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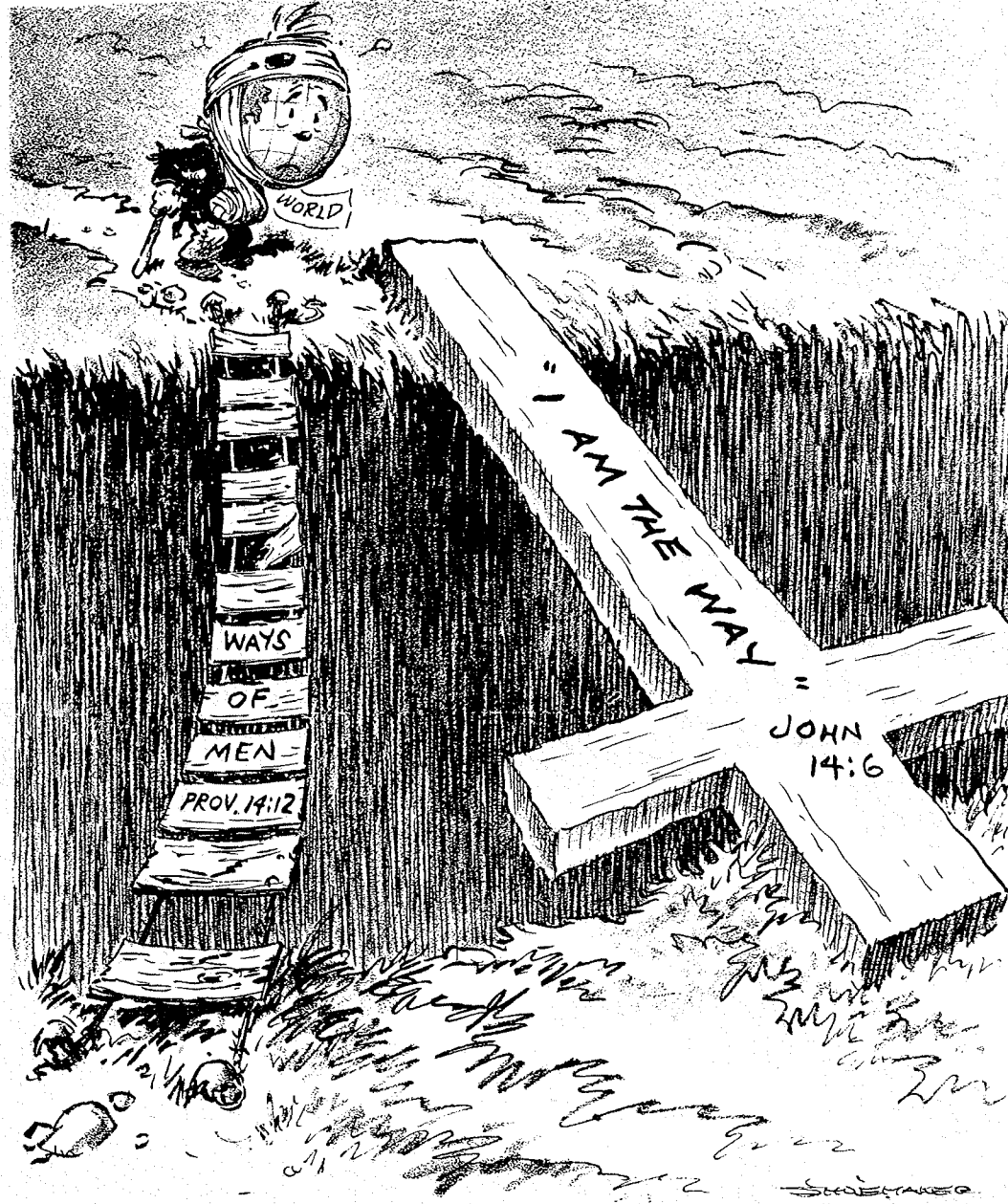
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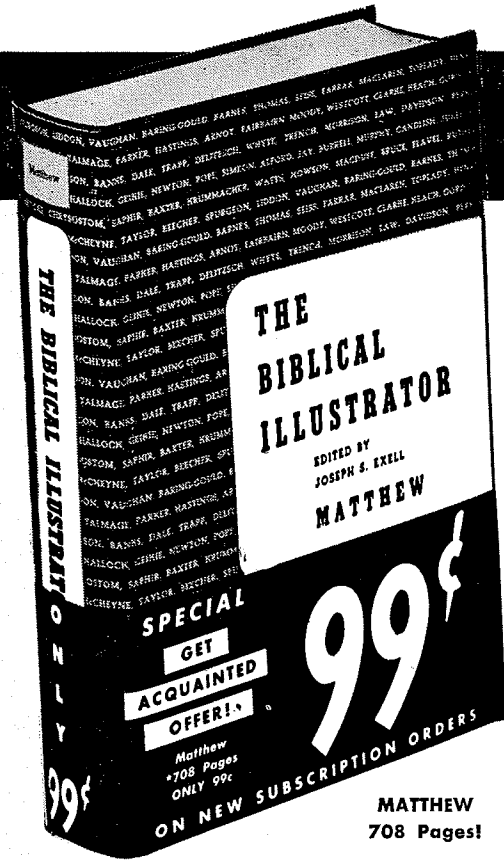
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# What's Wrong With the Cooperative Plan?

## A Texas Pastor Frankly Discusses the Merits and Shortcomings of the Denomination's Financial Plan

Let me say to begin with that the Cooperative Plan of our denomination will always have its critics, some friendly, some unfriendly. This article is meant to be critical, but I should hope it will be taken as friendly criticism.

First, let us state briefly some of the criticism which seems to me to be unfriendly and unfair:

1. That the Cooperative Plan fosters centralization of power.
2. That it takes authority vested in the boards of the National Association and places it into the hands of the executive office.
3. That the whole unified budget idea as a system of finance is predisposed to bring about an ecclesiastical system of church government that will ultimately do away with the local church autonomy and bring about a hierarchy in the ministry.
4. That the Cooperative Plan does not raise enough money to carry on our church program, therefore it should be dropped and chalked up as a bad experience but a well-learned lesson.

These statements, at least the first three, seem to me to be unfair even though they may come from good, loyal, well-meaning Free Will Baptists. Let us not deny their right to criticize, but let us examine the arguments for our mutual benefit. We shall try to be fair and impartial with each one.

In criticism number one, the key words are "centralization of power." That some centralization is the order of the day, no one will deny. Every business in our day, including church business, is gravitating toward centralization. It started in our own churches when Free Will Baptists delegated authority to its first board or committee.

One might well ask the question: Can centralization in some degree ever be avoided when we seek to accomplish anything above the local church level? But actually this is not the crux of the problem. That word "power" is really the one of which we seem to be afraid. So let us be

honest and ask ourselves this question: When power is delegated, where does the seat of power remain?

For example, we elect five or more men on a board or commission to serve the denomination in a capacity for which the denomination has felt a need. When such a board is brought into being, the National Association defines its tasks; that is, it sets up the bounds or limits in which it is to serve. These men are then responsible to the National Association for their performance.

Now where does the seat of power remain? Any intelligent person must admit that the power is still in the hands of the body that delegated the responsibility. It is not in the hands of the board. The board merely carries out a task it has been delegated to perform. Any power it has is a delegated power which is restricted by the parent body and subject to recall at any time by the parent body.

But someone will say, "Delegates to the National Association do not know half of the time what they are voting for and thus boards and committees can do pretty well as they please."

It hurts me to hear a criticism so unfair as this coming from a Christian brother. It is my humble opinion that when the delegates to our annual convention delegate power they do so with the recognition that they are placing responsibility on responsible men who have done and will continue to do all within their power to execute the tasks which they have been assigned.

Now let us look at the second criticism which says that the Cooperative Plan takes the authority vested in the boards of the National Association and places it in the hands of the executive office. I call your attention to two items passed at the annual convention in Tulsa, Okla., in 1955 relative to the operation of the Cooperative Plan.

One action stated "That the denominational budget adopted at this session be raised cooperatively inasmuch as possible

with all the boards and departments of the National Association participating in raising the cooperative budget . . ." The second item provided "that as a supplement to the cooperative budget *each respective department be encouraged to promote its particular phase of the work* and to receive designated funds as individuals, groups, or churches may feel so disposed to give."

The two italicized statements seem to indicate (1) that cooperation with the executive office is not demanded, but is rather requested with the cognition that it might not be possible, (2) that participation of each department in the over-all denominational interest is the practical approach, and yet (3) that each department is encouraged to promote its own phase of work.

At this point, nothing has been subtracted from the boards. The mandate of the National Association which brought the executive office into existence charged that office with the task of co-ordinating the entire denominational program, but there has been no intimation that the work of the boards is to be subservient to the executive office.

