

Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

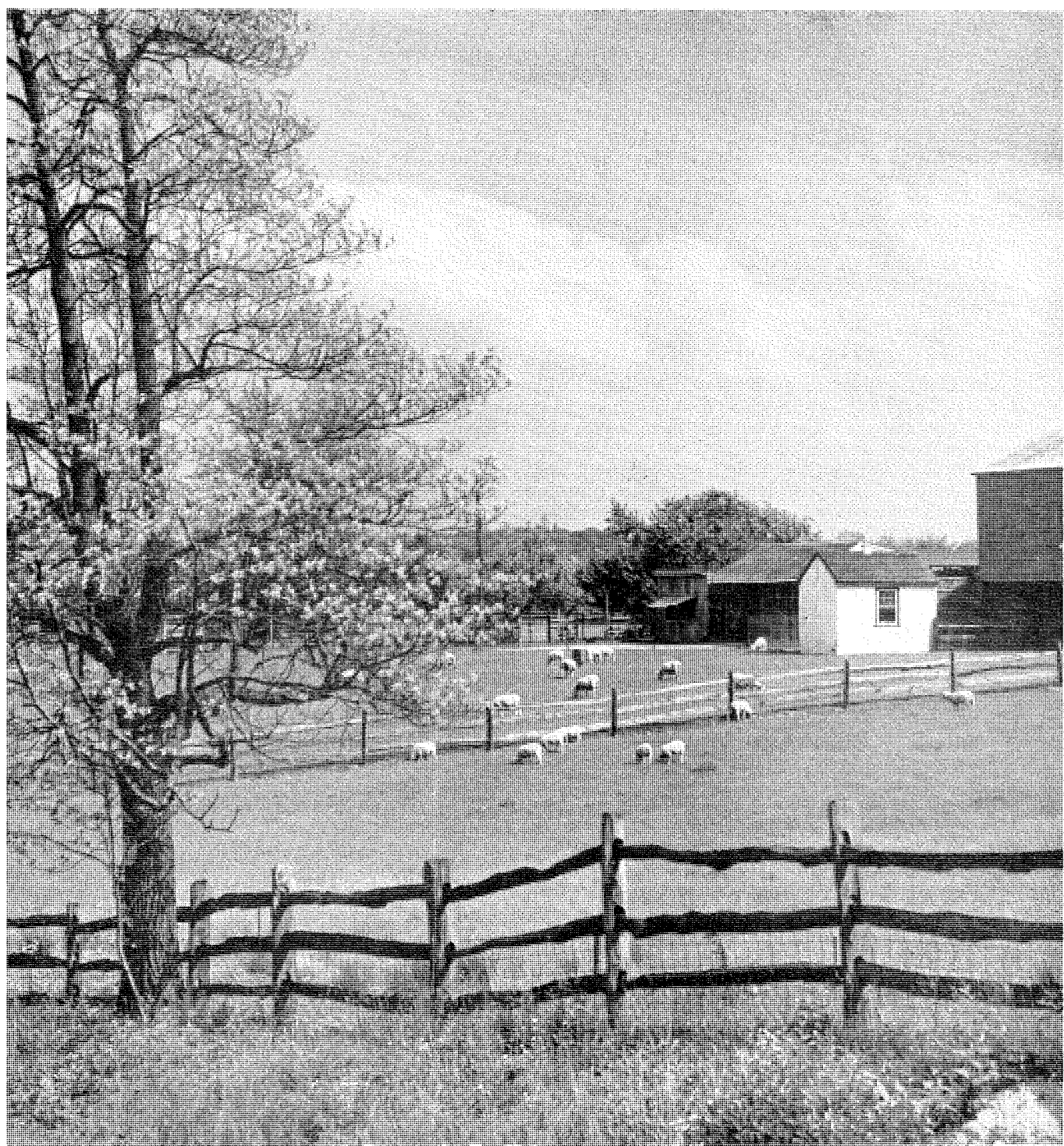
In This Issue

A Roman Catholic
President? —Page 4

The Bondoukou
Circle —Page 7

Getting Started
—Page 8

JULY 1960



personally . . .

THE NEED AND WAY OF REVIVAL

These are tremendous days in which we live. Almost daily we are confronted with headlines and newscasts which reveal events of world-wide significance. Surely, these are days when we need to be at our best as a denomination. It is important that we be at the job, seeking to redeem the time because the days are evil. And, if as many believe, we are living in the last days, it is doubly so!

There is, however, a state of coldness and indifference across a large portion of the church. We are at ease in Zion. Revival is needed! If we could but see true revival sweep across the denomination and touch the lives of our people, this coldness and indifference would give way to an earnest zeal.

But revival comes only when God's people have paid the price for revival. The price of revival is given in II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and will heal their land." The important thing to note in this verse is the forsaking of sin. When there is a love of sin on the part of the people of God and a reluctance to break with sin completely, revival will not come.

There is a real temptation to compromise with sin. It is not an easy thing to live unspotted from the world, and as a result, many individuals and churches are walking the road of compromise. It is shocking to learn of situations where open sin is being tolerated in some churches today. In such cases, let Paul's instruction to the church at Corinth be heeded, "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:5).

Discipline in the church is never easy, but very necessary! Could it be that we have been more concerned about numbers than a consecrated membership? Sin is not to be tolerated in the church and where sin is tolerated there is no power nor revival spirit. There is the desperate need for our entire membership to be reached at once with the message of personal holiness. This is the way of revival.

Let us, then, voice this message and challenge our people everywhere to live clean, separated Christian lives. When we can see a turning from sin unto God, we will see revival.

A ROMAN CATHOLIC PRESIDENT?

According to a recent news release, Dr. James DeForest Murch, chairman of the Commission on Evangelical Action of the National Association of Evangelicals, reports that "all Protestants will now be more hesitant than ever to support a Roman Catholic nominee for the Presidency."

Osservatore Romano, the Vatican newspaper, on May 17, carried an "authoritative" editorial stating that the church has a duty to intervene in the political field and that its laymen "must never disregard the teachings and directions of the Church" in any area of life. This was interpreted in some quarters as an indication that ecclesiastical pressures might be exerted on any member of the Roman Catholic church to be elected as President.

"The Roman Church is completely committed to the doctrine of the Union of Church and State, as its canon law, papal bulls, encyclicals and historic practice abundantly testify," Murch said. "This doctrine is taught in their schools and loyal Catholics must believe it."

"While it is true, as some Protestant and Romanist leaders have recently pointed out, that there is now, and has been for some time, a school of thought in American Catholicism which questions this doctrine, we must remember that the Roman Church is a totalitarian system and that official doctrine is changed only when its supreme authority, the Pope, announces ex-cathedra that a new doctrine has been approved. Members of the hierarchy or distinguished Romanist laymen might express views contrary to the traditional doctrine but these pronouncements would be meaningless so far as the Vatican is concerned."

Murch added, "That is why American Protestants have been hoping that the Pope or the College of Cardinals would speak up in the midst of the current politico-religious controversy in America and clarify the issues. This statement from the Vatican is most enlightening, because it removes all doubt that sooner or later intense ecclesiastical pressures could be applied to any Roman Catholic who might be elected President of the United States."

IN THE VINEYARD

■ The month of July is given over primarily to the National Association, meeting this year in Fresno, California. Most churches keep their activities to a minimum during this month in order that their pastor and delegates may attend the convention without conflict. Activities of the national offices, too, are centered upon the convention. Personnel of all departments have worked for weeks to present the reports, program, and displays which are necessary to a good convention. The detail work is tremendous and so necessary in the enlargement and promotion of our denomination's world wide ministry of the Gospel.

■ **Dean Charles Thigpen** attended the Ohio state association June 20, 21, 22.

■ **Louis H. Moulton**, Promotional Secretary for Foreign Missions, was moved by ambulance from the hospital in Galax, Virginia, where he suffered a heart attack, to Georgia for recuperation. Mail may be addressed in care of Mr. W. B. Knight, Route 1, Glennville, Ga.

■ Following the national association, National League Director **Ray Turnage** will attend the Mississippi youth camp, July 18-22, the Union Association youth camp, Greeneville, Tennessee, July 25-29, and the Cumberland Association youth camp, Tennessee, July 31-August 6.

■ Executive Secretary **Billy Melvin** attended the Virginia state association June 16-17, and preached in First church, Richmond, and Bethany church, Norfolk, Virginia.

■ **Mrs. Eunice Edwards**, WNAC Executive Secretary attend the state auxiliary meetings in Virginia and Kentucky in June, and the Georgia state auxiliary workshop, June 23. She will conduct study classes in Tucson, Arizona, July 5, and following the national association will itinerate in California.

■ **Leroy Forlines**, faculty member of the Bible College attended the Virginia State Association June 17 and held a college extension school at Cordova (Ala.) church, June 20-25.

■ **Homer E. Willis**, Home Missions Director, spoke at the First Southern Methodist Church, Nashville, Tennessee Sunday, June 26. He will be teaching in the Tennessee Youth Camp August 1-6 at Henderson, and will be in revival at Union Hill, Mississippi August 7-14. He will be in revival meetings at Cross Plains, Tennessee August 22-28.

PUBLIC RELATIONS, the Twentieth Century techniques of conveying an institution's story to the masses, is becoming more prominent in the thinking of ministers and church agencies across the country.

The stigma long attached to the church's use of present-day methods in reaching people with the Gospel is being eclipsed by a new sense of urgency in telling multitudes who have never heard that Christ died for their sins.

An estimated 1,000 specialists, many of them former newspaper or broadcasting professionals, now are employed by religious agencies in relaying information regarding the work of the church to press, radio and television outlets. Overall church budgets for the work total more than \$1,000,000, not counting larger sums used for production of religious television and radio shows, as distinguished from the ordinary mechanics of channeling news to the mass media.

