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A Story I'll Never Forget

God provided a nail to help a missionary
tell the story of the suffering Saviour

Off the coast of Malaya, there is a small emerald isle known as Sumatra. Nowhere in the world is the tropical jungle more dense than on this island. And yet, within its great jungle live an estimated eight million people.

In the heart of this forbidden land live the Kubu Tribesmen, who at the time of our story, had never been contacted with a message concerning the true and living God.

Hubert Mitchell, a missionary had dedicated himself to the purpose of taking the gospel to the wild tribesmen of the interior. As Mitchell and his native workers fought their way into the jungle, the problem was not the tribe's inaccessibility but the question: "How can I explain the reality of God's love to these people?"

Through 50 miles of dense, humid jungle they trekked. Finally they reached a large clearing. And here they found themselves surrounded by an entire village who had moved out of hiding as one man.

As the chieftain and the villagers watched, they were intrigued by that great, soul-warming smile that often found its way across Hubert Mitchell's face. Hubert was quick to sense their interest and instead of following out the usual practice of presenting them with beads, the missionary lost no time in telling the people about the love of God—the story of Jesus Christ.

He related from the Bible the account of Christ's sufferings and trials before His crucifixion. As the missionary told about the cross and the part it played in the death of God's Son, the chief frowned and looked

as though he wanted to speak. The missionary paused.

"What is a cross?" the chief asked.

Surprised, the missionary wondered for a moment how he might describe a cross to these people who had never seen or heard of one. He tried to scratch a picture of a cross in the hard ground, but it meant little or nothing.

Turning to his native workers, Hubert told them to cut down a small tree. He fastened two of the larger branches in the shape of a cross. The native leader looked at the cross with great interest—but he wanted to know more: "How was Christ fastened to the cross?"

To better illustrate what happened Hubert Mitchell laid the cross on the ground, stretched himself upon it and told how the soldiers had driven nails into Christ's hands and feet to add to His agony and to hold Him on the cross.

"Christ died on the cross like this for you—and for each one in your village."

But the chief asked yet another question: "What is a nail?"

Well, that would be easy to explain! "A nail is . . ." but Hubert Mitchell stopped. How did one describe a nail? There was nothing in the entire village or in his own gear that even looked like a nail. A small nail? A pin? Nothing!

Quite dejected, Hubert began his evening meal of rice and fish, and for dessert idly picked up a can of Japanese oranges. He poured the oranges into a dish and started to toss the can to curious children; but before the can left his hand he heard a

rattling sound inside it.

There in the bottom of the can was a nail! By accident or by the hand of God, the fact remained—there was a nail! Hubert breathed a quick rejoicing. There was doubt in his mind but that God had allowed the nail to be with the fruit.

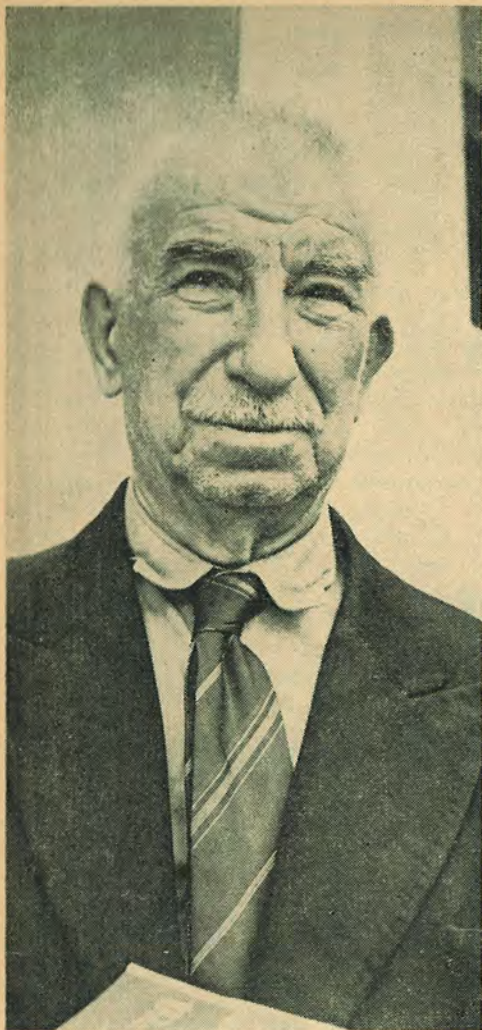
Nail in hand, Hubert Mitchell rushed to the chief, demonstrating how the point of the nail was pounded into the hands and feet of the Savior. The chief held the nail in his *own* hand, pressed it into *his* own flesh. Now the story of Christ was real to him; the cross and the nails were tangible things.

Walking over to the same spot where Hubert demonstrated the cross and nails, the chief placed a basket filled with a python skin, and bear and tiger claws.

"These are my dearest treasures. They are all I have. I give them to Jesus because of what He has done for me."

The chief and the whole village that night accepted Christ as their Saviour. The chief was so moved that he left his village and acted as a guide on a two weeks' trek through the jungle in order that Hubert Mitchell might preach the gospel to all the tribesmen of the area.

And throughout the entire trip, clutched tightly in the Chief's hand, was the nail . . . a never-to-be-forgotten symbol of the suffering and death of the Saviour who had become His Lord and Master . . . a living fulfillment of Christ's promise, "And I, if I be lifted up from the earth will draw all men unto Me." —*Dr. Bob Pierce, World Vision.*



Colporteur John of the Cross sells Scriptures on the suburban trains of Rio de Janeiro.

"Here Is the Very Thing You Need"

to speak loudly enough for all to hear.

"Here is the very thing you need," he began, holding up what looked like an illustrated magazine. "Carnival is over now, and Easter is approaching. This is the period in which to prepare your hearts and minds, and this book will help you to prepare better than anything else in the world. For this book tells what God has done for us all. It tells the story of the angel's announcement to the Blessed Virgin Mary; it tells of the birth of Jesus, of His infancy, of His home in Nazareth. It tells of His life and teaching, of His death and resurrection. It is all here in this book, and there are pictures too—pictures of the places where Jesus was born and brought up, where He was crucified for our sake and where He rose again. This is the book you need. Buy it and you buy a blessing. And here on the back my name and address are stamped, so that if you care to write to me you can do so, or if you would like to come and talk to me I am always at home on Saturdays."

Then he began selling, walking down the length of the coach as he did so. The price per copy was the same as the cost of two newspapers, so that it was cheap enough. Men and women alike bought, and in all about eight or nine copies were sold. In a few cases people put questions to him, and he stopped for a moment or two to answer them and to explain more fully what the Gospel was about.

Just as the train was slowing down for the next station he stepped across the connecting way to the next coach. As soon as the train started he began to talk once more. It took about two minutes, not more, and was in very similar terms to his brief message in the first coach. Here again he sold a number of copies and had a brief chat

with one or two individuals before the train began to slow down once more, and he passed on to the third coach.

And so it went on, until he had gone the whole length of the train. He had timed it perfectly, for just as he finished selling in the last coach of all, the train drew to the terminus platform. The journey had taken forty minutes; he had given little addresses of two minutes each, and he had sold thirty-nine Gospels. It was forty minutes well spent, with witness-bearing and Scripture-selling intermingled. In eight coaches he had given a Gospel message, aroused some interest and sold some Scriptures.

Work of that kind is physically exhausting and puts a severe strain on the throat. As a rule he does it only one day a week, except on Christmas and Easter, when he does it for six days in succession and has hardly any voice left when the week comes to an end. "But it is worth it," he says with a smile, "for I sell a lot of Scriptures and have many talks with people. Last Good Friday I sold 537 Gospels in that one day, and more than 1,000 in the week." On other days he goes from house to house or works along cinema queues.

