of Free Will Baptists.

Nation-wide Attendance Challenge

League directors in churches across our denomination began a push for new attendance goals on the first Sunday of April. This attendance drive is in cooperation with the nation-wide attendance challenge from the national office.

The basic challenge is for an increase of twenty-five percent for April, May and June over the previous months of January, February and March. All churches which attain the twenty-five percent increase will be awarded a certificate of achievement at the National Association this July in Kansas City, Missouri. Any church which averages one hundred or more for the same period will receive a gold plaque bearing the title "Century Attendance Club."

You will find many helps to boost attendance in the second quarter's guide for the general director. Several ideas for contests are also given. Copies are still available if you wish to order.

The average attendance in most leagues is such that a determined effort on the part of the leadership can result in the successful attainment of the attendance goal. You are encouraged to do your best to reach the membership of your church with the training program. ■ ■

by Samuel Johnson



Summer Youth Camps

YOUNG PEOPLE look toward the summer vacation as a golden age that just doesn't last long enough. This is true of most teen-agers, and is especially true of those who have had the privilege to attend a good Christian Youth Camp and who are planning to attend again. It is still a pleasant experience to recall personal memories of summer youth camp.

Christian educators have long recognized the tremendous value of the youth camp. It is possible in such a controlled Christian environment to make a greater impact for Christ upon the minds and hearts of young people than in any other situation. In the summer camp it is possible to shut out to a large extent the alluring cries of the world and make way for an introduction to spiritual things. The young person who is freed from the pressures of a complex world is made receptive to the teachings of Christ and gains strength to meet the issues that he ordinarily faces every day.

With such an opportunity for instructing our young people and winning them to Christ, we must make the best possible use of this time. In most instances five days are all we have to reach eager minds with the truth that is so necessary in the building of strong character. Thus it is

important that we use time and materials to the best advantage.

Your National League Board is making possible three programs of camp material for use during the current season. A curriculum has been outlined for Junior, Junior High and Senior High age groups. Each program contains two instruction periods for each of five days making a total of ten. A guide for the instructor is available and also a workbook for the individual camper. Following is an outline of the suggested curriculum. For further information and more detailed outlines of the curriculum write National League Board, 3801 Richland Avenue, Nashville, Tennessee 37205.

JUNIOR CAMP CURRICULUM

THEME: "Meeting Christ" (Ages 9, 10, 11)

First Day: Introducing Christ—John 1-3

Second Day: Christ the Bread of Life—John 6

Aim: To show Christ as the source of spiritual life and strength.

Third Day: Christ the Good Shepherd—John 10

Aim: To show how Christ leads and protects His children.

Fourth Day: Christ the Way—John 14

Aim: To show how Christ reveals His will for our lives.

Fifth Day: Committed to Christ—John 21

Aim: To show the need of daily commitment of the life to Christ.

JUNIOR HIGH CAMP CURRICULUM

THEME: "Learning Christ" (Ages 12, 13, 14)

First Day: Christ as Savior—John 20:31

Aim: To show Christ as the only Savior from sin.

Second Day: Christ the Foundation—John 3:1-16

Aim: To build faith in the Person and work of Christ as the means of salvation.

Third Day: Christ our Strength—Mark 4:35-41

Aim: To show how Christ can help in every area of life.

Fourth Day: Christ our Leader—Matthew 11:1-6

Aim: To help each one to find God's will for his life.

Fifth Day: Committed to Christ—Romans 12

Aim: To impress the need for surrender and dedication of the life to Christ.

SENIOR HIGH CAMP CURRICULUM

THEME: "Living for Christ" (Ages 15, 16, 17)

First Day: Study the Word

Second Day: My Church Life

Third Day: My Social Life

Fourth Day: My Career

Fifth Day: My School Life

The Field Council

Every Free Will Baptist should be informed about the policies of our Foreign Mission Board. This information is on the organization and operation of the field council.