Free Will Baptists leave public relations activities in the hands of the individual minister or agency. Yet, without an organized public relations program on a denominational level, the local church can accomplish many of the same objectives through a better understanding of the problems and basic factors involved in utilizing the means of mass news media to convey the church's message to the world.

The most valuable means available to the small-budget church today is the newspaper. Yet, it is the most neglected and misused of the mass media three—press, radio and television. This is largely due to misconceptions in the mind of the minister regarding the editor and his responsibilities and vice versa.

The average American newsman is a reasonably intelligent and competent public servant whose chief motive is a pure desire to promote the general welfare of society. He feels his responsibility to the public keenly and knows that he must keep his readers informed of events with which they are concerned. Further, he is aware that he must give the reader what he will read.

Pressures on the religious news editor are great. Every John Doe, whether deserving or not, is constantly clamouring for recognition. The editor faces a mountain of material daily and must select from this those items which he feels are legitimate and that the public will read, as well as items which vitally concern his general reader audience.

Religion to the newsman is an abstraction. Religious writing in general is a matter of discerning trends and explaining movements, of dealing with philosophical concepts. Most Americans are not especially interested in such concepts. Members of the Central Church of Podunk, Massachusetts, for example, are all interested in the travels

Jerry Ballard edited two weeklies for two years followed by two years as farm and feature editor for an eastern North Carolina daily. He left the news field to return to Columbia Bible College where he graduated last May.

Most Neglected and Misused of the Mass Medias Says This Writer

LET YOUR NEWSPAPER WORK FOR YOU

BY JERRY BALLARD

of their minister, but the majority have no inclination to give close reading to an explanation of Barthian effects on orthodox theology. This is not a desirable situation, but it is the situation.

It must be remembered that the religious news editor is not in his position because he is religious, but because he is an editor. There are few born-again spiritually discerning religious newsmen in the secular world. Articles expected to be published by the secular press are not evaluated on the basis of the fervency or meaning of the message, but on the article's intrinsic journalistic qualities.

Today's complexity of denominational structure in the United States serves to further complicate the editor's picture. He is naturally inclined to give greater consideration to the older, larger denominations since his obligation is to feed the interests of the majority of readers. Yet, he is aware that subscriptions are sold individually rather than in bulk. He must also give consideration to items which concern the smallest minority.

The problem becomes complicated by the multiplicity of small denominations and sects that make their appeal for news space. The editor must decide on that which is suitable in each given case. Sometimes he solves the weekly announcement problem with church calendar listing all churches in the area with their weekly schedules. Yet, special church news such as items regarding special meetings, construction or unusual church activity must be evaluated on the merits of the individual event alone.

To summarize, the minister desiring the editor's consideration of church news material is plagued with three special problems: (1) the newsman's lack of background; (2) the lack of interest in religious news by the secular press; and (3) the presence of propaganda as a handicap. These same things are true in the radio and television fields.

The editor must evaluate the news value and reader attraction of a given news item

on the basis of his knowledge of the denomination and the individual church. Thus, it is important that the minister interested in using the newspaper to convey the message of his church to the public become acquainted with the editor. This will take time and tact, since newsmen have a natural wariness of clergymen. It can be effective, however, by a brief visit to the religious editor leaving material, if available, regarding the church's history, organization, etc. Don't expect the editor to read this. He probably will not have time. It will accomplish its purpose by giving him the feeling that you are trying to help him help you. Seeking the advice of the editor on matters of news coverage could be used to further acquaint him with the church and its particular ministry. The minister should make sure that his visits to the editor are brief and are during the editor's slack hours of the day, not 30 minutes before his deadline.

The second problem—the belief of editors, publishers, radio station managers, and syndicate owners that the public does not care about church news as it does about such other types as sports, crime, and political—is the most perplexing. The article itself is the key. It must hold readily apparent reader attraction that will convince the editor of its usefulness by its own merits. Occasional letters from various officers in the church thanking the editor for his cooperation will help. Yet, the problem will remain until editors are convinced that the average reader is intensely interested in the church and that the church is vital to community welfare.

The third problem—distinguishing news from propaganda and publicity—probably is the most complex. The natural tendency of the newsman is to view church news as free publicity. He classifies the church with other sociological agencies seeking something for nothing in order to promote their particular interests.

Here, the manner in which an article is

(Continued on Page 9)

A ROMAN CATHOLIC PRESIDENT

HOW FREE FROM CHURCH CONTROL?

GEORGE L. FORD

"IT SEEMS TO US that a man's religious convictions is one of the facts we have a right to know about a candidate, just as we want to know everything else about him."¹ This quote—most significant in this presidential election year—is not from a Protestant source. It appeared in an editorial on "Catholics and the Presidency" in *Ave Maria*, a Catholic home weekly.

We agree with the editor. When we raise the question, "Should a Catholic become president of the United States?" we should not be accused of bigotry. It is a legitimate question and to deny us the right to raise it smacks of the intolerance of which the questioner is accused.

Our Constitution provides that religion—which is a man's relationship with God—should not be an issue in politics. We concur in this, but since the Roman Catholic Church chooses to make its play in the political arena, every American citizen has the responsibility of objectively considering the limitations under which a Catholic would serve as president of the United States.

When we consider these limitations, religion is not the basic issue. Rather it is the political action of the Roman Church. Religion is the means used to demand the loyalty to put the political action into operation.

In his book, *The Riddle of Roman Catholicism*, Jaroslav Pelikan points out that one of the most dramatic aspects of Catholicism is its conflicts with state government, whether monarchy or republic or totalitarian.

Concordat In Italy

Throughout the history of Europe, the Roman Catholic Church has used two means of control over government—concordat and

Dr. George L. Ford is Executive Director of the National Association of Evangelicals. The article first appeared in *United Evangelical Action*.

condemnation, whichever one will work best in a given situation. A concordat is simply an agreement made between the Pope and a sovereign or government of a country for the regulation of ecclesiastical matters. An example is the Treaty of the Lateran which was signed in 1929 between Mussolini and Pope Pius XI. In this Mussolini gave the Pope the right to the papal states and certain exclusive rights in the free exercise of the Roman Catholic religion.

It is this concordat which has been the basis of difficulty for Protestants in Italy ever since. Even though religious liberty was guaranteed in the treaty signed with the Allied powers after World War II and in the new Italian constitution, the Italian government under the pressure of the Roman Catholic Church insisted on enforcing the conditions of the old concordat.

The National Association of Evangelicals has worked unceasingly to get the old Fascist regulations set aside. Some two years ago the Supreme Court of Italy decided in favor of religious freedom for Protestants, but the implementation of the court order was delayed awaiting the signatures of the Prime Minister and the Minister of the Interior. Not until March 1960—and then largely through the insistence of the United States ambassador that Italy comply with the peace treaty—was the Supreme Court decision officially published giving religious liberty and legal rights to Italy's Protestant minority. The long history of this case clearly illustrates the strength of the church where Catholicism is the recognized religion.

In modern times the pull of governments away from Rome has been the biggest problem the Church has faced. In order to combat this, she was compelled to enter pol-

itics—necessarily on the defensive. To quote Pelikan: "Economic power and political ambition have often added their discordant note to the voice of the church in the defense of the gospel. But Roman Catholicism has made it possible for the faithful to take part in politics . . . with the assurance of the church's blessing."

While we believe that every Christian should—as an individual—be active in matters of civic responsibility, if a Roman Catholic in this function does not faithfully fulfill the canon law requirements of the Church, he is liable to excommunication. Since salvation for a Catholic is only through the Church, excommunication means the loss of salvation.

Code For Laymen

To show how this would apply practically, let us look at a disciplinary code adopted in January of this year by the Diocese of Rome. At this meeting—the first for this diocese in more than 500 years—were 800 Catholic clergymen. In their recommendations for a disciplinary code covering every activity of priests was a special section devoted to the duties of Catholic laymen. This code for laymen includes such restrictions as:

The Catholic layman is subject to excommunication if he joins or votes for political parties or persons that promote heretical principles or doctrines.

He can be excommunicated if he has any part in enacting laws harmful to the Church.

He is forbidden to read publications inspired by Protestantism, atheism or materialism.

He is barred from taking part in services, sermons or discussions of non-Catholic groups.²

While this as adopted now applies only to the Diocese of Rome, it is interesting that the Pope disclosed that the idea for the Rome Synod was suggested by one of his advisers as a preliminary to the Ecumenical Council. Since this meeting—and presum-

¹*Ave Marie*, March 21, 1959.

²Ecumenical Press Service, Geneva, Feb. 5, 1960.

ably its legislation—is a forerunner to the Council which will be for the entire Church, we can expect that the standards set forth will be applied Churchwide.

This means that a Roman Catholic public official and individual Roman Catholic voters can in this day be under specific restrictions in the area of political activities, not based on antiquated decisions but on very up-to-date ones.

Another modern situation was reported in the February 29, 1960 issue of *Life* in an article entitled, "Trujillo Takes on Tough Foe." For thirty years this dictator of the Dominican Republic has led its three million people from economic chaos to a relatively high standard of living. But the price to the Dominican people in the loss of liberty and deprivation of individual rights has been very high.

Because of this there have been several attempts to assassinate Trujillo. He has successfully put down every plot, but in the last incident he made the mistake of arresting many prominent Catholics, including a young Catholic seminary student. This violated the 1954 concordat with the Vatican in which Trujillo agreed not to arrest any clergy of the Catholic Church without first notifying church authorities.

The Catholic bishops in the Dominican Republic met and published a strong statement warning Trujillo to stop violating the rights of men. For thirty years the Catholic Church had not bothered Trujillo in his brutal actions, but things changed the moment he crossed the line into what the Church considers its domain. The comment in *Life* is that "... he will find it impossible to pose before the people as a friend of religion now that the Church has turned its face against him."

American Catholics Different?

But the question is raised concerning the application of such incidents as these to the American scene. Is not the American Catholic different? Doesn't the Roman Catholic Church in America operate under different principles? One would like to think so, but the evidence does not bear it out.

