



NOVEMBER/1964

# CONTACT

OF

THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS

**Thanks—Living**

**Should Your Church Start Another?**

**I Married A Catholic**

**A Look At Overlooked Quebec**



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November, 1964

# CONTACT

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### ARTICLES

Billy Melvin	4	Should Your Church Start Another?
Ken Walker	7	A Command, A Man, and God's Hand
	8	I Married A Catholic
Paul Inbody	15	Thanks-Living
	17	From Hawaii To Formosa
Mark Vandivort	18	A Look At Overlooked Quebec
Leroy Forlines	20	The Evolutionary Philosophy of Life
Aiken Taylor	24	The New Ecumenical Theology

### FEATURES

	6	Religious News Reports
Louis Moulton	10	What's Your Problem?
Robert Picirilli	11	Gems From The Greek New Testament
	12	Glancing Around the States
Robert Cook	16	He Hooked My Life To Eternity
	22	Dateline: Home Missions
	26	Personally . . .
	27	In The Vineyard

### COMING ARTICLES

The Miracle of Christmas  
A Missionary Story for Children  
The Pastor Stepped On My Toes  
Good Music A Necessity

### ABOUT THE COVER

Thanksgiving Day falls within this month and each of us will probably visit with family and friends to share a time of fellowship and recount the blessings of the Lord. God has abundantly blessed us, our churches and our denomination. Let's not fail in the giving of thanks to Him who has made so much possible. Photo by H. Armstrong Roberts.

# Should Your Church Start Another?

by Billy A. Melvin

*(Top picture) Pastor of the First Free Will Baptist Church in Ardmore, Oklahoma is Rev. Jerry Rhoades (left). Rev. Burton Perry (right) serves as pastor of the new Tower Heights Church which was "mothered" by the First Church. They are pictured in the sanctuary. (Middle picture) An exterior view of the Tower Heights Church. The church has educational and worship facilities. It is completely furnished and air-conditioned. (Bottom picture) This is the First Church of Ardmore. To the left is the educational unit which was built during the time the church was active in starting other churches.*





THE CITIES OF AMERICA stand as a great challenge to Free Will Baptists. Our work for the past twenty-five years has been largely situated in the rural areas of this country. In recent years, however, there has been a shift toward the cities. This has come with the movement of our people to the urban areas. In fact, there has been a general population shift from the rural to the urban situations. In 1865 only five out of every 100 people lived in the city. By 1918 there were 50 out of every 100 people living in the cities. Today, two out of every three people live in the city.

At present, one-half of our country's population lives in, or near, *fourteen* cities. New York City alone has more than eight million people. It is estimated that four million of these are unchurched. About 10% of the total can be classified as Protestants with probably no more than 2% being born-again believers.

Of the 100 largest cities in the United States, we have churches in only 50. We have churches in only 20 of the 50 state capitals. Three of these are projects of the National Home Mission Board and eight are new or unaffiliated. This leaves nine Free Will Baptist Churches of strength in capital cities.

Add to this the fact that our people in increasing numbers are moving to the cities for jobs, education and other opportunities and our challenge in the cities is brought into sharp focus.

What are we going to do about this challenge? It is obvious that we cannot leave the task to our Board of Home Missions and Church Extension. This board renders an effective service in behalf of our denomination, but there are too many cities and places where churches are needed for them to meet all the demands. At best, they can move into only three or four new areas a year. What is the answer, then, to this pressing need? *We must be stirred to the challenge of each local Free Will Baptist Church beginning another church!* This will do more to strengthen our witness at home and abroad than anything else I know.

To illustrate what can be done, let me share with you the accomplishments of the First Free Will Baptist Church of Ardmore, Oklahoma, where Jerry Rhoades is pastor.

This church has a vision of helping

other churches get started. One of their earliest efforts was in Lubbock, Texas where pastor Jerry Rhoades held a revival meeting to initiate the work. For a period of time following, the church sent regular support to maintain a man in that ministry. The Lubbock church is now well established and has a promising future.

Later the church was instrumental in getting a church started in a town south of Ardmore. Besides providing personnel to assist in the effort, the church purchased a piece of property on which the new group could build their church.

These efforts, however, were just a prelude to the next project undertaken by the Ardmore church. After a survey, it was found that there was an area in their own city that needed a church. Although the First Church had just added a new educational building to their church through a \$40,000.00 bond issue (God was blessing at home base too), they decided that it was imperative to move into this new opportunity. Voting an additional \$20,000.00 bond issue, land was purchased and a beautiful brick building fully furnished and air-conditioned was erected to serve the community. Several families from the First Church placed their membership with the new church to give a working nucleus. The two churches work very closely together. Eventually, the new church will be on its own and will assume all its financial responsibilities.

### God Found Faithful

The Ardmore Church has proven that a church does not have to have a large attendance and financial resources in order to "mother" another church. The church runs about 200 in Sunday school and has average financial support. Interestingly enough, the congregation has found God faithful in the supply of their financial needs as they reached out to start other churches.

Actually, there are many situations open to us where little finance is needed. Churches can often find suitable buildings which can be rented for a nominal fee. One Saturday of hard work by the men of the church can put the building in shape for services. Sometimes a Sunday afternoon Sunday school is a good start, but if regular services are desired, worship can be held at ten o'clock with the

pastor supplying the pulpit. He can then return to his church for the eleven o'clock worship.

To meet the challenge of new churches in the cities our older, more established churches, must be willing to share some of their personnel. In some new churches, personnel is more of a problem than finances. One pastor laboring in a new work had the advantage of property and building, but was woefully short of qualified teachers in his Sunday school. A man with a sixth grade education was teaching a college age group. The pastor said to me, "If I just had two or three qualified teachers to help in my Sunday school." He was faced with a serious problem. Isn't it a shame that we will permit people with talent to accumulate in our churches and not use them. We need to remember that talent not used is lost to the cause of Christ. How much better to put that talent to work! And could there be a better place to use that talent than in the establishment of another church?

While visiting in Ardmore to view the work of First Church, I asked the pastor what prompted the church to get active in the task of starting other churches. His answer was quick and to the point. "It's the Bible way," he said. I pointed out that this was quite true, but still other congregations had not become involved in this task. I asked how he had succeeded in getting his congregation to move into action. His response was noteworthy. He said, "I believe that a pastor can lead his congregation into anything that is right. You never accomplish much by driving a congregation. I sought to lead my congregation into this. Through preaching and teaching I challenged and informed my people and prayed that God would help them to get a vision of what could be done. Step by step, as God led, we moved forward."

It is apparent that the Ardmore Church has the vision. They are already talking about two other locations in the city where they hope to build additional Free Will Baptist Churches.

Leaving Ardmore, I thought of many other cities with Free Will Baptist Churches that could do what the Ardmore Church has done. I am convinced that it must be done if we expect to meet the challenge which is ours in the cities of America today. ■■



Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS



Left to right—Rev. George S. McNeill, Executive Director of NSSA; Rev. E. C. Thomas, NSSA president; Governor Mark Hatfield; and Dr. Harold Eiling, retiring president of NSSA.

## NSSA Convention

PORTLAND, OREGON — Oregon's Governor Mark Hatfield challenged 4500 delegates attending the National Sunday School Association convention in Portland to help youth make right choices. Pointing out the dangers in a society where parents shun responsibility for their children and where clergymen undermine the concept of law and order by supporting civil disobedience, Governor Hatfield called on Sunday school and youth leaders to assume leadership.

He stated that Christian leaders must delineate between isolation and separation. While Christians must not be conformists, the Governor said, they must not isolate themselves or their students from the world. Rather Christians must choose the Bible's guidance for life, representing Jesus Christ in the world.

The Rev. George S. McNeill, recently installed NSSA executive director, was introduced to delegates attending the nineteenth annual convention. The Rev. E. C. Thomas, Church of God, Cleveland, Tenn., was elected president of the board of directors. William Greig, Gospel Light Press, Glendale, Cal., was elected vice-president. The Rev. Lawrence F. Swanson, Baptist General Conference, Chicago, Ill., was elected secretary; and Brigadier Edward Deratany, Salvation Army, Chicago, Ill., was elected treasurer.

Meeting immediately prior to the con-

vention, the board of directors voted to enlarge the board by including all NSSA commission presidents as ex-officio members. The association chairman committee and the Uniform Bible Lesson Series Curriculum committee were constituted as commissions.

The Rev. George McNeill announced that the 1965 NSSA convention will meet in Milwaukee, Wisc., October 20-22. An invitation was acknowledged from Boston for the 1966 convention.

## Sermons by Telephone

QUITO, ECUADOR (MNS)—Early in 1964 a ministry was initiated by Evangelical leaders here as the Spanish-language Sermon Telephone of Quito was officially dedicated. At the end of six weeks 800 people had called 40-539 "micro-mensaje" to hear a Gospel message.

The telephone sermons are "live," as volunteers from the various churches give their time to the ministry. The on-duty operator has before him a choice of neatly typed opening sentences, follow-up verses, and helpful suggestions. These provide the "lead," after which the conversation continues according to the need of the caller.

In the short lifetime of this ministry, six definite conversions have resulted, and 32 others have been referred to an evangelical church for further help.

Hernan Procel, a dedicated, educated young man gives his full time heading up the telephone ministry.

## Bible Most Translated Book

NEW YORK, N. Y.—The Bible is still the most translated book in the world, according to the American Bible Society.

The statement is based upon latest figures issued by UNESCO in its 15th volume of the Index Translationum. Seventy nations are covered in the latest available UNESCO report for 1962. There were 251 Bible translations during the twelve-month period. Next in frequency, were 206 books about Nikita Khrushchev and 182 about Vladimir Lenin whose translations have steadily decreased to 50% since 1955. Translations about Khrushchev have also shown a drop since 1959 with a slight recovery in 1962. Bible translations dipped slightly in 1961.

Translations of Joseph Stalin fell from 200 books in 1955 to only one book about him in 1962. Only three translations of books about Mao Tse-Tung were made in 1962 against 18 translations previously recorded for 1955. Karl Marx, the father of Communism, dropped 12 points to 55 from the preceding year, 1961 and 26 points from 81 translations made in 1965. No Bibles were translated in the USSR.

Total translations for any one country were highest in USSR with Germany, Czechoslovakia, the Netherlands, Spain, France and U.S.A. next in order. Altogether 32,787 books were translated in the 70 reporting countries according to the UNESCO Index.

## Evacuation From Congo

WASHINGTON, D. C. (MNS)—The continued advance of Communist-backed rebels through Eastern, Northeastern and Northwestern Congo (Leopoldville) has resulted in a general evacuation of missionary forces from those areas.

The Evangelical Foreign Missions Association reported here that the Africa Inland Mission, the Evangelical Covenant Church, the Evangelical Free Church and the Conservative Baptist Foreign Mission Society have all carried out a general evacuation of personnel into neighboring countries to the east and north of the Congo. Reports were not immediately available from other societies working in the affected areas, but it is assumed that they too have evacuated.

The decision to evacuate came as the Communist-backed rebels moved rapidly through the great northern regions of the Congo, capturing major centers. The United States Embassy advised all Americans that the situation was rapidly deteriorating and that their safety would be in doubt and their future escape difficult if they remained.

# A Command... A Man... And God's Hand

by Kenneth Walker

**D**O YOU KNOW WHAT it is like to serve the Lord in the center of His will for your life? Do you know, by experience, how blessed it can be to see the seemingly impossible accomplished before your very eyes as an answer to prayer? Have you ever really claimed God's promises for things other than salvation and by faith trusted Him to answer—then see the answers roll in?

