

OCTOBER, 1963

CONTACT

of the National Association of Free Will Baptists



Sunday School Issue

In This Issue:

Liberty and Justice For All WILLIAM HILL
Total Commitment To Christ W. A. TOZER
Foundation Stones of a Good Sunday School WARREN FILKINS

CONTACT

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personally . . .

Tenth Anniversary

This issue of our magazine marks the conclusion of ten years in the history of CONTACT. During this time, the magazine has had only two editors—W. Stanley Mooneyham and Billy A. Melvin, the present editor. CONTACT has served through the years to inform and challenge Free Will Baptist families. It has rendered an immeasurable service in the presentation of National Association ministries. Started as a 16 page magazine, CONTACT will now be produced as a 28 page magazine with a two-color cover. Circulation stands at approximately 6,700.

An interesting sidelight in the publication of CONTACT is the fact that the first issue ten years ago carried an article announcing the purchase of the present headquarters property located at 3801 Richland Avenue in Nashville, Tennessee. A picture of our present property was carried on the front cover. Now, ten years later, we are announcing the construction of a new headquarters building. Surely God has blessed and guided us during this period of our history.

As we round out this ten year period of service, we are more determined than ever to make the ministry of our magazine effective. We recognize that this will depend heavily upon our personal dedication to Jesus Christ and our willingness to let Him have the pre-eminence in all things. Pray with us that God will have His perfect will in our lives and that we will be lead of His Spirit in the selection of material that we should bring to you.

Perhaps this is a good time to say again that we welcome your letters of comment concerning the magazine generally or any specific article. Only as we know your response and interest we adjust to make the magazine relevant. Keep those letters coming. We delight to hear from you.

Observe NAE Sunday

For more than 20 years the National Association of Evangelicals has been demonstrating the dynamics of spiritual unity. This unity is not based upon organic union, but a positive faith in the Lord Jesus Christ and the Bible, the written Word of God. Millions of Bible-believing Protestants have found NAE the most satisfactory channel for inter-church cooperation. It is the respected voice of evangelicals, speaking out in matters of common interest and concern. Through positive active the NAE guards and promotes religious freedom guaranteed us under our Constitution. It also provides members with services which will enable them to accomplish more quickly and efficiently the speedy evangelization of the world.

The National Association of Free Will Baptists has been a longtime member of NAE. There is no question but what through the years NAE as an organization has meant far more to us than we have meant to them as an affiliated denomination. If for no other reason, we should respond to the financial needs of NAE because of varied services which have been rendered in our behalf. But there is another and more important reason why we should respond by observing NAE Sunday in our churches. This is a time when a united presentation of the evangelical cause and position needs to be maintained in the world. Evangelicals have something vital to say about a solution to the ills of our world and we must say what we would now!

The date to remember is October 27 which is Reformation Sunday. Materials to bring the ministry of NAE before your people are available (see order form in this issue of Contact) and I hope that every pastor in the denomination will respond to this opportunity. Let's join hands on this Sunday to strengthen the cause of evangelicals in our country and across the world.

Tribute to Our Sunday Schools

There can be no question about the influence of the Sunday school in the religious life of America. Most ministers, missionaries, evangelists, soul-winners and strong spiritual laymen come by way of the Sunday school.

Our own Sunday school department has been working faithfully to revitalize the Sundays schools of our denomination. Much effort has gone forth in recent months to produce the best in literature. The success of this effort is seen in the increased use by our churches of the literature published by the Sunday school department of the National Association. But this is just the beginning—teacher training, workshops and conventions are on the way!

We are happy, therefore, to bring you this special Sunday school issue. May God use it to stir your heart to the ministry of Sunday school.



The Sunday School's Responsibility To The Nation

by **FRANK G. CLEMENT**
GOVERNOR STATE OF TENNESSEE

SOME MONTHS AGO, a group of my church friends came to the Governor's Office on Capitol Hill in Nashville, Tennessee, and asked me to teach a new Sunday School class. It was an unusual request to make of the Governor of a state, but after prayer and consultation I accepted the challenge.

Teaching THE WAY class has been one of the most richly rewarding experiences of my life and has impressed on me more fully the responsibilities to the nation of the Sunday school, which is one of the most profitable investments we may make of our time on Sunday morning. As teachers, our responsibility and opportunity are unlimited in the development of Christian character; in learning more fully the Holy Bible—the basis for obedience to our Creator; in promoting Christian friendship and fellowship among the members and in attracting new members.

To some, our meeting place seems like a strange Sunday School classroom. We meet in the foyer of a downtown movie theater in Nashville. Just a few steps away is the sidewalk, and beyond, the street. Our membership consists mostly of those men who would not normally attend a Sunday School class, and many of the passers-by who stop and enter as often from curiosity as interest. Some weeks ago, the class had a very inspiring visitor—an elderly gentleman who spoke briefly to the assemblage of his faith, his spiritual gratitude, and the responsibility he felt and the importance he placed in being present in God's House on the Lord's Day. This man truly exemplified his faith

and for more than 59 years he has not failed to be in a Sunday school class on Sunday morning!

Even though I grew up in a family whose members regularly attended church and Sunday school, who participated in the activities as best they could—my father teaches a class of some 75 businessmen and until recently, my mother served as church organist—I did not completely realize the full value of Sunday school, this great Christian institution, until I had assumed the responsibility of teaching a class. It was not until then that I realized from the nation's Sunday schools come citizens of Christianity. It has often been said that in the home, the church, and the school there are developed those characteristics which are fundamental to a democracy such as ours. Of the three, I consider the church the most important, for it is from the church that we get the faith which keeps our homes and our country strong.

In our Sunday school classroom, as we exchange ideas, thoughts and opinions, we understand better Christianity and more fully comprehend our instructions to "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Regular and conscientious study enables us to worship God more acceptably. Of course we learned early in life that faith is the gift of God: "For by grace are ye saved through faith; and not of yourselves; it is the gift of God; not of works lest any man should boast," but our concepts are broadened through our class discussions knowing that

"without faith it is impossible to please God."

In November, 1955 it was my privilege to tour South America. In Buenos Aires, Argentina, I was led to a cathedral that had virtually been destroyed by a mad man dictator, who had placed himself above God. I walked quietly toward the spot where the altar of God once stood, and my eyes fell on a crudely fashioned cross made of two burned timbers. Beside the cross, scratched in equally crude fashion on the fire-blackened wall, were these words: *Christ always victorious, always King!*

I knew then that I was looking at a symbol of faith, a fighting faith that could not be quenched or killed. Today as I stand before my Sunday school class, I see another symbol of faith—the faith that says to me: "It does not matter where you meet to worship your God, so long as you worship Him in humbleness and sincerity." And again: "It matters not that you are Governor and that because you teach here you have been criticized for mixing politics and religion, for if your politics and your religion don't mix, then there is certainly something the matter with your politics."

The faith that says to me: "As long as there are churches, and homes where children are reared in the nurture and admonition of the Lord; as long as an altar of God can be erected every Sunday in the foyer of a downtown theater: so long and only so long will ours be a nation of people dedicated to the greater glory of God and the betterment of all mankind." ■■

Foundation Stones Of A Good Sunday School

by W. Warren Filkin

A GOOD SUNDAY SCHOOL will be a church-related school. This is easy to say, but the idea was not always as readily accepted as it is today.

You recall that Robert Raikes started the first Sunday School in Gloucester, England, to improve the unhappy state of children who worked in factories through the week. When he heard them running the streets, and using foul language on Sunday, he sought to do something for them. For these children he started a Sunday School, which ran Sunday morning and afternoon. The curriculum was adapted to the need. It included reading, writing, and some Bible. Raikes was a journalist and used his facilities to publicize his work. The idea grew until it spread through England and the colonies.

You will note that the Sunday School started outside the church. For years it was not welcomed by the church. When Sunday School finally got inside the churches, it frequently was a law unto itself. In Norwich Town, Connecticut, a Miss Lathrop gathered children in the gallery of her church after the morning service. The aged pastor drove her out, shouting abuse at her for desecrating the house of God on the Lord's Day. Next Sunday, he found them seated outside on the church steps. "You imps of Satan," he shouted, "you are always doing the devil's work."

In New England, Lyman Beecher shocked his people by getting them to support the Sunday School. He called on his most influential, prominent members to send their children to Sunday School. Up until this time the Sunday School movement even in New England had been directed primarily to the underprivileged children of the community. Lyman Beecher was a strong enough man to carry his point, and from then on children of the more well-to-do families were permitted to attend his Sunday Schools.

This was in 1835.

Today we believe that the Sunday School ought to be under church control. All of the officers and teachers should be elected or appointed, directly or indirectly, by the local church. This can be done, of course, by a responsible body, like the Board of Christian Education. The board, then, is responsible to the local church, and makes regular reports of progress and activity.

This will mean, too, that the church will receive the moneys received by the Sunday School, and the church in turn will pay all of the bills, and will seek to provide the best sort of equipment and materials for the School.

If some of the people are slow to acknowledge the validity of such a plan, it will be good to remind them that it is just a good business proposition. If 75 per cent of the membership of a local church comes through the door of Sunday School, and 80 per cent of the church workers, and 90 per

cent of the ministers and missionaries come into the church through the door of the Sunday School, then any church can well afford to subsidize the Sunday School. The hope of the future lies in the Sunday School, because it is the teaching-training arm of the church. As the Sunday School progresses, the local church progresses.

The Good Sunday School Will Be Distinctly a Bible School

I believe in Bibles brought, Bibles taught, Bibles studied, and Bibles used. There is no book like the Bible. It has been loved as no other book, hated as no other book, studied as no other book, and thank God, victorious as no other book.

Some of the other Christian agencies will, of course, teach subject matter related to the better understanding of the Bible and related subjects, but the morning hour will be primarily for the teaching of the Word of God.

A. T. Pierson well wrote, "While many books inform, and some few reform, only this one Book will transform."

The Good Sunday School Will Be a Graded School

The good Sunday School will be graded in all departments—including the adult groups. We accept this in principle today, if not in practice. C. P. Harigiss used to do Sunday School promotional work in Kentucky. He had been brought up in Mississippi. He says that the Sunday School in which he was first a member had only two classes—infant and adult. The infant class was from birth to 21. He said, "Every Sunday I used to get up in my number 11 shoes with the rest in my class and sing, 'Little Feet Be Careful Where You Go.'"

Today we acknowledge the differences among those of different ages—almost everywhere except in church. We acknowledge the difference between first graders and second graders and third graders on week days, and then sometimes (because there are not very many) we group them together on Sundays. Farmers who raise lots of chickens separate the little chicks right out of the incubators, from those a few weeks old and from the old hens. We ought to be as smart on Sundays with our boys and girls and their fathers and mothers as the farmers are all through the week with their poultry.

