

Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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FEBRUARY 1961



personally . . .

The Preacher God Can Use

What kind of preacher are you? Do you emphasize mountains or mole hills? Is your ministry filled with miracles or mirages? The tragedy in many a ministerial life is that we may defend a doctrine and deny the Christ. It is so easy to deify self and defeat the purpose of God.

When your journey is complete, would you like for your epitaph to read, "a popular parson" or "a powerful preacher?"; "a pressure politician" or "a pusher for souls?"; "a play-er for compliments" or "a pray-er for the lost?"

It takes all there is of man—plus the grace of God—in these days to preach the gospel. There will be members in your church who will oppose you if you preach the great Gospel truths. All the hosts of hell in your community will arise in mighty opposition to your proclamation of holy causes. Even some of your fellow ministers will wonder at your earnestness and enthusiasm.

But if you are to be the kind of preacher whom God can use, you will take your directions from your Guide—"He will guide you into all truth." By all means you will seek to know the truth about yourself, about your weaknesses, about your insufficiency, about your sinfulness, about your power in prayer. You will seek to know the truth regarding the place where God wants you to serve Him—what the needs are—with whom you must speak concerning spiritual matters. Nothing—*nothing*—can substitute in a preacher's life for the guidance of the Holy Spirit.

The preacher whom God can use is never proud of anyone but Christ. If you become as proud as Lucifer about your own spirituality and humility you will lose them. You can be proud of your education and show your ignorance. You can substitute skills for dependence upon the Lord. But always remember this. Your people will gauge you by your productivity, not by your ability to use polysyllabic words like pneumatology, eschatology, and the like. You speak to your congregation to help them and not to display your vast intellectual resources.

The preacher whom God can use does not develop a persecution complex. Satan will come to you in your Garden of Eden temptation saying, "They do not appreciate you. You should move to a church where your ability is more readily seen." In spite of all, stay where you are until something happens. Many smaller churches are still small because too many of our pastors have regarded them as "stepping stones" rather than a "field of service."

Forever dismiss from your mind that you do not have larger opportunities because you believe in a separated life. If you preach on this theme, or any other pet subject every Sunday, you should not have larger opportunities until you acquire some balance. Remember that there is more than one letter in the alphabet, and more than one note on the piano. Never rationalize that others are against you if you harp on one string all the time.

The preacher God can use must practice perfect love. Retaliation must be foreign to your experience. Learn to take insult. Avoid personality conflicts. Live on the sweet side of your mind. Be generous toward those who differ with you. Do good for the individuals who abuse you.

"Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses . . . by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." (2 Cor. 6:3-6).

The preacher God can use will have a devotional life that is deep. The tempter is willing to let you preach like Apollos, remonstrate like Simon, and indoctrinate like Paul, if only you will take it easy with your devotional life. A preacher can backslide quickly if the fires go out on his altar of devotions.

You can backslide in college and seminary. You can backslide while teaching Sunday School classes. You can backslide while conducting evangelistic meetings. And you can do it through giving priority to secondary matters. You may know exactly the route from Dan to Beersheba, from Jerusalem to Jericho, and yet fail to know that the way from earth to Heaven is made possible by a life deeply imbedded in the Holy Scriptures and vital intercessory prayer.

The preacher God can use is the key to revival. The man in the pulpit must be willing to be set on fire by the Holy Spirit.

Won't you forget all other matters, pay the supreme price, put your all on the altar as a living sacrifice, so that God can use you? God needs a man who will rise up with the power of a redemptive devotion to proclaim the acceptable year of the Lord. Won't you say, with Dwight L. Moody, "By the grace of God, I'll be that man?"

IN THE VINEYARD

■ Bible College President **L. C. Johnson** spoke at Pine Level Church, Alma, Georgia, on January 1. **T. L. Burch**, dean of men, FWB Bible College, represented the school at several Alabama and Florida churches during the holidays.

■ **Jerry Ballard**, Promotional Secretary for Foreign Missions, has moved to Nashville and assumed his office duties including editorship of *Heartbeat*, the department's new magazine. He attended the Evangelical Press Association convention in Chicago, January 24-25.

■ WNAC Executive Secretary **Mrs. Eunice Edwards** will conduct a study class at East Tupelo, Mississippi, on February 13, and will remain for the district convention.

■ **Billy A. Melvin**, Executive Secretary, attended the Evangelical Press Association convention in Chicago, January 24-25, in the interest of CONTACT. Sunday morning, January 29, Mr. Melvin preached at the First church, Richmond, Virginia, and in the evening made a visit to the new FWB church in Washington, D. C. Serving as chairman of a committee on Local Church Contact, Mr. Melvin attended a Denominational Leaders' Conference concerned with returning the Bible to the heart of the nation. This meeting was held on January 30-31. While in the Washington area, Mr. Melvin and Mr. Mooneyham, Chaplain Commission member, visited with FWB Chaplain (1st. Lt.) Dan Rivers, stationed at Ft. Meade, Maryland.

■ **Rolla Smith**, Foreign Missions Director, will attend the Central Florida association February 6-12, in services with Mrs. Tom Willey, Sr. On February 22 he will meet with Rev. Tom Willey, Sr., for services beginning at Pocahontas, Arkansas, Willow Springs, Missouri, on February 23, and in the Mountain Grove, Missouri, area February 24-28.

■ A special home missions service was held at Oakwood church, Woodlawn, Tennessee, on January 22, by **Homer E. Willis**, Director of Home Missions. Mr. Willis will be in revival services at Madison Avenue Church, Tulsa, Oklahoma, on February 19-26.



25th Session Program
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

By Laura Belle Barnard

COMMITMENT TO CHRIST

“Let us separate ourselves wholly to Him, that the power of Christ may rest upon us.”

A MAN WITH long hair is a strange sight in present day American culture. But in Bible times it was an outward sign of a man wholly consecrated to God. Numbers 6 tells of an order of people with practices that marked them as peculiar and distinct. These were Nazarites, men and women who had taken a vow of separation to God, a practice divinely instituted as an object lesson to teach God's people the meaning of consecration. The vow was entered into voluntarily, as a token of one's desire to be utterly devoted to God. One taking the vow must not partake of grapes, fresh or dried, grape juice, wine, or vinegar, "nothing that is made of the grapevine, from the kernels even to the husk." This Nazarite must not shave his head; "He shall let the locks of the hair of his head grow long." Further, "He shall not come near a dead body." This is the three-fold vow made by a Nazarite as an outward sign of his total consecration to God, for "Nazarite" means "a separated one." None of these prohibited things were wrong in themselves, but those hungering for holiness would deny themselves good things in order to give place to the better, spiritual blessings resulting from complete consecration to God. It was not wrong for

men to shave and cut their hair, but the long hair was a testimony to society. A person who was afraid to be different from others would not take the Nazarite vow, for he could not hid his long hair and beard. Ordinarily, only those who had duties towards burial of the dead would even desire to touch a dead body, and in that case it would be a solemn obligation which to neglect would incur the severe and just criticism of the community. Yet, even legitimate demands of family and kinship ties must give way before the higher demands of separation to God. God wanted His people to have this living object lesson of the separated life.

Samson was a Nazarite (Judges 13 to 16). Like Samuel, and John the Baptist later, he was separated as a Nazarite from birth, by God's command to his parents. Samson was divinely chosen as judge and deliverer of Israel from the heathen, warring Philistines, and, despite his failures, he was mightily used.

Samson's is a strange story. Yet several things are clear, and the record is given for our exhortation. Through failure to keep the vow in spirit, he fell victim to at least four shameful circumstances. First, he was bound with two strong ropes. In this he was a picture of how a Christian loses his liberty, is fettered and limited in his usefulness to God, as he relaxes his position of separation

from the world and the flesh.

Second, Samson lost his physical strength as he gradually yielded to Delilah's enticing pleadings and "told her all his heart." He sold his supernatural gift of strength by yielding to the appeals of the flesh. The national hero, honored for superhuman strength, found himself helpless before ordinary men, and was led away "bound with fetters of brass." Most frustrating of all was the loss of his eyesight, for the Philistines "laid hold on him and put out his eyes." Of course, his spiritual eyes had been put out already by lust, compromise, and sin. Now his spiritual blindness brings him physical blindness.

Third, Samson lost his honor and dignity, when the Philistines put him in prison and made him sit down on the floor or ground, like a woman or menial servant, and grind at an ancient grindstone. Samson, that strong man of Israel who had slain a thousand men with the jawbone of an ass! "Them that honor me, I will honor." Samson had dishonored Him, and this was the result. Most serious of all, he lost his testimony. While he was in prison, "the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god."

