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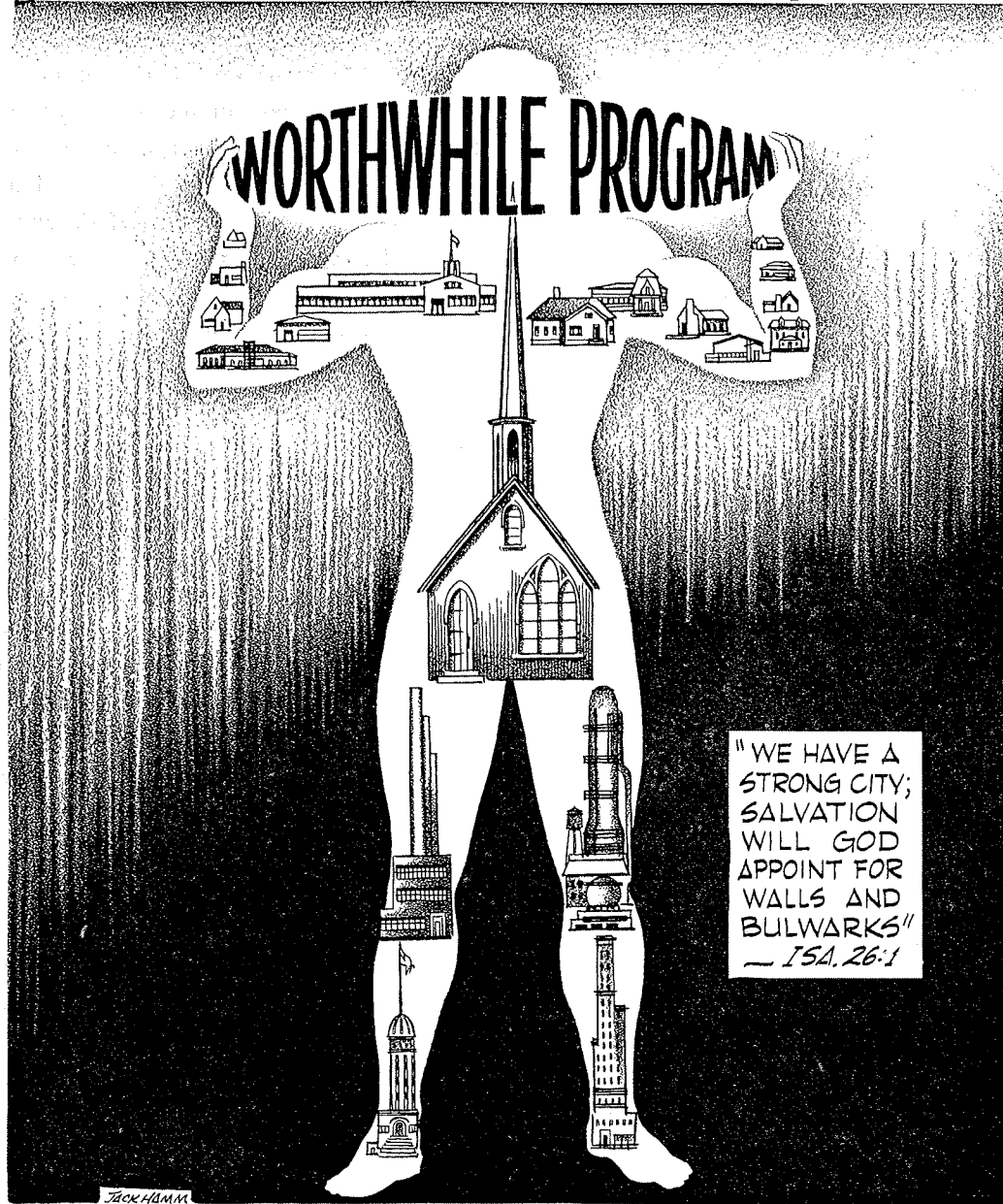
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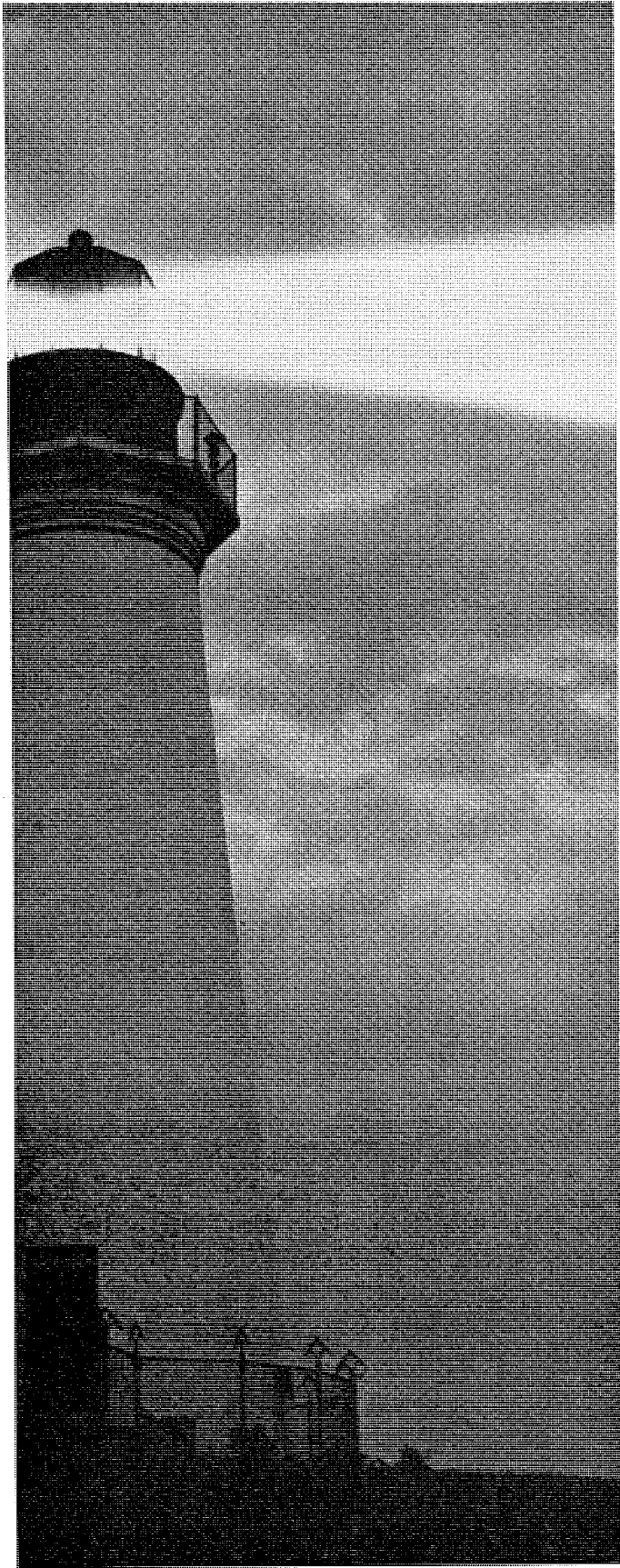
OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

MARCH, 1958

Who Runs My
Church? —Pages 4-5

Backbone of a Community





How to Convert Nobody

LET YOUR SUPREME MOTIVE be popularity, rather than salvation.

Study to please your congregation, and to make a reputation rather than to please God.

Take up popular, passing and sensational themes to draw a crowd and avoid essential doctrines of salvation.

Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

Reprove the sins of the absent, but make those who are present pleased with themselves so that they will enjoy the sermon and not go away with their feelings hurt.

Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a hell.

Preach the universal Fatherhood of God and the brotherhood of man, so as to show that no second birth is necessary.

Do not rebuke the worldliness of the church but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and rise up to play."

Another, speaking under inspiration of the Holy Spirit, once said: "Preach the Word; be instant in season,

out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure

sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and

they shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

sunrise in bondoukou



by Lonnie Sparks

"The shadows of evening kept them from seeing our tears of joy," write the Sparks of their trip to Koun.

On Sunday February the 29th the *S. S. Brazza* docked at Abidjan and a new era of our life began.

We were a little nervous, but this soon passed when the Rev. G. C. Timyan came aboard in search of us. With his help, we soon had a room at Hotel Maxims and we were off for the evening meal. We found the fellowship with this man of God a real blessing and his help during the days that followed cannot be measured in money. We began on Monday to take care of formalities relative to the clearing of our baggage and the pickup. Before this day had ended we were persuaded that God had gone before us. Mr. Timyan's acquaintance with a number of the officials aided greatly in our "getting through" in such a short time.

On Thursday morning we began our journey inland. We found this new land much different than what we had pictured it in our minds. Florida has nothing on the Ivory Coast. We have oranges, pineapples, cocoanuts, bananas, palms, etc. We arrived

at Mr. Timyan's station Thursday afternoon. This being his birthday, and having visitors as well, the evening meal was really special.