A Good Sunday School Will Be a Growing School

In recent years there has been a lot of loose talk in the general vein that we are interested in quality and not quantity. Actually, we ought to have both, and we can have both. Dr. Elmer Palmer, while pastoring the Judson Baptist Church of Oak Park, Illinois, made his School's motto, "A bigger School and a better School." This is along the right line.

Now the strange thing is that many a church is satisfied just to endure the Sunday School, year in and year out, little realizing that a thriving Sunday School will vitalize the entire church program.

The growing School stimulates to new activity for Christ all of the workers, and all of those who may have been attending for years. General MacArthur never helped to win anybody's war by just being satisfied to hold his own: yet many a Sunday School appears well pleased if it just keeps up with last week's and last year's record. We must do more than this. We can do more than this. As long as there are lost people in your community and mine, we dare not rest on our past efforts, or even dare be satisfied just to "hold our own." I remind you that you can have a big Sunday School anywhere there are people. My job is to seek to create a holy—but optimistic—dissatisfaction.

When those who claim to believe the Gospel are not active in the work of systematically seeking to reach lost people for Christ, it is no wonder lost people feel the truths of the Gospel are just "church talk." I did.

If you will: (1) discover your responsibilities in your neighborhood; (2) multiply classes and departments; (3) enlist and train new workers, and step up the training program for present workers; (4) provide place and space for those whom you wish to reach; and then (5) step up the program of visitation and publicity, you can build a larger Sunday School, and at the same time produce a better Sunday School.

A Good Sunday School Will Be a Well-Staffed School

A well-staffed School requires training of present and future workers. Some use the term "teacher-training program," but this term is not broad enough. The officers need to have a philosophy and vision of Sunday School work just as much as the teachers. The officers need to know about the proper administration of the School.

The officers need to understand children, or young people, or adults, as they work in one division or the other of the School, and like the teachers, they need to be specialists with their particular age group. The superintendent may become the supervisor, if he knows what good teaching is, and how to coach his teachers so that they become better teachers.

A good School will be a well-staffed school because provision is made for the discovery, enlistment, and development of workers into the best workers they can become.

A Good Sunday School Must Be a Soul-Winning School

Sunday School must be an evangelistic School. As one may put it, "We are not interested merely in making fishing tackle, but in teaching men to tackle fish."

A. C. Dixon, who for years was pastor of what is now the Moody Memorial Church,

said that a harvest of souls was no more a miracle than a harvest of wheat. What he meant was that there are laws for the harvest of wheat, and there are laws, for the harvest of souls. In the work of the Sunday School we recognize the principles of seedtime and harvest, and we seek to become co-operative laborers together with God. The Sunday School can be the greatest evangelistic arm that the church has. Many Sunday Schools have yet to reach their potential here.

A Good Sunday School Will Be a Strong Missionary School

The task of world missions, which includes neighborhood missions, city missions, state and home missions, ought to be presented educationally and inspirationally throughout the year. This will mean graded presentation of the idea in general, and of specific fields and tasks and areas of responsibility in particular.

I believed in missions before I became a Christian. I did not need to be sold on missions, either home missions or overseas missions, after I was saved, because I had been taught this as a junior boy, and junior high school lad. Dr. W. O. Carver wrote a book titled *All the World in All the Word*. Like the teachings of tithing this should be taught to youngsters very early.

The starting of new Sunday Schools and new churches show those of your own constituency that you believe in missions abroad by actually engaging in the same sort of endeavor here at home.

A Good Sunday School Will Be a Properly Equipped School

I have special reference here to the whole problem of rooms and equipment. We now know that the rooms teach, and the equipment teaches. We can see this especially with regard to certain visual aids, both projected and nonprojected visual aids, which would include maps, charts, blackboards, flat pictures, objects, specimens, models, as well as the use of slides, films, and filmstrips.

We are reminded that if we believe in a graded School, we must also believe in equipment which matches the bodies and the needs of the youngsters. The equipment ought to be at least as good as that which the children and youth have in their public schools.

Early impressions are very lasting. One of the reasons youngsters drop out of the Sunday School in their early teens is that they have learned the oldsters do not really take the teaching ministry seriously at all. If they did, they would provide buildings equal to those provided for the teaching of reading, writing, arithmetic, and other subjects. So by a grand, year-after-year object lesson, adults demonstrate what they would not dare to voice—they do not believe the teaching of the Word of God according to

proper educational procedures to be as important as the teaching of reading, writing, arithmetic, and the like. Why? Because they are careful to provide proper equipment for the teaching of these. They are careful to provide proper staff for these. But when it comes to teaching the greatest Book in all the world—just anything is good enough for Jesus.

I ran across a line the other day to this effect: When it comes to providing for adequate building and equipment for the Lord's work—in this case, specifically the educational phase of the Lord's work—we must always consider present times as normal times. Many there are who would want to wait for "normal times" to build. What we fail to do now will mean that some within our grasp for Christ will go unreached. Who knows whether some child living in your neighborhood right now is another Adolph Hitler, or Stalin, or an Al Capone? Who knows whether in your neighborhood today is another potential William Carey or Adoniram Judson?

Before you can provide adequate building and equipment in your church—someone must care! Will you be that one? Will you be one to pass on this burden or responsibility to others who will see that the job is done in your church and community?

This matter of making adequate physical provision for the teaching ministry of the church is not an optional matter. This matter is imperative.

If this were a secular enterprise, and if it were needed, somehow, money or no money, it would get done. What is your reaction to this? Do you not agree that adequate provision in the way of building and equipment for those of all ages is no luxury, but rather a present necessity?

A Good Sunday School Will Be a Magnetic School, Growing Better All of the Time

The teaching and the Spirit are of such character and quality that people who come once will find it hard to stay away any more. The School will be growing better all of the time. Other things being equal, the greatest day and the best days of your School will lie not in the past but in the future. Many people are like the gazooloo bird. That's the bird that flies backward to keep the sand out of his eyes. He does not care where he is going; just wants to see where he has been.

The Apostle Paul saw the danger of having one's future behind him when he said: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). ■ ■

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

Leprosarium Continues Ministry

BANMETHUOT, VIET NAM (MNS)—The leprosarium operated here by the Christian and Missionary Alliance reports an increase of 200 patients during the past year. There are some 200 now believers in the Mnong villages, a small Bahnar community turned to the Lord, and seven patients recently attended a short-term Bible school.

When the Communist Viet Cong forces captured Dr. Arbel Vietti, the Rev. Archie Mitchell, and Dan Gerber on May 30, 1962, the work was left without a doctor, without a superintendent and without an agricultural assistant. Residence at the leprosarium was forbidden, the district was declared insecure and travel was restricted.

However, with the gradual easing of restrictions, the medical team is again holding monthly clinics in 22 villages, and 150 patients needing special care are being treated at the leprosarium, which is staffed by tribal personnel trained by the missionaries.

The three missionaries abducted over a year ago are still prisoners of the Communists.

Christian Magazine for Brazil

CHICAGO, ILL. (MNS)—As a result of a recent survey made in Latin America, Christian Life Publications, Inc., in cooperation with Brazilian Christian businessmen, is laying plans to provide a new Christian magazine for Brazil. Director of the project is Peter Cunliffe, circulation director of *Christian Life* magazine here. He will go to Brazil the first of next year to head up the program and train national journalists and publishers to take it over.

The news and inspirational magazine, which will be a *Christian Life* type publication, is aimed at meeting the needs of Brazil's evangelicals, estimated by Cunliffe at 3,575,000 out of a total population of 72,000,000.

African Countries Open

BROOKLYN, N. Y. (MNS)—A Missionary of the African Inland Mission sees as erroneous the belief that with the coming independence to so many African countries the door of missionary opportunity is closing.

"We used to hear it said that missionaries have ten more, or five more years in Africa," he said. "We do not hear that now. In the excitement of political propaganda some rash statements are made, but the door of op-

portunity was never widely open. There is an urgent present need for missionaries to work in close cooperation with the African Church. That applies to missionaries of almost any trade, calling or vocation. Along very few lines have the opportunities diminished."

Catholic Workers to Latin America

DAVENPORT, IOWA (MNS)—The Catholic in the United States will have some 5,000 priests, brothers and nuns, plus more than 1,000 lay volunteers working in the mission fields of Latin America before the close of the 1960's according to Father John J. Considine, director of the Latin American Bureau of the National Catholic Welfare Conference.

Father Considine said the Catholic Church in Canada now has approximately 1,500 priests, brothers, nuns and lay volunteers working in Latin America.

Book Store Flourishing

LEOPOLDVILLE, CONGO (MNS)—The Protestant Union Bookshop and Press here reports tremendous progress during the three years of Congo's independence. Sales during 1962 were more than 100 per cent higher than any previous year, with a total above \$500,000. Press work, billed at cost, totaled almost \$50,000. The bookshop, a supply and production center serving all of Congo, is giving special attention to the sale of Christian literature in the cities.

Robert D. Bontrager of the Congo Inland Mission says that in the ten years he has been at the shop "there has never been a time when the opportunity was so great for Christian literature and the problems so difficult and seemingly unsurmountable."

Contact With Indians Stopped

HILLSBORO, KANS. (MNS)—Missionary contacts with Moro Indians who came to the Mennonite colony of Filadelfia in Paraguay have come to a halt due to the intervention of Roman Catholic priests, according to reports received by the Mennonite Brethern Church Board of Missions here.

The long-sought contact with the fierce Moros became a reality a few months ago when a number of the Indians appeared unexpectedly in the town of Filadelfia. They remained, apparently enjoying the hospitable reception accorded them, and other Indians followed later.

While the colonists negotiated with the Indians and made plans for future language

contacts, Catholic priests arrived saying they were under government orders to settle all the Moros at a designated place. They went from village to village, loaded the Indians into trucks and took them away. One observer commented that this move may not be successful, as the Moros are a nomadic people who find it very difficult to settle in one place.

Miniature Church

HAMILTON, ONT. (EP)—A church in miniature which seats eight persons and features a tape-recorded hymn and a taped sermon is attracting truckers and motorists here.

The hymn, "Nearer My God To Thee," is triggered by the opening of the front door. It is followed by a two-minute sermon recorded by the Rev. J. A. Quartel. Members of the Christian Reformed Church constructed the little church.

Anniversary of Wall

BERLIN (EP)—Special intercession services were held in West Berlin's Protestant and Roman Catholic churches on the second anniversary of the Communist Berlin Wall.

