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CONTACT

of the National Association of Free Will Baptists

CONTACT

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personally . . .

AT OUR LAST session of the National Association, the body saw fit to declare the offices of five men vacant. This action was taken in light of the fact that these five men had signed an affidavit affirming their belief in "connectional" church government. It so happened that these men were all from the state of North Carolina. There is no doubt but what the action would have been the same had some of the men, or all of the men, been from Tennessee, Georgia, or Oklahoma, since Free Will Baptists do not believe in a "connectional" form of church government.

Also at this session, the National Association adopted a resolution reaffirming its belief in our congregational form of church government with the request that the State Convention of Original Free Will Baptists of North Carolina repudiate any and all forms of connectional church government and reaffirm its position in our historic and established form of congregational church government as set forth in the Treatise of Faith and Practice of the National Association of Free Will Baptists at its next regular session.

Now what did the National Association do by this action? It simply expressed the fact that our historic form of church government was "congregational," that we still believed in it, and that any other form of church government was not acceptable. Furthermore, the National Association made a request of the State Convention in North Carolina to take its stand with us on the side of congregational church government. Please note that this was not a directive to North Carolina, but a request. Some have referred to it as a directive, but this is not the case at all for the National Association cannot dictate to the North Carolina State Convention of Free Will Baptists.

No doubt many of you have been wondering what has been the reaction within the state of North Carolina. The question has been raised often since last July, "Will North Carolina repudiate connectional church government and stand firmly with us in our historic position of congregational church government?" It is most difficult to say what North Carolina Free Will Baptists will do at their state convention this month, but it has been most distressing to observe that the leadership of the state convention has not given any indication that they intend to do so. Rather, the executive committee of the North Carolina state convention met immediately following the National Association to "vigorously protest" the action of the National Association in removing five North Carolinians from national offices. They further adopted a statement prepared by Dr. W. Burkette Raper, president of Mount Olive College, in which they declared, "We believe that the issue of church government was only a pretense for our impeachment from offices. We believe the basic issue is the educational philosophy of Mount Olive College." In the same statement, graduates of Free Will Baptist Bible College, with the present administration, were blamed for all that had taken place.

Since this initial statement, there has been no indication that the leadership in North Carolina would respond favorably to the request made of them by the National Association. In published articles and in public meetings, the real issue has been evaded while an all out effort has been going on to rally support for the "connectional church government" stand.

Perhaps the attitude can best be expressed by a statement which appeared in a mimeographed paper titled *Current Issues Among Free Will Baptists* by W. Burkette Raper dated July 25, 1961. The statement is this, "Original Free Will Baptists are taking the same attitude toward the National Association that the United States is taking toward Russia over Berlin—we will negotiate but we will not retreat." If I understand this statement correctly, he is saying that there is to be no retreat from the "connectional church government" position. However, if the National Association wishes to sit down and negotiate, we are willing. This may sound good to some, but there is one big problem—when two groups sit down to negotiate, both sides must be prepared to compromise if any progress is to be made. Otherwise no good can come from such negotiation. Is the National Association prepared to compromise her position on church government? I do not think so, and I pray that our National Association never will. We must never, under any circumstances, forfeit our cherished form of church government.

What is the only adequate solution to this problem then? It is for the North Carolina State Convention of Free Will Baptists to receive the request (and I repeat, it is only a request) of the National Association and repudiate any and all forms of connectional church government, reaffirming their belief in our historic and established form of congregational church government. Apart from this, there is no solution which will bring peace to the ranks of Free Will Baptists.

We long for peace in the ranks. We pray for peace in the ranks so that we can shoulder the great responsibility which is ours in these days. But a peace at the sacrifice of our cherished form of church government is a peace hardly worthy of the name. May God give us a peace in our ranks that will be meaningful, and may we in that peace go forth to tell men everywhere of Jesus Christ and His power to save.

*An action program
for churches
as approved by the
National Association of
Free Will Baptists*

By W. Stanley Mooneyham



PHOTO BY AMERICAN BIBLE SOCIETY

return the Bible to the heart of the nation

THE TIMES DEMAND a return to the Word of God."

These words are being echoed by Christians throughout America. They are concerned because faith is being undermined by questioning the authority of the Bible. Despite the continued high sale of Scriptures, the moral fabric of America shows definite signs of weakening.

It was these concerns which led the leadership of the National Association of Evangelicals—a cooperative Protestant organization numbering in its membership 38 denominations, 28,000 churches and two million members—to call a conference of church leaders in Washington, D.C., early in 1961 to study ways of bringing the Bible back to a vital place in American life. What was then a growing concern has now become a gripping conviction—there must be a special emphasis on the study of the Word of God in the churches of America! The Bible must be returned to the heart of our churches and the nation! History shows that whenever people have returned to the Word of God, He has moved in marvelous ways in their behalf.

Thus NAE has prepared for the churches of America in these urgent times an action program for 1961-62 to "Return the Bible to the Heart of the Nation." The program

through which the theme will be implemented shapes up in four phases. Together they present a well-balanced and effective emphasis.

Bible Reading

The Bible is a neglected book. Practically every Christian home has at least one copy and even many non-Christian homes have a "family" Bible, but the Bible is more than a good luck charm to have around. It is a living Book whose value can be experienced only as it is read and studied. Using the program as it has been planned, churches can help people take the Bible off the shelf and put it in the head and heart.

1. "Read It Through in '62." How many people have ever read the Bible through? Not enough, to be sure, so here is a plan to get hundreds of thousands to sign covenant cards that they will read it through during 1962. Materials are available to aid the local church in this program. There

are the covenant cards, a reading schedule and check list showing how much must be read each day in order to complete the Bible during the year, poster for the bulletin board, reminder book marks, and recognition certificates to be awarded when the reading is completed.

"Sign-Up Sunday" is on Universal Bible Sunday—December 10, 1961—and recognition day for those who sign the covenant cards is Sunday, December 31. The reading begins on January 1.

Materials for this part of the program are available from the Executive Department, National Association of Free Will Baptists, 3801 Richland Avenue, Nashville 5, Tennessee. Sample packets are \$1.00.

2. "Help Someone Else Read It Through in '62." This is an effort to see that all foreign language groups in America's communities have an opportunity to read the Word of God in their own language. Many of them may not have Bibles. Churches

(Continued on page 14)

Late News Release

Mount Olive, N. C.—The North Carolina State Convention of Original Free Will Baptists while in regular session here on September 13-14 rejected the request made of them by the National Association of Free Will Baptists relative to our established and historic form of church government.

More information and news relative to this convention will appear in the October issue of *Contact*.

A SEAT IN THE BALCONY

By W. Stanley Mooneyham

SOMETIME AGO I was reading a story about the old West. The incident concerned a missionary preacher who was taking a stagecoach beyond the civilized frontier in an effort to convert the Indians to Christianity. The men who were riding with him tried to discourage him. The Indians were on the warpath and they felt for the time being no white man could deal with them. There was going to be a bitter fight before long. They would all be in it.

The missionary protested: "But I don't want to get into any fight. I love the Indians and I want them to love me." He had scarcely said the words when an arrow zipped through the coach signalling an ambush. "I hate to disappoint you," said one grizzled old frontiersman, "but it seems you are in this fight whether you want to be or not." He handed the missionary a rifle, "you go right on lovin' 'em, but we'd better lick 'em or they'll never have a chance to love you."

Somehow I think this is a rather precise illustration of where evangelicals stand today. We are in a fight whether we want to be or not. Now for us Free Will Baptists this is no problem. We are by nature a rather scrappy bunch—particularly among each other. But events of the past few months have exploded forever for all of us some naive misconceptions which we might have subconsciously held: that the church is at peace with the world; that the church is to be a benign little organization which flits through the world like a maypole dancer on the green, waving an olive branch wherever it goes; or that if you are a good evangelical Christian everyone will love you dearly.

We have been blasted from our comfortable complacency and forced to open our eyes to recognize that, whether we like it or not, we are in a fight, and that the world does not like us, but hates us bitterly. If we find it hard to accept this characterization, let us remember that ever since

the birth of the church men have been making a mistake about it. The disciples of our Lord made it. They had wonderful illusions about His kingdom. It was to be established on earth with invincible power and great glory. The world would inevitably share in a common allegiance to Christ and, since he would rule invincibly, there would be complete peace, concord, and justice throughout the world.

Jesus did his utmost to disillusion them. Again and again he assured them of the hatred of the world: "Think you that I came to bring peace to the world? I tell you verily not peace, but a sword."

