

# Contact

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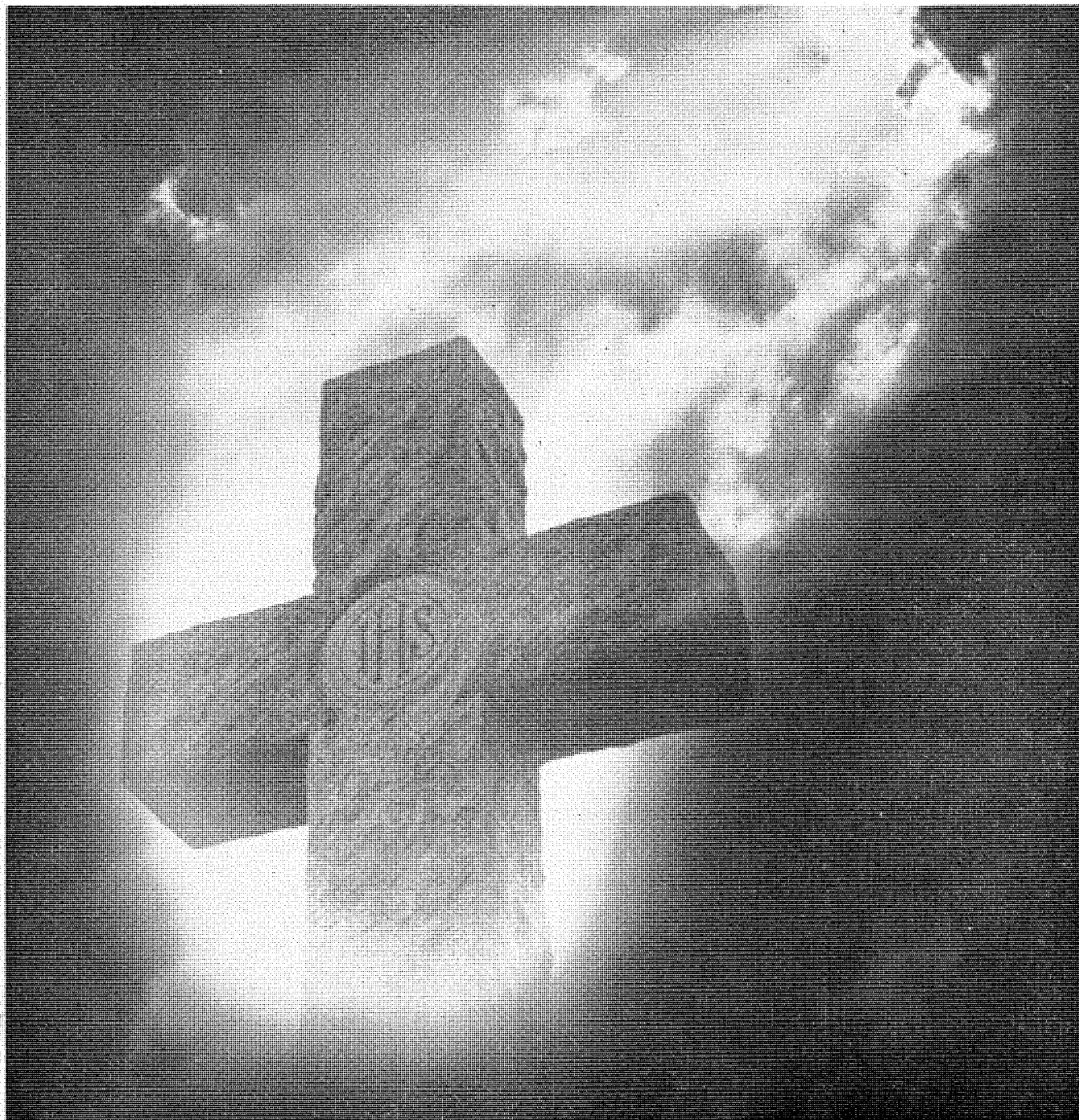
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OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JULY 1957

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# TEMPLE IN JIBACOA

by Thomas H. Willey



*This newly-finished chapel at Vinales, Cuba, is similar to the one at Jibacoa which was dedicated recently.*

The dedication of the beautiful temple in Jibacoa del Norte was an occasion of great interest and emotion to our people in the provinces of Havana and Matanzas.

The families that represent our church in that zone are an example of faithfulness to the evangelical teaching received under the pioneer missionaries—Paines followed by the energetic drive of the Free Will Baptist all-national Cuban ministry and the added confidence of the board and membership of the Free Will Baptist churches in the States. Many times in the conference expressions of gratitude were offered by our own people and visiting ministers to these who have stood behind them.

Mr. Willey, director of the Cuban mission flew over Saturday night out of a meeting in Miami, Florida, to attend this magna meeting.

The early services were conducted by local laymen. Rev. Rafael Josue brought the farewell message to the old church in the home with a warning not to forget the memory of the past and a Biblical picture of what is the real temple of Christ.

Going from the hall where the church had been meeting—the home of the faithful Nicolasa Gonzalez—the people went in a group to the new building.

Jibacoa is a town of mills, much like one of the mountain towns of the U.S.A. This beautiful new building that represents the combined effort of the United States young people and the group of Cuban Christians,

overlooks the hills and valleys sitting on the highest part of the town. It stands a symbol of solid stability, a symbol of advance progress in one of the newest evangelical movements in Cuba.

As a denomination we are grateful to our brother Manual Lopez who gave us the finest lot in that town. His family is a model of good, wise bringing up.

Manual has become a Christian closely identified to his church and family since building the church. The cost of the church is insignificant compared to the conversion of this Cuban nobleman. Manual has always been a man with very high moral standards, a model father, a hard-working Cuban farmer. Manual is now a stone in the living church.

The morning was symbolic—the national holiday celebrating Cuban Independence and the death of Jose Marti the father of liberty. On this beautiful clear day a great company had gathered to march into the new building led by the pastor, Estenio Garcia, his wife and Mr. Willey. The ribbon tied across the door was cut by the pastor's wife and in a few moments the church was packed.

The act of dedication was very impressive. The dedication was read by the pastor and the response made by the congregation. The final prayer of dedication was offered by the oldest member, Nicolasa Gonzalez.

The first message preached in the new temple was by Mr. Willey on a text from Matt. 16:18. A large delegation of the

leaders and ministers of other evangelical churches were present.

The special music was rendered by a young man from the British Salvation Army. At midday an impressive part of the dedication was a patriotic and religious procession that marched from the church to the monument of Jose Marti. Closely massed they marched slowly and solemnly, singing "Onward Christian Soldiers." Arriving at the statue of Marti they placed the floral tribute and Rev. Danilo Gonzalez of the Evangelical League delivered a very religious patriotic address. Then the beautiful National hymn filled the public square.

In the afternoon services, Rev. Gonzalez brought a message followed by a very interesting message from a beloved friend and brother, Raul Fernandez Ceballo, a leading Presbyterian minister who in his youth served this congregation of Jibacoa as a young lay minister. He has since then been of great help and inspiration to our denomination. We have the highest admiration for these noble men and from them the closest cooperation.

Doctor Molgado, Methodist pastor of the adjoining city, and numbers of his congregation were with us along with Rev. Edward Case, director of Child Evangelism.

We are deeply grateful for the labor of our pastor, Estenio Garcia, and his faithful sacrificial members who have become the example of advance in building chapels. They are an inspiration to believe great things of God and undertake great things for God.

# James Arminius, The Man

by Charles A. Thigpen

TO UNDERSTAND THE WRITINGS of a man, serious attention must be given to his life. Everyone who writes does so from the circumstances, happenings and experiences through which he has passed. To say the least, these form the background or the setting for an author's work. With these thoughts in mind, let us consider James Arminius.

One is temporarily confused when he finds that many reference works use different spellings and even different names for James Arminius. His name was Jacobus Herman or Harman. The learned men of that period either Latinized their names or substituted such Latin names as agreed most nearly in sound or in signification with them. Arminius selected the name of the celebrated leader of the Germans in the early part of the first century.

James Arminius was born in Oudewater, a small town near Utrecht in Holland, in the year 1560. His parents were very respectable persons, his father being a mechanic, a cutler by trade. While Arminius was yet an infant, his father died. He, a brother, and a sister were left to the care of his widowed mother. A clergyman by the name of Theodore Aemilius, of Utrecht, took upon himself the education of young Arminius. Up until his fifteenth year, when Aemilius died, he was well versed in the Greek and Latin languages and the elements of science. During this time he manifested the traits of uncommon genius. Even though he was young, he was led to dedicate himself to the service of God.

Shortly after the death of Aemilius, Rudolph Snellius, a native of Oudewater, then residing at Marburg in Hessa, became acquainted with and interested in Arminius and invited him to go to Marburg under his own patronage. Arminius accompanied him and had been enrolled in the University for only a short time, when the sad news reached him that his native town had been destroyed by the Spanish army. He returned to Holland to find that his mother, brother and sister were among the victims

of the indiscriminate slaughter which took place as the town was captured.

Even though Arminius returned to Marburg, he did not stay very long because during this same year, 1575, the University at Leyden was opened under the auspices of William I, Prince of Orange. He at once returned to Holland and entered Leyden University to remain for six years. During this time he occupied the highest place in the estimation of his instructors and his fellowstudents. In his twenty-second year, he was recommended to the municipal authorities of Amsterdam as a young man of promise and worthy of their patronage. Thereupon these authorities assumed the expense of the completion of his academic studies, while Arminius contracted to devote himself for the remainder of life, after ordination, to the service of the church in that city and not to work elsewhere without their special consent.