All of the above questions are typical of the Lord's blessings upon the Home Mission work serving our nation's capitol. As of February, 1964, near the heart of the metropolitan area of Washington, D.C., in Arlington, Virginia, there stands a church edifice—the result of "A Command, A Man, and God's Hand."

The *Command* involves the Great Commission, "Go Ye." God gave it to His people. By God's grace I am a redeemed child of God. Therefore, it follows that He said it to *me*. That all God's children are to be in the business of "going" is an undisputed fact. The "where" may call for much prayer and waiting upon the Lord. Still, we are to

begin where we are and if God wills, He will lead us elsewhere.

The *Man* refers to a pastor who loved the missionary endeavor of his church and denomination, but who had said, "Lord, call out and send young people from our church." Then one day God said, "Why not you?" For once in his life he faced the stark reality that he was not excused from going elsewhere just because he preached missions, taught missions, and supported missions. The man answered, "Here am I, send me." This was no sooner said when the Lord answered, "Go." After much prayer and consideration of fields, the Lord led this man to establish a Free Will Baptist Church to serve the metropolitan area of our nation's capitol.

No man can do such a feat alone! God's hand must perform the task. We are but instruments in the hands of God. God works in many ways to accomplish His will. In this instance, He gave an effective itinerate to help lay upon the hearts of many Free Will Baptists the burden of this endeavor. Many became faithful stewards of time, talent, and treasures to see this work succeed. These people are to be commended for their "labor in the Lord." They helped one to "stand in the gap" for God. They maintained the supply line. No single person dares claim the credit for this work as it was a cooperative effort with God giving the increase. This proves to us, once again, what we can do and must do as God calls men into this type of missionary service.

The thing that seems to bother a missionary the most is the facing of his account in the red each month. Could you—would you—pray about a gift to this work and help me rid the deficit by the end of this year? If you would, we shall not ask your support for this work after the first of the year.

Please come by and visit us when in this area. The work you have made possible is well established. The church is having a more profound influence in this community week by week. Many have been "snatched from the burning" and backsliders are finding their way into revival and Christian service.

The wise king said, "Better is the end of a thing than the beginning thereof" (Eccl. 7:8). That is, it is always best to see a job to its completion. We need your help in this field just three more months. Please do something, regardless of how much you might do at this time and I am sure that the Lord will bless your gift as it is used to extend a witness for Christ here. ■■

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MR. WALKER is pastor of Bloss Memorial Free Will Baptist Church in Arlington, Virginia. He established the church as a home missionary under the Board of Home Missions and Church Extension of the National Association.





**This tragic story was originally written as a letter by a Christian in California to a young girl contemplating marriage to a Roman Catholic.**

# I MARRIED a CATHOLIC

**M**UTUAL FRIENDS HAVE asked me to write you concerning your approaching marriage to a Catholic. I myself married a Catholic, so I can tell you first hand what it involves.

I, too, was raised in a Protestant church. It was an accepted fact that we attend church twice on Sunday, once on Wednesday night for prayer meeting, and often a church "sing" on Sunday afternoon. Through the years I have heard many of the best-known preachers. Bible discussions were always freely held in my parents' home, and Christian publications were in abundance for us to read.

It was therefore quite a shock to my parents to learn I was dating a Catholic boy. They told me their feelings about marrying out of the church. However, they realized it was my decision to make and left it up to me to work out my answer.

I sorely needed advice, for I was deeply confused. I hoped our minister might have a talk with me, for his sister was



married to a Catholic. But since I was quite reticent, I didn't approach him with my questions. In search of answers I read many books but none contained the knowledge that I needed. Then I obtained a job in the same city as this young man in order to be near him, hoping this situation could be worked out.

There was never any question that we deeply loved each other, then or now. We had a wonderful courtship—enjoying concerts, dinners at places with atmosphere, and scenic drives. We enjoyed with few exceptions the same things, and hours were spent in conversation on endless subjects—except religion. Neither of us faced the facts. This boy had been raised by Catholic parents, attended Catholic schools, knew why and what he believed, and lived up to Catholic beliefs.

We had already started the necessary procedure in order to be married by a priest when I made an attempt to talk with a minister. Inside I was sick with wanting this person so much. I wanted to be his wife, have his children. But was I doing what was right before God? Then it seemed if only we could get married all would be well.

### I "Gave Away" My Children

Would you like to know how my marriage has worked out? Before I continue this letter I'd like to quote the antenuptial agreement:

"I, the undersigned, not a member of the Catholic church, wishing to contract marriage with John Doe, a member of the Catholic church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honor that I will not in any way hinder or obstruct the said John Doe in the exercise of his religion, and that all the children of either sex, born of our marriage, shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic church, even though the said John Doe should be taken by death. I further promise I will marry John Doe only according to the marriage rites of the Catholic church and that I will not, either before or after the Catholic ceremony, present myself before a civil magistrate or minister of the gospel."

What a wonderful, glorious experience to have a baby! But my joy was short-lived.

Do you know what is said and done in a "christening?" In infant baptism, after questioning the sponsors, the priest breathes upon the baby's face, saying, "Depart from him, thou unclean spirit, and give place to the Holy Ghost, the Paraclete." Then he makes the sign of the cross upon the baby's head and breast. Blessed salt is put into the child's mouth. The priest again bids the unclean spirit

come out of the child, repeating the sign of the cross.

Continuing, he lays a hand upon the child's head and, holding his hand extended, prays again. The Apostles' Creed and the Lord's Prayer are repeated. Again the priest bids the unclean spirit begone. Then, taking a little saliva on his thumb, he touches the ears and nostrils of the baby. The baby is questioned, with sponsors answering questions. The baby is anointed with oil on breast and shoulders. Then, with sponsors again answering questions, the priest pours water three times on the baby's head saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit." The baby is anointed on the head, the sponsors are given a candle, and then all are dismissed.

I've witnessed this scene several times. The agony I suffered at my baby's baptism was almost unbearable.

### The Love That Fails

Slowly things started to change between my husband and myself. Without realizing it, we started a vicious circle—he drinking, and I nagging. By this time, we had three small children. Where was the love that was going to work out all things? We both wanted the children to attend church with us. But there is no room for love if one is filled with hate, for as misery increases, happiness decreases.

My husband, before marriage, promised me our children would attend public schools. But they are not! Catholic teaching is included in all their subjects. Church attendance at a specified Mass is required on Sundays. They are told what to wear, what to do, what to think. Now my eldest is preparing for his first holy communion. Sometimes I feel as if I cannot possibly see him do it. The following is copied from his paper, which he has to memorize.

"Form for Confession. Sign of the Cross, Bless me, Father, for I have sinned, I am seven years old. These are my sins (name and number of sins). For these and all my sins I beg pardon of God and penance and absolution from you, Father (the priest). (Listen to what Father will say and to the penance he gives. After Father speaks, say act of contrition.) Before leaving say, "Thank you, Father."

In the circumstances under which I live, I can never be completely happy. My husband thinks church once on Sunday is sufficient. He has no interest in discussing religion. He was taught to accept the church as authority in all matters. We do not even pray alike.

With the exception of our religious difference, which colors everything (even what you serve for dinner), I could ask for nothing more in a husband. He is

kind, considerate, helpful with the children, happiest when with the children and me. He has taken care of me when I was sick.

But when Sunday comes, and I sit alone in church and see children a little older than my own being baptized as the Scriptures teach—well . . . Do you know what my children want to be when they grow up? The girl, a sister (nun), and the boys, priests!

Yes, we have each other, but I can never give my husband all I'd like to be able to give. A man needs a wife who can back him up in all things important to him. He would like me by his side at church, kneeling together, saying the same prayers. We disagree about money given to church. Why should I like our money donated to build Roman Catholic churches, convents, and schools? How do you think my husband would feel about contributing to help our missionaries in Germany, Japan, and especially Italy?

### What Does God Think?

A neighbor lady who married a Catholic thought she would remedy the situation by joining the Catholic church, but she is of all people most miserable. Although she did not have the good church training you and I have had, she at least knows enough about the Bible to know that much of their teaching is wrong and not according to Scripture, and she lives in constant conflict.

This has been an extremely hard letter to write, for I have had to face many difficult things that are now past. It would be comforting if I could blame someone else for having permitted me to make a marriage with so many obstacles to happiness, but I know it was by my own willful doing. I failed to meet the responsibility that is irrevocably attached to the formation and maintenance of a Christian home.

Actually what has troubled me more than anything else is this: What does God think? God is a jealous God. I have read in the Old Testament what happened to those who intermarried with the other faiths. Are you aware that many of the objects in the Catholic church, and many rituals such as their "Ember Days," are derived from pagan customs? I've heard strange things in Catholic churches—glorying that each mass is again an unbloody crucifixion of Jesus Christ; the boasting of a priest who said quite vehemently that he could spit on the people who didn't believe on Mary as the Mother of God.

Dear friend, it is a high price to pay for love. I urge you to stop and count the cost. Don't sell your children's birthright as I did. ■■

*From Christian Heritage*

## WHAT'S YOUR PROBLEM?

by *Louis H. Moulton*



Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Mr. Moulton's answers are his personal views and convictions and do not necessarily reflect any official endorsement by the denomination. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

*Is a soldier justified in killing in time of war?*

There are several accounts in the Old Testament of how God told the Israelites to war against certain nations and completely destroy and kill every man, woman and child. Space does not permit the printing but please read Romans 13:1-7. We are told to be subject to the higher powers. Verse 2 says, "Whosoever resisteth the power resisteth the ordinance of God." There is a similar teaching in 2 Peter 2:13, 14. In view of our being subject to those in authority and power, a hired soldier serving his country in time of war certainly could not be said to have broken the commandment, "thou shalt not kill."

*I am sick of the puny way in which parents chastize their children these days. I'm in favor of the old fashioned hickory stick. How would you say we should punish our children?*

There are several ways, such as denial of some particular desire of the child or withholding some pleasure. However, though it doesn't seem to be very popular these days, I agree with you and I don't think we can improve on the way given by the wise man in Proverbs 23:13, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." Again in Proverbs 29:15 "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." If a person objects to the rod, we could remind them further that God says through the inspired writings of this same wise man in Proverbs 13:24, "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes."

*What do you think of death bed repentance?*

In John 6:37 Jesus said ". . . him that cometh unto me I will in no wise cast out." If a person is rational, has his thinking faculties, and will confess his sins and by faith receive Jesus as Lord and Savior, it makes no difference when or where—death bed included—he will be saved. I certainly do not advise a person to put off his decision because now—today—is the day of salvation.

*If a husband or wife is a devout Christian and the other mate is just the opposite should this married couple remain together or separate?*

". . . If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy. . . For what knowest thou, O wife, whether thou shalt save thy husband? or what knowest thou, O man, whether thou shalt save thy wife" (I Cor. 7:12-14).