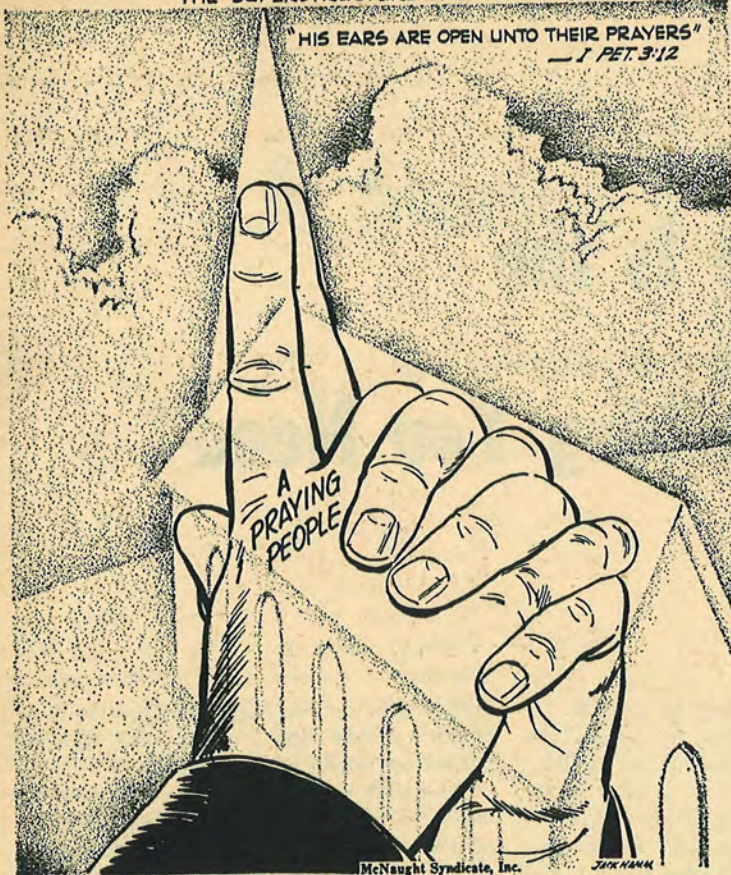
To the question whether people ever write to him in response to his invitation or call at his home, he replied quite unequivocally. "Yes," he said, "they write sometimes, but more often they come to see me at my house. There are few Saturdays when I do not get any callers. I generally get about four or eight each Saturday, and they are nearly always genuine seekers. That gives me my chance, and many of them become truly converted. I find out where they live and give them the address of the nearest Protestant church. I know that at least some of them join up."—*by permission of the American Bible Society*

"Here is the very thing you need."

The words spoken in a clear, strong voice made everyone in the railway coach turn toward the speaker and listen. Some of the passengers recognized him at once, for he often traveled on that train.

He was a colporteur of the Brazil Bible Society, through whom the American Bible Society seeks to serve the growing evangelical Church of the fourth largest country in the world. His name was John of the Cross who made a practice of selling Scriptures on the suburban trains of Rio de Janeiro. He had worked out a technique of Bible selling so planned that in the course of a suburban journey he would spend a few minutes in each coach. If the train was made up of eight coaches and the journey took forty minutes, he knew that he would be able to give about five minutes to each coach.

On this particular day he waited till the train pulled up at the first station, and there was a brief respite from the noisy rattle of the wheels on the rails. Then, taking his stand at the end of the coach, he began



The Church at Prayer

By Donald F. Ackland

The indispensability of prayer in the individual Christian's life is a truth generally accepted among God's people. We teach it in our Sunday school lessons. We encourage it through our church activities. We preach it from our pulpits.

But what of the place of prayer in the church's life? This, too, we recognize and acknowledge. We have sessions for prayer in our worship services, and would almost be unwilling to acknowledge a church as worthy of its name unless it included a prayer meeting in its weekly schedule. But is the church's function of prayer adequately exercised among us?

It is true that special calls to prayer meet with ready response. Revival needs are answered with cottage prayer meetings attended by our memberships. Challenging insights into the contribution prayer can make to missionary success are responded to by extended seasons of remembrance and intercession.

The New Testament, however, would seem to forbid any satisfaction or complacency over such programs of prayer by suggesting that what we tend to regard as special should be the normal. It is not possible to have even a casual acquaintance with the words of our Lord and the writings of his apostles without recognizing that prayer was never intended to be the occasional or spasmodic activity of the church, but its continuing, unbroken habit.

The Lord of the churches laid emphasis upon the place of prayer. He did it, of course, by his personal practice. Mark at the very beginning of his gospel, describes what was clearly the daily course for Jesus when he says, "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). What was his invariable way of life took on special significance when great decisions were to be made. And what decision could be greater than the selection of men to be his immediate companions and the future leaders in the church? So Luke tells us, "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:12-13).

Thus Jesus prayed when his church was in the making. Later, when the chosen leadership had been taught and trained, and he, their Master, faced the inevitability of parting from them, he prayed so as to thrill our hearts with the tenderness of his words. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . *I pray for them*" (John 17:6, 9). Because we sense that he was praying for his church—the church that was then, and the churches that

were to be—we dare to include ourselves in that high-priestly prayer. He was praying for us, the churches and the church members of today.

However, it was not only by his example that our Lord indicated the relationship between prayer and his church. It was through his repeated teaching also. How many times he gave what we have come to call "The Lord's Prayer" we do not know. But at least on one occasion it was to that intimate group who were the nucleus of the church. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto *them*, When ye pray, say, *Our Father . . .*" (Luke 11:1-2).

What did his action mean in addressing them as a group if not that they, as the embryonic church, were to enjoy a sacred fellowship in prayer, a fellowship which would unite them as children of the same loving Father? After all, who but the church can really pray, "Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth"?

It was because the apostles and those who shared their faith both understood and implemented the teaching of the Lord Jesus that we can proceed to this further statement, namely, that the story of the early churches reveals the importance of them of prayer. It would be a profitable study for

us if we could systematically pursue the subject of prayer through the Acts and the epistles.

Restricting ourselves to a few of the major references we must begin by observing that prayer was the preparation for Pentecost's blessing. After the Lord had returned to his Father, his wondering followers returned to Jerusalem, where, we are told, they "continued with one accord in prayer and supplication" (Acts 1:14). In those days of waiting, prayer was the church's main occupation, creating for its members that attitude of mind and heart which made them fit recipients of the Holy Spirit. To praying people came that gracious infilling which empowered them to be effective witnesses to the truths they cherished.

Then, we note, those who believed in the Lord Jesus as a result of the Christians' testimony united with them in spiritual activities which included prayer. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). The statement seems to warrant the belief that some form of prayer meeting was included in the church's program from the start.

Prayer, we find, became both the refuge and strength of the church when persecution came. Peter and John returned to the company of the upper room and reported that the religious hierarchy of the Jews had laid a complete ban upon the preaching of the gospel. What did the church do in the face of such ominous news? First they praised, and then they prayed! "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). There is no cure for a crisis like a prayer meeting!

Later, when Peter had been imprisoned, for his faithfulness to Christ and his commission, it was the prayer of the church which set him free (Acts 12:5). In prayer, missions were born, the Spirit instructed church of Antioch sacrificing two men from their leadership, Paul and Barnabas, to give the saving news to others (Acts 13:3). As Paul penetrated deeper and deeper into the pagan world with the gospel message, it was on prayer that he relied. Prayer, in fact, was the lifeline between the churches and the evangelizing apostle. "I beseech you, brethren," he wrote in Romans 15:30, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

There is an intensity about those words which suggests that Paul was not altogether sure whether he could depend upon the prayers of the Christians in Rome. Did he realize, even as he made the request, that it is at this point that a church may easily become slack? Was he concerned lest other things should intrude to lessen this church's dedication to a ministry of prayer? Did he see beyond Rome and the conditions of his

A church can neglect to pray, just as an individual can. A pastor's leadership largely determines the place of prayer in his church.

time into the future—into this very day, perchance—and fear that while the churches might become strong and influential in other ways, they might lose their power in prayer?

Let us leave our questions and come to a statement of fact, namely, that the churches of today need a new discovery of prayer. They need it for the deepening of their spiritual experience. They are wading, too much of the time, in shallow waters. Oh the need for a fuller understanding of the divine will, for a greater willingness to pursue it, and for a more effective witness to God's truth! They need it for an intensifying of their fellowship, for Christians who prgy together find the remedy for discord and disagreement. They need it for the invigoration of their witness. It is not possible for churches to make an impact upon worldliness apart from the practice of prayer. They need it for the extension of their influence, every successful endeavor to evangelize finding its resources in effectual, fervent prayer.

Any attempt to determine the proper place of prayer in the church's program will inevitably cause a re-examination of our present practice. We must ask ourselves, for example: Does prayer occupy its rightful place in our services of worship? Somewhere, in every order of service, provision is made for prayer. But perhaps we have treated this ministry as a secondary item instead of an essential factor in every exercise of worship.