Friday was spent in doing many varied things that missionary life requires, such as car repairs, building a chow box for treks into the bush, securing provisions for such, etc.

At 9:00 a.m. Saturday we set out for the Bondoukou Circle. This was to be an important day in the work of Free Will Baptist missions, in our lives and to the church at Koun which had prayed, hoped and waited so long for a resident missionary. The journey was made without a mishap. As we passed village after village we noticed how many of them already had a Catholic church.

At 6:05 p.m. Saturday, February 15, we entered Free Will Baptist territory and at 6:50 p.m. we arrived at the village of Koun. We stopped in front of the chief's house and in a moment we were surrounded by a crowd. The protestant wife of the chief invited us into their dwelling. In the patio we were given chairs. One by one the Christians welcomed us as we shook hands with them. They were so surprised and so happy that their long-awaited missionary had come at last. The shadows of the evening kept them from seeing our tears of joy. We felt so unworthy of such a royal reception and any sacrifice that we

thought we had made faded into insignificance as we saw the joy that our coming had brought them.

We were given two guest rooms in the chief's house where we began preparing our supper. Gifts of food came in that night as well as the following day. Many stayed outside our door until almost time for service. After we had eaten a snack we went to the old church. The Christians were singing as we entered the building. I spoke for a few minutes and then Mr. Timyan brought a message. After a song or two we prayed the benediction and started for our rooms. They marched with us singing as we walked.

At 6:30 Sunday morning, the Christians met us at the church for prayer. We felt the presence of God in every service. At this service, Anita (Mrs. Sparks) spoke for a few minutes.

At 9:30 we had the morning service at which Mr. Timyan and I spoke. Some came forward for prayer relative to needs in their life. Also at this service there was a naming service. One of the girls received the name of Anita.

As we observed this group of Christians who had by His grace weathered the storms and temptations of life and when we saw their depth spiritually in spite of the fact that they know so little of God's Word, we felt that it could only be accredited to the

(Continued on page 13)

Who Runs My

★ THE PURPOSE OF THIS article is to set forth the basic principles, aims, scriptural bases, and importance of the form of church government adopted by Free Will Baptists. It will deal with the relationship between the various bodies of the denomination rather than the details of the organization of each. In setting forth the Free Will Baptist form of church government, quotations will be given from *A Treatise of the Faith and Practices of the Original Free Will Baptists*, printed in 1956.

An Examination of the Treatise

The central truth of our form of church government is the conviction concerning the local church:

The local church is an independent body, as far as it relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members (p. 45).

The above being true, each local church holds the deed to its own property. Since the local church is independent, its affiliation with the denomination is a matter of free choice on the part of the church. In view of this fact, the Free Will Baptist denomination is a group of churches who, by their free choice, have elected to enter into a fellowship known as the Free Will Baptist denomination. Therefore, the denomination is made up of independent local churches, rather than the local churches being dependent sub-divisions of the denomination. This being true, no body in the denomination has authority to interfere with the authority of the local church.

The next body in order is the Quarterly Meeting (sometimes called the Union Meeting). According to the *Treatise*:

A Quarterly Meeting cannot deprive a church of its independent form of church government, nor its right to discipline its own members, nor labor with individual members of churches as such; but as the church is a member of the Quarterly Meeting, it has the right to labor with the church as a body in case of unscriptural or disorderly walk, and may determine whether the church is worthy of its fellowship or not.

When a church violates its covenant, becomes heretical or corrupt in practice, the Quarterly Meeting, on being apprised of the fact, investigates the matter, and after suitable labor, if unsuccessful, withdraws fellowship (p. 53).

The important observation from the above quotation is that assurance is given to the local church that the Quarterly Meeting cannot interfere with its independence. The only thing it can do is withdraw fellowship from the church. This is no more power than the local church has as it relates to the

Quarterly Meeting. It can withdraw fellowship from the Quarterly Meeting should it so choose.

The decisions of a Quarterly Meeting are law only as they relate to its own officers, boards, committees, money, and property. For instance, the decisions of a Quarterly Meeting are law as they relate to the allocation of its own funds, but only recommendations if any decision is made concerning the financial program of the local church. The local church is at perfect liberty to accept or reject the recommendations of the Quarterly Meeting. Of course, since the Quarterly Meeting exists for the common good of the churches, each church should carefully consider the recommendations made by that body before rejecting them. But it is a very important part of Free Will Baptist Church government that the local church has a right to reject the recommendations if it so chooses.

The next body in order is the Yearly Meeting (sometimes called the Conference or District Association). The *Treatise* says:

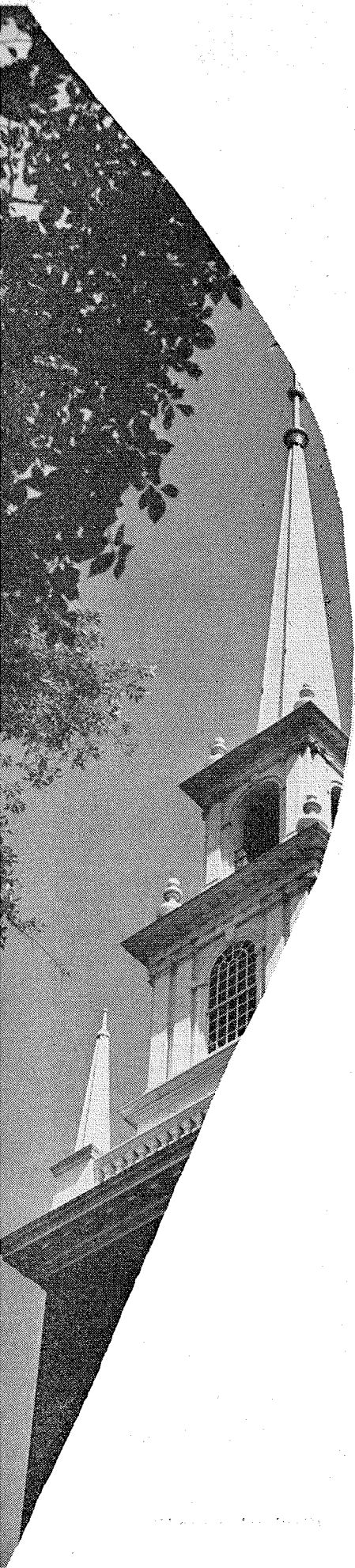
Every Yearly Meeting or Association has the same right to discipline the Quarterly Meetings of which it is composed, as a Quarterly Meeting has to discipline the churches which belong to it, and for the same reasons. The Yearly Meeting or Association cannot reverse the decisions of a Quarterly Meeting, nor labor with individual churches, but can labor with the Quarterly Meeting as a body, in case the Quarterly Meeting pursues an unscriptural or disorderly course.

When a Quarterly Meeting neglects to report itself, or when it becomes heretical or corrupt in practice, the Yearly Meeting pursues the same course with it that a Quarterly Meeting does with a disorderly church (p. 56).

It is clear from the above quotation that the Yearly Meeting can in no way interfere with the authority of the Quarterly Meeting. The only power it has is the power to withdraw fellowship. The decisions of the Yearly Meeting are law only as they relate to its own officers, boards, committees, money, and property. For example, if the Yearly Meeting owned and operated a youth camp, the decisions of the Yearly Meeting concerning the youth camp would be binding on it. However, all decisions relating to the Quarterly Meetings or local churches are no more than recommendations and can be accepted or rejected by them.

(Up to this point the discussion is based on the treatise adopted by the National Association. There is a certain provision in the treatise that should be pointed out:

• **One of the cardinal points of Free Will Baptist church government is the autonomy of the local church. How the local church is related to higher organizations is discussed in this vital study.**



Church?

Nothing in all the foregoing regarding the setting up of the state or district organizations shall be construed or interpreted as authorizing the National Association to interfere with or hinder said organizations in setting up their respective organizations and units in accordance with their established usages and customs, providing for their representatives and delegates in the way that is most satisfactory to the said state or district body (p. 39).

Some states use this liberty, and the power of receiving or excluding churches belongs to the Yearly Meeting instead of the Quarterly Meeting. But the independence of the local church is still protected in these instances. Whichever body has this power, the power belongs to only one body in each state.)

The next body in order is the State Association (sometimes called State Convention). The treatise does not have a section dealing with the State Association, but the following statement found in the section which deals with the National Association contains a statement that points out the relationship of the State Association to the Yearly Meeting:

The National Association sustains the same relation to State Associations that State Associations do to the District Associations, or the District Associations do to the Quarterly Meetings, or the Quarterly Meetings do to the Churches which compose them (p. 57).

The above quotation makes it clear that the relationship between the State Association and the Yearly Meeting (District Association) is the same as that between other bodies which have been discussed.

