

CONTACT

of the National Association of Free Will Baptists

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CONTACT

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ARTICLES

- 3 Love Found a Way
- 4 Salvation By Appointment
- 7 Teen Tips
- 8 The Ecumenical Movement

FEATURES

- 10 What's Your Problem
- 11 Know Your Bible Series
- 12 Glancing Around the States
- 15 Our Readers Write
- 16 The Family Bookshelf

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Trip To New England

Since the last issue of CONTACT was published, it has been my privilege to make an extensive trip into New England and Canada. I do not claim to be an expert on the religious conditions of this area, but it was quite obvious to me that the Roman Catholic, Unitarian, and liberal influences are very strong.

Here and there, however, there are groups of evangelical believers who are seeking to be a witness for Christ. Such were the churches which I visited. In the state of New Hampshire I preached in the churches of Rev. Mack Owens and Rev. Mark Vandivort. These young pastors, both graduates of our Bible College and serving under the direction of our Home Mission board, are doing a very fine job. They have congregations that love the Lord and seek to be a witness for Him.

In the state of Maine I had the opportunity of visiting two other very fine churches. These churches date back prior to the merger of 1910 and are still quite active. Rev. John Ruth is the pastor at New Limerick and Rev. William Reagan is the pastor at Linneus. Both of these churches are members of the National Association and we are delighted to have their fellowship.

Other contacts were made in Canada and Vermont. The Christian fellowship among all of these brethren was wonderful. If the Lord wills, we hope to organize a New England Association of Free Will Baptists in the spring of next year. Pray that we might be able to take advantage of the opportunity which is ours now in this area.

Headquarters Building

Last month we shared with you a plan through which we hope to realize the necessary funds with which to build our new Headquarters Building. I hope that you have reviewed it carefully and that you are praying about what the Lord would have you to do. We must have a good response from all of our people and churches if we are to succeed in this venture.

Our first donation on this project came from the Tidewater Quarterly Meeting in the state of Virginia. We are grateful to this very active group for their gift as well as others who have already responded. There will be more news and information about this project next month. Remember, however, shares are available at \$50.00 each to be paid anytime during 1962. Let us hear from you. A form for your convenience is on page 6.

"Contact" Subscriptions

Response to our subscription drive this fall has been very good. This issue of our magazine will be mailed out to approximately 5,400 families—by far the largest paid subscription magazine circulation among Free Will Baptists. This is the first time, in quite some time, that our circulation has gone over the 5,000 mark. For this we are thankful, but even so, our circulation could easily be twice what it is at present. All we need is a little more cooperation from our pastors.

The increase this fall has been due in large measure to a number of our pastors presenting the Family Plan to their church. As a result, many have adopted the plan.

There are certain improvements that we would like to make in our magazine as soon as our circulation is sufficient to justify the additional cost. With your help, we can soon realize these improvements. Write us for full details on the Family Plan for your church.

New Literature Programs

The National League Board will be distributing literature from Nashville for the first quarter of 1962. Order blanks have been mailed to all churches and we believe that you are going to give this effort enthusiastic endorsement. A complete line of literature will be stocked from the Story Hour through the Adult Leagues. The address is 3801 Richland Avenue, Nashville 5, Tennessee. Get your order in the mail today!

Beginning with the second quarter of 1962 the National Sunday School Board will be distributing literature from their office in Nashville. The Sunday School Board of the Oklahoma State Association has agreed to give over their operation to the National Sunday School Board. As a result, your National Sunday School Board is already hard at work in preparing this literature. Send your second quarter Sunday School literature order to the National Sunday School Board, 3801 Richland Avenue, Nashville 5, Tennessee.

Cooperative Plan

In the first ten months of this year our churches have given \$46,281.80 to all departments of our work through the Cooperative Plan. This is only \$9.64 less than was given in the twelve months of 1960. To God be the glory.

Our goal for this year was \$50,000.00 so, with a good response during November and December, we should more than realize this. If we can keep our monthly average up to normal, we may experience a record year. Let's do it!

Simple was the setting in which love gave birth for joy to come into a sorrowing world. In the crowded city, a man and woman had failed to find lodging at the inn were now resting in a stable.

LOVE FOUND A WAY

By J. Reford Wilson

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10, 11). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (I John 4:9).

Prince Wealth, Prince Nature and Prince Love were discussing their merits. Prince Wealth began by saying, "I provide for man the comforts and conveniences of life; an education to make him wise; pleasures to make him happy; savings to make him secure; investments to keep him busy. "However," he admitted, "my provisions are for this life only; knowledge acquired may not always be properly used; pleasures obtained by me are sometimes short-lived; the security I give certainly varies. I am also a great risk as many have learned by wrong investments."

Prince Nature seemed eager to speak of his merits as he said, "I delight to present my merits on behalf of men for I am no respecter of persons: I scatter my rays of sunshine on the good and evil; I shower my raindrops on the just and the unjust; I blow my breath of refreshing air hither and thither; my beauty no artist can fully display. I must confess that in abundance my rays make miserable the earth and its fruit dies; a downpour of my raindrops may cause much destruction; my breath may be miserably cold or hot and my beauty is not always pleasant to the eye."

Prince Love Speaks

"I, Prince Love, have found many ways

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of expression in parental love, filial love, patriotic love and religious love but that in which I was perfectly manifested is not being told in yonder sanctuary. Prince Wealth, Prince Nature, join me in hearing my merits proclaimed."

The Christmas story is the story of the manifested love of God. "For God so loved the world that he gave his only begotten son . . ." and in the Lord Jesus Christ to bring light, joy, peace, and brotherhood to a world dark, sad, troubled and divided.

"Arise, shine; for thy light is come . . .", was the prophetic message of Isaiah and the star that guided the wise men from the east became a symbol of the "light which had come." Christ rose upon the Church as "the Sun of Righteousness" imparting life, reviving courage, diffusing gladness, making bright with glory.

Darkness Until Jesus

This is the light of Christmas that makes glad the heart. "In him was life; and the life was the light of men. And the light shineth in darkness . . ." (John 1:4, 5). Darkness until Jesus, for the light of the law was no light at all to compare with the light of grace. The Babe of Bethlehem brought light and diffused this light into his followers. Therefore, man is no longer in a world of darkness but blind in a world of light. Open your eyes now at this glorious event and know that yet in this world of today there is the light of truth and goodness.

The Church has not lost its witness though the night may seem dark indeed, "Ye are the children of light, and the children of the day; we are not of the night, not of darkness" (I Thess. 5:5). Love failed not, for the Star did shine. Light had come!

Stable Was Hallowed

Simple was the setting in which Love gave birth for joy to come into a sorrowing world. In the crowded city a man and woman had failed to find lodging at the inn and were now resting in the shelter of a stable. Hallowed became this lowly place for the cry of a babe is heard as the Son of God is born! The noise of the city fades away and the night is still, the sheep lay quietly and the shepherds chant their songs in the night. In an instant the "glory of the Lord shone round about them . . . And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy." (Luke 2:9, 10). It is said that the life of the shepherd is a lonely one and here the Angel found sure capacity for a message of great joy. But could the shepherds fully know the joy that had come?

The blind rejoiced in seeing, the dumb rejoiced in speaking, the lame rejoiced in leaping and the law-burdened soul found spiritual meanings never before known. This joy seems most akin to the celebrated birth of the Christ, but the indulgence of the ungodly at this season is most despicable. Amid the revelings of these days enter thou into the joy of the Lord "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter 1:8).

Tidings from above lift the hearts of men to "rejoice in the Lord always." (Phil. 4:4). Meager may be the gifts of men but the gift of God brought joy unspeakable. "Joy to the world the Lord is come; let earth receive her King; let every heart prepare him room, and heaven and nature sing."

Peace Amidst Unrest

In a disillusioned people the angelic choir
(Continued on Page 14)

SALVATION

BY APPOINTMENT

The basic responsibility of every true Christian is to be a witness. Here is a practical discussion of this responsibility with some specific suggestions if you would be effective.

By George Delamarter

Convictions Essential to a Soulwinner

1. I must have implicit faith in the authority of God's Word.

I must believe in its infallibility, authenticity and authority. I must believe from my heart what the Bible claims for itself: inspiration. II Tim. 3:16. Pure faith must be the guiding principle of my heart as I approach God's Word. God's Word tells me, "as a man thinketh, so is he." If I have doubts regarding God's Word, then I will either consciously or unconsciously reflect these doubts as I endeavor to give the Word to the listener. Faith in God's Word will bring results. In fact, all spiritual guidance comes through God's Word by His Spirit.