But they were a happy, complacent lot. They didn't believe that anyone could really hate them. And so it all came as a horrible shock. They saw the mutilated body of their Messiah, dripping its blood from the cross on Golgotha. Someone actually hated them! So, bewildered, frightened, they ran and hid until driven into battle by the power of the Holy Spirit, each of them in turn to give his own life in the conflict.

John, the apostle of love, became the victim of so much hate that he felt it necessary to warn his "little children"—as he called them—about it. It's a strange paradox. He is writing concerning our love and he spends nearly an entire chapter of his first epistle showing how our love is the true measure of our Christian faith. Then in the very middle of chapter three he makes this shattering statement: "Marvel not, my brethren, if the world hate you."

He has just referred to an incident which shows that the situation has been in existence since the beginning of time. "You remember," John tells us, "how Cain hated his brother Abel, and how he murdered him." Why did he hate him? Why did he murder him? Because his own works were evil and his brother's were righteous. So, says John, "Don't be surprised if the world hates you."

Are we being hated? Do we have any enemies? If not, then we'd better make some. If we have no enemies, then we have probably gone over to the enemy's side. If

we have no battle, then we have probably already surrendered. If men do not hate us for what we preach, then we are not preaching the truth. If men do not despise us for what we do, then we are not doing the right thing.

My mind goes back to the thrilling Old Testament story of the rebuilding of the sacked Jerusalem. For 70 long years the city had remained desolate—the haunt of the desert nomads. Destruction was on every hand—only a few usable buildings stood. When Nehemiah, captive cupbearer for King Artaxerxes, heard about the plight of Jerusalem his heart was greatly burdened. He asked for and received permission to go back and rebuild the stricken city. So I have news for the Democrats or Republicans. Neither of them can take credit for inventing urban renewal. The Babylonians did it!

What Nehemiah was doing was a noble thing. It had the approval of the king—indeed Artaxerxes had given permission for timber from the royal forest to be used in the construction. You would think everyone would join in this great civic endeavor—if not for humanitarian reasons, at least to remove an eyesore from the desert landscape.

But Nehemiah had his enemies—Samballat, the Horonite; Tobiah, the Ammonite, and Geshem, the Arabian. An unholy trinity. And they schemed and devised every trick imaginable to frustrate this man and stop his work. I think some of the modern-day enemies of evangelicals may

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**ADDRESS GIVEN AT THE FIRST ANNUAL PASTOR'S DINNER
DURING THE 25TH SESSION OF THE NATIONAL ASSOCIATION**

have borrowed a few pages from their book.

First they tried ridicule. Nehemiah writes: "And when they heard it, they laughed us to scorn and despised us" (2:19). This is the hardest kind of opposition. We are so constituted that the easiest thing about us to wound is our pride. Our enemies know this is a vulnerable spot and they miss no opportunity to attempt to "cut us down to size." You may have read about a proposal of the *Presbyterian Journal*—an independent voice of the Presbyterian Church, U.S.—for a realignment of the two large Presbyterian bodies in this country into two churches—one ecumenical and one evangelical. It sounded like an interesting proposition to me so I stuck my editor's nose into it and did a telephone sampling of opinion over the country. I got an interesting reaction from the man who last December made headlines by his proposal for a four-way merger that would bring 17 million members together in one "Reformed and Catholic Church." His own proposal, he was careful to point out at the time, was made as an individual and not in his official denominational capacity. Yet he discounted the recent proposal entirely because it did not come from an official source. He felt it should not be dignified by taking notice of it and subtly suggested that I should know better than to play it up. When I told him that *Time* magazine planned to feature it, he said that if they would check with him he would be glad to tell them that it wasn't newsworthy. The point he made with me was, I think, an unintentional one—but I got the idea that only he could make significant proposals.

If our enemies can give us an inferiority complex, they will have won the battle without firing a shot. Listen to Sanballat: "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Now Tobiah joins the scorn: "Even that which they build, if a fox go up, he shall even break down their stone wall."

But now listen to Nehemiah. He knew his own weakness, but he knew God's strength. "Hear, O our God; for we are despised: and turn their reproach upon their own head . . . The God of heaven, he will prosper us; therefore we his servants will arise and build." I think he anticipated Paul's confidence. "If God be for us, who can be against us?"

So his enemies came up with another technique. This time they tried threat of force. When they saw the work progressing "they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." Here is the display of strength—the massing of the army—the calling in of the Fair Campaign Practices Committee and the Internal Revenue Service—the intimidation and threat.

Again Nehemiah resists with firmness: "Nevertheless we made our prayer unto our God, and set a watch against them day and night because of them." What insight and character—to realistically appraise the strength and threat of the enemy, but never to be cowed or intimidated by it.

So now his enemies develop a third stratagem. This time they want to negotiate. The wall is built; there is no breach, so they send a messenger: "Come, let us meet together in some one of the villages of the plain." Let's get together and talk. Sounds like a good suggestion, doesn't it? Who could be against "dialogue?" (I had to work that word in somewhere.) What can you lose by talking?

I am not sure I have all the answers to that question, but I know that both parties in this kind of conversation must start from a basic premise if the dialogue is to accomplish any worthwhile purpose. But this wasn't the reason Nehemiah turned down their offer to negotiate. Again, I would say that if the conversation is not to be futile, one or both parties must have points which they are prepared to compromise. Evangelicals have adopted as an irreducible minimum their belief in the Bible as the Word of God and their acceptance of the total life and work of Christ as God's plan for

man's redemption. These are points which we will not negotiate or compromise. But even this point of "no compromise" is not the answer which Nehemiah sends back down into the valley.

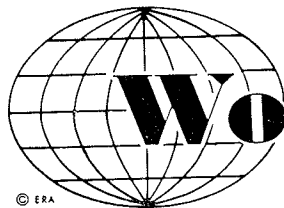
Listen to his answer: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Here is a rare find indeed—a man too busy to engage in fruitless and idle conversation! Evangelicals should always be ready to talk if the irreducible minimum is adopted as the basic premise, but I hope we are always too busy in constructive spiritual enterprise to waste time in pointless dialogue.

Were Nehemiah's enemies out of tricks? No, they had refined the one involving threat and intimidation to make a personal application of it to Nehemiah. They hired a false prophet who went to this leader and whispered: "Let us meet together in the house of God, within the temple: for they will come to slay thee; yea, in the night will they come." His counsel was "Run for your life! Retreat to the temple! Take a seat in the balcony! Get out of the arena. Quit the fight and become a spectator."

Now God has placed all of us in the arena of life. We are here by no choice of our own—but we *are* here. And we have to do something. We can either put on the whole armor of God, take up the battle, get involved with the issues of our times, become expendable in hazarding our lives—or we can retreat to a seat in the balcony and become a spectator to the battle raging around us, bemoaning the times because they are out of joint and pleading that if circumstances were different our response would be different.

And what is Nehemiah's response? Let his answer strengthen us: "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in!" There is to be no retreat to the balcony, but instead there will be an involvement in every area where the conflict rages so that we might bring as many as possible to Jesus Christ. Rather

(Continued on page 8)



Round-Up of

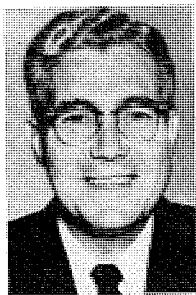
World-Wide

RELIGIOUS NEWS REPORTS

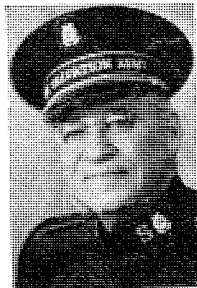
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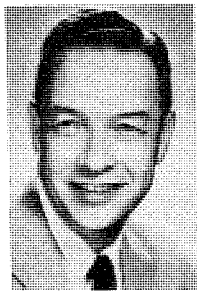
KNOX



WYRTZEN



FRENCH



RISLEY



MEARS



TUCKER

CHICAGO, ILL.—The 16th National Sunday School Convention will be held in Detroit's Cobo Hall, October 11, 12, and 13, 1961. The theme for this year's convention is appropriate: "For Times Like These . . . Sunday School."

Speakers will be Dr. Lloyd Knox, president of NSSA, and denominational publisher of the Free Methodist Church; Rev. Jack Wrytzen, director of the Word of Life Fellowship in New York; Commissioner of the Eastern Territory of the Salvation Army; Dr. Clate A. Risley, Executive Secretary of NSSA; Dr. Henrietta Mears, associated with *Gospel Light* publications; and Rev. H. Park Tucker, Protestant Chaplain in the United States Prison Service.

There are eight major sessions, 130 workshop sessions, a visual demonstration, a preview of a film, and a panel of experts led by Dr. Bob Cook on the subject: "Resolve it is Time for Action."