Church groups were among organizations laying wreaths at crosses and other memorials erected on the West Berlin side. The memorials mark areas where would-be escapees were shot by Communist border patrols as they tried to climb over entanglements or swim canals to freedom.

Urges Ban on Nativity Scenes

NORTH KINGSTOWN, R. I. (EP)—North Kingstown's board of education took no action here when the district superintendent urged that Christmas Nativity scenes be banned from local schools.

Supt. Hiram A. Davis based his recommendation on the U. S. Supreme Court ruling that banned Bible reading and the recitation of the Lord's Prayer as devotional acts in public schools. Kenneth S. Fletcher, board chairman, told Mr. Davis: "You are going too far."

100,000 See Mormon Pageant

PALMYRA, N. Y. (EP)—More than 100,000 persons saw a cast of more than 400 bring to life the Book of Mormon in the annual pageant on Hill Cumorah here.

"This is sacred ground," said Elder Richard L. Evans of the Church of Jesus Christ of Latterday Saints as he introduced the pageant at the opening performance of its four-night run. Elder Evans, who gives "the spoken word" sermonettes on the nationwide radio broadcasts of the Mormon Choir from Salt Lake City, was referring to Hill Cumorah. There, according to the teaching of the Church, Joseph Smith was led by the Angel Moroni to receive the buried golden plates from which the Book of Mormon was translated.

Since 1937, highlights of the Book of Mormon have been re-enacted in a huge outdoor pageant on the slopes of Hill Cumorah.

Your Gift Is Still Needed

A REPORT TO FREE WILL BAPTISTS interested in the progress of our efforts to pay off the land on which we plan to erect our new headquarters building. As of September 25, 1963, we were to pay the balance of \$10,000.00 which was due as the final payment on 2.3 acres of the property. It was hoped that we would be able to raise this money so the way would be clear to proceed immediately with construction. However, sufficient funds did not come in by the September 25 deadline and it was necessary to secure a loan in order to meet this obligation. As of this date, we now need approximately \$5,000.00 to clear this loan and the obligation on the land. It is difficult to understand why we have failed to attain this goal which was in easy reach of our National Association constituency, but we have accepted it as the will of God at this time. We are hopeful that this will not mean a long and unnecessary delay in our building program. With proper response from many of you who read these lines, it need not. Adequate facilities for your National Association ministries are long overdue and we can ill afford delay at this time. We are anxious to get on with the job, but we wait for your direction. What would you have us to do?

**Will You
Invest In
Our Future?**

HERE IS A SHARE IN THE FREE WILL BAPTIST FUTURE

I want to see the new headquarters building erected soon. Enclosed is my gift to help pay for the land.

\$1,000 \$500 \$250 \$100 \$50 \$_____

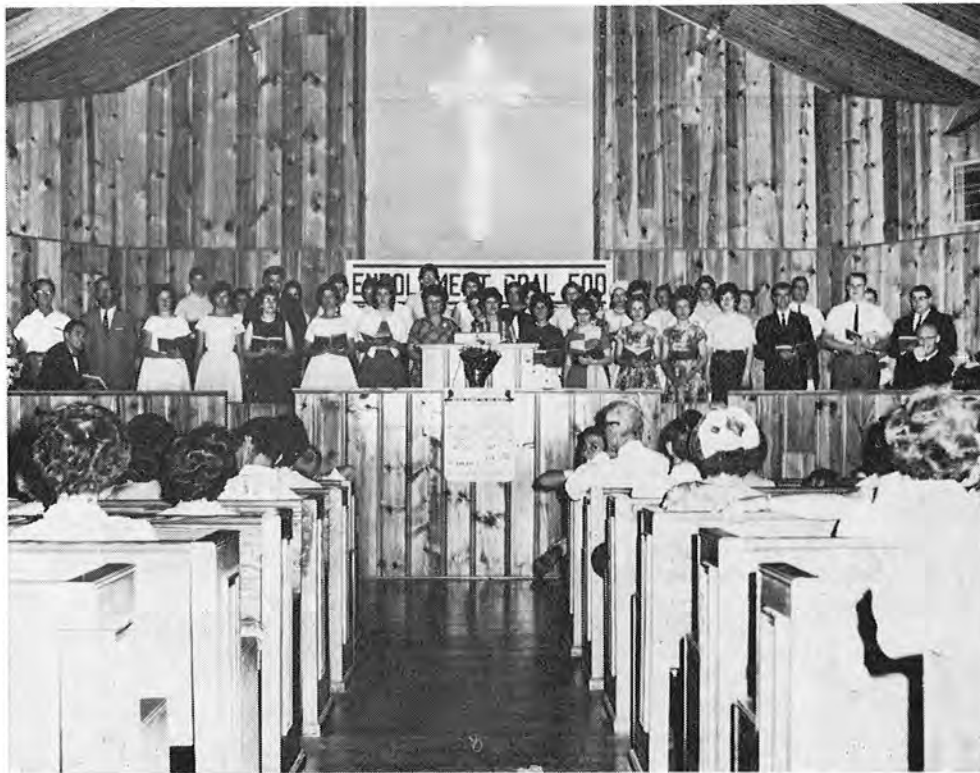
(circle or write in)

NAME _____

ADDRESS _____

Note: Share certificates will be given to individuals or churches making a gift of \$50.00 or more. Gifts of \$250.00 or more will entitle the donor to be listed on a bronze plaque to be placed in the entrance hall of the new building. All gifts are tax deductible.

Exterior view of the Fellowship Free Will Baptist Church constructed at a total cost of \$65,000.00



Interior view showing the choir and a portion of the congregation. Pastor Graves is seated to the left.

A Miracle Church

Here is a church that grew from a Sunday school enrollment of 8 to 477 in a period of eight years. The church emphasizes its Sunday school, soul winning and the support of missions.

REV. LONNIE GRAVES stood before eight people. It was the first service of a new mission work on the outskirts of Durham, North Carolina. It was November of 1955. The meeting place was one room 30 feet by 35 feet. By March of 1956, the mission was organized as the Fellowship Free Will Baptist Church with 47 chartered members. God's blessings were evident from the very beginning. Rev. Graves was limited as far as education was concerned, but God gave him unusual abilities. The church was organized with the purpose of winning souls and supporting missions.

In March of 1957 the church had grown from 47 members to 96. The Sunday school had increased from 40 members to 90. Also in this year the church voted to add an addition to the auditorium, which enlarged it to 30 feet by 50 feet and to add seven Sunday school rooms. In March of 1958 the church had increased from 96 members to 132 members. The Sunday school had increased from 90 members to 147. The church was enlarged by adding a wing 15 feet by 39 feet.

The following year the church had increased to 172. The Sunday school had increased to 218 members. During this time a new front, 50 feet by 50 feet, was added to the church. New rest rooms were also added. During this year Mrs. Betty Hill became the first part-time secretary.

In 1960 the church voted to build an entire new auditorium. One of the most amazing things concerning this move was the fact that the church only had \$2.65 in the building fund and the new building would cost \$65,000.00. The pastor and members began to trust God and to have faith that this tremendous project would be completed. It was started and the progress made was tremendous. By April of 1961, the new church auditorium was completed and the dedication service was held on Easter Sunday. Dr. Bob Jones, Sr., brought the message. In this year the church began to move at a rapid speed. The Sunday school and church increased and the Lord blessed with many precious souls.

The church took another step forward in April, 1962, and secured the services of Brother Edwin Hill as full-time educational director. The Sunday school had grown to a membership of 314. A fellowship house was built and another lot was purchased for future expanding. During 1963 the Sunday school has increased to a membership of 477 and the church has increased to 275. Since January of this year, there have been 67 people baptized who have united with the church. The church has set some goals for 1963 which have become a challenge to

the people. They are: 520 on roll in Sunday school, 520 in attendance in Sunday school, \$520.00 in regular offerings each Sunday and 104 converts being baptized. In April of this year the church voted to increase their giving to missions by giving \$150.00 a month to the support of Brother and Sister Thomas Willey, Sr. On March 3, the church voted to secure Rev. Norman Adams as assistant pastor.

The church also bought a Jeep which cost \$2,700 for the John Moelhmans in Panama. The church also has voted to begin building an addition to its present Sunday

school building which will cost \$20,000.00.

Surely the hand of God has been on the church from the beginning. The offerings for the first year averaged \$50.00 a week or \$2,600 a year. Today the church has a yearly budget of \$22,000.00 with an average offering each week of \$425.00.

Fellowship Free Will Baptist Church has come a long way in the past eight years, but the main purpose for which it was founded—to win souls for the Lord Jesus Christ—has never been forgotten. Such a purpose makes this church, or any church, victorious. ■ ■

Norman Adams, Assistant Pastor (standing), Jack Hammersley, Sunday School Superintendent (seated left), and Lonnie Graves, Pastor (right) are pictured below making plans for a recent Sunday school project in which the church will seek a total enrollment of 520.



WHAT'S YOUR PROBLEM?

by Louis H. Moulton



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

Under what circumstance should a person's name be taken from the church membership roll? Is it Free Will Baptist practice to have two votings on the pastor for the coming year, one in the morning and one at night because, perhaps, one family was not present?

A person's name should be removed from the roll if he is dead, changed his membership to another church, and for some disciplinary reason adopted by the local church. Surely it shouldn't be removed, as you suggest, because the person attends Sunday school or the morning worship and does not attend any other service. As for calling a pastor, it is not our practice that a vote be taken at the morning and evening services. If a local church adopts this custom, it is their business, but just to appease one family—definitely no.

In visiting our churches I have noted the use of pictures and the crucifix in the sanctuary. Do you not feel our churches would do well to refrain from the use of such items?

Yes. I have on several occasions called attention to these things to a pastor or a congregation. Usually I have found that these pictures and crucifixes are present either because of ignorance or because someone gave them to the church and to avoid giving offense they hang them in a conspicuous place. Yet, to those of us who know to what extent these pictures and the crucifix play in the religious life of the Roman Catholic Church, they are an offense. The crucifix (a cross with a body thereon) represents to us idolatry, superstition, ignorance, false worship, etc. We do not worship a dead Christ upon a cross but a risen, living Saviour. The cross itself (not a crucifix) is to us a symbol of shame, but also a symbol of victory.

Most churches expect the pastor to use his own car in church work and visitation. This is an expensive item for any pastor. Is it expecting too much for the church to share in part or wholly in this expense?