Read a very fascinating account of the authority of Jesus' Words in Luke 5:1-7. Simon Peter, and a group of fishermen had been fishing all night and had caught nothing. The next morning they were washing their nets . . . they were through . . . they were washed up! We read that Jesus then appeared on the scene and borrowed Peter's boat for a short evangelistic service. As Jesus pushed back to shore He instructed Peter to launch out into the deep and let down his net for a draught. We read that Simon Peter answered, "Master, we have

toiled all night and have taken nothing." So often this is our concept. We have labored for years, prayed for years and have taken nothing. So frequently our failure is directly related to our lack of faith in what God's Word claims. Now notice what Peter said at this point, ". . . we have taken nothing, nevertheless. . . ." The "nevertheless" takes into account all the failures of the past and, in faith, looks forward to the possibility of success in the future. Peter, in the next three words shed light, and gave the key to success for the future. He said: "At Thy Word I will let down the net. And when they had this done they enclosed a great multitude of fishes" . . . so many their net began to break . . . so many their boat began to sink . . . so many they called for another boat . . . so many the second boat was overloaded to the point of sinking. Please keep in mind the only thing they had to go on was the WORD OF JESUS . . . always HIS WORD is sufficient.

The Word of God is living and active. "The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrew 4:12.

The Word of God melts and breaks the sinner's heart of stone. "Is not My Word like as of fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Jer. 23:29.

God's Word will not return empty. "So shall My Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

God's Word brings light. "The entrance of Thy Words giveth light . . ." Psa. 119:130.

God's Word is seed and will bring forth fruit. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126:6.

God's Word brings the new birth. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." I Peter 1:23.

God's Word brings spiritual growth. "As newborn babes, desire the sincere milk of The Word, that ye may grow thereby . . ."

God's Word keeps us spiritually clean. "Thy Word have I hid in mine heart, that I might not sin against thee." Psa. 119:11.

God's Word is an offensive weapon. "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Eph. 6:17. This weapon is sharper than anything physical. Read again Hebrew 4:12.

God's Word brings faith. "So then faith cometh by hearing, and hearing by the Word of God." Romans 10:17.

Oh God, teach us simple faith in Thy Pungent Word. May Thy Word so live and

George Delamarter is associated with the Light and Life Men's Fellowship of the Free Methodist Church. He was a recent speaker at the Missionary Conference in Nashville.

a workman that needeth not to be ashamed, rightly dividing the Word of Truth." The Holy Spirit brings to *remembrance*, indicating that truth must be placed in the heart before the Holy Spirit can bring it to remembrance.

Lord, we do believe Thy Word regarding the office work of the Holy Spirit. We will study and witness with the Word, so the Holy Spirit can reveal truth as it is in Thee.

III. Personal Qualifications

A. Anointing of the Holy Spirit.

In order for seed to be planted, there must be a sower. The sower must be anointed! Jesus' instructions to the disciples were that they should tarry until they were endued with power from on high . . . anointed. His last words on earth, just prior to His ascension were: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . ." To proceed to witness without the anointing of the Holy Spirit, is to proceed in the flesh and not in the Spirit . . . and remember "the letter killeth, but the Spirit giveth life." Time and again in the Book of Acts we read of the Christian witnessing after a fresh anointing of the Holy Spirit. Anointing of the Spirit and witnessing are inseparables.

Peter and John, after an encounter with the rulers of the Jews had a prayer meeting. They tarried for a fresh touch from the Holy Spirit and then spake the Word of God. Acts 4:31-32 records that where they spake multitudes believed. Acts chapter six tells of Philip, a man full of the Holy Ghost. In Acts chapter eight we read of Philip leading the Ethiopian Eunuch to Christ. After Saul's conversion, recorded in Acts nine, we read in verse 17 that he was filled with the Holy Ghost, and in verse 20 he straightway preached Christ.

B. Spiritual boldness must supercede physical timidity.

There are two types of spiritual boldness: vertical and horizontal. Hebrews 4:16 speaks concerning vertical boldness: "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Boldness toward man must be preceded with boldness toward God. Our witnessing to man is enhanced in direct proportion to our boldness towards God.

Now if we are bold toward God, in the Spirit, then certainly we will be bold toward man. Horizontal boldness is imperative for personal revival, and for the salvation of the lost. The book of Acts again offers an illustration. Acts 4:31: "And when they had prayed . . ." there is vertical boldness; "they were filled with the Holy Ghost," there is the necessary ingredient for witnessing . . . then we read: "they spake the Word of God with boldness" . . . horizontal boldness. Boldness toward man brings man to Christ. Erase either facet of this boldness, vertical or horizontal, and here will be the conclusion: upreach without outreach brings stagnation as does a lake without an outlet. Just so an outreach without

an upreach brings emptiness. Lord, teach us this spiritual balance. One hand in the heart of God and the other in the heart of the sinner. This balance always keeps our rown heart spiritually fresh.

C. Tears, the reflection of compassion.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6. A dry season is a barren season. If we would bear fruit we must water the seed with tears. The compassion of Christ must be ours. As He wept for the lost, so must we. Tears are the reflection of an inner heart compassion for the lost.

We must become all things to all men, that we might by all means save some. His mind must be our mind; His love ours; His heartbeat ours. All we are and all we possess must be subservient to His will. Proper spiritual perspective is a soul-winning perspective. Because we love Him, and possess His love, we love the lost . . . this IS His love. To use the words of another: "We are born to reproduce." Reproduction is love's goal. The whole concept of the law is contained in love. "Thou shalt LOVE the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; AND THY NEIGHBOR as thyself." Luke 10:27. "On these two commandments hang all the law and prophets." Matthew 22:40.

Who Is Called to Witness?

Every Christian is called to witness!

A careful study of the "Sower" and the "Four soils" is advisable here. The account is related in three of the four Gospels. Matthew 13, Mark 4, and Luke 8.

"The sower went forth to sow." He found four types of soil. He sowed the seed on all four. In seventy-five per cent the soil failed, or, because of extenuating circumstances, the seed was not allowed to bear fruit. Some one hundred, some sixty, and some thirty. Not all bore the same amount, *but all bore fruit*. All seed sown on good soil brought forth fruit.

An interesting parallel is noted between the parable of the talents in Matthew 25, and the parable of the good soil. God has called men with varying talents. According to God's Word all are to be used for Him; whether layman or minister, whether housewife or schoolteacher, whether student or businessman. The strong implication from both parables is that all Christians bear fruit. The *five talent* Christian can bring forth an hundredfold. The *two talent, sixty fold*, and the *one talent, thirty fold*. This is God's plan—a mighty army sowing seed and harvesting for the Lord Jesus Christ.

Lord, teach us the truth of Eph. 4:11-12. "And His gifts were varied; He Himself appointed some to be apostles, some prophets, some evangelists, some pastors and teachers. HIS INTENTION was the perfecting and

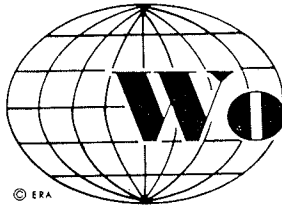
(Continued on Page 15)

abide in our hearts that it becomes our very breath, our very life.

II. I must believe in the office work of the Holy Spirit.

A. To the sinner Jesus said: "And when the Holy Spirit is come, he will reprove the sinner of sin, and of righteousness, and of judgment." The sinner becomes convicted by the Word, as the Holy Spirit illuminates his heart. The Holy Spirit is to the Word as rain and sunshine is to the seed. We should never think in terms of the Word being given apart from the Holy Spirit. ". . . for the letter killeth, but the Spirit giveth life." II Cor. 3:6. Over and over again I have had the privilege of seeing the Holy Spirit operate in an unusual manner as the Word was presented to the sinner. Pungent conviction has been evident as the Holy Spirit germinated the Word in the heart of the sinner. Let faith in the Holy Spirit move you to action . . . faith that will move you to sow the Word, so the Holy Spirit can take the Word and convict of sin and of righteousness, and of judgment.

B. To the Christians: Not only is the office work of the Holy Spirit to convict the sinner through the Word, but He will also guide the Christian into all truth. John 16:13. He will teach us the things of Christ. John 16:14. He will bring whatever we have learned of Christ, through the Word, to our REMEMBRANCE. John 14:26. Now, II Tim. 2:15 makes sense at this point. "Study to shew thyself approved unto God,



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Why Evangelicals Shun the WCC

WHEATON, ILL. (CNS)—Doctrinal weaknesses and an "institutional concept of Christian unity" were listed among the reasons why evangelicals stay out of the World Council of Churches in the last of a series of articles on the WCC appearing in UNITED EVANGELICAL ACTION magazine. Written by Dr. James DeForest Murch, a former editor of the magazine, the series of five articles was an analysis and evaluation of the ecumenical body.

The final article appeared in the December issue of the magazine as the WCC was holding its third assembly in New Delhi, India.