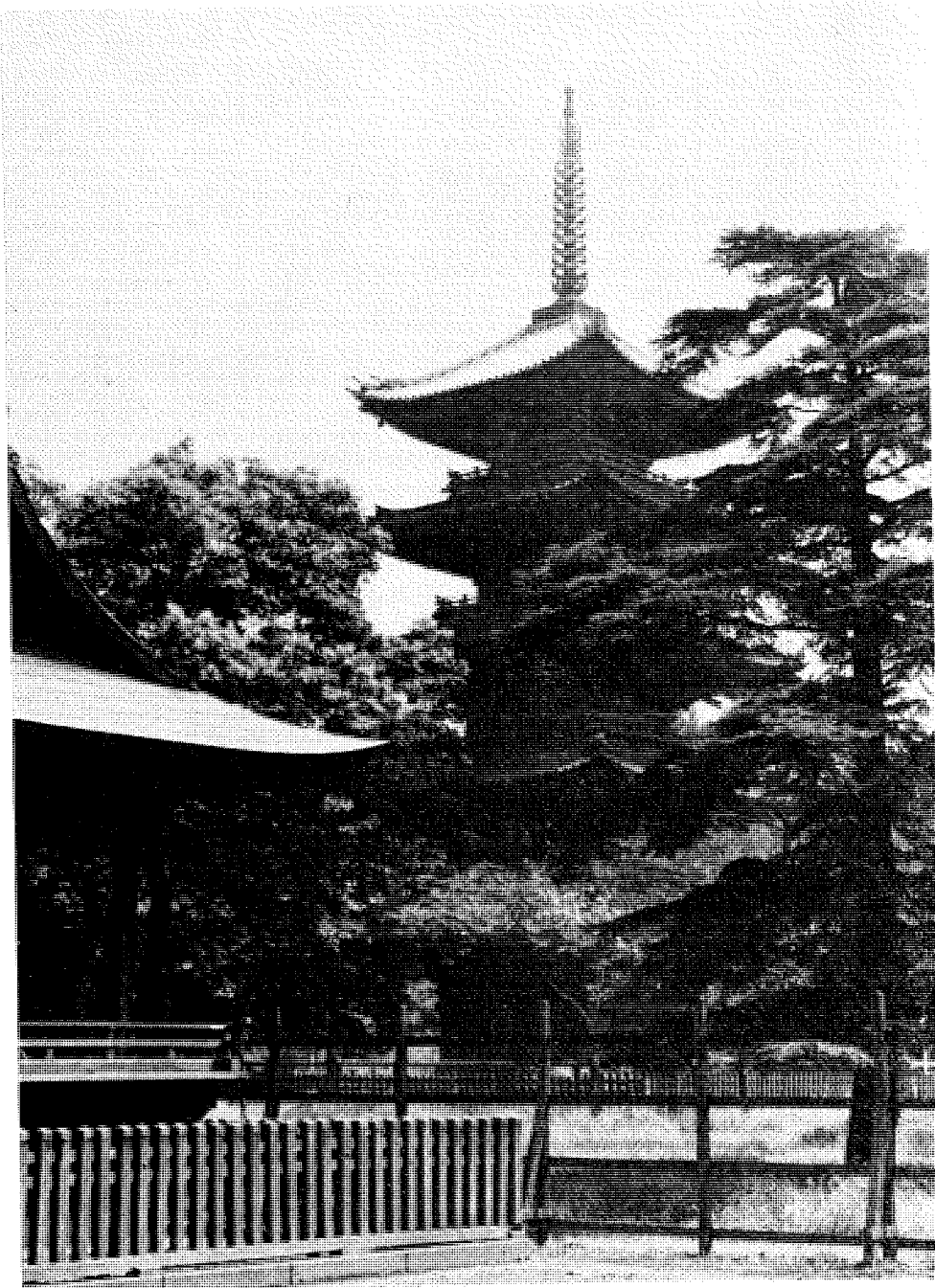
(Continued on Page 11)

Laura Belle Barnard was the first missionary to go out under the newly organized National Association of 1935. She is presently an instructor at Free Will Baptist Bible College.

FREE WILL BAPTIST MISSIONS IN REVIEW

Part II - The Light Flickers

For a period of 25 years Free Will Baptists were not active in missionary endeavor. This was not due to a lack of concern, but to the prevailing circumstances of the time. The events of that period are related in this article.



IN 1905 the Northern Baptists appointed a comity committee to confer with the General Conference of Free Will Baptists concerning the merger of the two groups. The General Conference also appointed a committee, and the two began to study the situation and to lay plans for consummating an organic union. By 1909 their work was practically finished, and in 1911 the union was consummated.

A. W. Anthony, professor at Cobb Divinity School and son of a prominent Free Will Baptist layman, Lewis W. Anthony a prosperous Providence shoe manufacturer, was the key figure in bringing about the merger of these two groups. The story could hardly be told without relating something about him and his work.

After a successful pastorate in the Essex Street Free Baptist Church in Bangor, Maine, he was called to a professorship in Cobb Divinity School. Before accepting the position he went to the University of Berlin and studied under Professors Adolf Harnack and Bernard Weiss. He began his work at Cobb Divinity School (Bates College, Lewiston, Maine) and remained there until his full attention was given to reunion.

He was elected chairman of the committee Free Will Baptists appointed in 1905 to study means for a merger. It was through his leadership that this almost impossible task was performed in six years.¹⁴

Damon C. Dodd in a chapter in his book entitled "The Light that Failed" gives some hints as to how this was accomplished:

The northern (unit) of our work, put down strong organizational roots designed to make for a powerful and close-knit ecclesiastical order. Politically, it was second to none . . . the official family constantly maneuvered to tighten this political circle. In the course of time, the denomination began to lose its Baptist character and take on an episcopalian atmosphere. Thus was the stage set for the final act of the

¹⁴ Baxter, Norman Allen, *History of the Freewill Baptists* (New York: American Baptist Historical Society, 1957), p. 170.

Free Will Baptist drama in the north.¹⁵

The story is too long to tell here, but enough should be told for us to get a clear insight into what happened to the missionary efforts we are concerned about. The basis of union, which was largely the work of A. W. Anthony, recommended that the constitutions of the three Baptist societies involved be changed so as to admit Free Will Baptists to membership on the same basis as Baptists. The third recommendation was that the work of the Free Will Baptists be united with the appropriate Baptist agency. The fourth provided that representatives of each agency have equal standing in the united agencies, and fifth that the pastors and missionaries of both be recognized on equal standing in all denominational activities.¹⁶

What seems to be significant is that while Northern Baptists, who had become American Baptists in 1907, was the larger body of this union, the necessary organizational changes had to take place in their agencies, not ours. Ours were so constructed, and indeed had been from the beginning (see the account concerning the organization of the first mission society) that about all that was need was a two-thirds majority vote of the unions and yearly meetings.

On October 5, 1911, the final transfer and delivery of its funds, properties, and other assets actually took place. This conveyance included all Free Will Baptist institutions and assets—seven major colleges, two theological seminaries, with their endowments, and all properties, home and foreign, except the Morning Star Publishing Company, which merged with a Baptist paper, *The Watchman*, on another basis.

Thus at this historical meeting of 1911 the movement that had begun under Benjamin Randall in New Durham, New Hampshire, in 1780 came to an end denominationally speaking. Legally, however, it must exist as long as there are still endowments in force that were given by Free Will Baptist people to their missionary enterprises and institutions.

The mechanics were rather easy for the merger to come about, but there remained many details that had to be worked out for a successful merger to become more than a paper reality. The united group, therefore, elected A. W. Anthony as the special joint secretary of the American Baptist Foreign Mission Society and the American Baptist Home Mission Society and the General Conference of Free Baptists. He continued in these key positions until 1916. Thus ended the work he had begun in 1905. For eleven years this one man smoothed out and made comparatively easy what was apparently an impossible task in a Baptist Church.

Thus ends the story of the early Free Will Baptist missionary efforts in so far as the name is concerned. These fields are in active operation today under the control of the

American Baptist Foreign Mission Society.

Free Will Baptists, however, had not passed into oblivion. The states of Indiana, Illinois, West Virginia, Ohio, Texas, Oklahoma, Missouri, Tennessee, Arkansas refused to go with the denomination into the merger. The opposition was spearheaded by Professor John Wolfe. The Southwest Free Will Baptist Convention had joined the General Conference in 1907 and was vigorously opposed to the union, and so stated their case on the floor when the General Conference was in session in 1910. When these brethren became convinced that the denomination in the northern states would carry the vote, and the merger was certain to pass by two-thirds majority vote, they walked out.

Dr. Wolfe succeeded in organizing revolt in this conference so completely that on December 28, 1916, five years later most of the Southwest Conference met for the purpose of reorganizing what was left of the denomination in these states. Representatives came from Kansas, Nebraska, Missouri, Oklahoma, and Texas to Platts-

By Charles Sapp

burg, Missouri, and formed the General Co-operative Association of Free Will Baptists. Reconstruction had begun. This body continued until the name was changed to the Western Conference of Free Will Baptists. Under this name the old Southwest Conference of Free Will Baptists continued until 1935 when the Western Conference and the Eastern Conference of Original Free Will Baptists merged in order to form the National Association of Free Will Baptist Churches in America.

The 1911 General Conference had marked the end of Free Will Baptists in the eastern section of the country as an organized and institutionalized group. They did not meet again as a conference until 1927. These churches had never been a part of the General Conference of Free Baptist Churches chiefly because the slavery question had kept the two groups apart. They had sent delegations to the conferences, but the issue over slavery had been so strong that reconciliation had not been possible. Therefore, these churches were comparatively unaffected by the merger. However, they had troubles enough of their own.