The only power that the State Association has over the Yearly Meeting is the power to withdraw fellowship. As decisions are related to the officers, boards, committees, money, and property of the State Association, they are binding. For instance, if the State Association owned an orphanage, the decisions of the State Association which relate to the orphanage would be binding. But decisions relating to the churches and other bodies within the State would be only recommendations. They may be accepted or rejected by the same.

The next body in order is the National Association. The relationship of the National Association to the State Association is stated in the last quotation from the treatise. It is the same as that existing between other bodies in the denomination. The National Association has the power to withdraw fellowship from a State, but if it so chooses it must withdraw fellowship from the State Association as a whole, not a particular part of it.

(Continued on page 14)

by **Leroy Forlines**
Instructor, Free Will Baptist
Bible College



ROME— as we saw it

Daniel J. Merkh

WHAT A THRILLING EXPERIENCE to read Acts 28 which contains the account of Paul's visit to Rome and then to realize that we, too, (Margaret and I) were actually on our way to Rome to attend a missionary conference. Of course, our trip was not much like Paul's. We were approaching Rome from the opposite direction in a modern train 1900 years later, yet we could experience some of the things that Paul did on his visit to this famous city.

European trains—second class—are all the same. It would be impossible to describe the conditions. Suffice it to say that things are well crowded. After I tired of sitting with eight people crowded into one small compartment, I tried standing in the narrow corridor of the train. Soon I had a conversation going with the Italian standing next to me.

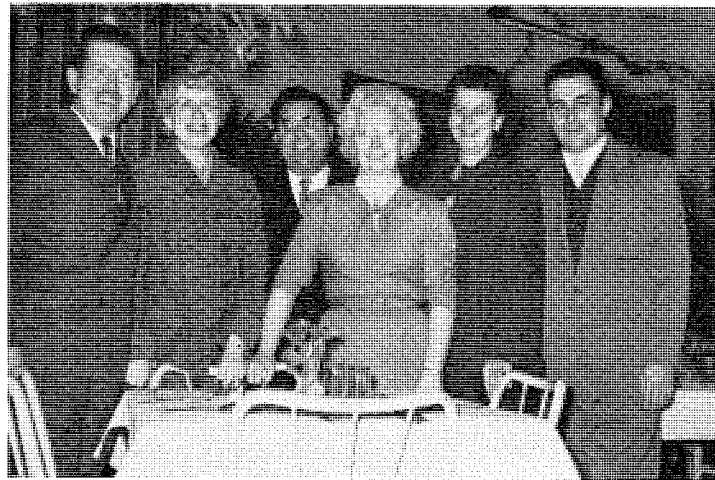
We both spoke French—his was the “broken” variety and mine the “four-month” variety—but we managed to exchange ideas. What a privilege it was to tell someone of the joy of the Christian life. My new-found Catholic Italian friend was amazed that I, “a priest” in his words, was much like him. I dressed and talked as he did, had a wife and children like he did, and could actually experience his everyday problems.

He was amazed that I didn't drink, smoke, dance, or participate in the things that he did every day. His comment was, “My, what a dull life you must live.” What a joy to respond with, “No, just the opposite. In Christ we are living the only real life, full of joy, happiness and peace.”

Although I didn't realize it at the time, his reactions and thoughts are typical of the Italian people today. There is an open door for the gospel and the warhearted Italian people are hungry to be liberated from the bondage of the Vatican. Each of the missionaries at the conference gave testimony of the hungering of the Italian people who are being harassed on one side by Roman Catholicism and on the other by Communism. The Roman religion with its ritual and salvation by works has instilled a religious sensibility in the people and Communism with its atheism is pulling them away from this ritualistic religion of fear.

Here, then, is a heart that is needy and willing to accept God's plan of salvation, the only true answer to their needs. Their hearts are prepared and the field is ripe. The need is for laborers. We were to see and feel this need as we fellowshiped in the conference during the first week of January.

The conference was held in the Salvation Army Hotel in Rome, just ten minutes from the new and modern railroad



The author and Mrs. Merkh are shown at right with missionary friends in Rome where they attended a conference in January.

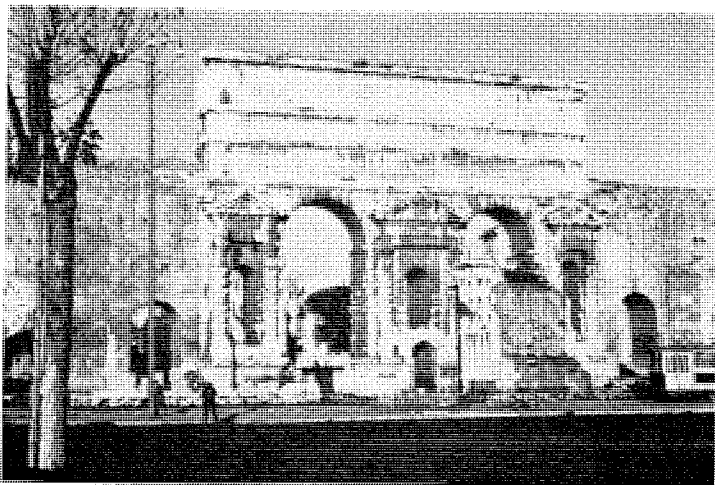
station. We had arrived a day-and-a-half early and thus had been able to get the “feel” of the city. The first night Ray Whitlock, a missionary living in Rome, took us to a Brethren meeting. Again, we were made to think of Paul. Here we were visiting the “church at Rome.”

The meeting place is on the first floor of an apartment building and no doubt is similar in many ways to the churches in Paul's day. Many believe that the early church of Rome was actually many small groups scattered throughout the city. This little group of Roman believers was meeting within view of the oldest gate in the ancient Roman wall that surrounded the city. That gate still stands today, much in the same form that it did in Paul's day.

We were able to visit a number of the places of interest in this city that at one time dominated the world. We first visited the Vatican. Our first view was the immense Vatican wall which surrounds 110 acres of land known as the Vatican State, the smallest independent state in the world. There are many beautiful sights within the confines of the great, gray wall. The Vatican dates back to the 9th century and has been 1100 years in the building. We were amazed at the beauty and wealth of these buildings.

The Chappella Sistina is especially beautiful with the paintings of Michelangelo that represent the history of the world. These

Gate in a part of the old city wall at Rome. This is the oldest gate in the city, and dates back to before the time of Christ.



paintings picture events in the Old and New Testaments from the creation to the judgment and are priceless. Yet all of this wealth and beauty cannot buy or pay for the salvation of one precious soul in Italy.

How our hearts were grieved while visiting the "Holy Stairs" to see an elderly Italian woman climbing the stairs on her knees. These stairs are supposed to be the ones that led to Pilate's hall on which Christ walked and upon which his blood trickled as he was being led from the great hall. A tablet attached to the base stated that if one would kneel on each of the 28 steps and meditate on the passion of our Lord or recite vocal prayers in his memory, it would give indulgence of nine years applicable to the souls in Purgatory. Incidentally, it was while kneeling on these stairs that Martin Luther was finally convinced that salvation was not of works, and he returned to Germany to begin the Reformation.

We also visited Palitina Hill and the ruins of the ancient Roman Forum, the meeting place of the Roman Senate and possibly where Paul received his death sentence. Just across the road is the Coliseum. As we walked through the ruins, it was not hard to imagine that we could hear the roar of the wild beasts as they devoured the Christians condemned for their faith in the living Christ.

Several miles from the Coliseum we visited the catacomb of St. Sebastin with its more than eight miles of corridors. It is believed that more than 170,000 people were buried in this catacomb. It was not only a grave, but also the place where the Christians under persecution, gathered to pray and worship.

During the missionary conference we were brought to realize some of the real opportunities for preaching the gospel in Italy. In a population of nearly 50 million, 96 per cent are Roman Catholic, 3.4 per cent are of other faiths, and .6 per cent claim to have no faith. Of the 3.4 per cent of other faiths, there are no more than 200,000 evangelical, Bible-believing Christians. Here then is a real mission field for evangelical Christianity.

Much of the power of the Roman Church has been broken in recent times. In 1948, just 100 years after the Edict of Toleration of Carlo Alberto, the new constitution was accepted. This constitution is based on the constitution of 1848 that stated "a free church in a free state." It includes a Bill of Rights providing for freedom of conscience and religion and a Bill of Economic Rights and Duties. On March 19, 1957 the Constitutional Court, the supreme legal authority, handed down a decision that means that now evangelicals can freely assemble

either privately behind closed doors or in meetings open to the public *without giving previous notice* to those responsible for public order. This was a great step forward for the preaching of the gospel.

Article 113 of the same Public Security Law has also been abolished, freeing the individual from the necessity of arming himself with written permission in order to distribute tracts. However, we met a missionary from one city who was refused permission to give out tracts and was detained in jail overnight. Later he was told he would have to buy a permit and pay one lire (¼ cent) for each tract he distributed. He was unable to do anything about this ruling because the local government is controlled by the priest. The missionary is waiting on the Lord for an answer to this problem.