Dr. Murch listed ten reasons why "evangelicals are compelled to seek other means of implementing their desire for Christian unity and cooperation—media which do not require compromise of the clear teachings of God's Word concerning the fundamentals of the Christian faith."

Among these reasons was the charge that the Council has set itself up as an "ecumenical ecclesiasticism" and has "refused to adopt as a basis of fellowship the absolute minimum of fundamental evangelical Christian doctrine necessary to such a body." Dr. Murch also charged the Council with admitting into its membership "a host of liberals who are committed to a theology and philosophy which are definitely anti-Christian in the Biblical sense."

Other reasons mentioned the Council's friendliness with the Roman Catholic Church which "threatens to weaken if not destroy the distinctive testimony of Protestantism" and its tendency to function as a "super-church, bringing pressures or exerting controls over both members and non-member churches." The Council was also charged with "meddling in national and international politics, imperilling the status of the churches and the peace of the world."

Public Reading of the Bible

WHEATON, ILL. (CNS)—Plans have been made for a public reading of the Bible in four cities in California and Phoenix, Ariz., as a part of the program to "Return the Bible to the Heart of the Nation" sponsored by the National Association of Evangelicals.

Ministerial fellowships will sponsor the readings in Phoenix, Ariz., and San Gabriel, Pasadena, Pomona and Fresno, Calif. The New Testament will be read through in five days, reading six hours a day, during the week of December 4-8 which precedes the observance by most Protestants of Universal Bible Sunday on December 10.

Thousands of Protestant churches will ask their members to pledge themselves on that Sunday to read the Bible through in 1962 as a part of the NAE program. In addition the NAE is sponsoring "The Bible in National Life Sermon Awards" for that day. The awards—including a two-week all-expense paid trip to the Holy Land—are open to any pastor and military chaplain who will preach in his pulpit a sermon on the general theme "The Place of the Bible in the Life of the Nation." Details may be secured by writing to NAE, Box 28, Wheaton, Ill.

Less Liberty

CHICAGO, ILL. (CNS)—Protestants in Catholic-dominated countries have less liberty since the beginning of the Kennedy administration, Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, has charged here. Speaking at a press conference, he attributed this to a growing attitude on the part of Catholics that world opinion would not be against them since America had elected its first Catholic president.

Dr. Archer, who recently was on a world tour of 30 countries, said that in Italy he learned that the preaching permits of ten Protestant ministers had been withdrawn.

Until recently, he said, there had been considerable freedom in Italy for Protestants. He also commented that the press in Latin America expressed the feeling that Kennedy's election indicated that the United States is becoming a Catholic nation.

Double Enrolment By 1970

DETROIT, MICH. (CNS)—Plans for doubling the outreach of Sunday schools in America in the next ten years and the adoption of a new seven-year cycle of lessons were announced here at the annual convention of the National Sunday School Association. The convention was attended by more than 10,000 Sunday school workers from the United States and Canada. It was the largest convention ever held by NSSA in its 15-year history.

With its new goal of doubling Sunday school enrolment in the next eight years, the NSSA is aiming for a total of 80 million Sunday school members by 1970.

World Day of Prayer

WHEATON, ILL. (CNS)—Thousands of Protestant churches will be observing the annual World Day of Prayer on March 9, 1962. Materials for the observance are available from the National Association of Evangelicals.

"The Nature of the Church" is the theme for the worship program booklet prepared by NAE. It was written by Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College. The booklets are provided by NAE as a part of its ministry to its 28,000 member churches and any others who wish to use it.

Write NAE, P.O. Box 28, Wheaton, Illinois, for a sample.

Share in the Free Will Baptist future. Help us to get into our much needed new building. Consider what you should do and write us today.

**National Association of Free Will Baptists
3801 Richland Avenue, Nashville 5, Tennessee**

I will

My church will

Share in the Free Will Baptist Future

God being my (our) Helper, you can count on me (us) for _____ shares in 1962. I (we) will pay as indicated below.

\$ _____ per month Name _____

\$ _____ now, \$ _____ Address _____

By _____

\$ _____ by _____

\$ _____ enclosed Church _____

Teen Tips

By J. Edgar Hoover

DIRECTOR, FEDERAL BUREAU OF INVESTIGATION

I'VE spent 40 years, my whole career, dealing with the seamier side of life—robbery, kidnaping, gangsterism and murder. It is possible that the nation's youngsters think of me as a pretty stern sort of person.

Perhaps that's just as well, for I want to give the young people of America some friendly, fatherly advice, and I would like them to take it very seriously.

The advice has to do with the sex-crime headlines in the newspapers today. These headlines worry your parents and they worry you. They certainly worry me.

So I've worked up a list of "Teen-Age Tips" that I feel will help young people to steer clear of danger. When you look them over you may say that some of them are only common sense. But remember that the common-sense rule is often the one we're apt to forget.

You'll also note that some of the "tips" apply only to girls. But remember again, every boy has a sister or a girl friend who needs his protection and advice, so he should study the whole list, too.

In any case, these are the ten rules that, in my judgment and experience, are the most important:

1. If any stranger—or even a slight acquaintance—makes improper advances, tell your parents immediately.

Young people are too often kind hearted about such things—they dislike the idea of getting an offender into "trouble." Just remember that if you don't report him, he'll probably get into worse trouble later on—to say nothing of the harm he may cause.

2. If you know of any pornographic (smutty) pictures or literature being passed around, notify your parents immediately.

Obscene reading matter is a favorite habit of the degenerate. If the authorities can run down the source and trace the material, they may be able to rid the community of danger before it starts.

3. Know your date! Don't go out on "blind dates" unless another couple is along—and even then be cautious.

If someone phones and says he's a friend of Jack Jones, tell him you'd be glad to have Jack Jones introduce him.

4. Stay out of "Lover's Lanes."

It's natural to want to be alone with your date, but experience shows that "Lovers' Lanes" are favorite haunts of sex criminals.

5. Don't wander away alone from the crowd at picnics and outings. Stay within calling distance.

Sex criminals are easily attracted to any group of young people, and, given an opportunity, they can strike with frightening speed.

6. Don't ask for trouble—dress sensibly.

Provocative clothing may attract the attention of a potential sex criminal.

7. Be civil to strangers who ask directions, but never go part way with them.

"The directions" trick is a favorite among sex criminals. They count on the natural helpfulness of young people.

8. Be very careful about accepting work from a stranger.

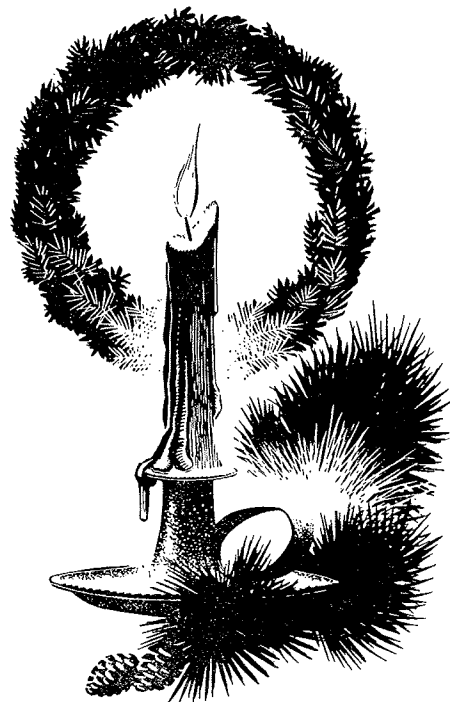
This is another insidious dodge. Always make sure the person is a respectable businessman.

9. Don't go about the house half-dressed.

This may seem harmless, but it's an invitation to "Peeping Toms"—who may later become something more dangerous.

10. Never, never hitchhike!

And never, never pick a hitchhiker up.



*Season's greetings to each of you
who have made the ever expanding
ministry of our church possible.
As we rejoice in Christ at this
Christmas time may we also be
mindful of those yet untold—
our challenge in 1962.*

HEADQUARTERS STAFF
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

THE ECUMENICAL MOVEMENT

AND YOU

by Mark Vandivort

AN ARTICLE OF
TIMELY INTEREST IN THE
LIGHT OF THE RECENT
WORLD COUNCIL MEETING IN
NEW DELHI

A FEW CENTURIES ago our forefathers acquired the name Protestant when they protested against the evil of their day and declared the truth of the inspired Word of God. It is not much different today. The religious world is divided between two general groups. One group is composed of born again believers scattered throughout the world who look to the inspired Word of God as their final authority of faith and practice. The other group is composed of many religious orders who aspire to human intelligence and reasoning as the final authority of faith and practice. The latter group is headed by the Roman Catholic Church, The World Council of Churches, The National Council of Churches, and numerous other cults and sects. They are seeking organic union through the ecumenical movement, thus laying the foundation for a giant, super church.

A few months ago I read a writer's description of the now existing Protestant church as a tired, old, toothless lion.