This group of Free Will Baptists dates their organization with their founding father, Reverend Paul Palmer, in 1727. They became a strong group in the states of North Carolina, South Carolina, Georgia, and to some extent this can be said for their work in Florida and Alabama. Tennessee had both groups as did also the western part of North Carolina. It has been in these areas, where both groups existed side by side that co-operation has been so long in developing.

Many of the churches in the southwest

had come into existence as a result of the extensive home mission activity of the northern wing of the church. There were churches, though widely separated, all the way across the country to California. These churches became involved in legal battles to retain their property. Supreme court decisions in Nebraska, Kansas, Illinois, and Texas gave the local church property to the merged group, leaving many Free Will Baptist congregations without places of worship.

These people were unwilling to shut-up shop and go to other churches. Many of them rebuilt their churches and continued to evangelize their areas. In the mean time they were carrying on a fellowship among these loosely organized groups that had no central or specific purpose beyond keeping themselves alive. Many of them during the early days after the merger vowed to never unite with any organization above their local level. Thousands of Free Will Baptists have never given up this vow—the western part of Virginia, parts of West Virginia, some parts of Ohio, and much of Arkansas, east Tennessee and western North Carolina. All of these, and other associations here and there, remain independent today in many respects.

As early as 1924 representatives from the Eastern Conference which had received new life and purpose, seeking to reunite their work, began sending representatives to the Western Conference. These visits were returned. Thus the courageous element that had always existed in our churches began to re-assert itself. However, it was not as easy to get back together as it had been to merge with another denomination. The two groups continued to talk, but it was not until 1935 that they merged to form the National Association of Free Will Baptists in America.

This in brief is the reason why there was no missionary voice among Free Will Baptists for a quarter of a century. They were small, isolated, and desperately trying to rebuild their lost churches. They were too weak to do much more than revitalize themselves.

The merger of the two groups once again made them a national church in scope. They were still small and widely scattered, and it remained to be seen whether, they could rally their spiritual and physical resources for the task of making Christ known through the particular theological emphases of their founding fathers. If not, surrender had been better. She must justify her place in the sun.

The story of reconstruction has only been touched. There is much left to be told, but this is not the story of her faith, except as it is essential to her missionary history. Perhaps enough has been said to account for her silence for so many years. If this be so, our purpose has been accomplished.

Charles Sapp has pastored Free Will Baptist Churches in several states. His last pastorate was in Virginia. He is presently completing his work for a B.D. degree at Union Theological Seminary, Richmond, Virginia.

¹⁵ Dodd, Damon C., *The Free Will Baptist Story* (Nashville, Tennessee: Executive Department of the National Association of Free Will Baptists, 1958), p. 103.

¹⁶ Baxter, p. 177.

Religious NEWSFRONT

The Count Is Up

NEW YORK (EP)—Figures compiled by the Bureau of Research and Survey of the National Council of Churches show that Roman Catholic Church membership increased faster than the U. S. population last year while Protestant growth lagged slightly behind the population's upward trend.

Roman Catholic membership rose to 40,871,302, a gain of 1,361,794 or 3.4 per cent while Protestant membership reached 62,543,502, a gain of 1.7 per cent.

During the same period, population gained an estimated 1.8 per cent.

The survey revealed that of all Americans, 63.4 per cent belonged to a church or synagogue in 1959, compared to 63 per cent in 1958. Figures showed also that 33.8 per cent of the U. S. population is Protestant and 23.1 per cent are Roman Catholic. In 1950 the comparative totals were 33.8 per cent Protestants and 18.9 per cent Catholics. Back in 1926, the percentages were 27 per cent Potestants and 16 per cent Roman Catholics.

Additional statistics (gleaned from 254 different religious bodies and gathered for use in the *Yearbook of American Churches*, 1961) showed that in America there are also 20,000 Buddhists; 484,489 Old Catholics, Armenian and Polish National Catholics; 2,807,612 Eastern Orthodox members and 5½ million Jews. There are also 3,572,963 teachers and officers of 286,572 Sunday or Sabbath schools.

Ordained clergy in the country totaled 373,589, with 243,203 of them having pastorates. Of the total, 6,777 (or 4.1 per cent) are women.

Among the Protestants, the various Baptist bodies reported the highest inclusive membership: 20,879,220. Next largest were the Methodists with 12,358,861; Lutherans, 8,021,091; Presbyterians 4,202,956; Christian churches, 3,809,064; and Eastern Orthodox, 2,807,612.

Top Newsmakers for 1960

NEW YORK (EP)—The Associated Press, in a survey conducted among its 3,800 members including dailies and radio and TV stations, has named the top newsmakers for 1960: Pope John XXIII and Sen. John F. Kennedy, the first Roman Catholic President ever elected in this country.

President-elect Kennedy was named the overall "Newsmaker of 1960" and the Pontiff took top honors in the religion category.

In second place, behind Mr. Kennedy was Soviet Premier Nikita Khrushchev. Trailing Pope John in the religion category was Dr. Billy Graham.

The AP members also named top newsmakers in other fields such as science, sports, entertainment, labor and business.

Church Construction

WASHINGTON, D. C. (EP)—1960 saw church construction in the U.S. topping the one billion dollar mark for the first time in history.

The U.S. Census Bureau reported that the construction of new religious edifices passed the mark by \$16,000,000 despite a sharp drop in December construction resulting from adverse weather conditions.

The volume of church construction has doubled since 1954, when it topped the \$500 million mark for the first time. It has quadrupled since 1948, when for the first time it exceeded \$250 million.

Statistics Revealed

At present there are 42,250 Protestant missionaries sent out to lands other than their own—27,219 or 64.4 per cent from North America.

These and other statistics for 1960 were given in the November 23, 1960 *Occasional Bulletin* of the Missionary Reserach Library, New York City.

The *Bulletin* also reports that the North American foreign missionary force has increased 81 per cent during the past 10 years; 8.6 per cent since 1958.

The number of overseas missionary agencies listed in 1960 was 421, or 72 more than in 1958. This striking increase is due to two main reasons: the discovery of new missionary societies not previously included, and the larger number of societies which responded in the 1960 survey.

Other *Bulletin* facts are listed as follows: the total (missionaries) supported by the

Division of Foreign Missions (NCC) member, associated, and related boards is 10,234, compared with 10,425 in 1956, and 10,977 in 1958. A few mission boards have withdrawn or plan withdrawal from the DFM. The percentage of missionaries in the DFM grouping (i. e., percentage of the net total—making allowance for duplications) has dropped to 38 per cent from 41.2 per cent in 1958, and 43.5 per cent in 1956. The EFMA personnel has grown from 4,382 in 1956 to 5,744 in 1960; the IFMA from 4,786 to 5,443. The AMICCC has dropped from 1,079 to 877. (EP)

Green Stamps in Church!

ATLANTA, Ga. (EP)—It probably was inevitable; green stamps for church attendance!

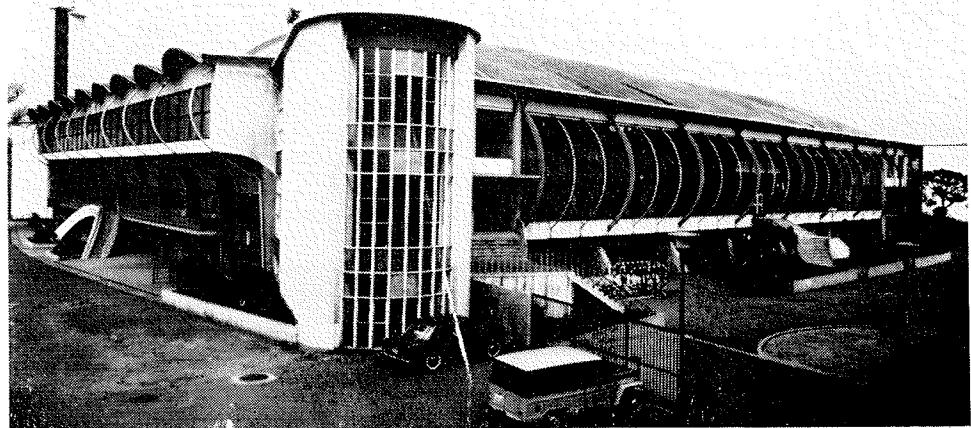
Attendance at Sunday evening services in the Conyers, Ga., Methodist church has doubled since the minister has begun giving out the stamps in an effort to boost participation in the church's activities.

C. R. Vaughn, Jr., church school superintendent, said that before the "go-to-church-and-get-a-green-stamp" policy was started Sunday evening attendance was about 50. "It has been at least doubled that by now," he added.

Parishioners also get stamps for their participation in the Women's Missionary Society, Men's Club, Methodist Youth Fellowship and choir practice.

Church-goers who have collected the most stamps when the contest closes on the Sunday before Easter may redeem them for an outing at Warm Springs and Calloway Gardens. These winners will board two chartered buses for the picnic on the Sunday after Easter.

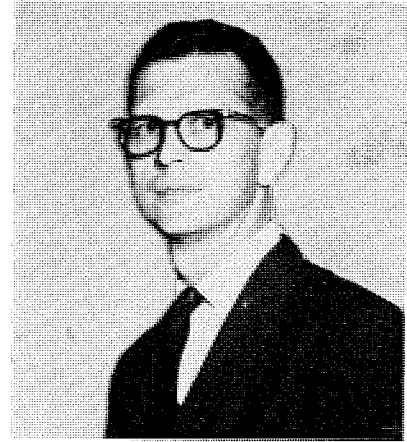
Pastor of the church, located in a small community just outside Atlanta, is the Rev. M. M. Whittemore.