Common sense says a church should. More and more congregations are adopting a regular car allowance and expense for the pastor and including it in the church budget. Any secular employment which calls for use of one's own car provides regular car expense and mileage. Should churches which expect any dedicated minister to go or come at any hour of the day or night as well as doing regular visitation do less? Thinking people who love their pastor and are concerned about his physical and financial welfare would gladly want to provide his automobile expense. Luke 10:7 bears out that "the laborer is worthy of his hire." Again, I Corinthians 9:14 says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

I BELIEVE IN THE SUNDAY SCHOOL

by Dr. Lee Roberson

I BELIEVE IN the work of the Sunday school. Throughout my ministry, of over twenty-five years, I have sought to be "a Sunday school pastor". In all of this time I have not only taken a personal, direct interest in the Sunday school, but I have taught a Sunday school class each Sunday through the years.

I believe in the Sunday school that does three things: *First, I believe in the Sunday school that teaches the Word of God.* The Sunday school is the teaching hour, not the worship hour, not the training hour. The Word of God should be taught by competent, trained, consecrated teachers. The Sunday school is worthless if the Bible is not the text book.

Secondly, I believe in the Sunday school that reaches out to all classes of people. Clannishness has no part in a real Sunday school. The rich, the poor, the high, the low should be sought to come to hear the Word of God. To that end the Highland Park Baptist Church, of which I am pastor, sends out eleven busses every Sunday morning throughout our city to bring in people who might otherwise never be reached. We sponsor thirty-five chapels and missions in the city and around the city for the reaching of additional hundreds who reside in places unreached by a Bible church and a Bible teaching Sunday school.

Thirdly, I believe in the Sunday school that wins souls to Christ. I am unalterably opposed to the Sunday school that teaches the Word Sunday after Sunday, but never attempts to bring people to Christ. It is sadly true that in some Sunday schools a person can attend ten or fifteen years without ever having anyone to witness to him about his soul. The Sunday school fails that does not endeavor to win the lost.

In the time of crisis and uncertainty we need to enlarge our Sunday schools, to reach out into the farthest corners to bring all we can into our Sunday schools now in operation and establish new schools in the thousands of places where they are needed. I believe in the work of the Sunday school! ■■

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



OCTOBER IS PROTESTANT PRESS MONTH

1963 COOPERATIVE RECEIPTS

AUGUST 1963

COOPERATIVE GIFTS FROM THE CHURCHES

	August 1963	Year to Date	Total to Date 1962	Designated Aug. 1963
Arizona			25.00	
Alabama	\$ 5.00	\$1,042.32	\$ 848.40	
Arkansas		1,127.24	1,877.29	
California	763.13	5,402.60	4,618.84	
Florida		561.13	1,359.00	
Georgia	191.86	1,276.52	1,458.35	
Illinois	547.19	3,738.82	3,301.32	
Indiana	400.00	664.44	679.01	
Iowa	89.38	509.66		
Kansas	323.12	1,513.18	1,440.62	
Kentucky		101.85	144.89	
Missouri	1,065.45	8,071.31	8,243.08	
New Hampshire	44.34	189.95		
New Mexico	27.16	431.72	620.46	
North Carolina	209.16	1,665.91	1,492.22	
Ohio		415.84	598.62	
Oklahoma	548.66	7,342.32	6,597.83	15.00
Tennessee	131.17	2,210.89	1,598.99	
Texas	136.37	2,050.44	2,582.40	
Virginia	482.12	1,895.71	2,086.24	8.18
Washington		50.00	94.11	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total
	August 1963	Year to Date	August 1963	Year to Date	Receipts to Date
Foreign Missions	\$ 1,439.60	\$11,636.11		\$ 1,590.75	\$13,226.86
F. W. B. Bible College	1,042.47	8,478.63		60.00	8,538.63
Executive Department	992.82	8,074.88			8,074.88
Home Missions	794.28	6,419.98		779.31	7,199.29
League Board	496.40	4,037.49		24.00	4,061.49
Superannuation Board	148.90	1,211.17	8.18	23.18	1,234.35
Stewardship Commissions	49.64	403.59			403.59
Home for Children, Tenn.				31.00	31.00
Home for Children, S. C.				16.72	16.72
New Headquarters Building			15.00	249.50	249.50

ADOPT THE COOPERATIVE PLAN IN YOUR CHURCH

THE IMPORTANCE of a basic, undergirding support for all departments of our work cannot be overstated. To have regular support month after month gives stability to our operations. This is especially true for some of our departments and it is gratifying to know that cooperative giving is growing year by year. A careful study of the figures reported on this page each month will serve to keep you informed.

Since now is the time when most of our churches will be adopting their church budgets for another year, let me suggest that you write into your budget an item for cooperative giving. The plan is simple in that your church would send 10% or more of its monthly offerings to the support of denominational ministries. If your state supports through the Cooperative Plan, send the check each month to your state treasurer. If your state does not use this plan of support, send the check to Cooperative Plan, 3801 Richland Avenue, Nashville, Tennessee 37205.

Many good reasons might be advanced why churches are wise to send their support through the Cooperative Plan, but let me suggest three.

(1) It is systematic. Any system of support which might be adopted to support denominational ministries is not very meaningful unless it is systematic. If a church supports spasmodically or whenever additional funds might be available, the support will in all probability be very meager. Denominational needs are constant. The ministries of your denomination are working 365 days out of the year and require systematic support. When regular support does not come these ministries suffer.

(2) It is sensible. We should face the support of God's work sensibly. If it is important to support all phases of our denominational work (and we believe that it is), then our plan should assure this kind of support. A check each month from your church proportionally divided between the various departments of the National Association will keep each department strong. Since there is an interdependence which exists between the departments, we must keep each member of the team strong.

(3) It is Scriptural. This is the acid test for any plan. Can it be supported by the Scriptures? We believe that the Cooperative Plan is in keeping with the Scriptures because it helps make possible ministries seeking to extend the gospel witness. The ultimate objective of each department of the National Association is to extend the gospel and win individuals to Jesus Christ. Jesus said, "Go ye into all the world, and preach the gospel to every creature" Mark 16:15). ■■



Roger Reeds, General Director and Editor of the Sunday School department, points out the four churches which have qualified for the 300 Club. He holds in his hand the first plaque to be awarded for outstanding Sunday school achievement. It went to the First Free Will Baptist Church Sunday school, Hazel Park, Michigan. Similar plaques will be awarded to other Sunday schools which qualify.

Glancing Around The States

Four Churches in 300 Club

NASHVILLE, TENN. — During the National Association in July the Sunday School department announced that they would honor all churches that have achieved a 300 or better average in Sunday school. Four churches have qualified. The First Church of Hazel Park, Michigan reported an average of 428. The Fairmount Park Church in Norfolk, Virginia reported an average of 365; Grace Church in Greenville, North Carolina reported an average of 324 and the First Church in Johnson City, Tennessee reported an average of 321.

Each church will be awarded an achievement plaque and their names will be listed on a large wall plaque at the office of the Sunday School department. Pastors of these churches are: First Church, Hazel Park, William Hill; Fairmount Park Church, Norfolk, Virginia, Ralph Staten; Grace Church, Greenville, North Carolina, Chester Phillips; First Church, Johnson City, Tennessee, Guy Foster.

Your church can qualify for the 300 club by averaging 300 or more for a period of one quarter (13 Sundays). When your church has reached this goal, send for an official entry blank. Write to the Sunday school department, 3801 Richland Avenue, Nashville, Tennessee.

Building Dedicated

MICRO, N. C.—The Fellowship Church here dedicated its new building on September 1, 1963. The church was organized in June of 1962 with 20 members. The present

membership is 33 and the Sunday school attendance averages 74.

The new building includes an auditorium seating over 200 and 5 classrooms. Rev. Earl Gilliam is the pastor.

Sunday School Convention Meets

TUPELO, MISS.—The Northeast Mississippi Sunday School Convention will meet with the Union Hill Church on October 27. Rev. Harrold Harrison, Promotional Secretary for the National Sunday School Department will deliver the morning message.

Successful Camp Meeting

BENTON, ILL.—Dr. E. T. Burwell was director of the "Camp Meeting" Choir" which sang here for the Illinois Camp Meeting. The choir was composed of members from the surrounding churches.

Rev. O. T. Dixon was evangelist for the meeting. There were three first-time decisions and a spiritual uplift for the hundreds of Christians who attended. Approximately 500 were present for the Sunday evening service.

Pastor Honored

NORTHPORT, ALA. — Rev. Charles Hollingshead, pastor of the First Church here, was recently honored for his work with young people. The Progressive Association presented a plaque to Mr. Hollingshead with the following inscription, "Presented to Charles O. Hollingshead for outstanding service in Youth work."

First Youth Camp

PHOENIX, ARIZ.—The churches in the area recently held their first youth camp. Three churches participated with a total attendance of 42. There were 9 first time decisions and 11 rededications.

One of the highlights of the camp activities was a "Backward Banquet" held on Thursday evening. The camp was concluded with a baptismal service for 8 persons.

Evangelist Moves

GOLDSBORO, N. C.—Evangelist Owen Ganey recently moved here from Jacksonville, Florida. Mr. Ganey has been in revivals at the First Church, Quincy, Florida; First Church, Sneads, Florida; Christian Home Church, McDavid, Florida; Bethel Church, Chapmansboro, Tennessee; and Calvary Church, Durham, North Carolina. Anyone interested in contacting Evangelist Ganey, may do so by writing to 705 S. Andrews Avenue, Goldsboro, North Carolina.

Visitation Planned

MOUNTAIN GROVE, MO.—During the recent meeting of the Master's Men of the First Church here a decision was reached to plan a program of visitation in interest of the coming revival. Services are to begin October 21 with Rev. Luther Gibson serving as the evangelist.

A gift of \$25.00 from this chapter was recently sent to the National Laymans Commission for the retirement of the debt of the commission.

Increase In Price Announced

NASHVILLE, TENN.—With the October 1963 issue of *Contact*, several changes have been made in the magazine. The size has been increased from 16 pages to 28 pages. The cover will be of heavier stock and in two colors. This increase in the size of the magazine has been made to give broader coverage to the ministries of the National Association of Free Will Baptists as well as local and state news of significance.

Contact, effective October 1, is now priced as follows. Individual subscriptions \$2.00 per year. Church Family Plan \$1.72 per family per year. Bundle Plan 15¢ per copy. Single copies 20¢. This is the first price increase for the magazine in six years.

With the improved format, it is hoped that circulation will quickly climb past the 10,000 mark. Pastors, churches and individuals are urged to assist in securing new subscribers.

New Work

CHATTANOOGA, TENN.—A new work has been started here under the direction of Rev. Don Sexton. Mr. Sexton recently moved here and will work in cooperation with the Tennessee State Mission Board. His address is 100 Brentwood Drive.