MISSION OPERATIONS on various fields are carried on through a field council. The field council supervises all missionary activity within its field. It is composed of all missionaries duly appointed by the board of foreign missions although the right to vote is restricted to missionaries who have been on the field for least one year. Following are general rules of field council operation:

(1) The field director is appointed by the board to be in charge of general supervision of the work and administration of policies and projects of the field council. In fields where

it is feasible to do so, an assistant field director is appointed by the board to be of general assistance to the field director and to assume duties of supervision in his absence. The field director also serves as chairman of the field council. A secretary and a treasurer are elected by the council to transact business of their respective offices. Appointments are indefinite and subject to change by the board.

(2) In larger fields, an executive committee may be desired to make recommendations to the council and discharge duties given to the committee by the council.

(3) The council shall meet annually with all missionaries in attendance unless providentially hindered.

(4) The council is to keep the mission board advised of activities and plans for council work. Council secretaries are to send a copy of each meeting's minutes to the mission office. All projects involving appropriation of funds other than that included in approved budgets must be submitted to the board for approval. The field director is to communicate with the general director regarding any major council matters.

(5) It is the responsibility of the council to assist the new missionary in securing needed language training, to determine where the new missionary should be located in view of the missionary's individual leading from the Lord and present opportunities and needs, to assist in securing a residence and necessary furnishings, and to generally aid the new missionary in adjustment of life on the field. The field director will make periodical reports to the general director regarding the new missionary's progress in learning the language and in adjusting to field conditions. An evaluation of the missionary's progress in learning the language is to be secured from language specialists when possible.

(6) The council is responsible for appointing one or more persons to secure data, photos, etc., to be sent to the states for promotional purposes.

(7) It is the desire of the board that all questions relating to the general conduct of the work of the mission or of individual missionaries be settled within the council. However, any action of the council or field director may be appealed to the board by any missionary who feels personally aggrieved or who feels that the action is detrimental to the work of the mission.

(8) A field budget is submitted to the board annually by the field director for final approval after having been approved by the field council. The budget will include personal allowances and benefits of individual missionaries and operational expenses of the mission. No new appropriations other than normal operational increases should be included in the budget without having been discussed by correspondence with the general director. Proposed annual budgets should be in the hands of the general director no later than February 15 of the year prior to the year the budget is to go into effect. This is necessary since the budget must be approved by the board in its annual session and then included in the total missions budget submitted to the annual session of the National Associational of Free Will Baptists in July of each year.

(9) The field council is to adopt a constitution and by-laws by which it is to be governed. The constitution and by-laws must be in keeping with the policies of the board of foreign missions. Assistance as to form and constitution is available from the home office. Final approval of field constitutions and by-laws rests with the mission board.

This information was taken from the book "Unto the Uttermost" by Jerry Ballard. It is an introduction to Free Will Baptist Foreign Missions and is available through the book store at 50¢ per copy.

INSPIRATION . . .

THERE'LL BE ROOM IN HEAVEN

SHE WAS A LITTLE old woman, very plainly dressed in black bombazine that had seen much careful wear; her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the church, evidently bent on securing one of the best seats, for a great man preached that day. The house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing, and smiled a little withered smile, as she said, gently: "Oh, I'm quite comfortable here, quite comfortable."

"But you are not wanted here," said the sexton, pompously; "there is not room. Come with me, my good woman; I will see that you have a seat."

"Not room," said the old woman, looking at her shrunken proportions, and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon today, because . . ."

But here the sexton took her by the arm, shook her roughly in a polite underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she rose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said gently: "I hope, my dears, there'll be room in heaven for us all." Then she followed the pompous sexton to the rear of the church where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had first occupied. "What can an ignorant old woman like her want to hear Dr. ——— preach for? She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew! There's Dr. ——— coming out of the vestry. Is he not grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here."

He was a commanding looking man, and as the organ stopped, and he looked over the great crowd of worshipers gathered in the vast church, he seemed to scan every face. His hand was on the Bible when suddenly he leaned over the reading desk and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman, when he placed her in the front pew of all, its other occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the services proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," was the reply.