The pastor's responsibility in this matter is central. He is not likely to minimize the importance of his role in bringing the message of the worship hour. But he may fail to realize his equal responsibility for leading his flock to the throne of grace. Dr. Campbell Morgan sometimes said that he spent as much time preparing his pulpit prayers as he did his sermons. Those who heard him pray know that whatever he meant by this, the result was not a stilted, formal prayer, but a prayer that was able to carry others into the very presence of the Lord. Every pastor bears this priestly obligation which cannot be discharged by a few trite phrases and a choral amen. Let the man in the pulpit consider his congregation in its multiplicity of need. Let him frankly face the circumstances of his church. Let him lift up his eyes and look upon the world around—and then let him call his people to prayer.

The most mature Christian will confess that his prayers tend to be narrow and self-centered. The average church member seldom breaks outs of the circle of his own and his family's needs when he comes before the Lord!

Bless me and my wife,
Our son John and his wife,
Us four, and no more. Amen.

How much we all need larger horizons!

These the true pastor can give—and should. As in his praying he proceeds from the individual to the church, from the church to the denomination, from the family to the community, from the community to the country, and as eventually echoing the heart of God himself he encompasses all the world, those who hear and participate are led forth from little things into the wide expanses of God's great kingdom.

Yet another question demands an answer: Are our prayer meetings fulfilling their real purpose? Are they, in fact, prayer meetings? Wednesday evening, in many of our churches, crowds together a multiplicity of interests, and may crowd out the greatest ministry to which our people can be called—the ministry of prayer. Let there be singing, for that is our offering of praise. Let there be business and reports, for God's people should be concerned for the progress of the church. Let there be preaching that those who listen may be drawn nearer to the Lord. But let prayer have its proper place, and let it be prayer of the sort the apostle had in mind when he wrote, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men" (1 Timothy 2:1).

As during the present year we seek the blessing of the world through special prayer, it may be that God will visit us with glorious blessing. If we pray earnestly as churches for the conversion of mankind to the Gospel, for the success of all endeavors to this end, and, in particular, for those beloved missionaries whom we know and esteem, we shall not do this for a period and then cease to do it. Instead, we shall learn, perhaps in a new way, the indispensability of prayer—for others, and for ourselves. Thus may we become what God surely would have us be—churches from which the incense of prayer rises unceasingly up to the eternal throne.



What Is a Church Budget?

Most of our churches will start their new year on October 1. An understanding of the budget can help make it a successful one.

A CHURCH BUDGET is an estimation used as a management or financial tool in predicting, controlling and understanding the income and costs of the church program. The word "budget" scares some people, but that should not be so, because a good budget can lead to a stable church treasury. It can help the church face the future without anxiety.

A well-prepared budget will stimulate a growing interest on the part of the church members. Through it they will see the whole picture of the amount of money needed for every phase or department of work. It will also help them to become conversant with the program to raise funds.

A church budget is the basis for corrective action. If the budget is closely followed, no department will get more money than original plans called for. Abuses in spending in any department of work can quickly be spotted and corrected when the budget is wisely planned and closely followed throughout the year.

A budget is a true picture, a perspective, showing what the expenses and income are to be for the coming year. It shows us the entrance and the exit of the financial program. A family with a \$1,000 income could not spend \$3,000 and continue to operate. In like manner the budget of the church shows what can be reasonably expected in income and how nearly said income will cover the necessary expenses. A budget will keep the income and outgo closely related.

Architect plans are carefully drawn and costs figured very closely. Likewise, a church budget is the planning tool for a year's financial program. The pattern and the cloth must be equal. Likewise, the finance committee carefully sets up the costs and expenses for the coming year, keeping

them balanced as nearly as possible. They learn how much the church must receive in weekly offerings if it is to have sufficient funds for missions, buildings, salaries, departments, etc. A well-planned budget is the best tool ever discovered in estimating and caring for a church financial program.

Churches have important work to do. It takes time and energy. The treasurer has a responsible position. If he has a good budget, minutely planned as to his responsibility in paying bills, he has a good management aid. In setting up such a budget, the church members can say far in advance just how the funds of their church are to be spent. Lacking a budget to guide him, a church treasurer is at loss many times for knowing how funds should be divided.

In preparing a budget the church looks ahead, projecting its program into the future. It is an anticipation so to future needs and the setting in motion of a plan to have the money on hand to meet those needs when they appear. Such planning provides goals for performance. It is a sitting down to count the costs. Christ put it like this: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" (Luke 14:31). Good financial programs in churches are planned and set up at the conference table where the budget is figured and pledges are anticipated.

A church budget is a stimulus of motivation for better giving. If the budget is reached without the help of every member of the church the budget is too small. The Lord and his churches have a right to expect something from every member and a wisely set up budget takes that into con-

sideration. In fact, the needs of the budget continually stimulate giving on the part of church members.

When is a church efficiently operating? A budget, taking every angle into consideration, can answer that. No church operates on an efficient basis if it is failing to enlist available funds, nor is it operating efficiently if expenses far exceed the income.

An analysis of church finance can be easily made if the budget is set up and is properly functioning. The budget is a balance wheel and a control of excessive cost in operation.

In conclusion, a church budget is the best check-up method ever devised in church finance. Happy is the church which can adequately meet its bills when they come due. Criticism is much less in the church that has a sound, well-working budget. The treasurer, who understands how to operate the church's financial program on the basis of a budget planned and set-up by the church can keep a well-balanced account.

It is the duty of the budget and finance committee to draw its authority from the church and to see to it that every member may have access to the records and facts concerning any question of income and expenditures.

Nothing is more beautiful than well-kept books of the church treasurer. It is an art to keep church records of finance neat and correct according to instructions from the church. Happy is the church which has a well-executed budget and an efficient treasurer who knows how to keep the budget balanced.

A good church budget, rightly operated, will build the economic foundations of any church to proportions of great strength in its financial standing.—Sam W. Scantlan

Some budgets may "just happen," but good budgets are the result of careful planning and leadership. Here is how to best plan for yours.

There are several general phases of the entire procedure of getting a church budget set up and in successful operation. The matter begins usually in the mind of one person who has the ability to convey to others his ideas in a convincing manner. This person may well be the pastor. A church is most fortunate with a pastor who will assume his leadership duties and privileges.

A good leader with a good idea will always win some strong support. A budget plan proposed to the church after there has been sufficient time for some informal discussion among the members concerning what it is, and enough information given to convince at least a few of its advantages, will usually be accepted. Following church approval a budget committee is appointed and charged with the important work of making up a proposed budget to be voted on at a later business meeting of the church.

The purpose of this article is to discuss the work of making up the budget. This is perhaps the most important step in the whole matter. At this point more than anywhere else the success or failure of getting the plan in operation will be determined. Those whose duty it is to prepare the budget would, therefore, do well to think seriously about how to begin and how to proceed with their work.

First there should be some understanding on their part of church polity and a regard for it. It should be borne in mind that the pastor and deacons are church officers in general, and that deacons especially are responsible for all matters relating to church finances. In view of this fact it is proper that the budget committee should do its work in close touch with the pastor and deacons. It is also wise and proper to have some deacons on the committee, and to have the pastor present at all the meetings of the committee. Also the deacons should be in agreement if possible with the committee concerning the budget recommendations to be submitted to the church.

The second matter of importance for the budget committee is the time element. It will take time to prepare well a church budget regardless of whether it involves a few thousands or many thousands of dollars. No church budget, however small, can be properly prepared in a few minutes. Several meetings of the committee will be necessary if sufficient time and thought is put into their work.

Another phase of the committee's work relates to the items which should go into the budget. All items of local expense and of world missions should, of course, go into the budget. Also the items listed should be sufficient in number to make possible a full church program of service. To recommend a budget of less proportion would be asking the church to accept and support a program of work too limited. The church budget should set forth a full church program of service, not a partial one. All salaries and incidental expenses of the church necessary for a full program of local work, plus a challenging amount for missions, should be provided for in a good church budget.

The committee will also have to deal with the question of what the total amount of the budget should be. This important question can best be decided by constantly keeping in mind two things: (1) the Bible plan of giving, and (2) the ability of the members to give on a scriptural basis. No budget should be recommended to a church which does not challenge the members to practice Bible stewardship in giving.