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# 1964 COOPERATIVE RECEIPTS

September, 1964

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

	September 1964	Year to Date	Total to Sept. 1963	Designated Sept. 1964
Alabama	\$ 21.69	\$ 881.31	\$ 1,042.32	
Arizona	62.28	340.17		
Arkansas	466.17	3,012.92	1,727.24	
California	611.76	6,090.09	5,945.95	
Florida		853.05	561.13	
Georgia	292.29	1,829.99	1,438.95	
Illinois	416.77	4,841.41	4,237.05	
Indiana		237.98	664.44	
Iowa			524.69	
Kansas	100.00	1,700.04	1,649.43	
Kentucky	100.00	655.15	384.29	125.00
Mississippi		20.95		
Missouri	979.11	8,969.66	8,071.31	
New Hampshire	40.46	240.49	189.95	
New Mexico	85.85	265.00	461.10	
North Carolina	359.65	1,847.35	1,906.45	
Ohio	110.00	998.20	415.84	
Oklahoma	1,468.94	10,446.12	8,749.86	
Tennessee	1,429.44	4,025.52	2,943.17	
Texas	266.27	2,111.48	2,291.68	
Virginia	261.05	2,513.74	2,154.71	
Washington	40.00	92.00	50.00	

## . . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative September 1964	Receipts Year to Date	Designated September 1963	Year to Date	Total Receipts to Date
Foreign Missions	\$2,062.40	\$15,094.11	\$62.50	\$2,008.25	\$17,102.36
F.W.B. Bible College	1,493.46	10,930.21		65.06	10,995.27
Executive Department	1,422.35	10,409.80		13.26	10,423.06
Home Missions	1,137.89	8,327.76	62.50	1,124.83	9,452.59
League Board	711.17	5,204.88			5,204.88
Superannuation Board	213.34	1,561.44		4.85	1,566.29
Stewardship Commission	71.12	520.42			520.42
Headquarters Building Fund				279.32	279.32
Eudina Jones, Florida				10.00	10.00
F.W.B. Children's Home, Ala.				10.00	10.00

# GEMS

## FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

THE CASUAL READER may think that there is a contradiction in the Bible between Titus 3:8 and Phil. 4:6. In the first passage, we are taught to "be careful to maintain good works," while the second exhorts us to "be careful for nothing." The fact that there are two different Greek words translated "be careful" in these two passages explains the apparent contradiction.

In Titus 3:8, the word is *phrontizo*, which is from *phroneo*, "to think." The reference, therefore, is to *mental* care and thoughtfulness, so we are expected to give serious thought to maintaining good works.

In Philippians 4:6, however, the word is *merimnao*, from *merimna*, "anxiety," and *merizo*, "to be drawn in different directions." This word, then, refers to *emotional* concern, distraction, anxiety, worry; so we are exhorted *not* to be anxious or worried over anything.

Take Matthew 6:25, 27, 28, 31, 34, for example. In these verses Jesus condemns "taking thought" for clothing, food, and the future; and so we are often told to lay no plans at all for such things. But this is not what Jesus meant; the word is *merimnao*, not *phrontizo*, and the point is that we are not to be worried, upset, anxious, distracted over such things, since God will provide.

The same explanation will apply to Matthew 10:19, where Jesus instructs the disciples, in the event they are taken before the courts because of their witness, to "Take no thought how or what ye shall speak." (How this verse has been misused!) Again, this is not the word that refers to mental processes, but to anxiety and distraction. What Jesus forbids is not so much a matter of giving some thought and planning to what we shall say; it is a question of worry and anxiety in such a time, and again the foolishness of such worry is seen in the fact that God will provide whatever is needed.

The word is used again in that familiar incident when Martha complained about being left to do the "serving" alone. In Luke 10:41, Jesus tells her (and here the King James translation is not misleading): "Martha, thou art *careful* and troubled about many things." The things Martha was upset about had certainly distracted her, and she was now in that state of mind forbidden in Phil. 4:6, "Be anxious about nothing." ■■



Construction of the new headquarters building now being erected by the National Association of Free Will Baptists is well under way. Seen above is the sign which has been placed on the property to identify the project. The center photo shows the center portion of the building which will house departmental offices. In the photo to the right, the mailing and storage area is seen. Since these photos were made heating and air-conditioning pipes have been installed as well as the electrical conduit. Outside walls have been brought to window height. The roof is expected to be in place sometime about the middle of November.

## GLANCING AROUND THE STATES

### Oklahoma State Meeting

McALESTER, OKLA.—The Oklahoma State Association of Free Will Baptists met here October 13-15 for its annual meeting. Public meetings were held in the high school auditorium. Other meetings were held in the First Free Will Baptist Church. 190 people registered for the Woman's Auxiliary meeting while 497 registered for the state association.

The outstanding business item of the association was a perspective on a building program presented by the Board of Trustees of Oklahoma Bible College located in Oklahoma City. The proposed budget of \$144,600.00 was approved. The board was authorized to employ an architect to prepare plans for proposed buildings and secure bids on same. A special session of the state association is to be called to review plans and bids. Land for the school has already been purchased by the association. It is located in Moore, Oklahoma just outside of Oklahoma City.

An overall operating budget of \$225,965.00 was approved for the different departments of the association.

In other action, the association voted to set a goal of \$1,000.00 to help buy conference room furniture for the new headquarters building in Nashville, Tennessee. January 1, 1965 was set as a deadline.

The 1965 session of the association will be held in Ardmore.

### New Church Organized

TOPPENISH, WASH.—A new Free Will Baptist church has been organized here, bringing the total number of churches in the state to five.

Milan Ruble, who began the mission efforts, will serve as pastor. The organizational meeting was held September 5 with the other pastors of the state serving as a council. Ernest Snowden served as moderator and Johnny Postlewaite delivered the message. Also participating were pastors Ed Wade of Vancouver and Joe Hurst of Wenatchee. Sixteen persons presented themselves for charter membership.

Toppenish is located near the city of Yakima where Mr. Ruble was formerly a member. Those who practice a ministry of prayer are requested to pray for the new congregation in all its needs.

### Preacher Honored

FARMINGTON, MO.—Rev. James F. Miller, a retired Free Will Baptist minister was honored on the occasion of his 50th anniversary as a minister. The affair was arranged as a complete surprise by members of the Fellowship Sunday School Class of the Farmington church. The program took the form of the popular television program, "This is Your Life."

Rev. Everett Hellard, minister of the Free Will Baptist church, served as master of ceremonies with the program un-

folding in the auditorium of the church. Rev. Miller, who marked his 70th birthday September 3, has served many pastorates in four states during his 50 years of service. He served seven years as Moderator of the National Association and eleven years as Missouri State Moderator. Mr. Miller has also served on the Board of Trustees of the Free Will Baptist Bible College.

### Building Started

JOPLIN, MO.—The First Free Will Baptist Church here has started the foundation for their new sanctuary which is to be completed in 1965. The building is located in a fairly new subdivision and will seat approximately 300.

The church is financing the new structure through church bonds. In addition to the sanctuary, a new six room parsonage has been completed on the same property. Rev. Ted Davis is the pastor.

### Missouri State Meeting

SPRINGFIELD, MO.—The Missouri State Association of Free Will Baptists met at the Grant Avenue Church here for its annual meeting. Rev. O. T. Dixon, host pastor, delivered the key-note message, "Forward With Christ, In Evangelism."

Other speakers included, Rev. and Mrs. Carlisle Hanna, Rev. Homer Willis and Rev. Ted Davis. Officers for the coming year are: Moderator, Rev. O. T. Dixon;





Pictured above is the Williams Road Free Will Baptist Church, Columbus, Ohio. The main sanctuary seats 450. It was built through Executive Church Bonds. Rev. Clarence Newman is the pastor.



The members of the Williams Road Church agreed to purchase the three buses seen above. The church maintains a "mission on wheels" to many families in the Columbus area.



A typical family enjoys the convenience of transportation to church on Sunday morning. Since January of this year the Sunday school has grown from 62 to an enrolment of 247 through the ministry of the buses.

Assistant Moderator, Rev. O. T. Allred; Clerk, Rev. Gene Norris; Promotional Secretary, Rev. Harry Beatty; and Editor of the state paper, Rev. Bud Hill.

#### Bible Bowl Success

JOHNSONVILLE, S. C.—One of the major highlights during Senior Week at Youth Camp here was the *Bible Bowl*. The contest started on Saturday night with representatives from 12 churches participating. By the middle of the week only four churches were still in the running. These included, First Church, Spartanburg; First Church, Florence; Horse Branch Church, Turbeville; and Calvary Church, Georgetown.

The winners were: First Place, Horse Branch Church, represented by Judy Coker and Linda Harrington; Second Place, Calvary Church, represented by David Kirby.

#### Received Degree

BOWIE, TEX.—Rev. Clarence J. Hearron recently received the degree of

*Duane Mowry points to advertisement which he has sponsored in behalf of the Grant Avenue Free Will Baptist Church in Springfield, Missouri. The sign is located on a busy street at a strategic intersection.*



Master of Education from Texas Wesleyan College in Fort Worth. Mr. Hearron is pastor of the Liberty Free Will Baptist Church in Comanche and also teaches school at Stoneburg.

#### Conference Held

GUIN, ALA.—The Ministers and Deacons' Conference was held here November 5 under the direction of its moderator, Rev. John Edwards. The theme for the one day meeting was "By my Spirit saith The Lord." Five messages relating to the Holy Spirit and His work were delivered during the meeting.

#### New CTS Order Blanks

NASHVILLE, TENN.—A new order blank and brochure for the Church Training Service literature is now ready. Write to CTS, 3801 Richland Avenue, Nashville, Tennessee 37205. Copies will be automatically mailed to all who are on the Church Training Service mailing list.

Orders may be placed for the General Manual of the Church Training Service. This manual includes a section on general organization and a section on each of the six departments. It is published in a loose-leaf edition and sells for \$1.50 including the three-ring binder. The manual will be ready for delivery on or about November 1.

#### Teacher Training Institute

JOHNSONVILLE, S. C.—Rev. Harold Harrison, Promotional Secretary for the National Sunday School Department conducted a Teacher Training Institute at Westside Free Will Baptist Church, November 1-6. Effective use was made of filmstrips and visual aids in presenting these studies each evening.

This was the first such institute held in South Carolina by Mr. Harrison. Rev. I. Bennie Turner is pastor of the church.

#### Record Enrolment

CRAMERTON, N. C.—Classes open-

ed at Piedmont Bible Institute here on October 5 with a record enrolment of 95 students. President Rikard is expecting the enrolment to exceed 100 in this school year.

Faculty members are: Sherman Branch, Benny Turner, Dean Bryant, and Johnnie Floyd. Mr. Floyd also serves as dean of the school.

#### "Beauty" Contest Held

DETROIT, MICH.—The Wolverine District Auxiliary Convention held its regular meeting at the Central Free Will Baptist Church here and featured in its program, "Are You a Christian Worth Knowing." Ballots were passed to each present to record their vote. Each one was instructed to write in the name of the person present that met the qualifications for an "Inner" Beauty Queen.

Mrs. Julia Hill, wife of Rev. Bill Hill, pastor of the First Church of Hazel Park, Michigan, was voted the winner. The "Queen" ascended to the throne where a crown was placed on her head.

*Mrs. Julia Hill, seated, was recently crowned "Queen" during the Wolverine District Auxiliary Convention held at the Central Free Will Baptist Church, Detroit, Michigan.*



ered: they  
 d.  
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 n: they  
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 deliver  
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 mb:  
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 6 Or, keptest  
 me in safety.  
 7 not a helper.  
 8 opened their  
 mouths  
 against me.  
 f Ps. 35, 21.  
 1 Pet. 5, 8.  
 9 Or, sundered.  
 Prov. 17, 22.  
 Zech. 12, 10.  
 Luke 23, 33.  
 John 20, 27.  
 Mt. 27, 35.  
 Mark 15, 24.  
 Luke 23, 34.  
 only one.  
 the  
 17.  
 17.

d Isa. 53, 3.  
 e Matt. 9, 24.  
 Mark 15, 20.  
 Luke 16, 14.  
 3 open.  
 4 He rolled  
 himself on  
 the Lord.  
 5 Or, if he de-  
 light in him.

kingdom is the LORD's: and  
 before thee.  
 29 All they that be fat upon earth shall  
 worship: <sup>a</sup>all they that go down to the du-  
 bow before him: and none can keep alive his  
 soul.  
 30 A seed shall serve him; it shall be acco-  
 to the Lord for a generation.  
 31 They shall declare his  
 eousness unto a people that shall be born, that  
 hath done this.