The battle has not been completely won for the freedom of the gospel. In fact, it is still necessary to notify the Public Security Office ahead of time regarding open air meetings. Progress is being made toward freedom of religion, but the battle is not won.

R. Kissak in the *Voce Methodista* (April 15, 1957) said,

"They (protestants) can feel that at last their feet are on the highroad that leads to liberty. It will be a long road. Other regulations need to be similarly annulled. Nor is it enough for the Constitutional Court to declare old laws obsolete. New ones must be made (and very many) before full freedom comes. Nor is there evidence of much goodwill . . . to make them . . ."

We must realize that the new opportunities afforded in Italy in these recent decisions carry with them a sobering responsibility, not only to the missionaries now working there, but to Free Will Baptists. This is a part of the "field" that the Lord has commissioned us to evangelize. It is a field of 50 million precious souls.

After a week in Rome, we said goodbye to our new-found friends in Christ who are laboring in Italy and boarded the train for Lausanne, Switzerland and our language study. We felt that we, too, would count it a privilege to witness in this needy field, but we are called to labor in the part of the field known as the Bondoukou Circle in French West Africa.

Paul said in Romans 1:9-10 that he prayed he might have a prosperous journey, by the will of God, to go to Rome to witness to the people there. We had been, we had seen the needs.

Our earnest prayer now is that Free Will Baptists will see the need and that some of our young people will answer God's call and help carry the gospel to those in Italy. We spent the opening minutes of 1958 in a prayer meeting in the center of Rome. May God grant that before 1959 comes, should Christ tarry, Free Will Baptist missionaries will be witnessing to the souls in darkness in Italy.

St. Peter's Cathedral, largest and most famous Roman Catholic cathedral in the world, adjoining the high walls of the Vatican.

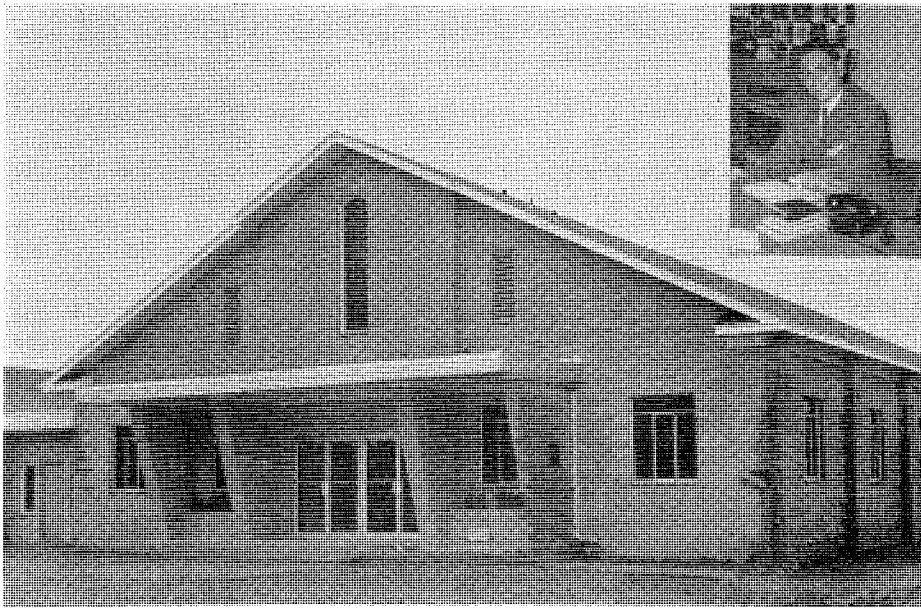


MARCH, 1958

"... The Roman religion with its ritual and salvation by works has instilled a religious sensibility in the people and Communism with its atheism is pulling them away from this ritualistic religion. Their hearts are prepared for the gospel and the field is ripe. The need is for laborers."

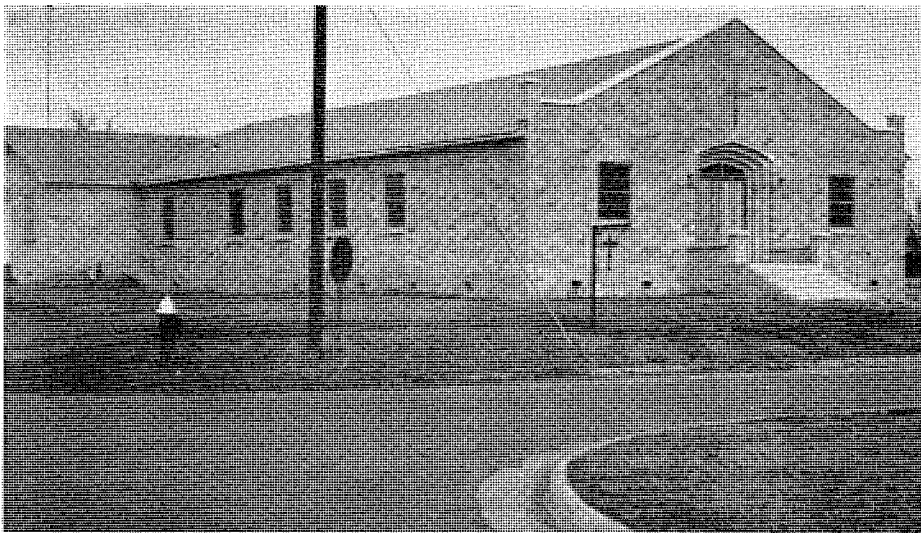
—by DANIEL J. MERKH

Arkansas Churches Dedicate



The new sanctuary of the First Free Will Baptist church, Fort Smith, Ark., was dedicated on Sunday, November 10, in a ceremony which was marked by great rejoicing by the congregation. Rev. J. Reford Wilson, Russellville pastor and moderator of the Arkansas state association, preached the dedicatory sermon. The new building was constructed under the leadership of the pastor, Rev. Rupert Pixley. The congregation now numbers about 600. The new building is fully air conditioned and is constructed of ledgestone. The interior is of light weight blocks with all birch trim.

Costing in excess of \$50,000, the 60 by 112-foot building covers 3,700 square feet. It contains, besides the sanctuary, a baptistry, nursery, the pastor's study, church office and rest rooms. It will seat approximately 700, with about 300 more being taken care of in an overflow area. This church will be the scene of the 1959 nation-wide League conference, which was postponed a year by national leaders.



Four years after the first meeting was held in Searcy, Ark., to investigate the possibilities of organizing a Free Will Baptist church, a service was held to dedicate to God property valued at \$50,000. The membership has grown since the organization in January, 1954, from 23 to 110. The dedication service for the new sanctuary was held February 16.

Rev. Lawnie Coffman has been with the church since September, 1954, and led in the building program. He says that a tithing membership is responsible for the success of the church. "When I began my pastorate," he writes, "I preached on God's plan of support for the church. On the bulletin board I put a piece of paper with these words at the top: 'I pledge to bring the tithe of all with which God prospers me into the storehouse to be used in our church. My name went on the top line and 32 other names were placed under mine.'"

Rev. LaVerne Miley, Memphis, Tenn., preached the dedicatory sermon and Rev. W. F. Pritchett led the dedicatory prayer.

Pastor or

★ THE EDITOR OF AN evangelical periodical chided churches for allowing their pastors to become "ecclesiastical bellboys." The editorial by Gary DeWitt in *Missionary Monthly* (December, 1957) warned that "our sense of stewardship under God must lead us to reconsider calling upon our pastors to be too many things lest the name 'ecclesiastical bellboys' speak more truth than fiction."

Editor DeWitt's comments:

"One of the older members in our congregation told us some time ago that he feared that congregations were asking their pastors to be ecclesiastical bellboys. He felt that pastors were called upon to be too many things by their churches and that the true nature of their work was too often forgotten.

"There is a great deal of truth in his observations. Ministers are called upon to do most everything that needs to be done in the parish. He is called upon to be a genius in administration, and an ambassador of peace and good will among the members of his flock. He is to be an expert at smoothing out ruffled feathers and like a millwright he must keep the machinery going smoothly. It is demanded that he be youthful with the young people of the church and a seasoned veteran with the older members of his flock.

"He must be socially acceptable and is expected to be present at all the social functions of his people. He must be able to interest youth in the on-going program of the church and a teacher that will hold their spellbound attention. He must be a psychiatrist to understand and give guidance in all difficulties and a marriage counsellor of the first order. He must be efficient and willing to call upon his people and an evangelist in his community. He must be an inspiring leader who is able to raise funds for missions and other church projects.

"Often he is called upon to be the chief counsel in the church building program and to lead in liquidating the church debt. Oh, yes, we almost forgot, he must be a fairly interesting preacher. This is not quite so important since people usually go to church in the morn out of habit and good citizenship, and very few bother about the evening or mid-week services . . .