Now let us look at objection three: "The whole unified budget idea as a system of finance is predisposed to bring about an ecclesiastical system of church government that will ultimately do away with the local church autonomy and bring about a hierarchy in the ministry."

This I take to be the most unfriendly and unfair criticism of the Cooperative Plan and much is being said with this statement as the thesis for an analysis of the program. It is my humble opinion that great harm can be done to the world program of evangelism our church is seeking to foster by such an unwise hypothesis as this. What I say is meant to be kind and not critical, but such an analysis has no ground in fact or in history.

Some well-meaning brother may say, "Look what this system has done to other churches." But for those who think that any system is predisposed to certain outcomes, please remember that any system is an empty shell without men to fill it. It is not the system which is predisposed—it is men who are predisposed. Ungodly men in any church system, be it congregational or otherwise, will use the system and corrupt it if need be to advance their own ends. But it cannot be said that the system brings havoc—it is unregenerated men using what is at hand and what they can manufacture to destroy good.

Our great National Association (and call be too denominational-minded, if you will) is the check and balance we must always use to keep our church congregational and our ministry fraternal. God help us that when we disagree it may be with intellectual honesty and with fraternal love and consideration.

The final criticism we are considering says that the Cooperative Plan does not raise enough money to carry on our church

(Continued on page 13)

# THE WRITINGS of

# JAMES ARMINIUS

• *The last in a series of reviews of one of the most significant sets of books published this century—the writings of the man who sparked a revival of “free will, free grace, free salvation”*

by *Charles A. Thigpen*

WE COME NOW to the third and final volume of the *Writings of James Arminius*. The first two volumes deal with many theological subjects, but in this there is only one theme developed. And what a theme this is! Here we find the subject of “Predestination”.

For centuries men have discussed this deep subject. Sometimes we wonder why men spend time trying to define such acts of God as predestination. It is natural for men to be curious, and it is proper for us to discern what the Word of God teaches. In fact, the Bible tells us to “Search the scriptures.” We are to rightly divide the word of truth.

In Deuteronomy 29:29 we find, “The secret things belong unto the Lord our God: but those things which are revealed unto us and to our children for ever, that we may do all the words of this law.” The “revealed things” do belong to us, so surely we have a right, yes, even an invitation from God to discover and define these truths.

This volume is divided into four sections. In the first three sections James Arminius discusses predestination with Francis Junius and William Perkins. The first division is called, “A friendly discussion between James Arminius and Francis Junius, concerning

predestination, conducted by means of letters.” The second division is an appendix to the previous discussion containing the Theses of Junius with annotations by Arminius. In the third place we find our author examining a treatise concerning the “Order and Mode of Predestination, and the Amplitude of Divine Grace,” by William Perkins. The final section of this volume is an analysis of the ninth chapter of the epistle to the Romans.

The opening division is, I feel, most interesting and we shall direct our attention to it in this brief review. In many respects the final three divisions are somewhat repetitious.

In the introduction to this first part we find stated, “On the subject of predestination, Junius endeavored to defend the opinion of Calvin by rendering it a little more palatable. For he did not maintain that the divine predestination has respect to mankind either antecedent to the decree of their creation, on a foreknowledge of their fall, but that it has respect only to man already created, so far as being endowed by God with natural gifts, he was called to a supernatural good.

“On that account James Arminius, then one of the ministers of the church at Amsterdam, entered into an epistolary confer-

ence with him, and tried to prove that the opinion of Junius, as well as that of Calvin, inferred the necessity of sin, and that he must therefore, have recourse to a third opinion, which supposed man, not only as created, but as fallen, to have been the object of predestination. Junius answered his first letter with that good temper, which was peculiar to him, but seemed to fabricate out of the various opinions concerning predestination one of his own, which, Arminius thought contradicted all those which it was his endeavor to defend. Arminius was induced to compose a rejoinder to the answer of Junius, which he transmitted to the Professor, who retained it full six years, to the time of his death, without attempting to reply.”

The letter of Arminius was divided by Junius into twenty-seven propositions in answering it, and each of them is then presented, with the answer of Junius and the reply of Arminius corresponding to it.

I shall illustrate this order. In the first proposition, Arminius’ statement is that Calvin, Beza, Thomas Aquinas and Augustine all, “agree in this, that they alike hold that God, by an eternal and immutable decree, determined to bestow upon certain men, the rest being passed by, supernatural

to be liable to a change in this condition, and able to fall and to commit sin: that he ordained also that man should fall and become depraved, that He might be able mercifully to save some and justly condemn others, according to his own eternal purpose, to the declaration of his mercy in the former and of his justice in the latter."

In replying to this proposition, Junius attempts to defend this Calvinistic principle. In reading his defense, we see that Junius is basing his argument on philosophy and reason rather than the revealed Word of God.

The reply of Arminius to Junius' answer brings forth further proof that the Calvinists did support the third proposition. Junius suggests that these statements had been taken by Arminius out of their context.

Here we find an extended quote taken from the writings of Beza, "Let us lay down these principles. God, as infinitely wise architect, and whose wisdom is unlimited, when He determined to create the world, and especially the human race had a certain proposed end. For the eternal and immutable purpose of God was antecedent to all causes, because He decreed in Himself from eternity to create all men for His own glory. But the glory of God is neither acknowledged nor celebrated, unless his mercy and justice is declared. Therefore, He made an eternal and immutable decree by which He destined some particular individuals, of mere grace, to eternal life, and some, by an act of judgment, to eternal damnation, that He might declare His mercy in the former, but His justice in the latter.

"Since God had proposed this end to Himself in the creation of men, it was necessary that He should also devise the way and the means by which he could attain that end, that His mercy and His justice might be equally manifested. For since mercy presupposes misery, it can neither have place nor be declared where misery does not exist, it was then necessary that man should be created, that in him there might be a place for the mercy of God. This could not be found without preceding misery. So also, since justice presupposes crime, without which justice cannot be exercised, (for where there is no crime, there justice has no place.) It was necessary that man should be so created that, without the destruction of his nature, he might be a fit subject, that in him God might declare His own justice. For He could not declare His own justice in man unless He should have destined him to eternal damnation."

You see, the Calvinists make God responsible for man falling into sin. They just about eliminate the fact of the 'free-will' of man. No doubt that all of us will agree that God knew that man, when given the opportunity to choose would make the wrong choice. I had a professor once who kept insisting that "redemption was a forethought with God, even before the Garden of Eden, and not an afterthought."

Granted, that God knew man would fall

and that God had already planned redemption, but still the decision of Adam to break the law of God was as much his own decision as if God did not know. Many times we parents know what decision our children will make when confronted with a choice but that does not say that we *caused* them to decide in the way they did. Thank God for this man Arminius who championed the great truth of the free-will of man.

Arminius did no harm to the great truth of the Sovereignty of God when he insisted on the free-will of man. Arminius takes the position that God, in His sovereignty, has given man a small sovereignty over himself, that is over his own spirit. God does not rob from man that with which He has endowed Him, namely his free-will.

Junius, in discussing the sixth proposition, says, "All things, at their creation, were good, therefore at their creation, God did not hate any one of all created things: He hates that which is alien from Himself, but not that which is His own: He is angry with our fall and sin, not with His own creation. By creation they are vessels; by the fall, they are vessels of wrath, and fitted to destruction, as the most just consequence of the fall and of depravity: for 'neither shall evil dwell with God.' (Ps. 5:4.). As in the Knowledge of God is the good of the elect, with whom he deals in mercy, so in the knowledge of God is the good of the elect, 48, verses 4 and 8, is the evil of others: the latter He hated and damned from the period of His knowledge of it. But He knew and foreknew from eternity; therefore, He hates and damns and even pre-damns from eternity."

We see from this the tragic conclusions to which the Calvinists are forced if they follow logically their premises. God's decree to have mercy on some and damn others is the basic concept that gripped the theological thinking of Arminius' day. Thank God for James Arminius who raised his voice against such thinking.

Arminius uses such great verses as the following in defending his position: John 1:12. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 3:18, "He that believeth on him is not condemned: but he that believeth not is condemned already . . ."; Romans 10:13, "For whosoever shall call on the name of the Lord shall be saved" and Revelation 22:17, "And the Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Thank God for James Arminius! His protests are being rejoiced in centuries after he articulated them. As one of the historians put it, "where Calvinism has gone, Arminianism is soon to be found. We are very thankful for this man who is a spiritual relative to all of us who still believe in "free-will, free grace and free salvation."

and eternal life, and those means which are the necessary and efficacious preparation for the attainment of that life."

The answer of Junius to this first proposition is summed up as follows. He believes that adoption and not predestination has determined to bestow eternal life on some and not on others.