Arminius immediately went to the University of Geneva so as to get under the teaching of Beza. Only a short time later he met opposition there because he defended Ramus and his system of dialectics in opposition to that of Aristotle. This position offended some of the professors and he went to the University of Basle where he remained for a year. As the adverse feeling had subsided at Geneva, he returned to pursue his studies for the next three years.

After this he made a tour of Italy. When he returned to Holland he was licensed to preach after an examination before the Amsterdam Classic. At this time he began his public ministry in the city of Amsterdam. His preaching was received with so much favor that he was unanimously called to the pastorate of the Dutch church in this same city and was ordained on the eleventh day of August, 1588.

In the year 1589, circumstances occurred which exerted much influence on the doctrinal views of Arminius and led him to adopt the theological system which bears his name. Coornhert, a deeply pious man,

and one who rendered important service to his country and the Reformation, assailed the beliefs of Calvin on predestination, justification and the punishment of heretics by death. His views were answered by the ministers of Delft in 1589. Instead of defending Calvin's beliefs, which Coornhert had attacked, they presented and defended the sublapsarian views and assailed the views of Calvin and Beza.

Arminius was requested by a friend to defend his former teacher. Also at this time, the ecclesiastical senate at Amsterdam requested him to expose and refute the errors of Coornhert. He began this work immediately, but on accurately weighing the arguments in favor of Calvinism, he began to have strong doubts about them. He continued his researches, studied the Scriptures carefully and compared them with the writings of the early fathers and the later divines. As a result of this thorough investigation he adopted the view on predestination, which is today known as the Arminian view.

The Calvinistic views which Arminius turned against are as follows: supralapsarianism, the belief that before God created the world He had decreed who should be saved and who should be damned; limited atonement, the teaching that Christ died only for the elect; irresistible grace, and the perseverance of the elect. In place of these, Arminius put forth the following:

(Continued on page 14)

BEGINNING NEXT MONTH, we will begin a series of three articles by Rev. Charles A. Thigpen reviewing one of the most significant publications of this decade, *The Writings of Arminius*. The three-volume set was translated by James Nichols and W. R. Bagnall and published by Baker Book House.

In this introductory article, the reviewer introduces you to the man to whom Damon C. Dodd says in *The Free Will Baptist Story* "must go the credit for having actually broken the stranglehold which high Calvinism had on the spiritual throats of the people." Peter Bertius, who preached the funeral of Arminius, said of him, "There lived a man whom it was not possible for those who knew him sufficiently to esteem; those who entertained no esteem for him are such as never knew him well enough to appreciate his merits."

The theology of Arminius, as set forth in his writings, will be discussed in the forthcoming reviews—each article dealing with one volume. Mr. Thigpen is moderator of the National Association of Free Will Baptists and dean at Free Will Baptist Bible College. Don't miss this significant and important series.

# Welcome,

# Stranger

by Art Rakestraw

A number of years ago the *Saturday Evening Post* conducted an experiment presumably to test the sincerity of the "Welcome" signs displayed on the bulletin boards of many city churches.

They employed a number of young women who were to dress plainly and attend the services of churches which hung out the welcome sign. We will not inquire too closely into the motive back of this experiment and a detailed study of the results was not published.

However, several of the young women described their reception by the church membership, ranging all the way from mildly cordial to frosty. The results in general were not any too flattering to pastors or members.

A prominent clergyman in the city of Philadelphia was reading about the aforesaid experiment.

"Wouldn't it be awful," he said to his wife, "if one of these visitors came to our church and was snubbed."

The next Sunday he noticed a plainly dressed young woman sitting in the rear

of the auditorium. At the conclusion of the service, he hastened to greet her.

"Welcome to our church. I hope you enjoyed the services. If you will tell me where you live, my wife and I will be glad to call on you."

The woman looked at him strangely. "You wouldn't have far to go. I'm your cook."

Visitors and strangers should be welcomed, of course, and we may consider some factors which help to establish and maintain cordiality. First and foremost is sincerity. If our visitors are to feel welcome, we must *want* them to feel welcome. The greeting, "Welcome, stranger," if we do not have a friendly feeling down inside, is just a string of empty words and quickly becomes perfunctory, mechanical and useless.

Friendliness is catching. We read that he would have friends must show himself friendly. All visitors are not equally responsive. We must, therefore, be tactful. We must be cordial without being effusive. Some folks will come into a service, sit on a back seat, hurry out at the close of the service and then complain because no one spoke to them.

In almost every church, nowadays, it is the custom for the pastor to call on some one to offer the closing prayer while he tip-toes to the door, there to shake hands with

the departing worshippers. The motive back of this procedure is good, but it has some defects.

For one thing, it does not provide sufficient time for the pastor to really get acquainted, note all names and addresses, family and business connections, and other helpful information. There is also little or no opportunity for discussion of any problem that might call for pastoral counsel.

Would it not be better for the pastor to appoint two of the older members who would be able to spot strangers to take positions at the doors? One of these would greet the visitor and then say, "We would like to have you meet our pastor," and conduct him to the rostrum where there would be more leisure and opportunity for becoming acquainted.

There is one great advantage in this procedure. In spite of the sincerity and cordiality in the pastoral welcome, there is necessarily an element of professionalism in it. The visitor expects it of him. I dare say that the right kind of a greeting, neither perfunctory nor unduly effusive, will promote more friendliness than one with a ministerial flavor. So far we are simply laying a foundation for good will and this should be apparent in all our contacts.

Visitors cards should be used, of course. This is the quickest and surest and the most accurate way of getting needed informa-

The author is a semi-retired insurance man who writes for a number of church papers in his spare time. He lives in Oklahoma City, Okla.

tion. The cards are placed on the offering plates. Some pastors read off the names as a public welcome. Others ask the newcomers to rise so that the congregation may recognize them and greet them after the close of the service. While some one may occasionally object, most strangers and visitors appreciate this attention.

The suggestion has been made to use "greeters" who might circulate among the audience just before the service begins. This might work well under favorable conditions, but in many cases it would cause confusion and disturb the quiet atmosphere conducive to a contemplative attitude. We have enough chattering already in God's house before services start without adding to the din which inevitably leads to irreverence.

Incidentally, while every church has a roster of its membership, it should also have an accurate roster of its prospects. It should include families of nonmembers whose children attend the Sunday school, persons who hold membership in out-of-town churches, and attenders who have not yet become Christians.

This should be a starting point for systematic neighborhood visitation. This should be a real and painstaking project and not a mere survey or canvass sweeping the area once and forgetting it until the next year, but carried on week after week, month after month, year after year.

As to the methods, they will necessarily vary with the field and the available workers, but in order to be successful they must be simple and not cluttered up with unnecessary details. The activity will revolve around one man. Call him the visitation secretary or what you will, he will be the mainspring and the balance wheel of the whole visitation program.

Assuming you have a congregation of 100 to 125 active members and a Sunday school enrolment of 200-250, this man should have a corps of eight workers, four of whom have automobiles. He would send them forth, two by two, and they would report to him on or before the Sunday following. He would alternate his visitors so as not to overburden any one. And that is all there is to it, except to get some 3 by 5 index cards on which to record results.

A general meeting of these visitors is not necessary or even advisable. It consumes time and often might interfere with the only time of the evening when some calls could be made.

These four two-man teams, each making three calls a week, would be bound to have an impact upon the religious life of the community. It hardly needs be said, but every call should convey a deep spiritual influence and anything like proselyting should be shunned as deadly poisonous.

With these suggestions put into practice, any church can make the words, "Welcome, stranger," warm and throbbing instead of cold and formal. Who knows, he might even come back and not be a stranger any more.

## Don'ts for Evangelists

1. Don't make tentative dates. The pastor cannot build his program around an uncertain future. He wants the year, month, day, and hour of your arrival.

2. Don't ask your friends for meetings. If they want you and can work you into their program, you will be invited at the time and in the usual manner.

3. Don't gush over the pastors at district assemblies and preachers' meetings. If your motive is personal gain and preferment, it cannot be hidden.

4. Don't let it become known that you expect a certain amount in the offering, either by direct statement or implication. If the pastor is a Christian gentleman, he will see that you are well paid. If he isn't, anything you would say would only aggravate the situation.

5. Don't arrive a day late for your meetings. You are expected to keep your word in this matter regardless of your ability and the demand for service.

6. Don't skin the church the first night. There will be ample time to put the old gospel plow deep after you have won the hearts and confidence of the church.

7. Don't loaf through the first sermon, or those who come to look you over will not be back, sure enough. The pastor and people will expect you to "preach" even in that first service.

8. Don't feel that you have to tell all the latest jokes to get acquainted. At least half of the congregation would just as soon hear a personal testimony to being saved—if you still have the blessing.

9. Don't preach more about your sweet wife at home, or the doll baby companion traveling with you, than you do Jesus Christ.

10. Don't start asking and calling about train schedules out of town before you get settled in your room. The pastor would like to think you are going to be interested in promoting a revival of religion before you leave for your next appointment.

11. Don't be fussy about your entertainment. Adjust yourself to the family, eat what is set before you, and make the most of even a bad situation.