The writer was implying the Protestants have ceased to protest against evil. Many Protestants have ceased to live up to the true sense of their name. In fact, about all the protesting that many Protestants do is to protest against those who protest evil.

However, let us not become too comfortable or complacent by thinking of the liberal Protestants as a tired old lion who is toothless and incapacitated. If one will look closely, he can see a row of dirty, crooked teeth with one great tusk protruding forth. All of this is cleverly concealed by a beautifully painted mask. This mask loudly proclaims a message of peace, fellowship, and love for all men (except fundamentalists), and proclaims Christian unity of all men who believe in some kind of supreme being. If some can't qualify in this respect, perhaps they can qualify in another because they have done some good works.

Dr. Liston Pope, Dean of Yale Divinity School, who is a member of the World Council of Churches and one of America's best known trainers of ministerial students said in New Haven, Connecticut, August 1957, that the time "is coming when the split between the Roman Catholic and Protestant branches of Christendom will have to be re-examined boldly and honestly." Dr. Pope further declared that the division between the Catholics and Protestants is a "sin and . . . the Christian faith requires strong efforts toward unity."

Let me give you a further example of what the liberal Protestant means when he

Free Will Baptist Bible College

speaks of peace and fellowship. On June 19, 1955, the Federal Council of Churches (now known as the National Council of Churches) cooperated in the Festival of Faith held at the Cow Palace in San Francisco, California, celebrating the tenth anniversary of the formation of the United Nations. The National Council *Outlook*, September 1955, featured the occasion where representatives of six different religions participated in a united service "of prayer for peace and divine guidance to the United Nations."

Quotations from the sacred writings of six faiths were included in the responsive reading. They came from the Hindu (the Bhagavad-Gita), Buddhist (Selected Readings), Christian (New Testament), Confucian (The Sayings of Confucious), Moslem (The Koran), and Judaism (Old Testament). The N.C.C. reported, "They called God by different names speaking to Him in different tongues, but the dream for peace in their hearts is the same." This is just an example of the way that wolves in sheep's clothing are preaching heresy to millions of Protestant church members, and they never expound the truth that ". . . we have peace with God through our Lord Jesus Christ." (Romans 5:1).

Perhaps some of us who have been looking on as spectators have begun to recognize a few of the crooked teeth in the lion's mouth. We have observed the liberal Protestant as he began to declare a part or all of the Bible to be a myth or fable, and to deny the virgin birth and deity of Jesus Christ, and many other truths relative to the salvation of sinful men.

Let us now take a closer look at the great ugly tusk protruding from the defiled mouth of the lion. I shall refer to this great tusk as the modern day ecumenical movement. The ecumenical movement is being promoted by the World Council of Churches, the National Council of Churches, and indirectly by the Roman Catholic Church. The ecumenical church is advertised to be the vehicle of God's grace upon the human race by uniting all Christendom (except a few uncooperating fundamentalists), thus ushering in the kingdom as well as the ultimate fulfillment of the ecumenicist's interpretation of St. John 17:21. As far as I know, most of the ecumenicists do not accept the Biblical teaching of the literal second coming of Jesus Christ.

I believe that close examination of the prophetic scriptures will reveal that a great, super church could well be the setting for

the literal appearing of the Antichrist. (II Thess. 2:6-11).

In order to obtain a first hand report on the ecumenical movement, I attended the Consultation of Local Councils of Churches and Minister's Organizations held November 6, 1961, at Pembroke, New Hampshire.

There were 60 or more national, state, and local church leaders present. The room was filled with the stench of preachers who were smoking. There were no Bibles exposed during the entire day that I could see except my own and one carried by a preacher friend who was with me. I did not hear the word Bible mentioned one time. I heard two scripture verses casually referred to by the main speaker, Dr. J. Quinter Miller, Assistant General Secretary for Field Operations of the National Council of Churches.

The meeting was opened with a hymn and a typical ecumenical prayer which was read from a little red prayer book by the worship leader. The prayer was made up of several paragraphs which was read one paragraph at a time with the congregation responding with the words, "We thank Thee, O God." In the first paragraph the worship leader thanked God for the "Holy Roman Catholic Church" with all of its beauty and culture, etc. They thanked God for about every kind of church one could think of and then they thanked God for the cults and splinter sects. Now if you are a good ecumenicist you will not question this because the cults and splinter sects believe in a supreme being. Finally they prayed for all free thinking individuals.

I know very little about the attitude of the Roman Catholics toward the ecumenical movement. However, I have noticed that they have created some prayers of their own for the ecumenical movement and some of their literature speaks of the unity of all Christian believers. I wish to share with you two paragraphs from Rev. Wilson Ewin's handbook *You Can Lead Roman Catholics to Christ*, Page 49, published by Christian Publications Registered, 227 St. Pierre Street, Cap de la Madeleine, P.Q., Canada.

"In the fall of 1960 a highly-educated French Canadian priest confessed Christ as Saviour and Lord. He is now studying at our Baptist Seminary in Toronto, Canada. The story of his conversion was recently published. He was soon contacted by a certain denomination and invited to unite with that group. His reply was based upon an intimate knowledge of the aims of the present ecumenical movement. He said in

declining the tempting offer, "I have just left the Roman Church and I have no intention of re-entering her fold." This man was a personal friend of Cardinal L'eger in Montreal and carries many secrets in his heart. One of these is the coming re-entry of certain apostate Protestant groups into the church of Rome.

Even before his salvation, this 50-year old priest was obsessed with the fear of uniting with a group of churches whose rosy apple appearance on the tree of Protestantism was decaying through the dry rot of doctrinal apostasy. He has well-informed knowledge that the coming storms in the ecumenical councils are going to drop many of these corrupt and withered apples into the open scavenging mouth of the Roman Church."

At the New Hampshire Council meeting Dr. Quinter Miller delivered a long dry speech in which he said the history of the ecumenical movement was an "encouraging story." He also spoke of "what we ought to be doing together" and "what does God want us to do" without giving an expository of what the Scriptures teach.

Speaking of the goals of the ecumenical movement Dr. Miller spoke of the oneness in hope and that "we have all received the Spirit," but never once referring to "being born again" or even the words "Jesus Christ."

Dr. Miller said "the church of Christ is not visibly real" until we have "one Catholic Apostolic Church."

Obviously the ecumenicists are pressing toward the goal of organic unity of all religious people making a great, super, visible Church. They are willing to compromise their doctrinal distinctives and agree on a broad general doctrinal statement that may be loosely interpreted a thousand different ways. Many are quite willing to unite with anyone on some type of humanitarian or social basis.

Dr. Miller said there was a need of more comprehensive long range planning by the judicial bodies of the different religions.

I believe that some good, honest thinking men are being taken in by the ecumenical movement. Perhaps they feel that unity of all in a super church will work wonders for the spiritual, social and physical need of the human race.

Many ecumenicists speak of specific needs of humanity but there is a hollow emptiness in their speech when they try to speak of

(Continued on Page 14)

What's Your Problem?



BY LOUIS H. MOULTON

Q. Will you please tell me why so many of our FWB ministers stress more the "husband of one wife" than they do the other fifteen requirements of a preacher? The first one is blameless, how many can qualify? What about the preacher that commits adultery by looking on a woman to lust?

A. There is no argument in favor of a preacher or any man looking upon a woman to lust after her. However there never was but one who could qualify in the blameless category. That one of course is the Lord himself. All of us should strive for perfection but even preachers are human and subject to err. Even the great Apostle Paul, recognizing his human frailties, afults, etc., said, "I count not myself to have apprehended: but . . . forgetting those things which are behind . . . I press toward the mark for the prize . . ." Philippians 3:13, 14. Perhaps we cannot qualify as to being blameless but we can qualify as to not being a divorced man. God forgives sin when we confess our sins and turn from them. Even then in the flesh we have not reached perfection but we "press toward the mark . . ."

Q. If God has forgiven a twice married man and called him to preach why should a group of men who call themselves "Reverend" refuse to ordain him? If he isn't fit to preach God's Word why did God call him? In my state we have some Reverends who would marry and accept a man into the church and take his filthy lucre but their dignity would not permit him to preach or even be a deacon.

A. Our question and answer last month regarding divorced preachers has raised the ire of several of our brethren who want to justify themselves. But there is no justification outside of God's Word, the Bible. A divorced man can be forgiven of his sin and then find numbers of avenues of service as a faithful witness. This same man can be useful in the church, his money can be given and received to promote the gospel of Christ, but it is not the dignity of these "Reverends" as you call them that keeps them from ordaining such a man as a minister or deacon. It is the Word of

God. 1 Timothy, chapter 3, and Titus, chapter 1, are just two scriptures which govern the ordination service of men by other men.