An encyclical letter by Pope Leo XIII issued in 1885 sets forth a "Christian Constitution of States." This letter is dealt with at length in a book, *Catholic Principles of Politics*, written and edited for the Department of Social Action of the National Catholic Welfare Council by John A. Ryan, professor of Moral Theology at the Catholic University of America and Francis J. Beland, head of the Department of Politics at Notre Dame University. They summarize this letter as setting forth the following goal for church-state relations:

... The State should officially recognize the Catholic religion as the religion of the Commonwealth; accordingly, it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the most important festival celebrations of the Church; it should recognize and

sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the church members.⁸

Relative to the rights of other religious groups, particularly in the propagation of their faith, this book says:

Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice...

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but they are not unreasonable. Error has not the same right as truth. ... As we have already pointed out, the men who defend the principle of toleration for all varieties of religious opinion assume either that all religions are equally true or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration. ...

To the objection that the foregoing argument can be turned against Catholics by a non-Catholic State, there are two replies. First, if such a State should prohibit Catholic worship or preaching on the plea that it was wrong or injurious to the community, the assumption would be false; therefore, the two cases are not parallel. Secondly, a Protestant State could not logically take such an attitude because no Protestant sect claims to be infallible. Besides the Protestant principle of private judgment logically implies that Catholics may be right in their religious convictions and that they have a right to hold and preach them without molestation.⁹

The foregoing is theory. How does it work out in practical application in a country like America? We cite three examples which clearly indicate that this theory is applied wherever possible.

In *The Moral Obligation of Catholic Civil Judges*,¹⁰ the author, John Dennis Davis, deals with the question of what a Catholic judge should do with a Catholic layman who has refused to pay his taxes for the public schools. He describes such a tax as "a penalty for exercising the Catholic divine constitutional right of being interested in the spiritual development of the child." If a particular Catholic appears in court on a charge of refusing to pay such a tax, "the Catholic judge should do what he can to show the law's injustice and to avoid its application."

In *Catholic Men* for May 1958 (p. 17), Father Francis J. Connell, regarded as a preeminent Catholic theologian in the United States, warns Catholic civil officials that if they should dare to bring a priest to trial without first getting permission from their Church to do so, they would invite instant excommunication. He does state that in cases involving grave violations of civil law he is sure the Church would not withhold consent for civil trial, but the very existence of such a privileged class "outside the law" is disturbing.

Pressure On Officials

The third example occurred 1956 when the Archbishop of the New Orleans Diocese, Joseph Francis Rummel, threatened in his Arch-diocesan paper "automatic excommunication" to members of the Louisiana

legislature if they should support compulsory segregation laws applying to Catholic parochial schools.¹¹ Without arguing the issues involved, to be thus threatened means the application of pressure on government officials that makes them unable to exercise their free judgment in carrying out their official duties. No such pressure can be placed on Protestant and Jewish civil officials for the leaders of their religious groups cannot enforce their will by the threat of the loss of salvation.

How would this apply in the case of the President of the United States? In the March 3, 1959 issue of *Look* there appeared an article about Senator John F. Kennedy. Mr. Kennedy is quoted as saying, "Whatever one's religion in his private life may be, for the officeholder, nothing takes precedence over his oath to uphold the Constitution and all its parts—including the first amendment and the strict separation of church and state. Without reference to the presidency, I believe as a senator that the separation of church and state is fundamental to our American concept and heritage and should remain so."

For this and other statements in which he expressed his opposition to a U.S. ambassador to the Vatican and federal aid to parochial and private schools, Kennedy received some adverse publicity from the Catholic press.

Editorialized *America*, a national Catholic weekly, just four days later: "We were somewhat taken back ... by the unvarnished statement that 'whatever one's religion in his private life ... nothing takes precedence over his oath ...' Mr. Kennedy doesn't really believe that."¹²

On the same day *Ava Maria* said: "Something does indeed take precedence over the obligation to uphold the Constitution—namely, conscience. And this applies whatever the religion of the officeholder. No man may rightfully act against his conscience. To relegate your conscience to your 'private life' is not only unrealistic, but dangerous as well."¹³

The word "conscience" came up again when *Newsweek* magazine asked the American Jesuit, William A. Van Roo, professor of theology at Pontifical Gregorian University in Rome, "What will the Church's attitude be towards an American Roman Catholic President?" The professor answered: "The Church will regard him as an American citizen and official, who is bound by oath to serve his country according to his conscience, which is his moral obligation."¹⁴

⁸*Catholic Principles of Politics* by John A. Ryan and Francis J. Boland, The Macmillan Co., ninth printing 1958, p. 316.

⁹*Op. cit.*, pp. 318-319.

¹⁰*The Moral Obligation of Catholic Civil Judges* by John Dennis Davis, published 1953 by Catholic University Press. Out of print 1957.

¹¹*Newsweek*, March 5, 1956, p. 51.

¹²*America*, March 7, 1959, p. 651.

¹³*Ave Maria*, March 7, 1959, p. 18.

¹⁴*Newsweek*, December 21, 1959.

(Continued on Page 14)

Religious NEWSFRONT

Named President

PORTLAND, Ore. (EP)—Meeting here for the 63rd General Council of the Christian & Missionary Alliance, delegates:

Elected the Rev. Nathan Bailey of Toronto, Ont., as president to succeed the Rev. H. L. Turner of New York, whose second three-year term expired this year. Rev. Mr. Bailey has been superintendent of the Eastern Canada district of the Alliance. Other officers elected included the Rev. K. C. Fraser of Pittsburg, Pa., vice-president; and Aldon Schroeder of Harrisburg, Pa., a secretary of publications.

Voted to continue negotiations towards possible merger of the Alliance with the Missionary Church Association. Unofficial negotiations have been under way between the two bodies for several years. The Alliance, with headquarters in New York, has a total membership of over 56,000. The Missionary Church Association, with headquarters at Ft. Wayne, Ind., has nearly 8,000 members.

Adopted a budget of \$3,876,000 for 1960, an increase of \$168,000 over last year's total.

It's Eureka!

AMMAN, Jordan (EP) — Professor Joseph P. Free of Wheaton College (Ill.) told reporters of the *Jerusalem Times* newspaper that his archaeological team has uncovered the site of ancient Dothan.

Dr. Free and associates have worked for several seasons at a site allegedly that of the Biblical city believed to have been built 5,000 years ago. Now the archaeologists said they have not only found the city, but have located the site where Joseph was cast into a pit and later sold into slavery.

One of the most treasured finds at the site was the fallen ceiling of a 3,000-year-old tomb. From the tomb, Free said, excavators recovered more than 900 objects, some made 200 years before the days of King Solomon.

The Dothan site is located in the Jenin area of Jordan.

Seize Literature

BARCELONA, Spain (EP)—On the day the Primate of the Catholic Church in Spain issued a circular calling for Spanish Catholics to pray for the "persecuted church" in Soviet countries, Spanish police raided a

literature "depot" in Barcelona and seized over 72,000 pieces of evangelically literature.

The incident, described as "typical of Protestant harrassment in Spain," is reported in the June issue of *United Evangelical Action*.

The confiscation came about, *Action* reports, as a result of several young Spanish Christians distributing tracts in front of a movie house where *The Ten Commandments* was being shown. The police discovered the source of the literature in the early morning hours and ordered the young men to deliver all of it to the police station.

Death Penalty

WASHINGTON, D. C. (EP)—FBI Director J. Edgar Hoover has declared that the death penalty is a necessary deterrent to "atrocious crimes" such as murder and treason.

Writing in the monthly FBI law enforcement bulletin, Hoover cited the Rosenberg atom spy case and that of plane bomber Jack Graham as examples of crimes which clearly warranted the death penalty.

"To abolish the death penalty would absolve other Rosenbergs and Grahams from fear of the consequences for committing atrocious crimes," he declared.

Ask Drinking Ban

WASHINGTON, D. C. (EP)—Thirteen prominent Protestant Church leaders have joined in asking Congress to ban drinking on commercial aircraft.

In a letter headed "Churchmen for Air Safety," the clergymen urged Congress to close this "glaring gap in air safety," and said "It is difficult to understand why no decisive action has yet been taken to eliminate the service and consumption of alcoholic beverages on commercial airlines."

Copies of the letter were addressed to Senate Majority Leader Lyndon B. Johnson (Dem., Tex.), Speaker Sam Rayburn (Dem., Tex.), Sen. Warren G. Magnuson (Dem., Wash.), chairman, and other members of the Senate Commerce Committee, and Rep. Oren Harris (Dem., Ark.), chairman, and other members of the House Commerce Committee.

Several bills which would ban drinking on passenger plans are pending in both houses.

A recent regulation of the Federal Aviation prohibits passengers from taking their own liquor aboard a plane and serving themselves, subject to a \$1,000 fine, and also bars crew members from serving drinks to a passenger who appears to be intoxicated.

This regulation does not go far enough, the clergymen said, and puts "an impossible burden" upon the crew.

Vote Resolution

MIAMI BEACH, Fla. (EP)—By voice vote, the Southern Baptist Convention has adopted a resolution opposing the election of a Catholic as President of the United States.

"When a public official is inescapably bound by the dogma and demands of the church," said the resolution (which did not mention Sen. John Kennedy by name), "he cannot consistently separate himself from these.

"This is especially true when the church maintains a position in open conflict with our established and constituted American pattern of life as specifically related to religious marriage and the family, the perpetuation of free public schools, and the prohibition against use of public moneys for sectarian purposes.

"Therefore, the implications of a candidate's affiliations, including his church, are of concern to the voter in every election."

Although no voices were heard against the resolution itself, there were some arguments from the floor against taking a stand on the issue.

To Police Film Ads

SALEM, Ore. (EP)—The largest newspaper in the state of Oregon, the *Portland Oregonian*, has announced that it will decline movie advertising which it regards as morally unfavorable.

