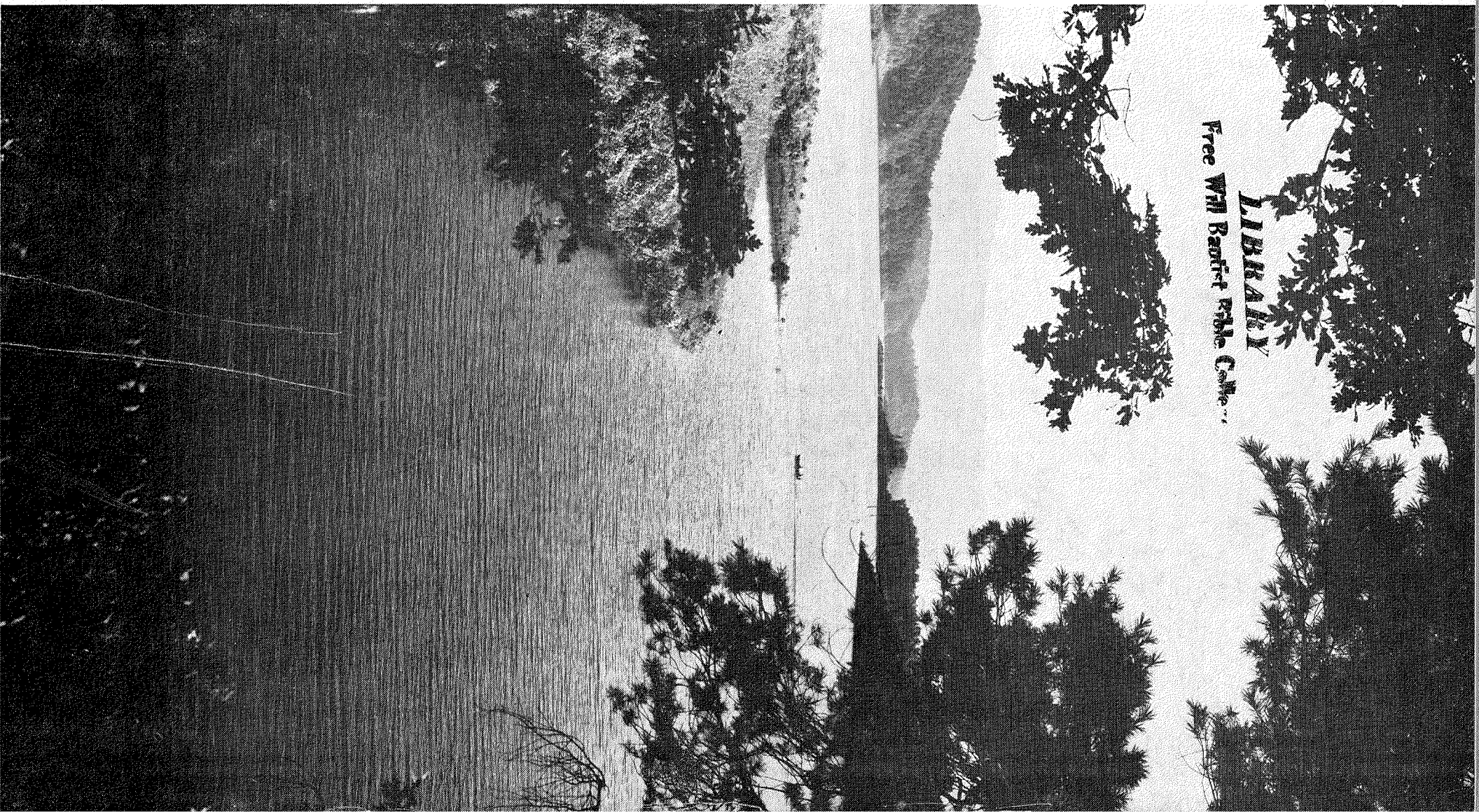


CONTACT

OCTOBER 1962

of the National Association of Free Will Baptists



LIBRARY
Free Will Baptist Bible College

CONTACT

Official Publication of the
National Association of Free Will Baptists

Vol. 9 October 1962 No. 12

Member of Evangelical Press Association

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Every effort is made to keep our subscription records accurate. It at any time you should fail to receive your copy of *CONTACT*, please notify this office. In case of a change in address, please send old address and new address allowing at least 30 days for correction.

CONTACT is published monthly by the National Association of Free Will Baptists under the direction of the Executive Committee of the General Board. Members are W. Stanley Mooneyham, William Hill, Robert Picirilli, E. B. Ledlow, Willard Day, I. L. Stanley, Othel T. Dixon.

Single subscriptions, \$1.25 per year. Family Plan subscriptions, \$1.00 per year. Club subscriptions of 100 or more, 6 cents per copy. Single copy, 15 cents. Address all correspondence and subscriptions to Billy A. Melvin, Editor, 3801 Richland Avenue, Nashville 5, Tennessee. Entered as second-class matter at Nashville, Tennessee.

personally . . .

A Month of Challenge

This month is a month of challenge for Free Will Baptists. It is the time designated in which we will endeavor to raise \$100,000.00 to build a new Headquarters Building. It is strategically important that we succeed, since the future ministry of our denomination depends upon it.

It would be a mistake to think merely of erecting a building. There is so much more involved! Actually, it represents an expansion of our ministry and efforts to win men to Christ. Consider what is involved.

Both the home and foreign mission departments will be housed in the new building. With a growing staff of missionaries, increased emphasis on missionary literature, missionary conference ministries, and additional responsibilities from the development of our work on the mission fields, it is imperative that space and equipment be provided to meet the demands.

The Sunday school and League departments will be housed in the new building. Preparing, printing, and distributing literature to our Sunday schools and Leagues is a big job. It represents an operation of something like \$125,000.00 per year at this time. In addition, there is the task of teacher training, workshops, study courses, and nation-wide conferences.

The executive department will be housed in the new building. Promoting all phases of our work and the general interests of the National Association, editing and publishing the denominational magazine, *Contact*, directing the operation of Free Will Baptist Book Store, and providing the services of Executive Church Bonds, Inc., this too is a growing department.

The Woman's Auxiliary Convention offices and the Master's Men offices will be housed in the new building. These two auxiliaries provide inspiration and challenge to the men and women of the denomination. They need additional space in which to care for their growing ministries.

Besides these departments, there will be adequate space for the book store, conference rooms, mailing room, and storage.

We believe that Free Will Baptists have a desire to continue in their advance. It is for this reason that we have given ourselves to the task of raising this unprecedented amount of money in such a short time. During October, all the directors or heads of the various departments will be traveling in the interest of the new building. Mailings will be going out. In short, you will have the opportunity this month to "share in the Free Will Baptist future." Please pray with us about this very urgent need and respond with your "share."

Participant or Spectator

Some have claimed in recent months that television was making Americans "spectators" instead of "participants." We have become so accustomed to watching or viewing that we are no longer interested in becoming a participant.

One is made to wonder if this has not carried over in some degree into our churches. Take the worship service for example. How much of a participant is the average member in the services of the church? Even a casual observation reveals that there is entirely too much of the "spectator" attitude. Ask people why they go to church and the reply is given, "Why to hear a sermon, of course." There is no understanding that we should go to church to actively participate in worship.

The real tragedy here, it seems to me, is that often our pastors have contributed to this "spectator attitude." A popular quartet is announced for a coming service and the congregation is urged to come and hear the good singing. The singing of the quartet does not glorify Christ. Their entire approach is to entertain the people. So the people of God leave the church, not with broken hearts over their sins or the sins of the world, but chatting tritely about how much they enjoyed the good singing. The people came as "spectators" and were entertained, but they had not worshipped. There had been no true encounter with God!

Here is a real danger. There can be no souls saved or stirring spiritual victories apart from God Himself. We must have the presence of God and His power to succeed. Why not teach our people, then, that worship begins at the first note of the prelude; that we are to participate in worship; that congregational singing is an act of worship, and not a time to open windows or seat the latecomers; that times of prayer are to be prayer experiences for every member of the congregation; that special music should be so arranged and presented that it glorifies Christ; that the reading of Scripture is the voice of God speaking; and that the preaching of the Word is God's message to convict, challenge, and correct our lives?

Let's not be mere "spectators" within the church. The Christian experience is a very personal thing. It requires that we individually participate or stagnate in our spiritual development.

OUTMODED ignorance

By Floyd W. Thatcher

Ignorance is out of date.