12. Don't arrive at church twenty minutes before the service starts, twiddling your thumbs on the platform as if you had no appreciation for the stuff life is made of—time.

13. Don't act as if you were bored with the preliminaries. Make the folks think

you are joining in the singing, either by looking at the hymnal or humming along with the congregation.

14. Don't preach longer than forty-five minutes, and shorter if you can. Make your altar call at nine o'clock, and the pastor will be careful to give you the pulpit earlier.

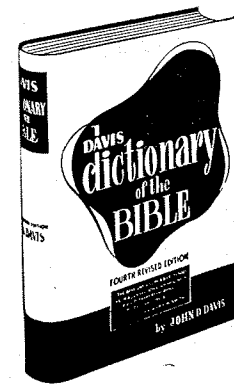
15. Don't be too careless or too negligent in taking your Bible to the pulpit. There will be many in your audience who have a great reverence for the Word—and think a preacher should take a text for every message.

16. Don't run all over town to visit with your old friends and come rushing in just at church time. The pastor will know you are not prepared to preach with the anointing and the people will know it after you are through.

17. Don't cut your last service short in order to catch an early train out of town. It should receive your very best since it climaxes all that has gone before.

18. Don't grab your offering and dodge out the side door while the preacher and his wife are praying seekers through without telling them goodbye and expressing appreciation to the lady who has stood over the cookstove preparing wonderful food for two weeks just for you.

—The Sermon Builder



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Order from Headquarters

## Membership Increasing

Roman Catholic membership increased 989,834 in the United States and its territories during 1956, according to the *Official Catholic Directory*. They now have over 36½ million members, representing a 36.8 per cent increase in the past ten years. Adult baptisms or converts topped 100,000 last year while infant baptisms totaled 1¼ million.

The directory reports 12,916 Catholic education institutions in the U.S. They include 259 colleges or universities, 2,385 high schools and 9,772 elementary schools. Twenty new seminaries and six new hospitals were established during the year.

## One Church Gives \$300,000

The Peoples Church of Toronto, Canada, which has long been noted for its generous contributions to missions, set a new record last month by giving \$300,000 in cash and pledges. The gifts were received from approximately 2,000 people during the annual missionary convention which lasted a whole month.

The Reverend Oswald J. Smith, pastor of the church, said the record offering will make it possible to support new missionaries in addition to the 350 who are already being supported.

## Falls Into Own Trap

Jose Canales, a Baptist pastor at Tepic, Mexico, was planning to go to another village for a service, but some of the Christians found out that the local priest had organized a mob to attack the pastor, so he decided not to go. The mob waited a long time, stones in hand, for the "carro protestante" (Protestant car) to show up.

It was growing dark and a car was seen approaching. "Death to the Protestants," shouted the fanatical horde, as a volley of stones was hurled at the car. There was a crash of glass and a shout of pain as the car came to a stop and the mob rushed in for the kill. What a surprise! Instead of the "pastor protestante" it was their own priest, whose car resembled that of our pastor. The priest was rushed to the hospital in Tepic where he stayed several days.

## Martyr's Widow to Speak

Marjory Saint, wife of missionary martyr Nate Saint, will speak at the 13th annual Youth for Christ convention at Winona Lake, Ind. Mrs. Saint will be featured at the dedication service for teenagers on July 13 in the Billy Sunday Tabernacle. On July 11 there will be a special women's meeting with Mrs. Saint bringing the message.

Nate Saint was one of the five mission-

aries slain by the Auca Indians in Ecuador on January 8, 1956. The story of the courageous missionary endeavors of these five missionaries and their deaths has moved hundreds of teenagers across America to volunteer to take their places on the mission fields of the world.

## Biblical Movie Fare

A new upsurge of interest in Biblical subjects is being shown by movie studios in Hollywood. Writers are at work on Fulton Oursler's production, *The Greatest Story Ever Told*, at Twentieth Century-Fox, and on *The Galilean*, a fictional treatment of Mary Magdalene, at Universal-International. Paramount Studio is readying *Ben Hur*, and Columbia Pictures has taken off the shelf its story, *Joseph and His Brothers*, which it started four years ago.

The financial success of *The Ten Commandments* is said to be responsible for the renewed interest in Biblical themes. After turning out 15 films in 1954 and 1955 based on Bible episodes, most studios quit making religious features, believing the market had been saturated.

## Communistic Flop

Communist leaders in East Germany have again voiced disappointment over the poor attendance at youth dedication cere-

monies held this spring in towns and villages throughout the Soviet Zone. They have urged party functionaries and Communist youth leaders to step up their propaganda efforts to make a better showing next year.

The ceremonies are an atheistic counterpart of Christian confirmation and communion. They were devised decades ago by German freethinkers and revived by Communists in an effort to wean children from religion.

Church sources said that, due to repeated pulpit warnings, only "a very small percentage" of young people from Christian families participated in the rites this year, despite Communist inducements and threats.

## Church Failing Youth?

The average Christian congregation "has done a very inadequate job with young people," in the opinion of Captain C. G. Bailey, head of the crime prevention bureau of the Minneapolis police department. He told a group of seminarians that the youth program of churches is "weak" because it caters primarily to its own people. "To be a vital, real part of everyday community life, its youth program should be organized to meet the needs of all the teen-agers in the community. Only by including all young people do you begin to protect your own youngsters," he said.

## Persecution Continues

Missionaries of the Worldwide Evangelization Crusade report that at Victoria, Caldas, Colombia a governing elder of the congregation was administering the Lord's Supper when the priest entered, knocked the wine out of his hand and insulted the group.



**MOUNT OLIVE GRADS**—Sixteen were awarded degrees and certificates during graduation exercises June 2 at Mount Olive Junior College, Mount Olive, N. C. Seven Associate in Art degrees were awarded and nine received certificates in business education. They are shown above (left to right): Front row—Ltna Tilghman, New Bern; Kathryn Alphin, Mount Olive; Shirley Warren, Robersonville; Treva Jeanes, Sims; Peggy Grady, Mount Olive; Marie Barnett, Pantego.

Second row—Peggy Mixon, Middlesex; Myra Webster, Pantego; Willie Huber, Snow Hill; Eloise Best, Newton Grove; Genevieve McLamb, Smithfield. Third row—Melvin Everington, New Bern; Eugene Tyson, Middlesex; Hilda Boykin, Wilson; Alton Worley, Princeton, and Billy Norris, Princeton.

Then the authorities arrived to help the priest take the evangelicals to a school, where they were locked up.

When they were set free after sunset a mob of fanatics was waiting, armed with clubs. Although beaten and bruised, they all managed to escape.

### City Needs Christ

Regarding Copenhagen, Denmark, where Youth for Christ International will hold its ninth World Congress on Youth Fellowship next August 4-11, YFC overseas director Sam Wolgemuth made the following observations:

"This city has the highest suicide rate in the world . . . a tragic moral collapse among its youth (pastors wept as we discussed this problem) . . . an almost complete disregard for the church (even though 95 per cent of the population is nominally Christian the average Sunday morning crowd is from 6 to 20 in churches that seat 600 or more . . . a small band of godly pastors and Christians who are calling for help."

### Farming and Stewardship

The editor of a publication put out by Rural Seminary and Bible College of Missouri says he's found a definite relationship between Christian stewardship and the proper use of the land by farmers. Every year the University of Missouri's agricultural extension service announces district winners in its "balanced farming" program, which requires the best possible use of farm land.

Harold F. Reish, editor of *New Horizons*, polled the 1957 winners to determine their religious interests and activities. And he found that all 19 winners and their families belong to some church and attend regularly. He found that 15 of the 19 farmers were officials in their church. And this, Raisch concluded, seems to "indicate a definite relationship between Christian stewardship and proper use of farm land."

## First Cuban Church Organized in Miami

MIAMI, FLA.—Sunday, May 12 was a history-making day for Free Will Baptists in Miami. The national Home Mission Board opened the first Spanish speaking Free Will Baptist church in America.

This was the result of meetings which had been held for several weeks by a group of Cuban people. Some 65 persons were present for service when the work was officially established. Messages were delivered by Rev. and Mrs. Thomas H. Willey, missionaries to Cuba, and Rev. Homer Willis, home missions secretary.

The Home Mission Board has named Rev. Melitino Martinez as pastor. (See picture below.) He was formerly pastor at Jaruco, Cuba, and his wife was instructor at the Cedars of Lebanon Seminary in Pinar del Rio, Cuba. Pastor Martinez is the first graduate of the Free Will Baptist school in Pinar del Rio. He is 34 years old and the father of one son.

When the church was officially opened, one of the officials said to the home missions secretary, "Within one year we will have five Cuban Free Will Baptist churches in the Miami area." The new congregation is now holding services in the Salvation Army Citadel in downtown Miami until they can secure property of their own. The address is 61 N.W. 5th St.

All the church services will be held in Spanish since none of the members can speak English.

"We are trusting our people to give the extra money to pay the salary of this wonderful pastor," Mr. Willis said. "We have secured them by faith." He pointed out that there are more than three million Spanish-speaking people in America and this is the first Free Will Baptist church organized to reach them.

## Cooperative Receipts Are About Average

NASHVILLE, Tenn.—Cooperative receipts for the month of June continued about average as they have for the preceding months, although they were slightly above the month of May.

The addition of a few new churches each month which vote to support the denomination agencies with a minimum of ten per cent of their offerings keep the monthly receipts at a good level. The cooperative budget is about \$3,000 short of the goal for the first six months of the year, however.

