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Reading the Appointments

This heart-touching poem was taken from **The Free Methodist**. While our pastors may not have had the experience of a pastoral appointment, much of this poem will be as real as life to them. The author is unknown.

I was sitting in the wing-slip, close beside the altar rail,
When the Bishop came in softly, with a face serene but pale;
And a silence indescribably pathetic in its power,
Such as might have reigned in heaven through that "space of half an hour."

Rested on the whole assembly as the Bishop rose and said:
"All the business being finished, the appointments will be read."
Not as one who handles lightly merchandise of little worth,
But as dealing with the richest, most important things of earth,
In the fellowship of Jesus, with the failings of a man,
The good Bishop asked forbearance—he had done his best to plan
For the glory of the Master, trusting Him to guide the pen
Without prejudice or favor; and the preachers cried, "Amen!"
"Beulah Mountains, Henry Singer"—happy people, happy priest;
On the dainties of the gospel through the changing years to feast;
Not a church trial ever vexed them; all their preachers stay three years,

And depart amid a tempest of the purest kind of tears.
"Troubled Waters, Nathan Peaceful"—how that sainted face grew red!

How the tears streamed through his fingers as he held his swimming head!
But his wife stooped down and whispered; what sweet message did she bear?

For he turned with face transfigured as upon some mount of prayer,
Swift as thought in highest action, sorrow passed and gladness came
At some wondrous strain of music breaking forth from Jesus' name.
"Holy Rapture," said the Bishop, "I have left to be supplied,"
And I thought—"You couldn't fill it, Mr. Bishop, if you tried."
For an angel if transfigured to this conference below
Wouldn't know one-half the wonders that those blessed people know;

They would note some strain of discord though he sang as heaven sings,

And discover some shortcomings in the feathers of his wings.
"Grand Endeavor, Jonas Laggard." Blessed be the Lord! thought I;
They have put that Brother Laggard where he has to work or die.

For the church at Grand Endeavor, with its energy and prayer,
Will transform him to a hero or just drive him to despair.

If his trumpet lacks the vigor of the gospel's charming sound,
They will start a big revival, and forget that he's around.

"Consecration, Jacob Faithful"—hand in hand the two will go
Through the years that lie before them, bringing life to earth below.

"Greenland Corners, Peter Wholesoul"—but he lost his self-control,
Buttoned up his coat as if he felt a cold wind strike his soul,

Saw the dreary path before him, drew a deep breath, knit his brows,
Then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow;
As the Bishop read appointments they had filled long years ago,

Tender memories rushed upon them, life revived in heart and brain,
Till it seemed that they could travel those old circuits o'er again.

"Happy Haven, Joseph Restful"—how the joy shone in his face
At the thought of being pastor for three years in such a place!

"Hard-as-Granite, Ephraim Smasher"—stewards there sat in a row,
And they didn't want that Smasher, and he didn't want to go.

"Drowsy Hollow, Israel Wakim"—he is sent to sow and reap
Where the congregations gather in the interest of sleep;

As they sit on Sabbath morning in their softly cushioned pews
They begin to make arrangements for their regular weekly snooze,
Through the prayer a dimness gathers over every mortal eye;
Through the reading of the Scriptures they begin to droop and sigh;
In the hymn before the sermon, with its music grand and sweet,
They put forth one mighty effort to be seen upon their feet;
Then amidst the sermon, throbbing with the gospel's sweetest sound,
They sink down in deepest slumber and are nodding all around,
But I guess that Brother Wakim, on the first bright Sabbath day,
When he preaches to that people, and is heard a mile away,
Will defy both saint and sinner on a breast to lay a chin
Till he strikes the strain of "lastly," and I'll warrant him to win.
For by all who ever heard him it is confidently said,
If 'twere possible to mortal, he would wake the very dead.
Then a mist came o'er my vision as the Bishop still read on—
And the veil that hides the future for a moment was withdrawn;
In the pulpit seem'd I saw one like the Heavenly Bishop stand,
On His head a crown of glory, and a long roll in His hand,
Round His throne—a countless number of the ransomed, listening,
press'd—

He was stationing His preachers in the city of the blest;
Some whose names were most familiar, known and revered by all,

Went down to the smaller mansions back against the city wall.
One who took the poorest churches, miles away from crowds and cars,

Went up to a throne of glory with a crown ablaze with stars.
How the angels sang to greet him! how the Master cried, "Well done!"

While the preacher blushed and wondered where he had such glory won.

Some whose speech on earth was simple, with no arguments but tears,

Nothing novel in their sermons for fastidious, itching ears,
Coldly welcomed by the churches, counted burdensome by all,
Went up to the royal mansion and were neighbors to St. Paul.

Soon the Master called a woman, known but vaguely here in life,
By her quiet, gentle nature, though a famous preacher's wife—
Praised and blessed her for the harvests she had garnered in the sky;
But she meekly turned and answered, " 'Twas my husband, Lord,

not I."

"Yes," the Master said, "his talents were as stars that glow and shine:

But thy faith gave them their virtue, and the glory, child, is thine!"
Then a lame girl—I had known her—heard her name called with surprise,

There was trembling in her bosom, there was wonder in her eyes
"I was nothing but a cripple; gleaned in no wide field, my King;
Only sat a silent sufferer 'neath the shadow of Thy wing!"

"Thou hast been a mighty preacher, and the hearts of many stirred
To devotion by thy patience without uttering a word."

Said the Master, and the maiden to His side with wonder press'd—
Christ was stationing His preachers in the city of the blest,

And the harpstrings of the angels linked their names to sweetest praise

Whom the world had passed unnoticed in the blindness of its ways.
I was still intently gazing at the scene beyond the stars

When I saw the conference leaving, and I started for the cars.

A Faith for Your Family

by Bert Webb

THE BIBLE DOES not teach that faith may be inherited. Nevertheless the incalculable power of faith is evidenced by Paul's remark to Timothy, "I thank God . . . that I may be filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5). Here is an instance where genuine faith in God seems to have produced from generation to generation qualities of righteousness so essential in all true Christians.

It is evidently not incidental that Paul refers so pointedly to the faith of the ancestors of this young pastor to whom he has entrusted so much. The tremendous scope and influence of this "unfeigned faith" is further evidenced by the fact that Paul admonishes Timothy to pass on to others this gospel, coupled with a living faith, that others may teach still others also.

And it seems to be here implied that from grandmother to mother, to himself, to those to whom he ministers, and they in turn to others, links together five generations blessed of God because in the lineage of this stalwart of the "faith" there was a living trust in the Almighty.

A touching sidelight appears as Paul refers to Timothy as "my dearly beloved son." Tradition would suggest that the close family ties and sweet relationships involved in family life might have been almost completely lost to the great Apostle, and yet in his letters to Timothy, supposedly written just prior to his martyrdom, Paul injects over and over again this note which would indicate the tremendous value which he places upon the family and its relationship to God.

Let all Christian families who walk in sincere righteousness before their Lord take courage at the fact that if children are faithfully "trained up" in the fear and admonition of the Lord, there is every reason to believe that righteousness will be the result.

To those who know Christ, the phrase "The family that prays together, stays together," needs no proving. It is most difficult for true Christians to harbor resentment and harsh feelings through a sincere session of family prayer. To read God's Word together as a family will undoubtedly implant seed that may seem cast in vain at the moment, but as sure as the harvest follows the planting must later produce eternal results.

Carelessness is possibly one of the greatest foes of family life in existence today. Few families intentionally disregard or fail to appreciate the various members of the household. It is extremely easy to become interested in personal matters and busy about good, worthwhile things to the neglect of the other members of the household. Thoughtfulness, a sense of appreciation, and a determination to express such appreciation will go a long way toward guaranteeing under God pleasant relationships and a real Christian testimony.

A great portion of the second epistle to Timothy is devoted to the responsibilities of a faithful servant of God in the midst of apostasy, and over and over again the inheritance by example in the life of Timothy seems to be taken for granted by the Apostle Paul. A sense of Christian fidelity is greatly responsible for Paul's rather pitiful and plaintive statement, "Demas hath forsaken me . . . ;" "Take Mark and bring him with thee;" and then, seemingly free to express a close personal desire to this young man, his son in the Lord, "Bring with thee the books and the parchments and the coat that I left at Troas."

"Do thy diligence to come before winter," seems to leave no

doubt that this young man so nurtured in the "family of the faithful" will, out of the love of his heart prompted by devotion not only to his beloved "father in the gospel" but out of the sense of family inherited love as well, respond to the needs of this great man of God.

The true basis for lasting, genuine family happiness must include faith in Jesus Christ. A semblance of association may certainly exist. There may be no want for the material things of life and yet, to those who know the Lord, there seems to be some indefinable emptiness where Christ is not included as heart of the household. A family where prayer is not "wont to be heard" is a family that is not properly fortified against the unpredictable vicissitudes of modern day living. True love must spring from a heart in touch with God.

How better to conclude than to note the lines penned by Clarence Edwin Flynn:

There will be beauty in the dullest day,
There will be sunshine rimming clouds above,
There will be flowers by the hardest way
As long as there is love,
There will be a song where only silence dwelt,
And gold threads in the drabest fabric wove,
And glory leaving every care unfelt
As long as there is love.

present
CHRIST
TO
THE
FAMILY

NATIONAL FAMILY WEEK
MAY 5 - 12 1957

Mr. Webb is vice-president of the National Sunday School Association, and is from Springfield, Missouri.