Registration is \$3.00. Those who pre-register before October 1, may do so for \$2.50. Churches registering all their Sunday School staff may register them for \$1.50 each.

Detailed programs may be secured by writing to the National Sunday School As-

sociation, 175 North Franklin, Chicago 6, Illinois.

Sunday School Week

"FOR TIMES LIKE THESE . . . SUNDAY SCHOOL" is the theme for the 1961 National Sunday School Week. The theme stresses the Sunday School as an answer to the tremendous problems of Christendom during this new space age era.

Not only are our rockets more powerful than ever before, but we have made history in enabling MAN to penetrate into outer space. During the past few years government spending for the missile program has increased greatly. More missile bases and space tract stations are being developed.

What does the science age hold for us spiritually in the future? Progress or destruction?

The increased friction of the peoples of the world and even within our own country demonstrate the necessity of a stronger Christian witness and a more aggressive program of outreach.

NATIONAL SUNDAY SCHOOL WEEK is not merely a time to recognize the existence of the Sunday School and of the work being done. It is an opportunity for the church to demonstrate the value of the Sunday School to the community, the na-

tion, the world. It is a time of Christian witness.

The National Sunday School Association sponsors National Sunday School Week annually. This year the week falls between September 24 and October 1.

In cooperation with Christian publishers and denominational leaders NSSA has prepared materials which will help local churches plan for this important week and observe it properly.

"National Sunday School Week Idea Book" outlines preparation and programming for the week. Posters, post cards, church bulletins, and stationery emphasizing the 1961 theme are available. Lists of other helpful booklets, tracts, and visitation materials have also been prepared.

Samples of quantity orders of materials suggested above may be obtained through the National Sunday School Association, 175 North Franklin, Chicago 6, Illinois.

Communist Influence Suspected

PORTLAND, ORE. (CNS)—A thousand-acre farm in Bolivia which was owned as a missionary project by the Oregon Yearly Meeting of Friends has been confiscated by "local political groups," according to an announcement from the church's headquarters here. Both the mission and the U.S. consulate suspect Communist influence is directly behind the move, the announcement said.

The farm had been the center of a Bible training school for Aymara Indians since 1946. None of the four missionary families resident on the farm were molested although five men of the Friends Mission were held prisoners at gun point for several hours by local "political leaders" of the Indian agricultural "sindicato." The missionary wives and children had fled to the mission headquarters in the Bolivian capital of LaPaz a few days before when they learned of the plot to take the farm by force. The missionaries report there is little government control outside the capital and the lawlessness is common.

Large machinery such as tractors, combines and trucks were successfully evacuated and part of the harvest of grain and potatoes and a few sheep were left to the mission. Thousands of dollars worth of equipment, a number of houses, school buildings, library, electric plant and other improvements were confiscated, however. The mission had tried for months to secure a satisfactory agreement with the Bolivian government allowing the farm and school to continue but was unsuccessful, although the government had encouraged the mission for a number of years in this approach to the Indian problem.

Oregon Friends have been in Bolivia for thirty years and have more than eighty congregations, a number of grade schools and a strong national church organization with more than 3,000 Christians among the Aymara tribes of the Andean highlands surrounding the capital.

An Explanation From Your National Sunday School Board

By Dale Burden

SINCE THE NATIONAL Association in July, many Free Will Baptists have been wondering just exactly what the situation is regarding the National Sunday School Department. Those who did not attend the National Association at Norfolk know nothing of the present situation. Our board feels that you should know where we stand.

You will be happy to learn that the debt of this department has nearly been liquidated. We have at the present one \$500.00 note. Our cash and accounts receivables are just about enough to balance this out. We are thankful for this, especially when we remember that we had a sizeable debt two years ago. We are grateful to God and to you for making this possible.

After the debt was decreased, we began looking forward to opening our office in Nashville and serving our churches through Sunday School clinics and other educational and promotional services. We thought we would be able to open the office on or near August 1, 1961, and we made all of our plans to that end. These plans were announced to you. Since we have not carried out these plans, we feel that you are due an explanation.

In order to open the office, we had to secure a man and the money to pay him. We had reason to believe we would have both. But when August 1 came, we had neither. The reason revolves around the Free Will Baptist Press of Ayden, North Carolina.

The Sunday School Board has been operating under a contract with the Free Will Baptist Press which states that we are to receive a percentage on literature published by the Free Will Baptist Press and sold under our endorsement. This has amounted to approximately \$1,800.00 per quarter. A check was due the Sunday School Board on July 1. To date (August 16) the check has not been received. This

check would have made it possible for us to open the office according to our plans.

There is still another factor that you should know. On May 2, 1961, the Sunday School Board approved Rev. Malcolm Fry as our promotional-editor. His name was immediately submitted to the Free Will Baptist Press Board for approval. Our contract states that the man who fills this position must be approved by the Press Board since he will edit and promote the literature published by the Free Will Baptist Press. In turn, the Sunday School Board approves the writers selected by the Press Board. We have never failed to approve any of their writers, yet the first man we selected as our promotional-editor the Press Board rejected without any reasons given. These two factors—failure of the Press Board to send the check that was due, and failure to send us written notice why Mr. Fry could not be approved—are in direct violation of the existing contract.

It is our judgement that Rev. Fry has merely fallen victim to the circumstances. Most of our people are aware of the situation that exists in North Carolina concerning the church government issue. At the National Association in Norfolk, the Free Will Baptist Press Board handed us a written request as follows:

"Whereas because of the situation which made it impractical for the National Sunday School Board of Free Will Baptists to fulfill the contract between them and the Free Will Baptist Press Board for 18 months by not placing a promotional-editor on the field for Sunday School literature; and whereas a situation now exists which may vitally affect the operation of the Free Will Baptist Press; therefore be it resolved, that the Board of Directors

of the Free Will Baptist Press respectfully ask the National Sunday School Board of Free Will Baptists to reciprocate by relieving the Free Will Baptist Press Board from further commitments of the contract until after October 1, 1961."

You will note that in their resolution they make reference to "a situation that now exists which may vitally affect the operation of the Free Will Baptist Press." This situation is, of course, the church government issue. The majority of the members of the Free Will Baptist Press Board and other officials connected with the Free Will Baptist Press have signed affidavits which affirm their belief in connectional church government as opposed to the congregational form of government adhered to by the National Association of Free Will Baptists.

In summary, the reason we have not opened the office in Nashville is because the Free Will Baptist Press Board has held up our funds and failed to approve our promotional-editor. As of August 15, your National Sunday School Board has filed official grievances with the Executive Committee of the National Association. We are asking them to take immediate action on this matter. It is likely that the Free Will Baptist Press Board will also file grievances with the Executive Committee accusing us of failure to fulfill our part of the contract. In anticipation of this, we would like to go on record that it has been and is now the policy of the Sunday School Board to honor the contract. If there has been any deviation, it has been with the consent of the Press Board. They have not asked for a deviation from just a part of the contract, but that the contract be ignored until after October 1, 1961, at which time they might want to take it up again.

Since many of you will be looking to the National Sunday School Board for direction in your literature program, we feel that these facts should be known. We will endeavor to let you know of further developments as soon as possible.

Dale Burden is chairman of the National Sunday School Board. He pastors the East Nashville Free Will Baptist Church in Nashville, Tennessee.

An Open Letter . . .

A Seat in the Balcony

(Continued from page 5)

Dear Christian Friends,

Greetings to you in the Lord!

The Lord has blessed in a most wonderful way since we came to Fairbanks and started the work here. We have 16 enrolled in Sunday School and yesterday (Aug. 20) we had 15 in church which has been our largest number present. We are very glad, and thrilled in the Lord for what He has done.

Upon our arrival in Fairbanks we set June 11, 1961 for the Sunday to begin services. All week long I visited and passed out hand bills and invited the people to come to church on Sunday. When the day arrived we waited with much expectation, wondering who would come and how many. The time came for Sunday School and we waited an extra fifteen minutes and no one came, so Lib taught the lesson to me. After this service we waited until after eleven o'clock and still no one came, so I preached to Lib. This caused us to visit even more the next week and on Sunday we had eight present for Sunday school and church. Since that first Sunday there have been times when we were the only ones present, and times when we would have just one present, but God has blessed the work here and the future looks very bright indeed.

The one thing we needed most was a place to meet and there were no buildings available in our area. We continued to pray and turn the city up side down for a place but we were unable to find any thing that would meet the need. After much more prayer and searching we located a building in North Pole. This is a town about 14 miles from Fairbanks and has about 1000 people living there. It is between the Army Fort and Air Force Base. There is only one other church in the area and this seemed to be the place to start the church. Also, all the Free Will Baptists in an around Fairbanks live in the North Pole area. We have a good number of projects to start with here. Our first Service in North Pole will be August 27, 1961.