### RECEIPTS

ALABAMA		
First church, Dothan.....	39.38	
State Association.....	100.00	139.38
ARIZONA		
Antioch church, Glendale.....		29.87
ARKANSAS		
State Association.....		157.21
CALIFORNIA		
Churches of California.....		241.15
GEORGIA		
State Association.....		224.77
ILLINOIS		
Johnsonville church.....	6.00	
Rock Springs, Thebes.....	24.45	
Oak Valley S.S., Fairfield.....	7.55	
Union church, W. Frankfort.....	9.10	
Waltonville church.....	26.60	
Oak Grove church, Sheller.....	8.40	
Pleasant View church, Kell.....	22.60	
Webb's Prairie church, Ewing.....	11.12	115.82
MICHIGAN		
Wolverine Association.....		668.72
MISSISSIPPI		
Northeast Association.....		10.00
MISSOURI		
State Association.....		723.30
NEW MEXICO		
First church, Hobbs.....	44.19	
Mr. T. B. Gartman.....	5.00	
First N. M. Association.....	6.22	55.41
NORTH CAROLINA		
First church, Gastonia.....	30.00	
Goshen church, Belmont.....	77.00	
Davis church.....	74.83	
Swannanoa church.....	123.87	305.70
OHIO		
Mr. Watson Dixon, Dayton.....		9.00
OKLAHOMA		
State Association.....		550.00
TENNESSEE		
Palmer Memorial church,		
Nashville.....	34.25	
East Nashville church.....	250.00	
Wooddale church, Knoxville.....	21.48	305.73
TEXAS		
State Association.....		449.85
VIRGINIA		
Fairmount Park church,		
Norfolk.....		320.00
		<u>4,305.91</u>

### DESIGNATED RECEIPTS

Illinois.....	10.41	
Oklahoma.....	25.00	35.41
		<u>4,341.32</u>

### DISBURSEMENTS

Executive Department.....	1,359.84	
Foreign Mission Board.....	1,167.84	
Bible College.....	818.12	
Home Mission Board.....	543.45	
Superannuation Board.....	172.27	
Sunday School Board.....	150.09	
League Board.....	43.06	
Radio-TV Board.....	86.11	4,341.32



Rev. Melitino Martinez and family

# Portraits from

by George Burnham

## Portrait of an Actress

An exhausted Billy Graham intended to sleep late. It had been after midnight before he was free of duties connected with the biggest evangelistic crusade in history.

The fitful dreams of rest were routed by the press before 8 a.m. and Graham was off to another busy day. He granted interviews and greeted friends from throughout the nation until noon, when he left to address one of New York's most exclusive clubs. The membership reads like a *Who's Who* in the entertainment profession.

With evident freedom and power, the evangelist spoke about Jesus Christ. He described the cross and the consequences of rejecting it. He related how the mad quest of material things failed to satisfy and was followed by a gnawing hunger for spiritual peace. He proclaimed the Bible's warnings about pride, selfishness, hate and immorality. But the spirit of the address was compassion, not bitter denunciation.

When Graham finished, an actress approached him and burst into tears. She said she wouldn't be able to appear in a sexy stage role that night after hearing about Jesus. She was later led away, still sobbing, by a man whose name is known around the world.

## Portrait of a Colonel

An Air Force Colonel, who went to Madison Square Garden, wrote Mr. Graham:

"Back before the war, when I was a cavalry reserve officer, I competed each year in the International Military Jumping events at the National Horse Show in the Garden. I won a number of blue ribbons, but the 'Big One' always escaped me.

"The other night, I was again in the Garden, in uniform, when when we (wife) decided to answer your invitation. I led her down the back stairs the way I used to go to get my horse. Together, we came up the ramp from the stables and through the ingate. The Garden looked the same, it even smelled the same, but the feeling was indescribable. Once again I felt my little jumper, Captain Kidd, long deceased, nuzzling my shoulder as he used to do.

"Finally, we were standing under the lights in the vast arena. and I was again standing at attention, not for the national anthem but for the music of 'Just As I Am.' Billy, I won that ribbon and it was a more important one than I ever thought it would be."

## Portrait of an Adulteress

Graham was talking about the adulteress in Samaria who was forgiven by Christ.

Sitting way back in a balcony seat was an attractive young girl of 20. She looked innocent and clean to others nearby, but the words from the platform were stabbing into her heart.

Marriage had been postponed when her fiancée went overseas, but they decided their love was too great to forsake the liberties involved. She vowed to remain faithful to him, but after he had been gone a few months she was teasing and tempting a married man in the office where she worked. Others followed.

A girl friend invited her to attend the Billy Graham services. She declined at first, but then went out of curiosity.

Graham said that Christ would forgive and forget, no matter how vile the sin. He asked those who wanted a new life to



Night after night hundreds of people poured down out of Madison Square Garden to stand before the platform and register decisions for Christ. They were of all ages and classes, but they came with a common need and found a common Saviour. Up to July 1, the

come forward. The girl hesitated. She wanted to go, but she was afraid it would be embarrassing. Then courage came to leave the seat.

"For the first time in my life I didn't feel lonely," she said. "I had never felt such inner joy."

Back in the office, she told her friends she was going to live for Christ. Some laughed, but two of them accepted her invitations to visit the Garden. After the second telecast, her grandmother decided that she wanted to become a Christian.

The chain continued to unwind a few nights later. The mother went to the Garden and found the answer to the things her daughter had been talking about. "Our family was beginning to fall apart," said the girl. Things are different now.

## Portrait of a Stranger

The man walked into the office of what he thought was a theatrical agency. He appeared to be about 35, was well dressed and had strong facial features. An agency had been located there before moving to a nearby office. The space had been taken over by Lane Adams, a former night club entertainer now doing specialized work among show people for the Billy Graham Crusade.

The hour was rather early in the morning, but Adams was at his desk digging into the day's work. He explained that the agency wouldn't be open until later and invited the man to wait in his office.

In introducing himself, Adams said, "I used to be in show business myself, but now I am associated with Billy Graham in the New York Crusade." The visitor, a little surprised at such a switch in roles, gave him a sharp once-over before asking, "How did you happen to get into this?"

Adams replied, "It all began when I was converted to Jesus





end of the sixth week of the Crusade, some 22,000 had made decisions and the attendance had topped 750,000. The Crusade is scheduled close July 20, with a great service in Yankee Stadium. —RNS photo

Christ. My wife and I thought we were in for a life of thrills as night club entertainers, traveling from city to city. But we ran into a lot of drabness behind the scenes. Instead of thrills, we found our lives empty and were on the verge of breaking up the marriage."

"In desperation, we began to read the Bible in hotel rooms around the country. The words didn't mean an awful lot, but we kept it up, hoping for a miracle that would put meaning in our lives. One night the words came through. They made sense. We were on the verge of losing each other because we were separated from God. The Bible said Christ was the answer to our problems. We surrendered our lives to Him and found the happiness we had been seeking."

The man leaned back and searched the face of Adams. This was the kind of stuff that usually came from a preacher, but he was getting it in obvious sincerity from a tall, handsome fellow who knew what it was like behind the footlights.

Sensing his interest, Adams invited him to attend one of the Crusade meetings at Madison Square Garden, where he would more than likely bump into some old friends. Night after night, some of the top names in show business are present.

The man said he would like to attend, but had to return to Maine that night. It wasn't just a brushoff. A button had been pushed that had stirred the memory of some of the emptiness he had known in the search for abundant life.

"You know," said Adams, "God isn't confined to Madison Square Garden. You can find him right here through simple faith in Jesus Christ."

"Is it possible?" asked the man. "I'd like to do that more than anything."

Adams showed him the promises of God in the Bible. They prayed together. A glow came to the man's face. Friends might say he was nuts, but he knew better.

# the Garden

Many crossroads, where he could have gone either way, had brought him to New York. He had walked into the office of what he thought was a theatrical agency. And, in his opinion, he landed the greatest role in history.

## Portrait of a Little Boy

The eight-year-old boy sat on the second row for the Billy Graham service at Madison Square Garden. He was a little uncomfortable, as all boys are when they are freshly scrubbed and made to wear a tie.

Sitting with him were his mother and ten-year-old sister. His four-year-old brother, with devilment written all over a smudgy face, had been there but escaped from the squirming when the father took him on an inevitable trip to the room all little boys use as a secret weapon. It probably was just as well, if other members of the congregation were not to be distracted, but the eight-year-old looked after them longingly, kicking himself mentally for not having thought of the oft-used excuse first. He would have been even more envious if he had known that the brother was going to sit down in a blob of bubblegum and not get back to the service at all.

The ringing songs of the big choir were pretty good, partly because of the music and partly because they made so much noise that he didn't have to be as quiet as usual. He liked the deep, rich voice of the soloist, George Beverly Shea, a big man with muscles, but would be willing to bet "a hunnert trillion dollars" he couldn't draw a gun as fast as Wyatt Earp.

Finally, all the singing was over and Billy Graham walked to the front of the platform where the boy could see him plainly. He looked him over closely before deciding that he didn't look old and stern enough to be a preacher. Maybe the fact that the evangelist used to be a baseball player had something to do with that, because baseball players were something special.

Billy asked those present to give reverent attention to the message of God. "I want you to listen with the ears of your soul as well as your physical ears," he said. The boy had never realized before that his soul had ears. "While I am speaking," explained Billy, "you will be conscious of another voice, deep down inside. That is the voice of God. Pay careful attention to that voice."