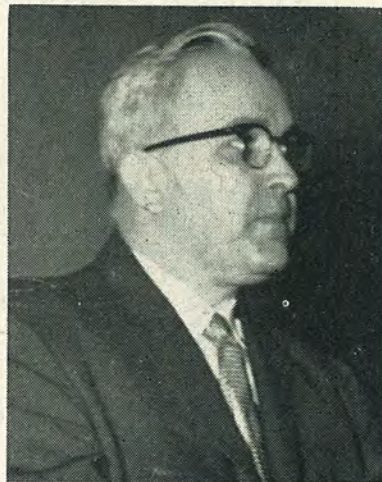
this church helps its'



GUY WEAVER
Attorney



BRUCE TOMBERLIN
Teacher



L. C. JOHNSON
College President



M. J. HORNOWSKI
Psychiatrist

FEBRUARY WAS ONE of the busiest—and one of the most profitable—months in the history of the Swannanoa, N. C., Free Will Baptist church.

It was "Family Life" month.

Complete plans for the activities which lasted throughout the entire month were laid many weeks in advance. The special emphasis time was made the object of much prayer—and God honored both the prayers and work.

Rev. Wayne W. Smith, pastor, urges churches which may not have yet considered doing something special for the families to start their planning. He believes it will produce eternal results in the ministry of the church.

Here is the way things went at Swannanoa.

Each Sunday during February was used to call attention to some part of home and family life. The pastor brought the messages in the morning worship services and special speakers—outstanding men in varied fields—were featured at the Sunday night services.

Among those who brought the special messages was B. M. Tomberlin, principal of Flat Creek high school, Weaverville, N. C.;

Dr. M. J. Hornowski, psychiatrist from Asheville, N. C.; Guy Weaver, attorney, Asheville, and Dr. L. C. Johnson, president of Free Will Baptist Bible College, Nashville, Tenn.

The messages which the pastor directed to the problems of the home were "Hope of the Home—Christ," "Heritage of the Home—Children," "Happiness of the Home—Love," and "Hopelessness of the Home—Divorce."

In his message, "A Teacher Looks at the Family," Mr. Tomberlin pointed out that a teacher looks to the parents as *the* teachers. "Teaching takes place only when learning takes place," he said. "A teacher has not taught until the teaching becomes part of the person taught. Parents are architects. Every parent and teacher should spend much time planning and studying what should go into the life of the child."

"Homes, churches, and schools should come near to the child and study the supreme need of the child. The nearer we come to the child, the nearer we will come to each other. This will make for a bright and happy tomorrow," he concluded.

His message was well received since he

had taught a number of the members of the church when they attended school.

Speaking on "A Psychiatrist Looks at the Family," Dr. Hornowski said, "Proper education, physical and mental health, proper reactions to society and faith in God are the vital answers to all our problems in life."

"Love is the happiness in the home. Humans have a great capacity to give love, and the most important thing in the family circle is to love and to be loved. Material comforts, clothes and toys cannot be a replacement for love. Love is not a demanding attitude, such as expecting something in return," he concluded.

A variety of everyday family problems was discussed by Guy Weaver, Asheville attorney, in his message. After revealing that two out of every five marriages are divided either by separation or divorce, Judge Weaver pointed out at least three reasons for the divisions of families.

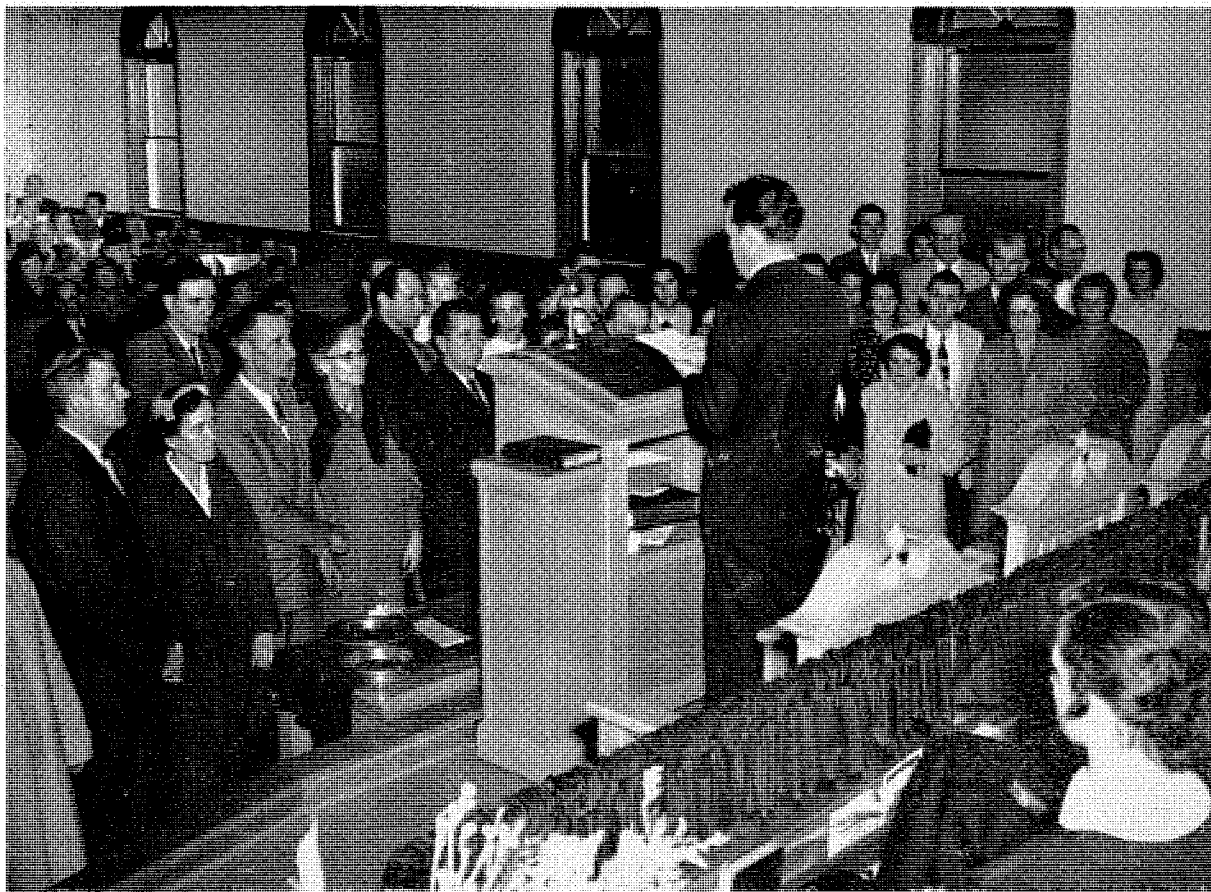
1. People have become confused as to "necessity" and "luxury" in these days. Many people think they must have everything they want or have heard about.

2. Many people think that a new car is

homes



WAYNE SMITH
Pastor



Marriage vows were renewed by 30 couples during 'Family Life' month at Swannanoa, N. C. These came at the close of a special service to renew their vows. "A great time," the pastor said.

more important than to own a home. About 50 per cent of divorces come from families that do not own their homes.

3. Intoxicating drink and gambling have caused the ruin of most families where either of them has been present.

Dr. L. C. Johnson spoke on "An Evangelist Looks at the Home," on Sunday night, February 24, and continued with special services through the following Wednesday night.

Every Tuesday night in the month was devoted to special social activities for the family. Included among the activities was a family picnic, a "Mother and Daughter" banquet, a "Father and Son" banquet, and a friendship social.

Films that related to each occasion were shown and three speakers were heard during these times of fellowship. Mrs. J. E. Wooten, director of Cragmont Assembly, spoke at the banquet for mothers and daughters which was attended by 109; Rev. W. T. Ratchford, pastor of the First Methodist church, spoke to the 75 fathers and sons, and Dr. L. C. Johnson brought the message at the friendship social.

The pastor reported that many of the

decisions for Christ were made at these Tuesday night services.

Two highlights of the month came on Sunday, February 17, and Sunday, February 24. On the first of these, a marriage service was held at the close of the morning worship service and 30 couples came to the front and renewed their marriage vows. This service was especially impressive.

On the following Sunday a dedication service for children was conducted. A large number of parents brought their children to the front and dedicated both themselves and their children to God.

In commenting on the results of the month, Pastor Smith said, "This special family emphasis month did more for us than anything we've ever attempted at our church. Not only did it strengthen the family life, which it definitely did, but in many ways it had the same impact as a revival."

There were 24 decisions for Christ and 16 additions to the church as a result of the services.

An entire family, which had been on the verge of divorce, was saved and reunited. The parents had been separated for several

weeks, but both of them and their son were reached by the church, made decisions for Christ and re-established the home.

"The revival is still going on," the pastor commented. "We have been having decisions in nearly every service. Five people have been saved in their homes or the hospital as a result of personal visitation and witnessing by our men. They have been taking the gospel to the people."

What does this pastor say about other churches doing a similar thing? "By all means the churches should do what they can for their families. The home is basic to our whole social structure and as our homes go, so will go our nation. The rewards of a 'Family Life' month will repay any church for the efforts invested."