After the answer is given by Junius, Arminius then gives his reply. The basic argument presented by Arminius is this, "For they who believe are adopted, not they who are adopted receive the gift of faith: adoption is prepared for those who shall believe, not faith is prepared for those who are to be adopted, just as justification is prepared for believers, not faith is prepared for the justified. The Scripture demonstrates that this is the order in innumerable passages."

I want us to observe very carefully the third proposition. I shall quote Arminius' statement of it, "The first theory is this, (Please remember, this is not Arminius' position, but that which he is refuting) that God determined from eternity to illustrate his own glory by mercy and justice: and as these could be exercised in fact only in reference to sinners, that he decreed to make man holy and innocent, that is, after his own image, yet good in such a sense as



# A COURAGEOUS PRESS IN A CHAOTIC WORLD

by Russell T. Hitt

In a recent issue of *Life*, a two-page spread of cartoons amusingly showed the plight of a man caught in the tortuous web of contemporary life.

This was a graphic picture of the situation too well known to all of us living in this increasingly complicated age. It is to this "chaotic world" the evangelical Christian press must communicate the perpetually relevant news of God's revelation of Himself in the Person of the Lord Jesus Christ.

Every editor who has truly met Jesus Christ knows deep within his heart that the answers for all the problems that confront perplexed men in a chaotic world are found in Christ. His redemptive work has provided the means by which man may successfully contend with contrary forces or find refuge from them.

While it is true that the issues of today seem more involved, more pressing than ever before, the Christian publication can provide Biblical and spiritual solutions to its readership.

A Christian does not have to "think up" issues today that are problems for him. If he has a child of four or five, he has to contend with the influence of the "idiot box", more technically known as a television set. Many polls reveal that American children spend more time soaking in the sophisticating inanities of television each week than on the school books, let alone the Word of God or the Sunday school quarterly.

Those with children a year or two older may have to deal with the disturbing issue of comic books containing crime, violence and sadistic horror.

With the resurgence of the phonograph record industry and the omnipresence of juke boxes, who has a teen-ager unaffected by the jungle tunes and the nauseating "love" tunes that were spawned in the never-never land of Hollywood or the dives of New Orleans' Basin Street?

Thus the world has pushed itself into our living rooms as never before in the history of what once was called a "God-fearing" nation.

In an earlier generation it was possible for Christians to live simple, wholesome lives in small towns and on the farm. But, it is no longer possible since radio and television have brought Broadway night clubs into our parlors.

Some may feel that television has ousted the movies from their place of dominance in influencing mass culture but the 1956 *Film Daily Year Book* reveals that a world-

wide audience of 145,800,000 persons view Hollywood motion pictures *each week!*

Yet there are other influences just as devastating and perhaps more sinister that present problems for Christians living in the year 1957. For example, most levels of society are engaged in a constant buying battle with their peers to get new automobiles, electrical appliances, furniture, clothing for the children and themselves, beauty aids, and gadgets. Likewise, there are the concomitant tensions in the average home—Christian and otherwise—when the bills pour in. A large share of the householders in the U.S. are constantly pressed in the wringer of buying and paying, mostly on the installment plan.

It is to the people caught in this distressive situation that the Christian publication ministers. By God's grace a Christian magazine will lead its readers out of the labyrinth of modern life in the knowledge of God and His salvation.

The unregenerate men and women of this world have sought to escape from the dilemma of modern life in various ways: alcohol, legitimate and illegitimate amusement, social life, travel and occasionally throwing themselves into a worthy cause of one sort or another. Too often those professing the name of Christ try to ape the world in the quest for escape. Other believers, forgetting our Lord's command that

(Continued on page 9)

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Mr. Hitt is president of Evangelical Press Association and editor of *Eternity Magazine*.





# Woman's Auxiliary

LABORERS TOGETHER WITH GOD

## I Have a Stewardship

Mrs. Lester Jones, Stewardship-Prayer Chairman

"I have a stewardship entrusted unto me" (1 Cor. 9:17, ASV). Here the Apostle Paul is saying that whether he acknowledges it or not, he is God's steward. The necessity of that stewardship is laid upon him and a woe is pronounced if he fails in that stewardship.

The greatest thing a Christian could come to realize is, as Paul did, that stewardship is not optional. We automatically become a steward of the 'manifold grace of God' when we accept Christ as our personal Savior. If we acknowledge that all we are and possess is a trust from God and that we must give an account of our stewardship, then we will do something about it. The acceptance and practice of stewardship is the undergirding force of God's work.

For every Christian, there should be a time when he will decide that his life, all that he is and all that he possesses belongs to God. When a person is Christ's, he is not only His in church or on Sunday; he is Christ's every day. There is encouragement in the increased attention that has been paid to the matter of stewardship. Statistics show that we have made much progress. But with the increase of wealth among the people comes the peril that prosperity could be our undoing.

We must have a strong stewardship program in our auxiliaries and churches. We must have a guiding principle that can be made operative in our churches. This principle must not only apply to possessions, but to prayer, to influence, to time and to all of personality.

Jesus taught the necessity of stewardship. He said, 'Ye are the light of the world.' In every contact with the world, the Christian must be different. When the difference between the Christian and the world becomes so small that the difference is no longer evident, then we see neglected stewardship in that life.

Do not do nothing simply because you may not be able to do everything. You can be a good steward even if God has entrusted to you only small talents or means. God

knows that you have all you need to make your life a blessing to mankind.

Why do so many Christians fail in their stewardship? This is a question of utmost importance and must be faced squarely and sincerely. We have no one to blame but ourselves for we have not studied to find out what God says about it. There has been a failure in the teaching ministry of the church also. Sometimes the craving for worldly security and fleshly desires has prevented the giving of money to God's cause.

Often the desire for prestige and popularity has caused the Christian to use his talent and ability for that other than the glory of God. The love of pleasure diverts precious time from God's service to secular pursuits.

In this generation, a threatening enemy of the soul is the desire for material things. If our stewardship is maintained in consecration, the material gifts will fall into their proper place. It has been truthfully said that "you can give without loving, but you cannot love without giving." May the Lord help us to beware lest a growing desire for prestige and ease take precedence over the matters of the Spirit.

Too much of the strength of the human race has been used in efforts to secure happiness from material things alone. The responsibility of the Christian rests on a higher plane than that. It depends upon the recognition that the soul is the most precious possession. Lasting joy can come only when our abilities and possessions are used for the upbuilding of God's kingdom.

To be a good steward the life must express daily prayer and service that God is the owner of all things and we are his trustees or stewards.

We are now faced with the greatest stewardship opportunity in the history of our denomination. New fields of service have been opened to us both on the foreign field and in the homeland. What are we going to do about it? But it is more personal than that. What are *you* going to do about it? We must not fail, for we have a stewardship entrusted to us.

## Women at Work

Nashville, Tenn.—The home mission tent which was purchased with funds raised by Woman's Auxiliaries was inaugurated into service in a revival during September in Columbia, Tenn. Some 30 decisions for Christ were recorded and Mrs. Eunice Edwards said, "Every person who gave to make this tent possible can share in God's approval of its purchase."

Colquitt, Ga.—Four study classes were conducted here recently under the sponsorship of the Midway district auxiliary convention. There was an average attendance of 52 and two auxiliaries met the requirements for a standard of study class. Mrs. Eunice Edwards conducted the study.

Newsletter Info—Are you receiving the monthly newsletter published by the national office? If not, send your name and address for the mailing list. The newsletter contains current information, articles, suggestions, etc., pertaining to auxiliary work.

Scotland Neck, N. C.—A new group of the Intercessor's Prayer Band was formed at the Woman's Conference held at Cragmont Assembly in North Carolina this summer. This is Group No. 11 and will pray for all of the publications work of the denomination. The prayer band now has 218 members and others wishing to join should write Mrs. Marvin Moore, Route 1, Scotland Neck, N. C.

Norfolk, Va.—New officers have been elected for the Free Will Baptist Gospel Missions here. They are Mrs. E. H. Overman, president; Mrs. J. R. Wilson, vice-president; Mrs. B. Boyd, youth chairman; Mrs. R. Melton, program-prayer chairman; Mrs. E. A. Henderson, personal service chairman; Mrs. R. S. Poole, recording secretary; Mrs. R. W. Haines, corresponding secretary; Mrs. L. Byrd, treasurer. The auxiliary has already collected \$57 for the African mission station project.

Stacy, N. C.—New officers have been elected at St. John's Chapel. They are Oleeze Fulcher, president; Annie Pittman, vice-president; Irene Willis, secretary; Effie Fulcher, treasurer; Florence Smith, corresponding secretary; Vida Fulcher, youth chairman; Gladys Gaskill, study course chairman; Lina Willis, program-prayer chairman; Neta Brown, personal service chairman; Edith Hamilton, publicity chairman; Joyce Gaskill, social chairman.