We want to thank each person and church which has had a part in our work here in Alaska. You have been very faithful to God in this matter. The response in sending song books has been excellent and we have a very good supply. We would like for you to continue to pray much for the work, and that God will lead us to the people which need Him as Saviour, and bring into the church those who will be faithful to Him. Also, our most urgent need at the present are chairs (they are \$5.00 each), collection plates, and a communion set. If you want to have part in this write Brother Willis, 3801 Richland Avenue, Nashville, Tennessee.

The time left for us to really get out and work is very short now, for winter is fast approaching. We ask again for your prayers that in these last days that we will be able to do as much as possible.

May God bless each of you day by day. Our Address is Box 855, Fairbanks, Alaska.

In Christ, your missionaries,
Kirby Joe and Lib Godwin

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than bury in the ground the talent God has given us so that we might present it back to Him unscarred, we will hazard it in the open market and let it show the wear and tear of use. We will not save—we will invest and, if necessary, expend!

And where are the areas of involvement with some of these enemies? I think we will not have to look far to find some fairly good ones. It wasn't many years ago that we were locked in a lover's embrace with the Soviet Union. And then we discovered, to our horror, that our lover had turned out to be an unfaithful harlot. But some folks are still naive enough to believe that the harlot has reformed. Or that at least, in the name of charity, we should not expose her sin. The Michigan papers reported recently that the governor of this state had acceded to the pressure of a church group and banned the public showing of two films against Communism by the state police department. Now I'm not going to argue the merits or demerits of the films in question nor am I going to argue whether or not the state police department should be alerting and informing people about the dangers of Communism.

But I do protest with all the vigor of my being this pattern which is being repeated all over the country by local councils of churches pressuring against the use of these films. In Tucson, Arizona, the president of the local evangelical fellowship had scheduled the showing of "Operation Abolition" in his church. The local council office called him and suggested that he not make any comment about the film since, they said, "there are two sides to it." This pastor—God bless him for his quick thinking—said, "Yes, so I've been told, and since you have done such a thorough job in telling your side in the letters which you sent to all the churches, I thought it was time the other side was told."

Easter week end we were treated to a spectacle all over the country of so-called "peace marches." Now lest I be misunderstood I want to say that I have all respect and sympathy for the person who is a conscientious pacifist, but I also at the same time have no patience at all with these professional pacifists who make a career out of trying to embarrass the United States. In Chicago a group of several hundred of these people started at a point north of Evanston—30 miles from the Loop, representing the extent of the area which would be destroyed by a direct nuclear hit on Chicago—and peace-marched all the way into the Loop. As they walked, they chanted:

One, two, three, four,
We don't want another war;
Five, six, seven, eight,
Why don't we negotiate?

I wanted to ask them: Why doesn't *who*

negotiate? We have sat down at the conference table with Russia nearly 300 times in disarmament negotiations only to meet an unyielding "Nyet" to every proposal we have offered. Why doesn't *who* negotiate? If they want to peace-march, why don't they go march around the Iron Curtain? Peace-march around the Kremlin! After all, if Chicago is obliterated, it won't be an American bomb that does it.

A former Chief Justice of the Supreme Court used to say: "There is only one sin worse than being hard-hearted, and that is being soft-headed." It would well seem that these shallow-thinking, misguided people are guilty of the greater sin.

Where are our enemies? Some of our forefathers in the Reformation fought, bled and died through the Thirty Years' War, the longest war in history. They endured the terror of the Inquisition and the loss of every earthly thing that they might salvage the truth of evangelical Christianity from the corruption under which it had been buried by the hierarchy of the Roman Church. Yet today many seem to be willing to hand all that our fathers fought for back to Rome.

When will Americans be shaken from their Pollyannaism long enough to realize that we are dealing not with a group of well-meaning, conscientious people whom we meet from day to day in our neighborhood, but with a world conspiracy conceived and conducted by a powerful international hierarchy of despots?

We might find some fairly good enemies in the administration and faculties of some of our educational institutions. Many of them are teaching a life philosophy which, they say, can be learned through the microscope, telescope, or in the bubbling test tubes of the chemical laboratory. For them the problems of life can be solved through the simple expedient of an interview with a psychiatrist.

Are these people hating us? They should be! We had better be doing something to hurt and destroy their causes so that they do hate and despise us, and find in us a dangerous adversary. And what is our defense against all these enemies? There is an old axiom from the military field and the athletic field that seems to be applicable: "The best defense is a good offense."

We have a program. Our greatest need is a consecrated devotion to that program. The evangelical gospel must be preached with uncompromising vigor. We must pursue our efforts in evangelism with a fanatical (are we afraid of that word?) zeal. And the battle against those who are pitted against us must be carried on in the dominant spirit of love, for Jesus said, "Love your enemies." It must be a love so great toward God and fellowman that it will not shrink before any foe.

And so on with the battle! The balcony is for cowards. The arena is for Christ's men and women. But don't be surprised if the world hates you.

The Case of the Intoxicated Cat—By Jack Barron

I noticed several weeks ago in the newspaper a letter written by an unhappy woman who complained that her husband thought it funny to make their pet cat drunk by continually pouring gin in its milk. The distressed woman complained that she didn't think it was doing the cat a bit of good for the cat would dance like mad, stagger around in circles, and finally fall in a heap in the corner and go to sleep. Besides, the woman reported, the cat was now losing all of her hair as a result of the gin diet and what did a cat look like without any hair?

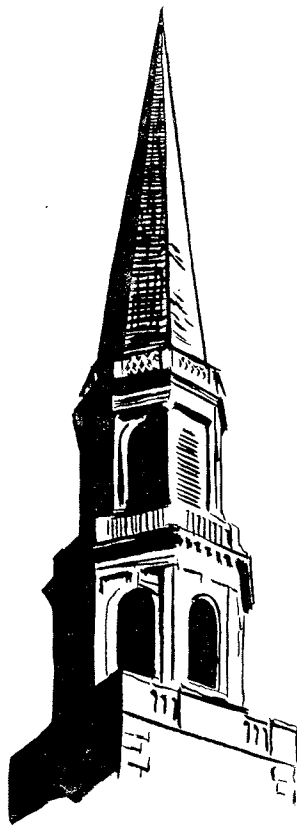
Immediately letters poured into the newspapers from aroused readers all over the country denouncing the husband and suggesting various degrees of punishment for a man who would be so cruel to animals.

Perhaps I have warped sense of humor, but the reactions of the readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act foolish, fall in a drunken stupor, and immediately it is an occasion for readers from coast to coast to howl protest. Let a man do the same thing and we simply ignore it.

We wouldn't give liquor to a dog. It is inhumane. Yet we give it to our sons and daughters, and with all the advertising media at our command we continually encourage them to drink it. It's not fit for a dog or a cat but it is fit for our children.

How crazy can we get?

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A Division of the Executive Department of the National Association of Free Will Baptists

What's Your Problem?



BY LOUIS H. MOULTON

bath and should be observed as such. She is about to get my whole family mixed up and confused including myself. Is Saturday the Sriptural Sabbath?

A. The sabbath has never been changed and Saturday, the seventh day, is still the Jewish sabbath. Christians however observe the Lord's Day which is the first day of the week. The sabbath is part of the law and if you are still under the law then you are not saved. If you have trusted Jesus as your Savior, then you are under grace and are not obligated in any way to keep the sabbath. Christ is the fulfillment of the law for you and these Seventh Day Adventists are definitely wrong in trying to take those under grace and place them back under the law.

Q. I recently attended a revival where the evangelist dramatized nearly every message. I did not particularly appreciate the Bible being made the object of such dramatization. Do you think I am wrong in feeling this way?

A. Of course it is a matter of conscience and if it bothers you or you dislike this then surely you are entitled to your own convictions. However many a sermon is climaxed or made more real or challenging by the use of good illustrations. Personally I do not object to dramatizing certain scenes of the Bible record. Such presentations done well make the story come alive.

Q. In the Biblical account of the choosing of the first deacons it seems to me that they were chosen to wait on tables. Where do they get the idea that they are to rule the church?

A. There is nothing in the Scriptures to indicate that deacons are to rule or govern but rather to serve and to take care of the poor thus relieving the shepherd of the flock that he may give himself to prayer and the ministry of the Word. As a matter of fact, the name "deacon" comes from a word meaning errand boy. In Free Will Baptist, and in all kinds of Baptist churches, the congregation rules inasmuch as Baptist groups practice a congregation form of government.

Q. In reference to punishment for taking the Lord's Supper unworthily in 1 Corinthians 11:27-32, do you think that literal physical sickness and death is meant?