This comes from a pastor who knows.

He tried it.

(See Additional Pictures on Page 8)

CONTENDING for the FAITH

What is the Biblical approach to the question of fellowship and cooperation with unorthodoxy? The answer is found in this third in a series of articles dealing with the subject of orthodoxy

by Robert Picirilli and Leroy Forlines

The most basic way in which we may find an answer to the question, "How important is orthodoxy?" is in searching the New Testament to see how important the Bible writers themselves felt these basic doctrines to be. This is clearly the most important thing after all, for the Bible-believing Christian must take the same attitude he finds presented in the Scriptures.

The first thing to be noted is the fact that the Bible writers affirmed so clearly that the true doctrine of Christ is essential to the faith of a Christian. This point has been fully discussed in a previous article and is mentioned here for re-emphasis. If there were nothing more to add, this would be enough to show that the Bible writers felt the basic doctrines of Christianity to be of utmost importance.

Another indication of their strong feelings can be seen in the great amount of space taken in the New Testament to combat various doctrines which were unorthodox.

How important did Paul feel orthodoxy to be? He thought it important enough to spend entire books in refuting unorthodoxy.

The book of Galatians is wholly taken up in a defense of the orthodox doctrine of justification by faith. The major purpose of Colossians is to refute the false doctrine of the Gnostics who were teaching that Christ was less than very God.

Ephesians was written at the same time to prevent the error at Colosse from spreading

to the surrounding churches. All three of the pastoral letters, 1 and 2 Timothy and Titus, were written primarily to exhort Paul's helpers to stand fast against unorthodox doctrine. And in the rest of Paul's letters much space is often taken up to defend orthodoxy. An example is found in 1 Corinthians 15 where he refutes the denial of the resurrection.

Peter, likewise, spent an entire book contending against unorthodox doctrine. His second epistle is spent in bringing strong denunciations against those who were "denying the Lord that bought them" (2:1).

John, though known as the "apostle of love," speaks even more forcefully than these. His first two epistles are taken up almost entirely in denouncement of those who are unorthodox in the doctrine of Jesus Christ.

Jude spends his whole contribution to New Testament literature warning against those who would deny the basic fundamentals of the Christian faith.

Thus we get a clear insight into the importance which Bible writers placed upon orthodoxy from the relationship they gave it to salvation and the large amount of space they spent defending it. But we may see more graphically and exactly this importance

The co-authors of this series are on the faculty at Free Will Baptist Bible College. Mr. Picirilli is professor of Greek and Mr. Forlines is professor of Theology.

by analyzing certain of these pertinent passages.

The entire book of Jude, especially verses 3-16, describes the attitude the Christian should have about the unorthodox. He opens his declamation with the words, "earnestly contend for the faith which was once delivered unto the saints." The Greek word translated "earnestly contend" is a term which was used in the athletic contests and literally means to "strenuously strive in defense."

The word is one of the forms of *agonizo*, the origin of our English word *agonize*. This clearly shows that our attitude toward the defense of orthodoxy is to be very strong. In verse 4, he mentions a specific error of his time, "denying . . . our Lord Jesus Christ." (While they did not deny the existence of Jesus of Nazareth, they were denying the true doctrine of Christ though staying within the church.)

The attitude Jude took toward these men is seen in the scathing denunciations which follow. He calls them "filthy dreamers" that "defile the flesh, despise dominion, and speak evil of dignitaries" (verse 8); "brute beasts" (10); "spots in your feasts of charity . . . clouds without water . . . trees whose fruit withereth . . . twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness for ever" (12, 13); "murmurers,

Galatians he is dealing specifically with men who would put his converts back under law and thus deny the doctrine of justification by faith. And in 1:8, 9 he strongly asserts the exclusiveness of the orthodox gospel, which he preached, in these words: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . If any man preach any other gospel unto you than that ye have received, let him be accursed."

Repeated for Emphasis

This expression, "let him be accursed," repeated twice for emphasis, literally means "let him be devoted to destruction" or "let him be damned." His attitude toward false doctrine is again made clear in his warnings to Timothy and Titus. Especially we note 2 Timothy 2:16-18: "Shun profane and vain babblings: for they will increase unto more ungodliness . . . of whom is Hymenaeus and Philetus: who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

In chapter 3, he continues denouncing false doctrine among those who have "a form of godliness, but denying the power thereof" and warns Timothy "from such turn away" (verse 5). He characterizes them as "ever leaning and never able to come to the knowledge of the truth . . . men of corrupt minds, reprobate concerning the faith" (7, 8).

He emphatically warns Titus against false doctrine as he states the qualifications of a bishop who should be "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake . . . wherefore rebuke them sharply, that they may be sound in the faith" (1:9-13).

John Labels Unorthodox

The beloved apostle John, whom we might not expect to use quite as strong language as the others, is equally as denunciatory. In his first epistle he does not hesitate to label the unorthodox in the doctrine of Christ as being "antichrist." Note the strong language of 2:22, 23, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." In chapter 4 he brings the same accusation: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist" (verses 2, 3).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist . . . whosoever transgresseth, hath not God. He that abideth in the doc-

trine of Christ, he hath both the Father and the Son" (7-9). Thus John's attitude is clear—those who hold to the truth are of God, but those who deny these truths are not of God; yea, rather those who are not for Christ and all He claims to be are against (anti-) Christ.

He translates this attitude into practical advice when he continues in 2 John: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (10, 11).^{*} The implication is clear—the Christian cannot be an aid in any sense to him that is "antichrist."

The Biblical attitude is unquestionably clear. The question then quite naturally arises as to how we are to translate this attitude into actual practice. There are many practical problems in Christian and church experience that make it necessary to apply this attitude into definite, open practice.

Basic Truths Essential

Is orthodoxy important enough to emphasize? To many this will appear to be a very foolish question since the answer is so obvious. Nevertheless, there are quite a few people who claim to be Bible-believing Christians who would encourage us to refrain from laying much stress upon the fundamentals of the Christian faith.

They tell us that we should not make ourselves obnoxious to those who disagree with us, therefore we ought not to antagonize the liberals by emphasizing the doctrines they deny. Rather we should emphasize only those articles about which we can all (modernist and orthodox) agree, such as the great love of God and the social needs of mankind. They would tell us not to be so emphatic in our presentation of the basic gospel truth.

But this is not the Biblical attitude. The Bible says "Preach the word" (2 Timothy 4:2) and "Woe is unto me if I preach not the gospel" (1 Corinthians 9:16). The basic truths of Christianity are essential to its true presentation and are therefore worthy of utmost emphasis and distinction from everything that is unorthodox.

How About Defense?

Is orthodoxy important enough to defend? There are many who will admit that we must positively emphasize the basic truths of orthodoxy, but then will deny that there is any need of defending the gospel against unorthodoxy. Some piously say, "The gospel needs no defense—it will defend itself." The only trouble with this lovely statement is that it is not the Biblical attitude. We have already seen how Jude lays such emphasis upon defense when he said, "earnestly contend for the faith" (verse 3). Paul's attitude was similar for he said, "I am set for the defense of the gospel" (Philippians 1:17).

Is orthodoxy important enough to cause

(Continued on page 13)

complainers, walking after their own lusts" (16).

He points out that Enoch prophesied about these men that the Lord will "execute judgment" upon them (14, 15). And we must keep in mind all the while that these were individuals within the so-called Christian circle as seen from verses 4 ("crept in unawares") and 12 ("feast with you").

Peter spoke equally as harshly and seems to have been dealing with much the same problem in his second letter. The error is described in similar terms in 2:1 as "false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them and bringing upon themselves swift destruction." In denouncing them in verses 3-22, he uses practically the same words that Jude used and more, such as "presumptuous, self-willed;" "brute beasts" who "shall utterly perish in their own corruption;" "spots and blemishes;" "having eyes full of adultery . . . beguiling unstable souls . . . cursed children which have forsaken the right way and are gone astray."

He concludes with a solemn warning to Christians who would follow after them that "it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" (verse 21).

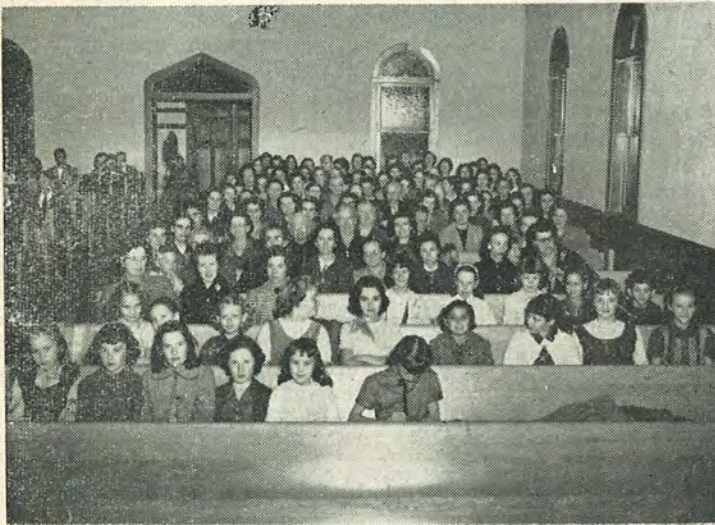
Paul's attitude is no less severe. In

SHOTS FROM SWANNANOVA

(See Related Story on Pages 4-5)



Parents dedicated both themselves and their children in an impressive service during 'Family Life' month. These came Sunday, February 24, and presented themselves and their children at the altar for dedication.