Life is dynamic and demanding, and rightly so. Our scientific and social climate insists on a knowledge awareness and sensitivity to the pace and needs of living a day-at-a-time effectively. We have come from "around the world in 80 days" to around the world in less than 120 minutes. No longer can we be oblivious to the feelings, the culture, the needs of any people anywhere. There is much that we must know, and we *must know it now*.

This is possible, and the prospect is exciting when viewed properly. The most effective means for acquiring information and knowledge is in reading good books. Far too many Christians have adopted the attitude that reading is not an essential discipline of life. As a matter of fact more good books are available today than ever before, but the art and joy of reading is known by comparatively few. It is estimated that one-half of the homes in America have fewer than 50 books and three-quarters have fewer than 100 books.

Our hearts and our dollars have gone out to people across the world as they have valiantly struggled against illiteracy and ignorance. We consider life tragic for the "poor illiterate people of the world" who have never learned to read but *the net result is the same for those of us who know how to read and don't*.

It's somewhat awesome to realize that most of us live at only about ten percent of our capacity. In other words God has given us the ability to be 90 percent more effective than we are. This accounts for that "something" within each of us that strives for personal achievement . . . and

unless satisfying progress is made, we become frustrated and at odds with life. We continually strain for knowledge and an understanding of ourselves and our world. Books are the means that make this possible. Reading is a creative art that enables us to "live life at the center of the page and not on the margins"—to represent Christ in a dynamic fashion. *Reading is one of the greatest talents God has given us.*

Why is this so?

....*First, what we read affects what we think.* The science of psychology has made us aware of the fact that in addition to our conscious thought processes, we also have a sub-conscious mind. This is our data receiving and processing station. It does not think or create for itself and yet it tends to govern our behaviour more than our conscious mind. Our sub-conscious mind registers eternally every thought that passes through our consciousness. It may be likened to an electric data computer that accumulates every bit of data that is fed into it and then feeds it back on demand.

This simply means that as we read we are feeding information into our sub-conscious minds that *is never lost*.

The knowledge that "what we read af-

fects what we think" is particularly frightening when we see children feeding their sub-conscious with comics, with our young people bloating their minds with sex-satiated slicks, and adults passively absorbing trivia. Remember, words have energy, and energy produces action.

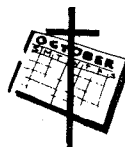
Second, what we read determines what we are. One clever writer tells us that through the medium of good books we are enabled to converse with the wise and great of all ages. "Books are boats loaded with a cargo of ideas." All that mankind has ever thought or accomplished is preserved in the pages of books, therefore the person who acquires the habit of intelligent reading invariably gets more out of life.

Third, we become like what we read. "We are made or marred by the company we keep—whether that company consists of men or books." An exposure to the great cultural and spiritual masterpieces of literature inevitably shapes our thoughts and actions to their likeness.

One of the primary responsibilities of Christians today is to communicate the Gospel. To do this demands insight, knowledge, awareness. Books are tools that will open up these new worlds for effective and fruitful living.

What we read (or do not read) has direct effect on what we think, what we are, what we will become. Christian books and magazines can be a ladder leading up—out of the rut of indifference to a peak of spiritual perception and concern. A reading schedule of only 15 minutes a day will make it possible for you to complete 25 books a year—a proven antidote for "outmoded ignorance."

"The Lord gave the word:
great was the company of
those that published it."
.... Psalm 68:11



OCTOBER IS PROTESTANT PRESS MONTH

God's Word

Sure Guide For The Future

by Winford Floyd

**"THY WORD IS A LAMP UNTO MY FEET AND A LIGHT
UNTO MY PATH."—PSALM 119:105**

LET ME DIRECT your attention to a story in Luke chapter five. Simon Peter had been fishing all night and had caught nothing. Jesus came by and told Simon to launch out into the deep and let down his net and he would catch fish. Simon obeyed the Lord, launched out into the deep, let down his net, and caught a multitude of fishes. There were so many fish that the net broke and their partners had to be called over to help them take the catch. Now I want to call your attention to three things in this story: frustration, faith and future.

First, we see the frustration of these seamen: "We have toiled all night and have taken nothing." Simon might have said, "Lord, that was a good sermon you preached a while ago (for Jesus had just finished preaching from Simon's boat), but you evidently don't know much about fishing. You are a pretty good carpenter they

tell me, but you don't know these waters like we do. We have been fishing hard all night and have caught nothing."

Have you ever seen a man who has fished all night and caught no fish? He is frustrated to say the least.

This word of our's in a manner of speaking, has been fishing all night and catching nothing. We have been to the conference tables of the world; we have taken aspirin by the tons; we have reclined on the couch of the psychotherapist; we have even slightly hinted that we would try religion as a last resort. Frustration seems to be everywhere.

Our nation is frustrated. "America used to be called the melting pot of the world," said Dr. Louis Evans, "but not anymore, she's the boiling pot." Someone else summed it all up this way, "The hurrier we go, the behinder we get." A young girl told her mother she was nervous. To this the mother replied, "You must be mistaken dear. You

are too young to be nervous. How do you feel?" Said the girl, "Mom, I feel like I'm in a hurry all over." This nation of our's seems to be in a hurry all over.

Our whole world seems to be a city of Babel. Our world leaders do not speak the same tongue. We converse, but do not comprehend. We negotiate and six months later we nullify. What are we going to do about Laos, Viet Nam, Berlin, Cuba, Korea, Formosa and Red China?

The story is told of an old man who used to sit in the lobby of a hotel in years gone by when the open fire place was yet in style. The old man had a habit of snoring very loudly and irritating the guests while he sat with his feet baking in front of the fire. guests decided to put limberger cheese on the old man's handlebar mustache. When the old man awoke, he sniffed the air about him, went outside and sniffed the air, went into the park and sniffed the air, and finally returned to the hotel lobby to say, "The whole world stinks, doesn't it?"

This may seem to be the view of the pessimist, but when it comes to real spiritual awakening, the whole world stinks! The sooner we realize this, the sooner we will get busy and do something about it.

Frustration in home life is appalling. The divorce rate is rising. Delinquency is still on the increase. Family altars are few and far between. Someone said, "A man will put up his cow, feed his hogs, put out the cat, and feed the goldfish, but never know where his son or daughter is at night." Never has there been so much law and as much lawlessness; as many fine houses and as many broken homes; as many beautiful churches and as much spiritual poverty. We want home without heartache; satisfaction without separation; love without responsibility. Brethren, this cannot be!

Many of our churches are frustrated. There are those who refuse to stand against sin. We call ourselves protestants and what do we protest? Where is the spirit of Martin Luther, who nailed his ninety-five thesis to the church door and said, "We protest?" Why is it that churches can no longer spell out sin, label it and denounce it as such? There is too much condoning and not enough condemning of sin.

Our churches are frustrated over this issue of whether we shall or shall not pray in public schools. No one could tell Daniel that he could not pray. He said what we should echo today and in the future. "Feed me to the lions if you wish, but my God will know I have prayed."

I am reminded of a man who went to see a display of modern art. He stood before a picture of a woman. There was a hand in one corner, a foot in another corner. Part of her face was in one place and the other part of her face was in another place. A gentleman looking on said,

"Mister, do you know what that is?" To this the man replied, "No, what is it?" "Why, that's a woman torn all to pieces," said the gentlemen. Brother, this world of our's is torn all to pieces and it has effected our church life.

Why do we have so much frustration? I believe it stems from misplaced values. We have yet to learn the lesson Jesus taught that "a man's life consisteth not in the abundance of the things which he possesseth." Our world has not learned the difference between riches and treasures. Jesus said to the young rich man who came to Him asking about life, "Go sell what you have and follow me and you will have treasures in Heaven." This young man had riches, but not treasures. There is a difference. The story is told of a young girl and boy who ran off and got married against the wishes of the girl's parents. The girl came from a rich family and the boy came from a poor family. The girl's parents wished to have the marriage annulled, so they took the youngsters before a judge. The judge heard the case and was about to render a verdict. He turned to the young people and said, "You have heard the case. What do you think I should do? Young man you are very poor and you cannot supply the needs of this girl as her parents have done. Can you answer me?" To this the young couple replied, "Your honor, we are not poor. We just don't have any money." Let me say again. There is a difference between riches and treasures.

Another reason for all this frustration is much ado about nothing. The Bible tells us about a man who was given the responsibility of guarding a prisoner with his very life. The prisoner escaped, and the guard gave this excuse, "While thy servant was busied here and there, he was gone." Preachers, are we ministers or administrators? Peter said to the members of the early church, "Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

What do we do about this frustration? A psychiatrist was treating a mentally disturbed woman. She was so confused about life that she no longer desired to live. The Christian psychiatrist told this woman that life is like a great wheel turning faster and faster and faster. It seems that one is going to be thrown from his foundation. When this happens, the mind is gone. "But," said the doctor, "at the hub of this wheel, there is an anchor. This anchor is one's faith in the Word of God." This brings me to my second point—the faith of the fishermen.