A. Yes I do. This does not mean that everyone who does partake of the Lord's Supper is always as close to the Lord as they should be. How we should thank the Lord for His patience and long suffering toward His children.

Cooperative Receipts Drop After Good Response in June

After enjoying several months of steady increase, the Cooperative Plan receipts were way down in July. Total giving was \$2,779.19 with an additional \$826.17 in designated funds.

With fall activities at hand, it is imperative that more of our churches share in our Cooperative Plan of Support. We are trying desperately to meet all the needs before us, but we will not be able to do so unless there is a greater response this fall.

To share with us in this world-wide ministry, simply send 10% or more of your church offerings to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee. Let us hear from your church soon.

JULY COOPERATIVE RECEIPTS Undesignated

ALABAMA			
Goodwater church, Slocomb	5.00		
First church, Dothan	83.44		
F. W. B. church, Cordova	15.74	104.18	
ARKANSAS			
Phillip chapel, Springdale	110.00		
State association	244.14	354.14	
FLORIDA			
State association		241.46	
GEORGIA			
State association		259.87	
ILLINOIS			
Alex church, Olive Branch	45.02		
State association	290.47	335.49	
NORTH CAROLINA			
Fellowship church, New Bern	74.57		
Grace church, Greenville	28.85		
First church, Beaufort	3.00		
Davis' church, Davis	12.00	115.42	
NEW MEXICO			
First church, Hobbs	53.82		
T. B. Gartman, Oil Center	21.75		
First association	4.32	79.89	
OKLAHOMA			
State association		755.63	
TENNESSEE			
Blue Spring church, Columbia	10.00		
Oak Grove church, Charlotte	12.26		
Union church, Knoxville	39.41		
Rock Springs, Charlotte	71.81		
Horton Heights, Nashville	76.59	210.07	
TEXAS			
State association		323.04	
		2,779.19	

DESIGNATED FUNDS

Missouri	9.00		
South Carolina	15.84		
Alabama	13.22		
Tennessee	94.64		
Florida	693.47	826.17	
		3,605.36	

DISBURSEMENTS

Foreign Missions	1,170.43		
Executive Department	673.65		
Bible College	664.30		
Home Missions	619.79		
Sunday School Board	160.47		
League Board	140.97		
Board of Superannuation	92.38		
Headquarters Trustees	83.37	3,605.36	

Q. There is a lady in my church who has an unforgiving spirit. We had some trouble between us and I've apologized to her and tried every way I know to make things right. She continues to hold a grudge and I want to know if I can Scripturally take part in the communion service at the Lord's table.

A. Since you have tried to make things right with this woman there is no reason you should refrain from enjoying the blessing of the Lord's Supper if your own heart is in right relationship to God. There is a way in which to deal with such a person as you have described. You'll find it in Matthew 18:15-17.

Q. My husband is a devout Christian. Sometimes I wonder if he is not too devout if that's what it can be called. He makes a good living for us but he just absolutely refuses to take out any insurance. He says Christians should trust the Lord and not have to depend on insurance. Do you agree?

A. Simply because a person has insurance is no reflection on his faith or trust in the Lord. It is just good business sense to invest one's money wisely whether it be in insurance, investment stocks or putting it in the bank where it will draw interest. 1 Timothy 5:8 says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

Q. I am so tired of church squabbles and of so much inconsistency among church people. Is it really necessary for a Christian to go to church?

A. Hebrews 10:25 teaches that Christians should not forsake "the assembling of ourselves together" for worship. Until Satan is bound and put in the pit there will always be squabbles and inconsistency among church people. Such as this is not reason for a person to quit his church but it should challenge dedicated Christians to show forth their consecrated consistency more than ever.

Q. My neighbor is a Seventh Day Adventist and insists that Saturday is the Sab-



Profitable for Doctrine

Know Your Bible Series

STUDY IN ROMANS

By Charles A. Thigpen

THE CLEAREST STATEMENT of the Gospel to me is the book addressed to the Romans. Anyone who would understand clearly the plan of redemption should study carefully this book. H. C. Thisessen in his book, *Introduction to the New Testament*, says the following concerning Romans, "This is in every sense the greatest of the Epistles of Paul, if not the greatest book in the New Testament. Shaw says: 'Great intellects, like those of Augustine and Luther and Calvin, have discussed it only to discover depths beyond their depths.' Godet exclaims: 'O St. Paul, had thy one work been to compose an Epistle to the Romans, that alone should have rendered thee dear to every sound reason.' The greatness of the epistle is seen in the importance of its subject matter, the comprehensiveness of its grasp, the acuteness of its reasoning, the breadth of its outlook, and the vigor of its style." Charles R. Erdman calls this the "supreme masterpiece" of the Apostle Paul.

Even though this book is possibly the deepest in the Bible from the standpoint of great doctrinal truth, intellectual acumen and logical power, yet it was not addressed to the philosophers and learned men of the day. It was addressed to, according to Erdman, "members of an infant Christian church, composed largely of slaves and freedmen, recently delivered from a degrading heathenism and from the bondage of pagan superstitions." Considering this, it is no wonder to me that our present churches are, as a whole, filled with weak, immature believers. I am afraid that many of us who preach feel that great doctrinal themes as these in Romans are just to be used during a Bible conference. If every pastor in the Free Will Baptist denomination would preach a series of messages covering the entire book of Romans, and repeat this pattern every two or three years, it is my opinion that this would help greatly in developing mature Christians.

The remainder of the New Testament,

except for Revelation, is a collection of letters. Some are written to individuals, others, as in this case, are written to a group of people. Paul was on his third missionary journey at Corinth in the year 56 when he composed this epistle.

There has been a great deal of speculation as to how the Gospel reached Rome. Perhaps the best suggestion, at least it is the one that I prefer, is that many of Paul's converts from throughout Asia Minor, went to Rome. Rome, being the capitol of the Roman Empire, was the greatest metropolis of Paul's day. That was the day when the statement "all roads lead to Rome" was more than just a slogan. These Christians banded themselves together into possibly many small groups. They probably met in the homes of believers. It was to these groups that this book is addressed.

The theme verses are Romans 1:16 and 17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." The theme of Romans, according to Scofield, is "the Gospel of God, the very widest possible designation of the whole body of redemption truth."

Justification by faith is the basic teaching of the Book of Romans. Possibly the simplest definition of justification is "the act of God declaring righteous a believing sinner."

One of the clearest outlines I have ever seen on Romans is the following:

- I. Introduction, 1:1-17
- II. Righteousness Required, 1:18—3:20
- III. Righteousness Provided, 3:21—4:25

- IV. Righteousness Received, 5:1—8:39
- V. Righteousness Rejected, 9:1—11:36
- VI. Righteousness Reproduced, 12:1—15:33
- VII. Conclusion, 16:1-27

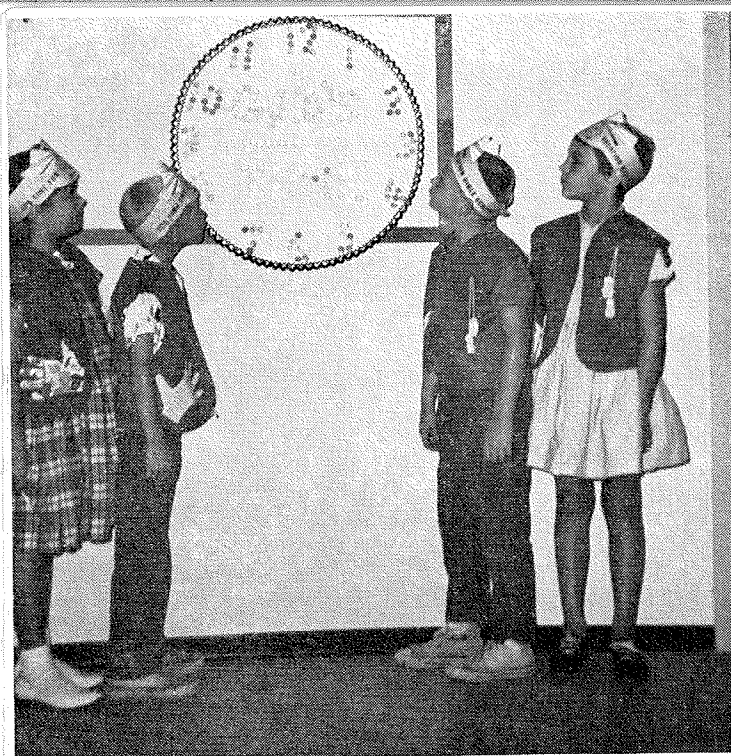
As you study the Book of Romans, keep the above outline in mind and the great truths of this letter will become more evident to you.