Advertising Department of the paper has advised Portland theater owners that the *Oregonian* will not accept any film ads "which tend to incite behavior contrary to established codes of morality and good taste."

The paper said it would reject ads on the following points: illustrations of persons in compromising situations or in a state of dress or undress that would be considered indecent on the street or geach or any other public place; illustrations portraying a high degree of violence; headings or text tending to stimulate an unnatural or unwholesome attitude or interest in sex violence, narcotic addiction or immorality, or copy using the device of double meanings with the purpose of conveying an impression restricted by these standards; and illustrations, copy or quotations which imply they are part of the movie unless they are, in fact, a part of the film.

THE BONDOKOU CIRCLE

Geographically & Politically

The circle of Bondoukou is in the North East corner of the Republic of the Ivory Coast. The Ivory Coast has recently become a republic under the new French Community. On the North is the Republic of Upper Volta and to the East, the independent nation of Ghana. The population is estimated at 200,000, but a much larger number is probably more correct. The area is about 250 miles long from North to South, and approximately 100 to 150 miles wide from East to West.

Under the older French Colonization the countries were divided up into Circles or States. Each Circle has a Commandant and an Adjuant with other lesser officers. The Circles have been divided up into "sub-divisions", with a Commandant, etc., over each sub-division. The Bondoukou Circle has its headquarters in the village of Bondoukou, centered nearly in the center of the area. There are three sub-divisions. In the far north the division of Bouna—then the sub-division of Bondoukou and in the South, that of Tanda. At present we have a European Commandant at Bondoukou and Bouna, and an African Commandant at Tanda.

This area is one of the richest areas in the French Community, yet in our standards it is extremely poor. The main crops are coffee and cacao, which are exported, and the natives raise for their own consumption such crops as pineapples, oranges, limes, bananas, peanuts, etc. The circle is divided into nearly every type of terrain you would expect to see in Africa. In the South are beautiful forest—as you go north, in the Goumère area there are some semi-plains

Dan Merkh is one of our early missionaries to the Bondoukou Circle in Africa. He is presently serving as a missionary builder.

and thinner forests—above Bondoukou are the mountains, and in the far north around Bouna and Doropo are the drier arid plains.

The area has five or more different languages and tribes. The Tanda Sub-division has Agni and Bini tribes (cousin languages) and a few Abrons. There are also Kolongos in this sub-division and in the Bondoukou sub-division the Kolongos are predominant. This is no doubt the largest tribe and language in the circle. There are Kolongos in the Bouna sub-division along with the Lobis. Then there are scattered throughout the circle the traders and laborers, mostly Mossi or Dyula speaking peoples. There are also a few Loran, a very small tribe that seems to be dying out.

Religion Information

Even though in many ways the Bondoukou Circle is advancing with the Ivory Coast and all of Africa, there are still many primitive customs and habits. Fetish worship is extremely prevalent, especially among the Kolongo and Lobi tribes. Throughout the circle, Friday is set aside as Fetish day and many fetish sacrifices and rites are carried on. Fetish worship is extremely strange, with many sacrifices etc., but definitely a Satanic power. There are still human sacrifices in much of this area, though openly denied. At the death of a chieftain, human beings are killed and the head and hands are thrown into the grave as slaves in the "other world". As the importance of the chief grows, more slaves are needed. It has been estimated that at the recent death of a leader, no less than 30 people were killed. We have witnessed personally a "native war" that started because the Kolongo were reported to have killed a Lobi when one of the Kolongo chiefs died. This area is truly blinded by satanic powers

beyond the imagination of our folks at home.

Roman Catholic activities are very strong. The French, a Catholic nation, have allowed Roman Catholic work in this area for many many years. At present we have at least 6 or more, probably 10, full time European priests and nuns in the circle. Tanda is their central area, with mission stations at three or four other villages. It is true that in nearly EVERY village there is an established Catholic church, and in very many villages a Catholic school. The Catholics are very "clever" in their approach. For example, they discovered that we had considered a school in the village of Koun. When it was impossible for them to cause the chief to drive us from the village, they immediately began a school. There were only three months of the present school term left—but they began anyway. They sent a young boy, about 17 years old, who was the teacher. The school could not of course give government recognition for three months schooling with an unqualified teacher but they got their start. The following school year they sent in two fully qualified teachers with a recognized school established. And to illustrate their further "cleverness", the head master of the school is a local boy, born and raised in the village, thus "brother" to the entire village. We are fighting against an intelligent foe—the devil is not without wisdom but praise God—our God is able.

Mohammedans

One of the strongest religious movements in Africa today is the Mohammedan movement. These people must be credited with being extremely faithful. When it is prayer time they can be seen nearly everywhere praying. Trucks stop along the road and the occupants get out and say their prayers. They fast much and are diligent witnesses, yet without the message of saving Grace. They accept Christ, but as a prophet, and thus are very hard to work among. They are students, learning to read and write Arabic and then they go one by one into the various villages. There they get a hut and gather around them one or two more and teach them. Thus they are growing "leaps and bounds" in Africa.

Our Mission Work

The Free Will Baptist are the first resident missionaries in the area. Some twenty years ago the area was assigned to the Christian Missionary Alliance and Pastor Powell did extensive evangelistic work in this area. He was invited into the area by the present church at Koun. This church had heard the Gospel from one of the villagers that had gone to the Coast of the Gold Coast and had been converted. For many years they carried on by themselves, without a missionary witness. Then Pastor Powell came and for several years was able to visit for evangelistic work in the various villages.

Bondoukou Circle

(Continued from Page 7)

For the next 10 or 15 years the area was under the direction of the Methodist Church of England that was not able to send in missionaries. An African Catechist visited the area annually, and other than that, the area has been completely without a Gospel witness. Pastor Powell's work was centered in the Southern section of the Circle, leaving the central and northern area completely untouched.

At the present we have three missionary couples working in the circle. Pastor Sparks is working among the Kolongos and Abrons in the Central area, with his station at Goumere. The station at present consists of a residence, a native quarters suitable for a small Bible school and a carport-storage room. The Lord has blessed in the ministry among the Kolongos and there are several villages having regular services. Recently several of the young men from various villages attended a short term Bible school. This work among the Kolongos is extremely difficult due to the strong Fetish element, and the Sparks need our earnest prayers.

Brother and Sister Jones will be working in the Southern area, among the Agni tribe. This is the area where Pastor Powell worked and is the location of the Koun Church. At present the station is cleared and building operations are beginning immediately. Brother and Sister Merkh have rented a small native house, and the Jones are using the house trailer as bedroom—study, and sharing the house with the Merkh's. Brother Merkh's activities have been mostly in building.

There are prospects of receiving another missionary and family to work among the Lobi tribe to the North. This couple has worked for many years with the Lobis in upper Volta and have been greatly challenged to the need of our own Lobi people. One week ago we received word that the Doropo property has been granted and it is now possible to immediately begin work there. It is in this area that we trust we can have a medical work. The Lobi tribe is one of the hardest tribes to reach in Africa—the Mohammedans have not been able to "touch" these people.

Conclusion

The Bondoukou Circle presents one of the greatest challenges facing Free Will Baptists. Thousands of precious souls—knowing nothing of the Saving Grace of Jesus Christ await our witness. We thank the Lord for those that have announced their desire to come but the need is still great. Along with the doctor, many nurses will be needed to man the dispensaries, etc., scattered throughout the circle. The Government and the Director of Public Health has expressed his joy and willingness to help in our medical work and the government officials have in each occasion been more than friendly. The field is open, white already unto harvest.

BY
**KENNETH
WALKER**

GETTING STARTED

"COULD NOT FIND a Free Will Baptist Church so we joined . . ."

"Searched for one and one-half years to find a Free Will Baptist Church. My heart got cold. I then joined . . . that I might be in active service for my Lord."

"We came to this area, looked for our church but could not find one. We then tried to find a similiar Baptist church where we could go to work."

These or similiar answers are very common to our ears here in Washington, D. C. It has been said that 5 out of 6 Free Will Baptists who move from the rural or small city areas to the larger cities, will not find a Free Will Baptist Church to attend. Think of it, 5 out of 6! Top this off with the fact that Americans are known for at least two prevailing things; i.e., we are club joiners and movers. We move from place to place and we like to belong. If we are to retain our growth as a denomination, we must build more churches in the larger cities for that is the direction in which many are moving.

These new churches must be missions minded churches! Your prayers are desired that the new church in the Washington, D.C. area will be thus minded.

There were and still are many obstacles to overcome in our new work. A place to hold public worship services was three months in the finding. Rent is terribly high. The average apartment rents for \$100.00 a month. (God provided one for us at \$81.50 plus utilities. We are thankful.)

Many realtors wanted to sell us property, but we were not ready for such a move. Then God opened a door. We could rent the auditorium of a public school in Arlington, Virginia to hold our services in. The District of Columbia once encompassed this area and from where we are meeting you can see George Washington's Memorial just across the river in Washington, D.C. It is centrally located with respect to the Metropolitan Area. We know that no one church can serve this large area properly, but in the future we vision three churches forming a triangle around the District of Columbia.

The rent for the auditorium is reasonable (\$15.00 per four hour period) and additional rooms may be obtained for \$1.00 each. Having had cottage prayer meeting from the beginning, we are now able to

Ken Walker is a home missionary. He is serving in Washington, D. C. with a new congregation.

have Sunday School and Morning Worship services. When our number increases and sufficient money comes in, we will add our League and evening services.

We held our first public service April 3 with 19 people attending. For that month we averaged 17 in both the Sunday School and worship services. Certainly we had hoped for more but are well pleased with that response. God has blessed.

It was announced at our first service that we would take a special missions offering Easter Sunday. Our little group (19) responded wonderfully by giving \$22.10 for missions over our regular Sunday offering. This was our first attempt as a group to show that we believe "The church is 'the product of missions and exists to promote missions.'"