The Meiji Auditorium located in Tokyo, Japan, has been officially set aside for one month of meetings, running from May 6 to June 5, to be conducted by World Vision at the invitation of more than 600 churches in the Greater Tokyo area. Dr. Bob Pierce, president, is the featured speaker. The use of this auditorium is considered an answer to prayer since no one had ever scheduled the auditorium for as long as a month at a time, and a city ordinance banned completely all events with religious significance.

My Impressions Of The National Council of Churches

By W. Stanley Mooneyham



FOR TEN YEARS I have been reading and hearing about and observing the National Council of Churches. I must confess that what I read, heard and observed had not created an entirely favorable impression with me. For instance:

I had read the report of the Fifth World Order Study Conference sponsored by the NCC in which full recognition for Red China was advocated.

I had beheld with alarm the lack of emphasis upon the authority of the Bible.

I had followed very carefully the Air Force manual controversy and heard the NCC proclaim its innocence of Communist infiltration without making any effort to get a full investigation of the charge.

I had seen the shift away from evangelism and missions toward a program of social uplift and universal brotherhood.

It was with this background that I went to San Francisco in December as a representative of the press to attend the triennial assembly of the National Council of Churches. I readily admit that I went with some preconceived opinions, but in the spirit of objectivity which is supposed to characterize editors and reporters I determined to judge fairly what I saw and heard during that week.

(Perhaps a word about the organization of the NCC would be proper here. It was organized in 1950 out of the old Federal Council of Churches which had come into disrepute because of the avowed rank modernism of many of its leaders over the years. It had lost its ability to function effectively and if the ecumenical movement was to be saved in this country, a new

instrument had to be found. The NCC became that instrument. It is now composed of 33 national church bodies which have 37 million constituents.)

Here is what I saw and heard—and some things which were conspicuous by their very absence:

(1) The emphasis of the great assembly—at which there were some 3,000 delegates—was that “Cooperation is not enough.” The push was on in an undeniable way for a merger that would outstrip anything that had ever been done before. It was begun outside the NCC proper by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, when on Sunday morning before the assembly opened he mounted the pulpit at Grace Cathedral (Episcopal) and called for a merger of four denominations into one.

His proposal—which was no mere publicity stunt—was that his own church and the Episcopal Church extend an invitation to the Methodist Church and the United Church of Christ (merger of Congregational and Evangelical and Reformed Churches) to join in one great church with a membership of over 17 million. Although this proposal was not in the official sessions of the Council, the rest of the proceedings of the week were held under the shadow of this grandstand play.

Dr. Blake, along with many others, seems to recognize that Protestantism in America has lost its “punch.” The old-time vigor and fervor that made the churches great is missing and many say that we are living in a post-Protestant era. One of the speakers at the NCC said: “Many sensitive critics are convinced that we have seen the end of the Protestant era. In the economy of God it has been allowed four centuries. The situation now is radically changed. Much

of the West is admittedly ex-Christian, while in most of the world indigenous younger churches are living in an age that is pre-Christian.”

Now this may or may not be true, but it is pathetic when so many religious leaders seem to have but one solution for the church’s situation—church union on a large scale, the development of a super-church. Much of the leadership of the National Council seems in a panic at the idea of living as a minority in a post-Protestant era and they frantically propose some kind of organizational union to bolster our strength, as though our hope was in size or numbers instead of the power of Holy Spirit and the truth of God.

(2) The printed theme of the assembly was “Jesus Christ, Living Lord of All Life” but He was made to take a back seat to the emphasis upon the social aspects of the gospel instead of the Person who is the heart of the gospel. Except for the keynote address by the president and a message by bishop of the Church of South India, there was little emphasis upon the Person of Jesus Christ.

There seemed to be no plan to create an environment to win men through personal commitment to Christ to a saving knowledge of the gospel. The emphasis was upon clothing and feeding them. Granted that most churches—and especially Free Will Baptists—need to have more concern for the social implications of the message of Jesus, yet this is no substitute for the preaching of Jesus Christ Himself as the remedy for sin. Such preaching was simply not to be found in the meetings of the Council.

Commenting on the social emphasis of the meeting, *The Dallas Morning News* said in an editorial: “The idea that sin is a

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A tailor in Goumère working at his trade. A modern sewing machine was available in his area before any missionaries came with the Gospel of Jesus Christ.

ALSO TO THE ABRONS

By Lonnie Sparks

WHILE PASSING through a village greeting the people, the missionary came upon a man who had just offered a sacrifice to his soul. He had hoped that this act of worship, this blood and yam sacrifice, would insure added protection from the inhabitants of the spirit world. This is not an uncommon occurrence among the Abron tribe of which he is a member. His home is a thatched-roof mud hut which will someday be replaced possibly with a bigger, better home as many already have. One day he will have more of the niceties of life, but this will not change his manner of worship. He is not a happy man. He cannot be. He may laugh, joke, and be friendly, but it is unfathomable how people living in a society which is so interwoven with fears and superstitions could be happy.

It is not God's will that these live without hope. He has made provision for them. Paul testified: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16). Christ commanded: "Preach the Gospel to every creature. (Mark 16:15). It was His will that His messengers should go to Europe, Asia, and America, but it is His Will that His message be brought also to the Abrons.

The Abrons of the Republic of the Ivory Coast boast a king who is highly respected not only in his tribe, but also by high officials in the government. They are a very proud people who think that they are the people. Their national dress is composed of

Lonnie Sparks is one of our missionaries to Africa. With his wife Anita, he was the first to enter the Bondoukou Circle.

a cloth called the "Gataga" or "Ntama." It is a rectangular cloth composed of six to eight yards of material. In olden days, it was woven by hand. This type can be obtained today, but it has been replaced for the greater part by cloth woven in Europe. As footwear, they have sandals.

The women wear a dress which is strictly "African." The top is usually a blouse which is quite loose at the bottom. As a skirt they wear a cloth. Some who do not wear blouses, wear a large cloth, but different from the men. The men wrap the cloth around their body draping it over one shoulder whereas the women do not cover either shoulder.

The women carry their babies on their back. The child is held on by another cloth which the mother ties around her. They can work in the field with their babies on their back. It is not uncommon to see one coming from the field with a heavy load of wood on her head carrying her baby.

The main occupation is farming. The money crops are coffee and cocoa. Their food crops include: taro, plantains, corn, yams, peanuts, manioc, and beans. Oranges, limes, bananas, and numerous other fruits are plentiful.

The Abrons are very clean. They usually take two baths a day. This is true of most of the forest tribes. Although they aren't as industrious as the tribes on the plains to the north, their standard of living is higher. The forest, rainfall, and fertility of the land make the difference.

The Abrons of Ivory Coast (a part of the tribe is in Ghana) have a peculiarity of which they are not proud. They do not speak the true language of their tribe, except for a few villages along the Ghana border. This resulted from a war waged with the Kulangos who now live to the north. Although the Abrons were the victors, they lost their language. This came about slowly. The Abrons killed the Kulango men and took their village and wives. The children learned the language of their mothers. This language change links then with the Kulangos making it possible to reach two tribes with one language. The two-tribe block forms the largest language in the Bondoukou Circle for which the Free

Will Baptists are solely responsible. At the present time, my wife and I are the only workers in this language area. Our base is at Goumère.

The Base

Many tribes are represented in Goumère in spite of the fact that it is an Abron village. It is a wicked place as its name indicates: Goumère means: "A palaver (case) rests upon me." It certainly lives up to its name. Here is an example. We owned a big black turkey. One day we realized that it was missing. Upon inquiring, we learned that it had been stolen and offered as a sacrifice with the intent to bring evil upon our household. From this base we have launched the attack.

The Attack

The target has already been defined. The purpose is to win the lost to Christ and to establish the Church of Jesus Christ in this area. The attack can be launched by various means, but the goal must be singular. The media must be in keeping with Scripture. The most direct way is through the preaching of the Gospel. "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). This is primary and basic. My wife and I team up in this all important ministry. She gives flannel-graph lessons and I preach and teach.

In a new village it is now our practice for Anita to give a lesson on the Creation and the Fall. I show the need of a perfect sacrifice to take away sin and that animal sacrifices will not suffice. Then I point to God's provision in the person of our Lord Jesus Christ.

There are various ways to gain entrance to a person's heart. Nothing will ever replace the preaching of the Word, but there are ways we can draw them to us after which we can give them the Word. As servants of the Most High, we must do all within our power to turn men to righteousness.

In spite of our inadequate knowledge of medicine, it is possible to give them simple remedies which in the case of malaria might be a means of saving their life.

They know very little about chemically prepared medicines. Unless they come to us or go to a hospital 16 to 20 miles away, they have to depend on native cures. One of our most promising young teen-agers has been reached through medicine.

The field of literature offers great possibilities. The official language is French, but very few are literate in it. Portions of God's Word and other Christian literatures are made available to them. The Word has been placed in the hands of officials to whom it would have been difficult to give any other type of witness.