The first efforts to establish a Free Will Baptist work in the state of Montana were started recently by Rev. David P. Pettis. Mr. Pettis has begun a radio program in Glasgow, Montana. He can be contacted at Tumbleweed Terrace, Lot 30 A, Glasgow.

Sunday School Contest

DETROIT, MICH.—The Central Church in Detroit, Michigan, and the Edgemont Church in Durham, North Carolina, are reviving the "north and south War" in a month long contest. The competition is based on a point system which is totaled each Sunday.

A combination film-strip and slide projector will be awarded to the winning church. Rev. Joe Ange is pastor at Central



Pictured above is the newly constructed Fellowship Free Will Baptist Church near Micro, North Carolina.

and Rev. Ronald Creech is pastor at Edgemont.

Home Missions Month

NASHVILLE, TENN.—November is National Home Missions month. The fourth Sunday in November has been proclaimed "National Home Missions Sunday." Offerings from this day, plus the Thanksgiving week-of-Prayer offerings sponsored by the WNAC, make up a large part of the annual budget. Any materials to promote this event can be ordered from the Home Missions office at 3801 Richland Avenue, Nashville, Tennessee.

Successful Missionary Conference

NORFOLK, VA.—The churches in this area recently closed a successful missionary conference. Missionaries from several areas visited the churches. Mission pledges for the week totaled over \$10,000.

New Radio Program

MT. VERNON, ILL.—The Free Will Baptist Church here recently started a weekly radio program on Sunday morning under the direction of its pastor, Rev. Leslie Elliott. The program is called "The Free Will Baptist Hour."

Record Crowd

LOS ANGELES, CALIF. (CNS) — The closing rally of the Billy Graham 25-day Southern California Crusade set an all-time record with a reported attendance of 134,254 persons filling the Memorial Coliseum and another 20,000 remaining outside the Coliseum to hear by loud speaker, a typically militant attack on national and personal evils prevalent today.

An intensive follow-up program of visitation evangelism was scheduled and is now operating, where members of 750 Los



Pastor Joe Hurst (left), Wenatchee, Washington, serves Cathi Lewis and Mike Horner at an Hawaiian luau. Following a report of missionary work in Hawaii, the group purchased several square feet of land for the church there.



E. B. Ledlow (left) presents Charles Hollingshead of Northport, Alabama, with a plaque given by the Alabama State Association in recognition of his outstanding work with the youth of the state.

Angeles churches seek to enroll the reported 40,000 who made "decisions for Christ" with the expectation that another 30,000 persons will make "decisions."

Foreign Missions Newsbriefs

NASHVILLE, TENN.—The Lonnie Sparks family sails for the Ivory Coast from New York October 11 . . . The Eddie Paynes sail for language study in Switzerland October 24 in preparation for service in the Ivory Coast, also from New York harbor . . . More than 4,000 patients have been treated by Dr. and Mrs. Miley in Ivory Coast clinic since January 1. They request prayer for native Christians . . . *Impacto*, new Spanish language magazine, now ready.

Missionaries Arrive

ANCHORAGE, ALASKA—Rev. and Mrs. Carl Johnson and daughters, arrived at the church here on September 26. They had been more than two weeks in route by automobile from Nashville, Tennessee.

The Johnsons make three families now working in Alaska under the auspice of the National Home Mission Board.



Pictured above is the parsonage recently purchased by the Friendship Free Will Baptist Church, Ashland, City, Tennessee. Rev. Earl Langley is the pastor.



Citizens for SUNDAY SCHOOL

WHAT HAS HAPPENED to the Sunday School revival which began during the last decade? Are the Sunday Schools of America slowly, almost unobtrusively, slipping into spiritual lethargy? Is the fire of Sunday School evangelism being stamped out by the marching feet of modernism, immorality, and indifference?

In order for the Sunday School to successfully combat these stifling stealthy forces Christians must unite as never before behind an organized thrust!

"Citizens For Sunday School" Is The Answer!

CITIZENS FOR SUNDAY SCHOOL is a plan with a purpose. It is a giant nationwide program sponsored by the National Sunday School Association designed to help pastors, Sunday School superintendents and teachers, Sunday School associations, denominations and local churches accelerate Sunday School evangelism during the sixties! As a result of the Population explosion, a massive challenge has plummeted into the very heart of the Evangelical Sunday School Movement!

Our country is growing at an astounding rate. Cities are hard-pressed to keep up services as populations burgeon. Public schools are crying for aid in order that the increasing influx of boys and girls may be properly educated. The facilities of our colleges and universities are being taxed to the straining point with an ever-mounting torrent of young people. Yet, for the first time in over a decade our churches have shown a decrease in growth rate! The hard, plain, simple fact is that the churches of our country have, after several years of unprecedented growth attributed to a revival of religious interest, settled down too deeply into their beds of complacency.

It is time to once again spark the flame of righteous zeal, to rekindle the fire of evangelical fervor and this can best be done through the avenue of the Sunday School.

Dr. Clate A. Risley, Executive Secretary of the National Sunday School Association, met with pastors and church leaders to discuss with them his burden for the need of Sunday School revitalization not simply within one denomination or one geographic area but on a national basis. Quickly those with whom he met caught his vision. Denominational barriers and differences disappeared as they discussed, meditated and prayed as to what the Lord would have done to meet the challenge of the century. Out of that initial meeting came the germ of an idea for a nation-wide Sunday School evangelism and enlargement program which was shortly to win the endorsement of such nationally-prominent Christian leaders as Kansas Judge Sam H. Strum and Oregon Governor Mark O. Hatfield.

CITIZENS FOR SUNDAY SCHOOL was formally launched at the 17th Annual National Sunday School Convention held in Denver, Colorado, in October of 1962. Rev. Charles Blair, well-known pastor of Denver's Calvary Temple enthusiastically detailed the program to the several thousand in attendance. Since that time CITIZENS FOR SUNDAY SCHOOL has made an impact in churches all over the country.

CITIZENS FOR SUNDAY SCHOOL is a surprisingly simple, completely workable enlargement formula virtually assuring any participating church tremendous increase in Sunday School enrolment within the next 2½ to 3 years.

Here is How Citizens for Sunday School Works:

A person, regularly attending Sunday School himself, enlists as a CITIZEN FOR SUNDAY SCHOOL by pledging to get three others to attend in 1963, four more in '64, and five more in '65 for a total of 12 new people by the end of 1965.

Look for a moment at the far-reaching potential of CITIZENS FOR SUNDAY SCHOOL. If only 5% of the total enrol-

ment of a Sunday School enlist as CITIZENS—5 out of every 100—by 1965 the Sunday School will realize a growth of 60% or 60 people for each 100 previously enrolled! Are there at least five people in your Sunday School willing to work in order that your Sunday School realize attendance gains never before thought possible? Sure there are! As a matter of fact, it would be expected that there are many more than 5 prospective CITIZENS in your own Sunday School.

If your Sunday School has a present enrolment of 200, CITIZENS FOR SUNDAY SCHOOL can help you reach 320 by 1965! If you have 500 now enrolled, CITIZENS FOR SUNDAY SCHOOL can aid in enlarging your enrolment to 800!

Probably right this moment as you are reading this article you are mentally computing your Sunday School's potential growth as a result of the CITIZENS FOR SUNDAY SCHOOL plan. You may even have stopped reading for a moment to do some quick pencil arithmetic on this page. Isn't it amazing what the CITIZENS formula can do if actively put into operation?

Don't Look Now But Your Enthusiasm is Showing!

Before you dash for the telephone to call your pastor or Sunday School superintendent there are a few more things you should know.

In order for the Sunday Schools of America to benefit from CITIZENS FOR SUNDAY SCHOOL they must, of course, participate. But before they can participate they must know about CITIZENS FOR SUNDAY SCHOOL. They must know why it was initiated, how it works and what it will do. This involves the planning, carrying-out and financing of the mechanics of communicating with thousands upon thousands of people.

There are 30,000 protestant churches in America. The pastors of each of these must be informed of the tremendous potential a program such as CITIZENS FOR SUNDAY SCHOOL holds for their church.

"The pause that refreshes" did not become a world-wide slogan simply by placing one advertisement in one magazine. The phrase was repeated again and again until it became as well known as the refreshment itself. CITIZENS FOR SUNDAY SCHOOL must be repeated again and again. It must find its way into the pages of denominational publications. Pastors, Directors of Christian Education, Superintendents, teachers and workers must be informed, inspired, and encouraged. It is hoped that eventually the story of CITIZENS FOR SUNDAY SCHOOL will find its way into the secular press proclaiming to the world the fact that the Sunday Schools of America are living, working, and growing. Among the din of

(Continued on page 34)



BOOKS FOR THE RELIGIOUS REFERENCE SHELF

Cruden's Unabridged Concordance

ALEXANDER CRUDEN. This large unabridged edition of the concordance is exactly as it came from the desk of its original author. It is complete with many notes and comments. 732 pages. \$5.95

Cruden's Concordance

ALEXANDER CRUDEN. Handy Reference Edition. By means of the key word method it guides the user quickly to the exact location of any text of Scripture. Clear readable type. 346 pages. \$2.95

Cruden's Dictionary of Bible Terms

ALEXANDER CRUDEN. Brought together into this volume are Cruden's helpful notes on Scripture terms. 392 pages. \$3.50

Davis Dictionary of the Bible

JOHN D. DAVIS. 4th Revised Edition. This volume is the product of the highest of 20th century scholarship and of one who had the deepest reverence and regard for the Bible as the word of God. 868 pages. \$5.95

Baker's Dictionary of Theology

EVERETT F. HARRISON (Edited by). This volume (1) defines the theological words of Scripture and (2) defines those non-Biblical theological terms of special significance in contemporary theology. 566 pages. \$8.95

Hitchcock's Topical Bible and Cruden's Concordance

ROSWELL D. HITCHCOCK. The entire Bible in a topical arrangement plus the famous Cruden's Concordance. Full Scripture texts are given. 1166 pages. \$9.95

One Volume New Testament Commentary

JOHN WESLEY, ADAM CLARKE, MATTHEW HENRY AND OTHERS. A brief and concise commentary to take its place alongside of a concordance and Bible dictionary on the reference shelf. 1040 pages. \$5.95

Teacher's New Testament with Notes and Helps

This is one of the finest and most helpful editions of the New Testament in print today. Anyone will find his knowledge of Scripture immeasurably increased by the use of this book. 656 pages. \$3.95

Baker's Bible Atlas

CHARLES F. PFEIFFER. This is an atlas in the true sense of the word. Its emphasis is on geography. It is organized to follow the Scriptural narrative. 336 pages. \$7.95