You will recall that when the Lord told Simon to launch out into the deep and let down his net, Simon said, "Lord, we have toiled all night and have taken nothing, nevertheless, at thy WORD I will let down

the net." Now this is faith! An old lady was asked for a definition of faith. She replied, "I ain't got much learning, but I believe that faith is taking God at his word." That is what Simon did. Lord, I am tired, I am confused, but I am going to believe you.

We have a faith that overcomes frustration.

A young man stepped out one day and because he believed God, when the sun went down over the western hills, he had won for the children of God a great victory.

An old man lay on the side of the mountain dreaming of bygone yesterdays while he tended his father's-in-law sheep. He heard a voice from the midst of a burning bush, and because he obeyed, he led a nation, more than a million strong, toward the Promise Land. The Word of God cries out to us, "As your faith is so be it done unto you."

Our faith tells us that God is the answer. The story is told of a young man who was crippled and it was thought that he would never walk again. The doctors worked with him for months. One day he was able to walk. He was released from the hospital and as time went by, the boy began to drink and throw his life away. Someone saw him in a drunken stupor one day and said, "Medical science taught him how to walk." "But," said another, "only God can show him where."

Dr. George Schweitzer, research radiochemist with University of Tennessee Atomic Energy Commission at Oak Ridge, Tennessee, told me sometime ago that he had a dream about a machine which had been invented. This machine would be able to solve the problems of the bewildered, frustrated world. The leaders from every nation were gathered in a major city. The most brilliant men in literature, science, mathematics, medicine, religion, and all the arts, had been brought to the convention to feed their knowledge to the machine. The machine groaned under the awful load. More and more knowledge was fed to the machine. The wheels of the machine cried and groaned even more until it belched forth a card with the answer neatly typed on it. Everyone waited. Some men fainted from the tension. Others cried, "Tell us the answer to our frustrated condition! Tell us the answer!" The leader stood up to read, "The Word of God is the answer."

Our faith points us to the Bible. In the words of A. B. Simpson: "Our faith has two sides—one is faith; the other is faithfulness. One is trust the other is trustworthiness. They are the two wings that bear us above the dark abyss; they are the two oars that carry us through the dangerous rapids; they are the two hands that grasp and hold fast forever the eternal covenant. Obedience is always the condition of faith. Only as we live by this blessed Book can we fully claim its promise and rest upon its words of grace. Let us translate every word of it into our lives,

Let each of us be a new edition and a new version of the Scriptures, translated into flesh and blood, words and acts, holiness and service."

One can look up at the sky and know there is an intelligent being behind all this—the stars, shot like marbles from the fingers of God; the moon, hanging in splendor and borrowing its light from the sun which God set blazing in the heavens. All of these work in such precise motion that man can make a calendar of exactness for as long as he please. In spite of all the assurance which these things afford as proof of the existence of a supreme God, Billy Graham says, "Our total knowledge of God comes from the Bible. It is back to the Bible or back to the jungle." The Bible is the Word of God.

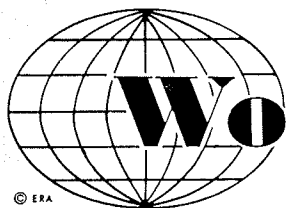
Simon Peter had said, "We have toiled all night and have taken nothing, nevertheless, at thy WORD, I will let down the net." This brings me to my last point. The future of the faithful.

"And when they had this done, they inclosed a great multitude of fishes." Simon enjoyed great success because he obeyed the WORD of the Lord. Jesus said in Matthew the seventh chapter, "Whosoever heareth these sayings of mine, and doeth them. I will liken him unto a wise man, which built his house upon a rock: And the rain descended and the floods came, and the winds blew, and beat upon that house and it fell not: for it was founded upon a rock." God's Word is a sure guide for the future.

I believe the word of God to be a sure guide for the future because the Bible is given by inspiration of God. I have seen the snow-capped mountains of our beautiful land. I have stood on the shores of both the Atlantic and the Pacific Oceans and have seen the waves moving in as if God were behind each wave lifting it gently and pulling another from beneath it. I have seen the trees lifting their leafy branches and waving them toward God in Heaven. I have held my little girls in my arms and realized that God gave each of them to us and that God made them through the wonderful process which He has devised. I realize more fully every day that the same God who did all of this is the one who inspired the Bible—the Word of God.

The story is told of a young man who years ago was driving along in an old Ford auto. Something happened to the car and the boy got out, raised the hood and went to work to get the car engine to run. Much time had passed and the boy had experienced little success. Up pulled a nice car and a well dressed man got out, went over to the car where the young man was working and told the boy to make a certain adjustment and that the car would run. Sure enough it worked! "Who are you?," said the boy, "You sure know your stuff about automobiles." "I ought to know about this

(continued on page 15)



Round-Up of **World-Wide** RELIGIOUS NEWS REPORTS

Scripture Portion Available

NEW YORK, N. Y.—For the fourth successive year, the American Bible Society is calling on Christians everywhere to make the reading aloud of the Christmas message from the Bible a part of the Christmas Eve observance in every home.

"When we sit down together as members of a family, quietly and expectantly, on that night of all nights, and listen again to the beautiful words of the Bible that tell of the birth of Jesus, our Lord and Saviour, the real meaning of Christmas comes home to us as it does in no other way," suggests Dr. Arthur P. Whitney, Executive Secretary of the Bible Society. "In moments like these, Christ is reborn in our hearts, and the gift wrapping and the ornaments and the bright lights and the tinsel can never again obscure from us the living presence of Him whose birth we celebrate."

To help local churches enlist the participation of members and friends in this Nationwide Reading of the Christmas Message, and to help them make sure that the message itself is in the hands of all who wish to read it, the Bible Society offers to supply copies of its Christmas Scripture Portion, "Unto You . . . A Saviour," for only \$3 per hundred. These small, colorful booklets, attractively printed in large, clear type, are reprints of the Christmas message from the Gospel of Luke. They can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N. Y. A sample copy will be sent free to anyone on request.

Dedication Set for October 9

WHEATON, ILL. (CNS)—Formal dedication of the new headquarters building of the National Association of Evangelicals is slated for October 9. It will be held in connection with the semi-annual meeting of the Board of Administration of the two-million-member cooperative Protestant organization, according to Dr. George L. Ford, executive director.

Dr. V. Raymond Edman, president of Wheaton College, will bring the address and John Beegle, bass soloist, will sing.

NAE moved into the new \$100,000 struc-

ture last May. In addition to housing the offices of the association, the editorial offices of United Evangelical Action magazine are also in the building.

Accrediting Association Meeting

CHICAGO (EP)—The 16th Annual meeting of the Accrediting Association of Bible Colleges will be held here at Moody Bible Institute, October 25-26, 1962.

Addresses highlighting the theme "Witnessing at the Frontiers of Human Need" include: "Keeping the Flame of Compassion Alive in Christian Education" by Dr. Harold B. Street, executive secretary of Evangelical Literature Overseas; "Ecumenical Mission or Christian Missions" by Dr. James DeForest Murch, chairman of NAE Evangelical Action Commission; "Bible Schools Overseas—A Frontier Movement" by Rev. Harold R. Cook, Director of Missions, Moody Bible Institute. The closing luncheon meeting on Friday noon at the Lawson YMCA will be addressed by Dr. Clate A. Risley, executive secretary of the National Sunday School Association.

Missionaries Still Held

NEW YORK CITY (MNS)—As yet no contact has been made with the three missionaries who were taken by Viet Cong communist guerrillas from the Alliance Leprosarium in Banmethuot, Viet Nam on the night of May 30, according to a report from The Christian and Missionary Alliance headquarters here. Still missing are E. Ardel Vietti, M.D., the Rev. Archie Mitchell and Dan Gerber.

It was ascertained that they were well and were being used to treat the communist wounded. Since June 23, however, their location and condition have been unknown. Because the Viet Cong forces are desperately in need of medical assistance it is believed they will not harm the missionaries.

Presbyterians Name Observers

ISBADAN, NIGERIA (EP)—The Executive Committee of the World Alliance of Reformed Churches (World Presbyterian

Alliance) meeting here has named three observers to the Second Vatican Council.