Q. Why don't you ignore certain letters and forget all about them or take a little time and answer the letters of these people in private? You should use this space to bring glory to Christ and not to upset our traditions and way of life.

A. My friend, it would take one with wisdom of Solomon to satisfy everyone and even then it could not be done. Jesus was not very popular and he did not please too many. The one express purpose of this column is to help people and thus bring glory to Christ, not to force my opinion upon you or anyone but to give you what "thus saith the Lord". Your own letter could be cited as an answer to your suggestion of answering letters privately. I do in a number of cases and I'd be happy to write you but I can't address my letter to you personally when it is simply signed "a friend in Christ."

Q. If we are not obligated to keep the sabbath under grace would you say that we are not obligated in any way to keep the other commandments which were given at the same time?

A. The sabbath observance was given to the Jew under the law. A sabbath day's journey was a very short distance and most of us today to observe the law of the sabbath would not be able to travel as far as we do to attend church. Grace did not and does not nullify the commandments but rather lifted the standards of the commandments under the law. Today we observe the Lord's Day which allows us to travel miles and miles to attend our church. The law said "Thou shalt not kill" or expressed another way thou shalt do no murder. Grace has lifted that standard and I John 3:15 says, "Whosoever hateth his brother is a murderer." Not he who killeth his brother but he who hateth him. Again the law said "Thou shalt not commit adultery." But grace says not necessarily the act but if one looks upon a woman to lust after her he hath already committed adultery in his heart. We do not have space but for one other. The law said "The tithe is the Lords." The tithe ought to be the minimum we give under grace also but now I Cor. 16:2 tells us to give "as God hath prospered us." For many that could mean far more than just the tithe. The Word of God is not something to be disregarded or done away with, but to be obeyed.

Cooperative Receipts Top \$5,000 in October

COOPERATIVE RECEIPTS continue to be good as more and more of our churches are finding this to be an excellent way to systematically support all departments of our work. For the third time this year, monthly receipts passed the \$5,000 mark.

We are well on our way to realizing our \$50,000 goal for this year. Let's have a good response in these two last months of the year. There is always the tendency for support to drop during the Christmas and New Year's season so your response at this time will mean so very much.

By sending 10% or more of your church offerings to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee, your church can share now in every department of our work.

OCTOBER COOPERATIVE RECEIPTS Undesignated

ALABAMA			
Good Water church, Slocomb	5.00		
First church, Dothan	62.54		
State association	45.78	113.32	
ARIZONA			
First association		25.00	
CALIFORNIA			
State association		419.70	
FLORIDA			
State association	386.40		
N. E. Union Meeting, Jacksonville	2.50	388.90	
INDIANA			
First church, Anderson	149.57		
F. W. B. Sunday School, Wabash	38.54	188.11	
ILLINOIS			
State association	744.58		
Alex church, Olive Branch	51.15	795.73	
OKLAHOMA			
State association		989.27	
NORTH CAROLINA			
Swannanoa church		131.10	
NEW MEXICO			
First church, Hobbs	52.07		
First church, Grants	32.36		
First association	5.38	89.81	
MISSOURI			
State association		968.52	
TENNESSEE			
Wooddale church, Knoxville	63.80		
Rock Springs church, Adams	71.81		
Dunbar's Chapel, Adams	9.50		
Horton Heights church, Nashville	81.35		
Blue Springs, Columbia	10.00		
Bobby Jones, Nashville	51.00	287.46	
TEXAS			
State association		571.85	
VIRGINIA			
Bethany church, Norfolk		90.73	
		5,059.50	

DESIGNATED FUNDS

California	1.00	
Tennessee	144.75	145.75
		5,205.25

DISBURSEMENTS

Foreign Missions	1,509.87
Executive Department	1,199.48
Bible College	987.60
Home Missions	693.53
League	254.98
Sunday School	256.23
Superannuation Board	151.78
Headquarters Trustees	151.78
	5,205.25



Profitable for Doctrine

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STUDY IN GALATIANS

Charles A. Thigpen

THE CLEAR, SIMPLE Gospel of the Lord Jesus Christ has never satisfied men who glory only in the flesh. Such was the condition in Galatia after Paul's initial visits. I am of the opinion that Paul established the Galatian churches on his first missionary journey. This included the churches at Antioch in Pisidia, Iconium, Derbe and Lystra. Paul revisited some or all of these on the second missionary journey. Sometime after this visit Judiazers from Jerusalem came in to do their work of undermining the clear Gospel.

Paul was probably on his third missionary journey when word reached him of the destructive ministry of the false teachers in Galatia. The best suggestion is that Paul was in Macedonia or Achaia and the year was about 56. If Paul had not been so far away he no doubt would have gone personally to Galatia. We can all be thankful, however, that Paul wrote a letter to expose and remedy the Galatian error. In this way, we today can benefit greatly from this Apostolic epistle.

The Galatian error seems to have been manifest in two ways. The Judiazers were evidently teaching that faith in Christ was not sufficient to bring salvation. The individual must also submit to such Jewish rites as circumcision to complete his salvation. Paul refutes this by establishing the fact that salvation is by promise. God still saves in the same way he saved Abraham—that is, by faith alone. Paul shows that the coming of the Law 430 years later could not alter or change salvation's plan. "Even as Abraham believed God, and it was accounted to him for righteousness." The Holy Spirit is very explicit when He inspires Paul to say, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

The second element in the Galatian Heresy seems to be the Judiazers' insistence that every believer keep all the Law of Moses to grow or develop spiritually. Paul refutes this with convincing proof by showing the Holy Spirit to be the "Sanctifier" of the Christian.

The theme of this epistle, according to

Dr. C. I. Scofield is, "the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace."

The epistle divides itself into three sections as follows:

- I. Personal Defense, chapters 1 and 2
- II. Doctrinal Explanation, chapters 3 and 4
- III. Practical Application, chapters 5 and 6

In the first division Paul defends his apostolic authority on the ground of his divine call and revelation of the Gospel, his independence of the other apostles, his endorsement by the church in Jerusalem and his rebuke of Peter. Please note how authoritatively Paul places a curse, yea, a two-fold curse, upon any who presented "another gospel". "Let him be accursed . . . Let him be accursed," is God's inspired curse for anyone of any age who propagates any Gospel different from Paul's Gospel. May this be a great encouragement to those who are faithfully teaching and preaching the true Gospel. But at the same time, may this be a solemn warning to anyone who is not preaching the truth. Notice, God's curse is on the *man*, the *person*, who is guilty of "preaching any other gospel."

In the second division, chapters 3 and 4, Paul defends the Gospel as he preached it. That is, he clearly states the doctrine of justification by faith alone. The author here follows a line of reasoning in which he uses the experiences of the Galatians in receiving the Gospel, the example of Abraham, the Scriptural teachings and the work of Christ on the cross to show that Law and Grace, Moses and Christ will not mix. Either the Gospel is by grace through faith plus nothing, or it is by works. When works come in as a part of grace, then grace is no more grace. Paul expresses the truth

concerning justification as follows, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Let no one think the issues raised in this letter of Paul belongs only to a bygone day. The struggle between the true Gospel and the "legalistic mutilators", is a perpetual crisis. No one in our day would think of observing Jewish rites, ordinances and holy days a means of salvation. Yet, that "different gospel" which is under the anathema of God is popularly presented today. Have you not heard such statements as the following, "if you do not belong to our church (denomination) you cannot go to heaven," "if you have not been baptized for the remission of sins you are lost," "you cannot be saved apart from receiving water baptism," and many, many similar statements? These are the present day counterparts of "keeping the law" in Paul's day.

Dr. J. Sidlow Baxter in the book, *Explore the Book*, shows the Galatianism of the Roman Catholic Church today, "See how the harlot of the seven hills mixes masses and crucifixes and confessionals and penances and ordinances and Mary-worship and saint-worship and all sorts of merit-works with the true Gospel of the grace of God in Christ, until 'grace is no more grace' and the real 'truth of the Gospel is sacrificed on the altar of superstition.'"

Dr. Baxter also condemns the modernists of our day, "Look at the Modernists, with their glorification of human scholarship, and their 'gospel' of salvation by good character. . . . It is the attempt to establish justification before God by the mixing of self-effort and human merit with Divine grace. The Cross alone is not sufficient: salvation must be partly, at least, by good character."

Paul's admonition to the Galatians is still applicable today, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Youth Week To Be Held

January 28—February 4, 1962

CHICAGO, ILL.—While Communism is preparing its youth to take over America, the average church sits idly by wringing her hands.

Our Christian young people must be prepared for life. They must be taught. They must know what they believe and why. They must be shown how to apply the truths of Christianity to each and every aspect of their daily life. Youth Week is an opportunity to begin this kind of a program.