Nothing is more essential in the preparation of a church budget than prayer. Any church plan will fail which has not been worked out and presented in the spirit of prayer. Prayer that God will move the hearts of the people and lead them to give as he has commanded is always needed. But there is need also for prayer that God's servants who are charged with leadership in the churches may have vision and courage to recommend plans and programs worthy enough for the people to accept and follow. What items the budget should include, how much the total amount should be, and the pro rata part of the total which each cause should receive are all matters calling for earnest prayer in the budget committee meetings.

The final work of the committee is that of presenting the budget through their chairman for church approval. Unless there is some very unusual circumstance it is far better to have the budget voted on by the church in a regular business meeting. If however, a called meeting seems necessary, due notice of this should be given to all the members before it is held. To have the budget voted upon at a hastily called business meeting of the church is to invite adverse criticism and to make enemies rather than friends for the plan—*Charles Sims*

Making a Church Budget

WHAT MAKES THE difference? You have no doubt heard this question many times over your radio and television. It is usually followed by a well-prepared—and well-paid for—speech citing the superiority of one product over another.

My concern right now is not with products, however. I want us to think about what is the difference in various reactions to the gospel and our wonderful salvation.

At this very moment there are those of you who have peace, joy, happiness and contentment in your hearts because you have experienced God's transforming grace. Morning, evening, and night you are aware of His presence and whether awake or asleep you have no fear of death or the future. Why is there such a vast difference between your life now and when you were dead in sin? What makes the difference? Christ alone.

How grievous it must be to the heart of God that there are some today who do not live a life of constant rejoicing in salvation.

These things might apply to people in any land, but I would like for us to think about Brazil—a land which is so much in need of the gospel. Here many differences have been noticed. Perhaps these things can arouse us to love, appreciate, and propagate the glorious gospel to the ends of the earth. By the method of contrast and comparison, let us consider again this question: "What makes the difference?"

Soon after arriving in Brazil in January, the beating of drums was heard in the distance. Friends informed me that these noises were made by people getting ready for "Carnaval." This carnival is an annual affair which usually occurs for three or four days prior to Ash Wednesday. The thousands who attend this carnival participate in much sin and revelry both day and night because that is considered to be a last fling before Lent season begins.

As an aftermath of the carnival, many of the people with their bodies and minds made weary by sin would be seen on Ash

day morning as we get off a street car near the city's only cemetery on our way to church. Many people can be seen going to the cemetery with bouquets of flowers and others can be seen buying candles before they enter. By burning the candles beside the graves of their loved ones and repeating prayers they hope to light the way enough for the dead to get nearer paradise.

As we leave this scene of sadness and draw nearer our church we can hear the believers singing songs of praise to God. They can truthfully sing "The Light of the World is Jesus." What difference between the holders of the candles and those who know the true Light! Many of those who are now gloriously saved were once cemetery-goers.

Two remarkable things have been noted in the services in our own Free Will Baptist church here in Campinas. One is the reverence of the believers during the services and the other is the response of the sinners. All during the services you can see many of the believers bow in prayer. This attitude is still very evident as the preacher gives the invitation. If there are those who want to be saved, many times they stand at the beginning of the invitation and remain standing until they are told what else to do.

How different from many services in the homeland. Too often have the Christians been guilty of not being in an attitude of prayer during the service and especially during the invitation.

Another thing we have noticed in the homeland is that so many methods have to be tried by the ministers to get people saved. We have seen people raise their hands indicating their need for salvation, but in no way could they be urged to go forward to accept Christ. Shall we compare the invitations in many services at home with those here in the Igreja Batista Livre in Campinas. At home it seems that sometimes sinners have to be dealt with in a sneaking, shamefaced way. Here in this particular church many times the sinners quickly and unashamed make known their desire to accept Christ.

What makes these differences? Would you say that the difference in response is that there are not many lost in the homeland. A thousand times no! It is true that many of them have heard the gospel so much that they do not appreciate the value of it. Perhaps the real reason for their slow response to the gospel is because we as Christians have failed to show with radiant testimonies of our lives and lips the effectiveness of Christ's transforming love.

Our native pastor seems to be a wonderful example of what a radiant testimony of life and lips can be in carrying the gospel to the lost. On one occasion he told of becoming concerned on the fifth day of the month because he had not won a soul that month. Being burdened, he prayed.

What Makes the Difference— in Brazil or Anywhere?

By Eula Mae Martin

Missionary to Brazil

Some of you may have wondered why you are not able to live a consistent Christian life. What makes the difference between your life as it is now and what it ought to be? Maybe this can be answered in part by giving the reasons why many are experiencing real Christian victory while you suffer almost constant defeat.

No doubt they have given up sinful habits that would hinder their fellowship with Christ. Also they have learned the necessity and privilege of maintaining a regular prayer life. (Our busy life today must be one of the chief tools of Satan in robbing us of our quiet time with the Lord.) Another thing that makes a difference is that some love to read and study God's Word. Perhaps if you would spend more time with God's Word, your problems would be far less.

We might mention faithful attendance at the house of God, a compassion for souls that motivates to unselfish service—in short, true love for Christ finding expression in Christian activity.

Wednesday morning making their way to the priests to confess their sins. Then begins a period of sadness which gets worse until the Lent season is over.

You might wonder how "Carnaval" affects the believers here. They do not participate at all. Instead, many Protestant churches send their young people out of town to spiritual retreats during this time. They do not want them affected by this sinfulness and idolatry.

What makes the difference between those who seemingly create an artificial joy and act as if they must sin in order to confess to the priest and those who have confessed their sin, received forgiveness and experience genuine, lasting joy? Is it that the former have never heard of Jesus? No, indeed! The difference is that their leaders have told them of a wrong and ineffectual way of salvation. No doubt this difference has helped us see that there can be no substitute for this genuine love for Christ.

Another difference is evident each Sun-

Upon finishing his prayer he heard a knock at the door. Who should be at the door but someone who had problems and, most of all, had not the Saviour. Then and there he won that person to the Lord.

I would not dare contrast him with ministers only, but with every Christian. Most of us have gone months—perhaps years—without winning a soul, but it hasn't worried us enough for us to become burdened over our failure to witness and win souls. What makes the difference? This time we must confess our lack of love for Christ. May we realize that a passion for souls does not come because of our own

By Claude U. Broach . . .

Professional Preacher

please
drop me from
your mailing list



MISS MARTIN

selfish love, but because of Christ's constraining love being manifest in us. As this love possesses us, we will constantly seek to tell others of Christ's love.

Fellow-sharers of the gospel, we have mentioned many differences, but what really makes the difference in the lives of those of us who are Christians and in our spreading of the gospel? Is it just in the fact that we are called Christians? Can it be in carefully planned programs? When we get to the place where we feel sorry for those who have never heard, will that make a difference?

The thing that will really make a difference in my life and in yours can be found in 2 Corinthians 5:14, "For the love of Christ constraineth us . . ." When we become so yielded to Christ that it is no longer our striving and *our* love, but *His* love motivating and constraining us, then will urge to share the gospel become a demand.

As Christ's saving love has transformed our lives, so many His constraining love cause us to tell people, not only in Brazil, but over the whole world that Christ alone can make a difference in their lives.

Evangelism is becoming a business and evangelists are "turning pro" in large numbers. This has happened before, and it brought about a long period in which evangelism went into decline and evangelists were in general disrepute. We have seen the end of that period and it has been a great time for evangelism. But we are heading back, and the professionals are leading the way.

As evidence of this growing professionalism, pastors throughout the land can point to the flood of advertising material which comes regularly to their desks. Not a week goes by without it—all kinds, types, and grades of folders, brochures, newspapers, marked issues of local papers, etc. *ad nauseum*.

These mailings run the gamut from grubby little sheets to beautiful and expensive slick-paper periodicals in a blaze of color. They are usually full of pictures—great crowds in churches, tents, or stadia. And there are dynamic action shots of the evangelist (Bible in hand of course), along with the members of the musical team with their trumpets, trombones, marimbas, or What have you.

And there are testimonials. These from well-known men are prominently displayed. Lesser-known brothers are given less space and are considerably condensed. But all of the testimonials glow with praise.

And, there are the eloquent statistics. Now, for evidence of the Holy Spirit's approval, brother, you just can't beat statistics. So the professionals provide us with impressive figures.

"3,034 added to the churches!
2,100 by profession of faith!
328 surrender for full time service!
21,000 rededications!"

Now let's be blunt about it. What is this brother really saying through this statistical summary in his advertising bulletin? To be honest about it, he is saying, "Pastor, my record speaks for itself. I am a success everywhere I go. I guarantee the Holy Spirit. If you want a revival in your

church, I am available." And, he might add, "My yoke is easy and my price is right."