Pocahontas, Ark.—Next meeting of Social Band District convention will be Nov. 18 at Sharum church. New officers elected in August are Mrs. Helen Bennett, president; Mrs. Will S. White, vice-president; Mrs. Zane Kirkland, youth chairman; Mrs. Wavon Sago, program-prayer; Mrs. Dora Walker, study course; Mrs. I. C. Staten, benevolence; Mrs. Taid Ford, secretary-treasurer.



# "Our Father's Son Has Come"

by Daniel J. Merkh

These joyous words were spoken recently by the church in the village of Koun. In 1936, George Powell, a Christian Missionary Alliance missionary, made the first missionary journey into the Bondoukou Circle and visited the village of Koun. After several similar visits, Mr. Powell contracted a tropical fever and died. Now after 20 years his son, Rev. Archie Powell, had returned with Gordan Timyan, director of the Alliance work on the Ivory coast. These men were laying a new foundation for a Free Will Baptist missionary endeavor. The natives received them warmly, crying out "Our father's son has come."

This area, known as the Bondoukou Circle (pronounced Bun-doo-koo) lies in the northeastern corner of the Ivory Coast of French West Africa. It is a land described by missionaries as the most neglected area of French West Africa—a land of spiritual darkness and destitution. It is for this area that Free Will Baptists are now responsible. Because of certain French regulations, no other mission board can send missionaries to the area. It is the sole responsibility of our board. Each one of us now has the obligation, or better yet, the opportunity of carrying the gospel to the 185,000 who are waiting, hungering for the news that our Father's Son has come.

The rejoicing of the little church of Koun over the coming of their "father's son" is nothing compared to the rejoicing of the believers when the Father's Son shall return for His own. But here in the Bondoukou Circle are 185,000 who haven't heard of the coming of Jesus Christ.

The challenge that now stands before us as a denomination is the greatest we have ever had. Here is a pioneer field, a field untouched by the gospel, begging and pleading for the light that shineth that all men through Him might believe. If each of us will rally to the call and answer "Here am I—send me" the job can be done.

Eight young couples must answer the call and give their lives to carry the message to the field. All of us must stand behind them in praying and giving that they may be enabled to go. Lonnie and Anita Sparks and the Merkh family are now in Switzerland studying the French language. These young people need your prayers and support, and six more couples must begin preparing immediately to join them in Africa.

The door has been opened, the foundation laid—who will build thereon? Will you build by giving? Will you build by praying? The Free Will Baptists have taken on a great responsibility. A conservative estimate for the four stations that are needed immediately is \$10,000 per station. Missionaries

must be equipped and must be sent. The income of the mission board must double in the next five years or our efforts will fail.

Mr. Timyan closes his last report with the following account:

"Our last day in Abron country brought the harvest when seven adults repented, including three men and a woman from Goumere. We had been praying that God would give us souls from among the townspeople and our hearts rejoiced in the answer. There was a nucleus on which to build—but when would the building begin? Here were babes to feed, but who would feed them? Here was another fine beginning—but there had been another beginning before that could not be followed up. The African evangelist had returned to his field of labor 100 miles to the south the day before. We were soon to return to our other responsibilities 200 miles west, passing through several other unevangelized tribes before reaching our Baoulis. We could only commit these enquirers to the faithful keeping of the Lord of the harvest.

We 'asked for the road' in African fashion promising to return but not knowing when. We heard them shout their farewell 'Come back quickly!' as we started down the Bouake trail. Will these Abron and Agni lambs be as sheep without a shepherd? You who read these words and know how to intercede will hear the prayer request left by Christ Himself in similar circumstances, 'Pray ye the Lord of the harvest that he would thrust forth laborers.'

It is now our responsibility—No!, it is now *your* responsibility. Awake, oh, awake Free Will Baptists! 185,000 precious souls are waiting on you. How long will they wait? *You* hold the answer. How long before they cry "Our Father's Son has come?" *You* set the time.

## State Conventions

Oklahoma — Oct. 22-24 at Lewis Avenue Church, Tulsa.

Tennessee — Oct. 23-24 at Sylvan Park Church, Nashville.

Texas — Oct. 29-31 at First Church, Midland.

Alabama — Nov. 7-9

Georgia — Nov. 12-14 at Cool Springs Church, Norman Park.

South Carolina — Nov. 13-14.

## Special Notice

The 1958 session of the National Association will be held one week earlier than usual. Put a red circle around July 7-10 on your calendar for those are the dates of the meeting in St. Louis, Mo.

## About the Cover

Pointing God's way to a crippled, confused world is the job of this periodical and other Christian magazines and papers joining in observance of Protestant Press Month. This cartoon, by the Christian cartoonist Vaughn Shoemaker, two-time Pulitzer prize winner, originally appeared in approximately 150 newspapers, including the *New York Herald Tribune*, through whose courtesy it is published here.

I LEFT  
JEHOVAH'S  
WITNESSES



### William J. Schnell

former zone servant for  
*Jehovah's Witnesses in  
Ohio and Pennsylvania*

Mr. Schnell has written a simple, powerful, and compelling story of his association with this movement, his rise to positions of authority, the hopelessness of his situation, and remarkable conversion in 1954, after an entire night of prayer. This is vividly told in his book, *Thirty Years A Watch Tower Slave, Confessions of A Converted Jehovah's Witness*. The price is only \$2.95.

You owe it to yourself to read this book. Sooner or later you will be confronted by members of this sect. You will be glad you have this information. Buy a copy today.

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A WATCH  
TOWER SLAVE**

by William J. Schnell

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**Free Will Baptist Headquarters**

3801 Richland Avenue  
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# COURAGEOUS PRESS

(Continued from page 6)

we be in, but not of, the world erect walls of legalism or dive into ascetic caves.

There are other problems, too, even within the Christian world. There is the constant problem of living at peace with all men, especially some of the brethren who do not realize how difficult they make it for us. There are problems of fellowship with believers of other communions and with various Christian agencies.

While it is readily admitted that the solution for many of those programs will be found by the believer in the fellowship of his local church, the Christian publication supplements and fortifies the ministry of the pastors. Indeed, a Christian publication that does not work in the interests of the Church of Jesus Christ is failing in its calling.

How important is the Christian press in these days in presenting the ever-changing picture of the missionary enterprise around the world. Today, as through the years, the Christian magazine has been an important handmaiden of missionary effort.

Teaching the Word of God is an elemental and essential function of the Church, and it takes little thought to recognize the part evangelical publications have played in aiding in this task. Not only the publications devoted completely to Sunday school lessons and teaching methods in the Sunday school, but devotional and expository material for Christians of all ages.

What one of us cannot recall an article in a Christian publication that meant much in our spiritual development. I dare say that many of us could testify that such material, read in the privacy of our homes, has meant even more than the oral ministry that has also blessed our hearts.

In the last several years there has developed an entirely new area of publication ministry—the magazines seeking to evangelize and disciple the newly literate peoples around the world.

But the question finally comes. Are Christian publications doing the job here in the U.S.? First, we can say that never before has the religious press reached so many people. One Protestant publication serving a large denomination now boasts a paid circulation of more than a million. Protestant publications of the U.S. reach an estimated readership of 20,000,000. About 60,000,000 people are found in homes which receive Protestant periodicals—a rather staggering figure if we are impressed by statistics.

How well the job is being done is another matter. Many feel that more religious publications are printed than are read. And again far too many publications do not sound forth a certain note of truth.

Even in the strictly evangelical field there are both favorable and unfavorable conditions to report. In recent years there has been a great improvement in the appearance of most evangelical publications. Some of the denominational and interdenominational magazines have learned lessons from the secular world in the presentation of the truth in a graphic way.

Still needed by many publications in the evangelical world is a better understanding of good writing. Too often we fail to communicate eternal truth in the idiom of modern American life. With the pressing competition of the secular publications we must be more conscious of getting across the great truths which we hold in stewardship.

Yet, in spite of the limitations of finances and personnel that beset every Christian publication, it is inconceivable to think of the vast Christian enterprise without the Christian press. The work of the Lord would be hampered indeed if it were not for the vital part played by Christian publications.

The vision and courage of vital Christian publications mold the thinking of believers who make up the salt of the world. In a world of decreased knowledge and rapid communications, the Christian press looms as one of the most important ministries in the Christian church. May God give us His grace and courage to proclaim the truth as it is in Christ Jesus.



Round-Up of

**WORLD-WIDE**

**Religious News Reports**

● **REGISTRATION AT** Los Angeles session of twin Sunday school conventions being held this month was expected to top the estimated 5,000. Prospects were that these would be greatest conventions yet. The Grand Rapids session will be October 30-November 1.