"The fundamental difficulty lies in the

a 'Bellboy'?

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common misunderstanding of the ministry among our lay people. Paul said, 'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God'. Often people speak of 'our minister' and the possessive is not one of endearment, but of ownership. Paul corrects this when he says that we are 'ministers of Christ.' The delegation of our task and the responsibility of our work lies in him and not in the church.

"This is not said to relieve the preacher of responsibility but to stress the greatness of his calling and stewardship. We sincerely believe that a vital change would be effected in the church if this was known and realized both by our pastors and our congregations. The minister is a servant, an 'under-rower', but let it be stressed—under Christ. . . .

"The minister is a steward of the mysteries of God. His first responsibility is to God and is in the preaching and teaching of the oracles of God. . . . A minister of Christ is to proclaim the mysteries of God. Paul says, 'Moreover it is required in stewards, that a man be found faithful.' Churches must learn to understand this primary task of their pastor and they must honor him for it and in it. They must remember that their pastor is a minister of Christ: sent to them, but responsible to his Lord. Ministers must remember this too.

"This does not mean freedom from our many tasks. It means a high sense of calling and responsibility. It means a ministry of love and service. Early in our ministry, we stood for a few moments in a pulpit where we read these words on the back of the pulpit, 'Sir, we would see Jesus.' We pray that it may never be forgotten by our preachers.

"So much time is consumed in committee work that we often fear that the flock is neglected. Our ecclesiastism has promoted Boards and Committees that take men out of their congregations days upon end. Many times this work, if it can be called such, is an expensive item in the denomination's budget and little more. The tragedy is that we see more and more of it, and the study and the flock are neglected. Our sense of stewardship under God must lead us to reconsider calling upon our pastors to be too many things lest the name 'ecclesiastical bellboys' speak more truth than fiction."

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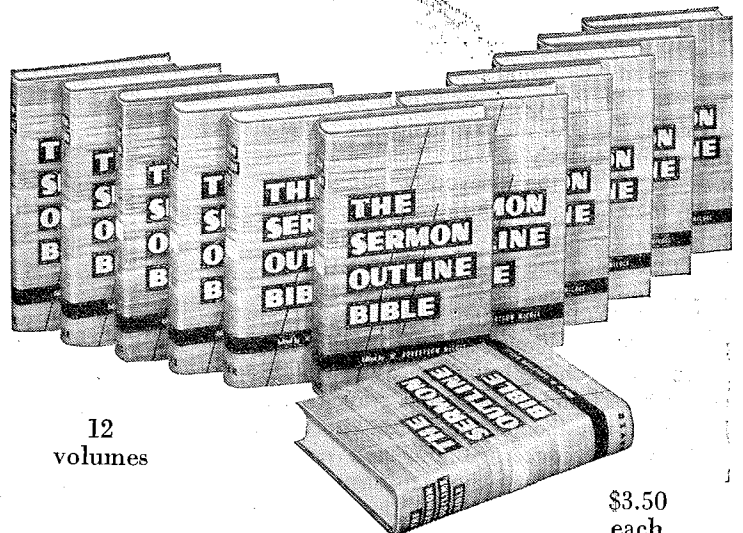
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Parable from a Pew

by A PENITENT PARENT

AND THERE WAS A young father and a young mother, and they were loath to bring their child to the church, saying, "He is too young; we must each take our turn and sit home with him on the Lord's Day." And so they did.

And the child grew until he was at the age of the cradle roll, and the young mother took him there and brought him home thereafter, while the young father went to church. And sometimes the young father took his child to cradle roll and sat home with him thereafter while the mother went to church.

And thus it continued, and the child grew until he was no longer of age for the cradle roll.

And, lo, the young mother and the young father brought him to Sunday school, and took him home immediately thereafter.

Then the young mother and the young father said, "Our child is now seven years old, and behold we have nurtured him all these years; we have stayed home from church, each of us a Sunday, for this, our child. Lo, now he is old enough to go with us to church."

But they were sorely vexed when they considered the child's welfare, and said, "Surely it is too much to expect that he be in Sunday school and sit beside us through the entire church service; yea, surely, he will fidget and be grievously bored."

So they brought with them such as would delight the soul of their child. And so it was that when the child read of Superman and Screwly Squirrel; and when the pastor rightly divided the truths of the Most High, their child cut pictures and colored them.

And the child found pleasure in his comic books and scissors and crayons, and he found not the temple of the Lord too dull. And it concerned him not, nor his parents, that those who sat around him were sore displeased at the noisome confusion and could not discern the message from the pulpit.

And when the child was eight years old he laid aside his crayons and his scissors, but forsook not Superman and Screwly Squirrel, but added unto himself Dick Tracy and Donald Duck.

And the young father and the young mother, considering that their child was sitting in a church pew, took thought and said, "We must find him something more in keeping with the surroundings."

And being diligent parents, they forthwith brought with them some Sunday school papers and a book of Bible stories.

And the young child was loath to leave off the reading of his comic books, and forsooth he raised a rumpus so that he was permitted to bring Superman and Screwly Squirrel and Dick Tracy and Donald Duck together with the book of Bible stories.

And lo, he found no pleasure in the latter, but continued to grow in the wisdom and stature of Superman.

And the child grew until he was nine, and, lo, Donald Duck no longer went with him to the temple of the Most High. For in truth, the child had added unto himself even livelier literature for the Lord's Day reading.

And the child grew until he was ten and, lo, the father and mother became sorely wroth and said, "Son, it is time for you to leave off these childish things and learn to sit reverently in church. Today we shall no longer bring forth out of the house the comic books. Only the Bible story books may you bring with you if you find the sermon too long and tedious in its half-hour."

And so the child was loath to be weaned from his comic books, but his parents steadfastly refused him, feeling that it was their stern duty. The child continued to fidget and to grumble, and found no

pleasure in church, and thought the milk of the Word of God to be very thin after the blood and thunder of Superman.

And his parents marveled at him, saying, "Son, we have brought you to church each Lord's Day these many years, and do you find pleasure in the house of the Lord?"

And the child answered them saying, "You have made of this house a reading room for pleasure in Superman and Screwly Squirrel. How now do you expect me to so quickly find pleasure in that which formerly I was taught to ignore?"

And his parents were sore afraid and cried out, "What is this thing we have done?"

And they remembered a Child who was lost three days. And when Joseph found this Child, He was in the temple, for He must be about His Father's business. And His Father's place of business was familiar unto Him; He had been brought there often since He was a tiny child.

And this father and mother now considered their own childhood, and remembered how they had gone to church with their parents and had sat quietly through the service, without scissors or comic books. And they had found pleasure in the house of God, for lo, their parents had not denied them.

And lo, as their child grew, they strove with him that he might learn to worship in the temple of the Most High, and they were filled with anguish in their hearts. And they regretted that they had listened to false teachers with a saccharine doctrine of child rearing, and had not hearkened unto the sayings that are written in the Book: "Train up a child . . ."



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Bluff City Conference Discusses Sunday School

MEMPHIS, Tenn.—“The Sunday School and Its Relationship to the Church” was the theme discussed by a panel of three pastors of the Bluff City association at the first ministers and deacons’ conference February 1. Panel members were G. C. Lee, Jr., J. D. Jackson and L. L. Wilson. Another pastor, R. S. Winkle, directed the discussion.

Mount Olive College Offers Scholarships

MOUNT OLIVE, N. C.—Fourteen tuition scholarships worth \$250 each will be offered again next year by Mount Olive Junior College to Free Will Baptist students of any state who graduate as valedictorians or salutatorians, President W. Burkette Raper has announced.

Interested students who expect to graduate from high school in 1958 with either the first or second highest scholastic average in their class should write the college for application forms. Courses of study at the institution include two years of liberal arts study and business education. The curriculum is designed to meet the general requirements for the first two years of study toward a standard college degree.

Ohio Minister Passes Away

COLUMBUS, Ohio — Rev. Delbert G. Gould, pastor of the Welch Avenue church since 1950 when he was ordained to the ministry, died January 18. Funeral services were held at the church which he served on January 21 with Rev. Fred Evans and Rev. Tommy Moore officiating.

Survivors include his wife, two sons and one granddaughter.

North Carolina Area Ministers Organize

KANNAPOLIS, N. C.—The ministers and churches of the Concord-Kannapolis area met February 13 at the Mable Avenue church here for an organizational meeting. Elected as officers were Rev. William Calvert, moderator; Rev. Buck Lawing, assistant moderator; Rev. Harold Go-forth, treasurer, and Rev. R. H. Jackson, clerk.

Churches taking membership in the organization were Ben Avenue, Cedar Grove, Elwood Lane, Independent Square, Mable Avenue, Mount Zion, and Near the Cross. The new organization will meet monthly.