But now for a new low in ministerial professionalism. Many pastors received recently a handsome folder, circulated by a booking agency, advertising the availability of a preacher whose picture adorned the Hollywood-type folder. He is open for speaking engagements at banquets, building fund dinners, special events of any and all kinds. He is a "speaker extraordinary" who can give you "an unforgettable night." We are assured that "one brief message from this noted speaker can bring your people into action."

Many pastors are ready to say that this is going too far. We believe in evangelism, but there is a place where a calling leans toward a business, and the business shades off into a racket.

When the known ethics of medicine and law forbid advertising is there any justification for ministerial solicitation of business by advertising? This is a basic ethical question.

And there is a theological question as well. Is numerical response to be considered *prima facie* evidence of divine approval? This is frightening, if true, for the Communists are growing faster than we are.

Men are called to preach—not to succeed. And the professionalism which boasts of success may be strangely kin to the sound of music and dancing which drugged the mind of Israel before the golden calf.

You can make a pretty strong case for the idea that when the hand of God is on a man with power, the man himself is strangely unaware of it and would be the last to blow his own trumpet. Let history speak to that point.

Brother Advertiser, save your money; drop my name from your mailing list. You are hurting the cause of evangelism.—*The Baptist Program*

Witnessing to the Jews

Homer E. Willis, General Director

National Home Missions

Of the more than 12,000,000 Jews in the world, approximately 5,500,000 live in the United States. In Palestine the number of Jews reached 1,800,000 early in 1957. This means that the United States still has about three times as many Jews as the nation of Israel. Most of the American Jews live in Brooklyn and New York City.

It is estimated that approximately 90 per cent of the Jewish people of the world have only a distorted, traditional knowledge of Christ. This fact lays a solemn obligation upon the Church to present Christ in His true glory and beauty to these to whom "blindness in part is happened . . . until the fulness of the Gentiles come in" (Romans 11:25).

The Jews gave the Gentiles the gospel. They gave us God's written word. They gave us our Savior. Before the Church was largely Gentile it was all Jewish. We are spiritually indebted to these people through whom God chose to reveal Himself to the world. They were the first branches, we are grafted in.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

"Thou wilt say then, The branches were broken off, that I might be grafted in.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

"For if God spared not the natural branches, take heed lest he also spare not thee.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off.

"And they also, if they abide not still in unbelief, shall be grafted in for God is able to graff them in again," —Romans 11:17-23.

There is a tendency among some Christians to feel that since the Jews worship the same God we do, they do not need to be included in our program of evangelism. But as long as they reject Christ, their religion is not adequate for salvation. Therefore, they must be included.

Other Christians have not honestly given thought to the spiritual needs of this peculiar people who are blinded to the Truth and grope for the Light they once gave to us.

Still others maintain some prejudice against the Jews, without analyzing its

origin or realizing its implications.

It has been easy for some to see the Jew as "God, timepiece," and yet be blind to his individual need of a Saviour.

Our responsibility to "preach the gospel to every creature" includes witnessing to our Jewish neighbors and friends. In their hearts beat the same hopes and fears and spiritual longings as in our own. And God is just as willing to meet their needs as He has been to meet ours. There is no respect of persons with God.

A lost Jew is just as lost as a lost Gentile.

And if we are Christlike, our own compassion will reach out to our Jewish neighbors with a yearning to bring them to Christ.

Many Christians who agree in principle that they have a responsibility to the Jews, draw back because they do not know what approach to use. Some are afraid of the Jewish person's reaction to the Christian viewpoint, and others, unwisely, immediately offend the Jew before they have established a basis of friendship and understanding.

Evangelist Ruth Specter, a Jewess who has devoted much of her time to reaching her own people for Christ, offers the following suggestions for those who desire to witness to the Jews:

- "1. The most effectual approach to the Jewish heart is to show the unbeliever the Jewishness of Christianity. He feels that it is a Gentile religion and that he is left out. Show the Jew he will actually be coming into his own true religion and become a 'completed' Jew by accepting his Messiah, the Lord Jesus Christ.
- "2. Study the entreaty of Paul to the Jews in 2 Cor. 5:20. See what he warns against in 2 Cor. 6:3. Well may we emulate the spirit of the Apostle who said, 'And unto the Jews I became as a Jew, that I might gain the Jews . . .' (1 Cor. 9:20).
- "3. Explain lovingly to the Jew that he is a sinner and needs an atonement for sin. (See Isaiah 64:4 and Lev. 17:11.)
- "4. Study the ritual of the Jews' Day of Atonement. Lead into the New Testament fulfillment in Yeshua ha Meshiach (Jesus, the Christ).
- "5. Study Jewish customs and holidays which only point to the coming Messiah. Ask the Jew to read the New Testament and explain that it is the key to the Old Testament and that it will prove that Jesus is the One 'of whom Moses in the law and the prophets did write'.
- "6. The Jews are taught by their Rabbis that the fifty-third chapter of Isaiah refers to Israel as a suffering nation. Point out that there is a singular pro-



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noun as well as a plural pronoun prominent in this chapter. If 'we' and 'us' refer to Israel, who is the 'He' and 'Him'?

- "7. Point out the fact that Christ did not bring a new religion, but that He came to fulfill the Scriptures. The New Testament is not a new book, but a continuation of the Old Testament. The Old Testament tells of a Messiah to come. The New Testament tells us that He has come. Christianity is the consummation and completion of the true religion of Israel.
- "8. Finally, remember that the Jews braved torture, shame and disgrace to give the gospel to the Gentiles, for they had been taught that 'there is no difference'. What is the Gentile now doing to return this same mercy to the Jew? The commission to preach to every creature is still the same today, with as important a meaning as when it was first given. Let us bring back the King by telling Israel about Him!"

At this time Free Will Baptists are doing very little to reach the Jews for Christ. Very few Jewish people attend our church services anywhere. We need called and trained young people to give their lives in this missionary ministry. Some of our people support faith Jewish missions and we are grateful for this support. If you are interested in work among the Jews, please write the National Home Missions office. The Jews responds to kindness and genuine love. We must prove to them that we love them; they will not just accept our word for it, and that is the reason every true Child of God is needed in this work.

THE RESOLUTIONS ADOPTED by the Woman's National Auxiliary Convention at the National Convention in Asheville, North Carolina are as follows:

No. 1.—Whereas the Youth Project of purchasing the station wagon has not been completed, we recommend that said project be continued until funds are available for the purchase of the station wagon and the wagon when purchased be given to the Foreign Mission Board and that a policy governing the care and use of the station wagon be drawn up and presented to the Mission Board with the station wagon.

Suggested Policy

1. To be used for itinerary work only by missionaries on furlough.
2. A charge of one cent per mile shall be paid by the missionaries to the custodians to help defray the upkeep.
3. A \$100 deductible insurance policy shall be kept on the wagon. In case of an accident, the \$100 to be paid by the missionary using it at the time of the accident.
4. When not in use for itinerary work, the wagon shall be stored in Nashville.
5. When more than one missionary is home on furlough, it shall be used periodically by the missionaries as needed, priority to be given to missionary with children.
6. Station wagon to be used by qualified drivers covered by the insurance.
7. If and when the station wagon is not in use and is needed for home missionaries serving in areas of mainland, Foreign Mission Board shall make suitable arrangements with Home Mission Board for use of same.

No. 2.—Since it is the purpose of our Woman's Auxiliary to teach and promote missions, we recommend our circle meetings to be used as a time for intercessory prayer, for missions, study classes, book reviews and reading circles. Furthermore, we recommend that an officers' packet for the Circle Chairman be prepared, giving ideas, suggestions and helps to promote this plan.

No. 3.—Whereas facts present a burden for the work in Mexico, and whereas facilities are completely inadequate to fulfill the opportunities given our missionaries, and whereas a badly needed mission station could be built at a cost of around \$12,000, (this would be on land already purchased and much of the labor to be donated by the members), we recommend that we accept as our 1959-1960 project, the building of a Mission Station in Mexico—the same to include living quarters for the missionaries, chapel, school and dormitories.

We further recommend that no state quotas be set to allow more freedom for the Lord and our people, but that last years' quotas be considered as a gauge. Furthermore that all monies received re-



Woman's Auxiliary

LABORERS TOGETHER WITH GOD

main with the WNAC treasurer until needed.