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ASHLEY S. JOHNSON. The Bible is its best interpreter. By comparing Scripture with Scripture a Bible student arrives at an interpretation which has the seal of approval of Scripture itself. 434 pages. \$3.95

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HAROLD E. MONSER (Edited by). This Bible contains (1) a footnote arrangement of the important teachings of the Bible, (2) marginal references, (3) Variorum readings, (4) an outline of each book of the Bible, and (5) a cumulative index. 2405 pages. \$14.95

Commentary on the Holy Bible

MATTHEW HENRY and THOMAS SCOTT. Here is a commentary that is explanatory and practical. At the same time it is devotional. It can be used by all classes of readers, from the individual Bible student in his home to the minister in his study. This is a commentary for everyone, at a price everyone can afford. All who read, study and love the Bible can now avail themselves of the wonderful opportunity to own a complete Bible commentary in six, large, beautiful volumes. \$23.95

SELECTED BOOKS

*for those who teach and
those preparing to teach*

Learning Christian Leadership

DONALD S. AULTMAN. This booklet presents the principles of leadership in such a way that can be readily understood. Paper. **\$1.00**

The Seven Laws of Teaching

JOHN M. GREGORY. This is a clear and simple statement of the important factors governing the art of teaching. The author was a well-known educator, who formerly served as president of the University of Illinois. **\$1.95**

Successful Sunday School Teaching

DOROTHY C. HASKIN. This booklet is for the Sunday School teacher. It may well be the key to successful teaching. Paper. **\$.85** **\$8.50 dozen**

The Minister in Christian Education

PETER P. PERSON. This book deals with the place of the pastor in the educational work of the church. **\$2.95**

Understanding the Pupil

MARJORIE ELAINE SODERHOLM.

This series was written especially for those who are looking for a more intimate insight into the why and wherefore of children. Sunday School teachers the world over realize that in order to win children to Christ they must understand them. These booklets serve that need.

Part I—The Pre-School Child. 56 pages. Paper. **\$1.00**
Part II—The Primary and Junior Child. 60 pages. Paper. **\$1.00**
Part III—The Adolescent. 92 pages. Paper. **\$1.25**

Bible Lessons for Juniors

A Four Book Series
by **ANDREW VAN DER VEER**

Book I—Creation Through Moses (Ages 9 and 10)
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Book IV—Early Church (Ages 12 and 13)
\$.60 each (Paper)

Each lesson has seven sections; Bible Reading, Bible Story, Optional Written Work, Discussion, Scripture Memory Text, and Hymn Selection.

- True to the Bible
- Carefully Graded
- Pedagogically Sound
- Attractively Designed
- Convenient Size

SUNDAY SCHOOL WORKERS' TRAINING COURSE

5 VOLUMES — \$7.95

This is a systematic teacher training program for Sunday School Workers in a five year cycle. The five books in the series are to be studied in consecutive years in the order in which they are published. Each book is accompanied by a certificate to be signed by the instructor upon completion of each course.

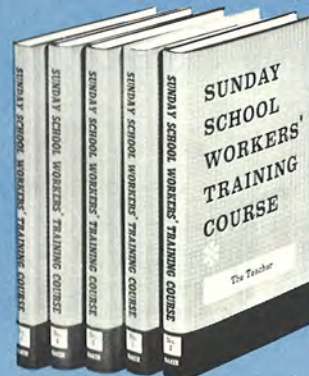
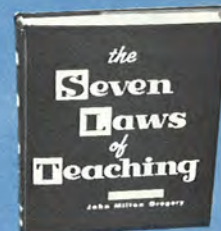
Volume I—INTRODUCTORY COURSE. This volume acquaints the worker with the aims, objectives, organization, and operation of the Sunday School. **\$1.75**

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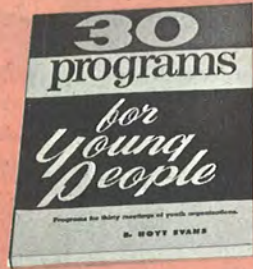
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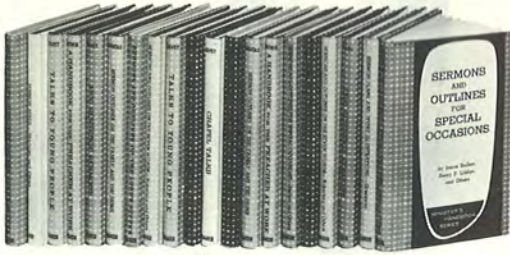
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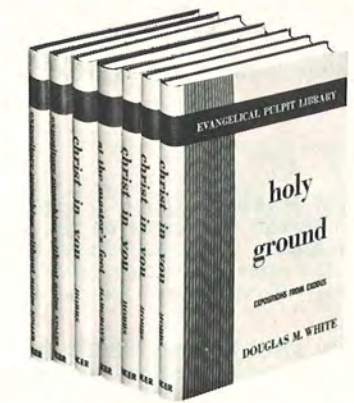
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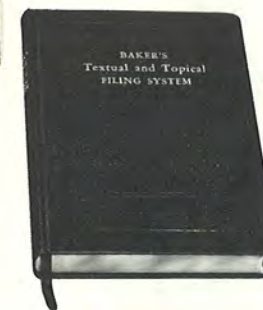
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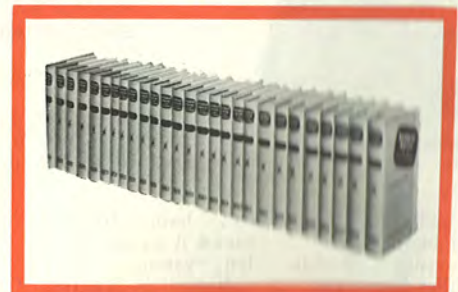
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FROM YOUR NATIONAL LEAGUE DIRECTOR

Suggestions and news of importance

THOUSANDS OF boys and girls coming from towns and cities throughout the nation streamed into summer youth camps just a few months ago and many of them were Free Will Baptist young people. There are hundreds of Christian youth camps which operate every year for several weeks and many secular youth camps. Reports indicate that our denominational youth camps had one of their biggest seasons this past summer and many young people were led closer to the Lord.

Christian educators have long recognized that the summer youth camp is one of the most effective services of the church for winning and challenging young people and adults as well. In camp it is possible to shut out for a while the worldly attractions that blind men's eyes to the truths of God that are expressed in His word and through nature. In an atmosphere where Christ is exalted every minute of the day and night through every activity, campers are brought into a close personal relationship with the God of creation and the saviour of mankind.

You who have been privileged to attend a Christian camp know something of the tremendous let down when camp closes and once again you face a world that is hostile toward things eternal. "It would be wonderful," you have said, "to remain forever in such an environment as you usually find in a Christian camp or Bible conference." This is not possible in a sinful world for there is a task to be done and the moments of spiritual refreshing are times of strengthening for the battle in which we must engage as loyal and faithful soldiers of the Lord Jesus.

It is all too often true that the warm experience that challenges the hearts of our young people at camp fades away with the first chilly wind of September. Every year in youth camp many young people feel the wooing of the Holy Spirit for greater depth of consecration and a committance to a life of Christian service. Hundreds of these

young people respond to a challenge with every intention of following through with their decisions. The young people are sincere and usually their decisions are made only after the careful weighing of all that is involved so far as they are able to determine.

Young people make decisions and return to their churches with zeal and determination, but often their enthusiasm is met by churches which are cold and indifferent to their own needs and the needs of their youth. Traditions are important and should not be lightly considered, but often the deep ruts of habit in no sense of the word deserve to be classed as traditions. It is this habitual pattern of methods plus a dullness to the needs of the time that serve to thwart the drives of young people who have seen a vision of better things. These young people who have decided for Christ in a summer camp are seeking an opportunity to fulfill their desire to be useful.

What is your church providing for these young people? How many of you are aware that something took place in the lives of those who attended your state youth camp. They have enough respect for you not to force their way, but they long for an opportunity and they will wait patiently until you ask them. Pastor, have you invited them into your office to discuss their decision and then suggested ways that they can begin to follow through? For the most part they are not equipped to teach a Sunday school class, but some of them would make good assistants. They can be used to bring a devotion in some departmental assembly and in other meetings of the church. There are many ways which young people can be used to assist the total church program.

One of the most effective organizations in your church for providing training for youth and adults is the Free Will Baptist League. A league that functions properly under qualified and dedicated leadership is in a position to contribute much in the development of the talents and capacities of young people. Use every justifiable means

to maintain the enthusiasm and zeal of your young people and keep them dedicated to Christ.

FREE SAMPLES

Do you have a league in your church? Are you wanting to start one? Does your league order literature from the National League office? Would you like to have some samples of our literature?

All you need to do to obtain free samples of your National league literature is to write a card giving your name and address. You may ask for samples of any specific publication or you may request some of all we have available.

We have several guides left from third quarter which we would be happy to send as long as they last to anyone requesting them. There are many interesting programs which you would enjoy reading if you did not use them in your league. The adult guide had two informative programs on the cults, another on missions in Mexico, and a four program series on the attributes of God. The youth guides contained several thought provoking programs on temptations our young people face every day.

This material is yours for the asking and offers you an excellent opportunity to get acquainted with your national league literature. Why not write a post card or a letter to us right now? We will be delighted to hear from you. Write Free Will Baptist League Board, 3801 Richland Avenue, Nashville, Tennessee.

LEADER'S GUIDES

Many leaders and sponsors throughout the denomination began using the new leader's guides this month. It is too soon to observe the results of their use, but the reception is encouraging for, at least three reasons.

1. It expresses confidence in the National League Board.
2. It indicates that our church leaders are wanting to do a better job.
3. It means that the training program of the league will be improved.

Preparation for next quarter's leadership material is well underway at this point. Improvements will be made in the format and layout of the leader's guides and more information of vital interest to each league officer will be included.

If you used an old order blank, you may not have ordered any of the new leader's guides for fourth quarter. Write to the league office and state what age group you work with in the league and a copy will be mailed to you. The cost of each leader's guide is seventy-five cents plus postage. ■

Emphasis on YOUTH by Samuel Johnson

WATCHING THROUGH your rear view mirror you tensely wait as a car roars down upon you, swerves out and then in again, to narrowly miss an oncoming bus. The car is filled with teenage boys and girls representative of our young people who are rushing hither and yon in a desperate attempt to keep up with modern society—the society that you and I have helped to create. You might not be so callous and despicable as to say “damn the youth,” but by your indifference and apathy toward their needs you reveal your true sentiments.