Nashville Church Schedules Ground-breaking

NASHVILLE, Tenn.—Ground breaking ceremonies for the first unit of Palmer Memorial church are scheduled for April 13, according to Rev. C. F. Bowen, pastor. The first building to be constructed on the two-acre site on highway 70 will be a \$25,000 educational building which will accommodate about 150. Construction is expected to take about four months for the brick structure.

REVIVALS . . . Guymon, Okla.; Gilbert J. Pixley, evangelist; Wade Jernigan, pastor; May 19-.

Ada, Okla.; Robert Duncan, evangelist; Delbert Akin, pastor; March 3-.

Farmington, Mo.; William Buster, evangelist; James Barker, pastor; April 7-20.

Turley, Okla.; Homer Willis, evangelist; Doyle Dipboye, pastor; March 16-23.

Edgemont church, Durham, N. C.; Bill Stevens, evangelist; Ronald Creech, pastor; March 16-13.

Hazel Park church, Mich.; W. S. Mooneyham, evangelist; Mark M. Lewis, pastor; April 6-13.

Lebanon church, Lakeland, Fla.; Thurman Pate, evangelist; Wayne Brown, pastor; 11 dec., 3 add.

First church, Beaufort, N. C.; Bobby Jackson, evangelist; W. A. Hales, pastor; Feb. 10-16; 61 dec., 30 add.

Wewoka, Okla.; E. E. Morris, evangelist; E. B. Condit, pastor; April 7-.

Goshen church, Belmont, N. C.; E. E. Morris, evangelist; Ralph Staten, pastor; April 20-May 4.

Drumright, Okla.; J. Reford Wilson, evangelist; Roy Hearon, pastor; April 7-16.

Wichita, Kan.; Gilbert Pixley, evangelist; March 24-.

● **BILLY GRAHAM WILL BE** a featured speaker at the 1958 convention of the National Association of Evangelicals. Sessions will be held April 14-18 at the Sherman Hotel, Chicago. The theme is “Christ in You, the Hope of Glory” and other featured speakers will include Dr. R. G. Lee, Dr. J. Wilbur Smith and Harold John Ockenga. Two nights of prayer are planned under the leadership of Rev. Armin Gesswein.

● **EVANGELICAL CHURCHES** which have long hoped for help in establishing a more spiritual approach to the national Boy Scout program are applauding the recent publication of a new training aid. The new 32-page booklet — *Scouting in Evangelical Churches* — was prepared to help correlate a true scouting program with genuine evangelical instruction. The booklet is available where other BSA publications are sold for 45 cents per copy.

● **OUTDOOR ADVERTISING** companies are donating billboard space this spring to display hundreds of huge posters which emphasize the moral and religious aspects of safe driving. The campaign is sponsored by the National Safety Council.

● **FOR THE THIRD** successive year, membership in the Methodist Church of Great Britain declined in 1957. The decrease was 2,764, bringing membership down to 739,680.

● **A SINGLE ACT** of kindness or a wrong by an American serviceman overseas may influence thousands of persons, a Methodist bishop said recently. “One American soldier shooting a woman, one GI feeding an orphan, or one missionary giving a cup of cold water are more important than a hundred speeches or sermons,” he said. The speaker was Bishop Gerald Kennedy of Los Angeles.

● **A COMMITTEE** of the American Lutheran Church is strongly urging that laymen be used in place of assistant or associate pastors in local congregations. The suggestion was made at a denominational meeting in Chicago as a possible remedy for the shortage of clergymen that now faces the American Lutheran Church.

Bible Verse



JAMES 1:17

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning.



Tulsa, Okla.—The Woman's Auxiliary and the Master's Men of New Home church joined forces for an enlistment program featuring a "Mr. and Mrs." banquet. They report 15 men having joined the Master's Men as a result and 17 women uniting with the Auxiliary. District officers were invited as guests and speakers for the occasion were the state presidents, Mrs. Bertha Kieffer and Lynn Hamilton.

Benton Harbor, Mich.—New auxiliary officers were elected here as follows: Mrs. Marcella Reader, president; Mrs. Ola Frederick, vice-president; Mrs. Oza Jagers, secretary; Mrs. Lelon Berry, treasurer, and Mrs. Bonnie Creech, corresponding secretary.

Modesto, Calif.—The auxiliary at the North Modesto church here is the first in the state to adopt support of the Memorial Student Loan Fund. The project is to be presented at the state meeting and we join them in praying for its success.

Fort Worth, Texas—The auxiliaries of the Fellowship association met here and organized a district convention. After the adoption of a constitution and by-laws, the following officers were elected: Mrs. Mabelle Franks, president; Mrs. M. L. Sutton, vice-president; Mrs. Naomi Stom, recording secretary; Mrs. Jerry Shick, assistant secretary; Mrs. Catherine Guthrie, corresponding secretary; Mrs. Jane Hooper, treasurer, and Mrs. Ann Estes, field secretary.

The chairmen are Mrs. Clarice Laird, youth; Mrs. Juanita Hearron, study course; Mrs. Maude Weir, stewardship-prayer; Mrs. Marie Bassham, personal service. Four auxiliaries joined the new organization.

Nashville, Tenn.—If you have not sent in your one dollar per member for the student loan fund, please do so soon. There are students needing help to remain in school, but we cannot help them without your help.

Enid, Okla.—An auxiliary was organized at this new church by Mrs. Fred Kirby. She reports a membership of twelve.

Nashville, Tenn.—The WNAC office reports receipts are continuing to come in on the YPA and GTA projects. The office asks if you have received an offering for either of these projects, please send it in promptly.

Wellston, Mo.—The election of a youth

African Project One-Third Complete

Mrs. Eunice Edwards, *Executive Secretary*

With almost two-thirds of the convention year gone, Free Will Baptist women have reached only one-third of their goal for the year for the African mission station project, the national office has announced.

"Several states are working on their project, however, and plan to get their quotas in before convention time," Mrs. Eunice Edwards said, "State treasurers who have an amount on hand should send it in instead of holding it until the full amount is raised," she said.

"Also I would like to suggest a definite, daily prayer time in behalf of not only the project, but also for the missionaries who are preparing to enter this field and for our

Christians at Koun that 'their faith fail not,'" the secretary said. "Do not let your enthusiasm lag, but rather 'press toward the mark'."

Lonnie and Anita Sparks are finishing their last term of language school. They planned to visit Koun this past month and we are anxiously awaiting a report of their visit. I am certain, though, that we do not await their report with as great enthusiasm as they to actually enter into their life's work.

Co-laborers, let us not fail to provide a station for their use and for the other missionaries who will eventually reach this field.

FINANCIAL REPORT ON AFRICAN MISSION STATION August 1957—March 1958

State	Goal	Amount Paid	Balance	Over	Misc.
Alabama	\$450.00	\$35.25	\$417.75		
Arizona		1.70			\$1.70
Arkansas	200.00	297.68		\$97.68	
California	450.00		450.00		
Florida	250.00	60.33	189.67		
Georgia	600.00	96.53	503.47		
Illinois	300.00	160.00	140.00		
Kansas		52.05			52.05
Kentucky	200.00	30.00	170.00		
Michigan	600.00	90.00	510.00		
Mississippi	250.00	42.34	207.66		
Missouri	1,000.00	585.71	414.29		
New Mexico		2.00			2.00
North Carolina	1,750.00	12.00	1,738.00		
Ohio	200.00	23.00	177.00		
Oklahoma	1,000.00	257.44	742.56		
South Carolina	800.00	1,069.68		269.68	
Tennessee	1,000.00	245.27	754.73		
Texas	550.00	132.67	417.33		
Virginia	200.00	230.53		30.53	
West Virginia	200.00		200.00		
Totals	\$10,000.00	\$3,421.18	\$7,032.46	\$397.89	\$55.75

visitation team was the highlight of a recent auxiliary meeting.

Colquitt, Ga.—The auxiliary here invited neighboring auxiliaries to join them in their

World Day of Prayer program. It was climaxed with a standard study class on prayer. The program was under the direction of Mrs. Paul Irvin, state field secretary.

Sunrise

(Continued from page 3)

work of the Holy Spirit.

One of the hardest things for us to do was to tell them that we had to leave to study the native language for six months. They wanted us to stay there and learn it. However, they were encouraged when we promised to return for Easter. The roof has already been put on their new church building, but it is not completely finished. We think they will have it completed by

Easter. They gave us an offering of about \$13-14 (this was accumulated over a period of time) which we hope to use to help send David to the Bible school of a neighboring mission.

Upon leaving for Goumère we promised that we would stop to tell them goodbye on Tuesday on our way to Ghana. About 4:00 p.m. Sunday we arrived at Goumère, where our first station will be built, God willing. This village is about 20 miles south of Bondoukou. The house which had been rented where we were to store our baggage had been sold, but the Christians in the village had spoken for another. This house will be large enough to house both the Merks and us until a house is built. Also,

one room of it is being rented by the local congregation. The group at Goumère is quite different from the group at Koun.