No. 4.—Whereas the WNAC Student Loan Fund not only has helped our students financially but has also helped our Bible College in its accreditation, we recommend that the auxiliaries be informed of the great need of such a fund and thereby be encouraged to support the loan fund in a greater measure than heretofore.

No. 5.—Whereas the purpose of our auxiliaries is to teach as well as to promote missions, we believe we can best accomplish our purpose by placing our emphasis on the teaching of missions and on intercessory prayer for our missionaries.

Furthermore that the Co-Laborer Plan and its purpose, and value be taught through special articles and visual aids, as a means of support for the WNAC, as well as foreign mission, home mission and the Bible College.

No. 6.—That all declamation contestants be classified according to age at national contest, not the age they were during the state district contests.

No. 7.—That we do not have a national workshop and the different states be urged to promote workshops in the individual states and districts, and that national officers be invited to take part where possible.

No. 3.—That we adopt the report given by the committee regarding the YPA report blanks.

No. 9.—That we change the average 70 percent attendance to 50 per cent on the standard study Classes.

No. 10.—That the president appoint a delegate to represent the WNAC at the Home Mission Board Meeting in Asheville, North Carolina. (Mrs. Eunice Edwards was appointed. This is in regard to the Home for the Aged.)

No. 11.—That we adopt the recommendation to sponsor the "Chair in Missions" the week preceeding the Missionary Conference. That the instructor be a returned missionary and be given an *honorarium* of \$75.00, this not to be included in their salary or account.

No. 12.—That the recommendation for the Tennessee State Auxiliary Convention be considered as information to be studied and prayed about.

No. 13.—That the following be the themes for the 1961 Yearbooks:

(2 Cor. 9:8)

WNAC Watchword: "God Is Able"
WNAC Theme: Abounding to Every Good Work.

WNAC Hymn: I Gave My Life for Thee.

YPA Watchword: "Ye Are My Witnesses" (Isa. 43:10)

YPA Theme: A Lifetime of Living.

YPA Hymn for the Year: Here Am I, Send Me.

GTA Watchword: "For God . . . Hath Shined In Our Hearts" (2 Cor. 4:6)

GTA Theme: Reflectors for Christ.

GTA Hymn for the Year: Jesus Bids Us Shine.

No. 14.—That the subject "Missions" be retained for the declamation contest and that the subject "The Worth of the Family Altar" be retained for the essay contest until a change is made by this convention.

No. 15.—That the offerings of the Pre-Thanksgiving Season of Prayer be designated for national home missions and that the offerings of the Pre-Christmas Season of Prayer be designated for state home missions. (This is to conform with the denominational calendar).

THE WINNERS of the national essay contest for this year are as follows:

YPA

1st place—Janice Saunders, North Carolina

2nd place—Pauletta Sawyer, Virginia

GTA

1st place—Linda Smith, Missouri

2nd place—Lynn Everton, Virginia

List of Contestants:

YPA

Pauletta Sawyer

Janice Saunders

GTA

Myra Marlin

Cleo Singleton

Linda Smith

Gene Wilfong

Lynn Everton

Phyllis Strattan

Sandra Holliday

THE WINNERS of the national declamation contest for this year are as follows:

YPA

1st place—Judy Pogue, Missouri

2nd place—Ann Everton, Virginia

3rd place—Janice Jones, South Carolina

GTA

1st place—Brenda Green, Georgia

2nd place—Emily Thigpen, South Carolina

YPA

3rd place—Wayne Patrick, North Carolina

GLANCING AROUND THE STATES



First Free Will Baptist Church, Anchorage, Alaska

Alaskan Church Buys New Property for \$20,000 Cost

ANCHORAGE, Alaska—After meeting in rented quarters for more than a year, the First Free Will Baptist church of Anchorage moved to a permanent location on June 1. The new property, which is located on the International Airport Road in the Spinstar subdivision, is shown above.

Rev. Lee Whaley, pastor, writes, "We know this is an answer to prayer." The new building has a chapel seating 150, two Sunday school rooms, and three bedroom parsonage in which the Whaley's will live. It was purchased at a cost of \$20,000. \$2,000 had to be paid at the time of the purchase with an additional \$2,000 due on October 1, Mr. Whaley said. The balance will be paid at \$180 per month.

Six members were added to the congregation the first Sunday they occupied the new building. Mr. Whaley writes that they want to add a nursery, rest rooms, a steeple, and four classrooms as soon as possible.

Two Churches Report Vacation Bible Schools

Two reports from Vacation Bible Schools have been received. First church, Flat River, Mo., had 76 enrolled with an average attendance of 61. Mrs. Floyd Scott was director.

First church, Hobbs, N. M., had 138 enrolled with an average attendance of 88. The children gave an offering to foreign

missions totalling \$40.51. Mrs. T. B. Gartman was director.

Portsmouth, Va., Has Unusual Revival Services

PORTSMOUTH, Va.—Four preachers—instead of one—conducted a revival July 14-20 at the First church, Portsmouth. The evangelistic team was the Musical Messengers quartet composed of Dave Cochran, R. J. Kennedy and Milton and Melvin Worthington. The team also conducted a Bible school during the day. Thirty-seven decisions for Christ were recorded.

Pelt Endows College With Insurance Policy

MOUNT OLIVE, N. C.—Rev. Daniel F. Pelt of Grand Ridge, Fla., has named Mount Olive Junior College the beneficiary of a \$10,000 life insurance policy, according to President W. Burkette Raper. He is the third person to do so, the president said. Mr. Pelt is moderator of the Florida State Association and a member of the college board of directors.

Home Missionary Speaks At Anniversary Service

LITTLETON, N.H.—Rev. Mack Owens, home missionary in New England and pas-

tor of the Free Will Baptist church here spoke June 25 at the anniversary of the founding of the New Durham Free Will Baptist church by Benjamin Randall in 1780. The service was held in the "Ridge Meeting House" at New Durham, N.H., where Randall preached his first sermon. The building was constructed in 1750.

The Littleton congregation accompanied their pastor for the service.

Arkansas Youth Meet in Rally

HUNTSVILLE, Ark.—The quarterly League Rally of Old Mount Zion association met here June 28 with programs being presented by Huntsville, Clifty, Springdale, Freedom and Rogers. Huntsville won the attendance banner and the program banner was awarded to Springdale. The next rally will be September 27 at the Clifty church.

Home Mission Board Plans Church in Capital

NASHVILLE, Tenn.—Rev. and Mrs. Kenneth M. Walker has been recently appointed by the Home Mission Board to establish a Free Will Baptist church in Washington, D. C., according to an announcement. Mr. Walker has resigned a pastorate at Heads church, Cedar Hill, Tenn., to move to Washington in October. He graduated from Free Will Baptist Bible College in 1958.

Those who have friends or relative in the nation's capital who might be interested in a Free Will Baptist church are asked to send their names and addresses to Mr. Walker, Route 3, Box 170, Cedar Hill, Tenn.



West Virginia Church Has Four Graduates

HUNTINGTON, W. Va.—Four high school graduates were honored by the Thomas Memorial church in special services May 24. The graduates (shown above) are Janis June Wilcox, Dorla Dell Hagley, Robert Vallance, and Bernard Cremeans. Both of the girls have already made appli-

cation to enroll in the fall semester at Free Will Baptist Bible College. Robert Vallance is the son of the pastor, Rev. Carl Vallance.

Ohio State Association Adds Ten Churches

FAIRBORN, Ohio—Reports to the Ohio state association which met here in June indicated that the number of Free Will Baptist churches in the state affiliated with the association has reached 90—ten more than a year ago.

Rev. Andrew Workman was elected as state evangelist, a capacity he has held previously. The next session of the association will be held at Vincent.

Triple S.S. Conventions Will Be Held This Fall

CHICAGO, Ill.—An announcement from the office of the National Sunday School Association reveals that Free Will Baptists in three sections of the country will have an opportunity to attend a national Sunday school convention without having to travel far. For the first time in the history of NSSA, triple national Sunday school conventions are being planned.

The first of these will be in San Jose, Calif., October 7-9; then October 21-23 in Atlanta, Ga., and finally in Columbus, Ohio, on November 11-13. Speakers at all conventions will include Dr. Bob Pierce of World Vision; Dr. Henrietta Mears of Hollywood's First Presbyterian church; Rev. Charles Blair of Calvary church, Denver, Colo., and some 100 other Sunday school specialists.