You may note that there are three distinct areas into which the Book of Romans naturally divides itself. The first eight chapters, the doctrinal discussion, deals with the doctrines of justification and sanctification. Chapters 9-11 cover the dispensational discussion, namely Israel's rejection. The final division, chapters 12 through 15, deals with the practical outworking of the righteousness which has been imputed to the believer. This is a portion of Romans that needs more detailed treatment than it usually receives. Let me pass on to you Dr. Thiessen's outline of this portion of Romans.

- (1) The Believer in Relation to God, 12:1,2
- (2) The Believer in Relation to His Gifts, 12:3-8
- (3) The Believer in Relation to His Fellow-Believers, 12:9-16
- (4) The Believer in Relation to Men in General, 12:17-21
- (5) The Believer in Relation to the State, 13:1-14
- (6) The Believer in Relation to the Weak Brother, 14:1—15:13

After you study the doctrinal and dispensational sections carefully, please consider this final division of Romans with real determination to "live out" these practical truths. The Christian church will never convince an unbelieving world of the reality of God's righteousness until we put these truths into practice.

This is a great book. Continue to study this epistle until you grasp its truths . . . then let its truths take hold of your heart and life.



Offerings spell out theme for VBS in the Village Chapel Church of Ceres, California

Churches Are Active In VBS

CERES, CALIF.—Enrolment was 129 with an average attendance of 113 at the Vacation Bible School held at the Village Chapel Free Will Baptist Church. There were 84 students in the school with perfect attendance, with ten making decisions for Christ. The offering received was sent to foreign missions and designated for the Hersey fund.

Teachers and assistants were May Mooneyham, Helen Bradford, Lois Heiland, Reba Kirk, Marilyn Combs, Jennie Keener, Doris Garner, Tressie Murphy, Flossie Robirds, Pat Robinson, Mildred Otter, Delores Murphy, Bonnie Stewart, Violet Wright, and pastor, Joe Mooneyham.

HOBBS, NEW MEXICO—The Vacation Bible School of the First Free Will Baptist Church here was brought to a close on August 4. There was a total enrolment of 169 with an average attendance of 101. Twenty-five made decisions for Christ during the week. Total offerings which were sent to the Foreign Mission Board amounted to \$121.33. Miss Doris Head was the Bible School sponsor. Rev. W. V. McPhail is pastor.

MONTERREY, MEXICO — Missionaries Arthur and Jenell Billows have been busy this summer with seven Vacation Bible Schools. They were assisted by students from the Bible Institute who went out in groups of five to conduct the schools.

The first school was held at Monterrey. Attendance was so high that an additional building had to be rented to care for the children. Many of the Catholic families

came this year and brought their children in spite of the opposition of the local priest.

Students Agripina Mendoza, Carmen Leal, Antonia Lopez, Aurora Mendoza, and Antonia Miranda worked in the school in Rodriguez, N. L. The attendance here was 65.

El Potosi, N. L. and Sante Fe had the services of Eva Lopez, Juanita Lozano, Dominga Luna, Isaura Loreda, and Ninfa Lopez. Attendance was approximately 75.

Students numbered 48 at Santo Domingo N. L. where Isaias Muniz, Isaias Luna, Guadalupe Cavazos, Issac Luna, and Antonio Martinez labored.

The Bible School held at the newest work in Old Mexico was greatly blessed of the Lord. Altamira, Tamaulipas, has been stirred with the gospel since the conversion of a former mayor, Sotero Mata. Services here were held out of doors since no building has been secured as yet. The priest of this city is Mr. Mata's nephew. He has attended some of the gospel services, but stands outside the fence of the yard where the services are being conducted.

Raizes, a small village high up in the mountains, was the last place for a Bible School. The villages of this area are very poor and the only work to be found is the working of palm. At best a family can make about forty to fifty cents a day.

The Billows are grateful for our support, and write, "We want to thank each one back home who has so generously and kindly helped us this year to carry out a very important work."

Has First Youth Camp

TUSCALOOSA, ALA.—The Progressive Association sponsored its first youth camp at Camp Cherry Austin near here on August 4-18. There were 92 children and 16 adult workers in attendance.

Rev. Milton Gann of Russellville was in charge of the evangelistic services, Mr. and Mrs. James Pickett of Birmingham were in charge of the meals, Rev. Carlton Lambert of Eldridge and Mrs. E. B. Ledlow of Cordova taught music, Rev. E. B. Ledlow taught Bible, Rev. Donald Hollingshead of Red Bay taught missions, Miss Betty Pittman of Cordova taught Bible and missions, Miss Virginia Bobo of Cordova was camp nurse, Rev. Phillip Gilbert of Guin taught Free Will Baptist League, and Rev. Charles O. Hollingshead of Northport taught hand-craft and served as camp director. Rev. Eustas Riggs of Eldridge was guest speaker one night.

Change of Address

THOMASTON, GA.—According to a report by Mrs. K. V. Shutes, Secretary-Treasurer of the National Superannuation Board, the address of the Board will be changed from 323 E Street, Thomaston, Georgia, to 616 Ayers Road, Fayette, Alabama, after August 28.

Opening Announced

MOUNT OLIVE, N. C.—September 7 has been announced as the opening date for the tenth academic year of Mount Olive College. A five-day orientation program for freshmen and transferring students will begin at 1:00 p.m. under the direction of Dean Michael R. Pelt.

The Honorable David Henderson, Congressman from the Third Congressional District, will deliver the Convocation address marking the official opening of the school year on Sunday, September 17.

Mount Olive College, sponsored by the North Carolina State Convention of Original Free Will Baptists, received full accreditation last December from the Southern Association of Colleges and Secondary Schools.

Ohio State Meets

WHEELERBURG, OHIO—The Ohio State Association of Free Will Baptists met at Germany Hollow Free Will Baptist Church near here June 23-24 for their most successful meeting. A total of 90 churches reported with 171 ordained ministers, 22 licensed ministers, 86 Sunday Schools, 29 Leagues, 16 Auxiliaries, 3 Master's men, 65 Prayer Meetings, and 5,462 members.

Speakers at the association were Rev. Fred Evans, Rev. Merlin Teets, Rev. Billy A. Melvin, and Rev. Carl Vallance.

The body elected Rev. C. A. Newman to serve as moderator for the coming year, with Rev. Homer Nelson serving as clerk.

State Missionary

SOUTH ROXANA, ILL.—The Reverend

GLANCING AROUND THE STATES

William Buster has recently been named as the state missionary for the state of Illinois. His first assignment is Aurora. Persons knowing of families who might have some interest in a Free Will Baptist Church in this area are asked to send names and addresses to Rev. L. D. Thompson, Route 1, Sesser, Illinois.

New Church in Northwest

YAKIMA, WASH.—Free Will Baptists now have three organized churches in the state of Washington. The most recently organized one is located at 1601 Englewood Street, Yakima, a city of more than 43,000 people.

The work in Yakima had its beginning on Easter Sunday, 1958, under the leadership of Rev. Earnest Snowden. On August 6 of this year, with the help of the Reverend John Montgomery and Reverend Clarke Casteel of California, the organization took place with a membership of sixteen. The other churches in the state are located in East Wenatchee, and Rockport, a small town near Seattle.

Sanctuary Dedicated

POCAHONTAS, ARK.—Sunday, July 30, was a great day for the membership of the First church here. Between four and five hundred people attended the services throughout the day during which the recently completed church sanctuary was dedicated.

The founder and first pastor of the church, Rev. G. W. Million, spoke to the combined adult Bible Classes during the Sunday School. Brother Million taught this group for years until failing health forced him to retire.

Another former pastor, Rev. J. Reford Wilson, brought the morning sermon. Brother Wilson served the church for seven years.

After a bountiful lunch which was prepared by the women of the church, an outstanding service was enjoyed with special music and the dedicatory sermon by the second pastor of the church, Rev. Ralph Staten. Following the sermon, the congregation led by the pastor, Rev. Ben Scott, gave responsively the declaration of dedication, after which Rev. Wilson led the dedication prayer. The glory of the Lord filled the house of God as the choir sang the stirring strains of "Lead On! Lead On!"

The service was concluded with the congregation singing "God Be With You."

Successful Camp

TUPELO, MISS.—Morganwood Camp, owned and operated by the Northeast Mississippi Association, has just closed a very successful youth camp and revival. There were 69 young people in attendance. Of this number three were saved and many others rededicated their lives to the Lord. On the last night, camp evangelist Joe Haas called for all who would say as Isaiah, "Here am I, send me" to come to the altar. Approximately 60 responded.