More than 100 mothers and daughters attended a special banquet in their honor. The social activities were held on Tuesday nights during February.



The boys treated their fathers at a banquet the week after the girls honored their mothers. A number of decisions were made in these services.

The Tie that Binds

by Bobby L. Jones

Pastor, First Church, Dothan, Alabama

The American home is faced with a crisis and one of the reasons is because preachers are afraid to lift their voices.

This silence in the pulpit regarding the critical problems facing our homes has its roots in several factors: (1) It demands a strictness in the minister's own home which many do not have; (2) The devil has beat us over the head with the desire to be a popular preacher and many have yielded; (3) Some are cowards with the gospel and run away from it, and (4) others have not studied to show themselves approved unto God.

Good family government makes for an orderly nation and world. One basic reason for the sad state of world affairs is the disobedience of parents to God's plan for the home.

One of the points of God's plan for the home and family is stated by Paul thusly, "Wives submit yourselves unto your own husbands" (Colossians 3:18). This submission implies dependence. In the divine order, "The husband is the head of the wife" (Ephesians 5:23). She is to be neither a leader or a slave, but is to obey the plan of God in subjection to her husband.

The submission also implies respect. Though the husband is not what she wishes him to be, she must respect him as head of the house and father. Many good women have been embittered by a worthless man and still remained true. As she submits to Christ, she will have consolation in God even though her husband is mean and cruel.

Scriptural obligations are placed upon the husband, also, as well as the wife. "Husbands, love your wives . . ." Paul advises and in this admonition is the answer to every family relationship. Where love rules, there is peace, harmony, joy, contentment, and security.

Where the husband is responsible for the breakup of the home, one or more of the following things are generally true: (1) The husband has forgotten or has never learned his great position in society, church, and home and has pushed the woman forward to take the knocks when she was not made to carry the load; (2) The husband was too lazy to take part of the load and so failed to provide for his dependents; (3) He didn't have enough backbone to take the lead in family devotions leaving it undone, or (4) He forgot his duty to love and drifted where he became ruthless, cruel, hateful, and spiteful to his family.

Always the husband should remember that the true wife deserves praise and needs love. He should remember the vows made at the altar. She remains the lovely bride he held by the hand that day. Christian love does not become sour, bitter, and temperamental.

"And be not bitter against them," Paul adds. It is just as wrong for the husband to be bitter as for the wife to be unfaithful.

Another factor is good family government as given by Paul in Colossians 3:21, "Fathers, provoke not your children to anger, lest they be discouraged." Children may be provoked in more ways than physical abuse. To fail in teaching them about spiritual things is to provoke their souls and fathers must share this spiritual training with the mother.

Think on these final words:

1. To the unmarried—be careful whom you marry for it is a lifetime union.
2. To the newly-married—beware of the first quarrel for it often leads to an unlawful divorce.
3. Bear with Christian longsuffering the consequence of an unfortunate marriage choice—remember it was your own choice.
4. Marriage blessedness is only gained by faithful fulfillment of God-given duties outlined in Colossians 3:18, 19.
5. The return of America to God must come through obedience to God's plan in the marriage relationship.

Without this a chain reaction disastrous in its consequences is inevitable—a broken home—a broken church—a broken world!

Brainwashed Missionary

William Worthy, Jr., the Negro reporter who went into communist China in the face of State Department disapproval, brought back sad news concerning missionary Paul Mackensen, one of the seven Americans still held by the Chinese communists. Mackensen, according to newsman Worthy, has unquestionably been "brainwashed," and seeing him was "one of the most moving and tragic experiences I have ever had."

Pastor Mackensen was sent overseas in 1950 and fell into the hands of the Reds one year later. In 1952 he was sentenced to a five-year jail term on espionage charges. He is the only U.S. Protestant missionary still in China.

He told the Baltimore newspaperman in a brief interview in Shanghai last January: "Religion has gained great strength in China under the present regime." When his jail term ends on March 7 he may "refuse repatriation" and remain in Red China, the Lutheran missionary is further reported to have said. He has "not decided" whether to leave China or not.

Easter in the Rose Bowl

One of Great Britain's outstanding educational and religious leaders will address the ninth annual Easter sunrise service in the famous Rose Bowl at Pasadena, Calif. He is Professor Norman C. Hunt of the University of Edinburgh, Scotland.

Scheduled to begin at 6 a.m., the hour-long service will include musical numbers by the Pacific Bible College Choir, the Congress Hall Band of the Salvation Army, and the Westmont College male quartet.

'Dynamic,' Says Jesuit

From the pen of a Jesuit priest in Chile has come the acknowledgment that the evangelical message and way of life satisfies the longings of the heart unmet by the "meaningless rites" of Catholicism.

In an article appearing in the Jesuit magazine *Mensaje* (Message), Father Ignacio Vergara noted that while Chile's population increased one-sixth between 1940 and 1952, the number of Protestants had increased 100 per cent. There are now 700,000 Protestants in a population of 7 million. He believes this spectacular growth is due to Protestantism's "dynamic passion" in contrast to the indifference of Roman Catholics who are "religious only in name."

Hungarian Story

The spiritual needs of people suddenly uprooted and thrust upon the international scene as refugees is vividly portrayed in a

new color filmstrip, "Flight to Freedom," produced by the American Bible Society and available to churches without charge.

It was rushed through production to bring churches an immediate documentary record of the arrival in this country of the thousands of Hungarian refugees made homeless by the revolution last November. Thousands of volumes of Scriptures were supplied to the refugees by the American Bible Society.

This inspiring story may be had without charge by any church upon request to the American Bible Society, 450 Park Avenue, New York 22, N. Y. The filmstrip is in color, on 35 mm, with 58 frames.

'Revival' of Healing

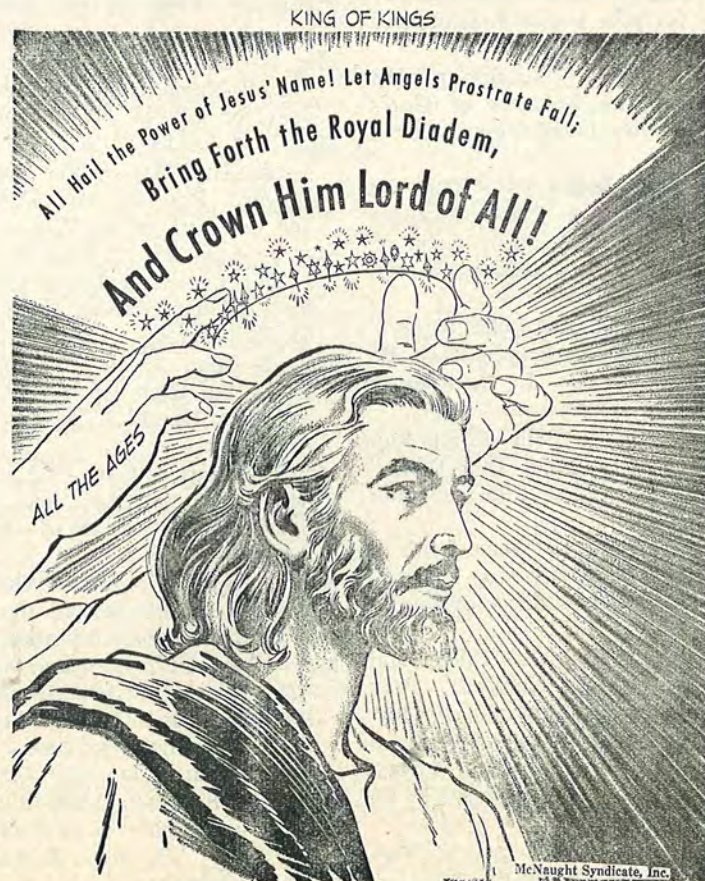
Episcopal Bishop Gerald Francis Burrill of Chicago has laid down some guiding principles for the "revival" of the Church's healing ministry. He termed the increased emphasis on healing "a work of God, the Holy Ghost stirring His Church to ministry to the needs of the world."

His statement in *Advance*, monthly magazine of the Diocese of Chicago, warned however against "extravagant interpretations" in the "popular pre-occupation with problems of disease and health." It also warned against what the bishop called heretical cults that have "emphasized healing as the end and total meaning of the whole Christian faith."

Religion in School

The president of the Greater Miami Council of Churches said that many Florida parents may abandon the public school system in favor of private church schools unless religious instruction is offered by the public schools. The Rev. Henry Dahlberg, pastor of First Presbyterian church in Miami, told a committee of the Dade County school board that various Protestant church groups are "insisting that the problem be looked into and analyzed."

Rabbi Leon Dronish, spiritual leader of Temple Beth Shalom, opposed the Presbyterian minister's viewpoint. "It is not the place of schools to provide religious instruction," he said. "That should be done outside schools in the home, church or synagogue." The committee agreed to meet again to discuss the "released-time" program under which students leave school one hour each week to receive religious instruction at their church or synagogue. However, there is opposition to that plan, also.



The Prayer Fellowship

GEORGE W. WAGGONER, *Leader*

This month we shall follow the lesson outlines of Andrew Murray in his book, *WITH CHRIST IN THE SCHOOL OF PRAYER*. We highly recommend this book to every reader.