Before the first service an old man named Joseph came to see us. He was so thrilled that we had come that he was bubbling over. He said that he was the first convert of Mr. Powell in Goumère, and that he had prayed for 20 years for a resident missionary and finally his prayer had been answered. He feels that a great work for God can be established in this village. He said he knew about 100 people who "wanted to pray".

In fact, he brought two such young men with him that evening. At 8:00 p.m., the service was started. We sang some hymns, prayed, I spoke and then Mr. Timyan gave the invitation. Several came forward for salvation. We rejoiced that God was giving visible fruit, but this was only a beginning. Now we must teach them. Monday morning at 6:30 we had a prayer service. There were those who asked God to save them at this service, as well as the Monday evening service.

Before leaving on Tuesday morning we had a service at 6:30. It was well attended, which was very encouraging.

As we surveyed the results of our short visit, we praised God for the pouring out of His Holy Spirit upon us. Also, it gave us a greater desire to grasp their language as we realized anew its importance. We said over and over again that this is the "now or never hour" for the Bondoukou Circle. The Catholics have a church in many of the villages along the main road. As traders (which are usually Mohammedans) are moving in from the north, they now have at least four mosques and one training school in Bondoukou.

We wish you at home could have been with us as we witnessed the great need of the gospel in the Bondoukou Circle. The people are hungering, but there is no one to give them the bread of life. We need at least ten couples and about ten single girls. Of this number we should have at least one doctor, two midwives and three or four nurses, so that we could have a maternity at Koun and Goumère. The commander of the area felt the government would be glad to help us build the dispensaries if we could staff them. If we don't minister to their bodies and minds, the Catholics will.

A knowledge of French, as well as of the native languages, is very important. There are six distinct language groups in this area. It is a shame that there is not another couple on their way to Europe now for language study, with other couples following at intervals of six months until at least five stations are manned.

It is not because Free Will Baptists don't have the money or material, but I'm afraid that we've failed to pray the Lord of the harvest to thrust forth laborers into the field. Pastors, teachers, laymen—plead for laborers.

The harvest is ripe, but it is not waiting!

New — in the Minister's Handbook Series!

52 SERMON OUTLINES on THE TITLES OF OUR LORD

by Rowley Hill

The names and titles of our Lord teach much concerning His person, purpose, and work. They have always been favorite subjects for sermons upon the part of both ministers and congregations. Here are 52 Scriptural sermon outlines which will serve as the basis for a series of sermons or occasional sermons on as many titles which the Bible uses in referring to Christ.

The author of this book was a minister in the church of England. Apr. \$1.75

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FREE WILL BAPTIST HEADQUARTERS

3801 Richland Ave.

Nashville 5, Tenn.

Cooperative Income Not Quite As Good in 1958

NASHVILLE, Tenn.—The slight financial decline in the local church income is being reflected in the Cooperative Plan receipts for January and February. The income for February was \$4,133 in undesignated offerings, which was about \$150 more than the previous month.

This figure is about \$2,000 less than the amount needed to meet the quota of \$72,000 for the year, however. All undesignated offerings are allocated as follows: foreign missions, 30 per cent; executive department, 24; home missions, 14; Bible College, 21; superannuation, 4; Sunday school, 4, and League, 3.

The February report is as follows:

RECEIPTS	
ALABAMA	
First Church, Dothan	\$45.00
ARKANSAS	
State association	255.66
CALIFORNIA	
State association	208.89
FLORIDA	
State association	276.91
GEORGIA	
State association	267.68
ILLINOIS	
Waltonville church, Mt. Vernon	\$23.33
Union church, W. Frankfort	15.89
Oak Grove church, Scheller	8.40
Johnston City church	51.56
Webbs Prairie church, Ewing	8.69
Bakerville church, Mt. Vernon	22.58
Oak Valley S.S., Fairfield	10.11
Ina church, Illinois	28.00
	168.56
KENTUCKY	
Southside church, Paintsville	62.00
MISSOURI	
State association	1,200.34
NORTH CAROLINA	
Goshen church, Belmont	\$123.30
Beaufort church	93.90
Davis church	46.65
	263.85
NEW MEXICO	
First church, Hobbs	44.96
OHIO	
First church, Dayton	8.00
OKLAHOMA	
State association	688.80
TENNESSEE	
Wooddale church, Knoxville	29.24
Head's church, Chapmansboro	130.00
South Side church, Memphis	19.23
Trinity church, Nashville	130.00
Palmer Memorial, Nashville	42.32
	331.71
TEXAS	
State association	310.86
	\$4,133.72
DESIGNATED RECEIPTS	
North Carolina	\$119.00
Virginia	354.70
	473.70
	\$4,607.42
DISBURSEMENTS	
Foreign Mission Dept.	\$1,417.70
Executive Department	1,045.41
Bible College	1,009.20
Home Mission Dept.	668.51
Superannuation Board	177.25
Sunday School Dept.	165.35
League Dept	124.00
	\$4,607.42

Church

(Continued from page 5)

The decisions of the National Association are binding only as they relate to its officers, boards, committees, money, and property. For instance, the National Association can make decisions regulating each of its departments. Decisions relating to lower bodies are only recommendations and can be accepted or rejected by the same.

The only decision of the National Association that could in any way be considered binding on churches would be a decision to change the treatise. Even in this the Association would lack the authority to see that it was carried out. This is because the Quarterly Meeting, or the Yearly Meeting if the case may be, is the only body in the denomination that could withdraw fellowship from the church which failed to adopt the change. The National Association could not deal with the Quarterly Meeting or Yearly Meeting for failure to withdraw fellowship from the church. Therefore, it is seen that the National Association lacks authority to see that any of its decisions are carried out in the local churches. The only action it could take would be the action to withdraw fellowship from the state or states in which the church or churches exist which failed to cooperate.

In conclusion to this section of the article, a few observations will be made:

1. The denomination is made up of five types of bodies. These are the local church, the Quarterly Meeting, the Yearly Meeting, the State Association, and the National Association. Each of these is an independent body so far as the governing of its own affairs is concerned, and has no organic relationship with any other body. No body has the power to reverse the decision of another body. The decisions of a higher body are only recommendations when made concerning a lower body, except as it would be to withdraw fellowship.

2. In referring to higher or lower bodies, reference is not made to higher and lower authority. It only means higher or lower in order as progression is made from the local church to higher bodies on to the National Association.

3. The local church is an independent, self-governing body. No other body can interfere with its independence.

4. The bodies above the local church are not the powerful organizations that they are in denominations which fail to recognize the independence of the local church; and the local church, in our denomination, has more authority than it does in denominations that fail to recognize its independence.

5. The type of church government which Free Will Baptists are committed to is known as "Baptistic" or "Congregational" church government.

The Aims of Baptist Church Government

For the sake of convenience, the term "Baptistic" will be used throughout this paper as the name of the system of church government adopted by Free Will Baptists.

At first thought, this type of church government may not give the appearance of being the product of very careful thought, but the truth is otherwise. Baptistic church government has been the subject of careful study and deep conviction on the part of many throughout the history of the church. There are some very definite aims and principles for which this type of church government stands. These are very important and deserve our consideration.

Baptistic church government stands for the independence of the local church. This is so each church will be at liberty under God to arrange its own program of activity in accord with the conviction of its own members.

The principles of Baptistic church government are not only for the protection of the local church, but also for the protection of each body in the denomination from oppression from bodies above it. No body has the power to reverse the decisions of another body.

It is very evident that this form of church government is diametrically opposed to any form of centralized authority. The conviction of the independence of the local church forbids the existence of higher authority. A denomination operating on the principles of Baptistic church government does not have a head, properly so-called, either in the form of a body or a person. The existence of a head requires an organic connection between the various bodies of the denomination.

But in Baptistic church government each body is independent, which denies the existence of such a connection. The affiliation of one body with another body is purely voluntary, and does not in any way bring about a surrender of its authority or independence. The only head recognized by Baptistic church government is Jesus Christ, who is directing the church through the Holy Spirit.

Baptistic church government stands for the protection of the rights of a person to live according to his own conviction. In so standing it keeps authority in the local church, which is equivalent to putting it in the hands of the people. Also, it opposes a highly developed, detailed system being brought down on the people. Such a detailed system would hamper a person's liberty to abide by his own convictions.

It is for this reason that some groups who adopt Baptistic church government do not have any articles of faith. No doubt this is the reason why those who drew up the Free Will Baptist treatise did not develop it in the same detail as the articles of faith of some denominations.

(Concluded next month)



personally . . .