● **LOCAL ACTION** by church and civic groups is the surest way to put "smut salesmen" out of business and rid news-stands and drug stores of obscene publications, a FBI agent said recently. Special Agent Charles E. Moore, Jr., suggested that church men and women's organizations join in organizing community campaigns to clean up the news-stands, and the "sex racket" of under-the-counter sales of pornographic comic books, pictures and films. Most of the "smut" publications on public sale are barely within the law, he said, and only a public outcry can get them off the market.

● **A 73-YEAR-OLD** Des Moines, Iowa, meat merchant in "semi-retirement" has brought 647 people into University Christian Church during the past three years. He has no "technique" for his visitation evangelism—"Anybody can do it! After all, in Christian work, as in business and salesmanship, it is really the product that counts. Church members have the greatest product in the world!" Mr. Huntoon began his work after his wife died by spending one hour a week in visitation, now he spends four hours each day "ringing doorbells for Christ."

● **THE GREAT POPULARITY** which religion enjoys in America "may be the greatest danger the Church has faced in a long time," an evangelism official of the Congregational Christian Churches warned a group of denominational leaders. He said the "cross of Christ can never be popularized like a television jingle." "The church steeple," he continued, "must not be an ad for respectability. It must stand for witness."

● **ANTI-LIQUOR** legislation got practically nowhere in the first session of the 85th Congress, despite strong support from church and temperance forces. Two bills that would ban drinking on planes got much publicity from hearings, but they now repose in the files of the aviation subcommittee of the Senate Commerce Committee. Publicity-wise opponents of the bill tried some clever strategy at the hearings by flashing a trio of beauteous stewardesses to testify that they "had more complaints about cigars than drinking." Two bills that would ban advertising of alcoholic beverages in interstate commerce got nowhere.

## 1000 New ILLUSTRATIONS

Compiled by Al Bryant



Here are new illustrations for all occasions and all types of messages — sermons, devotional talks, Sunday school lessons, etc. Illustrations, arranged by subject, cover such topics as: Resurrection, the Bible, God the Father, Thanksgiving, Christ, Conversion, Prayer, Temptation and many others.

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# GLANCING AROUND THE STATES

## **Kansas City, Kansas Gets New Church**

KANSAS CITY, Kan.—The New Hope Free Will Baptist church was organized here September 5 under the direction of the state Home Mission Board. Rev. O. T. Dixon brought the organizational sermon. Rev. James McAllister was called as pastor and Mrs. Lillian Bailey was named clerk. Services are being held at the Armourdale Center, 743 Osage Ave.

## **Dothan Completes Educational Building**

DOTHAN, Ala.—The educational building which was begun last June by the First Church has been completed, according to Rev. Bob L. Jones, pastor. It consists of church office, pastor's study, 14 classrooms, kitchen, nursery, and rest rooms. The Sunday school was organized into two departments on October 1.

## **St. John's Church Dedicates Parsonage**

STACY, N. C.—A dedication service for the new parsonage was held at St. John's church in connection with homecoming day October 13. Rev. Paul E. Lee is pastor.

## **Kentucky Plans State Youth Center**

LOUISA, Ky.—The property here which was formerly used for a Free Will Baptist orphanage will be turned into a state youth center, according to action taken August 31 in a called session of the state association. Other activities of the state convention will also be centered in Louisa. In addition to use of the existing buildings, each quarterly meeting in the state was asked to raise \$1,000 for additional buildings.

Several special committees were appointed by Rev. Walter Hooper, state moderator, to implement the action of the convention. Named as officers of the state youth convention were Jimmie Ray Hamilton, Bonanza, president; Billie Bowman, Clearfield, vice-president; Glenna Kay Greene, Morehead, secretary; Bobby Jones, Morehead, treasurer.

## **Ten Members Form New Texas Church**

FORT WORTH, Texas — Ten charter

members formed the Normandy Free Will Baptist church here September 17. The church was set in order by a council from the Fellowship association. On the council were Rev. C. J. Hearron, Rev. M. L. Sutton, and Rev. J. B. Estes. Rev. M. F. Bennett was called as pastor.

## **Hansley Reelected Florida League Head**

COTTONDALE, Fla.—Rev. W. A. Hansley, Jacksonville, was reelected president of the Florida state league convention September 7 at the state camp near here. Other officers named were Flossie Owen, secretary; Helen Bush, recording secretary, and Ryals Baxter, treasurer. The King's Messengers quartet from Nashville, Tenn., was in charge of the worship service.

Winners in the Sword drill were Blain Hughes, first; Fredia Owen, second; and Myra Henderson, third.

## **Polk Bayou Association Holds Annual Session**

GRUBBS, Ark.—The annual session of the Polk Bayou association was held at Ballew's Chapel church Sept. 6-7. Rev. Clarence Burton is moderator of the association which has 15 churches. Messages were brought by Rev. Austin Mullen, Rev. Ray Watkins, Rev. Herman Lewis and Rev. Charles Tucker.

## **Mount Olive College Adds Library Volumes**

MOUNT OLIVE, N. C.—Mount Olive Junior College last month reached its first plateau toward building an accredited junior college library when it added its 4,000 volume to its library. This is the minimum number presently required by the state college conference for accredited junior colleges. The rapid growth of the library was largely made possible by a trust fund for the library in the amount of \$12,500 by the Rev. J. C. Moye of Snow Hill.

The college has grown from a registration of 22 students in the fall of 1954 to 87 who are now enrolled. The faculty has grown from five to ten full-time instructors. For future growth and expansion the college has purchased 50 acres of land near its present site in the residential section of Mount Olive.

The N. C. state convention of Free Will

Baptist churches which sponsors the college, approved a budget of \$140,000 for the institution for the coming year, according to W. Burkette Raper, president. The convention also set up a student loan fund at the college with an initial appropriation of \$750 and voted to include the loan fund in its annual budget.

## **Funeral Services Held For Rev. W. A. Hearron**

ADA, Okla.—Rev. W. A. Hearron, a long-time Free Will Baptist minister of Arkansas and Oklahoma, passed away and funeral services were held for him September 3 at the Dibble Free Will Baptist church. The aged minister had organized and pastored many churches and lived to see two sons enter the ministry. They are Rev. Clarence Hearron, Ft. Worth, Texas, and Rev. Arthur Hearron, Oklahoma City.

## **White River Quarterly Conference Meets**

BATESVILLE, Ark.—Jimmy Richardson of Allen's Chapel church was ordained to the ministry at the White River quarterly conference September 27-28. The next session will be December 27-28 at Coffman church near Portia, Ark., with Rev. Charles Tucker and Rev. Lonnie Clark as introductory speakers.

## **Arkansas Convention Adopts \$10,000 Budget**

SPRINGDALE, Ark. — A budget of \$10,535 for 1958 was adopted at the 60th annual session of the Arkansas state association meeting here October 2-4. Of the total amount, \$7,200 is slated for the national cooperative plan and \$3,335 for state projects.

In other action the delegates voted to adopt a new constitution prepared by the Executive Board and also authorized printing in the minutes the articles of faith as listed in the national treatise. They also passed a resolution endorsing the efforts of the national Sunday School Board to provide literature from the national headquarters but voted down a resolution recommending that district associations not ordain any minister who uses tobacco.

The following officers were named: J. Reford Wilson, moderator; Tommy Brashers, assistant moderator; Lewis Barker,



## GLANCING AROUND THE STATES

clerk; Clarence Campbell, assistant clerk; W. S. Isbell, statistician, and Earl Smith, promotional secretary-treasurer. Russellville church in the Antioch association was chosen as the site for the 1958 session.

### Arkansas Pledges Support For Summer Camp Site

CONWAY, Ark.—Arkansas Free Will Baptists will have a summer camp on their own property next year, according to an announcement from the state League Board. Plans have already begun to buy additional property adjoining the campgrounds here and to erect suitable buildings.

The drive received its impetus at the state convention this month when \$3,390 was given and pledged during and immediately after the convention. The first camp was held last year at a rented site with 144 enrolled. Twenty-six of that number accepted Christ, five young men announced calls to the ministry, and numerous others dedicated their lives for Christian service.

Rev. Dale Munkus is president of the state league convention.

### New Hope Association Holds Yearly Meeting

LITTLE ROCK, Ark. — Rev. Lawnie Coffman was elected moderator of the New Hope association at its yearly meeting here September 14. The North Little Rock church was host to the meeting. Other officers include Rev. Curtis Lybarger, assistant moderator; C. E. Sawrie, Clerk, and Rev. C. E. Campbell, assistant clerk. The 1958 session will be held at Friendship church, near Rosebud.

**PASTORAL CHANGES . . .** Joseph G. Ange to Highland Park church, Mich., from Edgemont church, Durham, N. C.

J. Reford Wilson to First church, Russellville, Ark., from Philadelphia church, Detroit, Mich.

Paul Sitton to Philadelphia church, Detroit, Mich., from Rock Springs church, Neptune, Tenn.