April 11—Luke 11:1—“Lord, Teach Us To Pray or the Only Teacher.” Pray for Rev. and Mrs. Wesley Calvery, missionaries to Japan.

April 12—John 4:23, 24—“In Spirit and Truth or The True Worshipers.” Pray for the expansion program of the Bible College.

April 13—Matthew 6:6—“Pray to the Father, Which Is in Secret or Alone with God.” Pray for Rev. and Mrs. Dan Cronk in India.

April 14—Matthew 6:9—“After this Manner Pray or The Model Prayer.” Pray for the ministry of CONTACT.

April 15—James 4:3 and Matthew 7:7, 8—“Ask, and It Shall Be Given You or The Certainty of the Answer to Prayer.” Pray today for faith to believe and grace and power to be loyal to the truth.

April 16—Matthew 7:9-11—“How Much More? or The Infinite Fatherliness of God.” Pray for Evangelist Bobby Jackson.

April 17—Luke 11:13—“How Much More the Holy Spirit or The All-Comprehensive Gift.” Pray for your league directors and officers.

April 18—Luke 11:5-8—“Because of His Importunity or The Boldness of God’s Friends.” Pray for faithfulness in Stewardship.

April 19—Matthew 9:37, 38—“Pray the Lord of the Harvest or Prayer Provides Labourers.” Pray for a fresh vision of the lost and for a new insight into His Word.

April 20—Mark 10:51 and Luke 18:41—“What Wilt Thou? or Prayer Must Be Definite.” Pray for Dr. L. C. Johnson and Rev. W. B. Raper.

April 21—Mark 11:24—“Believe That You Have Received or the Faith That Takes.” Thank God for Christ and salvation through His blood.

April 22—Mark 11:22-24—“Have Faith in God or the Secret of Believing Prayer.” Pray for the Mt. Olive College expansion program.

April 23—Matthew 17:19-21—“Prayer and Fasting or the Cure of Unbelief.” Pray for our nation in these times of trouble.

April 24—Mark 11:25—“When Ye Stand Praying, Forgive or Prayer and Love.” Pray for the Jews, that they might be saved.

April 25—Matthew 18:19, 20—“If Two Agree or the Power of United Prayer.”

Pray for the children in our orphanages and children’s homes.

April 26—Luke 18:1-8—“Speedily, Though Bearing Long or the Power of Persevering Prayer.” Pray for Miss Laura Belle Barnard.

April 27—John 11:41, 42 and Psalm 2:7, 8—“Prayer in Harmony with the Being of God.” Pray for the superannuated ministers and for all the young ministers in training.

April 28—Matthew 22:20 and Genesis 1:26—“Prayer in Harmony with the Destiny of Man.” Pray for Evangelist Damon C. Dodd.

April 29—John 14:12, 13—“Power for Praying and Working.” Pray for The Master’s Men and the work in the local church.

April 30—John 14:13—“That the Father May Be Glorified or the Chief End of Prayer.” Pray for the Cooperative Plan of Support.

May 1—John 15:7—“The All-Inclusive Condition.” Pray for Rev. Raymond Riggs.

May 2—John 15:7—“My Words in You or The Word and Prayer.” Pray for Rev. Homer E. Willis.

May 3—John 15:16 and James 5:16—“Obedience, the Path to Power in Prayer.” Pray for the success of local revivals around you.

May 4—John 14:13, 14; 15:16; 16:23-26—“In My Name or the All-Prevailing Plea.” Pray for Rev. W. S. Mooneyham.

May 5—John 16:23-26 and Jude 1:20, 21—“At That Day or the Holy Spirit and Prayer.” Pray for Mrs. Eunice Edwards and the work of the Woman’s Auxiliary.

May 6—Luke 22:32; John 16:26; Hebrews 7:25—“Christ the Intercessor.” Pray for Rev. William Mishler and the Sunday school program.

May 7—John 17:24—“Father, I Will or Christ the High Priest.” Pray for Rev. and Mrs. Harold J. Stevens, missionaries to Africa.

May 8—Mark 14:36—“Christ the Sacrifice.” Pray for Rev. and Mrs. Lonnie Sparks as they prepare to take up work in Africa.

May 9—1 John 5:14, 15—“Our Boldness in Prayer.” Remember all the missionaries in Cuba and the work there.

May 10—1 Peter 2:5 and Isaiah 61:6—“The Ministry of Intercession.” Pray for Rev. and Mrs. Carlisle Hanna and the other persons who are laboring so faithfully in India.

May 11—1 Thessalonians 5:16-18—“Pray Without Ceasing or A Life of Prayer.” Pray for Mr. Ray Turnage and the League program.

Second Honor Roll

“Every Church Family” Plan

Salem church, Missouri
Hurryville church, Farmington, Mo.
Grace church, Blount, W. Va.
Pleasant Valley church, Butler, Okla.
Martinstown church, Worthington, Mo.
First church, Sapulpa, Okla.
Trinity Temple church, Tulsa, Oklahoma
West Side church, Johnsonville, South Carolina
First church, Bryan, Texas
First church, Corning, Ark.
Central church, Tampa, Florida
Union church, West Frankfort, Illinois
First church, Wenatchee, Washington
Jameson Memorial church, Henderson, Texas
First church, Lake Charles, La.
Bethel church, West Plains, Mo.
First church, Pine Bluff, Ark.
Buffalo Springs church, Bellevue, Texas
Woodbine church, Nashville, Tenn.
Oakland church, Bradford, Ark.
First church, Blakely, Ga.
New Home church, Tulsa, Okla.
Mt. Olive church, Laneville, Texas
First church, Searcy, Ark.

We are just one church short of being at the halfway point on our second honor roll. Three new churches were added this month, bringing the total to 24. Each honor roll contains 50 churches.

The Family Plan is the simplest way of seeing that each member gets the denominational paper. Each month the paper goes directly to the mailbox of each member whose church uses the Family Plan and the subscription is paid for by his tithes and offerings given to the church.

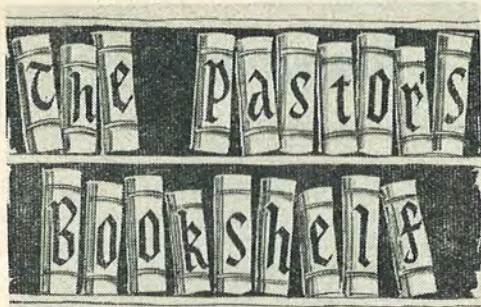
We will send our new folder telling about the plan, “Contact in Every Home in Every Church,” and complete forms for enrolling your families if you will write and request it.

Rules for Honor Roll

1. Send names and addresses of all families in the church. **Do not send any money.**
2. Your list will be checked against our circulation. Refunds on any subscriptions in effect will be credited to the church account.
3. The church will receive a bill quarterly for 25 cents for each subscription and a form for adding or dropping any names desired.
4. The plan remains in effect until the church requests that it be discontinued.

About the Cover

Outdoor Easter pageants are held in various parts of the country every year to commemorate the resurrection of our Lord. Our cover picture this month shows a scene from the famous pageant held in the Wichita Mountains at Lawton, Oklahoma. Photo is by Religious News Service.



Evangelical Commentary on Mark, by Ralph Earle. Zondervan. 192 pp. \$3.95.

With commentaries to the right of us and commentaries to the left of us, someone might ask, "Why another?" This volume is not "just another" commentary—it is the first of 40 volumes in this set that will represent the best in current sound evangelical scholarship. This volume is a combination of a critical and devotional commentary—neither "too shallow" or "too deep." It is readable and it is complete.

This reviewer found particularly helpful the exposition on the sower and the seed in Mark 4 (pp. 59-64). Dr. Earle's trips to the Holy Land have enabled him to make much of his material come alive for the reader. Either minister or laymen will find this volume interesting and helpful.

—W. S. Mooneyham

Climbing the Heights, compiled by Al Bryant. Zondervan. 379 pp. \$1.95.

This devotional book which provides a source for daily devotions for the individual or family features such outstanding authors as Billy Graham, Fannie Crosby, Annie Johnson Flint, D. L. Moody and others. In his selections, Mr. Bryant intends to and accomplishes a most interesting and comforting compilation of encouragements and heart-searchings.

—Eunice Edwards

Visitation Evangelism Made Practical, by Horace F. Dean. Zondervan. 93 pp. \$1.00.

Pastors, church officers, and laity are generally agreed that this is an age for personal witnessing. While there are instances of revival campaigns when scores are won to Christ, for the most part the greatest and most permanent witnessing is done in personal visitation programs.

In this booklet, Dr. Dean, who is president of Christ for America, combines his years of varied experiences as a pastor, author, soul-winner, and Bible teacher with some "down-to-earth know-how" that makes this of practical benefit to any size church. Included are suggestions for a church visitation program from the time of census-taking to the follow-up work that usually clinches the project and results in souls being won to Christ.

—Eunice Edwards

The Gospels: An Expanded Translation, by Kenneth S. Wuest. Eerdmans. 320 pp. \$3.50.