PSALM 23.

David's confidence in the grace of God.  
 A Psalm of David.

**T**HE LORD is <sup>a</sup>my shepherd; I shall not want.  
 2 He maketh me to lie down in <sup>1</sup>green pas-  
 tures: <sup>b</sup>he leadeth me to lie down in <sup>1</sup>green pas-  
 3 He restoreth my soul: he leadeth me in the paths  
 of righteousness for his name's sake.  
 4 Yea, though I walk through the valley of the  
 shadow of death, I will fear no evil: <sup>c</sup>for thou art  
 with me; thy rod and thy staff they comfort me.  
 5 Thou preparest a table before me in the presence  
 of mine enemies: thou <sup>3</sup>anointest my head with oil;  
 6 Surely goodness and mercy shall follow me all  
 the days of my life: and I will <sup>d</sup> dwell in the house  
 of the LORD <sup>4</sup>for ever.

PSALM 24.

The citizens of God's spiritual kingdom.  
 A Psalm of David.

**T**HE <sup>a</sup>earth is the LORD's, and the fulness there-  
 of; the world, and they that dwell therein.  
 For he hath founded it upon the seas, and es-  
 tablished it upon the floods.  
 Who shall ascend into the hill of the LORD? or  
 who shall stand in his holy place?  
 He that hath clean hands, and <sup>b</sup>a pure heart;  
 who is not lifted up his soul unto vanity, nor  
 sweareth falsely.  
 He shall receive the blessing from the LORD, and  
 shall say, O LORD, our God, thou hast saved us  
 from the God of his salvation.



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# THANKS LIVING

by  
Paul Inbody

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**P**SALM 107 IS THE CLASSIC passage of Thanksgiving. Several times the Psalmist reminds people of God's goodness and mercy then exclaims, "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

The Psalm is dedicated to the redeemed from captivity (1-3), who like travelers have been lost in the desert (4-9). They were like prisoners in bondage (10-16), who are sick (17-22). They were like helpless sailors in a storm (23-32).

In all these precarious situations God is good to His people and His mercy endures forever! This is the proposition of the Psalmist as he begins and exhorts the people to reminisce. Then the challenge is set forth for people to respond to God's goodness and mercy, "Let the redeemed of the Lord say so . . ." The

people were called upon to *acknowledge* God's goodness and mercy. The world slights God and will not give Him proper place in science, education and world affairs. However, the redeemed of the Lord should be faithful to say a word for God no matter what the circumstances.

It is easy to give a testimony of thanksgiving when the children are clothed and the family is warm in a sealed house. Talk of thanksgiving comes easy when we own a nice car, are well fed and possess an abundance of material things. The real question is: What is our attitude when things don't go so well? Do we easily become discouraged and feel the whole world is against us? Do we question God's judgment when the circumstances of life pile up against us?

Is God good when He takes away as well as when He gives? *The redeemed of the Lord say so!* The land of Canaan was given to the Children of Israel as promised to Abraham. When this promise was made and fulfilled the redeemed of the Lord said, "*God is good.*" Now God expects more than just talk. He wants thanks-living as well as thanksgiving. God warned the people if they did not worship Him alone and serve Him from the heart He would scatter them among the nations.

The people rebelled. They worshipped other gods. Through that prophet Isaiah they were told of their undone condition. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his masters crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:2-6).

God had expected thanks-living as a result of the gift of land, but this was the result. He says then, "Come now let us reason together." God's work and gifts of goodness and mercy are set forth in Isaiah, chapter 5, "He looked that it should bring forth grapes, and it brought forth wild grapes."

Like a broken hearted mother concerned over a rebellious son, God calls upon men of Judah to set in judgment between Him and His vineyard. God then declares that He will take down the hedge from around the vineyard of Judah

and pronounces six woes upon them for their sins.

Is God good and merciful when He takes down the hedge of protection from around us and chastizes us for our sins? The redeemed of the Lord say so! We know it is better to have a sheep with a broken leg than no sheep at all.

A man who had known God as a child went away from God and rebelled against His will. The man was an ironworker and fell thirty feet from a structure to the ground. He was hospitalized and told he would be injured for life, paralyzed and could not have children as a result of the fall. It seemed that friends deserted him and left his family destitute. The young man regained some strength and was able to work again, but he was bitter at the whole world. He set out to "get even" with the human race and ended up in a gun match with two deputies. He contemplated suicide and became more bitter. Then his wife became expectant and eventually gave birth to a beautiful, well formed baby.

This softened his heart some towards God. He showed his Thanksgiving by some unusual Thanks-living. He "sent" his wife and children to Sunday school and paid tithes on all the money he made. After a few weeks of this, an evangelist came for a revival. There was a need for baby beds in the nursery. In answer to the appeal, he bought three new ones and brought them after church.

The evangelist and pastor talked to him and he gave his life to God on the front porch of the parsonage. His wife was saved as a result of his move. Do all things really work together for good to Christians? Even chastisement and calamity? The redeemed of the Lord say so! This man expressed his gratitude in thanks-living to God.

## Cold And Indifferent

Is God merciful when He frowns as well as when He smiles? The redeemed of the Lord say so in thanks-living. A young couple living near the church were invited many times to the services. They were cold and indifferent to the witness of Christians. They were like millions today who have nothing against God, but just do not have time for God. They did not want to get *involved*.

Suddenly God intervened and took one of their little girls. This brought them to the church, but for a funeral. They attended some after this, but it had become a great spiritual battle. The same sun that hardens clay, melts butter. They could go either way now. A few months later both accepted Christ as Savior as well as their other child at a later date.

They showed their thanksgiving by thanks-living. Both have become good

(Continued on page 16)

## He Hooked My Life to Eternity

BY ROBERT A. COOK



■ Robert A. Cook, well-known youth leader, recalls his father.

He was real. He was thoroughly, transparently sincere. He could laugh as heartily as the next one, but he wanted you to know that when he said a thing, he meant it. It was impossible for him to deceive.

He was real in his prayers. There was never a question in my mind as to whether he meant what he was saying to God—I knew he meant it. And God did, too, for He answered my father's prayers again and again.

I shall never forget the mornings when I would awake at 5:30 and see my father kneeling beside the gas stove that served both to prepare food and to heat our little rented room. "God bless my boy today," he would pray. "Keep him from sin, and lead him in the way everlasting." You never get away from prayers like that!

My father was real in his hatred of sin. This trait made it easier for me to go through the stormy days of my teens.

He hooked his life to eternity. Everything had to pay out for souls, for God's glory, for eternity—everything. He would not be in conversation with a person more than five minutes before the talk would veer to matters eternal.

When high school graduation came, and I wanted to be in auto mechanics and electronics, he said, "Listen, boy, you'll be a better mechanic if you put a year of Bible under your belt. If that's what God wants you to be, you'll want to serve Him and win souls through that work." So he sent me to Bible institute.

What could I lose? I learned later that it cost him his lunch every day for a year to be able to pay my room and board. He did it gladly, to hook his boy's life to eternity.

I'd like to be that kind of father: Real with God and man, and living every moment with the awareness that eternity is soon—and forever!—*The Christian Parent*.

workers and officers in the church. This couple has led over twenty people to the church and ultimately to Christ. Is God good when He frowns as well as when He smiles? The redeemed of the Lord say so with thanks-living!

Is God good when He makes us sick of our sins? The redeemed of the Lord say so!

A pastor walked into a service station and invited the attendant to church. He made a typical excuse and said that people would not want someone like him in church. The pastor said, "the toughest man on this side of town was saved last Sunday and you could be saved too." The attendant asked who it was. The pastor asked him who he thought, or had heard, was the toughest man on that side of town. The attendant named the right man.

### Nearly Fainted

This man had come to a few services and that Sunday morning he rejected God's invitation. He told his wife he would never be back. Going out the back door he became sick and nearly fainted. This 260 pound, 6 feet 2 inch man had to sit down on the window ledge where a church member witnessed to him. He returned to the altar and was gloriously saved. Because of the thanks-living in his life his wife came into the church, and all three of his children have been saved. His 16 year old boy has been called to preach.

This has set a spark that has brought an unusual revival to the church and many young people know that he is a different man by his day by day thanks-living.

In the New Testament there is an unusual example of thanks-living. "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off! And they lifted up their voices, and said, Jesus, Master, have mercy on us, and when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed."

"And one of them, when he saw that he was healed, turned back and with a loud voice, glorified God. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger" (Luke 17:12-18).

The question foremost in the mind of the pastor is: Where are all the people

who make professions of faith in Christ? Not many more than one out of ten really make thanks-living Christians. Where are the other nine? Only one returned to show his gratitude to Christ for his healing.

The common statement given by a sinner to every pastor, evangelist and soul winner is, "When I do get saved, I'm going all the way. I don't want to be a hypocrite like some of those church members." Maybe most of us as Christians made this statement one time before we were saved. How come after these same people make a profession and join the church, many do not return and continue to show their thanks-living? Let the redeemed of the Lord say so with thanks-living.

There are some things that every Christian can do immediately after conversion. Everyone can read the Bible and pray for other lost people. The newest convert can attend church regularly and worship God in Spirit and in truth. Immediately they can tell others as a first hand witness what God has done for them. They can return to the house of God with their tithe even if the other nine do not!

Everyone may not have spectacular experiences like some mentioned in this article, but everyone can show his thanks-living some way. Love will find a way to express itself. Where there is no outward manifestation of thanksgiving, there is no inward love for God.

### She Loved God

In a revival the evangelist was taken to the humble house of an elderly mother. In the conversation she told how God had been so good to her. As she sat in the wheel chair it was evident that she loved God with all her heart. She agreed to come to the revival if it were not too much trouble for someone to come for her. That was an expression of thanks-living when many of the members who were young and strong did not bother to come.

Upon leaving the home after prayer, the evangelist was told how this dear mother had sat in her wheel chair and made clothes for the missionary children of her denomination until her eyesight became too poor to see. However, she still continued to tithe \$6.70 per month from her \$67.00 old-age pension check. This dear saint of God knows the meaning of thanks-living. ■■

MR. INBODY is pastor of the Lewis Avenue Free Will Baptist Church in Tulsa, Oklahoma.



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### NEW MEXICO

Lonnie Rolan

### OREGON-WASHINGTON

Johnny Postlewaite

### RETIRED

Bessie Yeley

# From Hawaii

# To Formosa

by Homer E. Willis

OUR HAWAIIAN MISSIONARIES, the Luther Sanders, wrote recently telling of their fifth anniversary services. They reported that during the past five years over 800 people (not including first-time visitors) had worshipped in the Waipahu Free Will Baptist Church. Most of these 800 people have since moved from Hawaii. This presents many disappointments to our missionaries as they see people moving away and leaving the fellowship of the church. However, such testimonies as the one received from the William Timmis family brings joy and blessing. God has used this family to start a Free Will Baptist Church in Formosa.

The Timmis family was moved to Formosa by the United States government. They give credit to the two years they were members of the Waipahu Free Will Baptist Church for giving them the spiritual preparation needed to conduct their ministry in Formosa.