The 25-member policy-making group chose: Pastor Herbert Roux, Paris; Rev. Douglas W. D. Shaw, Edinburgh; and Professor James H. Nichols, Princeton, N. J. The alleged primary purpose of the Alliance in sending observers was to have direct information about the work of the Second Vatican Council.

Votes Merger Approval

FORT WAYNE, IND. (MNS)—The Missionary Church Association has voted to approve a proposed merger with the Christian and Missionary Alliance, it was announced following a meeting of the Association's General Conference here. The plan must be endorsed by a two-thirds vote of member churches before the union becomes effective. The Christian and Missionary Alliance approved the merger at its General Council meeting at Miami in May, subject to ratification by the 1963 Council.

The Association has 54 missionaries and the Alliance, 860. The new group will be known as The Missionary Alliance.

Suggested Bible Readings

NEW YORK, N. Y.—For persons who like to follow a planned program in their reading of the Scriptures, the American Bible Society publishes every year a schedule of suggested daily Bible readings.

The schedule for 1963 is now ready. It is in convenient bookmark form, and lists a reading for every day throughout the calendar year. It can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N. Y. Just ask for the "1963 Daily Bible Reading Schedule" and a single copy will be sent to you free. Quantities are available for only 2¢ each or 60¢ per hundred.

Many churches and church groups order supplies of the Schedule every year and distribute them to their members and in places where people congregate or live, such as homes, schools, public buildings, hospitals, jails, nursing homes, hotels and motels. Church schools and other groups include copies in their presentation Bibles. Individuals, too, order supplies of the schedule and enclose them in letters to their friends or share them with their neighbors.

Over the years, countless thousands—perhaps millions—of people have begun to read and study their Bibles regularly, because they received one of these schedules from a church or friend or neighbor.

TWO BIG WEEKS OF SHARING

October 14-28, 1962

Give now to make possible adequate housing for our National Association ministries.

Total Given and Pledged To Date
\$4,931.97

TOGETHER WE WILL

SHARE

HOW DO WE PROPOSE to raise the \$125,000.00 needed for this new building? We invite you to share in the Free Will Baptist future. You may do this through the purchase of a share.

The plan is this. We are praying for 1,500 individuals and 500 churches that will buy one or more shares in our future. All shares are in the amount of \$50.00. When payment for a share is received, the church or individual will receive an attractive 8½ x 5½ share. (Your share is actually a gift, but this is our permanent record to you of your share in our future.)

Churches or individuals that buy five or more shares will be "Advancement Contributors." These churches and individuals will be listed on a bronze plaque to be placed in the entrance hall of the new building.

Your indication now, on the opposite form, of your desire to share in our future will be a great inspiration to us. We dare not fail to meet the challenge which is ours as Free Will Baptists. Thank you for your consideration of this need and may God bless you.

OCTOBER 1962

Suggested State Quotas For New Headquarters Building

These quotas are based on the total giving by the states to denominational ministries last year. It is hoped that churches and individuals within the various states will prayerfully consider the pressing need the denomination now has for a building in which to house the departments of work.

Alabama	\$3,500.00	Michigan	\$7,000.00
Alaska	50.00	Mississippi	2,000.00
Arizona	200.00	Missouri	9,500.00
Arkansas	2,850.00	New Hampshire	100.00
California	4,100.00	New Mexico	500.00
Colorado	100.00	North Carolina	19,000.00
Florida	3,550.00	Ohio	2,500.00
Georgia	4,300.00	Oklahoma	8,000.00
Hawaii	50.00	South Carolina	4,450.00
Illinois	3,800.00	Tennessee	11,500.00
Indiana	700.00	Texas	3,950.00
Kansas	500.00	Virginia	4,900.00
Kentucky	1,600.00	Washington	250.00
Maine	150.00	West Virginia	900.00

OUR GOAL—\$100,000.00

— Clip and mail today —

Here Is A Share In The Free Will Baptist Future

God being my Helper, you can count on me for _____ shares (\$50.00 each) in 1962. I will pay as indicated.

\$_____ per month Name _____

\$_____ now, \$_____ Address _____

by _____ Date _____

\$_____ by _____ Date _____

\$_____ enclosed Church _____

(This may be pasted to a post card)

THE ATONEMENT AND MEDITATION OF

from the forthcoming book

THIS WE BELIEVE

A HANDBOOK ON FREE WILL BAPTIST BELIEFS

by J. D. O'Donnell

■ *The Atonement.* As sin cannot be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world, and thus made salvation possible for all men. He died for us, suffering in our stead to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son. Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next by all who do not in this life refuse obedience to the known requirements of God. The atonement for sin was necessary. For present and future obedience can no more blot out our past sins than past obedience can remove the guilt of present and future sins. If God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgression might go on with impunity; government would be abrogated, and the obligation of obedience to God would be, in effect, removed. *Treatise*, pages 17-18.

This statement is a summation of all the basic elements involved in the doctrine of the atonement. The purpose of the atonement is stated in the first sentence. Man is a sinner whose sins cannot be washed away by any humanly devised means. Man's sacrifices were not sufficient. Therefore Christ, the God-man, gave Himself for the purpose of bringing salvation to us. The *Treatise* uses the word "sacrifice" deliberately, and the explanation of the statements following this word will bring out its meaning as well as the necessity of the atonement or death of Christ.

The declaration, "He died for us, suffering in our stead," teaches that this sacrifice was vicarious. A vicar is a substitute,

Vicarious suffering and death refer to suffering and death endured for another. We all know that Christ did not die for His own sins, since He was sinless. Man had a debt to be paid. The wrath of God was being revealed "from heaven against all ungodliness and unrighteousness of man" (Romans 1:18). Jesus stepped between God's wrath and man to bear the brunt of its force for man. This was God receiving the stroke of His own penalty against sin; the judge paying the penalty for the condemned.

The statement then follows that He died "to make known the righteousness of God." What is this righteousness of God? Jesus said in Matthew 6:33 to "seek ye first the kingdom of God and His righteousness." Paul said, "I am not ashamed of the gospel of Christ . . . For therein is the righteousness of God revealed" (Romans 1:16-17). Does this mean a righteousness from God or a righteousness belonging to God? Probably it means both. As to its source, it proceeds from God, but it is also His own righteousness. Paul uses the first three chapters of Romans to show that neither Jew nor Gentile has been able to devise a righteousness of his own. To escape divine disfavor, man must turn to God and accept "the righteousness of God which by faith of Jesus Christ unto all and upon all them that believe" (Romans 3:22). The death of Christ according to Paul was "to declare, I say, at this time His righteousness" (Romans 3:26). Man can by faith receive God's righteousness and stand righteous before Him. The righteousness was provided in the death of Christ.

The *Treatise* continues, "that He might be just in justifying sinners who believe in His Son," How can God declare a sinner

righteous on the basis of the death of another? Our law courts would not permit one man to die for the crime of another, but they would allow a man to pay a fine for another. We cannot understand the justice of God fully, but we do understand that though His justice needed to exact the penalty of death upon the sinner, God in His plan of redemption had made provision, from eternity, for the substitution of the Son of God in bearing the penalty of our sin. On the basis of the execution of this penalty on Christ, God could be just and count the sinner righteous. His penalty had been carried out and the robe of His righteousness placed on man. Now "who shall lay any thing to the charge of God's elect?" (Romans 8:33). The matter is settled in the courts of Heaven.

Enjoyment of salvation in this world and the world to come is described in the *Treatise* as possible "through the redemption effected by Christ." Redemption or ransom in another idea connected with the atonement. It means "the payment of a price in order to set free another held in bondage." As sinners, we were in bondage to sin, "sold under sin." Man was a slave under the "curse" of the law. The redemption of Christ not only paid the debt for man's sin, but it releases him from the domination of the law and sin. Liberation from sin and the law is what makes the enjoyment of salvation possible. However, just because the grace of God was so liberal in paying the price of our sin, "shall we continue in sin that grace may abound?" (Romans 6:1). No; we should not, because we are now free to enjoy the benefits of our new found state. Now we should reckon ourselves dead indeed unto sin, but alive unto God (Romans 6:11).

CHRIST

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Free Will Baptist Bible College

Finally, what meaning shall we give to the statement of the *Treatise* that this salvation will be "enjoyed in this world and the next by all who do not in this life refuse obedience to the known requirements of God?" This statement, rather than referring to the doctrine of perseverance which will be described later, probably refers to meeting the initial conditions of salvation. Those who meet the requirements of God for man—repentance and faith—find the redemption effective for them in bringing them into the regenerated state.

The remainder of this section describes why the atonement was necessary. Some aspects of this question have been discussed already, but will be enlarged upon here.