The most effective path to people's hearts is their mother tongue. The events on the day of Pentecost bear out the truth of this in Acts 2:6-8. "The multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"

Kulango is unwritten, therefore there are no grammars or dictionaries available. It is our responsibility to see that these people receive the Word of God in the language *wherein they were born*. At the present time, the first draft of Mark's Gospel, along with a few songs and choruses, has been translated. Once the orthography is established, we will seek to teach them to read the Scriptures. Then God's eternal message can speak to darkened souls in the privacy of their own homes.

When a battle is launched, a conflict results.

The Conflict

In every conflict there are two opposing forces. In this one it is the Gospel of Jesus Christ vs. the forces of evil under the direct command of the Evil One. Don't believe for one moment that the Prince of this world will surrender easily. His hosts are entrenched in the culture of this people and will only relinquish when God, who has infinite power, moves them out. When an Abron accepts Christ, he must leave such things in his culture which are obnoxious to the way of life set forth for Christ's disciples in the Word. There can be no compromise. The standards for holy living are clearly presented. Christians must learn from the beginning that Christ expects his followers to live by them.

The Abrons fear the devil and his demons. It is for this reason that they sacrifice. Today sacrifices consist of animals and food, but there are exceptions. Here is one. One night three Lobi tribesmen, who had been brought south to work, were awakened in the night. A group of men had come to sacrifice them. One escaped and that made it advisable to let the others go for fear the former would go to the police.

Witches are greatly feared. A witch is someone who works evil upon his enemies. He can kill you by killing a cow and eating

it. The cow is likened to you. When the cow has been eaten, you will die.

When someone dies, they take five poles to which they tie the fingernails, toenails, and some of the hair of the corpse. Two men carry this. The one in front is the spokesman for the dead person telling the reason for his death. If it was the work of a witch, the witch is named. In olden days, the witch would have met sudden death. Today this cannot be done openly, but they can make the individual's life miserable. This happened in Goumerc not too long ago. From all description, we are almost sure that the man died of yellow fever, but they said it was a witch and accused one of the women of having done it.

The people often wear cords around the arms, legs, or neck to keep away sickness. It is a pitiful sight to see a tiny baby loaded down with cords, cowry shells, and a tiny bottle with powder inside, all designed to keep sickness away, and yet the mother not exercising proper care of the baby in order to prevent sickness. This is one type of medicine. Some medicines are stronger than others. In the stronger group are found those powerful enough to kill someone by working a spell upon them. It is logical that some people live in fear of death. It is not surprising if they eye Christians with suspicion when they encourage them to throw away their medicine and destroy their fetishes. Are they sure that the Christians do not wish them to do this so that they in turn can bring evil upon them more easily.

The Victory

Christ is glorified in the conflict when souls are saved and Christians are built up in the faith. "Herein is my Father glorified, that ye bear much fruit." When we arrived at Goumerc, a group of inquirers were already meeting. Many of these were Ghanians who have long since dropped out. There were some children and a small number of local people.

The Word has brought forth results. Those who did not mean business have dropped out. At the beginning of 1960, there were few Christians at Goumerc over twenty years of age. Then in a very short time, five young men gave their hearts to Christ. This was a great encouragement. Since then others have come. During a recent series of services, eight children came forward in one service.

In connection with the work at Goumerc, evangelism has been carried on in eighty other villages in this area. A missionary should not cover territory just to say it has been done, but he should seek to give an effective witness in each new village in which he ministers.

Hearts have responded to the Glorious Gospel of the Risen Christ. One of the most exciting experiences came when some young men in a village called Krako expressed their desire to become Christians. The next village which opened up was Tanda-

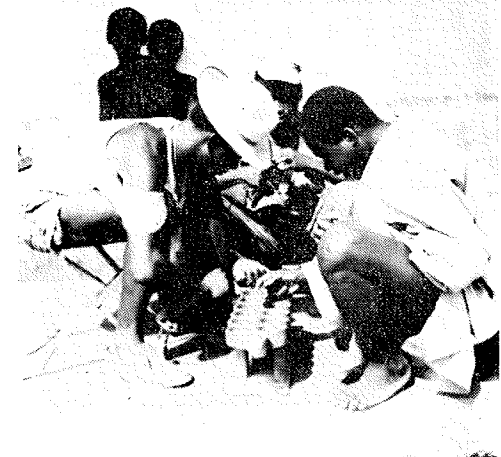
(Continued on Page 14)



A paramount chief (chief of chiefs) who paid the Sparks a visit. He is seen with his entourage of interpreter, chauffeur, (He has a big American car.), umbrella boy, horn blower, etc. His crown is gold plated.



Hairdressing African style. The women take small strands of hair and wrap black string around it. Then it is arranged in their preferred style.



Two men engaged in playing a game of "wary." This game is quite popular in the area where our missionaries are working.

What's Your Problem?



By LOUIS H. MOULTON

- Q. What kind of application do you give to the parable of the laborers in the vineyard who, regardless of the hour of the day when they went to work, each one received a penny for his labor?**
- A. I usually refer to it as the initial experience of salvation. Whether we come to the Lord in childhood, as a teen-ager, middle-aged or late in life when the day is far spent, all of us receive the same pardon. Irregardless of age or time forgiveness is full and free for the one who repents and turns from his sins and is born again.
- Q. When Jesus told Nicodemus in John 3:5 "... except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" was he referring to water baptism?**
- A. He was not. Water baptism typifies death, not birth. In it we signify our death, burial, and resurrection with the Lord Jesus Christ. Salvation is the gift of God (Ephesians 2:8), we are not saved by water baptism. In Ephesians 5:26 water is spoken of in connection with the Word of God and very definitely the Word of God has a cleansing effect on our souls. We might paraphrase Jesus' answer without doing any harm to the meaning: "Except a man be born of water, or by hearing the Word of God and receiving the Holy Spirit, he cannot enter into the kingdom of God."
- Q. We have been studying the book of Joshua and find in the tenth chapter an account of where Joshua commanded the sun to stand still. Did it really stand still? Why?**
- A. There simply was not time enough to overcome the enemy and conquer him before the setting of the sun so Joshua, a God-fearing man, one who loved the Lord and kept in constant touch with God, prayed and commanded and God heard and answered his prayer. It does not present any problem to me. I believe it exactly as the Word of God records it. Verse 14 says "And there was no day like that before it or after it, that the Lord harkened unto the voice of a man: for the Lord fought for Israel."
- Q. I am a person who has been divorced and remarried. Is there sufficient scripture in the Bible that says I cannot be saved? What about this in relation to Matthew 19:9, "And I say unto you, Whosoever shall put away his wife, ex-**

cept it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

A. There are so many today who heed not this particular teaching of Jesus. God is certainly not the author of divorce. Perhaps there would not be as many divorces as there are today if those who preach the Word would take a stand as they ought. I agree that there are some who enter into a marriage which is unscriptural. Sometimes it may be because of ignorance of the Word, perhaps their pastor failed to teach them. However, nowhere in the Bible, does God make divorce and remarriage an unpardonable sin. There is forgiveness and pardon and I know several who have had this experience and are very active in their church. There is that shadow that overcasts their lives and doubtless causes them heartaches. But if we cannot bring forth fruit an hundred fold, let us bring forth fruit sixty or forty fold.

Q. Recently my pastor took part in a play put on by the PTA in our local school. I was absolutely dumfounded when the character played by my pastor resorted to the word "damn" on several occasions. I'm sure the devil must have been happy when he who is the shepherd of our flock so shamefully exhibited himself before the other people in our small town. Don't you agree?

A. Indeed I do. He seems to have forgotten the qualifications of a preacher given in Titus and I Timothy.

Q. Please explain to me how we are or can be partakers of Christ's sufferings?

A. 1 Peter 4:12, 13 says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." There seems to be an indication here that according to the way we suffer with Christ or partake of his sufferings, in a like measure will we also partake of his glory. It makes us wonder if perhaps a great number of God's people will not taste much of the glory of God.

December Cooperative Receipts Set Record

A record was achieved in the month of December, 1960, for Cooperative giving when a total of \$5,026.56 was received in undesignated gifts. This was our record month for the year. This fine response aided every department of our work in their year-end operation.