Anyone who has ever read anything by this well-known teacher of Greek at Moody Bible Institute will be glad to see the 17th volume added to his literary efforts. His profound knowledge of Greek allows him to pull out the obscure meanings which cannot be brought out in the various versions and shed an abundance of light on even those passages which we think we understand. You do not need to know Greek to appreciate and understand this volume. This is the only translation in print which gives the full English equivalent of the Greek text in modern speech. The publishers are right in their assertion that comparing the passages in this volume with standard translations "gives the general reader, the teacher, and the preacher an explanatory commentary of the highest quality."

—W. S. Mooneyham

Inspiration and Canonicity of the Bible, by R. Laird Harris. Zondervan. 304 pp. \$4.50.

This book is advertised as "First Prizewinner in Zondervan's \$2,500 Christian Textbook Contest." As such—a textbook—it will probably not be very successful. For a textbook it is far too verbose on the material covered and it omits several questions that need attention in a textbook. For example, no discussion whatever is given to the various false views of inspiration, which matter must be attended for complete class discussion on the subject of inspiration.

From any viewpoint other than that of a textbook, however, the book will likely be well appreciated. It is well-written and is thorough in those points it treats. From this latter point of view, the book is very valuable. There are certain questions discussed so fully that one is not likely to find so thorough a treatment elsewhere. Especially does this apply to the historical sections. The sections on "Verbal Inspiration in Church History," "History" (of Old Testament Canon), and "The Later Authors and Problem Books" are well-documented historically. Most of us will also welcome the book because of its orthodox outlook. The manner of dealing with the so-called contradictions of the Bible is admirable.

There is one specific weakness which appears in the chapter, "Why We Believe the Bible." The author at this point falls into the same pit that has trapped so many more who argue for accepting the Bible on reasonable grounds. The whole trouble is that the acceptance of the Book must come by faith kindled by the Spirit of God. To the man who has not this faith, nothing can prove the Bible's veracity; to the child of God, nothing need prove it.

—Robert Picirilli

Cooperative Receipts Top \$4,000 for March Total

NASHVILLE, Tenn.—March was another good month for the Cooperative Plan although receipts for the month were about \$750 short of the budget. Total undesignated offerings were \$4,043. Less offerings being sent this way are designated, thus allowing more funds to be distributed to all seven of the major denominational agencies.

More and more churches are adopting the "Ten Percent Cooperative Plan" and are tithing to the denominational program. Here is the March report:

ALABAMA		
First church, Dothan	\$ 42.28	
ARIZONA		
Antioch church, Phoenix	34.57	
ARKANSAS		
State Association	131.20	
CALIFORNIA		
Churches of California	287.24	
FLORIDA		
State Association	435.27	
GEORGIA		
State Association	279.31	
ILLINOIS		
Waltonville church,		
Waltonville	\$ 30.56	
Bethel church, S. Roxana	58.49	
Pleasant View church	14.12	
Oak Grove church, Sheller	8.68	
Nason church, Bonnie	10.88	
Alexander church, McClure	28.00	
Webb's Prairie church, Ewing	9.12	159.85
KENTUCKY		
Southside church, Paintsville	34.32	
MICHIGAN		
Wolverine Association	687.73	
MISSISSIPPI		
Northeast Mississippi		
Association	5.65	
MISSOURI		
State Association	554.40	
NEW MEXICO		
First church, Hobbs	51.71	
Mr. T. B. Gartman, Oil Center	5.00	
First New Mexico Association	2.60	59.31
NORTH CAROLINA		
Swannanoa church, Swannanoa	107.86	
Goshen church, Belmont	80.00	187.86
OKLAHOMA		
State Association	483.00	
TENNESSEE		
Palmer Memorial church,		
Nashville	29.21	
Trinity church, Nashville	100.00	
Wooddale church, Knoxville	27.96	157.17
TEXAS		
State Association	194.87	
Mrs. M. Pedraza, San Antonio	1.00	195.87
VIRGINIA		
Fairmount Park church,		
Norfolk	308.71	
		\$4,043.74
DESIGNATED RECEIPTS		
Illinois	\$ 2.95	
Tennessee	26.01	28.96
TOTAL RECEIPTS		\$4,072.70
DISBURSEMENTS		
Executive Department	\$1,259.33	
Foreign Mission Board	1,101.98	
Bible College	775.54	
Home Mission Board	508.36	
Superannuation Board	162.91	
Sunday School Board	142.41	
League Board	41.02	
Radio-TV Board	81.15	\$4,072.70

When Jesus Cried, 'I Thirst'

Women at Work

"I thirst" was the heart's cry of Jesus from the cross. It would seem these words were literally torn from the depths of His agonized soul; from the inmost part of His being came the anguished expression, the deepest longing, ever wrenched from the lips of the Son of God.

"Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."

A most singular verse! A verse to be read carefully and to be even more carefully thought upon. Jesus Christ, the only begotten Son of God, dying upon a cross for the sins of the world and in response to His piercing soul-cry, "I thirst," "they" offered Him vinegar!

How many, many times we have done the same. For I do not believe Jesus was just speaking of physical thirst when He cried, "I thirst." I believe His cry was the literal expression of a heart that was broken for the soul-salvation of man. His cry (without any thought of wresting the Scriptures), I believe, was a cry for souls.

And yet, we, like "they," many times offer Him vinegar instead of souls. The only thing that will satisfy His thirst are souls. He rejected their vinegar, He will reject ours also.

"They" had such little conception of the meaning of His cry. We are as guilty. "They" thought His thirst could be assuaged with vinegar. We think we can satisfy Him and justify our spiritual barrenness with activity, both in our own lives and in our churches. We offer Him a ceaseless round of activity, but not souls. And His heart's cry is for souls! He literally thirsts for souls.

This, *Christ's thirst for souls*, should be our first reason for winning the lost. Not because we love men, but because Christ loves them. Yea, He longs for their salvation to the degree He is parched with dryness without them.

Paul interpreted Jesus' cry correctly. He said, "For the love of Christ constraineth us;" Paul understood the heart of Jesus and so he could say, "The love of Christ" compels me to be a soul-winner. Paul could then follow through with these words, "For it is God which worketh in you both to will

and to do of his good pleasure." He recognized that regardless of what he decided about his service to God, God willed in him to win souls and to vindicate this trust.

Paul loved the lost, but Paul served because Christ loved the lost. It was *Christ's* thirst that impelled Paul on. Even when Paul's back was bleeding from the lash, his body bruised from the stonings, his heart broken by those who scorned his message, Paul kept on serving and winning souls because His Saviour loved the souls of men.

Here is the secret reason for much of our lackadaisical, dilly-dallying in our churches and in our service to God. We seem to think that the decision about soul-winning is up to us. If we have been born again, we must win souls. God commands it, Jesus desires it, and the Holy Spirit urges it. Souls are the natural fruit of a spiritual church. The fruit of a Christian is another Christian.

David could see his home town of Bethlehem from the cave where he was hiding. Three of his mighty men were with him and when David, stricken with homesickness, cried, "Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!" His men made their way, at much personal sacrifice, to the well and fetched the water to their master.

These men were not thirsty. It was the thirst of their master that impelled their devotion. He wanted the drink. That was reason enough for them to go for it. David would not drink of the water when it was brought to him, for he said, "My God forbid it of me, that I should do this thing. . . ." He felt that he was unworthy of such devotion and poured out the water before the Lord.

Jesus thirsts for the souls of all men, regardless of race. Hear again the great invitation, "Come unto me . . . whosoever will," and rejoice anew and afresh that it included us. Then examine the service record and the record of your church. Can you rejoice over that? Have you risked one thing for Jesus? Have you satisfied His thirst once? Have you offered Him vinegar?

Jesus said, "I thirst." It was his heart's cry from the cross! That cry echoes through the Spirit today. How will you answer?

Inez, Ky.—An auxiliary was organized here March 12. Assisting the local women were groups from the Southside church, Paintsville, and Thealka church.

Leadington, Mo.—World Day of Prayer was observed here with seven churches cooperating.

Lockhart, S. C.—Eighteen members and two visitors were present for the regular February meeting.

Iola, Texas—A YPA and GTA were organized at the Evergreen church January 24. YPA officers are Eugene Richards, president; Sanford Davis, vice-president; Linda Flynt, secretary-treasurer; Marie Shrimpton, reporter, and Mrs. Herbert Richards and Harold Trant, co-sponsors. GTA officers are Johnny Crenshaw, president; Curtiss Stewart, vice-president; Sandra Trant, and Louise Stewart, reporters.

Nashville, Tenn.—The CYA of the Cumberland association met at the Bible College with about 300 present. The Sylvan Park group presented in playlet form the lesson on Africa.

Johnston City, Ill.—The auxiliary reports having observed the World Day of Prayer and of adopting a foreign missionary project for the year.

Mountain Grove, Mo.—New YPA officers are Eugene Workman, president; Betty Workman, vice-president; Catherine Workman, secretary; Sharon Shannon, treasurer, and Doris Sheppard, chorister. They have adopted the name of Lucy Wisheart auxiliary and will send gifts regularly to Miss Wisheart.

Elizabethton, Tenn.—Auxiliaries of the Elizabethton, Erwin, Johnson City, and Newport churches have organized a quarterly convention. Mrs. Henry Anders is president and Mrs. J. C. Howington is vice-president.

Mount Olive, N. C.—Mrs. Robert Crawford announces the following events to be held at Mt. Olive College: VBS clinic on April 13 and the state YPA and GTA rally on May 18. District declamation winners will compete for state honors that day.