The Lord provided the Timmis' a house with a large living and dining room area where they started Sunday School January 5, 1964. Later "Good News Bible Clubs" for the children and ladies' Bible clubs were started. Worship services were first conducted on March 8, 1964.

Following are excerpts from letters received from the Timmis family: "I know it seems rather odd, needing a missionary in a foreign country for Americans, but I could tell you some stories about Americans that you wouldn't believe. We are in the center of the largest American community here and

there are no other Protestant churches. All the Chinese and Taiwanese people think that all Americans are Christians. The neighbors think the majority of the Americans run wild. More Americans overseas, percentagewise, become alcoholics than in the states. More of them are addicted to gambling, as there are no gambling laws and all the American installations have slot machines and Monte Carlo nights. There is much more.

"Shortly after the Sunday School was started, Marie and I decided to start a ladies' Bible study class. One of the things that prompted this was a girl we knew that didn't go to church anywhere and didn't care whether she went. In her words 'I can't hack that jazz.' She was lonesome, as she had not been here long and did not know anyone. She was more than glad to come to Bible study and lunch and we were able to witness to her. Shortly after the class started, she accepted Christ as her Saviour. She has made remarkable Christian growth. Please pray for her.

"This Sunday we had our record attendance of 41. Our first prayer meeting had an attendance of eight. We started our prayer meeting using Rosalind Rinker's book *Prayer, Conversing with God* as our guide. It was a great success and, as for myself, the blessing that I had was beyond description and I think the others felt the same way."

Praise God for the faithfulness of this Christian family and their testimony of the effectiveness of one of our home mission churches. ■■

# A Look At OVERLOOKED Quebec

by Mark Vandivort

*"It comes as a shock to many believers that one of the neediest mission fields is lying right at our own doorstep."*

WHILE SERVING AS HOME MISSIONARIES in northern New Hampshire, our hearts became burdened for the great spiritual need of the province of Quebec. During a recent trip to the Northeast in which we revisited our Free Will Baptist work in New Hampshire, Maine and New Brunswick, Canada, I made plans to return through the province of Quebec. Early one morning we left missionary Mack Owen's home in Millville, New Brunswick, and travelled north to the St. Lawrence seaway; then proceeded south along the St. Lawrence seaway by Quebec city. After driving approximately a day and a half, we arrived at the home of my good friend, Rev. Ewin, near Compton, Quebec. I explained to pastor Ewin that we had driven all day through village after village, seeing tremendous Roman Catholic cathedrals rising up out of the picturesque setting of small French villages, but not one Protestant church had we seen. Pastor Ewin, who is very well acquainted with the province Quebec, confirmed the fact that we had driven 500 miles without passing a Protestant church. I began to keenly realize that I had probably been travelling through one of the most needy areas for the gospel of Jesus Christ that one can find in all of North America.

Pope Pius XII called Quebec, Canada, the "most Roman Catholic country in the world." What did the pope mean by such a statement? The majority of the French Catholic families in this province are devoutly loyal to the Roman church, whereas in many Roman Catholic countries a great percentage of the people are Catholic in name only. A testimony of this observation is the fact that Quebec stands second only to Ireland in the world's source of Roman Catholic missionaries, priests and nuns who leave Quebec and go to other parts of the world to propagate the Roman Catholic doctrine for the Vatican. Even the casual observer travelling through Quebec can hardly have any doubt but what this province has for centuries been in the tight grip of the Roman Catholic Church.

Travelling through the province of Quebec one will see political signs placed by a strong, active Communist party which are very similar to road signs and paintings on bridges that one might see

in Cuba, Mexico and other Latin American countries. It is common to see the words "Now or never" or "Make Quebec Free," indicating that there is a strong political undercurrent dedicated toward making Quebec a separate independent state from the Dominion of Canada. Of course, this would have far-reaching effects on every citizen of North America.

Also, the observant traveller will see that the Roman Catholic Church truly intends for its people to be continuously reminded that they are Catholics living in a Catholic land. In addition to the huge, richly-decorated cathedrals, one will see a multitude of idols and prayer stations for burning of candles and the placing of offerings for those who would stop to pray for Mary or the saints. One convent alongside the road has a sign outside which reads, "By our 'Hail Mary's' we shall be saved." One will see literally multitudes of idols of the Virgin Mary bearing such official titles as "Our Morning Star," "Mother of Mercy," "Refuge of Sinners," "Consoler of the Afflicted," "Our Help," "Our mediatrix," "Our Advocate," "Our Guardian" and "Our Salvation." Never have I seen such flagrant exposure of idolatry and Mariolatry.

The tourist visiting in Quebec at the location of one of the many shrines will note the huge throng of people who have come, many to stop at the open confessional booth and confess sins to the priest and also place offerings for masses to be sung in behalf of dead loved ones in hopes that they will be raised a few more inches out of the burning fires of purgatory. The tourist may see hundreds of people walking on their knees up a rough stone stairway, praying at each step in penance for sin, hoping that this will help them on their way toward a lesser sentence in purgatory. The Roman Catholic worshipper is very dedicated in praying to the saints whom he believes to be able to hear his prayers, and to Mary, whom the Catholic Church has exalted as "Queen of Heaven," while Jesus on the cross seems to be only a casual observer. However, Jesus is remembered each time the mass is sung as the Roman priest takes the "host," a small round piece of bread which is to repre-

sent Jesus Christ being sacrificially offered at the altar of the Roman Catholic Church for the sins of those who are sitting in the pews; thus a complete denial of the finished work on Calvary's cross and Christ's blood that was shed once and for all. (Hebrews 9).

## Historical Background of Quebec

The St. Lawrence River Valley was first settled by French Protestants in the 17th century. These Huguenot settlers were fleeing from the persecution in France. It seemed indeed that at one time new France might be settled largely by French Protestants. The French government appeared to be happy to turn the "few acres of snow" to these non-conforming citizens of France. The coming of the Jesuit priest changed all of that as they became more and more powerful in New France. They determined that New France should be solidly Roman Catholic. Soon Protestants were refused permission to land at Quebec and in a short time there were practically no Protestant Huguenots left in the colony.

After the British had gained control of Canada, they gave the French aristocracy the option of returning to their homeland in France. Most of the businessmen and higher clergy chose to leave Canada never to return. Thus the French Canadian community being abandoned by their natural leaders seemed to face inevitable absorption into the English speaking people of North America. This is exactly what the victorious British confidentially expected, but the British had failed to take into account the tremendous fecundity of the Canadians. During the next few years the birth rate in Canada rose to over 60 per thousand, a record that has never been equaled in any country during recorded history. The French Canadians, deprived of their leaders, turned to the local parish priest who had remained as their leader. In most communities the local parish priest has held a very dominating control over every facet of life of the French Canadian family. The local priest may have been the only leader and the only educated man in the community. There are still communities where this may



very well be true. Thus Quebec, Canada, developed into virtually a Roman Catholic clerical state with the church in control of the financial, political, and social lives of the people. Recently a Roman Catholic writer said that Quebec is "one of the few remaining almost completely communities in the world."

Since education in the province of Quebec was from the beginning the sole responsibility of the Roman Catholic Church, it was a simple matter for the Roman church to gain complete control of the social and economic structure of the province. By the nature of the doctrine of the Roman Catholic's religion, the church already claimed control of the souls of the French Canadians.

I believe that it is imperative that we Free Will Baptists face the fact that this strong Roman Catholic nation is right in our midst. It is not far removed in South America or Europe, but very strategically located in what we hope will remain Protestant North America. However, Roman Catholicism has other plans for North America. Perhaps some of us tend to evade reality, thinking perhaps that the kind of Catholicism seen in Quebec or other strong Catholic-dominated lands is somehow a different kind of Catholicism than we have in our local communities. However, if one will make a careful examination of the catechism that is being taught to the Roman Catholic people of Quebec, one will see that is essentially the same doctrine that is being taught in catechism in your local community. The influence of French Canada has spread far. Literally hundreds of thousands of French Canadians have migrated to other provinces in the Dominion of Canada and to several of the eastern states of our own United States. I have observed that many of the border towns of upper New York, Vermont, New Hampshire, and Maine are bilingual, French and English, with a very high percentage of the population devoutly Catholic. For example, the city of Berlin, New Hampshire, a city of about 12,000 people, located approximately 30 miles from our Free Will Baptist Churches in the state of New Hampshire, is bilingual and is reported to be approximately 90% Roman Catholic. I doubt that one would find over a hundred born-again believers out of 12,000 in this particular city. This is not in a foreign country. This city and many others like it have located in the eastern and western sections of our nation.

We must face the reality that the Roman Catholic Church is dedicated to the challenge of "Making America Catholic." This is a much advertised slogan in current Roman Catholic pamphlets, magazines and weekly papers. You will find this true as you read the

current Roman Catholic literature in your local library or literature distributed in your local Catholic Church. Apparently the Roman church believes she is about to reap the great harvest, for she is speaking of "post-Protestant America." The Roman Catholic paper, *America*, March 1960, claimed that "today in 1960 we have virtually ceased to be Protestant." We have observed that the Roman Catholic church has dedicated the United States to the queenly heart of the Virgin Mary. The National Shrine of the Immaculate Conception, which is an immense edifice located in our nation's capitol is a plea to the Catholic designated "Mother of God" for intercession and protection as Patroness of the nation.

Perhaps some of you will remember Dr. Herbert S. Mekeel who spoke at the 1964 pastor's dinner. Dr. Mekeel reminded us that we have yet to see the great teaching thrust of the Roman Catholic Church that is being planned in our local communities. Extensive preparation and training is being made within the Roman Catholic Church for a persistent concentrated effort to make America Catholic on the local level.

Perhaps we would ask ourselves, "Are we prepared to meet this situation?" Even more specifically ask ourselves, "Are we prepared to win the Roman Catholic people in our communities to Jesus Christ?" For example, if your community is 25% Roman Catholic, do you witness approximately 25% of your annual converts coming from Catholicism? If this is not true, then Catholicism is gaining ground in our local communities. Perhaps there are even some Free Will Baptist Churches where the Roman Catholic Church is making more converts of Free Will Baptists than Free Will Baptist making converts of Roman Catholics. As we see this surging tide of Catholicism rapidly spreading throughout North America, what is the solution? The only effective thing that we can do is to win Roman Catholics to Jesus Christ.

### What Happened to the Gospel?

In the early 1800's truly evangelical missionaries were being sent into Quebec by the Anglican, Presbyterian and Methodist churches. Perhaps the most noted of these evangelists was Charles Chiniqy who authored the well-known book *Fifty Years in the Church of Rome*. Charles Chiniqy was a famous French-Canadian priest who was converted and led a delegation of his former parishioners to Illinois where he established the first Presbyterian Church of St. Anne, Illinois. He later returned to Canada as an evangelist. At the height of Charles Chiniqy's influence, there was some sixty French Presbyterian Churches in Quebec. It is my understanding that there are now

only three French Presbyterian Churches in Quebec.

There are three principal reasons for the great decline of the evangelical witness in Quebec. The early converts from Romanism were people of deep conviction who formed strong evangelical churches, but their children were often Protestant in name only. Many of the children grew up in an evangelical atmosphere, but proceeded to leave the province of Quebec in order to avoid persecution or they married Roman Catholics and were eventually absorbed back into the Roman church. About the turn of the century, there was another reason for the decrease of French Protestants in Quebec. The Quebec school system was dual in character. One part of the school system was largely French speaking and Roman Catholic and the other part of the school was English speaking and Protestant. This left no provision for the education of the small minority of French speaking Protestant children. Thus, there was a trend for the French Protestants to be absorbed into the English speaking Protestant population and, therefore, lost to the cause of French-Canadian evangelism.