The Cooperative Plan is being accepted more and more by our churches as an excellent way to support every department of our National work. If you would like additional information, we would be happy to send you information that would guide your church in the adoption of this plan. Direct your request to: Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

DECEMBER COOPERATIVE RECEIPTS

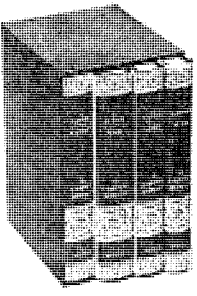
ALABAMA		
First church, Dothan	55.99	
Goodwater church, Slocomb	5.00	60.99
ARKANSAS		
State association		556.28
CALIFORNIA		
State association		453.78
FLORIDA		
State association		56.48
GEORGIA		
State association		240.87
ILLINOIS		
State association		304.99
MICHIGAN		
Garden City church, Wayne		10.00
MISSOURI		
State association		1,614.51
NORTH CAROLINA		
Swannanoa church	80.36	
Fellowship Chapel, New Bern	68.18	148.54
NEW MEXICO		
First association	10.30	
First church, Hobbs	57.28	
First church, Grants	32.28	99.86
OKLAHOMA		
State association		754.29
TENNESSEE		
Wooddale church, Knoxville	26.56	
Horton Heights, Nashville	55.00	
Olivet church, Clarksville	250.00	331.56
TEXAS		
Trinity church, Fort Worth	50.00	
State association	231.39	281.39
VIRGINIA		
Bethany church, Norfolk		109.02
OHIO		
Mr. Doffie Lawson, Dayton		4.00
		5,026.56

DESIGNATED RECEIPTS

Florida	309.30	
Ohio	2.00	
Oklahoma	20.00	
Tennessee	162.18	493.48
		5,520.04

DISBURSEMENTS

Home Mission Dept.	910.79	
Bible College	1,117.17	
Executive Dept.	1,236.37	
Foreign Mission Dept.	1,536.94	
Sunday School Dept.	254.35	
League Dept.	152.81	
Superannuation	150.81	
Headquarters Bldg.	150.80	
Desig. Youth Camp	10.00	5,520.04



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Commitment To Christ

(Continued from Page 3)

God had meant that when the heathen saw Samson they would praise Samson's God, but now it was the reverse. His testimony was gone. They praised their own gods as though they had never seen a Nazarite or heard of the true God.

Yet, when Samson renewed his vow, the Lord enabled him to lift up the huge gates of a heathen city, iron bar and all, and carry them away on his shoulders about twenty miles distance. His last act was to pull down the massive pillars of the heathen temple of Dagon in Ashdod and cause that citadel of sin and idol worship to collapse.

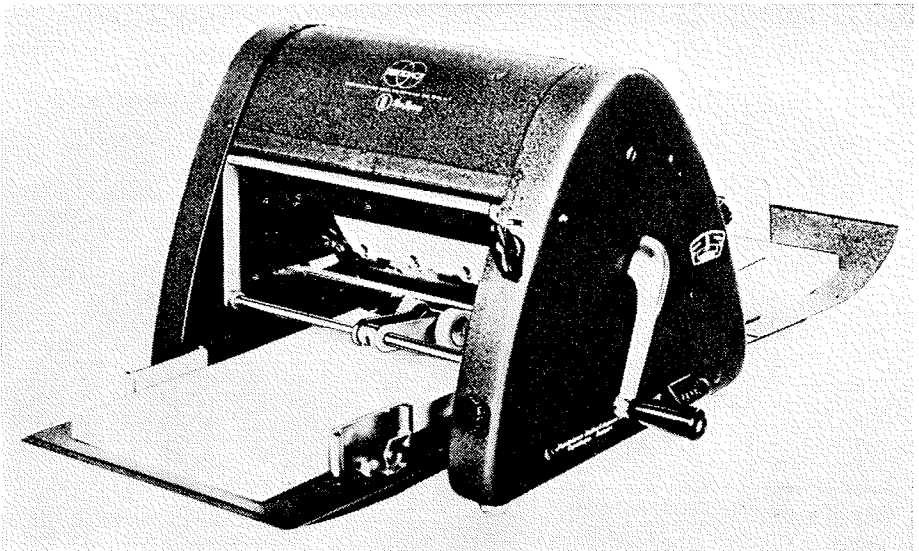
Comparatively few Christians are called to a professional service of preaching, but every Christian is called to be a full-time witness as a Nazarite, or separated one, wherever he happens to be. In the matter of Christian separation, controversy arises as to what pleasures and pastimes are legitimate for Christians. Usually, the question is asked, "Is it a sin to do so and so?" In this wording of the question the emphasis is placed upon separation *from* something, while in the Nazarite chapter (Numbers 6) the emphasis is upon separation *unto* the Lord." Six times the words occur in the chapter, and they represent the attitude of heart which solves the question for earnest enquirers. The outward prohibitions which the Nazarites observed were glad and voluntary expressions of their vital oneness with the heart and purpose of the Lord. Christians who desire only the pleasure of the Lord in their lives will spontaneously ask themselves the question, "What would my Lord have me do?"

However, some feel that since Jesus was God, we cannot always be guided by what He would do in any given situation. He could do some things which we cannot do. Because of Who He was, our Lord could call Herod a fox, and the scribes and Pharisees "whited sepulchres, full of dead men's bones." Because He was the resurrection and the life, He could wait several days when called to the bedside of a dying friend, while we dare not delay when a friend is in critical need. On the other hand, Jesus could not do some things which it is His pleasure for His children to do. He had to forego marriage and the joys of home and family life, although He instituted marriage for the human race. Yet, for practical purposes we are on safe ground if, when faced with decisions, we consider what Jesus would do in such a circumstance. Our Lord attended social functions such as a dinner party (John 12) and a wedding feast (John 2), and frequently we find him amidst throngs. But the principle so noticeable in all His social activities is that of witnessing. He came to earth to reveal the Heavenly Father, and He never stepped aside from His chief business: "I must be about my

(Continued on Page 14)

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One tube black ink		2.50
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GLANCING AROUND THE STATES

Director for the church and Mrs. Bobby Womack is organist. The church continues to grow under the direction of Rev. L. R. Curtis, pastor.

Has Enlistment Banquet

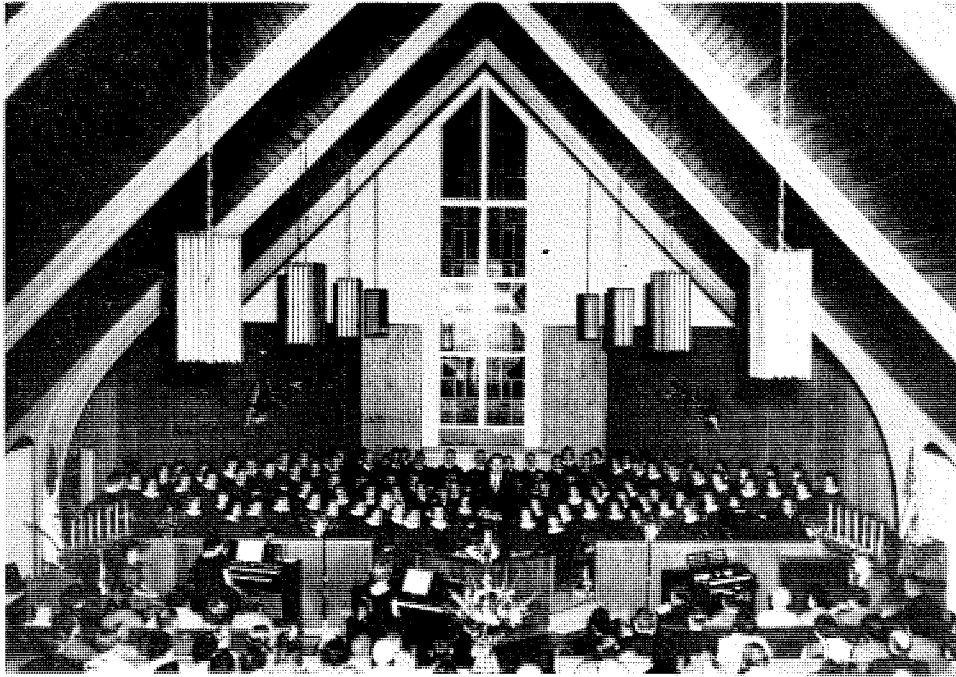
RUSSELLVILLE, ARK.—The Woman's Auxiliary of the First Church here had a Christmas enlistment banquet on December 13, with 30 women attending. Three active members and three associate members were enlisted at the banquet.

Progress Report

MOUNT OLIVE, N. C.—A progress report from Mount Olive College revealed recently that 1960 was a year of monumental achievements. Leading the list of attainments was the receiving of full accreditation by the Southern Association of Colleges and Secondary Schools. Gifts to the college increased sixteen per cent, from \$61,000 in 1959 to \$71,000 in 1960. Contributions from the denomination rose from \$44,000 to \$48,000; community gifts grew from \$17,000 to \$23,000. The assets of ten student loan funds increased from \$9,800 to \$18,000 and endowment capital grew from \$35,000 to \$47,000.

New Work Is Growing

TULSA, OKLA.—A new Free Will Baptist Church in this city has enjoyed a healthy growth. The membership presently stands at 93. Known as the Central Free Will Baptist Church, the group is now meeting in a school building. It is hoped that work can begin on a church building in the spring. Rev. Bill Ketchum is the pastor.



Portions of Handel's Messiah were presented Monday evening, December 19, 1960, at the First Free Will Baptist Church of Mountain Grove, Missouri. The pastor, Rev. Othel T. Dixon, is pictured above giving the welcome to some 725 people who came to hear the 125 voice community choir under the direction of Miss Evelyn Byrd.

New Church Is Begun

INDIANAPOLIS, IND.—A congregation of twenty members have begun another Free Will Baptist church in Indianapolis. It is the New Hope church located at 703 East 20th Street. Pastor of the new church is Rev. W. A. Fitzpatrick, who reports a bright outlook for the future of this new work.

College Attendance Increases

NASHVILLE, TENN.—Free Will Baptist Bible College reports ten additional full-time students enrolled for the second semester on January 25. Dean Charles A. Thigpen announced that registration for this academic year runs well over two hundred students, the largest registration in the school's 19-year history.