For information about the convention nearest you write NSSA, 175 N. Franklin St., Chicago, Ill.

REVIVALS

First church, Albuquerque, N.M.; David Joslin, evangelist; W. W. Winters, pastor; July 12-19; 4 dec., 5 add.

Highland Park church, Mich., Randy Cox, evangelist; Joe Ange, pastor; August 5-9.

PASTORAL CHANGES

David S. Jones Jr. to Liberty church, Lebanon, Mo.

Bud Hill has resigned at Myrtle, Mo. Future plans are indefinite.

Ellis Cravens to First church, Hartsville, Mo., from Oak Grove church, Dickson, Tenn.

Dale Burden has resigned at Lake Charles, La., with future plans being indefinite.

Malcolm Fry to Lake Charles, La., from First church, Bryan, Texas.

Dales Jones to First church, Flat River, Mo., from Lebanon, Mo.



—RNS Photos

Spanish Pastor Tried For Opening Church

MADRID, Spain—Pastor Jose Nunez of the Second Baptist church in Madrid went on trial in Central Court here on charges of re-entering and conducting services in his church (right) after it had been closed by police on orders of the Ministry of Interior.

The hearing was adjourned to allow a search for the Ministry's order which ap-

peared to be missing from the case's documents.

The congregation, asserting it still possessed a valid permit to use the building, had held three services in it when Mr. Nunez was arrested. Inscribed above the doors, once more sealed by police, is the text: "Enter into his gates with thanksgiving" (Psalm 100:4).

July 4 was "Freedom Day" for Leukemia Victim

"Don't forget to mail my application for youth camp"—urgent instructions to his mother from fourteen-year-old Bill Christian of Ashland City, Tenn. But youth camp opened Monday and Bill was not there. He was in a better place. He was with the Lord. His funeral was Monday.

Fiery red-headed Bill, who loved life and lived every minute with energy, had few years to spend. For the dread disease leukemia attacked Bill last November while he was attending Sewanee Military Academy, and on July 4, "Freedom Day", Bill gained his freedom—from pain, disease, and all cares of life.

All the town and all the county knew Bill's illness was leukemia, but Bill never knew for the town kept his secret. Even the little grade school children who loved to chat with Bill never once let the secret slip. And the football team who fixed a game so that little Bill, the tailback, could run 85 yards for a touchdown, guarded

the secret well.

The League Conference at Ft. Smith, Ark., in June, was a highlight in Bill's life. He had planned for the trip for many months along with other members of his Sunday school class—and God did not let him be disappointed. But three weeks from the day he got home God called him, after one week of suffering, unto Himself.

Bill was the only child of Mr. and Mrs. H. W. Christian. His father, a local businessman, is a deacon in the Free Will Baptist church and his mother, devoted to her church and family, teaches languages in the high school.

When the Sunday school class which Bill attended so faithfully forms a prayer chain each week there will be one link missing—but the class knows, and remembers, and looks forward to the day of reunion when the chain shall be forever unbroken.—Written by Mrs. J. T. Hurst.



By LOUIS H. MOULTON

Q. Will you please answer these three questions for me: 1. Did you mean by your statement, "I do not know the hour nor the day" that you did not know whether it was Monday or Tuesday, day or night, fourth or fifth of the month, eleventh or twelfth hour when God saved you? or 2. Did you mean that you just can't remember whether it was Monday or Tuesday, day or night, fourth or fifth of the month, eleventh or twelfth hour when God saved you? or 3. Did you mean that you do not know when God saved you?

A. Many, many times as a young man I can recall calling on God for forgiveness and telling Him that I accepted His Son as my Savior. However the realization of my being a son of God through faith in the shed blood of Christ did not come until several years later. When it happened I do not remember. There must come a definite time when a person repents and turns from his sins. It happened to me but I cannot pinpoint the time. My salvation and yours and every other saved person is not contingent upon being able to pinpoint the day, date and hour but upon the Word of God and the finished work of Jesus at Calvary. Mine is not a think so, hope so, or maybe so experience but I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.

Q. There has been a lot of kidding about the apple which Eve ate. Was it really an apple?

A. It could have been but the Bible does not say it was. We are not told what kind of fruit it was. The act was an act of rebellion and all rebellion against God is sin. In this particular instance it plunged the whole human race into a fallen condition. Men can only come again into a right relationship with God through the substitutionary death of the Lamb of God, God's only begotten Son, Christ Jesus the Savior.

Q. James 4:7 says "Resist the devil, and he will flee from you." How can we resist the devil?

A. We resist the devil by not giving way to him and by appropriating the grace of God (which is sufficient) to withstand the wiles of Satan. We resist the devil by submitting ourselves completely

into God's hands. When we surrender to God—that is, present to God our bodies, our hearts, our all, a living sacrifice, holy, acceptable unto God which Romans 12:1 says is our reasonable service—then we do two things: we yield to God and we resist the devil.

Q. Was Lot's wife a saved person before she was turned into a pillar of salt?

A. I read recently where some preacher said that she was definitely a saved person or she would not have been taken out of the city of Sodom. He went on to say that the fact that she was turned into a pillar of salt speaks to us of the fact that Jesus said "Ye are the salt of the earth." However in Luke 17:28-32 Jesus, foretelling his second coming warns us of conditions which would exist comparable to Lot's time. In verse 31 He says in essence that we are not to turn back for anything and climaxes his warning by saying "Remember Lot's wife." This is that same passage where Jesus says regarding the coming of the Lord that two would be in the bed, one would be taken, the other left; two shall be grinding at the mill, one taken the other left; two in the field, one shall be taken, the other left. The indication is certainly here that Lot's wife was lost.

Q. Do you think Paul was saved on the road to Damascus or after he arrived at the house of Judas (Acts 9:11)?

A. It was on the road to Damascus that the Lord spoke to Paul and he cried out, "Who art thou, Lord?" Acts 9:5. The Lord answered, "I am Jesus." In verse 6 Paul recognized and called Jesus "Lord". That was no little thing for a Jew to do, especially Saul of Tarsus who had been persecuting the saints. There is no doubt that Paul was saved before he ever reached Damascus.

Q. I've been sick for a long time and since we have so many faith healers in the land today I have been to several and have done everything I know to be healed. Do you think it is God's will that everyone should be healed?

A. I think in your present condition you have answered your own question. However the answer is no, it is not God's will that everyone should be healed and we have some scriptural examples. In 2 Corinthians 12:7 Paul speaks of an affliction in his body which he calls a thorn in the flesh and he says, "For this thing I besought the Lord thrice, that it might depart from me." Scofield says that it has been conjectured that Paul's thorn in the flesh was severe inflammation of the eyes, which induced bodily weakness and a repulsive appearance. God did not heal Paul but told him that "My strength is made perfect in weakness" (2 Cor. 12:9). In 2 Timothy

Cooperative Gifts for Six Months Total \$21,334

Cooperative giving for the first six months of 1959 was up more than \$2,000 over a comparable period in 1958. This year's gifts have totalled \$21,334 as compared with \$19,060.27 for January through June of last year. This represents an increase of \$2,273.73.

All funds sent to the Cooperative Plan are allocated on a percentage basis to the seven agencies of the National Association.

The report for June is as follows:

COOPERATIVE RECEIPTS	
ALABAMA	
First Church, Dothan	\$ 72.66
Goodwater Church, Slocomb	5.00
	\$ 77.66
ARKANSAS	
State Association	164.85
CALIFORNIA	
State Association	592.28
FLORIDA	
State Association	46.30
GEORGIA	
State Association	236.33
ILLINOIS	
Union Church, W. Frankfort	15.94
Oak Grove Church, Scheller	12.60
Waltonville Church, Mt. Vernon	22.91
Bethel Church, S. Roxana	65.68
First Church, Johnston City	76.09
Pleasant View Church, Kell	17.00
Webb's Prairie Church, Ewing	12.00
Ina Church, Ina	24.79
	247.01
MISSISSIPPI	
South Mississippi Association	8.00
MISSOURI	
State Association	898.72
NEW MEXICO	
First Church, Hobbs	87.85
NORTH CAROLINA	
Swannanoa Church, Swannanoa	106.42
OKLAHOMA	
State Association	350.00
TENNESSEE	
Ashland City Ch., Ashland City	80.74
Wooddale Church, Knoxville	44.01
Horton Heights Ch., Nashville	79.72
	204.47
TEXAS	
State Association	148.10
DESIGNATED	
Oklahoma	50.00
	<u>\$3,217.99</u>

COOPERATIVE DISBURSEMENTS	
Superannuation	\$ 95.02
League Dept.	95.02
Sunday School Dept.	183.40
Home Missions	475.21
Bible College	633.60
Executive	785.33
Foreign Missions	950.41
	<u>\$3,217.99</u>

4:20 Paul tells of having left Trophimus at Miletum sick. Acts 19:11 says that "God wrought special miracles by the hands of Paul so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." However, it must not have been God's will to have healed Trophimus, Paul's own helper in the Gospel. If it be your lot to be sick and to stay sick, then remember God's grace is sufficient for you (2 Cor. 12:9). Submit yourself and pray, "Not my will but thine, O Lord!"