Some would say that the atonement was not necessary. Christ's death was just an accident. He did not really mean to die. Some would say that Christ was a martyr, faithful to His principles and to what He believed to be His duty. Others would say that it was only necessary to soften human hearts and lead them to moral reform.

The atonement, however, was more than this. The holiness of God needed some satisfaction to remove the outrage of sin. Man had sinned and incurred the divine displeasure and consequent condemnation. God could not free the sinner until the demands of justice were satisfied. These demands were fully settled by the death of Christ.

Furthermore, the law of God was satisfied. Man had lived under the law of God, and its precepts had been violated. If this law were not honored with its provisions for government, the government of God would be nullified. Jesus, by rendering perfect obedience to the law and enduring all

that the law required, met the demands of the law. The law is not abrogated, nor are its demands lowered; but in the redemption afforded by Christ, man is given a righteousness above the demands of the law and in this righteousness stands above the demands of the law.

The atonement was essential as a means of covering or cancelling sins. The Old Testament word for "atonement" means "to cover" or "to cancel." The work of Christ effects this cancellation of sin through the aspects of the atonement already discussed.

2. *Mediation of Christ.* Our Lord not only died for our sins, but He arose for our justification, and ascended up to heaven, where, as the only Mediator between God and man, He makes intercession for us until He comes again. *Treatise*, page 18.

There is a sense in which the death of Christ can be referred to as a work of mediation. The necessity for mediation arises from the holiness of God and the sinfulness of man. The death of Christ was necessary to reconcile man to God. In Him alone was found the qualifications for this work. The mediator had to be divine, otherwise, his sacrifices could not avail but for his own sins. It was necessary that he should also be human; otherwise, he could not have died to redeem us. It was necessary that the mediator be sinless. The sacrificial victim in the Old Testament had to be without blemish, so the "Lamb of God to take away the sin of the world," had to be without spot.

The *Treatise*, however, does not treat this complete mediatorial work of Christ, but only His intercessory work as the ascended Lord. This particular work of mediation is closely related to His ascension. The significance of the ascension is clear. Through it our Lord was exalted to the right hand of the Father (Acts 5:31; Ephesians 1:19-23). We believe that He carried His humanity back to heaven and since He shared our human experiences, is able there to be a merciful and faithful High Priest for us. It is comforting to know that our Elder Brother is carrying on intercession for us. In this particular sense, He is depicted as drawing near to God and pleading in behalf of men. In harmony with the idea of intercession, He is called an advocate (I John 2:1; Romans 8:27).

The *Treatise* states that "He makes intercession for us." Who is included in this work? This particular work of mediation is carried on for believers in Christ. As in His great prayer of intercession in John 17, He pleads the cause of those who are united with Him. Paul writing to Christians describes the ascended Lord as one "who also maketh intercession for us" (Romans 8:34). The writer of Hebrews, writing also to Christians, says that Christ has entered "into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). Related to this is the intercession of the Holy Spirit

for us (Romans 8:26). Though saved, we still need divine assistance. This assistance is provided through the intercession of Christ in our behalf.

In this latter relation, His intercession is especially effective for individuals who sin. The Bible does not condone sin in a Christian's life, but John says, "If any man sin, we have an advocate with the Father" (I John 2:1). This advocate, of course, is Jesus Christ the Righteous One. Jesus is not only the Author, but the Finisher of our faith (Hebrews 12:2). His advocacy on our behalf, then, is a continuance of His ministry in our behalf.

3. *We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons are only subject to the first death, which was brought on by the fall of the first Adam, and not that any one of them dying in that state shall suffer punishment in hell by the guilt of Adam's sin for of such is the Kingdom of God.* *Treatise*, page 19.

No clear statement is given in the Bible in regard to the eternal destiny of children dying in infancy. This doctrinal statement includes inferences from passages which give Jesus' attitude toward children.

Many of those who practice infant baptism do so because they believe that the taint of original sin will doom the unbaptized infant to eternal punishment. Free Will Baptists believe that infants dying before arriving at moral consciousness are saved, but not through baptismal regeneration. The *Treatise* teaches that they are in a state of sin and need to be saved. However, in comparison with those who have personally transgressed, they possess a relative innocence. Personal faith, the condition of salvation, is not possible for them. Since they are incapable of personal choice and cannot be judged for transgression, they become objects of special Divine compassion and care. Surely, these will be numbered among the redeemed.

Many ask if this does not apply to those who never hear the Gospel. The answer must be given in the negative. Heathen who come to the age of moral consciousness make moral choices. They are capable of transgressing and do transgress, the law of God.

God has provided a means of salvation. Man possesses the Word of God which proclaims this salvation from sin. Since God has provided means of salvation for all, it is now man's responsibility and obligation to tell men everywhere. It is no longer a question of whether God can be just and punish those who have not heard the message. It is a question of what man will do with the provision which has been made for the salvation of all men.

WHAT'S YOUR PROBLEM?

by Louis H. Moulton



Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

Where would you find in the Bible who bought the first grave lot and who was buried in it?

During our revival recently the evangelist preached against prevalent sins of our day. Some of the people rebelled and one man and his wife quit coming to church. Their excuse was that the preacher was against Masons. The evangelist did say, "Our Lord's business is the greatest business in the world, but many people substitute their clubs, lodges, etc." My question is fourfold: (1) Where, in your opinion, is this couple's treasure? (2) According to a book I read, members of secret organizations are to give themselves wholly to the desire of their organization. Is this not contrary to Romans 12:1-2? (3) In the light of the oaths these people take, can they remain in right standing with God and still hold to these oaths? (4) Do you think this matter has caused a stagnation of Christ-like fellowship among Christians?

If God knows what we have need of before we ask Him, then why should we have to ask?

In the early chapters of Genesis there are many deaths recorded, but the earliest burial place which was purchased, that I can find, is in Genesis, chapter 23. Abraham was the purchaser and Sarah, his wife, was buried therein.

(1) This couple certainly does not consider the church or the things of God as being preeminent among their treasures even though "Christ loved the church and gave himself for it" (Ephesians 5:25). (2) Lodge members are not required to give themselves wholly to the desires of their organization, yet Romans 12:1-2 does apply to every Christian and we should not be conformed to this world nor to secret orders or anything which interferes with our church or our worship of God. (3 & 4) We have many preachers in these secret orders. They would be quick to tell you that they are in a right relationship to God, and that it has not affected their fellowship among Christians. But I say (and the opinion is my own) that Christians—preachers and laymen—have no business embracing secret orders which require ungodly, blasphemous oaths to get into them. I speak from experience. I went into a secret order, swore an agreement to murder if need be; later realized what a fool I had been, renounced the lodge and with weeping and repentance, sought God's forgiveness for my foolishness. If this couple of which you speak prefers the lodge to the church of the living God, they will die in their sins.

In Philippians 4:6 we are told, "... in everything by prayer and supplication with thanksgiving let your requests be made known unto God." In coming to God for everything, we are made to realize our absolute dependence upon Him. God has said, "Ask and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." God has told us to do it. We have His promise that his word is true. Why argue or ask "why?" when we have God's word that this is His way of doing things.

August Cooperative Receipts Second Highest This Year

FOR THE second straight month the Cooperative receipts have shown an increase. The month of August now stands as the second highest month for the year. Total undesignated receipts was \$5,539.19. This is only a bit under our record month of January when undesignated receipts totalled \$5,704.19.

With many of our churches entering the time when they will be adopting budgets, it is hoped that more will choose to share in denominational ministries through the Cooperative Plan of Support. Your church can share by sending 10% or more of its monthly offerings to the Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

AUGUST COOPERATIVE RECEIPTS Undesignated

ALABAMA		
First Church, Dothan	150.00	150.00
ARKANSAS		
State association		376.18
CALIFORNIA		
State association		583.59
FLORIDA		
State association	215.56	
Tallahassee church, Tallahassee	24.65	240.21
GEORGIA		
State association		120.76
ILLINOIS		
State association		790.54
INDIANA		
First church, Anderson	142.55	142.55
KANSAS		
State association		210.00
KENTUCKY		
Southside church, Paintsville	79.89	
Second church, Ashland	30.00	109.98
MISSOURI		
Macedonia church, Purdy	111.19	
State association	1,206.85	1,318.04
NEW MEXICO		
First association	35.70	
Free Will Baptist church, Hobbs	59.88	95.58
NORTH CAROLINA		
Swannanoa church, Swannanoa	121.42	
Fellowship church, New Bern	102.72	224.14
OKLAHOMA		
Center Point church, Farris	15.20	
State association	664.47	679.67
TENNESSEE		
Wooddale church, Knoxville	23.86	
Horton Heights church, Nashville	97.03	
Rock Springs church, Charlotte	77.39	198.28
TEXAS		
State association	249.76	
Trinity church, Ft. Worth	50.00	299.76
		\$5,539.19

DESIGNATED FUNDS

Florida	705.89	
North Carolina	12.00	
Ohio	18.00	735.89

\$6,275.08

DISBURSEMENTS

Foreign Missions	2,017.04	
Executive Department	1,329.39	
Bible College	1,117.85	
Home Missions	1,035.32	
Sunday School	276.94	
League	276.94	
Superannuation Board	166.19	
Stewardship Commission	55.41	\$6,275.08



Know Your Bible Series

STUDY IN THE EPISTLES OF PETER

ANYONE ACQUAINTED with the earthly life of our Lord knows a great deal about Peter, the author of these letters. Peter's name is more prominent in the New Testament than that of any other of our Lord's apostles. His name appears 210 times. Paul's name is mentioned 162 times, while the total appearance of all the other apostles is 142 times.