We are indeed grateful to the Free Will Baptist Press of Ayden, N. C. for giving us our first quarter's Sunday School literature free. This act of kindness was greatly appreciated.

The work is started and God is blessing. Nothing good comes easy and thus is it here. This huge city is taken up with pride and materialism. Many of the churches operate in a cold business like fashion and lack spiritual power. I have never been in a place where so many people try to make you think that they are something other than what they are. Then too, there is a battle going on to preserve the true message of God's Word.

Not all the Free Will Baptists that have moved to this area are working in other churches. Many have grown cold in heart and are not interested in our work. Pray for these. Our attendance for April would have been doubled had we received an active response from this group of Free Will Baptists.

Do any of you know of others in this area that I might contact? If so, please write me at the address below.

Pray for us and our little group. The burden is great. It seems I often find myself not knowing what to do next so I turn to God's Word and pray. I am desperate for an outpouring of God's Spirit to empower the preacher and convict the sinner. Pray with us to this end that God would be glorified through the salvation of lost souls.

Your Fellow Workers,
Ken & Lou Walker
4471 MacArthur Blvd. NW
Apt. No. 101
Washington 7, D.C.



WHAT SHALL WE CALL OUR MINISTER?

BY HERBERT T. CHASE

Southwestern Sermons by H. C. Brown, Jr. Broadman Press, 212 pp., \$3.75.

This book was compiled and edited by H. C. Brown to help celebrate the fiftieth year of Southwestern Baptist Seminary in Fort Worth, Texas. It contains 32 sermons by members of the theological faculty.

This reviewer found the sermons to be Bible centered with a definite relevance for our day. Not every book of sermons is as readable as this one—it was readable and to the point.

Any minister would find this book to be full of seed-thoughts. There is also a wealth of illustration material. The sermons "The Living Presence" and "The Place Called Calvary" were especially appealing to this reviewer.—BAM

The Must of the Second Birth by Robert G. Lee. Revell, 127 pp., \$2.50.

Here is another book from the pen of Dr. Robert G. Lee who served for more than thirty years as pastor of Bellevue Baptist Church in Memphis, Tennessee. It is written in his own unique style. The title comes from one of six sermons which are included in this volume. With strong and forceful words and style, Dr. Lee drives home some of the essentials of the Word of God.—BAM

Let Your Newspaper

(Continued from Page 3)

written is again of utmost importance. The article must not, for instance, be noticeably selling an individual, in the case of an evangelistic campaign with a visiting evangelist, but must be centered in the meeting itself and local personalities and agencies involved. By purchasing a minimum amount of paid advertising, in cases where this is ethical, a church can help to erase the "something for nothing" stigma.

Several basic rules, if followed, will guide the public relations minded minister in greater use of the newspaper to make his church activity known:

(1) The editor is responsible to his entire reading audience. Expect your part of religious news coverage, but don't expect special favors.

(2) It is the editor's newspaper. He can give coverage to whom he will. Never be demanding in contacts with the editor, but rather show sincere appreciation for what he is doing for you.

(3) On the other hand, don't sell religious writing short. It is not to be apologized for. Be constantly concerned with increasing interest in church news and subtly keeping the editor aware that his

WHAT SHALL WE CALL our minister? The question needs an answer. Should it be "Brother," "Mister," "Preacher," "Tom-Dick-or Harry," "Reverend," or what?

In many of our communities he is addressed simply as "Brother so-and-so."

In other communities, in spite of the aversion of many of our clergy he is addressed as "Reverend so-and-so."

In still others, perhaps in an effort to give dignity and status to the church as well as to the minister, he is addressed as "Doctor so-and-so" whether or not he has earned or been given a doctorate.

Most of us are uncomfortable about the use of unbiblical names for biblical things. I have never heard any of our ministers addressed as "bishop." Many of our clergy with either a sense of grammar or of propriety—or both—dislike to be addressed as "Reverend" without the "the," and they believe "the Reverend" sounds stuffy. Others find the familiar "Preacher" inadequate, for certainly our ministers serve in many other ways than preaching.

The good biblical word "Brother," though still used in many sections, is not too appropriate for technically we are all brothers in the Lord Jesus Christ and this is the way the word is used in the New Testament.

Many of our ministers either by arduous study or because of some service to humanity, higher education or the church, have received doctorates and can correctly be addressed as such, but what of the conscientious minister without this degree? He

readers are vitally interested in religious activities.

(4) Be newspaper style conscious. Acquaint yourself with the accepted forms of journalistic writing. Read church news articles written by professionals and observe proper techniques.

(5) Remember that the newspaper serves the general public. "Spiritual" language must be avoided. Phrasing must be geared to the religiously nominal and, in most cases, unsaved reader.

God has given special prominence to the written word in choosing that form to give man a divine revelation of Himself. The minister with industry in reaching men with the message of the Gospel will accept the opportunity of using today's ever-expanding public relations means to the end that many will be claimed by the Gospel who would not otherwise have heard.

dislikes to be continually correcting people who address him as doctor.

The good old English word of "Parson," describing the minister as one of the most learned men of the community, is definitely antiquated and certainly no longer appropriate.

"Minister" is awkward when used as a title although it does describe an office and function. "Mister," which is much to be preferred over the inaccurate "Reverend," is unsatisfactory to many of our laity who wish to in some way give honor and respect to their spiritual leader.

Why is it that the one word which so aptly describes the function of the minister and has ample biblical warrant, "Pastor," has never been used among us? Or has it? The Apostle Paul in describing the offices of the church says, "And his gifts were that some should be apostles, some prophets, some pastors and teachers, for the equipping of the saints, for the work of the ministry, for building up the body of Christ . . . etc."

The word "pastor" encompasses the other functions which Paul lists. If ever there was a description of what the good minister aspires to be and to do, it is surely to be found in this chapter of Ephesians.

He is Christ's ambassador, representing the Lord of heaven and earth and interceding in his behalf in earthly affairs. All good ministers seek to fulfill the prophetic function. Part of our responsibility is to teach and equip the saints for their service in the Kingdom until we attain to mature manhood, to a measure of the stature of the fullness of Christ. What word so includes all these responsibilities so well as "Pastor"?

Although many of our ministers do not serve the kingdom as pastors of local flocks (congregations), they do serve as teachers, administrators, editors, writers, evangelists and in other posts where they have opportunity to fulfill the pastoral function in even larger contexts.

I have noticed that among Lutherans almost inevitably their ministers are referred to as "Pastor so-and-so," whether they are pastors of local congregations, administrators, teachers, have doctorates or not.

Should you wonder what to call your minister, why not use the good biblical term: "Pastor"? It will honor him who is called to be a shepherd to souls and be a challenge to him to seek more earnestly to give himself without reservation to fulfill his ministry.

What's Your Problem?



LOUIS H. MOULTON

Q. Ever since I came to the Lord and was saved I have been worried about the fact that I have been divorced and remarried. Even though I was not a Christian when this happened it has bothered me no end. I have read so much in the Bible about the sin of divorce and remarriage and I am concerned now about maintaining a real Christian testimony. Can you help me?

A. I am against divorce and remarriage with all that within me is because the Bible is clear in its teaching against the same. However, I have always believed that if this sin was committed before a person was saved that the Lord puts it under the blood just like all other sins. If God puts this sin under the blood never to be remembered against us anymore and removes our sin as far as the east is from the west (Psalms 103:12), then what right have we to do that which God never does, that is, dig up our old sins and put them on parade again. There are those who will disagree with this, but I think you should put it out of your mind and try to do your best in serving the Lord.

Q. During your recent heart attack I wonder what thoughts went through your mind when you knew you might at any moment go into eternity.

A. Through the most severe part of the attack I was fully conscious. I remembered Paul's words in II Corinthians 5:8 about being absent from the body and present with the Lord. I remembered also the account in Luke 16 where Lazarus died and was carried by the angels into Glory. I gave thought to the fact that perhaps I'd retain my consciousness in passing from life to death. But God has been merciful to me and let me live. Many people across our denomination have prayed for me and I shall be eternally grateful. I am sure that I shall appreciate now the dawning of each new day more than ever before.

Q. In Mark 16:18 it says, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. . ." In connection with this scripture what do you think of these snake handlers that we read about occasionally in the newspapers?

A. To say the least, this is a difficult passage, but we are taught to rightly divide the word of truth (2 Timothy 2:15). I believe this is a dispensational verse and was for a particular period and had to do with the signs of the apostleship. Surely God's power is limitless and He is the same "today, yesterday and forever." (Hebrews 13:8). God is able to do anything He pleases. I think we need to remember, however, that nothing pleases Him more than when His children trusts His Word and stand upon His promises without any other evidence at all. As for these snake handlers they are being presumptuous and are disregarding the use of good common sense. They are tempting God and God cannot be tempted.

Q. I am anything but a serious person. I like to laugh and joke and have a lot of good clean fun. The other day at church I was reprimanded and told by one of the members that I was going to have to give account of every idle word that I speak. (Matthew 12:36). Does this mean that we are to be solemn and never joke or have any fun?

A. In the light of world conditions and of the age in which we live all of us need to be a little more serious in our thinking. However, I've often thought, and I say this reverently and not sacrilegiously, that the Lord himself must have had a sense of humor. I think the idle words in the scripture you've mentioned refer to meaningless frivolity and useless jesting which would detract from our spiritual life. I do not think it contrary at all for young people or older people to have a good time in the Lord, even indulging in a certain amount of humor.

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May Cooperative Receipts Low

The Cooperative receipts for the month of May dropped to the lowest total so far this year. Only \$3,241.41 in undesignated money was received as compared to \$4,119.32 for the previous month. The undesignated receipts through the first five months of 1960 total \$18,927.21 as compared with \$18,166.01 for the same period of 1959. The overall increase of some \$725 for this five month period is encouraging as it enables us to accomplish more in the world-wide ministry of Free Will Baptists through the promotion of each department.