IT'S LATER THAN YOU THINK

July and convention time will be here before you know it. The committees in St. Louis have been working for many months, looking forward to July 7-10. The Sheraton-Jefferson Hotel has reserved 300 rooms for delegates and all the other meeting facilities which they have. The Opera House of Kiel Auditorium has been booked for our night sessions.

In his "Convention Comments," the publicity director, Rev. Roger Reeds, says: "Stay at the Sheraton-Jefferson while in St. Louis, and it would be well if you make your reservations early. The hotel will, of course, act on a first come, first served basis. Somehow a rumor has circulated that the price of meals at the hotel will be higher than the satellite Uncle Sam recently put into outer space. The rumor is unfounded.

"The average meal in the hotel coffee shop is \$1.25. There are all kinds of restaurants within easy walking distance of the hotel and you can secure a meal on any price level that you wish. Remember! There are no motels in the neighborhood of the convention hotel. The nearest motels are some 15 or 20 miles away at the outskirts of the city. There are other hotels in the area, but most of the rates are comparable to those in the convention hotel."

ON THE OTHER HAND . . .

David Sarnoff, reminiscing about his early years as a pioneer in radio, talked about the strong competition he had to meet.

"But I'm grateful to my enemies," he said. "In the long-range movement toward progress, a kick in the pants sends you further along than a friendly handshake."

ADVANCING IN THE LOCAL CHURCH

A pastor wrote recently requesting some materials to help carry through the projects of the "Anniversary Advance Program" in his church this year. He stated that they were trying to follow the program as nearly as possible.

Such letters are very encouraging to the headquarters personnel to know that the pastors and churches are using the plans which are proposed. Following a well-planned program which has been bathed in prayer by the congregation can produce far-reaching results for the church.

During the next three years the emphasis is on evangelism, enlistment and stewardship. A church which uses as much as practical the suggestions and plans should reap lasting rewards. We would like to know of some results from a church which has majored on evangelism through different methods during this first year of the advance program. How about some letters?

WE ARE INTERDEPENDENT, TOO

As a denomination with a congregational type of government, we have made much of the independence of our churches. In this and the next issue we will carry a two-part article setting forth the principles of our church government.

And while we make much of our *independence*, we need to make equally much of our *interdependence*. While each church and each member is a complete entity within itself, yet we are not actually complete without each other. The Scripture clarifies this relationship as being "members one of another."

There are at least two vital factors in our interdependent relationship. We are all Christians and exclusivism is not a Bible doctrine. As Dr. Donald Grey Barnhouse said recently, "You do not have to be an identical twin to be my brother." Some seem to look, not for brothers, but identical twins. Jesus didn't have such characters even among his disciples. So the primary reason why we ought to get together and *get along* together is that we are Christians.

Secondly, we bear the same church name and so the bond should be drawn tighter. How unbecoming for those bearing the same family name to stand each in his own circle suspiciously eyeing all others.

Yes, we are independent in government and may it ever be. But deeper than that we are dependent upon and need each other. No man—or church—lives unto himself. Exist, possibly, but not truly live in the fruitful, productive sense.

Dear Editor:

In the copy of CONTACT which you sent me, I notice that you have Rev. Samuel Vila identified as director of the Federation of Independent Evangelical Churches of Spain. This is not correct and the members of our committee have asked me to write you with the request that it be corrected in the next issue. Mr. Vila is not an officer of the federation.

Antonio Martinez, Secretary
Federation of Independent Evangelical Churches of Spain
Villanueva, Spain

Dear Editor:

Having finished my college work, I am now available for pastoral work in Free Will Baptist churches. I am 25 years old, married, with two children. I have been preaching for nine years and am ordained by the Western Conference of North Carolina.

I attended Free Will Baptist Bible College for two-and-a-half years and graduated recently from Marion College, Indiana.

Charles Bryant
1216 S. Hendricks Ave.
Marion, Indiana

Dear Editor:

Our Sunday school average has increased from the lower twenties last fall to about 40 now. In our regular services, we have had six conversions and last November we baptized eight. Please pray for this new work.

James W. McAllister, Pastor
New Hope Free Will Baptist church
Kansas City, Missouri

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What's Your Problem?



LOUIS H. MOULTON

Q. In I Samuel 13:14 and again in Acts 13:22 David is spoken of as "a man after God's own heart." Does this mean that God allows certain of his children to get by with adultery and is pleased with them?

A. Absolutely not! In fact, in 2 Samuel 12:9, David is set forth before the whole world as an adulterer and a murderer. 2 Samuel 11:27 says "The thing that David had done displeased the Lord." David's sin was as black as could be, it was inexcusable, but he found pardon full and free when he confessed his sin. 2 Samuel 12:13 bears out the fact that "the Lord hath put away thy sin." God has no favorites in that he allows some men's sins to go unpunished. God forgave David but he allowed him to drink deeply of the cup of bitterness he had mixed for himself.

Q. We are urged by our preacher to start our children to reading the Bible through at an early age. Do you think we should allow them to read such passages as Romans 1:26, 27 and the story of Onan in Genesis 38, to mention but two?

A. I most assuredly do. A child who is brought up to read the Bible, the whole Bible I mean, including such passages as you have mentioned, is more likely to be free from the vices and immorality that are undermining the mental, moral and physical strength of our youth, than those who have no home training and the proper explanation of right and wrong dealing with sex and immorality.

Q. I hear from so many sources in these days that the heaven to which Christians go will be right here on this earth. What do you think about this?

A. Jesus said in John 14:2 "... I go to prepare a place for you" He did not say "I'm going to stay here and prepare a place for you," but "go". In Acts 1:9, 10 the disciples saw him go up to heaven. Again in John 14:3 he said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In 1 Thess. 4:17 Paul says when Jesus returns,

"then we . . . shall be caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord." Wherever the place, in the air, on the earth, even under the earth, it will be heaven with Jesus there.

Q. I think I must have been born with a deck of cards in my hands. I have loved them all my life. What harm could possibly come from a Christian playing cards at home in the sanctity of his own home?

A. If you have been playing cards all your life, you have discovered that card playing is not merely a fascinating game, but an intoxicating and perilous amusement. Paul tells us in 1 Thess. 5:22 that we are to "abstain from all appearance of evil." Cards are the gambler's chief weapon and you'll certainly admit that they have the appearance of evil. In 1 Peter 2:11, Peter admonishes us to "... abstain from fleshly lusts, which war against the soul." "Wherefore," 2 Cor. 6:17 warns, "come out from among them . . . "that is from among wordlings and worldliness, " and be ye separate . . . and touch not the unclean thing; and I will receive you." Surely you cannot be a separated, victorious Christian with any questionable habit in your life. But grace is provided for you and remember where sin abounds, grace doth much more abound.

Q. I have a friend who argues that I am not a real Free Will Baptist if I do not practice feet-washing. What do you say?

A. We have a great many people in our denomination who would agree with your friend. However, in numbers of our churches all across the denomination, there are whole groups and numbers of Free Will Baptist pastors, themselves who do not practice feet-washing. While this has been a Free Will Baptist doctrine down through the years, I think the primary distinguishing feature of Free Will Baptists is their stand regarding eternal security. We are Arminian Baptists as opposed to the Calvinistic Baptists.

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



Famous Last Words On the Smoking Habit

Among some famous last words are: "I'm different," "I can take it or leave it," and "It ain't never hurt me yet."

If you're talking about smoking, cheer up. It will. Bullets, guns, gas, electric chair, drowning, hanging, poison are faster. But for slow suicide, there's nothing like cigarettes, cigars, pipes, snuff and plug-"backer"!

Cigarette smoke contains 19 poisons, including carbon monoxide, nicotine, carbolic acid, and furfural. One cigarette contains as much furfural as 20 ounces of whiskey, and furfural is 50 times as poisonous as alcohol. It causes tremors, convulsions, muscle twitching, and paralysis of the respiratory muscles. Hudson Maxim said, "With every breath, smokers inhale imbecility and exhale manhood."

Want to quit? Here's how. It is written, "I can do all things through Christ which strengthenth me" (Philippians 4:13). If you lack the will power, open your heart to Christ. Ask him to cleanse you and forgive your sins. Trust him completely as your Lord.—Savannah, Ga., Mid-Week Reminder.

REV HENRY MELVIN
RT 1 BOX 118
WINTERVILLE N C

Third Honor Roll

"Every Church Family" Plan

Conway church, Arkansas
Waltonville church, Illinois
New Ebenezer church, Cochran, Ga.

The third honor roll now lists three churches with 47 to go for completion. However, we are still some six or seven churches short of 100 who are using the Family Plan because of a few churches which have dropped it since beginning.

We hope to complete this third honor roll by convention time in July, but this will take a quick response on the part of quite a number of churches. The Family Plan will save you 25 cents on every subscription and is the best way for seeing that every family in your church has the denominational paper. Will your church be next on the honor roll?

Rules for Honor Roll

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