Stop just a minute! Is this a description of your attitude? It is not a matter to be lightly considered, especially when you remember what you have recently read in some of the popular magazines as well as your own local newspapers. If you are willing to face the facts closer home, investigate the youth department of your church and note the trend of the last decade. How many of your juniors have grown up and dropped completely out of church? This problem is not something distant and confined only to the big city, but it is true of nearly every church across the country.

Many of you who read this are not described in the opening paragraph for you have already demonstrated your concern and interest for youth and are working feverishly to do something about this tremendous problem. This concern was expressed by many of you in July at the National Association when you said, “Yes, we need a dynamic youth program, get on with the job.” The league board has accepted this responsibility believing that under the leadership of the Holy Spirit, something can and must be done to save the youth in our churches and equip them with the training needed to save their generation for Christ and the church.

Many Concerned

Many of you are deeply concerned for our youth and desire to know what you can do in a positive way. You are vitally interested in what plans are being made for denominational emphasis, and some of you are apprehensive about what changes may take place. These are all natural reactions born in the hearts and minds of people who care and who are now doing their best to help our youth today.

According to present plans in regard to our youth work, there will be no drastic changes in the basic concepts and practices. Intensive study will be made to determine those areas where modification is needed in order to strengthen. Wherever the present

structure can be used in the development of the broader program, it will be used. Those who now serve as the leaders of our youth will have to continue on, for one of our greatest problems is the shortage of trained youth leaders. There is no intention of making all youth meetings carbon copies of our present league meetings on Sunday evening. It is hoped that in the development of a total training program that a more descriptive name for the Sunday evening training hour may emerge and that this hour will become an integral part of the whole.

Some have wondered what might happen to such youth activities as declamation, essay, and sword drill contests. All of these will be a part of the total program and more emphasis will be given to them through our denominational publications. In addition to the present activities used for district, state and national competition, others will be added to challenge the talents of our youth in music, drama, art, and to test their knowledge of the Bible. The changes that will be made in our present youth program will largely be through addition rather than through change or deletion. It is hoped that a broad slate of competitive activities can be launched at our National Association in 1964 with the first national contests to be held at our '65 meeting.

One fact which has been brought sharply into focus by the study of the needs of our youth is that each young person is one personality with many needs, desires, and abilities. You cannot divide him, but must take the whole personality each time. For this reason it seems logical that the more integrated the youth program is, the better the church can and will meet the needs of each one. It is difficult for a young person to see the relationships between the various services of the church, and in most cases he becomes involved in only one service though he may attend others. It is hoped that our youth program can and will involve the youth of our churches in the total program of the church.

There are three main areas that our churches have for reaching the young people beyond the Sunday school and worship services—the Sunday evening training hour, the weekly or monthly activity meeting, and the summer camp. It seems reasonable to expect that these three meetings can be so coordinated as to meet the spiritual, emotional, social, cultural, and physical needs of our young people. For example we should expect that in all these meetings the activities

will in some way contribute to the spiritual well being of the individual. The Sunday evening training hour will perhaps make the greatest contribution in the area of instruction in spiritual matters, but it will also contribute greatly to the social and cultural areas. The weekly or monthly activity meeting has a great range of possibilities for helping the young person relate his Christian experience to the many facets of life. Our young people have a great need to bridge the gap that often exists between their school life and their church life. The activity meeting can be used for developing individual talents, a practice session for the youth choir and other group activities, preparation for competitive activity such as a Bible quiz between youth groups at a district or state rally, and to emphasize the missionary and educational program of the church and the denomination. The summer camp program will provide emphasis in all areas and especially in the area of physical activity.

Not A Simple Task

Providing for the interest of both boys and girls in a wide range of ages will not be a simple task. There are three main age divisions in what is thought of as youth—juniors (ages 9-11), junior highs (ages 12-14), and the senior highs (ages 15-17). In each of these divisions there are distinct physical and emotional differences as well as a great range of interest within each of the age groups. We cannot meet the developing interest of our youth when our activities are limited to the speaking of a part and singing a song. Activities must be provided that allow for the differences in boys and girls, particularly for juniors and junior highs, and which allow for individual differences.

You do not need to wait for the launching of the new youth program to do something to help the situation. Seek to become more aware of the young people you now have in your church. Find out how you can help in providing leadership for them. Examine your own life to see what kind of an example you are setting. Our young people learn by observing and in time become very much like the people around them. Don't you let them down through a poor example. And Pray definitely for the league board and others who will share in the large task of study and planning which must go into the development of a plan to help our churches in their efforts to win and hold the youth of our land for Christ. ■■

Total Commitment to Christ: What Is It?

By A. W. TOZER

IN THE first chapter of Colossians we read that Jesus Christ "is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell" (verses 15-19).

Then in Ephesians, the first chapter, Paul says that God's power "wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (verses 20-23).

Now before we talk about our union with Christ and our conscious and volitional attachment to Christ in total commitment, we must look at who Christ is and what His relation is to the redeemed company we call the church. In one of the passages I have read you will find this truth set forth, which I may imperfectly condense into three words: *centrality, basicity, pre-eminence*.

Within the church Jesus Christ the Lord is *central*. The old writers used to say that Christ is to the church what the soul is to the body—it is that which gives it life. Once the soul flees the body there is nothing that can keep the body alive. When the soul is gone, the embalmer takes over. In the church of Christ—any church anywhere, of any denomination—as long as Christ is there imparting life, being the life of that redeemed company, you have a church; for Christ is central in His church. He holds it together.

Then there is the next word, *basicity*. Jesus Christ is basic to the church. He's underneath it—the whole redeemed company rests upon the Lord Jesus Christ. I know this sounds like a string of religious clichés, but I'd like to say it at least in such a tone of voice that the cliché element will go out of it and you will hear it as though you are hearing it for the first time: the whole Church of God rests down upon the shoulders of His Son. I think we might be able to go around the world and simply cry "Christ is enough!" Jesus Christ is enough.

There is a weakness among us in evangelical circles—we put a plus sign after Christ: Christ plus something else. It is always the pluses that ruin our spiritual lives personally, and it is always the additions that weaken the church. God has declared that Christ, His Son, is sufficient. He is the way, the truth and the life. He is wisdom and righteousness and sanctification and redemption. He is the wisdom of God and the power of God and He gathers up in Himself all things and in Him all things consist. So we do not want Jesus Christ plus something else.

Hear, O heavens, and give ear O earth: for the Lord hath spoken." And what He has said is, "This is my beloved Son: hear him." So the Lord Jesus Christ is enough. We of the evangelical faith should not preach Christ plus science, or Christ plus philosophy, or Christ plus psychology, or Christ plus education, or Christ plus civilization; but Christ alone and Christ enough. These other things may have their place and fit in and be used. But we are not leaning on any of them we are resting down on Him who is basic to the faith of our fathers.

Then there is the word *pre-eminent*. Christ is pre-eminent. He is above all things and underneath all things and outside of all things and inside of all things. As the old bishop said, He is above all things but not pushed up, and He is beneath all things but not pressed down, and outside of all things but not excluded and inside but not confined. He is above all, presiding; and be-

neath all, upholding; and outside all, embracing; and inside of all, filling.

Now our relation to Him is all that really matters. A true Christian faith is an attachment to the Person of Christ. The attachment of the individual person to Jesus Christ is *intellectual and volitional and exclusive and inclusive and irrevocable*.

Intellectual Attachment

To follow Christ in complete and total commitment means that there must be an *intellectual attachment* to Christ. That is, we cannot run on our feelings or on wisps of poetic notions about Christ. There are a great many bogus Christs among us these days, and we must show them for what they are and then point to the Lamb or God that taketh away the sins of the world. John Owen, the old Puritan, warned people in his day: "You have an imaginary Christ and if you are satisfied with an imaginary Christ you must be satisfied with imaginary salvation."

In finality there is only one Christ and the truly saved man has an attachment to Christ that is intellectual in that he knows who Christ is theologically. For you know there is the romantic Christ of the female novelist and there is the sentimental Christ of the half-converted cowboy, and there is the philosophical Christ of the academic egghead and there is the cozy Christ of the effeminate poet and there is the muscular Christ of the all-American halfback. But there is only one true Christ, and God has said that He is His Son.

I like what they say of Him in the creeds—that He is God of the substance of His Father, begotten before all ages; Man of the substance of His mother, born in the world; perfect God and perfect Man of a reasonable soul and human flesh subsisting; equal to His Father as touching His Godhead, less than His Father as touching His manhood; who although He be God and Man yet He is not two, but one Christ; for as the reasonable soul and flesh is one man, so God and Man is one Christ. This is the Christ

we adore and we must have this knowledge of Him. That is, we must have the Christ of Christian theology and we must have an intellectual attachment to Christ. We must believe in the Christ of God, that He is what God says He is.

Volitional Attachment

There is also the *volitional attachment* to Christ. If I am going to follow Christ in complete and total commitment I must do it by a continuous act of my will. A Christian who tries to live on impulse and inspiration, who hopes to sail to heaven over the undulating sea of religious feeling, is making a bad mistake. A man who lives on his feelings is not living very well and is not going to last very long. The old writers used to tell us of the dark night of the soul. There's a place where a Christian goes through darkness, where there is heaviness. God isn't going to take us off to heaven all wrapped in cellophane looking as if we ought to be hanging on a Christmas tree. God is going to take us there after He has purged us and disciplined us and dragged us through the fire and has made us strong and has taught us that faith and feeling are not the same—although faith, thank God, brings feeling sometimes.

We used to sing, "High heaven that heard my solemn vow, that vow renewed shall daily hear." People are afraid of that kind of thing now, but I believe just as Daniel determined that he would not eat of the king's meat and as Jesus set His face like a flint, and just as Paul said "This one thing I do," the true follower of Christ must be a man whose will has been sanctified. He dare not be a will-less man. I never believed that when we teach the deeper life we should teach that God destroys our will. But God unites our will with His will and our will becomes strong in His will, and sometimes as we go on in God we hardly know whether it is our will or God's that is working at a given moment.

Exclusive Attachment

Now I go on to an *exclusive attachment*. Our attachment to the Person of Christ must exclude all that is contrary to Christ. These are the days when we are trying to be 100 per cent positive. But the Scripture says of Jesus, "Thou lovest righteousness, and hatest wickedness." That was said of the very Holy Christ Himself, who is higher than the highest heavens and separate from sinners. If He had to hate in order to love, so do you and I. To be 100 per cent positive would be as fatal as to inhale steadily all your life without exhaling. You can't do that.

The human body requires that you inhale to get oxygen and exhale to get rid of the poison. And so the church of Christ has to inhale and exhale. When she inhales she must exhale. When the church inhales the Holy Ghost she must exhale everything that is contrary to Him.