TEN COMMANDMENTS for Hospital Visitors

1. Thou shalt decide for whose good the visit is made—the patient's or the visitor's. Unselfish concern and not selfish curiosity must prompt the helpful visit.
2. Thou shalt observe the visiting hours as far as possible. They are set for the patient's good and not because doctors and nurses are mean.
3. Thou shalt keep thy voice down. One way to keep the patient down is to keep the voice up. Remember that a sanitarium is not an auditorium. Speak softly.
4. Thou shalt not get in the way of the doctors and the hospital staff. Don't visit in the halls. You can't do your best work with someone in your way. They can't either.
5. Thou shalt come quietly and remain briefly. Several short calls are more helpful than one extended one. When well, the patient may enjoy your "spending the day" but sick people tire easily.
6. Thou shalt cultivate a cheerful spirit. Never make the patient's ear a conversational garbage can. Don't repeat all the bad news nor tell of the people you remember who died with the very same symptoms. Optimism is contagious.
7. Thou shalt not lean on the bed or carelessly bump or shake the resting place of the patient in any way. It is annoying and makes the patient tense.
8. Thou shalt learn to listen eloquently. Sometimes the best thing we can do is to listen to the patient. He may need your audience more than your advice.
9. Thou shalt inspire confidence. Confidence in self, in God, in the doctors and nurses and in all who have to do with the healing and care is highly essential to the patient's quickest recovery.
10. Thou shalt magnify the Great Physician by a good example of quiet, friendly, thoughtful concern for the welfare of others.

—T. Hollis Epton

I was a hindu priest

by Paul Ponna Maistry

I WAS BORN and reared in a Hindu family. My native home was the village of Peyoor in the Coimbatore District of South India. From my earliest days I was zealous for the Hindu religion. As I considered the Hindu faith to be the best and most excellent way, I went on pilgrimages to such sacred places as Benares, Pandaripuram, and Koharnam.

With the object of becoming a Hindu priest, I studied at the feet of many holy men. By May 13, 1927, I had secured the title of *Sukkilachari*. This was conferred on me in recognition of my attainment as a Hindu priest. I studied and memorized the four Hindu Vedas and the six Shastras. In the year of 1932 I wrote and published the book *Nithianushtanam*. Many people still possess copies of this book.

In my early life I was very prosperous and influential. I made considerable sums of money by undertaking numerous commercial contracts. The people, particularly the Hindus, considered me to be a man of means and influence. Later, however, I suffered severe financial reverses and endured much because of failing to secure suitable employment.

In 1935 I settled in the hamlet of Osatti near Aruvankadu in the Nilgiri Hills. Some time later a Christian man named Daniel began to visit me often and tell me about the Lord Jesus. I used to get very angry on such occasions and refuse to listen to him. After some time I secured employment in the Government Cordite Factory at Aruvankadu. About that time my four-year-old son suffered from a severe attack of diarrhea. Although I treated him with the best of my native medicines, he did not improve in the least. Then I consulted the Hindu almanac. According to that book, the boy would surely die. Needless to say, that gave me terrible anguish of mind. I was stunned and did not know what to do.

Then the Christian friend previously referred to once again visited us. He anointed the boy's abdomen with oil and prayed for him. The Lord heard his petition and graciously granted complete

restoration to my little son. He immediately got up and started walking about. All this brought great amazement and fear to me when I saw the Lord's glory revealed in this way. My wife, Devashi, also was greatly astonished. But I persistently maintained an attitude of opposition and disgust. My wife said to me, "Why shouldn't you speak to this friend?" But my only reaction was to speak harshly to him, rebuke him, and drive him away.

Whenever any Christian spoke to me about the Lord Jesus I drove them off, saying, "I am one who has mastered the chief Hindu mantras (tricks); tell this sort of thing to people who worship sticks and stones." I retorted fiercely and chased them away with my walkingstick. One of them did something which I couldn't understand. He shook the dust from his feet as he left the place.

Some time after that my wife passed away, leaving me and three children to mourn our loss. I had a bitter struggle to look after the little ones and provide for them. No one offered to support and educate them for me. I appealed in person to many individuals but all in vain. Many were the excuses made for failing to help me in my distress. Many began to hate and persecute me. I was even dragged into court on false charges.

Thus I was struggling on with no hope or peace of mind. Eventually a missionary named Miss Barnard sent my three children to a Christian boarding school on the plains. Of course I visited the children as often as I got the opportunity.

Then on January 12, 1957, the following incident occurred: I was taking the children back to school after the Christmas holidays. While I was with them at the girl's boarding school all three children addressed me in this fashion: "Dad! What sort of thing is this? We are going to heaven, but you are on your way to hell."