An error was made in reporting the March receipts. The amount shown for the Alabama State Association should have been shown from the First church, Dothan, Alabama.

ALABAMA			
State association	26.57		
First church, Dothan	61.05		
Goodwater church, Slocumb	5.00	92.62	
ARKANSAS			
State association		332.76	
CALIFORNIA			
State association		510.63	
FLORIDA			
State association		226.18	
GEORGIA			
State association		264.75	
ILLINOIS			
Oak Grove church, Scheller		7.70	
MISSOURI			
Macedonia church, Purdy		56.00	
NORTH CAROLINA			
Swannanoa church		89.95	
NEW MEXICO			
First church, Hobbs	65.67		
First church, Grants	30.71	96.38	
OKLAHOMA			
State association		623.94	
TENNESSEE			
Wooddale church, Knoxville	75.07		
Oak Grove church, Charlotte	15.23		
Horton Heights church, Nashville	70.53		
Heads church, Chapmansboro	104.63		
Ashland City church	97.00	362.96	
TEXAS			
State association		503.02	
VIRGINIA			
Bethany church, Norfolk		74.54	
		3,241.43	

DESIGNATED RECEIPTS

Tennessee	52.50	
Florida	468.13	520.63
		3,762.06

DISBURSEMENTS

Headquarters Trustees	97.25
Superannuation	97.24
Designated Co-Laborer	3.00
Bible College	648.27
Home Missions	565.21
Foreign Missions	1,298.82
Executive Department	787.94
Sunday School Dept.	165.09
F.W.B. League Dept.	99.24
	3,762.06



Womans Auxiliary

LABORERS TOGETHER WITH GOD

Mrs. Eunice Edwards, Executive Secretary

A MAGAZINE?

BY UNANIMOUS CONSENT your Executive Committee purposes to present a resolution to the Convention in Fresno, California that is of the utmost importance. Contingent upon the will of the Convention we hope to present a new medium of program material for the auxiliaries in 1961: the long waited—long hoped for—long prayed for—and long needed magazine, "The Co-Laborer."

We have outgrown the Year Book. It has served us well through the years, but it has completely outlived its usefulness to us. The programs, information, etc., contained in the Year Book is almost a year old before the material is half used up. This move contemplated by the Convention is a long step of faith—the longest since the first piece of literature was printed and made available to the women of our denomination.

As planned now, the "Co-Laborer" magazine would be published quarterly; the subscription price be set at \$1.00 per year when ordered in groups of five (5) or more and \$1.25 for individual subscriptions. The magazine is to combine the materials offered in the *Year Book* and the monthly

Newsletter, providing the monthly programs, special weeks of prayer programs, ideas, suggestions, current news from the various fields as well as news about the work of the local, district and state auxiliaries. We shall set up a standing order file for the auxiliaries and the number of copies needed will be sent each quarter. If more copies are needed, the corresponding secretary will notify the office.

We are sending out this information through every medium of publicity available to us with the hope that YOU will make this an earnest matter of prayer. We sincerely ask *each Auxiliary member* to pray with us about it. We also invite your further attention to it. After you have prayed about it, will you please send us the reaction of your group? This matter is of *vital importance* to our work. Your response to it will spell the difference between success and defeat.

My sincere prayer to God is that this new medium will be a real help to all of us in our auxiliary work and a creditable aid in the proclamation of the Gospel of our Lord Jesus Christ, to Whom be glory both now and forever, world without end.

Women at Work

Savannah, Ga. The Lucille Tucker Circle was declared winner of the "Auxiliary Circle of the Month Award." The Mable Willey Circle presented the program for the meeting on the Family Altar. Everyone was blessed and challenged by their presentation.

Florence, Ala. The women met on May 10 for an interesting panel discussion on the family altar. Those participating were: Sue White, Sue Spain and Nancy Childers. There were fifteen present.

Ashford, Ala. The Cowarts Creek Woman's Auxiliary held their installation service for the officers on April 7. The Auxiliary was organized March 27 with 18 charter members.

Booneville, Ark. The YPA of First Church presented a special program honoring their mothers on April 9. Following the program a lovely corsage was given to each mother present and refreshments of cake and punch were served by candlelight.

Tulsa, Okla. First Church reports a busy April which began with the Pre-Easter week of prayer 4-8. The week was climaxed by seven women representing the country where our foreign missionaries are working. The Mary-Martha Circle met April 12 for the yearbook program. Twelve were present. On April 26 the Circle met at Borden's Cafeteria to honor the mothers. Guest speaker was Helen Inbody. The Ruth Circle of the YPA met April 12 for yearbook program and again April 26 for a study. Dorcas Circle met April 19 for a stewardship study given by Nadine Hood. Lydia Circle met April 14 for manual study and April 21 for evangelism study.

Turley, Okla. The Auxiliary met for the Pre-Easter season of prayer 4-8. The meetings began at 9:30 each morning. The theme was introduced each morning by the leader in charge for the day. The program consisted of scripture reading, a devotional thought, and the morning message. Guest speakers for the week included Rev. Paul Inbody and Rev. H. J. Rogers. On April 26 a study course on prayer was conducted by Mrs. Bessie Staires of Tulsa. There were 34 present for the course.

Cushing, Okla. The GTA met for the monthly program "Fruits of the Resurrection." The purpose of the theme was to show what we have because Christ rose from the dead. Each girl pinned a petal of a flower on a flannel board representing her topic. Topics were: Faith, Hope, Forgiveness, Truth, Heaven, Christ. The flower represents the beautiful life we can have in Christ. The meeting closed with prayer.

Poteau, Okla. The women are becoming more mission minded as the monthly programs emphasize home and foreign missions. The lesson for April was on "Teach Me How to Pray." Sixteen members and two visitors were in attendance. Those with topics were Mrs. Rosa Worley, Mrs. Vernice Clark, Mrs. Wanda Grigsby and Mrs. Barbara Thompson. Following the program refreshments were served.

Drumright, Okla. The Drumright Auxiliary consists of two circles, the Mable Willey and the Anita Sparks Circle. Attendance for the weekly meetings averaged 27. The Auxiliary has enjoyed the monthly programs because of the missionary emphasis. The Anita Sparks Circle decorated the class rooms representing our missionaries on the foreign fields for the quarterly meeting.

Tulsa, Okla. A manual study was given by one of the Auxiliary members and everyone received encouragement and determination to work more for the Lord. The week of prayer was observed with 20 in attendance. The prayer services were such a blessing that the group continued the following in prayer for souls during the revival. God blessed with 13 souls born into His kingdom, 10 were baptized and 6 joined the church.

Good Springs, Tenn. The Auxiliary reports \$20.00 received as self-denial offerings during the Pre-Easter week of prayer. The group has had a study course on the Manual, one on Evangelism, and one on Missions. A church library has been started.

Heads, Tenn. The Pre-Easter week of prayer was conducted, and a study course on Evangelism was taught in connection with the week of prayer by the pastor. The group reached their quota of \$25.00 for the Mexico project.

Clarksville, Tenn. Pardue Memorial reports an election of officers for the Auxiliary for the coming year. The group has a "Can Kitty". The money which is deposited in this goes to foreign and home missions and Co-Laborer plan. A study course on Evangelism was conducted during May. Vacation Bible School is to be in July.

Attention Tennessee Women

Dates of retreat changed—The dates of the proposed Tennessee auxiliary retreat to be held at Free Will Baptist Bible College have been changed to August 25-27. Send \$1.00 registration to Mrs. Dale Burden, 616 Russell Street, Nashville, Tennessee.

19 Decisions Reported

TURLEY, OKLA.—In cooperation with the month of simultaneous meetings conducted by First Mission Association, First church of Turley realized 19 decisions in a one-week meeting. They report 9 saved, 10 reclaimed, and 10 joined the church. Evangelist was Rev. Paul Inbody, state home missionary.

Bible Conference Scheduled

DURHAM, N. C.—Edgemont church secured the teaching services of Rev. Frank Sells, instructor at Columbia Bible College, Columbia, South Carolina, for June 5-12. Mr. Sells taught Bible lessons to the children one hour each morning and two lessons each night for everyone from the book of Joshua. Rev. Ronald Creech is pastor.

Quarterly Conference Meets

BATESVILLE, Ark.—The White River Quarterly Conference met at Pool Chapel church May 27-28. There were 11 ministers, 10 deacons, and 30 delegates representing. The churches reported an increase in Sunday school, League, and Auxiliary attendance, with 22 new members having been added to the churches in the past quarter.

Leagues Buy Flags

SAVANNAH, GA.—Free Will Baptist Leagues of First church raised \$50 for the purchase of a set of Christian and American flags for the sanctuary. The flags are given

GLANCING AROUND THE STATES

in memory of Wendell Kicklighter, who was an enthusiastic Leaguer.

Receives Endowment

MOUNT OLIVE, N. C.—Twenty shares of stock in the Mount Olive Pickle Company were presented to Mount Olive College, completing a \$10,000 endowment pledge made by the company. President Burkette Raper states the endowment will be very valuable in preparing the college for regional accreditation this autumn.

Missionary Sends Gifts

DURHAM, N. C.—Edgemont church, home of Missionary Dan Merkh, received a letter from him containing two checks. One was a \$25 contribution for the church heating system which had burned out, and \$34.50 for a week's radio program conducted by the pastor.

Spirit of Cooperation Hailed

WELEETKA, OKLA.—The semi-annual meeting of the minister's conference of Oklahoma met May 2-3, at the Weleetka church. The fellowship and spirit of co-

operation was reported as the best. Speakers were Rev. Robert Duncan, pastor of Lawnwood church, Tulsa, and Rev. Major Followwill, pastor of Stigler church.

Evening VBS Successful

BERKELEY, MO.—First church held its first vacation Bible school in the evening and experienced real success. The average attendance was 140 with many more having been enrolled. Mrs. Gusta Barks was superintendent, Mr. Lawrence Combs, assistant superintendent, and the pastor is Rev. Harvey Hill.