Here and There—State workshop will be held April 6 at Florence, S. C. . . . Three new members were added in March by Trinity auxiliary, Ft. Worth, Texas. . . . World Day of Prayer was observed by staff at FWB headquarters with Rev. James F. Miller as guest speaker. . . . \$93 was received on tent project in March. \$1200 more needed by June 30. Urgent!



Mrs. EUNICE EDWARDS, Executive Secretary

CONTENDING

(Continued from page 7)

us to attack and denounce the unorthodox systems? This question follows closely the previous one, for some will agree to a positive defense of orthodoxy, but will not enter a negative denunciation of unorthodoxy.

The problem in this is how can there be a successful defense without pointing out the error of the unorthodox position and its seriousness. Certainly this is not the attitude of the Holy Spirit as manifested by Peter, Paul, John, and Jude. They were open and severe in their attacks against any unorthodox message. Recall the strong language in the passages already cited.

Differences Made Clear

They made the differences between true and false doctrines clear. They were not hesitant to point up the errors of the unorthodox teachers and to brand them, as in truth they are, the tools of Satan. Any position, no matter how pious and sweet it may seem to be, that is not in accord with that of these inspired writers is not the true Christian spirit taught in the Bible.

Of course, the Christian spirit is never nasty, and carefulness must be exercised, but the denunciation must be specific and warnings against certain groups and individuals must be openly made to prevent the unsuspecting from being led astray. The Bible teaches that they are wolves in sheep's clothing (Matthew 7:15), and those who detect their true nature must defrock them for all to see.

Is orthodoxy important enough to cause us to be totally separated from the unorthodox? The one big cry of our age is to unite. They tell us that all who wear the name "Christian" should de-emphasize their differences, no matter what they are, and join together in one glorious body as the church of Christ. This is another one of those nice-surrounding invitations that does not fit with the Biblical attitude.

No Basis of Union

We have several times pointed out that the true Church of Christ must be composed only of born-again Christians and that the Bible makes these orthodox doctrines of Christ essential to a true Christian. Therefore, there can be no basis of union whatsoever between those who are orthodox and those who are not.

The man who denies the true doctrine of Christ is no less an antichrist today than he was in John's day. How then can those who are for Christ unite with those who are *against* Him? As Jesus stated: "Every kingdom divided against itself is brought to desolation; and every city or house divided

against itself shall not stand. . . . He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:25-30). And Paul questioned: "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Corinthians 6:15).

But union is not the only question concerned in separation. The average reader of these articles probably would not favor union with the liberals in a super church; however, there are certain other preliminary steps against which we may not be too carefully guarding.

What About Fellowship?

If not union, what about cooperation and fellowship? If not marriage, what about courtship? But courtship usually leads to marriage, and the Bible is equally as strong against cooperation and fellowship as it is against union. In reality there can be no true fellowship at all between Christ and antichrist, or between the orthodox and the unorthodox. The only thing there might be is a compromising mingling which poses to be cooperation and fellowship.

True Christian fellowship can span some mighty gulfs of difference on many doctrinal points, but never can it bridge the chasm between belief in the basic truths of Christianity and unbelief.

John commands that there be no such cooperation and fellowship when he demands such severe separation as not even letting them in the house or wishing them well, and Paul proves in 2 Corinthians 6:14 that there can be no such thing: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Question Still Pertinent

The question asked of Jehoshaphat by Jehu is still pertinent: "Shouldst thou help the ungodly, and love them that hate the Lord?" If one is so blind as not to be able thus to see that orthodoxy is important enough to demand separation, let him take the advice given in Revelation 3:18: "Anoint thine eyes with eyesalve, that thou mayest see."

It is clearly imperative, therefore, that the true Christians must not take up union with, cooperate with, or pretend to have fellowship with those who deny any of the basic fundamentals of the Christian faith.

There is another question that now arises in connection with separation. Is orthodoxy important enough to help the Christian who is preparing for the ministry in determining what kind of school he should attend? Let it be understood that we do not intend to antagonize any personality but merely to raise the question for consideration.

Each individual will have to answer the question for himself, but there are some elements in the matter that should be pointed up. If the teachers in the modernistic seminaries who deny the truth about Jesus Christ are "antichrist," as John

terms them, how can he who is *against* Christ teach us to *serve* Him? And how can he who is teaching an unorthodox gospel such as that upon which Paul pronounces his curse show us how to preach the orthodox gospel of Christ?

And how can we maintain the total separation taught in all the passages cited if we take part in their program and pretend that they are God's instruments in our preparation for His service? When an education for the ministry is being considered, the need of its being Christ-centered should be put before any other consideration.

Is orthodoxy important enough to serve as a basis of excommunication? Another of the widespread ideas of modern religion is tolerance. We are told to be tolerant of all groups and individuals who are different whether in race, color, creed, or doctrine. No matter how much tolerance should or should not be exercised in other fields, there is no room whatsoever for tolerance within a Christian group over the basic truths of Christianity.

Approach With Caution

The matter of excommunication should be approached with caution, but nevertheless it should be approached. All of the passages studied give a basis for this matter. We need to keep Satan, the spirit of antichrist, out of our midst. When he creeps in unawares, we must expel him. There can be no concord, no union, no fellowship, no helping, no well-wishing for him who propagates false doctrine.

All Christian groups must be built on the foundation, Jesus Christ, and built out of individuals who are one in Christ. Of course, if we will see that the orthodox truths get proper emphasis from the very first, the need of excommunication may be prevented; but when such a need does arise, orthodoxy should be a basis of expulsion from the church.

Every problem that must be faced by the denomination, local churches, ordaining councils, or individuals, has not been mentioned. Only a few have been discussed in an attempt to show how the Biblical approach is to be applied in practice.

The major consideration is to see what the Biblical attitude toward the importance of orthodoxy really is. If we can make this attitude our own, it will not be too difficult under the leadership of the Holy Spirit to translate this attitude into particular solutions for problems. And everywhere we read, we are constantly thrust into the position that the Biblical attitude is not one of lenience or indifference as some would have us believe.

Rather its position is definite, aggressive, and exclusive in the belief that the basic doctrines of Christianity are essential to her very existence and consequently of ultimate importance.

Next Month:

THE PERIL OF UNORTHODOXY

GLANCING AROUND THE STATES

SAMMY WILKINSON, *News Editor*

New Church Started In Clinton, Okla.

CLINTON, Okla.—January 25 was the organizational date of the new First church, Clinton. Sixteen charter members were received into the church. The new group voted to affiliate with the Union district association. Rev. James Murray was called as pastor.

Arkansas Standing Boards Have Special Meeting

SEARCY, Ark.—A joint session of all the standing boards of the Arkansas state association met here March 8-9. Rev. Rupert Pixley, Fort Smith, moderator of the state association, and Rev. Clarence Campbell, Conway, assistant clerk, brought the sermons during the session. The officers of the state auxiliary convention also met during this time.

New Church Is Organized in Florida

FREEPORT, Fla.—A new church was organized here recently following a two-weeks revival conducted by Rev. W. B. Hughes and Rev. Rufus Hyman. Seventeen charter members joined the church. The following officers were elected: Rev. R. C. Johnson, pastor; Mr. F. Pippins, clerk; Jack Johnson and Ed Garrett, deacons; James Pitts, R. C. Johnson, and Ed Garrett, trustees; Mrs. Sterling Brown, treasurer, and James Pitts, Sunday school superintendent. Services will be held on second and fourth Sundays.

Worker's Institute Held In North Carolina

PINE LEVEL, N. C.—Rev. William Mishler, promotional secretary of the national Sunday school department, conducted a Sunday school training institute here March 4-8. Twelve churches were represented, pushing the total enrolment up to 86. The average attendance was 50 and 25 perfect attendance certificates were awarded.

Arizona Conference Holds Quarterly Session

TUCSON, Ariz.—The Arizona quarterly conference met at the First church here on March 9. Highlight of the session was messages by two missionary speakers. Rev. Peter Decker, former missionary to Belgium, spoke on work among Catholics and Rev. I.

J. Gleason, missionary to the Yaqui Indians, spoke on the work among the Spanish-speaking Indians.

Other speakers during the session were Rev. C. E. Edwards, Rev. John B. Elliston, Mrs. Emma Moore, and Rev. Elvis Priest.

College Yearbook Is Dedicated to Benefactor

MOUNT OLIVE, N. C.—The students of Mount Olive Junior College dedicated the 1957 edition of their yearbook, *Olive Leaves*, to Rev. J. C. Moye, Sr., Snow Hill, N. C., in recognition of his interest in the institution.

Mr. Moye recently made the largest gift in the history of the school in the form of a trust fund for the library. Due to illness he was unable to attend the dedication service at the college, but Miss Hilda Boykin, editor, made the presentation to Mr. Moye in his home.

North Carolina Youth Will Hold Convention

NEW BERN, N. C.—The annual convention of the Free Will Baptist leaguers in North Carolina will be held here at St. Mary's church on May 3-5. Rev. Cecil Campbell will be host pastor. Speakers for the sessions will include Rev. C. F. Bowen and Rev. Raymond Riggs, Nashville, Tenn.;

Rev. Eugene Waddell, Portsmouth, Va., and Rev. James Earl Raper, Greenville, S. C.