Moreover, around the turn of the century and even continuing until today, there has been a marked shift in the emphasis of the preaching and activities of many of the major Canadian Protestant churches toward the social gospel which had been stressed and propagated in place of personal salvation through faith in Jesus Christ. In my opinion, this has attributed most to the weakness of the Protestant witness in French Canada.

About the time of World War II, evangelical Christians in both Canada and the United States began to take a new interest in the missionary needs of Quebec. The evangelical Christians had been thinking in terms of South America, Africa, and India as mission fields and had been completely overlooking the French Canadians in North America. It comes as a shock to many believers that one of the neediest mission fields is lying right at our own doorstep. It is reported that Angola (Portuguese West Africa) has Protestant missionaries at the rate of 40 per million of the population; in the Congo, over 60 missionaries per million people and at one time, China had 15 missionaries per million; while Quebec had less than 10 missionaries per million for its French speaking Roman Catholic people. This figure remains at about 14 per million today.

Quebec, Canada, is the result of many years of strong domination by the Roman Catholic clergy. The Roman clergy has denied intellectual freedom for the people.  
(Continued on page 23)

# *The Evolutionary Philosophy Of Life*

by Leroy Forlines

**M**ANY PEOPLE HAVE FAILED to see any more in evolution than an explanation of how man came to be. If this were all, it would not be near so dangerous as it is. There is also a philosophy of life that goes along with evolution which is diametrically opposed to Christianity. While it may be true that some people might have accepted evolution as the answer to man's origin, who have not accepted the evolutionary philosophy of life, there is definitely a logical connection between the two. This being true the movement among those who believe in evolution will always be toward an evolutionary philosophy of life. It should also be pointed out that some people might have accepted the evolutionary philosophy of life who have not related it to the evolution of man. In such cases the people who accept it are being influenced by those who believe in evolution.

According to evolution, everything is in a state of change with a gradual movement toward something better. This does not mean that there will not be obstacles and temporary set backs, but the over-all trend will be toward something better. When this principle is applied to a philosophy of life, it is made to apply to every area of life. Since everything is in the state of change, there are no absolutes. What was true yesterday may not be true today. What is true today may not be true tomorrow.

It is easy to see how this is contrary to Christianity. Christianity is based on truth that remains unchanging. The doctrines of Christianity remain unchanging. On some matters we may change our thinking, but the Christian believes that the intended meaning of Scripture remains constant and unchanging.

The evolutionary philosophy of life when applied to Christianity has had two results from the standpoint of Christianity as a system. One view would be the total rejection of Christianity since absolutes are denied. The other view is that Christianity has come about by an evolutionary process. According to this view religion started on a very low level something like superstition. Through the centuries it improved. The highest development of religion is said to be found in Christianity. This would give Christianity the highest place among religions, but not the place of the only true religion.

As a rule the evolutionary philosophy of life has been a completely secular outlook which leaves God out of its thinking. The existence of God is either denied or ignored. Where this has not been the approach, it has greatly corrupted Christianity. Whether the result has been a completely secular approach, or a corruption of Christianity, the philosophy of life has been much the same.

One of the most evident fruits of the evolutionary philosophy of life has been its corruption of morals. When the philosophy of no absolutes is applied to the area of morals, the result is that there is no such thing as moral truth which was true yesterday, is true today, and will be true tomorrow. This is in direct opposition to the Scripture which teaches that there are unchanging moral truths. Such things as adultery, murder, stealing, and covetousness are sin and always will be sin. According to the evolutionary philosophy of life it may be true that these were wrong yesterday, and may be wrong today, but it does not follow that they will be wrong tomorrow.

The fruits of the denial of moral

absolutes is already being seen in our society. Occasionally one will read in a newspaper of some college professor who advocates the view that adultery is not wrong. We are just beginning to see such denials of moral truth. We can expect such denials to increase now at a rapid rate.

It has not been many years ago that the moral standard of society was much the same as that of Christianity. The sinner accepted the same moral standard that the Christian did. It may be true that he did not live by it, but this was because he was victim to the power of sin, not because he had a different moral standard. In witnessing to a sinner about his need of salvation, his conscience was on the side of Christianity.

The picture is now rapidly changing. The standard of society is no longer set by Christianity. When we witness to a person we can no longer assume that there is an awareness of the guilt of sin. When we remember how sin dragged people down when they accepted the Christian standard in their minds, what can we expect when people's minds cease to see anything wrong with sin?

The evolutionary philosophy of life has been like a cancer eating away the moral strength of our nation. There is hardly any doubt but that this impact upon the nation has been the greatest single contributing factor to the moral decay of our society.

With the moral fiber of our society weakening, we are rapidly accepting a new set of values. Instead of the important things of life being moral and spiritual, they are material. Prosperity has become more important than principle. Success in life is measured by the kind of home one lives in, the kind of



furniture he has, the kind of car he drives, the kind of clothes he wears, etc. There is nothing wrong with these things as such, but the Christian view would place them in a position subordinate to the moral and spiritual. The secularization of society has placed the moral and spiritual in a place subordinate to the material. A good name used to be based on moral and spiritual integrity, now with many it is based upon economic success.

As was pointed out above, according to evolution there is a gradual movement toward something better. Those who adhere to the evolutionary philosophy of life see the hope for a better society in evolution. The leading thinkers of the secular world are seizing upon this hope. The evolutionary process, it is thought, can be speeded up by controls. It is similar to the controls that one may place on cattle. By controlled breeding, feeding, etc., one can produce a better stock of cattle. The leading thinkers among those who are motivated by the evolutionary philosophy of life take a similar view toward society. They have their ideas of what an ideal society should be like. Through various controls they are attempting to remake society along these lines. Those who are sold on these matters are very dedicated to their dreams and ideals. They go about their work with the zeal of a missionary.

Those who advocate such a philosophy are frequently called liberal. The liberal is an advocate of liberty with special emphasis on liberation from the past. According to *Webster's International Dictionary*, second edition, liberal as used here means: "Not bound by authority, orthodox tenets, or established forms in political or religious philosophy;

independent in opinion; not conservative." It is obvious that liberalism and a denial of absolutes go hand in hand.

Liberalism is probably the greatest contradiction of the twentieth century. Liberalism sounds forth the cry of liberty. However, upon examination it is observed that this is a one sided liberty. They want the liberty to reject any or all of the past, but they are not willing to grant the same liberty to those who would like to preserve the past. It is obvious to anyone who will observe that liberals whether in church circles or city, state, and national government have been the greatest advocates of control and centralized authority.

The evolutionary philosophy of life will inevitably lead to a society controlled more and more by government. This is made possible by their view of man. Man according to the naturalistic evolutionist is an animal. If man is viewed as created in God's image and thus responsible to God, man cannot be shoved around. He must be left free to serve God. However, if man is an animal and has no responsibility before God, there is a different picture. Man can be controlled like a herd of cattle. In principle this is exactly what we are seeing done on an increasing scale in our country.

The leading secular thinkers of our day are formulating their blueprints of an ideal society. In so far as possible they are using our government (the federal government if possible because of its vast outreach) to enforce their ideals. Unless people who know better rise up in protest, we will see more and more government control until we become hopelessly bound by the power of strong government.

The liberals are also making use of

pressure groups to enforce various aspects of their picture of an ideal society. Each of these groups has a particular goal in mind, but they all play their part to produce this ideal society.

The sad thing is that the educational system of our country is dominated by those who advocate the evolutionary philosophy of life. There are some fine evangelical Christians that can be found here and there teaching in state supported schools, colleges, and universities and private non-Christian schools. However, there can be no doubt that the system of education in what we call secular schools is permeated with the evolutionary philosophy of life. This means that our children are being subjected to it as they go through our public schools. This makes it exceedingly important that our local churches have effective teaching programs. It also makes it very important that our young people attend Christian Colleges where they can be grounded in the Word of God and the Christian philosophy of life.

It is very clear that the evolutionary philosophy of life and the Christian philosophy of life are diametrically opposed to each other. As the evolutionary philosophy succeeds more and more in secularizing every phase of our society, the conflict will be more evident. In view of the fact that Christianity is the strongest enemy of the evolutionary philosophy of life; we need not be surprised what may happen. Though the way may be hard, if we are obedient we have the promise of Christ, "Lo I am with you alway even unto the end of the world (Matt. 28:20). ■■"

MR. FORLINES is professor of Bible and Theology at Free Will Baptist Bible College, Nashville, Tennessee.

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**One of the most evident fruits of the evolutionary  
philosophy of life has been its corrupting of morals.**

# dateline: home missions

*direct reports from home mission fields*

## ALABAMA

Rev. E. B. Ledlow is conducting services at 1820 Mt. Meigs Road in the capitol city of Montgomery. He visited 102 homes last month. The new church is showing a healthy growth.

## ARIZONA

Rev. Malcolm C. Fry reports an average of 77 in Sunday School for September at the Tucson church. He reports 16 decisions for the month, with 10 new members added to the church. The church is located at 2565 East 18th Street.

## ALASKA

The Kirby J. Godwin family is located in the capitol city of Juneau where he is now conducting services. Living costs in this city are 23% higher than in Seattle, according to the U. S. Department of Labor.

The Carl Johnson family has been very successful in the work at Anchorage and report good services. A deacon from this church is now enrolled in Free Will Baptist Bible College at Nashville.

The Lee Whaley family reports two Good News Clubs at Fairbanks and they report an average attendance of 15 in the Sunday school.

## CANADA

Herman E. Brooks has been appointed as a helper for Rev. Mack C. Owens in New Brunswick. He is assisting in three churches with the Sunday school and youth work. Mrs. Owens needs the prayers of our people for physical healing.

## COLORADO

Rev. Roger Harwell now conducts services at 1947 Lake Avenue, Pueblo, where he reports an average of 17 in Sunday school. This brings to three the number of Free Will Baptist churches in Colorado, which state was first entered

by Home Missionary Roy Thomas now pastor at Denver.

## DISTRICT OF COLUMBIA

Kenneth Walker reports an average of 62 in Sunday school in September and church offerings of \$723.71. This work will be completely released from the Home Missions Department on November 30. Prayer is requested as this church continues to make her witness known in our nation's capitol.

## HAWAII

The Luther Sanders family report an average Sunday school attendance of 41. Late reports indicate that the \$60,000 land project lacks about \$18,000 being completed. The church is located at 94533 Waipahu Street, Waipahu.

## IDAHO

Wade Jernigan has started holding services on "H" Avenue at Lincoln in Jerome. He reports an average Sunday school attendance of 22, and there has been one profession. The Buhl church is in need of a pastor and all the ministers and churches in this state need the prayers of the denomination.

## KANSAS

The church in Topeka continues to grow according to Rev. Robert Sharry, the pastor. They report one profession last month. The church is located at 3900 Shunga Drive. Rev. and Mrs. Richard Shade are in Salina and have been very successful in their work. Brother Shade reports they plan a revival meeting soon. The church is located at 201 East Minneapolis.

## MEXICO

Arthur Billows, with five native pastors, continues to win souls in this country. Mr. Billows reports three professions in September. The Bible Institute is now

in operation for this year. Rev. W. L. Miller continues a work in Juarez which was begun in 1957. He was given a citation by the city of El Paso this year for his outstanding work as a humanitarian. He was also nominated for the Lane Award.