Peter, brother of Andrew and son of John (Jonas), was the leader of the disciple band. When Christ first met Peter (John 1:40-42), his name was Simon. Christ at this first meeting prophesies that Peter (rock—stable and dependable) would be his name.

One of the most interesting character studies of the entire Bible is the life of this apostle. The way in which Christ worked in his life and finally burned out the dross and made him a vessel "unto honour" is a great miracle of grace.

Acts 1-12 informs us that Peter was the leader and chief spokesman of the early Christians in Jerusalem. We lose sight of Peter after Paul comes on the scene in Acts. We learn from these epistles that he visited many churches in Asia Minor and no doubt ministered to them. He writes from Babylon in the year 65.

Peter writes to the "elect" who are in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Some would say that as Peter is the Apostle to the Circumcision that he is writing to converted Jews primarily. However, in 2:10 he states, "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." It seems clear from this that Peter also had Gentiles in focus when he wrote.

The most prominent word in the first epistle is "suffer," which appears 17 times. So, even in the midst of suffering, Peter says, believers are to exercise obedience and patience.

A brief outline to guide in a study of I Peter is the following:

1. Salutation. 1:1,2
2. The Future Inheritance of Believers. 1:3-12
3. The Proper Personal Life. 1:13-2:10

Charles A. Thigpen

4. The Proper Social and Domestic Life. 2:11-3:12
5. The Proper conduct even in Times of Suffering. 3:13-4:19
6. The Proper Relationship Between Elders and the congregation. 5:1-11
7. Conclusion. 5:12-24

All the foundational truths of the Gospel are touched upon in the first letter with special emphasis on the atonement. These particular doctrinal truths provide hope in the midst of persecution for those who first received this letter. Evidently they were being persecuted and greater trouble was ahead. Erdman says, "They were not suffering from a persecution instituted by the state, but from social ostracism, and from the enmity of fanatical Jews and hostile pagans. They were compelled to endure slander, violence, hatred, suspicion, loss of goods, worldly ruin."

There are many very interesting studies that could be made in this first letter. Please note in the first chapter and verse two, the three steps in the salvation of a sinner. "Elect according to . . . God the Father" speaks of God the Father choosing. "Sanctification of the Spirit" declares that the Holy Spirit set us apart from the world and unto God. And finally, "The blood of Jesus Christ" declares that we are cleansed by Christ's blood. This work of salvation is so important that Peter shows that each member of the Godhead has a part to perform. The salvation of the sinner is so important God Himself must do it.

Consider also the believers' inheritance, 1:3-5. God has:

1. Begotten us again.
2. Bestowed an inheritance.
3. Keeps us by His power through faith.

A sermon may be preached on four truths that appear in 1:18-25.

1. (v. 18) REDEMPTION by His Blood.
2. (v. 21) RESURRECTION of Christ.

3. (v. 23) REGENERATION.

4. (v. 25) REVELATION of God in His Word.

As we move on to II Peter, we do not find *consolation* to believers but rather *warning*. False teachers and their teachings are spoken of, and proper spiritual knowledge is shown to be the believer's only safeguard against heresy.

Even though only a year or two has passed since the writing of the first epistle, it appears that false views have multiplied and to combat them Peter writes this letter. The date would be approximately 66 or 67.

The word "know" is certainly a key word in II Peter. It appears some sixteen times in the original. Several of these times Peter is speaking of additional or full knowledge. If real, mature Christian character is to be developed by these believers, they must have proper spiritual knowledge. Consider II Peter 1:2 and 3. "Grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge* of him that hath called us to glory and virtue."

This letter has some similarities to II Timothy. Both writers are aware that their earthly lives will shortly end (1:14), and though they are joyful in their Savior, each speaks of the end-time apostasy.

This book divides itself in chapters as follows:

Chapter 1—Believers' Blessings Through Righteousness

Chapter 2—Warning Against False Teachers

Chapter 3—Final Exhortation in View of the Lord's Return.

Peter is calling for faithfulness even in a day of apostasy. In this present time we need to study and re-study this little book to gain the knowledge and steadfastness needed to enable us to withstand in this day of apostasy. That which we have experienced—and will experience—God saw from the first. How grateful we should be that God had it written down to encourage us now in the midst of an apostate world.



Freshman students (l. to r.) Karen Terry of Springfield, Missouri, and Shelby Jean Vicars of Bristol Tennessee, register at the opening of the twenty-first year of Free Will Baptist Bible College under the counsel of Robert Picirilli, registrar.

Bible College Opens For Twenty-First Year

NASHVILLE, TENN.—Two hundred forty-seven students have registered for the Bible College's twenty-first year beginning September 10, according to Dean Charles A. Thigpen.

Students arrived on campus September 10 and began orientation and registration procedure September 11. Classes began September 13.

Two new instructors have been added this year. They are Rev. Leroy Forlines, teacher in Bible and theology, and Mrs. Ruth Landes Pitts, music instructor in voice training.

Freshmen students number 109, sophomores 44, juniors 29, seniors 19, and specials 23. Evening students number 23, with registration not complete.

The students come from 24 states as follows: North Carolina 60; Tennessee 46; Missouri 17; Arkansas 15; Michigan 14; Oklahoma 13; Alabama 9; Virginia 9; Florida, Georgia Mississippi, South Carolina, West Virginia, 7; Illinois 6; California, Ohio 5; Texas 4; Kentucky, New Jersey 2; Colorado, Indiana, Kansas, Louisiana and Pennsylvania 1.

Church Extension Conference

MARION, N. C.—A church extension conference was held here recently at the First Free Will Baptist Church. This conference, under the sponsorship of the Home Mission Board of the North Carolina Asso-

ciation of Original Free Will Baptists, launched a statewide mission program entitled "Each One Build One."

Rev. Homer Willis, director of Home Missions for the National Association of Free Will Baptists, was the principal speaker.

Successful VBS

CERES, CALIF.—An average attendance of 124 was maintained by the Village Chapel Church in its August Vacation Bible School. Enrollment was 143. The offering of \$20.56 was given to missions.

The church is presently in the process of adding an additional 3,200 square feet of floor space to its facilities. This is the second building program for the church. Rev. Joe Mooneyham is the pastor.

The First Free Will Baptist Church of Savannah, Georgia, has recently completed the new parsonage pictured below. The house is a four bedroom, two bath, brick, located on a beautiful one acre lot. The lot was a gift to the church by one of the members. Rev. Damon C. Dodd is pastor.



GLANCING AROUND THE STATES

Georgia Committee Adopts Statement

MOULTRIE, GA.—The Executive Committee of the Georgia State Association, in a called session held recently, made public a statement which indicated that they were in full accord with the position and policies of the National Association of Free Will Baptists. Among other things, the committee stated, "we further recommend that we recognize the fact that we are associates with the brethren of the National Association of Free Will Baptists."

The committee called the entire constituency of the State Association to meet for prayer at Camp Mt. Bethel on September 14.

New Church Organized

HANCEVILLE, ALA.—A New Free Will Baptist church was organized in this community recently as a result of a tent revival sponsored by the State Home Mission Board. Rev. J. J. Stabb and Rev. W. H. Ryland were in charge of the arrangements and Rev. John Edwards served as the evangelist.

Organized with 19 charter members, the church took the name of Pleasant Hill. Rev. F. L. Thomas was called as pastor.