Officers of the convention are Rev. Daniel Merkh, president; Rev. J. W. Everton, vice-president; Rev. C. H. Overman, recording secretary; Rev. Adam Scott, treasurer; Miss Leah McGlohon, sword drill leader, and Rev. Henry Melvin, corresponding secretary and program chairman.

Michigan Quarterly Conference in Session

DETROIT, Mich.—The quarterly conference of the Wolverine association convened February 28-March 2 at the West Wayne church. Rev. Gene Anderson and Rev. Clyde Janeway brought the messages during the meeting. Rev. Mark M. Lewis is moderator.

Rev. George W. Scott, Noted Minister, Dies

MOUNTAIN GROVE, Mo.—A stalwart of the Free Will Baptist faith, whose circle of influence covered many states in the denomination, passed away March 7. Funeral services for Rev. George W. Scott were held March 10 at the First church here with Rev. O. T. Dixon, pastor, officiating.

He was ordained in 1918 and had pastored many churches in Missouri and Oklahoma. Not the least among his and Mrs. Scott's contributions to the cause of Christ is the Christian children who went forth from the home. Both of his sons—Adam and Benjamin—are Free Will Baptist pastors and two daughters—Mrs. Rolla Smith and Mrs. Johnnie Postlewaite—married Free Will Baptist pastors. The other children are equally active in church work.

Surviving are his wife, six daughters, two sons, 22 grandchildren, and two great grandchildren.

Revival Campaigns

CHURCH	PASTOR	EVANGELIST	DATE	DEC.	ADD.
Cofer's Chapel, Nashville, Tenn.	J. L. Welch	Marvis Lee	4/7-17		
Highland Park church, Highland Park, Mich.	Charles Thigpen	Billy Melvin	5/5-12		
Churches of Hartsville, Missouri		O. T. Dixon	2/18-28	11	
Airport church, Tulsa, Okla.		O. T. Dixon	4/3-13		
Hazel Park church, Detroit, Mich.	Mark Lewis	O. T. Dixon	5/15-24		
Rose Hill church, Monticello, Ark.	Lewis Barker	O. T. Dixon	6/3-8		
First church, Modesto, Calif.	O. H. Doss	E. E. Morris	3/4-13	10	
Satilla, Ga.		George Ludwig	3/11-17	21	
First church, Albany, Ga.	H. L. Knighton	Bobby Jackson	4/14		
First church, Ardmore, Okla.		Wade Jernigan	2/11-20	1	
First church, Glennville, Ga.	George Ludwig	James Pelt	4/21-28		
First church, Portsmouth, Va.	Eugene Waddell	Bobby Jackson	2/24-3/10	98	111
North Fresno church, Fresno, Calif.	Cecil Thurman	James Franklin	4/8-		

personally . . .

This is a plea.

We hope it won't fall on unhearing ears. It is a plea for some tightening up of ordination requirements for ministers. This can be done only on the associational level where the ordaining takes place. The national association can make certain recommendations (which it has not done to date), but they must be implemented on the local level.

Since the leadership has not yet come from the national association, the districts should begin to tighten up until that time when we can have standard ordination requirements all over the denomination.

Particularly do we urge that presbyteries and ordaining councils exercise great caution in receiving people from other groups and denominations. By no means would we cast reflection on the motives and integrity of all men who wish to change their connections, but we do believe that their motives should be able to stand a careful investigation.

Surely no one would be simple enough to believe that ordination papers from some other group is an unqualified endorsement of a candidate. A person who has nothing to hide and is sincere in his reasons for wanting to join our denomination will have no objections to a complete revelation of his past.

Every candidate, whether for first ordination, or coming from another group, should be carefully screened. Knowledge of his forbears by some member of the ordaining council does not qualify a candidate to preach for Free Will Baptists. The candidate must stand on his own—not on a friend's recommendation or ancestral acquaintance.

Our own feeling is that no person should be ordained without having filled out a questionnaire regarding his background, doctrinal beliefs, and training or plans for training. This would eliminate a great deal of the haphazard oral questioning which often produces nothing more specific and concrete than the candidate's name.

Ordination is an honor which should not be bestowed lightly. To let the bars down in our rush to get preachers is to sin against our churches and brethren. Sister churches and associations often pay the high price of trouble and splits because a lax ordaining council failed to exercise Christian caution.

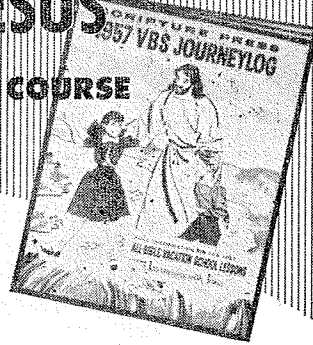
Someday when we learn that trouble-makers do not leave as easily as they come, perhaps we'll tighten up.

* * *

Among the tens of thousands of books which come from America's presses each month, a good number are directed toward ministers and Christian leaders. In order to keep you abreast of current titles, we will feature each month "The Pastor's Bookshelf," reviews of many of the new books.

We hope it will become something of a guide to ministers in building up their library. Any book which is reviewed may be purchased directly from us.

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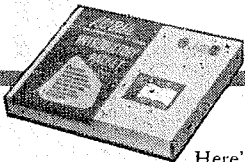
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Vol. 4

April, 1957

No. 6

What's Your Problem?



REV. LOUIS H. MOULTON, Savannah, Ga.

Q. Please explain Matthew 19:6. I can't understand it as I would like to.—Morgan, Ga.

A. Jesus is saying that marriage makes a man and his wife one flesh. As such, divorce is absolutely contrary to what God intended from the beginning. Though man-made laws legalize divorce and remarriage, I am convinced that God's Word does not. Note particularly Romans 7:2, 3.

Q. Television bothers me and I am convicted by watching worldly programs. Others in my church say that it is all right. What do you say?

A. If looking at television convicts you, then by all means obey your convictions. Hold others up in your prayers that they might do that which is right. More can be accomplished by praying for people than by criticizing them.

Q. In this modern day in which we live there is a trend to accept movie going, dancing, smoking and other worldly things even by Christians so long as it does not bring guilt to our conscience. Is this right?

A. Where these things are condoned, a heart-searching revival is needed badly. Sin needs to be called by its right name. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17). Separation from worldliness and fresh consecration is needed. The gospel has not changed with these modern times, but the cold confessing hearts of some Christians have.

Q. When I was a teenage girl I was baptized. I got away from the Lord and recently I found a new place in

Christ and gave myself wholeheartedly afresh to Him. Should I be rebaptized?

A. In 1 Peter 3:21 we are told that baptism is "... the answer of a good conscience toward God..." The Bible certainly does not require any person to be baptized in water twice. However I think you should do that which gives you comfort of conscience and heart. If you are not satisfied with your original baptism, then go ahead and be baptized.

Q. I am a Methodist who has been attending a Free Will Baptist church with my husband for nine years. Should I join his church by baptism when I have already been baptized in the Methodist church?

A. I presume from your wording that your baptism in the Methodist Church was by sprinkling or pouring. Of course you are aware that none of the Baptist groups, including our own Free Will Baptist denomination, accepts any baptism other than by immersion. I very definitely think you should go ahead and join by baptism your husband's church and after nine years surely you must consider it your church. When all the family is in one church it makes for better fellowship in the home, your spiritual interests are united, you have a common cause to blend and mould your prayer life and your service in and around. I feel that the gospel of Christ is furthered and more greatly promoted through such a union.

Q. Where in the Bible do you find the statement, "A woman's hair is her glory?"

A. Your reference most probably is to 1 Cor. 11:15 which states that "If a woman have long hair, it is a glory to her..." I suggest you read the first sixteen verses of this chapter.

Address your questions to Rev. Louis H. Moulton, c/o CONTACT, 3801 Richland Ave., Nashville 5, Tenn.

Bellringers



● During the first six months of 1956 Communists printed 14½ million books in free world languages. The "Short History of Communism" has been printed in more editions than all editions of the Bible combined.

● In Israel, two Chief Rabbis have registered protests at Jerusalem against the desecration of the Wailing Wall. The wall is the only remaining part of the ancient Jewish temple. The Chief Rabbis charged that Communist propaganda posters had been pasted on the wall, and called upon Jordanian authorities to take effective measures against the "defilers."

● From Quito, Ecuador, radio station HCJB reports that their Russian broadcasts are getting more responses from behind the Iron Curtain, averaging now about two letters a week.

● Some part of the Bible has been published in 1109 languages and dialects as of last December 31, according to a statement issued by the American Bible Society.

Seventeen new languages have been added to the list since the last report.

● Towns and villages in Yugoslavia with names of Christian origin have been ordered to replace them with names of Communist association.

● Billy Graham, speaking to a Washington, D. C., audience, declared that he "would not trade places with the Apostle Paul" because today is the "golden hour" for evangelism.

REV REFORM WILSON
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● Christian missionary organization has opening for competent IBM supervisor. Good starting salary and the equipment involved is basic. Unlimited opportunity. If qualified, write World Vision, Inc., Pasadena, Calif.

● Rev. Arnold Woodlief, who has had four and a half years training at the Free Will Baptist Bible College, is available for preaching appointments and evangelistic work. He may be reached at 410 W. Milton Ave., Marianna, Fla.

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