Youth Week is designed to help every church attract and interest youth in the greatest program in the world, that of reaching people, and especially young people, with the gospel of Jesus Christ and in turn making witnesses and missionaries of young people.

NSSA's Youth Commission sponsors Youth Week annually. This week begins on January 28 and continues through the first Sunday of February, the 4th.

The 1962 theme "Make Ready" is an appropriate theme for any year, but particularly for times like these. The sub-themes emphasize making ready for presenting the Word, a life career, marriage, community service, personal witnessing, lasting friendships, and a happy life.

NSSA has prepared posters, postcards, bulletins, and a Youth Week Idea Book to help in promoting this week. Write NSSA, 175 North Franklin, Chicago 6, Illinois.

National League Director Ray Turnage serves on the Youth Commission of NSSA and urges all Free Will Baptist churches to observe this special week.

General Conference Revived

DUNN, N. C.—The 1961 session of the revived General Conference of Original Free Will Baptists of North Carolina met November 20 and re-adopted the "Former Articles of Faith Confessed by the Original Baptist Church holding the Doctrine of General Provision with a proper code of Discipline for the future Government of the Church." This first known Treatise in use among Free Will Baptists dates back to 1812.

The Conference enrolled 45 delegates from 17 churches and 34 ministers from the Western, Central, Eastern, Albermarle, and Cape Fear Conferences of Original Free Will Baptists in North Carolina.

The revived General Conference of Original Free Will Baptists of North Carolina traces its history to Paul Palmer who organized the first Free Will Baptist church in America in 1727.

Revival of the General Conference of Original Free Will Baptists of North Carolina was prompted by the "Connectional Free Will Baptist" movement which has had its beginning in Eastern North Carolina in recent months. The revived General Conference adopted resolutions stating its adherence to congregational church government.

Rev. Rashie Kennedy of Greenville was elected moderator of this session and Rev. Eugene Waddell of Garner was elected secretary-treasurer.

Observes Laymen's Day

NASHVILLE, TENN.—The Good Springs Free Will Baptist Church near here observed Laymen's Day on November 26. The service was sponsored by the Master's Men of the church. Mr. Hughes Ellis was the speaker. Rev. John Gibbs is the pastor.

Georgia State Association

REYNOLDS, GA.—The State Association of Georgia met at the Mt. Olive Church for one of finest sessions in its 25-year history.

The Woman's Auxiliary Convention meeting prior to the State Association, voted to sponsor "Wheels for Wilkinson" project for 1961-62. This is designed to raise money to buy a Volkswagon for the Wilkinsons to use in their missionary work in Brazil. Mrs. Damon C. Dodd was elected president for next year.

The business of the association got underway with a stirring message by the Rev. Irvin Hyman, Atlanta pastor. The business sessions were marked by a spirit of unity and agreement. All boards reported increases in funds and accomplishments and plans for the coming year were geared to an increased vision in every department.

The Rev. E. C. Morris retired after 14 years as Promotional Secretary of the State organization and the Rev. Manse R. Cason was elected to the position. The Rev. J. R. Davidson was chosen moderator, the Rev. D. C. Dodd, assistant moderator, and the Rev. James Pelt, clerk.

New Church in Kansas

ULYSSES, KAN.—Rev. Robert R. Sherry is the first pastor of the new Free Will Baptist Church which was organized here just recently. The church meets in the Ulysses Community Building at present.

The church has been active since August. The first Sunday services for the congregation were held October 15. Sunday School and worship attendance is now approxi-

mately 30. Plans are being made for a permanent location.

Church Organizes

WINTER HAVEN, FLA.—The Free Will Baptist Mission of this city was organized into a church on November 12. Taking part in the service was the Rev. Hurley D. Guy, Rev. N. F. Byrd, Rev. Elvie Johnston, Rev. Horace Herndon, and Rev. Fred Bradshaw. The church has purchased property and hopes to build in the near future. Rev. Robert Owens is the pastor.

Texas State Association

DALLAS, TEXAS—The 1960-61 session of the Texas State Association was thought to be one of the best in its history according to Rev. H. Z. Cox, Promotional Secretary.

Christian spirit and fellowship prevailed and plans were made for the new year. Among these plans was the creation of a new Christian Education Board. The Co-operative Plan budget was set at \$8,000.00. The next session will be held with the Compton Church, East Texas District, where Rev. Bill Sharpston is pastor.

Church Is Growing

OKLAHOMA CITY, OKLA.—The Sunnylane Free Will Baptist Church reports excellent attendance in all departments of work. In the near future the church plans to build six new classrooms and a kitchen. A new piano was presented to the church recently by the Woman's Auxiliary.

Revival Spirit Prevails

KIRKSVILLE, MO.—The First Free Will Baptist church here is experiencing an unusual revival spirit the last few weeks. There has been a total of 12 conversions, two renewals of faith, 14 baptized and 19 additions to the church. There has also been a large number of rededications.

Rev. Lester Jones is the pastor. He took the pastorate of the church for the second time on October 15, 1961. He was the first pastor when the church was organized in October of 1953.

Arkansas Women Meet

BATESVILLE, ARK.—The Polk Bayou Woman's Auxiliary Convention met with the Allen's Chapel Church during the month of October. Six auxiliaries were represented.

The theme for the meeting was "Harvest Time" with the six main aims of the auxiliary emphasized. These aims were discussed by Mrs. Russell Jacobs, Blackland; Mrs. David Joslin, Batesville; Mrs. Orris Doggett, Mt. Harmony; Mrs. Loretta Coleman, New Home; Mrs. Etta Bowser, Allen's Chapel; and Miss Ann Doyle, Mt. Harmony Y.P.A.

Rev. David Joslin, pastor at Batesville, brought the sermon. In business session the body voted to contribute \$70 toward the

purchase of a hot water tank for the youth camp.

Victorious Revival

SWANNANOVA, N. C.—The Swannanoa Free Will Baptist Church enjoyed a victorious revival the latter part of October. Some 75 souls made decisions for Christ in the revival services conducted by the Rev. Louis Moulton of Savannah, Georgia. Rev. Milton Hollifield is the pastor.

Adopts Resolution

CANTON, N. C.—The Blue Ridge Association of Free Will Baptists in its regular Quarterly Meeting during October adopted the following statement.

"The Blue Ridge Association reaffirms its stand on congregational church government and its support of the National Association. It also recommends that each church holding membership in the association cooperate with the National Association in its literature program for Sunday School and League."

This session was held at the Canton Free Will Baptist Church.

Florida State Meets

BRATT, FLA.—Among the outstanding reports heard at the Florida State Association meeting at Shiloh Church during November was that of the work among the Spanish speaking people of Miami. Property has now been purchased and the church will be able to better minister to the needs of the people. Rev. Melitino Martinez is in charge of this work.

A report was also given by the Reverend Harvey Henderson on a mission in Mexico which is a part of the Primitive Baptist Churches work that recently joined two of the local Free Will Baptist associations. In addition to the regular work done by the mission, a children's home is maintained. The body voted to ask the home mission board to seek to work out something with the national home mission board on behalf of this work.

The following resolution was also adopted by the association. "Be it resolved that the Florida State Association of Free Will Baptists go on record as of this session in reaffirming our faith in the stand taken by the National Association relative to congregational church government while in session at Norfolk, Virginia."

Officers elected for next year were: Rev. Harold Harrison, moderator; Rev. Harvey Henderson, assistant moderator; Rev. Wayne Hicks, clerk; and Mr. W. J. Amerson, treasurer.

Public Notice

DUNN, N. C.—By order of the Cape Fear Conference of Original Free Will Baptists of North Carolina, in session at Lee's Chapel Church, Sampson County, November 2, 3, 1961, this public notice has been authorized.

The watchcare relationship of the following churches from the Western Conference in the Durham area which had sought mem-

bership with the Cape Fear Conference is no longer recognized and is now denied by the Cape Fear Conference: Oak Grove (Durham Co.), Shady Grove (Durham Co.), Fellowship, Saints Delight, Calvary, Edgemont (James A. Miles Associates), and Tippetts Chapel.

The watchcare relationship of the following ministers who had sought membership with the Cape Fear Conference is no longer recognized and is now denied by the Cape Fear Conference: Billy Morris, G. C. Lee, Q. G. Worrell, Ronald Creech, Ralph Clegg, Lonnie Graves, Conrad Williford, Wingate Hansley, Ronnie Peele, and Charles Bryant.

New Churches Received

CHESTER, GA.—The Georgia Union Association of Original Free Will Baptists met during October at the Pine Level Church near here. There are 14 churches within the association. Two new churches were received into the association this year. Moderator is the Reverend Charles Clark.

Holds Study Course

CORDOVA, ALA.—The Woman's Auxiliary of the Cordova Free Will Baptist Church sponsored a study course recently on prayer. Approximately 35 people attended the study directed by Mr. Winford Russell a deacon in the local congregation.