## MICHIGAN

The Sunday school attendance at this work in Grand Rapids is now averaging 156. They had 3 professions in September. Missionary John Vick preached the dedicatory message at the church in Pontiac recently.

## NEBRASKA

The LeRoy Morrow family reports an average of 42 in their Sunday school in Beatrice. They report 16 professions in August. Lewis Perry reports an average of 26 in Sunday school at the Lincoln church.

## OHIO

Miss Bessie Yeley now lives in Portsmouth where she works in a local church. She has been retired from active service with the National Home Mission Board after many years of service. Miss Yeley has a small retirement pension from the Board.

## OREGON

Rev. Johnnie Postlewaite has been appointed as a missionary to Portland, Oregon, under "Project 30." He will do itinerate work before he begins this work. Mr. Postlewaite organized the churches at Wenatchee and Vancouver, Washington, while serving with the National Home Missions Board previously.

## WASHINGTON

Lloyd Plunkett, assistant Dean of Men at Free Will Baptist Bible College, has been appointed as a missionary to Seattle. He will begin itinerate work in June and will be on the field sometime next fall.



## OVERLOOKED QUEBEC

(Continued from page 19)

ple. They had denied the right of the people to think independently, examine objectively, or assess the truth or value of any given information as the educational system has always been controlled by the Roman Church. Rather the foremost education attention has been given toward the preparation of priests and nuns.

While the Roman church kept the people in ignorance educationally, the priest unmercifully exploited sincere people through the doctrine of purgatory as they claimed the saying of masses would help release souls of relatives held in the fire of purgatory. By such methods the Roman church has obtained much of the wealth of the land. This deplorable condition still exists today as the Roman church still controls Quebec's education. The Federal Citizen and Immigration Minister, Guy Favreau, stated in January 1964, "Quebec's educational system is the most archaic in Canada." Because of being deprived of the proper educational advantages by the Roman church, there has not been a normal flow of engineers, doctors, teachers and other professional vocations. The French Canadian complains that he has become a drawer of water and hewer of wood in a land where he should be the master.

Lest we be quick to blame Rome for the plight of the French Canadian we need to remember that as true followers of Christ we have done very little to change this status through the presentation of the Gospel. Likewise, as we see the cold, malicious grip of evil forces controlling our own nation, we should rightfully recognize the unfaithfulness of Christianity in our own country.

The Quebec citizen today is able to look about himself and see how the rest of the world is living. In many of the living rooms there is a television set that is picturing prosperity, education and progress in other parts of Canada and the United States that French Canadians have not seen in many of their own communities. During the past few years, the French Canadian has been making a desperate effort to pull himself up with his own bootstraps. This is exactly what the Roman church does not want. They do not want the Quebec province to become infiltrated with outside influences including evangelical Christianity. In the face of strong anti-clerical opinion that is developing, the Communist party is not caught napping. They are making every move count to take advantage of a political unrest in the province of Quebec. In my opinion there seems to be over-

whelming evidence that the Roman church and the Communist party are working together hand in hand. They are trying to maneuver the French Canadian to feel that the Englishmen is to blame for the exploitation which the Frenchman has endured for so many years.

Out of this condition of unrest the Roman Catholic clergy and Communist party have given birth to a separatist movement. In a recent survey conducted by the newspaper LA PRESSE of Montreal (March 18, 1961), 45% of the 12,000 French Canadians who were interviewed favored the separation of Quebec from the rest of Canada. Of course, none of us know what the outcome of the present political situation will be. However, I do not feel that we should sit back and wait any longer to enter the land of the French Canadian and present the claims of a Risen Saviour.

### Quebec an Open Door

The French Canadian is at the crossroads. He is a restless individual, wanting a change. He is asking for greater hope from life and he deserves to know about the true Hope, but the answer does not lie within the bounds of the separatist political party. The answer is in the gospel of the Lord Jesus Christ proclaiming "Liberty to the captives and the opening of the prison to them that are bound."

Quebec, Canada, is not an easy place to work for the Lord Jesus Christ, but it is a challenging place and according to the testimony of my friends who minister there, it is a very rewarding ministry. One can always find open territory as evangelicals estimate that there is one evangelical worker for every 70,000 French Canadians. There is a great need in Quebec, Canada, for French Protestant schools. There are many openings in Quebec for dedicated Christians who would like to move there and follow their particular vocation such as a doctor, engineer, teach and mechanic; thus taking the opportunity to witness of the Lord Jesus Christ. The door is open for full time missionary workers who feel led to go to this needy land. One must have a desire to master the French language with a determination to be patient and persevering, faithfully proclaiming the gospel.

From the depths of my heart, I pledge with you to pray that there would be those in our midst who would respond to God's call in proclaiming the glad tidings of the gospel in Quebec, Canada. ■ ■

MR. VANDIVORT is Field Secretary for the Board of Home Missions and Church Extension of the National Association.

## The Hope of the Nation

James DeForest Murch

THE SUNDAY SCHOOL IS THE hope of nation.

America is in the midst of a time of ideological confusion and moral futility. The voices of humanism, secularism, scientism, agnosticism, communism and one-worldism are clashing with the old voices which have guided the nation for nearly 200 years.

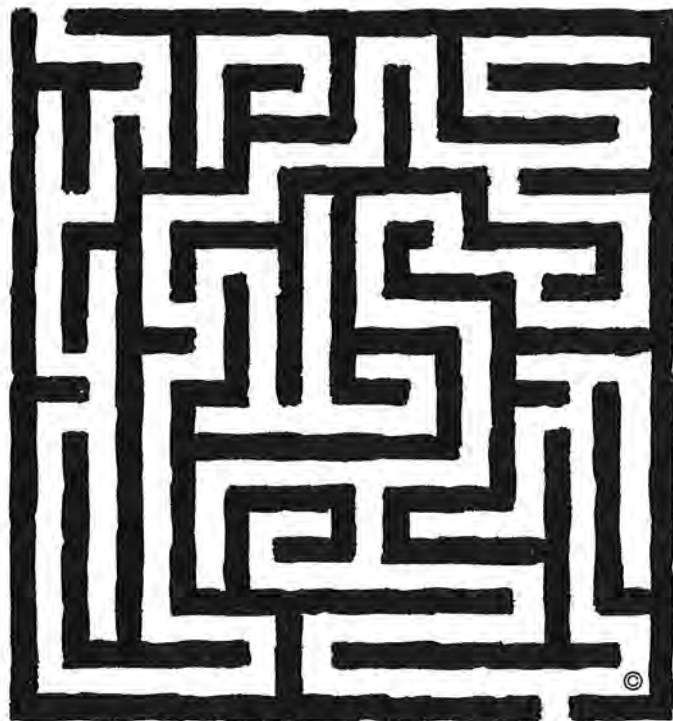
We hear much of a "pluralistic society" that is neither Christian nor American. Peoples of many ethnic, national and religious backgrounds have virtually engulfed us with moral and social ideologies foreign to the great ethical and religious principles which have made America great.

Modern secular education and much of so-called religious education are so obsessed by the "scientific spirit" that they maintain a deadly objective and neutral attitude toward morality. Education no longer gives a straightforward answer to such questions as, Is it good? Is it evil? Is this right? Is that wrong? This agnostic attitude in the face of the burning moral issues of American life is positively malevolent and is contributing to national delinquency. There is no longer any effective deterrent against crime. The pleasure of the moment, the pleasure of the group, the preference of the strongest are the only deterrents of conduct.

We frequently hear the cliché, "Only a revival of religion can save America." This is only partially true. If by revival is meant only a great emotional upheaval turning men toward God, this is not enough. In these crisis days when intelligence and sophistication are well-nigh universal, revival must include an intensive Christian educational program the like of which this nation has never seen.

The time has come to initiate a Christian educational movement that God can use effectively in the context of the Twentieth Century to change and transform men and to build a better world. It must be Bible based. It must utilize apostolic methods. It must indoctrinate in ultimate moral and spiritual truth. It must relate that truth to life and inspire men to live like Christ, sacrificially, courageously and dangerously to the glory of God. It must be intensively concerned with infiltrating every phase of society, challenging every form of error, and converting others to Christ and the Christian way of life. ■ ■

*These men are saying that . . . to do good is to evangelize and to respond with good will is to be evangelized or converted . . . God becomes my neighbor and religion becomes socialism.*



# The New Ecumenical Theology

by G. Aiken Taylor

**D**O YOU BELIEVE THAT monk-burnings in Viet Nam, revolutions in Africa, labor struggles in America and racial conflicts all over the world are signs that God is working out His will in a world which Jesus Christ has already redeemed?

You so believe if you accept the latest trends in "ecumenical" theology. This theology is beginning to flower in "ecumenical" gatherings such as assemblies and consultations of the National Council of Churches and the World Council of Churches. It is reflected in the plans and resolutions of the "ecumenical" bodies. It under-girds the demands for 1) more social action by the churches, and 2) a larger role for the laymen in the churches, echoed from "ecumenical" meetings.

Well-spring of the new theology is the Chicago Divinity School, although the ideas are by no means limited to Chicago. And representative of the new thought is Dr. Joseph Sittler of Chicago, although others have expressed the ideas in forms better understood by laymen.

Dr. Sittler's name is mentioned, not to focus attention upon him as a unique original thinker but rather because it has been his privilege to bring theological addresses of major significance to recent meetings of both the World Council of Churches (New Delhi) and the National Council of Churches (Philadelphia).

Actually, wherever gatherings of so-called ecumenical movement take place—such as the recent meeting of the Commission on World Mission and Evangelism of the World Council of Churches in Mexico City—these new ideas find expression.

At New Delhi Dr. Sittler startled some delegates who had not been keeping up with developments in theology by suggesting that we can no longer think of a sharp separation between the "Church" and the "world."

At Philadelphia the theologian spelled out to the General Assembly of the National Council of Churches a systematic

theology which he called "a new Christology." Much of the "evangelistic" urgency accompanying the resolutions and plans of that assembly can be understood when the central features of this "Christology" are placed in focus.

The aim of this theologizing is to say in fresh language just where and how man finds his personal salvation. The theology is called a new "Christology" (that is, a new doctrine of Christ) instead of a new "soteriology" (that is, a new doctrine of salvation) which any talk about salvation ordinarily would be.

The difference (between this theology as a doctrine of Christ and as a doctrine of salvation) is important. Modern theologians are strongly disinclined to suggest that man needs *saving*. For them all men have already become sons of God and Christ is already Lord of all. But some of God's saved children are now "in Christ," some are not. The big question is, what does "in Christ" mean?

## What 'in Christ' means

A saved person should try to be "in Christ," according to the new view of things. (He is not automatically "in Christ" by virtue of the fact that he is a child of God, or, as we evangelicals would say, saved.) His chief spiritual goal is to be more fully "in Christ." This means to be where Christ is at work and involved in what Christ is doing.

The theological basis for this view includes new understandings of 1) God, 2) Christ, 3) man, and 4) what it means to be "in Christ."

The new doctrine of God focuses upon the biblical teaching, "by grace alone." God is thought of as the author, the originator, the prime mover of all things. This (it is said) is what the Bible means when it teaches that all things are by grace alone. *Everything* (every part of being "in Christ") is by grace—which means that it is *given*.

Do you see which way this is going? Wherever we see something happening in the world—a revolution, a protest



movement, a social upheaval—we may properly say, “It is of God!” for everything is of God.

Christ is added to the combination as the agent, the instrument, the Word of the God who is the author of all things. We deduce this role for Christ, in the new theology, by focusing upon Paul’s key teaching that “all things were created by Him and for Him: and He is before all things, and by Him all things consist” (Col. 1:16-17).