Just this spring a new kitchen was built and equipped as well as two new barracks for sleeping quarters. Additional improvements are planned in view of the enthusiastic response this year.

Prayer Is the Key

EAST WENATCHEE, WASH.—"Prayer is the key to the church," so say the people of the First Free Will Baptist Church here. With this thought in mind members pledged prayer support for the church and pastor by signing their names on a large cardboard key which was presented to the new pastor, Rev. Joe T. Hurst.

With the election of Mr. Hurst as pastor, the church becomes a fully self-supporting church. Home missionary Johnnie Postlewaite started the work here under the direction of the National Home Mission Board in 1956. Mr. Postlewaite plans now to start other mission work within the state.

Mr. Hurst came to Wenatchee from Ashland City, Tennessee, where he pastored for the past three years.



SONJA CAMPBELL

First Student

GRUBBS, ARK.—Ballew's Chapel Church will have its first student at Free Will Baptist Bible College this fall. Sonja Campbell plans to enter the college this fall after graduating last spring from Grubbs High School with honors.

Sonja, converted at the age of eight, has been very active in church work at Gravely, Glenwood, Upper Spring Creek, Wilson, Conway, Liberty Hill, Mt. Carmel, and Ballew's Chapel, where her father is presently the pastor.

To aid her in going to college the Ballew's Chapel Church has granted Sonja a \$100

scholarship. The Newport Church gave here \$50 for services rendered during their Vacation Bible School.

Camp Meeting

BENTON, ILL.—"The Way of the Cross Leads Home" was the theme of the camp meeting held here at the Illinois State Tabernacle the week of August 8. Rev. Raymond Riggs, pastor of Bethany Church in Norfolk, Virginia, was the evangelist, and Mr. I. L. Stanley of Knoxville, Tennessee, was the song leader. Churches throughout southern Illinois cooperated in the meeting which proved to be a blessing to all.

Pastor Resigns

NASHVILLE, TENN.—The resignation of Robert Hill, pastor of Trinity church, was read before the church in annual business session on August 2. Mr. Hill has served the church as pastor since August, 1956.

Records for the five year period show decided gains in every area of the church. Sunday School enrolment climbed to 384, an increase of 278. There were 287 members received into the church during the period, 190 baptisms, and the church budget increased more than \$12,000. Three major expansion programs were completed. The church erected a three story educational building with 27 classrooms, 6 assembly halls, a chapel, kitchen and dining hall, two years ago.

Reverend Hill will assume duties with the Executive Department of the National Association beginning October 1. He will serve as editorial assistant of CONTACT and as director of Executive Church Bonds, Inc., a division of the department. He will also be in charge of advertising and merchandising for the Free Will Baptist Book Store.

Cumberland Youth Meet

WHITE BLUFF, TENN.—Two successful weeks of youth camp were held here at Hillmont Assembly. The Juniors attended August 9-12 and the Intermediates August 13-19. Rev. W. B. Hughes, pastor of Loyal Chapel church in Columbia, directed both sessions. Rev. Freeman Edwards, pastor of Chipley, Florida, was camp evangelist the first week. Rev. Bob Ketchum, pastor of Shady Grove church near Clarksville, was the evangelist the second week. There were several conversions and rededications during the two weeks.

Instructors for the Juniors were Rev. Dale Burden, Mrs. Ray Turnage, Mrs. Freeman Edwards, and Rev. Joe Haas. Instructors for the Intermediates were Rev. W. M. Ellison, Miss Mary Ruth Wischart, Rev. W. B. Hughes, and Rev. Stanley Outlaw.

Recreation consisted of softball, volleyball, horse shoes, badminton, and skating.

Return The Bible

(Continued from page 3)

can perform a valuable ministry by placing Bibles in these homes. These people can be found by asking members of the congregation to turn in names of those whom they know or by taking a survey of the area around the church.

The American Bible Society can supply Scriptures at cost in over 100 languages. Write them at 450 Park Avenue, New York 22, N.Y., and ask about Scriptures in the languages you need.

3. "Nationwide Reading of the Christmas Story." Roy Rogers and Dale Evans will be serving as co-chairmen of the family Bible reading emphasis. As a part of this NAE will be sharing in the American Bible Society's third annual family reading of the Christmas story on Christmas Eve. The Society can provide attractive Gospel portions containing the Christmas story at low

cost for quantity distribution. Families all over the nation are urged to join the Roy Rogers' family in this meaningful family observance.

4. Public Bible Reading. To give community-wide interest to this program and to get the Word of God before people, ministerial associations or fellowships should sponsor a public reading of the Bible in their cities. In order to give national coordination, this should take place either the week preceding Reformation Sunday (October 23-27) or the week preceding Universal Bible Sunday (December 4-8). The New Testament can be read through in five days by reading six hours a day.

This could be done in cooperation with a local department store, in the city square, in a shopping center, or other location where people could be exposed to the Word. The World Home Bible League is making available free copies of a large-type edition

of the Gospel of John for distribution during the reading. Churches may order these through their nearest NAE office at no cost except postage. (The addresses of these offices are given at the end of this article.)

NAE has also prepared an information sheet telling how to set up and publicize a public reading of the Bible in your community. Request a copy when writing any of the NAE offices.

Bible Preaching

A nation is only as strong as its pulpits, no matter what its military strength or gross national product may be. The pulpits of America need once again to thunder with "Thus saith the Lord" as they did in the days of the Great Awakening. Returning the Bible to the heart of the nation means a return to Bible preaching. The program has two separate phases to encourage strong Bible preaching.

1. The first of these will focus on Universal Bible Sunday (December 10, 1961) with "The Bible in National Life Sermon Awards" sponsored by NAE. Outstanding awards will be made for the three best sermons preached that day on the general theme "The Place of the Bible in the Life of the Nation." The awards are open to any pastor or military chaplain.

The award for the sermon judged best will be an expense-paid tour of the Land of the Bible—The Holy Land and Rome—for two weeks. This award valued at \$1,000, is being given by Crusader's Bible Studies of Oklahoma City, Okla., which produces and markets a course of study covering the entire Bible.

The second-place award will be 200 volumes of books for the minister's library. These books are valued at approximately \$750 and are being provided by the following publishers: Baker Book House, Grand Rapids, Mich.; Broadman Press, Nashville, Tenn.; Concordia Publishing House, St. Louis, Mo.; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.; Harper and Brothers, New York, N.Y.; Kregel Publications, Grand Rapids, Mich.; Moody Press, Chicago, Ill.; Oxford University Press, New York, N.Y.; Fleming H. Revell Co., Westwood, N.J., and Zondervan Publishing House, Grand Rapids, Mich.

The third-place award will be a Christian Faith Audio Library which includes the New Testament on record, a children's library, devotional library, adult leadership library, 100 hours of Bible research, plus many hi-fi and stereo religious music albums and a record cabinet for the library. The library is valued at \$350 and is given by the Audio Bible Society of America, Williamsport, Pa.

After the sermon is preached it is to be submitted to NAE for the panel of judges. In addition to the top three, seven others will be selected for possible publication in a book. The winners will be announced at the NAE convention, April 9-13, 1962, in

Return the Bible To the Heart of the Nation

In this time of peril the National Association of Evangelicals urges that the Christians of America join together to return the Book which made this country great back to the heart and center of our national life. To meet this need the NAE offers a four-point program:

● Bible Reading

An effort to enlist 10 million Americans to read the Bible through in '62 and to encourage the public reading of the Scriptures in parks, shopping centers, etc.

● Bible Preaching

National awards for the best sermon on Bible Sunday, December 10, 1961, on the Place of the Bible in the Life of the Nation.

First Award—a trip to the Holy land.

Second Award—200 books for the minister's library.

Third Award—a complete Audio Bible Sacred Record Library.

● Bible Study

The encouragement of Daily Bible study in homes and Bible study programs for churches. A thorough list of Bible study helps is available.

● Bible Distribution

One million copies of the Gospel of John available for free distribution as well as Scriptures in foreign languages and Braille.

Pastors and church leaders should join in the nationwide program to help bring our nation back to the Book upon which it was founded.

-----Clip and Mail Today!-----

National Association of Free Will Baptists

Executive Department
3801 Richland Avenue
Nashville 5, Tennessee

Yes! I want to have a part in returning the Bible to the heart of the nation. Please send me the following:

- Sample packet of materials for "Read it through in '62." I enclose \$1.
- Instruction Sheet and order blank for "Read it through in '62." Free.
- Information on how to set up a public reading of the Bible in my community. Free.
- Complete rules on "The Bible in National Life Sermon Awards." Free.
- Bibliography on Bible study materials. Free.
- Information on how to get free gospels for distribution.