Leave of Absence

MOUNT OLIVE, N. C.—President W. Burkette Raper and Mrs. Mildred S. Council, librarian of Mount Olive College, have each been given a leave of absence for continued graduate study. These leaves were authorized at a special meeting of the Executive Committee of the college Board of Directors on November 1.

President Raper will return to Florida State University where he will be the recipient of a Fellowship in higher education. His leave of absence will begin January 1 and continue until about August 1.

(Continued on Page 16)



General Director Of Foreign Missions Gives Resignation

Rolla D. Smith

NASHVILLE, TENN.—The Rev. Rolla D. Smith, who has served the denomination as general director of the Board of Foreign Missions for the past two years, has resigned his post effective February 1, 1962.

Mr. Smith in his letter of resignation said, "Be assured that this decision has not been prompted by a fleeting impulse. Rather, it is the result of an ever recurring conviction that I should at some time return to my primary calling—that of a pastor." He has accepted the pastorate of the Donelson Free Will Baptist Church in suburban Nashville.

The Missouri native succeeded the Rev. Raymond Riggs as head of the expanding Free Will Baptist foreign missionary program. He assumed the duties of general director in December, 1959. Prior to that, he was a member of the board for more than seven years.

"Several circumstances have combined to convince me that this is the right time for a transition to be made," said Mr. Smith. "Firstly, there are no missionary candidates who are looking to me to get them out within the next two or three months. Secondly, there is an obvious need for the general director to visit some or all of the fields in the not too distant future. It would seem unwise to invest that expense for travel in me since the 'tug' to get back into the pastorate is such a real thing with me and keeps me from staying on indefinitely in this capacity.

"There is no doubt in my mind but that the Lord did lead me this way to fill the gap created by the resignation of Mr. Riggs. I am equally convinced that this is the time for me to relinquish the responsibilities of the general director to another."

Love Found a Way

(Continued from Page 3)

stirred slumbering hopes with "Glory to God in the highest and on earth peace, good will toward men." (Luke 2:14). Their history had been marked with trouble and it was with great anticipation they awaited the coming of the Prince of Peace. The Babe wrapped in swaddling clothes was truly God in Christ reconciling the world unto Himself.

With as much fervency as did the Jews, we cherish the peace of God in a world of uncertainty and of unrest. Fears strive to overwhelm the emotions of the inner man, but Love manifesting itself brought peace through Christ, the ambassador of God. Rest to the sin-guilty souls of men—"by faith we have peace with God through our Lord Jesus Christ." (Romans 5:1).

Message Is Healing

Broken hearts, broken homes, and broken vows find in the Christmas message a healing for such wounds. Strange that in this Child of Bethlehem the world could end its search for a pact of peace. Triumphant is this peace for His kingdom is peace (Rom. 14:17) and "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15).

Not forgotten are the words of the heavenly chorus, "good will toward men" nor can we forget that the announcing angel declared that the "tidings of great joy shall be to all people". The utopian goal of the world is a universal brotherhood by the means of a political and social regeneration, an impractical ideal. True brotherhood can only be found in Sonship to God as Jesus became the Christ of Calvary to redeem men that many might receive the adoption of sons.

Establish Brotherhood

It was "good will toward men" when a missionary in China was taken prisoner by a Christian Japanese soldier and was treated favorably and when a Christian preacher became prisoner of the Russians and by an order of the captain in command he was permitted to escape a firing squad. The preaching of the Christmas story will establish a brotherhood which "Iron Curtains" can never restrict. "Blest be the tie that binds our hearts in Christian love," and this brotherhood encircles the globe.

A world in spiritual darkness, sorrow, unrest and strife can never by its wealth and works of nature redeem itself from these conditions.

And who are these bowing before the manger? "We, Prince Wealth and Prince Nature, with all demerits surrender our crowns to Prince Love."

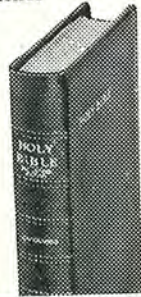
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The Ecumenical Movement

(Continued from Page 9)

a solution to the problem. They have nothing absolute such as John 3:16.

You may have only a passive interest in the ecumenical movement because your denomination is not involved or you may feel that the ecumenicists have no interest in you. If this is true, consider carefully and prayerfully the ultimate goal of the ecumenicists which was expressed by Dr. Miller when he said "nothing is ever real until it is local." This means that the success of ecumenicity will depend on the response of the local community. It is important that your influence for Jesus Christ be felt in your local community.

I found one of the most interesting activities of the day to be a panel discussion, "Obstacles to Ecumenicity in the Local Community," with several denominational leaders serving on the panel including a Unitarian pastor.

From the discussion it was obvious that the Bible believing Christian was one of the main uncooperative obstacles to the ecumenical movement. Praise God for a few who will not cooperate with a master plan of lies and deceit that teaches men to place their hope in a visible, organic, super church rather than in the Lord Jesus Christ.

One of the members of the panel spoke with confidence that with the right kind of strategy the cults, splinter sects, Roman Catholics, and fundamentalists would soon step into their respective places in the super church. Some seem to have fantastic hopes for such an ecumenical church.

The ecumenicists know the method of the Christian who follows the New Testament pattern. They know he will not be quick to compromise his doctrine. So the ecumenicists plan to attract him with a carefully planned social or humanitarian program. They will try to find some common denominator where in all religious orders in town can cooperate, such as alcohol rehabilitation programs and various other community projects. One may be made to feel like a social outcast if he doesn't cooperate. It may be easier for the pastor to resist than his parishioners.

The goal of the ecumenicists is to get all the people of the community to feeling that they all belong together in one church or a member of a council of churches. Such an example can be found in Tamworth, New Hampshire, where the parishioners of the Baptist, Congregational, and Episcopal churches joined together to form one church with one minister who is an Episcopalian priest. Raymond Smith, New Hampshire State Secretary for American Baptists said, "This is one of the finest examples of ecumenicalism in this region."

The ecumenicists will be quick to take the initiative in representing the religious life of the community. His influence is powerful in the social, political, and judicial systems of our country. They will try to influence the radio, press, city zoning board, etc. They will try to control you and your ministry. You may be regarded as an unethical proselyter, because in the ecumenicists way of thinking, you are committing the sin of proselyting and bearing false witness of other religions simply because you are being obedient to the Great Commission. (Matt. 28:19-20).

Keep your eyes open for the ecumenical movement in your local area. Strive to strengthen the fellowship and cooperation between Bible believing Christians on a local and national level. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Peter 5:8). "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:13).

Share In The
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BUY A SHARE



Gift Subscriptions

Dear Editor:

Your recent letter pointing up the value of receiving CONTACT in every church member's home through the "Family Plan" was appreciated. Since our church is already a subscriber to the plan, the Woman's Auxiliary of our church is paying for a year's subscription for the families of the new church at Yakima, Washington.

Yours in Christ,
Joe T. Hurst, Pastor
East Wenatchee, Washington

Enjoyed Article

Dear Editor:

Thanks for the wonderful message on "The Bible Standard of Giving" in a recent issue of CONTACT. I would like to have at least ten copies of this issue if you can spare them. Thanks again for CONTACT and may God bless you.

Sincerely yours,
Charles H. Moyers
Farmington, Missouri

Constant Companion

Dear Editor:

We wish to commend you for a swell job done in your part of the Free Will Baptist work. For three years we have enjoyed CONTACT very much. It has been a constant companion each month as it brings us news from home. I am sure that each of our missionaries who are away from home, feel as we do. May the Lord bless you in your work.

Sincerely,
Arthur and Jenell Billows
Monterrey, Mexico

Uses Family Plan

Dear Editor:

We are enclosing a revised mailing list of our church members for the CONTACT Family Plan. We all enjoy CONTACT very much and feel that it is important for each family of our church to receive the magazine each month.

Sincerely yours,
Chester A. Huckaby
Panama City, Florida

Subscribes for Church

Dear Editor:

We were very impressed with your samples of CONTACT and would like to order for each family of the church.

Please send me the bill for the whole

year. We are giving each family a one year's subscription as a gift.

Prayerfully yours,
Calvin Evans
Pedro, Ohio

Expresses Appreciation

Dear Brother Melvin:

We want to take this opportunity to express how we feel about Executive Church Bonds, Inc. We thank God that He lead our denomination to establish this program which makes it possible for small groups such as ours to secure necessary funds for a building program. Without the bond program we would not have been able to undertake a building program such as we have.

May God bless you in this work and all you undertake for Him.

Yours in Christ,
Rev. and Mrs. John Vick
Grand Rapids, Michigan

Salvation By Appointment

(Continued from Page 5)

the full equipping of the saints (His consecrated people) (that they should do) the work of ministering towards building up Christ's body (the church)" (Amplified Version). Now read carefully Eph. 4:25: "Therefore rejecting all falsity and done now with it, let every man express the truth with his neighbor, for we are all parts of one body and members one of another."