The message was about Jesus. The boy had heard about Jesus from his father and mother and in lots of Sunday schools. He had a mental picture of Him as a somewhat crochety old man whose name was mentioned everytime he had done something bad. But Billy described Jesus as a man who loved people so much that He willingly died on a cross for them. The agony and the suffering of dying on a cross were described. "They drove nails in His hands and a spike through His feet," said the speaker. The boy had accidentally stepped on a nail one day. It hurt.

"Jesus didn't have to die," continued Billy. "With a flick of His finger He could have destroyed all the people jeering and mocking Him." A flick of the finger. Even Roy Rogers wasn't that strong.

"Don't lay all the blame on the wicked people around the cross," Billy said. "The sins you and I have committed helped nail Him there. We crucify Him afresh everytime we do something wrong. And I want you to understand this; you can never go to heaven, I don't care who you are, until you come to the cross,

(Continued on page 15)

# The Pastor's Bookshelf

*Through Gates of Splendor*, by Elisabeth Elliot. Harper. 256 pp. \$3.75.

In perhaps what is the most significant missionary book of this century, the author, who is one of the widows, gives a most moving yet simple account of the events leading up to and the martyrdom of five American missionaries. The missionaries were the first to attempt to reach the Auca Indians in Ecuador with the gospel. They had learned a few phrases of the Indian language from a native woman who had escaped from the tribe. From her they had also learned of the deep spiritual needs of the people.

Impelled by love and a certainty that it was God's will for them to take the gospel to the Aucas, the five missionaries, with their wives and children, went forth in complete obedience to His command.

January 8, 1596, marked the day for a real advance of the gospel in all the world. By their martyrdom on that day, these five missionaries did more, no doubt, to arouse cold-hearted Christians to an awakened sense of responsibility to the great commission than any other thing that has happened in this materialistic twentieth century.

This book is an account of the service and the glorious entry of the faithful into their reward. It is profusely illustrated with pictures, some of which are being published for the first time. It is a book that will challenge your faith as you catch a glimpse of lives that dared to live up to the privileges afforded every Christian. *Through Gates of Splendor* should be in every church library.

—Eunice Edwards

*Sunday School Evangelism*, by A. S. London. McBeth Press. 64 pp. 35c.

In this small book are crammed the living experiences of the author as he proved the things presented in the advancement of the Sunday school in the church. He also draws from the experiences of others whose names are familiar in the field of Sunday school advancement. It is the opinion of the reviewer that few books contain so much in so small a volume. It is straight-to-the-point information on Sunday school work from visitation to teacher improvement.

—Bob King

*Preaching from Great Bible Chapters*, by Kyle M. Yates. Broadman. 209 pp. \$2.50.

In this valuable volume, Dr. Yates does

what every preacher tries and would like to do—preach new sermons from old, familiar texts. Among the 13 best-loved and most-read chapters he presents are Psalm 23, 1 Corinthians 13, Isaiah 53, Luke 15, Romans 8, and Philippians 1.

Drawing on his knowledge of Hebrew and Greek from his years of professor of Bible, the author has dug up rare and sparkling gems from the depths of the Word. The remarkable thing is that he has done it in chapters where most of us preachers thought little or nothing new could be said. But Dr. Yates has not polished these gems—he has left that for each preacher to do for himself.

The reviewer believes a study of this volume will give you a new appetite for expository preaching, which will do more to root a congregation in the Word of God than any other pastoral service you can perform.

—W. S. Mooneyham

*Soul-Winning Sermons* by R. A. Torrey. Revell. 248 pp. \$2.50.

Here are thirteen sermons from the lips of one of America's great evangelists who, through these same sermons, won thousands to Christ. Dr. Torrey's language pattern is clearly seen in each of the sermons. The reader seems to hear him as he speaks to hundreds about accepting Christ as Saviour. Every sermon, filled with true-to-life illustrations, has a deep personal appeal to both the Christian and the unsaved.

—Robert Hill

*Christian: Commit Yourself*, by Paul S. Rees. Revell. 158 pp. \$2.00.

This book is written in sermon form—with a text and sentence commitment for each of the ten chapters, concluding with a page, "Let Us Pray"—but the chapters do not read like sermons.

It is an interesting, easy-to-read, soul-searching challenge to the reader to commit himself. Every minister should read it for it comes from the pen of one of America's best evangelical preachers, and it is a must for the church library.

—Bob King

*Christ and Your Job*, by Alfred P. Klauser. Concordia. 145 pp.

The gifted author of this informative volume has a rich background of personal Christian witnessing. He brings to the attention of his readers the need for personal soul-winning regardless of your vocation. Of special interest to young people is the chapter in which Mr. Klauser gives instruction in choosing a vocation. Both young and old alike will enjoy reading this book, written in the simple, everyday language of the layman.

—Robert Hill

*Victorious Praying*, by Alan Redpath. Revell. 151 pp. \$2.00.

This book was written in answer to popu-

lar request by those who heard the author deliver a series of messages on this subject at the Moody Memorial Church in Chicago in 1954. It is an exposition of the Lord's Prayer. Each phrase of the prayer is carefully analyzed and is then related to the prayers of the average Christian, providing an analogy that is profitable for all of us. It is a book that could be easily adapted for group study.

—Eunice Edwards

*Nervous Christians*, by L. Gilbert Little. Moody. 127 pages. 35c.

In this addition to the Moody Colportage Library, Dr. Little, who is a medical doctor and has had 25 years of psychiatric experience, shows that much of the answer to present-day tensions and strains is found in the Bible. In a very kind way, he deals with nervous breakdown, fear, mental disorders, etc.

Every pastor who does counseling will find valuable help here. Since it is so inexpensive, he could well keep a few on hand to give to those he counsels.

—W. S. Mooneyham

*Correction:* The price of the *Second Evangelical Awakening* by J. Edwin Orr, reviewed in the May issue, is \$2.00 instead of \$2.50.

Recently a layman ordered one of the books reviewed in this column and said, "How about some book reviews for us laymen?" Most of the books reviewed are excellent for either minister or layman. Perhaps the title of the column is deceptive—laymen are welcome here, too. Any book reviewed may be ordered from Free Will Baptist Headquarters.

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# Woman's Auxiliary

LABORERS TOGETHER WITH GOD

MRS. EUNICE EDWARDS, Executive Secretary

## Report of Executive Secretary

Sept. 1, 1956—July 1, 1957

Pearls of great value are acquired for two reasons: (1) for their value as an investment; (2) for their beauty as an ornament.

The pearls of wisdom Jesus gave us in His various discourses are to be acquired for both these reasons; value and beauty.

Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14). Children are naturally lovable. Can you think of anything more appealing than a freshly-bathed, cooing baby? It is an easy thing to love babies and children.

But Jesus also said, "Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44).

Perhaps it is trite for me to even mention these truths, but I believe they bear repetition. Perhaps we have enough knowledge about these things, but we have not had a too great demonstration of wisdom.

So then, the first pearl we need to obtain is the simple, child-like love for one another. We need to love one another and we need to love everyone alike.

The next pearl we need to obtain is the pearl of prayer. Jesus said, "Ask and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you." (Matt. 7:7).

It takes time to pray. We learn to pray by practice. However, regardless of the time needed to exercise this grace, or the energy needed to acquire it, prayer is a wise investment, a pearl of great price.

Jesus' attention was attracted by a poor widow one day at church. His attention was drawn to her by her giving all that she had in the offering. Jesus said, "Verily I say unto you, that this poor widow hath cast more in, than all they which cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12:43, 44).

Here is another pearl of great price and beauty: the gentle spirit of humility. When Christ is exalted as He was by this poor widow, blessings always follow, but when man is lifted up, Christ is abased. So then,

let us obtain this precious pearl of humility. Know this, too—nowhere does the Word teach that God will humble us, but rather it states very plainly, "humble yourselves."

Another pearl that Jesus laid great value on was the pearl of fasting, or discipline. The primary requisite for following Him, Jesus said was to "deny ourselves."

Most of us are more interested in *doing* rather than in *being*. We prefer activity to patient waiting upon Him. We seem to prefer sacrificing everything and everyone else, rather than self.

Self-discipline is a pearl of great value, but it is not gained by wishing. It is a grace that must be practised and cultivated. However, except self-discipline is prompted by devotion to Christ and practised through His grace, it avails nothing. Paul said, "I can do all things *through Christ*, which strengtheneth me." He even went on to say, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." (Romans 7:18).

Love for His Father prompted Jesus' life of sacrifice. Love attracted Jesus to giving. So must our sacrifices, our lives be given to Him. Our love for Jesus must attract our giving, whether it is a temporal gift or a spiritual gift. Love must be the basis for our obedience, our motive for service.

Love is never stingy, but liberal. Love never keeps a record nor an account book. What mother keeps a record of how many times she fondles her baby?

So then, according to Christ, four pearls of great price are: love, prayer, humility in giving, and self-discipline. Strung together they form a most valuable necklace and a thing of beauty upon all those who wear it.

In these few months of service in the executive office, I have been privileged to see these virtues exemplified. As I have visited the various local auxiliaries, district conventions, and state conventions, there have been many blessings. I have witnessed the "faithful few" carrying on under great handicaps; I have been blessed by the love of those whom I tried to serve; I have been challenged by the multiplied

needs of our women in their work; I have been challenged to a deeper consecration by the lives of countless women who are serving their Lord unknown and unsung. It has been a precious experience and I am humbly grateful for it all.