Gene Anderson to Goodsprings church, Pleasant View, Tenn., from Breckenridge, Mich.

Ronald Creech to Edgemont church, Durham, N. C., from First church, Florence, S. C.

Rufus Coffey to First church, S. C., from Darlington, S. C.

Bill Jones to First church, Denison, Texas.

Charles J. Flynn to Weleetka, Okla.

Wayne Wegman to West Side church, Phoenix, Ariz.

Don Jones to Rock Springs church, Neptune, Tenn.

Donald Sexton to Barren Plains church, Springfield, Tenn.

Kenneth Walker to Heads church, Cedar Hill, Tenn., from Shady Grove church, Clarksville, Tenn.

Jack Paramore to Shady Grove church, Clarksville, Tenn.

Rev. I. J. Blackwelder to Horse Branch church, Turbeville, S. C., from Ayden, N. C.

**REVIVALS . . .** Bethel church, South Roxana, Ill., Damon C. Dodd, evangelist; Wallace Malone, pastor; Nov. 3-15.

Blue Point church, Fairfield, Ill.; Damon C. Dodd, evangelist; Leon McBride, pastor; Nov. 17-29.

New Hope church, Tulsa, Okla.; Ray Gwartney, evangelist; L. A. Yandell, pastor; Oct. 7-.

Lawnwood church, Tulsa, Okla.; Wade

Jernigan, evangelist; Harry E. Staires, pastor; Oct. 13-.

First church, Tulsa, Okla.; Mark M. Lewis, evangelist; John H. West, pastor; Nov. 3-10.

Southside church, St. Louis, Mo.; O. T. Dixon, evangelist; Roger Reeds, pastor; Sept. 30-Oct. 11.

Goshen church, Belmont, N. C.; William Calvert, evangelist; Ralph Staten, pastor; Oct. 20-.

First church, Hazel Park, Mich.; Harvey E. Hill, evangelist; Mark M. Lewis, pastor; Sept. 16-25; 16 dec.

Bear Point church, Sesser, Ill.; Mark M. Lewis, evangelist; Bill Turnbough, pastor; Sept. 30-Oct. 11.

Cottonwood church, Muldrow, Okla.; G. G. Dipboye and L. D. Peterman, evangelist; J. K. Woods, pastor; 40 dec.; 28 add.

Norwalk, Calif.; Gilbert and Rupert Pixley, evangelists; Marvin A. Bryant, pastor; Aug. 13-23; 32 dec.

Norman, Okla.; Homer Young, evangelist; Robert Duncan, pastor; Oct. 25-.

First church, Richmond, Va.; Jack Cochran, evangelist; Billy Melvin, pastor; Nov. 17-24.

Madison, Tenn.; Paul Inbody, evangelist; J. L. McIntosh, pastor; 7 dec.; 6 add.

Berkeley church, St. Louis, Mo.; H. A. Pitts, evangelist; Harvey E. Hill, pastor; Oct. 21- Nov. 1.



September 22 was a happy day for Free Will Baptist people living in Tifton, Ga. For several years there had been a desire for a church in this county seat town. Through the united efforts of the Georgia state mission board and the national Home mission Board, a tent revival was held with Rev. H. E. Willis as evangelist which resulted in the organization of the church on the above mentioned date. Pictured above are the charter members of the church. The congregation adopted the name of First Free Will Baptist church of Tifton and voted to unite with the Little River association. They also adopted the "Every Family" Plan for getting CONTACT into the member's homes. A building site has already been purchased and plans are to erect the first unit within a few weeks.





*How to Study your Bible*, by Lloyd M. Perry and Walden Howard. Fleming H. Revell Co. 218 pages. \$4.00.

Here is a book this reviewer would have welcomed years ago when he first began to study the Bible in his own Christian experience. In this day of "do-it-yourself" books, this one gives clear directions to any individual interested in accomplishing something in personal Bible study. All of us interested in Christian work would admit that there is a lack of personal Bible study in the lives of most ordinary lay-Christians. This book is written especially for them; the authors have achieved a delightfully simple style that is bound to be appealing to any Christian.

This reviewer was reminded of the time he first obtained an instruction book on how to play chess. That book made it encouraging and interesting to sit down and try out all the planned and suggested moves. This book on Bible study gives clear and practical suggestions as to rewarding methods in Bible study which one will be eager to sit down and try out.

A very special advantage to the book is seen in the fact that it does not simply state a method and leave it there; the authors take careful pains to give complete illustrations and examples in carrying out the many interesting methods they suggest. A hearty recommendation can be given to any Christian to purchase this book and study it carefully, taking it method by method and actually putting each one into practice. He who does this will soon find out how interesting and rewarding systematic Bible study can be.—*Robert Picirilli*

*New Testament Commentary: I-II Timothy and Titus*, by William Hendricksen. Baker Book House. 404 pages. \$5.00 until December 31, 1957. After that, \$6.00.

Many times the person who consults a commentary turns away feeling that only a seminary graduate could understand the explanation given. This commentary is not of that sort. Although the author is not lacking in scholarly qualifications, he does not overlook the fact that his readers possibly have not had seminary training. When he refers to Greek words he gives adequate explanation in English so that any reader can understand the exposition.

In addition to a clear exposition of the scripture text of these pastoral epistles, he

gives adequate introduction material for each. He uses outlines to show the structure of each book and gives his own translation of the text. In his theology, the author is conservative and Calvinistic. However, the reader who differs from the author's interpretation will not be offended by the manner in which his position is stated.

Ministers and teachers who have wanted an up-to-date commentary will find much in this work which meets their needs. This particular volume will be especially helpful to pastors since it deals with Paul's advice to two young men who were serving in the pastorate.—*Roy O'Donnell*

*Share My Pleasant Stones*, by Eugenia Price. Zondervan Publishing House. 384 pages. \$3.00.

This is a delightful book. Miss Price, who produces her own transcribed radio series, "Visits with Genie," uses a unique, different approach to devotional passages of Scripture. With her comparisons of passages to precious stones, she treats subjects with an entirely new manner and brings to light many facets hitherto undiscovered in the Word.

Here is an excerpt from one of the 'gems' she shares: "When we are challenged with the question, 'What is thy beloved more another beloved?' we can only rejoice, because we have been driven to find out what He cannot be described. We must let Him say, 'Before Abraham was, I am'."

A devotional book recommended for family or private devotions.—*Eunice Edwards*

*The Expository Method of G. Campbell Morgan*, by Don M. Wagner. Fleming H. Revell Co. 128 pages. \$2.00.

Although the expository method of preaching is highly recommended by authorities on preaching, many preachers are reluctant to attempt expository sermons. They recognize their value, but aren't quite sure they know how to prepare and preach an expository sermon. Preachers who have hesitated to use the expository method for this reason will find this book very helpful.

G. Campbell Morgan is almost universally recognized as the "Prince of Expositors" and his successful ministry has given ample evidence of the effectiveness of his method of preaching. The author has made an extensive study of Morgan's published works, and on the basis of his study presents an analysis of the method Morgan used. It is regrettable that the author did not elaborate his findings. More discussion of the facts and more examples of specific facets of Morgan's work would be of great value. The essential facts, however, are presented in a clear and readable manner.

This book will be helpful to every preacher who wants to know how to understand the Bible and to use the Bible as a sermon source. It will also be helpful to Sunday school teachers, since they also are con-

cerned with the discovery and public presentation of Biblical truth.—*Roy O'Donnell*

*The Wonder of the Word*, by Gwynn McLendon Day. Fleming H. Revell Co. 222 pages. \$2.50.

The thesis of this book is made clear in the foreword. It is an attempt to answer the question, "How do you know the Bible is true?" The author states that this question needs a reasonable answer both for those who do not know what to believe and for those who need "intellectual assurance in the things which they have accepted by faith."

With such a thesis and purpose, this reviewer cannot agree. There is no such thing as a need for intellectual assurance of things believed by faith; in fact, things which have to be accepted by faith (among which the truth and inspiration of the Bible is certainly to be classed) are without intellectual assurance—else they need not to be accepted by faith.

But there is value to the book if one has a different purpose in mind than that of its author. In listing the "proofs of the Bible," the author spends each chapter discussing a certain field of evidence. Some of these are the survival of the Bible, its miraculous and transforming power, the fulfilled prophecies and promises, the testimonies of great men, its universal appeal and influence on civilization, its unity and depth, and personal experience. Under each heading, there is listed an amazing number of extremely interesting illustrations and stories to back up each point.

The book is thus a veritable treasure-house of illustrations in the field of Biblical evidences. Though one must not attempt to parade these as intellectual proof for the inspiration of the Bible, yet these very interesting and striking stories will provide any true Christian with renewed joy at the wonder of the word.—*Robert E. Picirilli*

*Grace for Today*, by William Goulooze. Baker Book House. 114 pages. \$2.50.