Could anything be clearer? God calls specialists: apostles, prophets, evangelists, pastors and teachers. His purpose: to use these specialists to inspire, train, and build up the Christian so that, *all together*, (members of one body), we move as a mighty army, witnessing and winning for Christ.

We must get back to this BIBLE CONCEPT before we can ever see revival, and the salvation of the lost. Again, we are "born to reproduce"—all Christians. If we do not reproduce, we become "things" conscious and not "salvation" conscious. We become "self" conscious and not "others" conscious. The result: frustration and fruitlessness. THIS TRUTH IS SELF-EVIDENT!

Getting At It

I. Begin with prayer.

Prayer for wisdom: James 1:5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Prayer for the right words in the right spirit: Col. 4:6 "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Remember: Spiritual truths are revealed, not taught; soul-winning is the work of the Spirit through an anointed vessel. The Holy Spirit quickens the heart and mind and performs His work through us.

II. Selecting the prospect.

Strive for prospects who are not gospel hardened. Of course we are to go to all

men. We are to "sow the seed" on every type of soil. This we must do. But remember Jesus said: "Cast not your pearls before swine" . . . that is, there are many among us who have heard the gospel for years and have not responded. We have spent hours, days, years on them. Oswald J. Smith spoke to this point when he asked: "Do any have the right to hear the gospel twice until all have heard it at least once?" Jesus said: "Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them . . ." Mark 6:11. This is written so that we will not spin our wheels on just a few . . . we must constantly present the Word to the unchurched . . . to those who have not heard.

We all have unsaved neighbors and friends. There are Sunday-school contacts. There is the church guest book. If you are a Sunday-school teacher there are the parents of your class. There is the class itself. Make an appointment with each of your Sunday-school scholars who do not know Christ. Meet with one each Sunday during the worship service. Meet in your classroom specifically to lead them to Christ . . . you will be led into the blessed privilege of becoming a soul winner.

III. Setting up the appointment in the home.

Setting up a "Salvation Appointment" in the home usually involves at least two calls. The first call is a "get better acquainted" contact. Being neighborly, being friendly is a door opener for the gospel. During this first call tell them you have been wanting to get better acquainted. To emphasize this perhaps some hot rolls, or a pie will show them in a very practical way of your interest. The world over, people respond to friendship. Christians especially should be friendly; calculating that through this friendship your friends will be led to Christ. Let us follow the clear example of Jesus. He ate with the sinner, took advantage of this time of fellowship to offer him eternal life.

At the close of the first call an opportunity must be taken to request a return visit for Bible study. Here is a suggestion. "You know, Mr. and Mrs. Jones, the Bible has meant so much to us in our home, we would like to share some of the wonderful truths from the Bible with you folk. We have next Tuesday and Thursday evenings open. Which night would be the best for you?" You see, the stage is now set for the Holy Spirit to go to work through the Word. As you go the second time the neighbors know why you are coming. Let me suggest that you go after the children are in bed. This relaxes the atmosphere and lessens the chance of interruption.

Now you are back in the home for the second call. You are there for one purpose: *Through the study of God's Word, you are calculating to convert these to Christ.* Perhaps ten or fifteen minutes of casual conversation will be sufficient to relax the atmosphere . . . then begin the study.

(Concluded next month)

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Reviewed by T. O. Terry

Glancing

(Continued from Page 13)

Mrs. Council, who joined the faculty of the college in 1955, will accept a teaching fellowship in library science at Appalachian State Teachers College for the Spring quarter 1962.

A special committee under the chairmanship of the Reverend S. A. Smith, president of the Free Will Baptist State Convention, will select an acting president to serve in the absence of Dr. Raper. The committee will consist of members of the college board and faculty.

Literature Committee Takes Action

CLAYTON, N. C.—In session October 25, 1961, the Executive Committee of the North Carolina Woman's Auxiliary Convention took the following action:

1. We recommend that auxiliaries use WNAC literature for the first quarter of 1962.

2. We recommend that beginning with the second quarter of 1962, we have literature available and that North Carolina use this literature.

3. We recommend that we elect an editor to compile the material used in the new year book; the editor's salary to be determined jointly by the Free Will Baptist Press and the editor of the year book. Until this arrangement can be worked out, that the North Carolina Woman's Auxiliary Convention assume financial obligations to the editor.

4. We recommend that Mrs. C. F. Bowen be elected editor of the year book.

5. We recommend that the publication LOOK be discontinued and funds for publication be used if needed in the publication of the year book.

6. We recommend that Mrs. Eunice Edwards be contacted and informed personally of the literature need and action of the Literature Committee and Executive Committee.

All motions on these recommendations carried.

In a meeting of this same Executive Committee on November 15, 1961, the following motions carried:

1. That the editor proceed with making program material available.

2. That the literature be printed as long as deemed advisable by the North Carolina Woman's Auxiliary Convention.

3. That the program material be made

available to any auxiliary desiring to purchase it from the Free Will Baptist Press, Ayden, N. C.

4. That the secretary be authorized to send the report of this action to the WNAC office, the *Free Will Baptist*, and CONTACT.

Alabama State Association

FAYETTE, ALA.—The Alabama State Association in session here on November 10, 1961, passed the following resolution.

"Whereas a dispute has arisen in our denomination concerning church government, and whereas some ministers of our denomination have signed an affidavit that we practice connectional church government (that form of government whereby a district association or conference can over-rule the majority of a local church), and whereas the Western Conference of North Carolina has used the above to take the Edgemont Church of Durham away from the majority of the church, and whereas the National Association has requested the state of North Carolina to repudiate all forms of connectional church government in said state, and whereas the state of North Carolina has taken no action to comply with this request, and whereas the Free Will Baptist Press which is controlled by men who advocate connectional church government, and whereas the Free Will Baptist Press has ceased payment of royalties to the National Sunday School Board and the National League Board, therefore, be it resolved that the State Association of Alabama:

1. Reaffirm our belief in congregational church government (that form of church government whereby the local church is allowed to settle its own internal affairs, is autonomous, is the highest voice of authority, and the only recourse a district conference or association has is to withdraw fellowship),

2. Recommend to our churches that they order their League literature from the National League Board, 3801 Richland Avenue, Nashville 5, Tennessee.

3. Recommend to our churches that they order their Sunday School literature from the Oklahoma Free Will Baptist Book and Bible Supply, 4801 S. Walker, Oklahoma City, Oklahoma, until the National Sunday School Board begins publication,

4. Send this resolution to every church in our state on or before November 23,

5. Release this resolution to the *Free Will Baptist*, CONTACT, *Challenger*, and any other paper that wishes to print it."

Food for the Soul by Billy Apostolon, Baker Book House, Grand Rapids, Michigan, 103 pages, Price \$1.00.

A compilation of well developed sermon outlines by various ministers. The outlines are adequately supported with Scripture. They might serve well as a stimulus in sermon preparation to the young minister or the busy pastor.

Gleanings from God's Word by Billy Apostolon, Baker Book House, Grand Rapids, Michigan, 103 pages, Price \$1.00.

The title for this collection of sermon outlines is taken from Ruth 2:23 as we find Ruth gleaning in the fields of Boaz. The author sends these outlines forth to help the faithful servant of the Lord in his "Gleanings from God's Word." The book presents outlines from a number of noted preachers of the Word.

Seeds for Sermons—Genesis to Revelation by Hyman Appelman, Baker Book House, Grand Rapids, Michigan. 87 pages, Price \$1.00.

As the title suggests, this small volume presents suggestions and brief outlines by a world famous preacher taken from Genesis to Revelation. To know Dr. Appelman is to appreciate his work. His message is preached with fervor and characterized by compassion. These are outlines true to the Word of God.

Sermon Outlines on the Gospels and Acts by Jeff D. Brown, Baker Book House, Grand Rapids, Michigan. 111 pages, Price \$1.00.

The outlines of this book are Scriptural and detailed enough to make them readily usable. In all of the sermon books reviewed this month, the left page is left blank to enable one to make notes or work out the outline in more details.

Joseph the Prime Minister by William M. Taylor, Baker Book House, Grand Rapids, Michigan. 241 pages, Price \$2.95.

From first to last the reader is caused to see the providence of God working in the life of His servant. Nothing happens to him by chance. With the unfolding of each detail of Joseph's varied experiences; the favorite son, the hated brother, the servant, the prisoner, the prime minister, one is able to detect the meaning of the statement of this servant of God and savior of his people when he said to his brethren, "But as for you, ye thought evil against me: but God meant it unto good. . ."

The appealing feature of this work is the author's ability to point up the practical that we might be instructed thereby.