Reports Revival

ASHLAND CITY, TENN.—Bethlehem church had revival services June 6-15. Pastor Gerald Mangham reported 8 decisions, six of which were first time decisions. The evangelist was Rev. Dale Burden, pastor of East Nashville (Tenn.) church. He will conduct a meeting August 24-September 2, at First church, Columbus, Mississippi, where Rev. Paul Kettman is pastor.

Four Decisions Reported

COLUMBIA, TENN.—Loyal Chapel church reports seven decisions in the revival meeting conducted by Rev. Rolla Smith, Director of Foreign Missions, June 6-18. The pastor is Rev. W. B. Hughes.

State To Buy Property

OKLAHOMA CITY, OKLA.—The Oklahoma state association, in a specially called meeting May 16, voted to purchase property in Oklahoma City amounting to \$80,000. The property will accommodate the state headquarters, state book store and possibly the state Bible college.

The property is a six-acre tract located on the main highway between Oklahoma City and Norman.

Executive Committee Reports

MT. OLIVE, N. C.—An official Executive Committee meeting of the North Carolina State Convention of Free Will Baptists was held at Elm Grove Church, May 12, 1960, for the purpose of hearing charges against Mount Olive Junior College, Mount Olive, North Carolina.

On May 17, 1960, the Executive Commit-



Pictured above is the new Central Free Will Baptist Church located in Royal Oak Michigan. Dedication services were held recently with Dr. L. C. Johnson and Rev. Charles A. Thigpen participating. The church was formerly known as the Highland Park Church. Rev. Joe Ange is the pastor.

tee met in official sessions at Mount Olive Junior College for the purpose of studying the observation and grievances which were presented against said college at the above mentioned meeting.

After carefully and prayerfully considering the matters against the College, and after a period of questioning the administration and chairman of the board, we, the Executive Committee, wish to make public the following report:

In view of our study of the attacks against Mount Olive Junior College, a College owned and operated by the North Carolina State Convention of Free Will Baptists, we, as the Executive Committee, wish to reaffirm our faith in our College. We further wish to inform our people that we find the observation and grievances to represent personal views rather than denominational conflict as it relates to our policies, procedures and theology.

We urge our people to continue to support the College, with the assurance that it is filling a vital place within our denomination, and that your support is going to a College which is sound in principle and practice.

(Signed) N. B. Barrow, President
R. H. Jackson, Vice President
C. H. Overman, Assistant Secretary
Rom Mallard, Treasurer
Walter Carter, Member
E. E. Edwards, Member

Note: The secretary disqualified himself because of his affiliation with the college.

Position Open

KANSAS CITY, KAN.—A Free Will Baptist minister is presently needed to live in and pastor a Free Will Baptist Neighborhood Center. Position requires industry, vision, and initiative. Wife must be able to play piano. Comfortable living quarters furnished and salary commensurate with experience and ability. For information write Rev. Eimer D. Russell, Director of Skyline Armourdale Neighborhood Center, Inc., 743 Osage Avenue, Kansas City 5, Kansas.

Pastoral Changes

CONCORD, CALIF.—Several pastoral changes have been made in the state of California recently. They are as follows: Rev. E. E. Morris to First Church, Tulare, from Executive Secretary; Rev. Gene Rogers to Kerman Church from First Church, Tulare; Rev. O. H. Doss to manager of Bible Book & Supply Store, Concord, from Kerman; Rev. Winston Lawless to Selma Church; Rev. Delmar Scroggins to Hanford; Rev. Gene Shaw to pastor a new organization in Lindsay, California; Rev. Robert Riddle to Dorris, California; Rev. Teddy Davis to First Church, Ontario; Rev. Bill Kelton to Newark; Rev. Adam Chandler to Hawthorne, Nevada; Rev. J. W. Constant to Olivehurst; and Rev. Edward Mize to Mt. Pleasant Church, Lincoln.



An overflow audience of more than 300 people attended the 1960 graduation exercises at Mount Olive College Sunday and heard an address by the Reverend Clarence F. Bowen of Dunn. Twenty-seven graduates received diplomas or certificates, the largest in the history of the College.

Receiving the Associate in Arts degree were (front row) left to right: Jean Stephenson, Smithfield; Mary Moore, Smithfield; Bruce Dudley, Beaufort; Stanley Harrell, Rose Hill; Joyce Barwick, LaGrange; Bertie Ann Hill, Snow Hill.

Certificates in business education were awarded to (second row): Carol Hill, Snow Hill; Bertha Ellen Jackson, Seven Springs; LaVerne Wade, Snow Hill; Carolyn Outlaw, Mount Olive; Bruce Ann Smith, Goldsboro.

Third row: Vella Ruth Thigpen, Turbeville, South Carolina; Jean Fillingame, Vanceboro; LaRue Britt, Goldsboro; Patricia Whitman, Mount Olive; Betty Lou Waters, Mount Olive.

Fourth row: Linda Faye Braswell, Princeton; Mozella Brickhouse, Columbia; Harriett Maeder Sutton, Mount Olive; Betty Gray Kornegay, Mount Olive; Edith Stith, Mount Olive.

Back row: Audrey Alphin, Mount Olive; Janice Lovick, Morehead City; Edna Grace Price, Seven Springs, Sylvia Ard, Pampllico, South Carolina.

Not pictured: Patricia Matthews Burnette, Mount Olive; Serena Futrell, Fremont.

League Conference

NASHVILLE, TENN.—The Ninth Nationwide Free Will Baptist League Conference will be held June 20-22, 1961, in Albany, Georgia, according to National League Director Ray Turnage. Keynote for this conference will be, "Launching Out With the Living Christ."

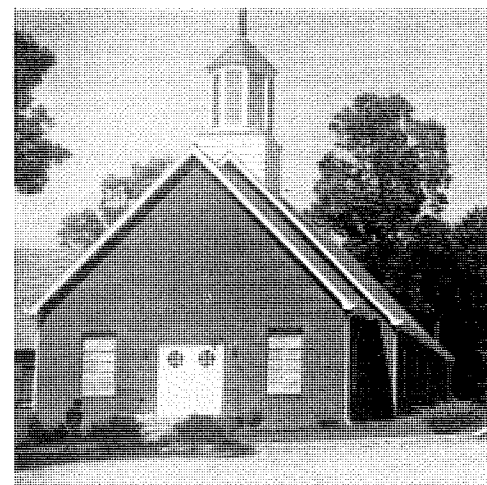
Named Vice-President

MOUNT OLIVE, N. C.—Michael R. Pelt has been elected to the newly created office of vice-president at Mount Olive College. A native of Marianna, Florida, Pelt joined the faculty of the College in 1957 as head of the department of religion, and in 1958 he assumed the duties of academic dean. He will continue in these positions along with his duties as vice-president.

Missionary Conference

HOLDENVILLE, OKLA.—A missionary conference was recently featured in this area with the Calvarys, Palmers, and Rev. Rolla Smith as speakers. Local pastors participated in the devotionals and Paul Inbody directed the music. Churches co-operating were Holdenville, Wewoka, Rich-

mond Avenue Church at Allen, Weleetka, Calvin church, and Seminole church. Three persons dedicated their lives for Christian service with pledges and offerings totaling \$1,651.89.



The Wooddale Free Will Baptist Church located seven miles east of Knoxville, Tennessee, was organized in 1905. The church has just completed an extensive remodeling program. Rev. E. M. French is the present pastor.

A Roman Catholic President?

(Continued from Page 5)

This all sounds innocent enough until we know what is involved in the use of the word "conscience." *The New Republic* for December 2, 1957 quotes James Cardinal Gibbons as saying: "While you [Protestants] believe in private judgment, we [Catholics] believe in a religion of authority which our conscience tells us is our lawful guide and teacher in its own sphere." In other words, a Roman Catholic's conscience—well conditioned by early training—endorses what the Church says about its authority.

Oaths And Conscience

To read the book *Moral Guidance* by Edwin F. Healy, professor of Moral Theology at West Baden College, is quite a revelation of the Catholic attitude concerning oaths, conscience, and mental reservation. This is a Catholic textbook in principles of conduct for use in colleges and universities and is published by the Loyola University Press, Chicago, under the *Imprimatur* of the late Samuel A. Stritch, who at the time of publication was archbishop of Chicago.

Page 114 of this book gives this bit of "moral guidance": "A promise under oath to do something sinful does not bind at all." In other words, if a Roman Catholic, be he peasant or President, swears to do something, but in the course of carrying out the promise a sinful action is needed—remember that anything against the dictates of the Church is sin—the oath becomes void or invalid and is not binding!

There is a discussion of conscience on pages 27-29. Conscience is defined as "... the judgment which one makes about the mortal goodness or badness of a way of acting that one now faces." The author goes on to say that "Conscience should be our guide in every act." He then gives certain rules of conscience which have the effect of removing conscience from the area of private judgment and placing it under the control of the Roman Catholic Church. So a loyal Roman Catholic, even in the exercise of public responsibility, would "follow his conscience" in setting aside his personal judgment if the dictates of the Church were contrary to it. He has been taught that conscience must be in line with the position of the Church.

"Mental reservation" is another interesting area covered by Healy. In this discussion on pages 246-249 we are told there are two kinds of mental reservation—strict and broad. The strict mental reservation is a lie, and consequently is not allowed. Broad mental reservation limits the meaning and in effect hides something, but there is no lie involved in this.

The book offers this "moral guidance":

For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener because of his ignorance does not know that there is another meaning to the word that is employed.

The following examples are given:

If asked by a customs official, "Anything to declare?" I may answer, "No," even though I have several thousand dollars' worth of taxable articles. My answer means: "I have no dutiable goods that I wish to reveal for taxation. It may be that I actually have such goods on my person. I need not expose them to your view. It is your duty to discover them." In acting thus, however, one must beware of scandal.