What would be your reaction if your physician told you that you were incurably ill and that you only had a few months at most to live? William Goulooze faced such a problem and out of that experience wrote *Grace for Today*, which tells how he became victorious over it.

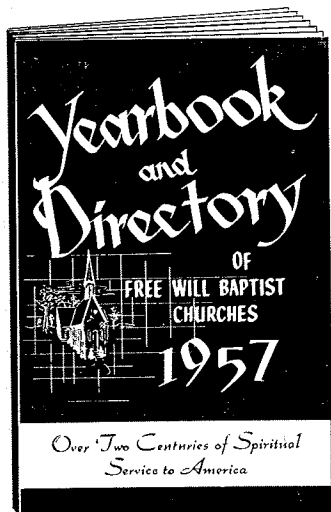
The book is replete with praises to God for grace to bear, grace that sustains, grace to conquer. It will bring encouragement to any Christian who is facing difficult times. Dr. Goulooze wrote several books during his seven-year bout with cancer, but this one is the epitome of victory over circumstances. A book to be remembered.—*Eunice Edwards*

Any book reviewed in this column may be ordered from Free Will Baptist headquarters.



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1957 Edition  
Yearbook and Directory  
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Free Will Baptist Churches

This 172-page book contains about 98 per cent of the Free Will Baptist churches in the United States listed by states and associations. Along with the location of each church, it also gives the pastor's name and address, clerk and address, and membership of the church. Contains the names and addresses of the associational moderators and clerks. It is a handy pocket size with the cover printed in blue on beautiful and durable Kromekote stock.

One person wrote: "This is the most practical book ever published by Free Will Baptists. It is invaluable to any person even remotely interested in our work."

A pastor writes: "The Directory proved its worth to me many times over the first week I had it. Thanks so much for this helpful book."

A mother said: "Through the Directory we were able to put our married children in touch with the nearest Free Will Baptist church."

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## September Report Shows Some Increase

NASHVILLE, Tenn.—Nearly \$4,200 was allocated to the various agencies of the National Association last month from funds received through the Cooperative Plan. This represented a slight increase over the previous month, but was still some \$600 below the monthly goal.

All undesignated funds sent to the Cooperative Plan, 3801 Richland Ave., Nashville 5, Tenn., are allocated seven departments on a percentage basis established at the annual convention.

September receipts are as follows:

RECEIPTS		
<b>ALABAMA</b>		
State association .....		106.89
<b>ARIZONA</b>		
Arizona-Mexico Missions .....	12.55	
Antioch church, Phoenix .....	39.50	52.05
<b>CALIFORNIA</b>		
Churches of California .....		305.83
<b>ARKANSAS</b>		
State association .....		388.48
<b>GEORGIA</b>		
State association .....		208.25
<b>ILLINOIS</b>		
Oak Valley S.S., Fairfield .....	10.27	
Johnston City church .....	51.35	
Pleasant View church, Kell .....	8.25	
Oak Grove church, Sheller .....	8.40	
Rock Springs church, Thebes .....	28.65	106.92
<b>KANSAS</b>		
Wayne Howdeshell .....		5.00
<b>MICHIGAN</b>		
Wolverine association .....		536.71
<b>MISSISSIPPI</b>		
Northeast association .....		20.00
<b>MISSOURI</b>		
State association .....		791.59
<b>NEW MEXICO</b>		
First church, Hobbs .....	45.20	
Mr. T. B. Gartman .....	5.00	
First N. M. association .....	6.08	56.28
<b>NORTH CAROLINA</b>		
Davis church .....	51.30	
Goshen church, N. Belmont .....	76.27	127.57
<b>OHIO</b>		
First church, Springfield .....		10.50
<b>OKLAHOMA</b>		
State association .....		416.50
<b>TENNESSEE</b>		
Wooddale church, Knoxville .....	22.56	
Palmer Memorial, Nashville .....	27.61	
South Side church, Memphis .....	13.73	
Trinity church, Nashville .....	100.00	163.90
<b>TEXAS</b>		
Trinity church, Ft. Worth .....	50.00	
State association .....	256.45	306.45
<b>VIRGINIA</b>		
Fairmount Park church, Norfolk .....	357.30	
First church, Richmond .....	210.00	567.30
		4,170.22
DESIGNATED RECEIPTS		
North Carolina .....	107.42	
Tennessee .....	63.83	171.25
		4,341.47
DISBURSEMENTS		
Executive Department .....	1,425.18	
Foreign Mission Dept. .....	1,166.02	
Bible College .....	832.64	
Home Mission Dept. .....	545.74	
Superannuation Board .....	181.41	
Sunday School Board .....	147.38	
F.W.B. League Board .....	43.10	
		4,341.47

## COOPERATIVE

(Continued from page 3)

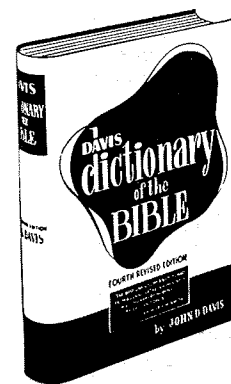
program. Let me pause here long enough to agree with that part of the statement. But the rest of it says, 'Therefore it should be dropped and chalked up as a bad experience but a well-learned lesson.'

It does not raise enough money? Agreed. But let us determine why. Last year 17½ per cent of our denominational giving came in undesignated offerings through the Cooperative Plan of Support. This was in its first full year of operation. More money will come into our agencies through the Cooperative Plan when more of our churches decide that a minimum of ten per cent of their income should be invested for Christ in denominational enterprises.

If we were to give a larger share of our money to meet the needs of causes outside our local churches, the "apparent weakness" of the program would disappear. The whole cause will be adequately supported to the advancement of the cause of Christ through our denomination through cooperative giving.

I would agree with anyone that this is not a perfect system. It is a plan which can be improved and as we grow with it, I am confident that it will be improved. But right now I can't think of a better one that will adequately support on an equitable basis all of our important work. Can you?

Until you can come forward with one and help all of us see its merits and value, why not join hands with the rest of us and cooperate for the advancement of the whole cause of Christ through our Church.



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## A Bible Puzzle

Adam, God made of dust,  
But thought it best to make me first  
So I was made before men  
To answer God's best holy plan.

A living being I became, and Adam  
Gave to me a name,  
I from his presence then withdrew  
And more of Adam I never knew.

I did my maker's law obey, and from it  
I never went astray.  
For purpose wise God did see, he put a  
Living soul in me.

And when that soul from me had fled  
I was the same as when first made.  
So without arms, legs or soul  
I traveled on from Pole to pole.

Thousands of miles I traveled in a year  
But seldom on earth do I appear.  
Real happiness I shall never see  
No fear of death doth trouble me.

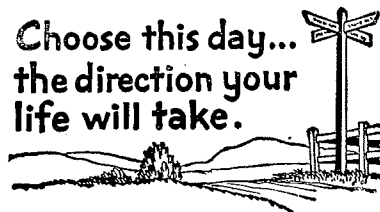
To Heaven I shall never go  
Or to the grave or hell below.  
Thousands of people young and old  
Will by my death great light behold.

Now when these lines you slowly read  
Go search your Bible with all speed  
For my name is recorded there  
I honestly to you declare.

—Contributed by Thurman Pate

(Answer on page 16)

Choose this day...  
the direction your  
life will take.



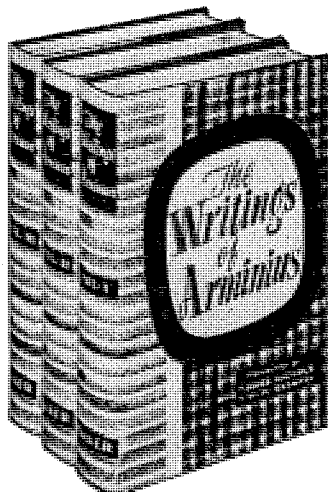
## Christ-Honoring Gifts

The catalog of home and church supplies available from denominational headquarters lists scores of Christ-honoring gifts. Make Christmas more meaningful this year by giving one of these gifts. If you would like a free copy of the catalog so you may shop right in your own home, address your request to Free Will Baptist Headquarters, 3801 Richland Ave., Nashville, Tenn., and ask for the catalog.

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Translated by James Nichols and W. R. Bagnall



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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.

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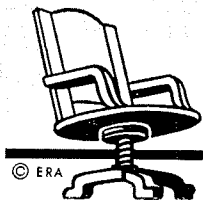
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# "From Where I Sit"

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Any editor likes to read what another editor is saying and how he feels about contemporary news. In the past few weeks several things have come across the CONTACT editor's desk that he would like to share with the readers. Most of them appeared in other publications. Some of them came from church bulletins. The original source is given in each case where it is known. They are all worthy of reflective thought.