Name

Address

City Zone State

Denver, Colo. Pastors and military chaplains interested in entering the competition should write one of the NAE offices for a complete set of the rules.

2. The second phase of the Bible preaching emphasis will be the encouragement of expository preaching throughout 1962. The best of these sermons will also be judged for publication in a book. Rules for this will be announced later.

Bible Study

The third emphasis—that of Bible study—will be an attempt to get people personally involved with the Word of God in a regular systematic study. Only as people have a personal involvement with the Bible does it have a changing, practical effect on their lives.

Thus churches are encouraged and urged to have an “in-depth” Bible study at least once a week—probably at the midweek service and preferably a book study rather than a topical study. NAE does not recommend any particular materials, but if materials are desired a bibliography has been prepared which lists numerous courses and books that are available for this kind of study.

Bible Distribution

Two great organizations are cooperating in this “Return the Bible” program to help get copies of the Scriptures distributed. Here is what is available:

1. The World Home Bible League of Chicago is making available through NAE one million copies of a large-type edition of the *Gospel of John* for distribution by the churches. These are free for distribution to Bibleless homes and for use with the public Bible reading program. These may be secured through any of the NAE offices simply by paying the postage.

2. The American Bible Society of New York is anxious to get copies of the Scriptures into the hands of the foreign language groups and the blind in every community and also to provide copies of the Bible for distribution to jails, hospitals, nursing homes and other institutions. Those wishing to engage in this phase of the program are asked to write directly to the American Bible Society, 450 Park Avenue, New York 22, N.Y.

So there it is—the plan to “Return the Bible to the Heart of the Nation.” Many Christian leaders have the feeling that these days of man’s extremity may be God’s opportunity to speak again to the conscience of the nation. But God needs human instruments to take the message in His Word to the people. This is your part in this critical hour.

Addresses of NAE offices: NAE Headquarters Office, Box 28, Wheaton, Ill.; NAE Eastern Region, 1061 Memorial Ave., Williamsport, Pa.; NAE Southwest Region, 15842 East Russell St., Whittier, Calif.; NAE Midwest Region, 542 South Dearborn St., Chicago 5, Ill., and NAE Northwest Region, 507 Governor Building, Portland 4, Oregon.

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Material included for all children between the Beginner and Intermediate departments.
- _____ **PROMOTION CERTIFICATE CARDS @ 25¢ doz., \$1.50 per 100**
Colorful certificates at low cost for most grades or departments.
- _____ **CHURCH TREASURY RECORD BOOK @ \$3.00**
A concise, ready-reference for all church financial transactions.
- _____ **REQUEST FOR CHURCH LETTER @ \$1.00 per book**
Mailing card tears out to request church letter. Stub remains in book for record.
- _____ **CERTIFICATE OF BAPTISM @ \$1.50 per book**
Full color certificates which will be appreciated by any candidate for baptism.
- _____ **CHURCH MEMBERSHIP RECORD BOOK @ \$3.00**
A well bound book with adequate forms to keep record of church membership.
- _____ **CHURCH VISITOR CARDS @ \$1.25 per 100**
Beautiful lithographed cards to register important information about those visiting your church.
- _____ **CHURCH OFFERING ENVELOPES @ \$2.50 per 500, \$4.50 per 1,000**
Single pocket envelopes for church offerings. Free Will Baptist Church is imprinted.
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Replace those lost and damaged slides and numerals on your Sunday School and League boards.

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- _____ **INDIVIDUAL REPORT BLANK @ 20¢ per pad (60), 12 or more 18¢**
- _____ **CLASS AND DEPARTMENT REPORT ENVELOPES @ \$1.00 per 100, 1,000 or more 85¢ per hundred**

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Address _____

My name is _____

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3801 Richland Avenue
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REV HENRY MELVIN
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NEW BERN N C
C

IN THE VINEYARD

Statement of the Executive Committee National Association of Free Will Baptists

IN ORDER to make clear the position of the National Association of Free Will Baptists in regard to its action in recent convention when it adopted a statement on congregational church government and declared the offices of five of its officers vacant, the Executive Committee of the National Association wishes to re-affirm and establish the issue which was the basis for action.

Let us state, first of all, that the educational philosophy of no institution—neither Free Will Baptist Bible College nor Mount Olive College—was the issue. In none of the discussions in the Executive Committee, the General Board, or the association in session was this question raised. Since Mount Olive College is not supported by, controlled by, nor responsible to the National Association, any discussion of its educational philosophy or any other facets of its program would have been out of order and unquestionably the moderator would have so ruled.

Since the majority of the delegates live outside the state of North Carolina and have neither occasion nor opportunity to get intimately acquainted with the school or its officials, it is probably safe to say that most of them know little if anything about its educational philosophy.

For anyone to assert then that this was the basis for the action by the association is to either ignorantly or purposefully cloud the real issue on which the assembled delegates acted. So far as the National Association is concerned there is only one issue—do Free Will Baptists have a “connectional” or a “congregational” form of church government? A group of its officers—seven in number—had signed an affidavit affirming a belief in a “connectional form of church government.” These brethren were considered to have erred seriously in their position.

As far as the National Association is concerned, it is only incidental and unimportant that these men are or have been closely connected with Mount Olive College. Until this connection was pointed up after the convention in a statement by one of those removed from office, it is doubtful that the majority of the delegates knew of it.

The action of the association in declaring vacant the offices of five of these men—after one of them had not been re-elected and the board on which another served had been abolished—was taken because a judge, on the basis of the affidavit signed by these men, had taken church property from a majority group and given it to a minority group. The delegates apparently felt that this ruling was so repugnant and contrary to historic Free Will Baptist practices that severe action was required. We are sure that many of them have not forgotten the events of half-a-century ago when another segment of the Free Will Baptist movement lost its identity by such maneuvers on the part of some of its leaders.

Free Will Baptists do not intend to lose their congregational form of church government. This is what the association said by its action. Let it be understood that the National Association did not initiate this controversy over our form of church government. It was thrust upon us and to have failed to act would have imperiled our cherished form of government for generations yet to come. The association would have been derelict in its duty had it failed to act—and this it did not intend to be.

Let it be further understood that neither the Christian character nor doctrine of these men has ever been questioned, but serious question was raised as to their position on our form of church government. Let it also be understood that they were not “impeached” from office. Their offices were simply declared vacant—the prerogative of the electing body.

Now the issue is simply this—do these men and the state convention in which some of them hold office believe in the historically-practiced congregational form of church government as defined in our Treatise and amplified in the statement recently adopted by the association? Let them so state. Let there be no further skirting and clouding the issue.

The National Association would welcome such a statement. We want and need the state convention of North Carolina in our great association of churches. We want and need these brethren who signed the affidavit to be one with us. We need both the convention and these brethren—but we

■ Director of Foreign Missions, **Rolla Smith**, will visit many of our churches in missionary conferences to be held throughout the Albermarle Conference of North Carolina September 3-9. He will then travel to Tidewater area of Virginia, September 10-17, for missionary conferences as well as a meeting of the Foreign Mission Board. Mr. Smith will also attend a meeting of the Board of Directors of the Evangelical Foreign Missions Association in Colorado Springs, Colorado, September 30-October 2.

■ **Billy A. Melvin**, Executive Secretary, will attend the North Carolina State Convention at Mount Olive on September 13-14. During the latter part of the month he will go to Washington, D. C. for the annual meeting of the Chaplain's Commission, NAE, where he serves in the capacity of secretary.

■ Sharing in missionary conferences in North Carolina this month will be **Jerry Ballard**, Promotional Secretary of the Foreign Mission Board. He will be ministering with Mr. Smith and some of our missionaries in the Albermarle Conference and the Norfolk area of Virginia.

■ **Homer Willis**, Director of Home Missions, will minister the early part of this month in missionary conferences throughout the Albermarle Conference of North Carolina. On September 9-10 he will travel to Monterrey, Mexico, where he will share in the dedication of the new property made possible by the WNAC. The North Carolina State Convention will be his next stop on September 13-14, followed by an itinerate in the Lexington, Kentucky area, September 24-27. Mr. Willis will speak at the North East Mississippi Association on September 28.

■ President **L. C. Johnson** and Dean **Charles A. Thigpen** of Free Will Baptist Bible College have been busy in recent weeks speaking to alumni groups in various states. This month, attention has centered on the preparations necessary for the opening of the Bible College. The Bible College begins its twentieth year on September 11.

need them to stand where we have historically stood in the matter of church government.

It is the burden and prayer of our hearts that they take this stand. But the decision is theirs. We await it with anxiety. We believe that the majority of the ministers and churches in the state of North Carolina believe in our congregational form of government. We would receive with great joy the word that they have so declared.