Third Honor Roll

"Every Church Family" Plan

Conway church, Arkansas
Waltonville church, Illinois
New Ebenezer church, Cochran, Ga.
Oskaloosa church, Liberal, Mo.
Wilson Memorial church, Belleville, Ark.
Horse Creek church, Kingsport, Tenn.
Cherry Hill church, Limestone, Tenn.
Faith Mission, Nashville, Tenn.
Lawndale church, Calif.
Richland church, Nashville, Tenn.
Brightlight church, Bryan, Texas
First church, Concord, Calif.
Willow Springs church, Mountain Grove, Mo.
Bonami church, Kirbyville, Texas
Cairo church, Kirbyville, Texas
Ashland City, Tenn.
Port St. Joe, Fla.
Olivet church, Guthrie, Ky.
Bonifay, Fla.
First church, Dallas, Texas
First church, Wichita, Kansas
Gartman's View church, Comanche, Texas
West Wayne church, Wayne, Michigan
Bethel church, South Roxana, Illinois
Monroe, Michigan
Rosedale church, Irwin, Ohio
First church, Oakland, Calif.
First church, Artesia, New Mexico
Cedar Creek church, Hartsville, Ala.

There have been no new churches added to the honor roll the past month. However, some churches have started using our new "Bundle Plan" in which we send a quantity to one address in the church for distribution. A bundle of ten is only \$1.00 per month or a bundle of 25 would be \$2.50 per month.

Rules for Honor Roll

1. Send names and addresses (zone numbers, too, please) of all families in the church. You need 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 treasurer 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.

CONTACT

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Vol. 6 July, 1959 No. 9

personally . . .

Losing by Default

A news release recently told how delegates from Baptist bodies in most European countries gathered in Amsterdam, Holland, in May to commemorate the 350th anniversary of the founding of the first Baptist church, as such. This church was founded in 1609 in Amsterdam by John Smyth, an exiled Englishman.

Helping to celebrate the event was Dr. Theodore F. Adams of Richmond, Va., president of the Baptist World Alliance, and Dr. Ernest A. Payne of London, general secretary of the Baptist Union of Great Britain and Ireland.

Church history records that this first Baptist church was of the "general" or "free will" persuasion instead of holding the doctrinal views of large Baptist bodies today. Yet those who follow most closely the heritage of John Smyth and Thomas Helwys, who founded the first Baptist church in Great Britain, which was also of the "general" persuasion, were not represented at this significant commemoration.

Free Will Baptists, the denomination in the doctrinal lineage of John Smyth, have lost their heritage by default. Because we have made no effort to claim that heritage which is rightfully ours, we have left a vacuum into which have rushed the big Baptist bodies claiming **our** heritage and **our** history. Ours is a glorious history. It would make any man proud to be a Free Will Baptist.

Let us rise up and lay claim to that glorious Baptist history that belongs to us. No one has taken it away from us—we just lost it by default.

Tithing the Tithe

Who says the Cooperative Plan won't work and that the basic idea is unsound? The Church of the Nazarene increased its general budget giving for world missions by 85 per cent in the first ten years of the "Ten Per Cent Plan" or tithing the tithe. When the plan was adopted ten years ago, denominational officials explain, each local church was urged to use as a yardstick for giving, 10 cents of every dollar of its income. Last assembly year, the general budget giving totalled almost \$3 million. This was an increase of almost \$1½ million over the total ten years ago.

The proof of the pudding is in the eating. The Cooperative Plan **will** work. The idea is basically sound. There are simply too many among us who don't want it to work.



Convention Highlights

THE NEXT ISSUE of Contact will carry a full report of the annual convention of the National Association of Free Will Baptists which met July 13-16 in Asheville, N. C. Along with this report we will carry pictures and editorial comment on some of the items. In the meantime, however, here is a brief survey of what happened.

Attendance

...the largest voting delegation in the convention's history registered. There were 247 lay delegates, 347 ordained ministers, and two missionaries, giving a total voting delegation of 596.

...of the 247 lay delegates, 168 represented local churches and the remainder came as delegates from state associations. This was the first year that local churches could send delegates.

...of the total voting delegation, 194 came from North Carolina, the host state.

...peak attendance was on Wednesday night. Estimate was 2,000.

Worship

...scores of pastors and laymen came forward in a rededication of their lives following an appeal by Dr. L. C. Johnson who preached the keynote sermon on "Stewardship's First Demand."

...both Dr. Herbert S. Mekeel and Dr. Clyde Taylor made a "hit" with the delegates through their messages. Dr. Mekeel, president of the National Association of Evangelicals, paid tribute to the "wonderful heritage of the Free Will Baptists." Dr. Taylor's missionary message was a great challenge.

...some 300 attending the Laymen's Breakfast heard John Noble, who for nine years was a Russian prisoner, challenge them to make America a Christian nation in truth as well as in name. All agreed that this stirring message was the highpoint of the entire convention.

...Rev. Floyd B. Cherry made us all proud to be Free Will Baptists with his historic interpretation of our heritage.

Business

...the item of business was the proposed contract between the Sunday School Board and the Free Will Baptist Press for the publication of literature. It was adopted by a vote of 321 to 156 to become effective January 1, 1960. (Sunday school literature will be published and distributed from the headquarters office in Nashville for the fourth quarter and churches are urged to continue their orders.)

...a total denominational budget of nearly \$600,000 was adopted. Largest part of it is for foreign missions (\$223,000) with the Bible College next (\$200,000).

...all convention officers were re-elected except the executive secretary who resigned after six years to take a position with the National Association of Evangelicals. The Executive Committee was authorized to fill the unexpired term of one year.

...resolutions calling for the appointment of a committee to study the possibility of establishing a seminary and opposing the recognition of Red China were passed.

...Norfolk, Virginia was selected as the site of the 1961 convention. (The 1960 session will be held at Fresno, Calif.)

Announcement, Anyone?

"Now the time has come for the announcements. I think most of the announcements are printed in your bulletin. Or I assume everyone has a bulletin. Did the ushers miss anyone? Raise your hand; come on, raise your hand if you didn't get one. Don't be timid; we're just home folks. There, on the back seat, is a fellow without a bulletin. Here, brother usher, see that he gets one. No not on that side—the back seat on the south side. That's right. Thank you, thank you for your wonderful spirit of cooperation. My, what would we do without our splendid group of ushers. I do believe they are the finest group of men I've every worked with. Now you have your bulletin before you, and the announcements are printed there. If there are any announcements that came in after Thursday, they are not listed. Our secretary's uncle by marriage was buried over at Lotville Friday, and so she cut the stencils on Thursday. But the announcements are before you. By the way, if you have any announcements for the bulletin, call them in by Wednesday. That way we can make sure they are listed. Now I'm not going to take a long time reading the announcements. We can all read, and besides that's why we started a bulletin so we wouldn't have to take time to read the announcements. Why, I can remember a few years back when I never went into the pulpit without a whole handful of notes asking me to—but wait, the time's getting away from us. Time is one thing, you know, that all of us have the same amount. But time has a habit of getting away from us and we should use it wisely.

"Now where were we? Oh, yes, the announcements. I believe I will take time to read them briefly, without comment, just for emphasis. You know we can't emphasize the Lord's work too much. No sir, it's all important, and I'm for the whole program. 'The king's business requireth haste. If we gave as much time to our church as we do our social and club work, there is no way of saying how much we could do. Yes, we need to do more and go more and say more and reach more. Now you notice there—in your bulletin, that is—on Monday afternoon at"—Robert J. Hastings