## Rome and the Gospel

... The Pope must look to his legions because he can no longer look to the gospel. Let me illustrate this. Father Kelly recently warned Roman Catholics not to listen to Billy Graham (*Time*, May 5th). The priest's contention was that Graham evades "Catholic distinctives." His converts, thus, are only "half saved." This is an interesting complaint, for it betrays the distance which Rome has come from the simplicity of the gospel.

The Apostle Paul could cry, "Believe on the Lord Jesus and you will be saved." And so can Billy Graham. But Father Kelly cannot. He must cry, 'Believe on the Lord Jesus, plus the necessity of baptism, plus the mediatorial work of Mary, plus the centrality of the mass, plus the unity of the Church, and you will be saved—providing of course, you improve grace throughout your life by performing good works, and then only after a frightful bout with the flames of purgatory.'—Carl F. H. Henry in *Christianity Today*.

## The Glorified Emeriti

No true preacher ever wanted to quit preaching. The time comes to all when they must relinquish pastoral leadership to younger men. They know they cannot always be pastors, but none of them knows any good reason why he cannot always be a good preacher.

The fact is that many of them are far better preachers after retirement than before. Without all the pressing problems of the pastorate they have time to devote to prayer and meditation. They have time to really prepare sermons that would thrill the souls of the people if they could be heard.

Why are churches so reticent about asking these older men to supply pulpits when the pastors are away? . . . A recent communication from a very fine retired pastor in West Texas reveals that in four years he has been invited to supply a pulpit two times, and on each occasion when he had finished the church did not even thank him, much less give the customary honorarium.

Shame, shame upon a church that would

treat a man of God like that. He probably needs the honorarium more now than he ever did before. He is not just looking for plaudits, but a few would not ruin him.

When a pastor is gone and some other fills his place, the church should pay him. That should be made a part of the annual budget. He ought to be paid, and he should be paid before he gets too old to use it. Churches call it an honorarium, but it is not some special honor conferred upon the supply preacher. It is payment for services rendered just as a pastor's salary is pay, and it should be based on the service rendered regardless of what other occupation he may have.—E. S. James in *The Baptist Standard*.

## How to Use Tobacco

Sometime ago a tobacco company sent packages of cigarettes to some high school boys with this explanation, "We are sending you a package of our finest cigarettes. We hope you will use them to your satisfaction and want more." One of the boys used the cigarettes and wrote back, "I received the cigarettes and used them in a quart of water which I sprayed on our bug-infested rosebush. Every bug died! The cigarettes are sure poison. I want more next spring if any bugs survive."—*Savannah, Ga., Mid-week Reminder*.

## Perfect English

Humorist Will Rogers and a friend once were discussing the works of Noah Webster.

He gave many lectures on our language," said the friend. "His English was perfect."

"Mine would be too," replied Rogers, "if I wrote my own dictionary."—H. W. Hartman in *Gospel Herald*.



Compiled by John E. Southard

Prayer must mean something to us if it is to mean anything to God.

It isn't necessary to blow out the other person's light in order to let your own light shine.

A chip on the shoulder is the heaviest load you can carry.

If a care is too small to be turned into a prayer, it is too small to be made into a burden.

Preparing for a rainy day is fine if it doesn't lead to missing the sunshine of today.

# personally . . .

Recently a pastor remarked that some of his brethren in the ministry who were once his close friends had grown decidedly cool toward him since he led his church in adopting the Cooperative Plan of Support. They had expressed disappointment in him for this action.

This is indeed a sad situation and all of us should be very careful that friendships and Christian fellowship not be sacrificed on the altar of personal attitudes. To agree or disagree is not wrong and true Christians may hold either view, but it becomes wrong when we let our personal feelings breach the fellowship with our brethren.

Granted that it is easier to love one who holds identical views, we must also make room in our hearts for those with divergent opinions. If this seems humanly difficult, let us give place to the supernatural love of God which is shed abroad in our hearts.

One of the distinguishing characteristics about Baptists is how they can differ and yet love. Or do they?

\* \* \*

With this issue, CONTACT completes four years of publication. The circulation is now about 5,800, about 1,000 above a year ago. Little increase has been realized for the past four months, however.

We are still convinced that "Every Family Plan" is the best way to provide the church paper to our members and to push the circulation up to a respectable figure for a denomination with a membership of 172,683 (as of July, 1957). Our increase in circulation has not kept pace with our increase in membership.

Pastors and church leaders, will you do something about it?

## CONTACT

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Issued monthly under the direction of the Executive committee of the General Board. Members are Charles A. Thigpen, Dean Moore, Lonnie DeVault, M. L. Johnson, H. A. Pitts, Henry Melvin, Rufus Coffey.

Vol. 5 October, 1957 No. 12



# What's Your Problem?



**Q. I would like your opinion on certain TV programs: scenes where men are shot and killed, young couples sitting at tables having beer, prize fights, etc. It seems to me that persons indulging in such programs are walking in the "counsel of the ungodly." Do you not think it is sin and harmful to Christians, either young or old?**

**A.** Very definitely there are TV programs which are degrading, demoralizing, corrupt and unfit for public viewing. However there are many good features about television. For instance, the bringing of the news of the world into your living room even as it happens; the many programs used in proclaiming the gospel. Billy Graham reports thousands of converts as a result of the televising of his Saturday night New York campaign recently. Certainly, Christians should be very careful in the selection of the programs they watch and particularly where children are involved.

**Q. I am in full accord with your attributing to superstition the belief that a certain scripture can be used to stop bleeding. When one speaks of the infallibility of any Bible passage being used to stop bleeding, I think he makes a statement he cannot prove. No promise goes with the passage in Ezekiel, so if it is so useful why were we not enlightened?**

**A.** I have had no occasion to prove the fallibility or infallibility of the scripture referred to above to stop bleeding. True, I can read no promise into or out of the verse mentioned. If it works, I have yet to prove it and I cannot tell why (if it works) that God did not plainly reveal or enlighten us in the passage itself. I am sure that God makes no mistakes and that both He and His Word are infallible. To any other reader further interested in pursuing this we refer you to the name and address listed in this column in our August issue.

**Q. A friend of mine is a Christian and her husband is not. She has been trying to get him into church with no avail. Recently his uncle passed away and he read the scripture in the Bible where it speaks of being baptized for the dead. It has been bothering him. Could you clear up this subject for me?**

**A.** Matthew Henry asks concerning this passage in I Cor. 15:29, "Who shall interpret this very obscure passage, which, though it consists of no more than three words, besides the articles, has had more than three times three senses put on it by interpreters?" Let me say that Paul doesn't agree with nor put his stamp of approval upon such a practice as must have existed among some of the Corinthians but he uses it as an argument.

In verse 12 of this chapter Paul asks why or "... how say some among you that there is no resurrection of the dead?" Then, in his exposition on the resurrection he uses the passage in question to ask why, if they believe not in the resurrection from the dead, are they so foolish to go through a ritual of being baptized for the dead. There seems to have been a heathen (not scriptural) practice of baptizing for the dead who had died without being baptized which had crept even into some of the Christian assemblies. Paul is saying to these Corinthians that such a practice is inconsistent, absurd, foolish, if they think that the dead rise not. Paul does not say that the living are to be baptized for the dead but in this whole chapter his argument (if we may call it that) is for the resurrection. In the verses following verse 29, Paul argues from the absurdity of his own conduct and that of other Christians, how that it would be a foolish thing for them to run so many hazards upon the supposition that the dead rise not. Do not allow your friend to think that he can be baptized for his dead uncle. This verse does not teach that nor does any other passage in the whole Bible.

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

## Answer to Bible Puzzle THE WHALE



**THESE**  
*need your letters  
and your prayers*

## Second Honor Roll

### "Every Church Family" Plan

Salem church, Missouri  
Hurryville church, Farmington, Mo.  
Pleasant Valley church, Butler, Okla.  
Martinstown church, Worthington, Mo.  
First church, Sapulpa, Okla.  
West Side church, Johnsonville, South Carolina  
First church, Bryan, Texas  
First church, Corning, Ark.  
Central church, Tampa, Florida  
Union church, West Frankfurt, 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.  
Old Lovewell church,  
Richton, Miss.  
Village Chapel church,  
Ceres, Calif.  
Pikeville church, Ky.  
North Fresno church,  
Fresno, Calif.  
Emmanuel church,  
Columbus, Ga.  
South Side church,  
Memphis, Tenn.  
Bakersfield church, Calif.  
Oasis Mission, Tucson, Ariz.  
First church, Tifton Ga.

Both of the churches added to the honor roll this month are new organizations. This is typical for many new churches start the "Every Family Plan" as soon as they are organized. In this way, every member is always assured of receiving the church paper. Our honor roll now stands at 39 churches—11 more will complete it. Will yours be added this month?

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.

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