Year-End Campaigns Successful

BEAUFORT, N. C.—First church completed two successful campaigns in the closing months of 1960. The first goal was to reach an all time high average of 195 in attendance for the quarter which climaxed on Christmas Day. The other goal reached was to pay the \$2,120.00 indebtedness of the church. Projects were begun at Thanks-

giving time and observance of "Gifts to Jesus" in which the church moved to lay their gifts on the altar, resulted in the ultimate goal.

The members of the church are enthusiastic about plans to build 25 more rooms to the educational building and the growing congregation is rejoicing in the many fine decisions and conversions which the church has witnessed in recent months. The pastor of the church is Rev. Randy Cox.

New State Paper

TIMMONSVILLE, S. C.—The South Carolina State Association of Free Will Baptists has started a new state paper. The paper is called THE POST and is edited by Rev. H. Reedy Saverance, Promotional Secretary. It is hoped that the paper will be a useful means of communication among the Free Will Baptists of the state.

Church Purchases Organ

DOTHAN, ALA.—The Howard Grove Free Will Baptist Church recently added to its modern brick sanctuary a double keyboard Lowery organ. Many of the members made pledges to support this addition to the church facilities. Mrs. L. R. Curtis is Music



Pictured above is a portion of the congregation which gathered for the second anniversary of the Faith Free Will Baptist Church, Nashville, Tennessee, on January 8. The church has recently purchased property at 850 Bradford Avenue. Rev. J. W. Love is the pastor.

Auxiliary Active

SUMTER, S. C.—The Woman's Auxiliary of the Cherry Vale Church has been very active in recent months. During the month of October cottage prayer meetings were held, in November a shower was held for the orphanage, and in December the group made a visit to a base hospital. Besides these local activities, the ladies are sharing in the National project.

New Address

FAYETTEVILLE, N. C.—Rev. Fred Kirby has located in this city and lives at 201 Kirkland Drive. Mr. Kirby has left the pastorate to enter full-time evangelistic service. He reports some open dates until the month of June.

Bible Conference Announced

NASHVILLE, TENN.—The 18th annual Bible Conference will be held April 2-6 at the Free Will Baptist Bible College, President L. C. Johnson has announced. The services will begin Sunday evening, April 2, and will conclude Thursday noon, April 6.

Speakers announced for the five-day inspirational meeting are Rev. Wade Jernigan, Norman, Oklahoma, pastor; Rev. Jim Mercer, Pontiac, Michigan; and staff members at the Bible College.

Pastors and Christian workers are urged to make plans now to attend this conference.

Church Honors Pastor

SWANNANOVA, N. C.—The Free Will Baptist Church here honored Rev. and Mrs. Wayne Smith recently with a testimonial dinner at the Swannanoa Community Building. The dinner was prepared by the Young

Married Couples Sunday School Class. Guest speaker for the evening was the Rev. W. L. Kell, Moderator of the Blue Ridge Association. Mrs. Smith is leaving the Swannanoa church to assume the pastorate of the Elm Grove Church, Ayden, North Carolina.

To Pray for Missionaries

NORTHPORT, ALA.—The Woman's Auxiliary of the First Church here has assigned all missionaries to some member of the Auxiliary to be remembered in daily prayer. Birthday cards will also be sent to the missionaries on their birthday. Mrs. X. L. Truhett was elected President for the new year.

Interested In Servicemen

KANSAS CITY, MO.—The Kansas City Quarterly Meeting of Free Will Baptists would like to be of service to those in the military. If you know of any Free Will Baptists stationed at Richards-Gebaur Air Force Base at Grandview, Misosuri, or the Naval Air Station, Olathe, Kansas, please send their name and address to Rev. Woodrow Matthews, 7920 Northern Street, Kansas City 38, Missouri.

Church Dedicates Addition

BAKERSFIELD, CALIF.—The First Free Will Baptist Church here dedicated a new educational building February 5. The new addition is 84 feet long and gives facilities for approximately 100 more in Sunday School. Total educational space now gives room for 250 enrollment. Rev. E. B. Condit is pastor.

Sunday School Convention

TUCKERMAN, ARK. — The Sunday School Convention of the Polk Bayou Association will meet on March 18 at Bellews Chapel Church at 7:30 p.m. The theme for this session will be "The Christ We Follow."

Builds Sanctuary

POCAHONTAS, ARK.—The Free Will Baptist Church here has built a new sanctuary with accommodations for 450. The sanctuary was erected adjacent to the old church sanctuary and Sunday school building. Built with a buff brick finish, the new sanctuary has central heat and air conditioning. The church has been served by six pastors—Rev. G. W. Million, Rev. Ralph Staten, Rev. Huey Gower, Rev. J. Reford Wilson, Rev. Dale Munkus, and the present pastor, Rev. Ben Scott.

This progressive church gave nearly \$800.00 to missions in the last quarter of 1960 in addition to their systematic gifts through the Cooperative Plan. One of the Adult Leagues supports a native worker in Japan as well as a weekly radio broadcast over a local station.

Church Is Growing

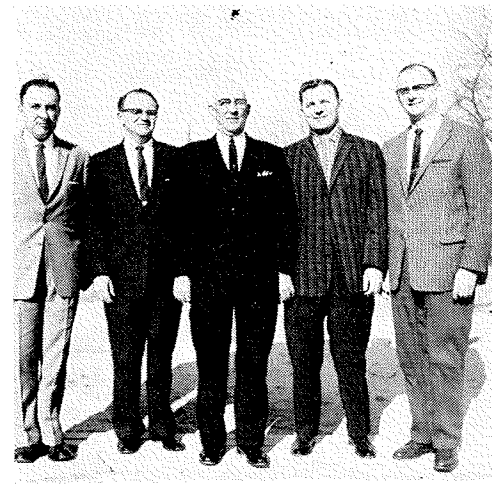
GRANTS, N. M.—With a simple beginning about 17 months ago, the First Church here has enjoyed a steady growth. At that time a small building was purchased and since then an addition of 30 feet has been added. Attendance is about 70-80 per Sunday. In recent weeks, six have been saved, five were baptized, and four united with the church.



Dedication services were held recently for the newly constructed parsonage of the Goodsprings Church, Pleasant View, Tennessee. Rev. J. B. Parsons, a former pastor, preached the dedication sermon. The parsonage has three bedrooms and a full basement. Rev. David Joslin is pastor.



An Indiana Conference met recently and took preliminary steps towards affiliation with the National Association. Officers for this session are pictured above. (l. to r.) Rev. Richard Cordell, Asst. Moderator; Rev. Randell Gobel, Moderator; and Rev. Robert McCarty, Clerk.



The Steering Committee for the National Convention, to be held at Norfolk, Virginia, met recently with Executive Secretary Billy A. Melvin. Members are (l. to r.) Rev. J. B. Chism, Rev. Raymond Riggs, Rev. W. A. Hales, Rev. Max Albritten, and Rev. Fred A. Rivenbark, Chairman.

Also To The Abrons

(Continued from Page 9)

Gbokori where fifteen or more have prayed. One day a Christian from Tanda-Gbokori brought a young man to Goumère. He said that he was from Abo-Kumah and wanted to become a Christian. Nine others from his village have followed his example.

Some young men approached our car one day. They asked why we had not returned to their village for they had written us inviting us to return. We had not received their letter. At that time we were staying at Tanda-Gbokori nearby engaged in preaching and teaching and did not feel we could go until we had completed our work there. We assured them that we would return as soon as possible. On the following Sunday night we stayed all night in that village. This was in September, 1960. Now there are twenty-six Christians from Siaso. One of these came to Christ at Koun under the ministry of Bill and Joy Jones when he learned that so many in his village were becoming Christians. He was formerly a Roman Catholic.

Kwasi came to church one night and gave his heart to Christ. He is a quiet, simple young man with a winning smile and God has used him to open up his village. In his village of Ajei-Kuro there are now ten new Christians. We thank God for the use He can make of these Christians in the conflict. This is as it should be. This is New Testament evangelism.

WHAT THEY SAY

A LITTLE NIP HELPS ME TO DRIVE!



WHAT THEY DO



Our first baptismal services were conducted in August. Thirteen in all were baptized. In the month of September, we partook of the Lord's Supper and washed the saint's feet. This is the first time that both ordinances have been observed here.

This is the day of small things, but we do not despise it. We know that if we are faithful with a little, God will intrust us with greater things.

Commitment To Christ

(Continued from Page 11)

Father's business." He never found Himself in any place, amongst any people, or engaging in any activity in which He could not freely speak of the Father and warn men to repent. He never indulged in habits or practices which caused people to doubt His intimate relationship with the Father. He could say, "I do always the things that please Him." (John 8:29). In all this, we can boldly follow His example. We are Nazarites, called as from re-birth to be separated unto the Lord, and our one great business in life is to make the world conscious of the mighty power of God through Jesus Christ.