Thus far in the new theological scheme (according to the four-fold outline of Dr. Sittler’s Philadelphia presentation) God is presented as the author of everything; and Christ is presented as the “image of the invisible God,” meaning that the practical substance and pattern of everything as it should be is found by looking at Christ.

In other words, what we know about Christ constitutes the “translation” into human terms of everything that God wants of man and is willing to give man. In Christ we see the embodiment of that love which God wants all men to have and there is no other pattern of love except the pattern to be seen in Christ.

What about man? Here the “new” theology takes form. For these theologians the traditional doctrine of man is “inadequate.” Augustine’s view, upon which traditional theology is based, thinks of man as “in himself,” alone and independent of others. He is what he is regardless of others. And for Augustine man is a sinner—an original sinner, needing a radical transformation in himself before he can become a child of God.

Dr. Sittler took pains to suggest that a thing (person) *is not* a thing (person) in itself. It has meaning only in relation to others—only in respect to what it *does*. Thus what a man is *doing* determines whether he is a saint or a sinner—and, especially, whether he is “in Christ” or not “in Christ.”

To be “in Christ,” then, is to be obedient to Christ—meaning to fit into the pattern of doing things which conform to the image of what all things should be and which is discovered by looking at Christ to see what he would do.

Thus it is when we respond to Christ by obeying Him that we truly become a part of what He is doing in the world. And what is He doing in the world that we may know how to be obedient and thus be “in Him”?

Just look about and see the constructive things happening in society. Wherever forces of change, of revolution, are at work, there Christ is at work.

So the circle comes full round. Wherever men are working creatively—as in race relations, industrial relations, political relations, international relations—there Christ is working. And to work thus in the world creatively is to be “in Christ.”

### Role of the laity

This transference of “religion” from the sanctuary to the market place, and from the world of the spirit to the world of ordinary human relations is the objective in this new emphasis upon the laity instead of the clergy. It was also suggested by remarks of Dr. Franklin Littell, also of Chicago, to the Philadelphia NCC assembly.

Dr. Littell said that to take seriously the ministry of the laity “is to anticipate a radical change in the whole form of the Church.” To the former marks of the Church (preaching and the sacraments) must be added another, he suggested: “an open-faced discussion” in the world, or dialogue—the encounter between persons. In other words, constructive social relations *in the world* are a mark of the Church, on a par with preaching and the sacraments.

The cross must be taken out of the sanctuary to the center of life, argued Dr. Littell. The aim is “the renewal of the social structure . . . not the saving of individual souls,” for “God wants to restore responsibility to rebellious and broken social order.”

These men are saying that wherever men—laymen—work to improve things in the world, there you have the gospel, evangelism, witness, mission, worship even. And where man responds to this constructive effort to improve the social order, there you have “conversion.”

The effect is really to reduce religion from a transaction basically between man and his Maker to a transaction basically between man and man. In the last analysis, God becomes my neighbor and religion becomes Socialism. Stripped of the theological language this is pure Marxism.

### The church is de-emphasized

In less theological language, but with equal effect, others have been saying the same things as Drs. Sittler and Litell. Another “version” may help to clarify the first.

Writing in *Letter to Laymen* of the Austin (Texas) Faith and Life community, James W. Wagener had this to say about “The Emerging Emphasis”:

“Integral to the present discussion about the mission and role of the contemporary church is the conviction that the world as a whole and not the ecclesiastical order alone is the arena of ‘the saving words of God.’ This means that not every awakened man will find his way into the Christian cultus or parish church as his primary community.

“Are there not secular cults (in the sense of the caring, cultivating communities) which are concerned to sustain and ‘renew’ the cultural enterprises of our era? One thinks of the ‘cults’ within political parties, social groupings, the arts. It is argued that all of these have only limited concerns. But . . . is it not more adequate to say that the universal is met in the multifarious forms of the particular? . . .

“This does not bring to ebb our concern for the renewal of the parish church as an authentic cult, yet our attention must also be turned to the cultural enterprise in all its variety. . . . A glance through the pages of a metropolitan telephone directory yields the names of agency after agency which exist for the sake of alleviating human suffering and need. Most of them bear no mark of identification with the Christian church. Critics of the Peace Corps who decry the loss of these potential missionaries to a secular agency, seem not to be aware of the moment in which we are living. The western world has been secularized. That service which the church once instituted now moves without its hand or blessing, supported by many who ‘ideologically oppose’ the Christian church but who, in fact, stand as its secular emissaries.”

The root religious idea in these “theologies” is that one we call Universalism. Because there is no distinction preserved between the saved and the lost, the distinctions between the Church and the world melt away. Sanctification (doing good) becomes the prime aim of all Christian endeavor—doing good even becomes evangelism: to do good is to evangelize and to respond, with good will, is to be evangelized or converted.

The antidote for the awful effects which such ideas have upon true Christianity and the true gospel is an insistence upon: 1) religion as basically a transaction between man and God, to re-establish a broken relationship; 2) Christ as the Redeemer of lost men through a propitiation offered, a payment made in His blood on the cross; 3) men as eternally lost, alienated, without God in the world; 4) the Church as the community of saved persons, the body of Christ to which unbelievers do not belong until they have been born again.

These simple ideas are basic to any “renewal” which may recover life and vitality for the desperately sick and ineffective organized Church. ■■

DR. TAYLOR is editor of THE PRESBYTERIAN JOURNAL published at Asheville, N. C. This article is reprinted with permission from United Evangelical Action.



**HOME MISSIONS  
AND  
CHURCH EXTENSION**

**SHOULD SOME  
FREE WILL BAPTIST  
CHURCHES MERGE?**

## **personally...**

IN THE LAST SESSION of the National Association the name of our Home Missions Board was changed to Board of Home Missions and Church Extension. I think the change was significant and helps to better define the work of the board. Although the board worked both in the area of home missions and church extension, our people generally thought of the board's work as being in the area of church extension. This has not always been good.

Perhaps we have failed to move into certain areas of ministry because we have thought only in terms of church extension. It seems to me that the work of home missions rightfully involves such things as a ministry to those in jails and penitentiaries, migrant workers, minorities such as Jews, Negroes, Indians, Mexicans, etc., and the blind. We need to recognize that except for a few exceptions this type of ministry will seldom become self-supporting. As God calls young men and women into these areas of service, we must be willing to support them and their work.

On the other hand, board efforts in the field of church extension should be in the direction of a self-supporting situation in areas where there are no local churches to respond to the need. This they have done in the past and I am sure will continue to do in the future. It should be recognized, however, that every situation cannot be handled exactly the same. Situations vary and some are in a position to become self-supporting much quicker than others. It is just as damaging to pull out of a situation prematurely as it is to stay in one too long. The board has the responsibility of prayerfully examining each situation and determining just when outside support should cease.

It is evident that this board of our National Association has a large responsibility. Pray for them and the work which they represent. November is Home Missions month and a good time to bring this ministry to the attention of your church for prayer. November 22 is Home Missions Sunday. The board needs offerings on this day totaling \$20,000.00 to care for its present commitments and responsibilities. Let me encourage you to do your part.

NOT MANY local churches like to think in terms of losing their unique identity by becoming a part of another situation. Even though some will readily admit that unless something is done it is just a matter of time until the church will have to close its doors and go out of business, they are not willing to accept merger as a possible solution to their problem. Of course merger is not always a proper solution, but I am convinced that in many situations it is not only *the* answer but is a *good* answer.

In areas of our work there are groups of churches that were once thriving prosperous situations. But time has changed this. Caught in the shifting population scene, these churches have witnessed a gradual decline as more and more families have moved into the urban areas of the country. Attendance has slipped to an average of 30 to 40 or below. With limited financial resources, these churches are no longer able to support a full-time pastor. Some are able to maintain preaching services only on a half-time basis while others have preaching only once a month. Some have preaching only when they are able to get somebody to come and preach for them.

Is it unreasonable to suggest that in these situations the churches involved would do well to initiate a move to merge into one healthy situation? The few miles which separate these churches is no longer a significant factor. Most families have transportation and arrangements could be made for those who do not. By pooling talent and resources, the one church could afford to support a man full time. The church would then be in a position to effectively minister to the needs of the community.

Let me emphasize that for such an arrangement to be effective, it would have to be initiated at the grass roots—by the churches themselves. I think the idea has merit. Maybe others will too.



# IN THE VINEYARD

■ **Homer E. Willis**, Director of National Home Missions, will conduct revival services at Woodbine Church, Nashville, Tennessee, November 1-8. Mr. Willis will be in West Virginia November 16-22.

■ Executive Secretary of WNAC, **Mrs. Cleo Pursell**, will be speaking at the Georgia State Convention, November 10, at Enterprise Youth Camp near Colquitt, Georgia.

■ **Harold Harrison**, Director of Teacher Training for the National Sunday School Department, will be conducting an institute at the Westside Church, Johnsonville, South Carolina, November 1-6. Mr. Harrison will be at Unity Church, November 8-13; Free Will Baptist Bible College Trustee meeting November 17-18 and November 30 he will attend the Denominational Sunday School Secretaries Commission in Chicago, Illinois.

■ Director of the National Sunday School Department, **Roger C. Reeds**, will be attending the Alabama State Association, November 5-7; Georgia State Association November 10-11 and South Carolina State Association November 12-13. Sunday School Institute, First Church, Glennville, Georgia, November 16-20, and November 30-December 3 he will attend the Denominational Sunday School Secretaries Commission Chicago, Illinois.

■ **Ken Riggs**, Director of Youth Activities for Church Training Service, will be attending the District League Convention in Pamplico, South Carolina, November 7. He will be attending the Tennessee State Convention at Donelson, Tennessee, November 10-12; Youth Revival, West End Church, Springfield, Tennessee, November 15-22; Youth Rally, Charleston, West Virginia, November 28-29.

■ Director of Conference Ministries for Foreign Missions, **Rufus Coffey**, will be in revival services at First Church, Savannah, Georgia, November 2-8. He will attend the Tennessee State Association at Donelson, Tennessee, November 11-12; Missionary Conference, First Church, Morehead, Kentucky, November 15-20; Missionary Conference, Central Church, Detroit, Michigan, November 22-29, and November 30-December 6 he will be in services in the Liberty Association, Michigan.

■ **J. Reford Wilson**, Director of Foreign Missions, will be in New York, November 2-6 and he will attend the Tennessee State Association, November 11-12.

■ Director of Publications for Foreign Missions, **Jerry Ballard**, will be in a missionary conference in Oklahoma City area November 1-8.

■ **Billy A. Melvin**, Executive Secretary, will be in Nashville on November 3-4 for the annual meeting of the executive committee of the National Association; November 6-7 he will attend the Alabama State Association in Guin. On November 9 he will attend an executive committee meeting of the National Association of Evangelicals in Chicago. November 17-18 he will be in New York City for the Advisory Board meeting of the American Bible Society and on No-

vember 29 he begins a week of revival services at the Grant Avenue Church, Springfield, Missouri.

■ Bible College Dean **Charles A. Thigpen** will attend the Alabama State Association at Guin November 5-7, the Georgia State Association November 10-11, and the South Carolina Association at Conway November 12-13.

■ Director of Church Training, **Samuel Johnson** will be attending the Alabama State Association, November 5-7; Youth meeting at Buhl, Idaho, November 7; Georgia State Association, November 10; South Carolina State Association November 10; South Carolina State Association November 13; and he will attend the NAE Layman's Council in Chicago, Illinois, November 16.

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