My special thanks to the WNAC for making possible my trip to Cuba. It was a real joy and a privilege to meet with the Cuban women in their convention and to see the sacrifices many, if not all, are making to serve the Lord Jesus.

I learned that the needs of our Cuban sisters are many, not the least of which is their need for literature. Pray with me that God will raise up a woman that will translate our literature for them, thus permitting us to share what God has given to us.

Following is my personal report:

Letters written .....	600
Cards written .....	53
Packages mailed .....	1,582

### Study Classes Taught

	Classes	Present
Evangelism .....	7	290
Prayer .....	18	292
Stewardship .....	3	145
Missions .....	15	269
Manual .....	16	413
Youth .....	2	47

Totals .....	61	1,456
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Times spoke in interest of

Auxiliary Work .....	47
Number conversions witnessed .....	14
Number dedications witnessed .....	20
Miles travelled .....	11,404
Money received—	

(on tour or in class) .....	\$397.45
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Expenses of travel .....	\$326.62
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Organized 3 Auxiliaries.

Organized 1 district convention.

Attended workshop at Oakland City, Indiana.

Attended 4 workshops, 3 district conventions, 2 state conventions, 1 convention in Cuba.

Conducted 2 installation services.

Edited 3 program books.

Prepared page (Auxiliary) for CONTACT each month.

Mimeographed several thousand pieces of literature (plays, declamations, etc.).

Prepared mimeographed and mailed 750 catalogues.

Prepared and mimeographed catalogue for 1957-1958.

Besides the regular work devolving upon a secretary-treasurer.

Humbly submitted,  
Mrs. Eunice Edwards

**HATS OFF . . .** to St. John's Chapel, Stacy, North Carolina. They are the first Auxiliary to apply for recognition from WNAC after successfully completing a **Standard** study course. They had four 45-minute class periods of Manual study, used supplementary material. Methods used were discussion and written work.

# GLANCING AROUND THE STATES

## **Alabama Has League Convention**

SYLACAUGA, Ala.—The Alabama state league convention was held here June 21-22 at the First church. Speakers were Mr. Ray Turnage and Rev. Dave Franks. New officers elected were Phillip Gilbert, president; Rev. Charles Hollingshead, vice-president, and Gladys Adams, secretary-treasurer. The 1958 session will be held June 6-7 at Howard's Grove church, Dothan.

## **Lawton Church Gets Building**

LAWTON, Okla.—For the first time since the organization in 1954, the Free Will Baptist church has a permanent home. After several temporary meeting places, the church purchased a lot at 24th and Cornell streets and the Hopewell No. 2 association to which they belong provided funds for the first unit of the proposed building. The church has 22 members and was led in this program by Rev. Julian Hawkins, who recently resigned after 9½ months. The new pastor is Rev. L. T. Woodall.

## **South Carolina Forms Church Loan Association**

DARLINGTON, S. C.—A non-profit Church Loan Association was formed recently in South Carolina to provide help for any Free Will Baptist church within the state to build, remodel, or redecorate. Officers of the association are Rev. Fred Powers, president; Rev. Ronald Creech, vice-president; Rev. Rufus Coffey, secretary; Rev. Julius Vause, treasurer, and Clarence Lambert, member.

The association is financed by the purchase of membership certificates of \$25 each which may be paid in one sum or by the month. Contributions and inquiries should be addressed to Rev. Rufus Coffey, Darlington, S. C.

## **Durham Church Gets New Secretary**

DURHAM, N. C.—Miss Juanita Dunn began her duties as church secretary at the Edgemont church here July 1. A native North Carolinian, Miss Dunn is a graduate of Free Will Baptist Bible College, and was engaged in secretarial and child evangelism work before coming to Durham.

## **New Mission Begun In St. Louis, Mo.**

ST. LOUIS, MO.—A mission was started June 9 in Lemay, a suburb of St. Louis, by Loy Smith. The address is 9736 S. Broad way. Rev. John Rogers, a St. Louis pastor, began a revival there June 10.

## **Tennessee Church Completes First Unit**

DONELSON, Tenn.—The basement unit of the Free Will Baptist church here was scheduled to be completed July 14 in time for the first service of a revival led by Rev. C. F. Bowen. An all-day service is scheduled for that day. The church is located at McGavock Pike and Knobdale. Rev. Robert Owen is pastor.

## **Social Band District Meets at Jonesboro**

JONESBORO, Ark.—The quarterly meeting of the Social Band Association met here June 28-29 with Rev. Carl High as moderator. Sermons were brought by Rev. Henry Pauley and Rev. Eugene Davis.

## **Florida Schedules Annual Camp Meeting**

COTTONDALE, Fla.—The Florida camp meeting will be held July 22-August 2 at the campgrounds south of here with Rev. Homer Willis as evangelist. The music will be under the direction of Mr. and Mrs. Chester Cook. In conjunction with the meeting, the state Woman's Auxiliary convention will sponsor a study course for a week under the direction of Mrs. Homer Willis. Rev. W. B. Hughes reports that free meals will be served twice a day and that lodging facilities are also available.

## **Eighteen Join at Strathmore, Calif.**

STRATHMORE, Calif.—Eighteen charter members came into the Free Will Baptist church which was organized here May 31. The charter was left open for 30 days and additional members were anticipated. Rev. Arvel Woolrey was called as pastor. Rev. T. C. Lynch, Rev. Fred Wynn, and Rev. Gene Shaw of the state executive board were in charge of the organizational ceremony.

## **Western Carolina Has Youth Rally**

ASHEVILLE, N. C.—Four churches were represented at the June youth rally held at the Horney Heights church here. A musical program was presented by a rhythm band from the Junior and Primary departments. The next rally will be held in August.

## **High School Student Ordained to Ministry**

SLOCOMB, Ala.—Bobby Register, an eleventh grade student who is pastor of Panther Creek church in the Union Hill association, was ordained to the ministry July 7. Rev. Rufus Hyman preached the ordination sermon and Rev. R. P. Jones led the prayer.

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REVIVALS . . . Allen's Chapel church, Newport, Ark.; Tommie Day, evangelist; J. W. Blanks, pastor; Aug. 12-21.

Dickson, Tenn.; Arthur Billows, evangelist; E. B. McDonald, pastor; June 2-14; 8 dec., 9 add.

Fawn Grove church, Dorsey, Miss.; L. H. Moulton, evangelist; M. L. Hollis, pastor; July 28-Aug. 2.

Fulton, Miss.; L. H. Moulton, evangelist; M. L. Hollis, pastor; Aug. 4-9.

Mr. Pleasant church, Vernon, Ala.; M. L. Hollis, evangelist; Rev. Collins, pastor; Aug. 11-16.

Donelson, Tenn.; C. F. Bowen, evangelist; Robert Owens, pastor; July 14-24.

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VACATION BIBLE SCHOOLS . . . First church, Dothan, Ala.; enr., 98; ave. att., 86; dec., 5; mission offering, \$12.49.

First church, Tulsa, Okla.; enr. 204; ave. att., 160; dec., 23.

First church, Hobbs, N. Mex.; enr. 107; ave. att., 68; mission offering \$33.22.

Pleasant View church, Dix, Ill.; no attendance report, but 16 decisions for Christ, (including one mother) were made.

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PASTORAL CHANGES . . . Rev. Roger Reeds to Southside church, St. Louis, Mo., from Davis, N. C.

Rev. Arthur Billows to New Hope church, Joelton, Tenn.

Rev. Paul Long has resigned Ozias church, Pearson, Ga., effective Sept. 1. Future plans indefinite.

Rev. Leslie Elliott to Pleasant View church, Dix, Ill., from Nason, Ill.

Rev. Jerry Dudley to Concord, Calif., from Tulare, Calif.

Rev. Gene Rogers to Tulare, Calif., from Huntington Park, Calif.

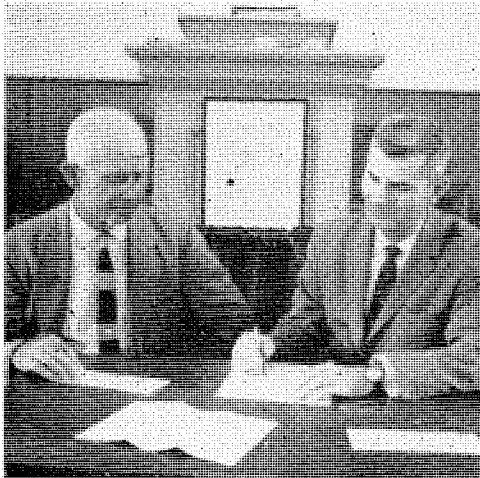
# STATE ASSOCIATIONS MEET

## "Every Church Family" Plan

### Virginia Organizes Minister's Conference

BRISTOL, Va.—A state ministers' conference was organized on the night preceding the opening of the Virginia state association June 13-15 at Shiloh Church near here. A large delegation of ministers was present and named Rev. E. H. Overman, Norfolk, president of the conference. Rev. J. A. Boatright, Clinchport, is vice-president, and Rev. Ralph Flannery is secretary-treasurer.