Church Occupies Building

NEW BERN, N. C.—The Sherwood Forest Free Will Baptist Church has just

occupied its new building located in a growing sub-division of this city. Formerly known as Fellowship Chapel Church, the congregation expects to enjoy an expanding ministry.

The sanctuary will seat approximately 400 and the educational unit will care for about 250 persons. The church is completely furnished and is air-conditioned. Rev. Cecil H. Campbell is the pastor.

Women Meet In Convention

HOUSTON, TEXAS—The Central Texas District Woman's Auxiliary met here on September 18 at the South Houston church. The one day session was under the direction

of the President, Mrs. H. Ray Berry. Rev. Don Ellis, pastor of the Fellowship Church in Bryan, was the speaker at the morning worship hour. Mrs. Everett Hellard gave a report on the July meeting of the Woman's National Auxiliary Convention in the afternoon.

Church Has New Location

TULSA, OKLA.—The Airport Free Will Baptist Church now has a new location. Organized in 1953 with 21 charter members, the church was originally located at 6903 East Xyler Street. Due to the loss of this location through the development of a new expressway, the church is now located at 1190 North Mingo Road. Continual progress has been made by the church under the leadership of pastor Adrain B. Condit.

Institute Opens

COTTONDALE, FLA.—The Florida Free Will Baptist Institute opened here for its fall session on October 2. The Institute will operate two nights each week, on Tuesday and Thursday, from 6:00 p.m. until 9:10 p.m. Rev. H. D. Harrison is serving as Dean. Classes will be taught by Rev. Harrison and Rev. Freeman Edwards.

Observes First Anniversary

WARREN, MICH.—The Beulah Free Will Baptist Church observed its first anniversary on September 23. Now meeting in McKinley School, the church has purchased property on Stephens Drive, east of Hoover. Active in missionary support, the church supports missionaries John and Barbara Mohlman in the amount of \$50.00 per month. A building program is anticipated in the future. Rev. Mark Lewis is the pastor.

Enjoys Revival

PHENIX CITY, ALA.—The Reverend Don R. Pegram was evangelist for a recent revival held at the St. James Free Will Baptist Church here. Seventeen first time decisions were recorded as well as various other decisions.

The Windsor Park Free Will Baptist Church began as a mission in August 1961 with 21 present for Sunday School. During the month of June 1962 they completed and dedicated the building pictured below valued at \$25,000.00. The South Carolina Home Mission Board underwrote the project. Rev. Charles Brown is pastor.



Shown above are the officers of the recently organized Youth Meeting of the Jasper Association in Alabama. They are (l. to r.) Brenda Berryhill, Jerry Earnest, Lanette Moore, Tim Percer, and Jane Hughes. The group meets each month for Christian fellowship.

Attendance was between 125 and 200 each evening, according to the pastor, Rev. Walter E. Jones.

Illinois School Opens

BENTON, ILL.—Old Testament Survey will be the course taught at the Sunday School Alliance campgrounds here during the fall session. Classes opened on September 15 and will run for sixteen weeks. Rev. Claude Hampleman is the teacher.

Pastoral Changes

NASHVILLE, TENN.—The following changes have been noted by the editorial staff of *Contact* in recent weeks. Rev. C. E. Campbell from Ballew's Chapel Church in Arkansas to Sapulpa, Oklahoma; Rev. R. R. Ritch from Vernon to Madison, Alabama; Rev. D. Clyde Perry has taken the pastorate of the Fairborn Church in Ohio; Finis Barr has assumed the responsibility of Youth Director at the Hazel Park, Michigan Church.

Next Month Is National Home Mission's Month

Next month has been designated as a time of special emphasis—National Home Missions. Your National Home Mission Board is working in ten fields and is presently responsible for 28 missionaries and their families. God is blessing this work and many are being saved in Mexico, Hawaii, Alaska, and pioneer areas in other states; especially in Colorado, Iowa, Yashington, Kansas, New Hampshire, and the District of Columbia.

This work is worthy of your support. The Home Mission budget for 1962 is \$100,000.00 and we dare not raise less. Prepare to make a generous offering next month for the cause of National Home Missions. Our goal for November is to receive \$20,000 which is urgently needed if we are to enlarge our ministry. Offering envelopes and other materials will be mailed to you free on request. Write to the Home Missions Department, 3801 Richland Avenue, Nashville 5, Tennessee. When writing for materials please state the amount you can prayerfully use.

Today Free Will Baptists are rightly proud of the outstanding men and women who are serving on the National Home Missions fields. We feel they are some of the choice and best "soldiers." Remember them in prayer as you prepare to give your *Thanksgiving Offering*.

The Home Missions Field is all of North America—from the Artic Circle to Central America—from the Hawaii Islands to Nova Scotia. Our goal for November is to receive \$20,000.00, which is desperately needed at this time if we are to enlarge our ministry.

Some of the states which have recently been added to membership in the National Association, as a result of the work of Home Missions are: New Hampshire, Washington, Idaho, Colorado, Alaska, Hawaii, Iowa, Kansas, District of Columbia, and the churches in Mexico. New work is under way in New Brunswick (Canada) and Cheyenne, Wyoming.



IN THE VINEYARD

■ *Redford Wilson*, Director of Foreign Missions, attended an executive retreat at Winona Lake, Indiana, on October 1-5. October 9-10 he will share in the annual missionary conference at Free Will Baptist College and October 16-30 visit the states of Oklahoma and Arkansas in the interest of the building fund for the Headquarters Building.

■ National League Director, *Samuel Johnson* will be visiting churches in Alabama, Georgia, Mississippi, and north Florida October 14-28 in the interest of the new Headquarters Building.

■ October 3-5 *Roger Reeds*, National Sunday School Director, attended the Arkansas State Association. Following this meeting, he will travel to Denver, Colorado, to attend the National Sunday School Association, October 8-11. During the days of October 14-28, Mr. Reeds will visit churches in Kansas, Missouri, and Illinois in the interest of the new Headquarters Building. On October 23 he will attend the Oklahoma State Association.

■ *Homer Willis*, Director of Home Missions, attended the Arkansas State Association October 4. He will share in the missionary conference at the Bible College October 9-10 and be guest speaker at the Northeast Mississippi Association October 12. In the interest of the new Headquarters Building Mr. Willis will visit West Virginia, Michigan, and Indiana October 17-25. Other ministries will be at Fairborn, Ohio, and Franklin, Ohio, October 26-27; West Dayton, Ohio, October 28 in missionary services.

■ WNAC Executive Secretary, *Mrs. Eunice Edwards*, will be attending the Women's Fellowship (NAE) board meeting October 9 at Aurora Illinois. October 11-14 she will conduct workshops in the Kansas and Missouri area. October 19-21 Mrs. Edwards will share in a District workshop at Wabash, Indiana, and October 23 attend the Oklahoma State Auxiliary Convention, Tulsa.

■ *Paul Ketterman*, Public Relations Director of the Bible College, attended the Arkansas State Association at Conway October 3-5. He also visited several churches in the area. On October 24-25, Mr. Ketterman will attend the Oklahoma State Association in the interest of the Bible College. The weeks of October 14 and 28 he will make contacts in middle Tennessee in the interest of the new Headquarters Building.

■ Dean of the Bible College, *Charles A. Thigpen*, will attend the Accrediting Association of Bible Colleges in Chicago, Illinois, October 25-26.

■ *Robert C. Hill*, Director of Executive Bonds, was in a program at Donelson Free Will Baptist Church (Tennessee) October 1-5. October 8 he will begin a program with the Harper Road Free Will Baptist Church, Joelton, Tennessee.

■ *Henry Van Kluyve*, representative of Executive Church Bonds, conducted a program at Unity Free Will Baptist Church in Smithfield, N. C., October 1-5.

■ Executive Secretary, *Billy A. Melvin*,

will attend the executive committee and Board of Administration meeting of the National Association of Evangelicals at Aurora, Illinois, on October 8-9. October 10 he will share in the missionary conference at Nashville. During the days of October 14-31, Mr. Melvin will be visiting in East Tennessee, Virginia, North Carolina, and South Carolina in the interest of the new Headquarters Building. October 18 he will attend the South Carolina Conference in Florence and Darlington.

A BRIDGE BUILDER

"Musings of Miss Mary"

THE YOUNG FOLKS were teasing Jack Peppers Saturday night over at the League social in City Park. Jack is one of those fellows who has to comb his hair with a wash cloth. The kids said it was too bad he didn't have red hair so they could call him "Red" Peppers. He said he would settle for hair of any color. The Whitman boy said Jack was a "two dab" man, and then they all had to sing him that hair oil commercial that "a little dab'll do ya."