The least and weakest Christian is called to be a Nazarite who (unlike Samson) will live constantly as under a vow of separation to God, and who (like Samson) can be used to break up strongholds of sin. Paul says that for those who will consecrate themselves to God, weapons are provided whereby they can pull down strongholds and break up situations and movements that work against God's redemptive purposes. (Read 2 Corinthians 10:4-5). Those living in intimate fellowship with the Lord Jesus Christ are in position to move the throne of God to undergird their witness, and so do exploits for Him. Unsaved loved ones and friends, problems in the home, in business, or in the church, all wait upon individual Christians to place themselves in a relationship before God, as wholly consecrated Nazarites, which will give them command of the weapons of the Christian's warfare, especially the weapon of prayer. Nothing can really hinder prayer except lack of consecration, failure in separation from the world and separation unto God.

On every hand one hears the lament that the church has lost its power and influence in the world. The church is a group of individual believers, and the congregation cannot be what its individual members are not. Nothing can happen to the church, good or bad, except as it happens through you and me. It need not lose its testimony and influence through you or me. If the church has grown cold and powerless, it will regain its life and power through you and me as we renew our Nazarite vow of separation. If the sight of men or women wearing long locks is rare today, let it not be so in the spiritual sense. Let not the heathen world around us, or far afield, look upon our blindness and spiritual helplessness and praise their own gods of pleasure, earthly possessions, or human integrity. Rather, let us separate ourselves wholly to Him, that the power of Christ may rest upon us, and that the world once more may say,

"I saw a human life ablaze with God,
I felt the power divine,
As from a vessel of frail clay
I saw God's glory shine."

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Dear Editor:

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Thank you, again,
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Yours in Christ,
Mrs. Miles Gower
Cedar Hill, Tennessee

My Impressions of the National Council of Churches

(Continued from Page 7)

matter of a leaky roof, poor plumbing, patches on overalls and cornbread and molasses for breakfast is not new. . . . But the gospel of shingles for the roof, plumbing repairs and vitamins is a gospel of things—precisely the sort of things about which a dusty-footed Carpenter once said: 'For after all these things do the Gentiles seek.' If, as was said at San Francisco by one distressed speaker, the church is now on the defensive, perhaps the dusty-footed Carpenter has a further word?"

Referring indirectly to the lack of social emphasis by fundamentalists, one speaker said, "The 'old-time religion' was not fit to survive." Even admitting that this gentlemen has a point, we still fail to see the wisdom on the part of the NCC in throwing the baby out with the bath water!

(3) I could not find a single statement in any address or report that gave emphasis to the finality to Scripture. Indeed this seemed to be de-emphasized. In his widely-publicized sermon on church union, Dr. Blake said that "So long as the wording 'sola scriptura' is required, no bridge can be made between catholic and evangelical." But now, he says, ecumenical conversations show that "Protestants generally have come to recognize the right place of tradition." Is Dr. Blake ready to surrender the principle of the Bible alone as the authority for faith and life, the historic Protestant principle, and set human tradition alongside? It would seem so. And if this be so, there is no stopping short of acceptance also of the traditions of Rome and the declarations of the Roman pontiff with regard to his own infallibility!

Another speaker declared that the Bible was an "open-ended book" and while he never did clearly define what he meant, he quoted in the same context a professor of theology who said in a recent inaugural address that reckoning with tradition would be the next great task of theology.

But the Church's life and her strength does not lie in tradition or in organizational oneness. It is in a new obedience to the revealed and authoritative Word of God in the gospel. This was the dynamic of the Church in the early centuries, this was its power in the days of the Inquisition, and whatever strength there remains in the Church of Jesus Christ today is due to this.

As I sat and listened to speaker after speaker, I longed to hear a rallying cry to a spiritual revival, a fuller knowledge and acceptance of the Word of God, and a more passionate devotion to Jesus Christ our Lord and Saviour and to the gospel He came to proclaim—but none came.

(4) The Council is moving more and more into the area of planning all of the programs for their member denominations. This includes their programs of evangelism (if they have any), their programs of mis-

sions, their educational programs, etc. It urged the denominations to commit their various programs to the NCC and its agencies. This was done in the name of "comprehensive long-range planning"—a phrase describing a process by which the denominations can participate in their own elimination.

An eloquent plea for adoption of the idea was sounded by one speaker who said that "Comprehensive long-range planning at this point does not mean a bright and glittering packaged program to be adopted. It is more like an old rugged cross upon which our denominational separateness must be sacrificed if the larger interests of the kingdom of God are to be served."

He warned that the churches could not "escape the narrow way that leads to this cross of togetherness and to life unless we walk in the broad way of sectarian separateness which is the way that leads to destructive division, excessive duplication, wasteful competition."

The Message Committee picked up the torch at this point and called on the member churches to "reappraise the validity of our several programs" in view of the long-range planning to be done through the council. When a delegate questioned if the word "effectiveness" might not be better than "validity," the chairman of the committee replied that more was involved than effectiveness and insisted that the original word be retained—which it was. The question which no delegate asked, however, was, "If the programs of the denominations are not valid, what about the denominations themselves which exist primarily to propagate those programs."

(5) One other fact became clear to me as I talked to people in the NCC. Some of the groups—although they are clearly in a minority if the voices heard at San Francisco are any indication—do not approve of the present direction of the Council. The executive head of one large member denomination commented to me that there is a struggle going on within the leadership of the NCC over what the council should become and that those who were convinced that "cooperation is not enough" held the predominant influence at the present time.

He observed regarding his own denomination: "We cannot let our people feel that this is the way the council is moving. Perhaps some of us need to start some backfires."

My own observation was that with ten years of momentum against him, it seemed to me that it was too late to effectively stem the onrush.

I came away from San Francisco thankful that my own denomination was not faced with such a problem—that it had found its fellowship and united outreach through the National Association of Evangelicals where the denominations and their programs are considered valid and where the rallying cry is "Cooperation without compromise" instead of "Cooperation is not enough!"

CONTACT

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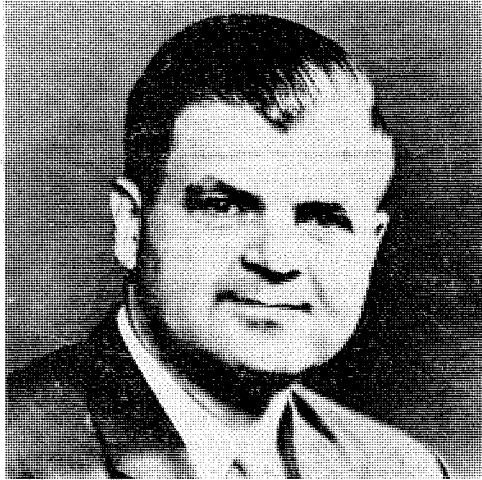
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RALPH HAMPTON JR
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Ted W. Engstrom To Be Conference Speaker



DR. TED W. ENGSTROM of Wheaton, Illinois, president of Youth for Christ International, will be speaking at the NINTH NATIONWIDE LEAGUE CONFERENCE, June 20, 1961, in Albany, Georgia, on "Youth Exploring the Depths of Life" at 8:00 p.m.

A well-known author and editor, Engstrom has been president of Youth for Christ since February 1, 1957. Prior to that time he served as Executive Director of the organization for five years. He has been associated with Youth for Christ since its early days and directed the program in Grand Rapids, Michigan, at one time. It was under his sponsorship in that city that Billy Graham held his first city-wide crusade.

During his years in Youth for Christ Engstrom has organized World Youth Congresses in Ireland, Japan, Brazil, Venezuela, and India. He has addressed hundreds of Youth for Christ rallies in the United States, Canada, and abroad and is in much demand as a speaker.

A layman, Dr. Engstrom has authored over 20 books, many of them slanted to teen-agers. He was editor of the world-circulated *Christian Digest* magazine during his eleven years as editorial director and book editor of the Zondervan Publishing House in Grand Rapids, Michigan. He is a frequent contributor to Christian periodicals as well as a regular writer in *Youth for Christ* magazine.

A journalism graduate of Taylor University in Upland, Indiana, he now serves as Chairman of its Board of Directors. His alma mater conferred an honorary Doctor of Humane Letters degree on him in 1955. He has also been a member of the Christian Businessmen's Committee and served as the first president of Gospel Films, Inc., an associate of Youth for Christ ministry in Muskegon, Michigan.

Youth for Christ International is an interdenominational organization specializing in teen-age evangelism. Dr. Engstrom directs the program which reaches into 45 nations of the world.

Note from National League Director

Free Will Baptist young people and adults, your hearts will be blessed by Dr. Engstrom's message. By all means, put forth a special effort to hear him. Be there when the Conference begins at 7:30 p.m., June 20, 1961.

Services will be held in the City Auditorium, downtown Albany, Georgia.

Your Next Big Step—G. Kearnie Keegan, Broadman, 64 pp., \$1.25.

Not only does Mr. Keegan reveal the hearts of teen-agers, but he also makes some very astute observations as well. In *Your Next Big Step*, he deals with their transitional period between high school and higher learning, and their increased responsibility of contributing to the betterment of the world. Easy reading—recommended for church libraries.—Eunice Edwards.

The Inspiration and Authority of the Bible—Benjamin Warfield, Baker, 442 pp., \$4.95.

In a time when the inspiration and authority of the Scriptures is being attacked, every faithful minister of the Gospel would do well to thoroughly digest the contents of this book. Dr. Warfield was an outstanding exponent of the Reformed Faith. He early won recognition as a scholar, teacher, and author. Not recommended for the layman, but a real source book for the minister on this very important subject.—Billy A. Melvin.

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