These words shook me, but I replied, "I am a Hindu priest; my title is *Sukkilachari*."

To that my sons and daughter re-

torted: "To whom are you priest? Who respects you? We are Christians and will never return to Hinduism."

This made me think. While I was at that mission compound, I met several missionaries. I told them of my experiences. A Rev. Merriweather spoke to me about the Lord Jesus Christ and urged me to accept him then and there as my personal Savior. He kneeled and prayed for me. The Lord heard his prayer and caused his light to shine in my heart. I confessed my sins to Jesus and accepted him with my whole heart as Savior.

Thereupon I left that place and returned to my home in Aruvandadu. On my arrival there, I first of all felled the sacred peepul tree that stood in front of the house. Then I smashed all the Hindu idols that were kept in the house. I had an ever increasing desire to receive Christian baptism.

Finally, on March 3 of 1957, I gave my public testimony to the saving grace and power of the Lord Jesus Christ in the Free Will Baptist Church. I was baptized by immersion, Pastor D. Dorairaj conducting the service in the Kotagiri Church. The members of the church and congregation, several missionaries, and many Hindus were present. From that day to this, my precious Redeemer has been leading me on in a marvellous manner.

The smoking habit, which I had practiced for fifty years, fell away after I became a Christian. Several other bad habits also disappeared from my daily life. Furthermore, whereas I had formerly been so weak that I had to walk with a stick, my gracious Lord has now so strengthened me that I have thrown away my stick and walk like a young man.

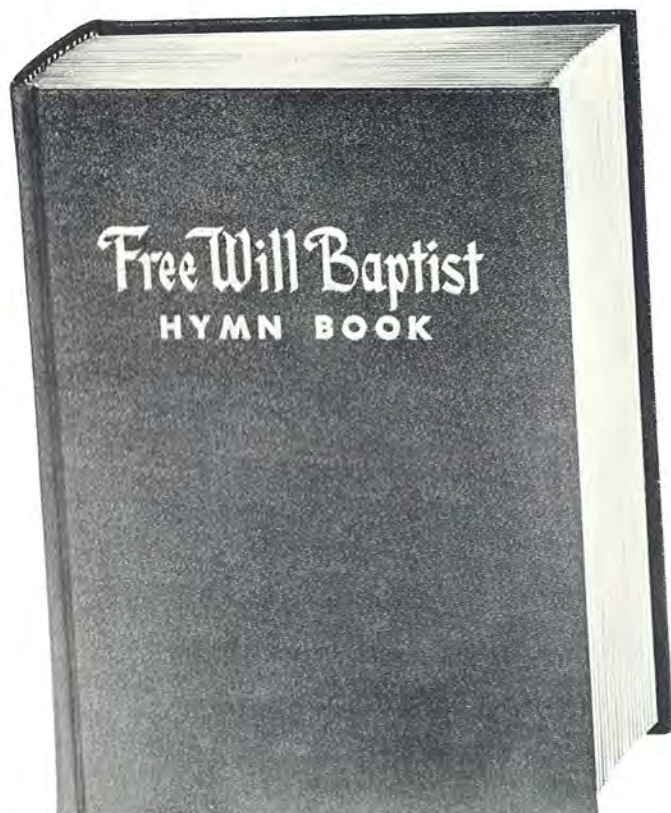
In these days I travel about to many places witnessing for my Redeemer. I would appeal to all readers of this story to pray earnestly for me that I may be a faithful witness to his keeping grace right to the end. ■ ■

A footnote to this story by Missionary Volena Wilson: The foregoing testimony by Mr. Paul Ponna Maistry was translated into Tamil and published. Unfortunately the five thousand copies published were not allowed to be distributed. The officers of the law visited our pastor in South India and requested that the testimony not be distributed. Shortly after that, Mr. Paul Ponna Maistry was dragged into the courts but was eventually allowed to go free. He tramped over hill and dale, witnessing of his Redeemer and distributing tracts. Until his death in May of 1961, he was faithful. He walked many miles to make Christ known. We heard that he had been poisoned. However, we were never able to verify that statement. We missed his presence and his enthusiasm very much in our church at Kotagiri and Gopalapuram.

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