Jack never gets perturbed with the young folks. Maybe that accounts for his great popularity with them. One night last winter Buddy Gallagher got stuck while driving his dad's new car. Buddy was in a real mess and afraid to face his dad's bad temper. So Buddy called Jack Peppers and sure enough, Jack dragged out in the rain in the middle of the night and got Buddy home before his midnight deadline. Buddy never told his dad about it, but he did tell the other kids where they could find a friend in need.

Jack carries a scar a yard wide smack across his heart. His kid brother got to running with a gang, and they all got picked up in a stolen car. Most of them, including Jack's brother wound up in the state reformatory.

Jack feels that if he could have been living near enough to his brother, or if there had been some man to take an interest in him when his dad died, that his whole life would have been different. But instead of getting bitter like some folks do when their own kin gets into trouble, Jack Peppers has doubled his efforts with the kids he lives around.

Sometimes we see one of our young fellows getting an impudent attitude and acting like a smart aleck. First thing you know Jack invites him for a day of fishing with him and Pastor Dan. I don't know what

they talk about sitting out on the river bank with a fishing pole, but after a day or maybe two, they all come in with sun burns and a big grin, and once in awhile they have a few fish. Whatever they talk about, the trouble maker usually settles down like a young Christian ought. It's worked more than once. And nobody ever seems to mark Jack off his friendship list.

I sat there on the park bench and thought about Jack for a long time. (That's another good thing about being a grandmother. The younger ladies always do most of the cleaning up at the socials.) I can get real tottery when the girls say, "You go ahead and sit down Miss Mary, we'll do this." Maybe I'm too slow and get in their way, but I don't ask any questions. I just go and sit; that way I get to talk with the youngin's and you learn a lot that way.

While I was watching Jack Peppers being razed by the young folks I thought of a poem I used to read sometimes. It was about an old man who had made his way across a deep chasm and then started building a bridge across it even though he knew he would never have to cross it again. The poem ended with words like these:

"Good friend in the path I have come,"
he said,

"There followeth after me today
... youth whose feet must pass this way.

This chasm that was as nought to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim,
Good friend, I am building this bridge for him."

I looked at Jack Pepper and figured he was a pretty good bridge builder. Wish every church had a bridge builder. That even sounds like the name of a men's Sunday school class. Hope they have a Jack Pepper for the president.

GOD'S WORD

(continued from page 5)

automobile," said the man. "You see. I am Henry Ford. I made this vehicle." The God who inspired the Bible made this world. He can be trusted with its future.

I believe the Bible to be a sure guide for the future because the Bible reveals the future. One great man said, "Reading the Bible is like reading tomorrow's newspaper." If you want to know what is going to happen when this world system has passed away, read the Bible.

I believe the Bible to be a sure guide for the future because the Bible doesn't change. Some time ago I had to make a trip across country, so I fumbled through a cluttered glove compartment to find a road map. I gave a sigh of relief when I chanced across a crumpled road map which had been tucked away for many years. I laid the "plumb line" on the map and decided to take the shortest route. I found that the map was out of date. Many roads had been added that were not listed on the map. Some roads appeared on the map which were now closed. Thank God! This is not true of the Bible. The Bible does not change. The Bible is the oldest book with the freshest meaning. It is a sure guide for the future.

I believe the Bible to be a sure guide for the future because the Word points us to the Master of life, "I am the Way, the Truth, and the Life," said Jesus. One writer said, "Of the thousands of books which have been written to give man inward calm in his muddle of confusion, only the Bible has been able to meet the need and meet it fully. It has become the riches of those who have had none of this world's goods; it has become wisdom to those who never knew a school room; it has been as light shining in the dark places of the earth that dispels gloom and superstition, because the Bible points to the author of life."

The song writer said,

"I don't know about tomorrow, I
just live from day to day;
I don't borrow from its sunshine,
For its skies may turn to grey;
I don't worry o'er the future, For
I know what Jesus said,
And today I'll walk beside Him,
For He knows what is ahead.
Many things about tomorrow I
don't seem to understand,
But I know who holds tomorrw,
And I know who holds my hand."

I am glad to say that a long time ago, in the Cramerton Free Will Baptist Church in Cramerton, North Carolina, a preacher of the Gospel pointed me to the Master of Life.

"I had walked life's way with an easy tread.

I had followed where comforts and pleasures led,

Until one day in a quite place, I met the Master face to face.

My thoughts are now for the souls of men.

I have lost my life to find it again.

Since one day in a quite place, I met the Master face to face."

I believe the Bible to be a sure guide to the future because it exalts the cross. Dr. George Vick in illustrating the greatest event on earth stood on tiptoe and reached as high as he could, then, he bowed with a sweeping motion as low as he could bow. He then drew an imaginary cross-bar and stated,

"When I survey the wonderous cross
On which the Prince of Glory Died.
My riches gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so Divine,
Demands my soul, my life, my all."

I believe the Bible to be a sure guide to the future because the Bible cuts into the hearts of men. Notice again verse twelve, chapter four in Hebrews. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Two young men came to the parsonage the other night and fell on their knees as I read to them the Word of God. These young men were saved, baptized, and joined the church because the Word of God cut into their hearts.

We must give the world the Word of God, but it will cost us something. I shudder when I think of the cost, because I see my nine month old daughter peeping over the slats in her crib and I ask myself, "Could you give her to the mission field?" I see my six year old in the regions beyond and then, there is my eleven year old daughter. She will soon be grown and choosing a college for her preparation in life. Will it be to serve Christ in India, Japan, Cuba, Africa? "Lord, am I ready to pay the price?"

"Launch out into the deep, and let down your nets for a draught."

"We have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net."

"And when they had this done, they inclosed a great multitude of fishes."

As you face the future, take the Word of God. It will never fail you and will make your life fruitful in the great task of winning men to Christ.



The Maze of Mormonism by Walter R. Martin, Zondervan Publishing House, Grand Rapids, Michigan, 186 pages, Price \$2.95.

The book is a thoroughly documented survey of Mormonism. The author is founder and director of the Christian Research Institute. *Christianity Today* has called Mr. Martin "the most productive evangelical scholar writing in the field of the cults today."

The book is worthy of reading by all Christians for the chapter alone which deals with "Meeting Mormon Missionaries" for sooner or later they knock at nearly every door. The author reminds us that our approach to the Mormon must not be one of antagonism or impatience but rather that of love for he is in need of redemption as any other lost soul.—T.O.T.

Seventh-Day Adventism Renounced by D. M. Canright, Baker Book House, Grand Rapids, Michigan, 418 pages, Price \$3.50.

The book is written by one who spent twenty-eight years as a staunch member of Seventh-Day Adventism. He later renounced it and prepared this excellent refutation of the doctrines. Mr. Canright states, "I do not question the honesty of the Adventists, but their sincerity does not sanctify their errors." The author has taken up and dealt with the main pillars of their faith, declaring that if these fall, the whole must go down.

Although the book is in its fourteenth edition, the Adventists have not yet ventured any answer to it. It has been acclaimed "the best published on the subject."—T.O.T.

Dear Doctor: I Have a Problem by M. R. DeHaan, M.D., Radio Bible Class, Grand Rapids, Michigan 278 pages, Price \$3.00.

This volume is a compilation of questions and answers. The questions represent those sent to the well known teacher of the Radio Bible Class which is aired over the full facilities of the Mutual Broadcasting System as well as many independent stations.

While it is too much to expect that any reader will be in agreement with all the answers given; it may be said that the answers on the whole are based on the teaching of the Word and the sane judgment of one with wide experience as a physician and preacher of the gospel.

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THE MIGHTY INK POT

WHEN GOD revealed to Martin Luther the great doctrine that "the just shall live by faith," it changed his life. He immediately set about spreading that truth to the benighted people of Europe. Though he shouted it from the housetops, only a few could hear the modern prophet's voice. Luther instinctively turned to the pen. With the help of other reformers, the Holy Scriptures were translated into the languages of Europe. As the common people of Europe began for the first time to read the Bible, light poured in upon them. A careful study of those momentous days will show you how much really happened. We describe it in one magnificent word: Reformation.

Much of the world today is living in a spiritual darkness not unlike that of Luther's time. Both the free and the slave world live in fear. Even some of God's children have give up in despair and are seeking to find their security in bomb shelters.

I plead for a return to faith and action. God is not dead. Communism has not taken Him by surprise. Men's hearts are still in need. The gospel is still the power of God unto salvation. Luther's God is our God. We will do well not only to use Luther's message, "the just shall live by faith," but also to use his method—the mighty ink pot.—Dick Hillis

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