The conference appointed a committee on ministerial conduct composed of Rev. J. W. Chesnutt, Rev. Howard Bostic, Rev. Walter Glover, Rev. Hobert Addington, and Rev. Fred Rivenbark. Rev. E. T. Darnell is publicity chairman.



Rev. J. A. Boatright and Rev. E. H. Overman

In the state association which followed, Mr. Boatright was re-elected moderator and Rev. Walter H. Glover was elected assistant moderator. Mr. Overman was elected treasurer and Mrs. M. C. Foran was re-elected clerk.

### California Adopts Standard Questionnaire

BELL GARDENS, Calif.—The California state association in session here June 12-14 adopted a standard questionnaire to be used in the ordination of ministers throughout the state. Delegates to the convention heard messages by Bobby Brown, Otis Faries, E. E. Morris, and Winston Lawless.

Rev. Ralph C. Hampton, Modesto, was chosen again as moderator. Other officers are Rev. Earl Jensen, Turlock, assistant moderator; Rev. Gene Rogers, Tulare, clerk, and Mrs. June Rolan, assistant clerk.

The dates of the next session were changed to the last week in June (25-27), 1958. It will be held at the First Church, Richmond.

### Ohio Holds Session At Long Run Church

MINFORD, Ohio—The Ohio state association met at the Long Run church near here June 20-22. Rev. Robert Meade served as moderator for the session.

Sermons were scheduled to be brought by Edward Stevens, Ted Newsome, Mott McClellan, Thomas Depriest, Elmer Miller, and Melford Riddlebarger. No report on the business of the convention was available.

### Kentucky Meet Approves State Headquarters

BETSY LAYNE, Ky.—A resolution calling for the establishment of a state headquarters at the vacant orphanage property in Louisa was approved by delegates attending the Kentucky state convention here June 15. A committee was instructed to meet with the orphanage board to work out the details and to make arrangements for using the property for youth activities.

The moderator, Rev. Walter Hooper, also appointed several special committees for the promotion and coordination of the state work. Other officers elected were Rev. Carl Senters, Betsy Layne, assistant moderator; Rev. William M. Moore, Louisa, clerk, and Rev. W. S. Boggs, Louisa, treasurer.

The next session will meet June 14, 1958, at the Louisa church.

### Illinois Sets Up Home Mission Board

BENTON, Ill.—A home mission board, charged with the responsibility of sponsoring new church organizations with the state, was authorized and elected when the Illinois Yearly Meeting met at the campgrounds here June 19-22. Named to this new board were Bill Turnbough, Claude Childers, Cecil Walker, Howard Flota, and George McClaskey. Each church was asked to make a monthly contribution for this organizational work.

The officers, which were retained, are Rev. George Waggoner, Mt. Vernon, moderator; Rev. George Ritter, Marion, assistant moderator; Mrs. Zola McClerren, treasurer, and Mrs. Freda McClaskey, clerk. Sermons during the convention were brought by James F. Miller, Wallace Malone, Raymond Riggs, Cecil Walker and Leslie Elliot.

The next session will be held June 18-21, 1958, with the Wayne county quarterly meeting.

- Salem church, Missouri
- Hurryville church, Farmington, Mo.
- Grace church, Blount, W. Va.
- Pleasant Valley church, Butler, Okla.
- Martinstown church, Worthington, Mo.
- First church, Sapulpa, Okla.
- Trinity Temple church, Tulsa, Oklahoma
- West Side church, Johnsonville, South Carolina
- First church, Bryan, Texas
- First church, Corning, Ark.
- Central church, Tampa, Florida
- Union church, West Frankfort, Illinois
- First church, Wenatchee, Washington
- Jameson Memorial church, Henderson, Texas
- First church, Lake Charles, La.
- Bethel church, West Plains, Mo.
- First church, Pine Bluff, Ark.
- Buffalo Springs church, Bellevue, Texas
- Woodbine church, Nashville, Tenn.
- Oakland church, Bradford, Ark.
- First church, Blakely, Ga.
- New Home church, Tulsa, Okla.
- Mt. Olive church, Laneville, Texas
- First church, Searcy, Ark.
- First church, Midland, Texas
- First church, Chipley, Florida
- Victory church, Kansas City, Mo.
- Trinity church, Nashville, Tenn.
- New Love Well Church, Richton, Miss.
- Beacon church, Raytown, Mo.
- Pretty Water church, Sapulpa, Okla.
- First church, Dothan, Ala.

We are thankful for the one church added this month to the honor roll. This is the First church, Dothan, Ala., which sent the names of 42 families to become *Contact* subscribers. This now gives us 32 churches on the second honor roll.

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

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

### Rules for Honor Roll

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



# ARMINIUS

(Continued from page 3)

that Christ died for all men, that salvation is by faith alone, that those who believe are saved, that those who reject are lost and that God does not elect particular individuals for either outcome. Herein lies the fundamental teachings of James Arminius.

On September 16, 1690, James Arminius was married to Elizabeth Real of Amsterdam. To this union were born seven sons and two daughters, all of whom died at a very early age, except Laurence, who became a merchant in Amsterdam, and Daniel, who obtained a high reputation in the medical profession.

From 1588 until 1603 he served in the pastorate in Amsterdam. He achieved eminent success and great popularity, especially with the laity. On many occasions during these years he was brought into serious collision with the ministers around him because of his anti-calvinistic views. The vast majority of ministers in Holland at this time were Calvinistic in belief.

In 1603 he was called to the position of Professor of Divinity at the University of Leyden. After extended hesitance, the authorities at Amsterdam released Arminius to go to Leyden. In July of this year, the University of Leyden conferred the degree of Doctor of Divinity upon him and he at once began to discharge his duties as professor.

W. R. Bagnall, in *The Writings of James Arminius, Vol. 1*, says: "He soon discovered that the students in theology were involved in the intricate controversies and knotty questions of the schoolmen, rather than devoted to the study of the Scriptures. He endeavored at once to correct this evil, and to recall them to the Bible, as the fountain of truth. These efforts, and the fact that his views on Pre-destination were unpalatable to many, furnished opportunity and a motive to accuse him of an attempt to introduce innovations. Injurious reports were spread, and most unwarrantable means were used to injure his reputation with the government and the churches. Arminius endured these attacks with great equanimity, but did not publicly defend himself till 1608, when he vindicated himself in three different ways; first, in a letter; secondly, in an 'apology against thirty-one articles, etc.'; and lastly, in his noble 'Declaration of Sentiments,' delivered on the thirtieth of October, 1608, before the States in a full assembly at the Hague."

He continued his work until October 19, 1609, when he died. On that day, about noon, in the words of Bertius, "with his eyes lifted up to heaven, amidst the earnest prayers of those present, he calmly rendered up his spirit unto God, while each of the spectators exclaimed, 'O my soul, let me die the death of the righteous.'"

Bagnall sums up his life in these words:

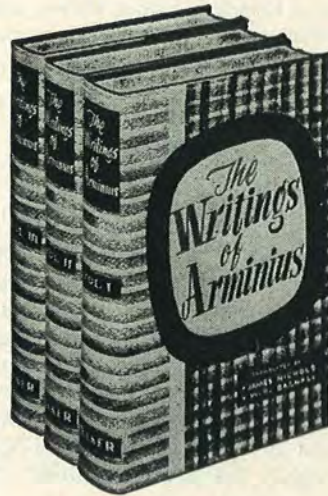
"Thus lived, and thus, at the age of forty-nine years, died James Arminius, distinguished among men, for the virtue and amiability of his private, domestic and social character; among Christians, for his charity towards those who differed from

him in opinion; among preachers, for his zeal, eloquence and success; and among divines, for his acute, yet enlarged and comprehensive views of theology, his skill in argument, and his candor and courtesy in controversy."

## THE WRITINGS OF ARMINIUS

by James Arminius

Translated by James Nichols and W. R. Bagnall



All the theological works of James Arminius are here presented in these three volumes.

It is remarkable that the works of so eminent a theologian as James Arminius have not been readily available to the large body of Protestantism which supports his views, and to the considerable portion which opposes his tenets. In the main it has been necessary to resort to his scattered writings, to quoted excerpts from his works, or to accept at face value the views which others ascribe to Arminius.

It was a valued service which James Nichols and W. R. Bagnall rendered in translating the writings of Arminius. Nichols translated about two-thirds of the works of Arminius and presented them in two large volumes, the first in 1825 and the second in 1828. This translation was carefully edited by Bagnall, who also translated the remainder of Arminius' writings and added them in

a third volume. This three volume set was first published in 1853. It is this set, for many years almost unknown and unobtainable, which is once more being made available for general distribution.

The sketch of The Life of Arminius in the first volume and the General Index of Subjects in the last are valuable assets to anyone using this set for study and reference use. 3 Volumes. \$17.50

*It was with great pleasure that I learned of this splendid undertaking, which will make possible again the original teachings of this celebrated theologian!*

... Dr. J. Orton Wiley, President Emeritus, Pasadena Nazarene College, Pasadena, Calif.

*You are doing a great favor for the Christian church in issuing Arminius.*

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*I sincerely praise your courage, enterprise and faith in bringing out the works of such a famous theologian as James Arminius. . . I tell you frankly and enthusiastically that I believe your project is the greatest publishing event of a decade. I venture the reasoned judgment that no "silent" work of all the world's great literature more deserves publication than this.*

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*I am very glad to learn that you are considering offering a reprint of THE WORKS OF ARMINIUS. This is excellent source material for the study of theology.*

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... Dr. Roy S. Nicholson, 330 East Onondaga Street, Syracuse, N. Y.