A priest asked if Joseph Mouker committed a murder may (and must) answer, "I don't know," though Mouker has just confessed the murder to him. The circumstance of his priesthood colors his answer, so that it means, "I have no communicable knowledge on that subject." The same holds true for lawyers, doctors, nurses, and others who give answers bearing on knowledge acquired in the fulfillment of their duties. Even if the questioner does not know that he is addressing a priest (doctor, lawyer, etc.), the priest may answer as above, for the other's ignorance does not make this additional circumstance (namely, that of the priesthood) less real. It is actually there in spite of the fact that the other does not realize it, and it should be known.

If a suspicious husband asks his wife whether or not she has committed adultery, she may licitly answer, "No," even though she has actually sinned thus many times. Her answer really means: "No, I have committed no crime of adultery that I must reveal." The question is rightly aimed only at knowledge that is not secret, and so the wife may reply accordingly.¹⁰

At least three significant things are thus revealed:

1. A Catholic need not hold to an oath if a sinful action, i.e., contrary to canon law, comes up as a result of the oath but was unknown at the time the oath was taken. It may be rightly assumed that an oath to uphold the Constitution of the United States is subject to this same interpretation.

2. When Catholic leaders say that a Catholic President would have to obey his "conscience," they really mean conscience as they define it. Here again the Church is supreme.

3. A Catholic can literally lie, but excuse it on the basis of "broad mental reservation."

When Duty Conflicts

Perhaps a Roman Catholic President would rise above these teachings of his Church. Already the leading contender for the Democratic nomination, Senator John F. Kennedy of Massachusetts, has gone against the Catholic Church at some points. He has never attended a Catholic school, he has said that he opposes the appointment of an ambassador to the Vatican, and that he believes in the strict separation of church and state. But knowing the dangers, informed Americans cannot help but be alarmed when they consider the possibility of the pressure of excommunication applied to a public official who finds that his public duty conflicts with the law of his Church.

Since Senator Kennedy is the most

prominent Catholic politician in the public eye, we should mention at least two incidents in which he has shown that he is affected by the dictates of his church. When Mr. Kennedy was a member of the House of Representatives, he was invited by Daniel Poling to speak at a banquet in connection with the fund-raising campaign for the Memorial Chapel honoring the four chaplains who went down with the *USS Dorchester* during World War II. One of these chaplains was a Jew, one a Catholic and two Protestants, one of whom was Dr. Poling's son.

Although he had agreed to speak and had prepared his speech, at the last minute he declined to appear on the advice of the late Denis Cardinal Dougherty of Philadelphia. Mr. Kennedy has lately tried to justify his actions, but the April issue of *Christian Herald* sets the record straight and makes it clear that he bowed to the authority of the Church. It seems unlikely that this discipline would be relaxed even if he were President.

On the birth control issue, Senator Kennedy has said that it would be "... a mistake for the U.S. to advocate the limiting of the population of another country." But, he added, if the question were presented to him in office as President, he would act in accordance with his oath of office.¹¹ (Knowing the Church's attitude toward oaths, this still leaves it a moot question.)

But the Rev. John R. Connery, professor of moral theology at West Baden College, speaking for Catholicism, says it would "clearly be wrong" for a Roman Catholic president to approve a bill giving birth control aid to foreign countries. This Jesuit moralist says that a Catholic president would have to veto such a bill or let it become law without his signature.¹²

In the light of the official position of the Catholic Church, the historical developments of the Roman Catholic Church's participation in politics, the present situations abroad, the statements of the Catholic press in America, the application of Catholic political action in America, and Mr. Kennedy's own actions in two exemplary cases, there is strong indication that no Catholic president would be as free as Mr. Kennedy claims he would be.

The Protestant Attitude

What then should be the attitude of the individual Protestant? First of all, it must be an objective attitude. He must be careful that he does not let the consideration of these problems create bitterness in his heart for the individual Catholics he knows. He must not allow political issues to interfere with his Christian witness.

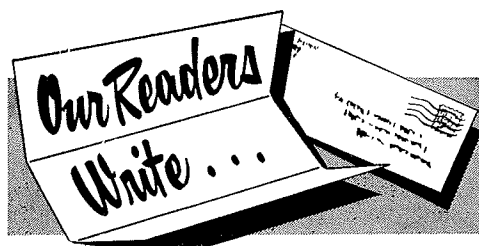
On the other hand, he must exercise the

¹⁰*Moral Guidance* by Edwin F. Healy, Loyola University Press, thirteenth printing 1958, pp. 247-48.

¹¹*Newsweek*, op. cit.

¹²Ecumenical Press Service, Dec. 11, 1959.

(Continued on Page 16)



Hopes to Organize

Dear Sir:

I resigned the church at Dorris, California, after almost four years and moved here to Truckee. We hope to organize a new work here if it is the Lord's will. There is no Baptist Church here and there is a definite need.

We are only twelve miles from Squaw Valley the site of the Winter Olympic games. Reno, Nevada, and Lake Tahoe are nearby, so pray for us as we seek to do the Lord's will.

Enclosed please find my check for our subscription to CONTACT. The church where I pastored was a member of your family plan so we have not received it regularly since we came here.

May the Lord richly bless you in your work and many souls be won for His Name's sake.

Yours for Christ,
Rev. H. D. Gentry
General Delivery
Truckee, California

Enjoys Contact

Dear Sir:

I am writing to notify you of my change in address. Thank you for your cooperation in this matter. I really enjoy CONTACT. No home should be without it.

Very truly yours,
David McGowan
1304 Charles Street
Greenville, N. C.

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Vol. 7 July, 1960 No. 9

A SUCCESSFUL TEACHER'S DIARY

SUNDAY —

Had a very rewarding class session this morning. Eight-year-old Jimmie told us he "gave his heart to Christ at home last Sunday." All but two of my class are now in the fold.

In the afternoon I read next Sunday's lesson to get the over all picture. Also called on Bob, who was absent today.

MONDAY —

Spent my usual time in prayer for my class (and for their teacher). Started preparing handwork and other supplemental materials for next Sunday.

TUESDAY —

Prayed especially for the Christian parents of my children that they may have guidance in training them. I have them for an hour on Sunday. The other 166 hours are divided between their parents and their day school teachers.

Found a new prospect today. He was playing with Tom when I called at Tom's home. Studied my lesson using Bible dictionary and encyclopedia for clarification of Bible details.

WEDNESDAY —

Stopped at the Bible Book Store and found just the Bible game for my pre-session activity. I don't want my children to be short on general Bible knowledge.

Went to prayer meeting tonight. I was especially burdened that my Christian boys and girls in my class make spiritual progress. After prayer meeting, I completed preparation of necessary handwork and workbook materials for next Sunday.

THURSDAY —

Prayed for the unsaved parents of my children. My only hope of a lasting ministry to the children is to help them to have a Christian home.

Read the Bible portion of the lesson in two other translations, for further enrichment.

FRIDAY —

Prepared my outline on small sheets of paper to fit into my Bible. Also listed ten true-false questions for a quick review.

Went to Dan's home for dinner. Left my testimony and offered prayer.

Joy to all joys! Got a promise from Dan's parents to accompany me to Sunday school and church next Sunday!

SATURDAY —

Felt led to fast my breakfast and pray for the Browns. Also called the teacher of the Young Adult Class to be praying for them.

Digested the contents of my Manual on tomorrow's lesson, so I can just leave it at home and teach from God's Word.

Went to the church and readied my room for Sunday. Changed the layout on that bulletin board and put up some spring decorations.

Laid out materials for a short flannel-graph to pin point the lesson. Must get to bed in good time so that I'll be at my best tomorrow.

—Selected

A Roman Catholic President?

(Continued from Page 14)

mature judgment of a responsible Christian citizen. In consideration of all the facts, including those we have related here, he is responsible to decide for himself what his political action should be. He must conscientiously vote his convictions rather than party affiliation, paternal heritage or personal prejudices. Whatever are these convictions, to fail to vote means in essence that he casts a vote negative to them.

In the matter of a Catholic candidate for president, he must weigh carefully—along with the other considerations—the limitations under which such a man would serve.

The Protestant church must also face the question of its position on this important issue. Because it is so easy to get emotion-

ally aroused on this subject, the church must be careful to maintain its equilibrium. We dare not get involved in politics in a way that would violate the very principles we are trying to protect. While the church is responsible for informing her people concerning such issues, she must not try to dictate what their political action should be. This must be left to the individual Christian, using the freedom that is his as a Protestant and an American.

The church does have a right, however, to exercise the freedoms granted her under the Constitution and, where these rights are endangered, to speak out. The apostle Paul used the privileges of Roman citizenship to prevent the curtailment of his ministry. In line with this, the Protestant church can well insist upon the full freedoms under our Constitution, recognizing that in doing so she must also bear the responsibilities of freedom.

But the Protestant church has a greater responsibility than this. If the purpose of the

Roman Catholic Church is to "Make America Catholic," our purpose should be not only to preserve the heritage that is ours, but to challenge America with a real and vital Christianity that will change lives and remake our nation.

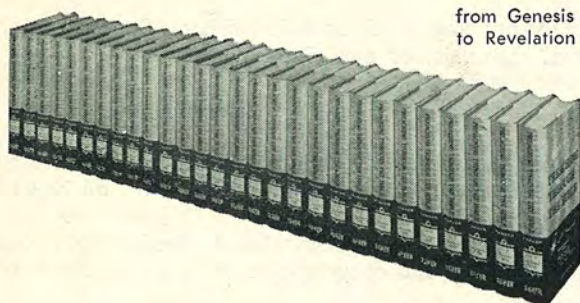
If Protestants will arise to this spiritual challenge, they will do more to protect the rights of all Americans—Protestants, Catholics, Jews and the non-religious—than by any other course they can follow.

But this means that we must have a revitalized Protestant church. This means there must be revived Christians. For all of us this means the full surrender of our hearts and lives to the services of God.

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