*I have all three volumes and value them. I am happy that they are being republished.*

... Dr. Myron F. Boyd, Light & Life Hour, Winona Lake, Indiana

*Rendering a great service to Christendom in general and to those groups which are Arminian in their theology in reprinting The Works of Arminius. The opposers and defenders of his tenets of faith will find these volumes valuable source material.*

... Dr. Ralph W. Harris, Assemblies of God, Springfield, Mo.

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### Differs about Desertion

Dear Editor:

I differ strongly with an answer given in the March issue to a woman who seems to be one of those unfortunate and helpless persons who has been deserted by an unbelieving husband.

I have read four commentaries dealing with that general subject and every one of them use 1 Cor. 7:15 to cover situations of that kind. None of them in their discussions of Romans 7:2-3 apply this to cases of that kind nor mention the moral aspect of it. They use it as of a woman whose husband is not only living, but living *with her*, and use it as an illustration of justification.

Of course, it is possible that you are among the really small minority who insist that if one has at anytime been married, there is absolutely nothing but the death of the other party that can release that one from what 1 Cor. 7:15 calls "bondage." At least, I have known a very few who seemed to insist that such a person can never become connected with Christian work. If so, I should be glad to have a discussion of that side just from the standpoint of general interest and from hearing both sides.

Dr. William N. Keith  
Paintsville, Kentucky

### Error Corrected

Dear Editor:

In your "Letters" column of June I was listed as the pastor at Plainview, Ark. This is incorrect since Rev. B. O. Stahl is the pastor here. I am the clerk of the Arkansas district association.

Elmer Turner  
Plainview, Ark.

## CONTACT

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Vol. 4 July, 1957 No. 9

## personally . . .

There have always been Christians of "like precious faith" to that of our own, but outside of a few efforts in recent years there have never been any real attempts to establish a fraternal relationship with them. For the large part, we have been content to exist without direct comity with other groups. In some instances we did not even know these groups of "like precious faith" even existed.

In the past two years several contacts have been made that we would like to share with you.

The most recent and probably the most interesting of these has been a contact through extended correspondence with the Rev. Johan Visser, pastor of a Free Baptist church in Amsterdam, Holland. He has written us that there are Free Baptist churches in France, Spain, England, Ireland, and his own country. At our request, Rev. and Mrs. Lonnie Sparks, missionaries in language school in Switzerland, went to Amsterdam for a weekend service and reported good fellowship and two decisions for Christ. Their favorable report has prompted the executive committee to authorize the executive secretary to visit the work in person. This Dutch pastor has arranged two weeks of conferences in Holland and two weeks in Spain during November of this year. We are very anxious to explore this work further and see what the possibilities are of a definite relationship between our churches.

Another very inspiring contact has been made with the Negro Free Will Baptists in this country, called the United American Free Will Baptists. They have two organizations, one in the east with headquarters at Kinston, N.C., and one in the west with headquarters at St. Louis, Mo. The executive secretary, with others, has attended the conferences of both of these groups and been very warmly received. They list their membership at 150,000 and have strong churches in many of the metropolitan centers of the north, east, and midwest.

We are hoping that fraternal messengers from two sister denominations will be at Birmingham this year. They are the General Baptists and the Churches of God in North America, groups that have doctrines nearly identical to our own. We have been in touch with some of their leaders this year. As yet no definite word has been received about their attendance.

We hope that soon a "two-way street" will be opened up with these and perhaps other groups with close doctrines for an exchange of ideas and fellowship. We feel it would prove mutually helpful.

### Pushing Toward 6,000

We had hoped to reach a circulation of 6,000 before the national convention, but it looks doubtful now. The June issue had a paid circulation of 5,882 and there has not been much of an upsurge during the month. But at least we are crowding 6,000. When we reach that figure, then almost 4 per cent of our reported church membership will be receiving CONTACT!

Shame on us for our slowness. Again this month we ask you to recommend the Family Plan to your church. It is the answer to a successful church paper and a respectable circulation.

## PORTRAITS FROM THE GARDEN (Cont. from page 9)

confess your sins and receive Jesus into your heart. I am giving you an invitation to do that. Get out of your seat and come right now."

The little boy thought it over. He wanted to go to heaven, but being good all his life didn't sound like much fun. Then he figured, "I'll go to the platform because it will make my mommy and daddy proud of me." Billy paused for a moment as people came. Then he added, "God knows your most secret thoughts. He wants to forgive and forget your sins and bury them in the bottom of the sea."

The painful cross and sins that had helped nail Jesus there flashed across the boy's mind. He felt sorry in his heart for the bad things he had done and wanted to be forgiven for a more important reason than making his mommy and daddy proud.

He walked to the platform and stood there with his head bowed. There were some things he didn't understand. He didn't know any big words. He had never heard about the talk of a few grown people, some of them called fundamentalists and some of them called liberals, who said God could not be present in Billy Graham's meetings because the evangelist was either too fundamental or too liberal.

The boy just knew that he had heard "the other voice" and felt in his heart that he wanted to belong to God. He explained to me later. My little son had made a decision.

# What's Your Problem?



REV. L. H. MOULTON, Savannah, Ga.

**Q. What are the chances of a man going to heaven if he has killed someone?**

A. If a murderer meets the conditions of the Bible relating to salvation, I believe he can be saved. Isaiah 1:18 bears out that "... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." On the day of Pentecost, Peter, after accusing certain men of Israel of murder (Acts 2:22-38) told them in reply to their cry, "what shall we do" to "... repent, and be baptized every one of you ..."

**Q. Can an illegitimate child go to heaven?**

A. Jesus did not say "him that cometh to me (except illegitimate children) I will in no wise cast out." In 2 Peter 3:9 "The Lord is ... not willing that any should perish, but that all should come to repentance." He did not say that all should come to repentance except illegitimate children. God is no respecter of persons and 1 John 1:9 applies to everyone who will meet the conditions.

**Q. Please interpret for me the last phrase "the same as for license or ordination" in the Treatise, page 50, number three under "The Ministry."**

A. This particular paragraph in the Treatise deals with a minister coming from another denomination and simply says that he is to be examined the same as one making application for license or ordination who is already in our denomination. His examination should refer to his convictions, purposes, his reputation for character and ability, his spiritual experience, his present and prospective educational and professional qualifications, etc. If I were to go to another denomination I would expect the exam-

iners or the council to literally take me apart before accepting me as one of them.

**Q. Is it required of an individual coming from another denomination that the Free Will Baptist Presbytery lay hands on him to make him authentically separated person of the Free Will Baptist ministry even though he may have been ordained before?**

A. His former ordination did not set him apart in the Free Will Baptist ministry. In my association he would be dealt with as though he was starting 'from scratch' and had just responded to the call of God.

**Q. What was Paul's thorn in the flesh?**

A. It has been conjectured that Paul's "thorn in the flesh" was severe inflammation of the eyes, possible inducing bodily weakness and perhaps a repulsive appearance. Note Galatians 4:13-15 and 1 Cor. 2:3-4. Also 2 Cor. 10:10. We do not positively know what Paul's thorn in the flesh was. Scofield says Paul's particular "thorn" is not described that his consolations may avail for all to whom any thorn is given.

**Q. When a person is drinking and while intoxicated curses God, can he be forgiven by God?**

A. Yes. Jesus himself said in Matthew 12:31 "... all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

**Q. Who named everything on earth? Was it God or Adam?**

A. It was Adam. "And ... God formed every beast of the field and every fowl of the air; and brought them to Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air and to every beast of the field ..." (Genesis 2:19, 20).

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



● In Israel, the Government Tourist Office engaged an American expert to conduct a survey on fishing facilities. The result: "Israel is a Fisherman's Paradise." The expert discovered that the Dan River in the Upper Galilee offers excellent rainbow trout fishing, found only in remote parts of the U.S. and Canada. The 110-mile coastline of the Mediterranean, with its underwater reefs and small "islands", is excellent for surf casting, trolling, casting, spinning, skin-diving and exploring.

● Michael Fisher, a friar of the Anglican Order of St. Francis visiting in New York City, told a congregation attending the Protestant Episcopal church of St. Mary the Virgin that he was doubtful of sudden conversions. The London preacher declared that the Christian way of life is not to be found in a "sudden combustible moment." He said he was alluding to the Billy Graham Crusade in New York.

● Two Methodist ministers in Tampa, Fla., aren't so sure it pays to advertise. The two men have decided to drop newspaper stories about church dinners—too many people read them. The pair said that invariably "a bunch of strangers" appear after each notice of a free meal for the congregation. "We just can't afford to feed the 'free-loaders'," they said.

● A mid-west pastor heard two boys talking outside his office door. The larger boy said to the smaller one: "Are you a Junior or a Primary?" The smaller boy replied he didn't know. "Well, do girls bother you yet?" asked the larger boy. "No." "You're a Primary," the older one concluded.

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## The Minister Looks at Himself

by Wayne C. Clark



A unique and significant book. Although it enables the minister to see himself as others see him, it never becomes critical or censorious. Instead, it gives sympathetic and friendly counsel. The six problems discussed—resentment, immaturity, inferiority, doubt, guilt, and conceit—are those most likely to plague the minister.

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### About the Cover

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers 'round its head sublime.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming,  
Adds more luster to the day.

Photo by Eva Luoma