I don't believe any man can love until he's able to hate. I don't think that any man can love God unless he hates the devil. I don't think he can love righteousness unless he hates sin; for the Scripture leaves us with the belief that in order to accept there are some things you must reject. In order to affirm there are things you have to deny; in order to say *yes* you have to be able to say *no*.

For my part I have long ago come to the conclusion that I can't get along with everybody. In an effort to please everybody you will succeed in pleasing nobody. I don't want a watered-down Christianity. I want to be able to say *no*. I say *no* to the devil and *no* to Khrushchev and *no* to the Pope and *no* to everybody who has anything to say that's contrary to the Lord whom I adore and to whom I am attached with an intellectual attachment that is theological and with a volitional attachment that is final and with an exclusive attachment that would exclude everything that's contrary to Christ.

Inclusive Attachment

Then there is the *inclusive attachment*. What do I mean by that? Well, that's the inhaling, you see. That is all Christ is and does and says and promises and commands, and all the glories that circle around His head and all the offices He holds and all the shining beauties and varied facets of His infinite nature. All that He is and all that He has said and all that He has promised—I take all that, I include all that. In addition, since I'm identified with Him, I accept His friends as my friends. I love all the people of God, and preach to them all—and some of them listen!

You know, the Lord has some odd friends, really. That fellow that goes down the street with a "Jesus Only" button or a "Jesus Saves" button as big as a dinner plate, and his hair not combed too well, staring ahead—if he belongs to Jesus I'm going to own him. The old bishop said the Lord has His treasure in earthen vessels and some of the vessels are a bit cracked. You've got to be willing to own the friends of the Lord wherever they are. His friends are my friends and His enemies are my enemies. This "togetherness" that everybody is talking about—I don't like it. I want to know what you stand for: whom do you love and what do you hate?

A good definition of a Christian is somebody who is back from the dead. I think that Paul was one of the oddest and strangest and one of the most glorious of all the Christians that have ever lived, and he gave us a little text that no contemporary editor would ever accept in a manuscript without recasting it. "I am crucified with Christ: nevertheless I live . . ." Now how did he get that way? "I am crucified with Christ." He's dead. "Nevertheless I live." He's alive. Is he alive or is he dead? "And the life which I now live in the flesh I live by the

faith of the Son of God, who loved me, and gave himself for me." See Paul contradicting himself there. And yet within all this contradiction there is the synthesis of a marvelous and glorious truth: that a Christian is one who was crucified and is alive, being joined to Jesus Christ as He joined humanity to the deity in the hypostatic union forever—the eternal God joined to the nature of man never to be reversed.

So all the members of the Body of Christ joined to His body share in some measure in that hypostatic union; so that we are united with Him, and when He died on the cross we died on the cross, and when He rose from the dead we rose from the dead, and when He went to the right hand of God we went to the right hand of God with Him. "If ye then be risen with Christ, seek those things which are above." And it is written that we "sit . . . in the heavenly places," which means we are with Him where He is, members of His great mystic body. How wonderful!

Irrevocable Attachment

Then there is the *irrevocable attachment*. What do I mean by that? I mean that the Lord doesn't want any experimenters about. Some movie actor wrote a book one time called *Try Jesus*. I never read the book. I wouldn't be caught dead reading it. "Try Jesus." All this experimentation—I don't believe in it. I believe we ought to be suicide bombers. We ought to tie ourselves in the cockpit and dive on the deck and if we go out, we go out. Sink or swim, live or die, irrevocably attached in love and faith and devotion to Jesus Christ the Lord.

Christians ought to be those who are so totally committed that it is final. This weak looking back over your shoulder to see if there isn't something better—I can't stand it. One time a young man came to an old saint who taught the deeper life, the crucified life, and said to him, "Father, what does it mean to be crucified?" The old man thought for a moment and said, "Well, to be crucified means three things. First, the man who is crucified is facing only one direction." I like that—facing only one direction. If he hears anything behind him he can't turn around to see what's going on. He has stopped looking back. The crucified man on the cross is looking in only one direction and that is the direction of God and Christ and the Holy Ghost and the direction of Biblical revelation and the direction of world evangelization and the direction of the edifying of the church, the direction of sanctification and the direction of the Spirit-filled life.

And the old man scratched his scraggly gray hair and said, "One thing more, son, about a man on a cross—he's not going back." The fellow going out to die on the cross doesn't say to his wife, "Good-by, honey, I'll be back shortly after five." When you go out to die on the cross you bid good-by—you're not going back! If we

(Continued on page 34)

With Liberty And Justice For All

by William J. Hill

HOW OUR HEARTS swell with pride and thanksgiving as we sing the Star Spangled Banner and see "Old Glory" waving in the breeze. This flag with her fifty stars is a symbol of freedom—freedom to worship, freedom to speak, freedom to vote. It also symbolizes justice for all and equality for all. Then we place our hands over our hearts and with great dignity we repeat the allegiance to our flag:

"I pledge allegiance to the flag of the United States of America and to the republic for which it stands. One nation, under God, indivisible, with liberty and justice for all."

The last statement of our allegiance is being challenged in this hour. Is there liberty and justice for all? As we repeat the allegiance, do we reserve in the back of our minds a reservation? With liberty and justice for all who believe as I do? Who attend the same church I do? Who have the same color of skin I have?

The racial tension between the colored and white races at this present time is at a zenith, not only in the south but throughout the United States. This racial prejudice has led to violence, hatred and even murder. The whole world is looking at America to see how we handle this internal problem. If it is not handled rightly, we will lose prestige around the world as a nation who does not practice what it preaches. The Communists will play this weakness up for propaganda purposes to further its own doctrine and win many converts throughout the world.

Not only is our nation on trial, but indirectly Christianity is on trial. The world views our nation as a Christian nation (though we know it is far from being so). The other nations will point a finger at Christianity and condemn it for failing to love all men regardless of race or color. This racial tension has, without doubt, hindered our missionary work in foreign fields. The world is asking, how we can be so concerned about the black man in Africa and have hatred and prejudice for the black man in America? One of the greatest tragedies is that some of the leaders of the segregationist movement are prominent church members. Whether integration is right or wrong, one thing is certain; it is not Christian to pick up clubs and join in mass violence against another human being, be he white or colored.

Seek An Answer

The task at hand is not to defend or

oppose, but to seek an answer to the responsibility of the Christian in this crisis. The first place a Christian will search to find an answer to any problem is the Word of God.

Perhaps the most important section in the Bible that deals with racial problems is the parable of the Good Samaritan told by our Lord Himself. In this story a Jew is beaten and robbed and left for dead. One of his own religion and race comes by and passes him up without offering to help. Another of his own religion and race comes by and looks at him but refuses to help. Then comes a Samaritan who belongs to a race hated by the Jews. He ministers to his need, carries him to an inn and pays the innkeeper to take care of him. Jesus asked the question, "Who of the three was neighbor unto him that fell?" And the answer, of course, was "Him that showed mercy." This story teaches us that Christian love knows no geographical, racial, or social boundaries. Wherever there is a need it is the Christian's responsibility to meet the need to the best of his ability. G. Campbell Morgan pulled no punches when he said:

"Loving your neighbor is not singing hymns about your neighbor, not holding religious sentiments toward your neighbor, not merely hoping that some day your neighbor will go through the pearly gates into heaven. Loving your neighbor is to pour out the life in sacrificial attempt to heal his wounds, rest his weariness, and lift him to a level on which God would have him dwell."

Jesus told the young lawyer that he was to love God with his total being: "With all thy heart"—affections; "With all thy soul"—volitional; "With all thy strength"—physical; "With all thy mind"—intellectual. The second of the great commandments is "Thou shalt love thy neighbor as thyself." If we love God with our total being we will love our neighbor as ourselves. We cannot fulfill the second commandment until we have experienced the first.

Jesus took this commandment even further when he said, "This is my commandment, that ye love one another, as I have loved you." Jesus pointed out to us that the Christian is to have love that even goes beyond loving our neighbor as ourselves. The Christian is to have "agape" love (Divine love) implanted in his heart. "Agape love" loves the unlovely, the unlovable, even the enemy. It turns the other cheek, goes the second mile, prays for enemies. "As I have

The Personal Life of the Preacher

by Frank Sells

loved you" becomes the Christian standard. There is nothing higher.

Paul, at one time a narrow Pharisee with racial prejudices, had a change of heart when he met Christ on the Damascus Road. He later wrote, "There is neither Greek nor Jew." His whole racial philosophy changed and he became debtor to the Greek, the Barbarian, the rich and poor as well as the Jew. He went on to write of this "agape love" in I Corinthians 13. He pointed out that love is greater than sacrifice, tongues, knowledge and even faith. He shows that all these things will pass away, but love will remain.

The Christian is not to join the mobs of hate and violence. He is not called upon to fight, but to love. He is for the salvation of all men regardless of race or color.

Follow Biblical Teaching

The only way this racial problem can be solved to the benefit of all concerned is to follow the Biblical teaching of love. The Christian has a tremendous responsibility and opportunity to exemplify the love of God in Christ Jesus.

If the Christian men will go to the shops and offices and spread this love in conversation and deed it will wield a great influence over the ungodly men. When hate and prejudice are talked and heated arguments are led against the colored man, the Christian can inject the love of Christ for all men. He can point out the fact that the colored man has a soul and God loves him as much as the white man. He can point out that our nation was built on the equality and justice of all men, and we have no right to deprive any man of his rights. Above all, the Christian must not take the attitude of hatred for the colored man. It is not Christian to hate, even when we are treated unfairly.

The Christian must pray about this problem and seek God's will in the matter. After he prays he must act. If he prays with the right attitude, he will act on love. He can be a missionary right here at home and be a great blessing to those who associate with him.

"Oh, God! Give us men and women who will love even as You loved us and gave Yourself for us." ■■■

William J. Hill is pastor of the First Free Will Baptist Church of Hazel Park, Michigan. He also serves as assistant moderator of the National Association.

1. Avoid having crushes on people. Every minister should be very cautious about having close, personal friendships among the members of his congregation. In every church the preacher finds some individuals who are more congenial and sympathetic than others; he must be careful not to spend too much of his time with them, since he is to be a public servant in every sense of that word.
2. Don't count on the praise of others. Don't "fish for compliments." Ask God for the assurance that you please Him. One chief reason why many preachers "fish for compliments" is that they do not have the inward assurance of heart that they please God.
3. Do not work at cross purposes with God. When the Holy Spirit is convicting a person of sin, do not try to comfort him. "One of the hardest lessons to learn is that of 'hands off' in regard to the suffering in other lives" (Oswald Chambers).
4. Don't criticize those whom God is manifestly using.
5. Be meticulously honest in all financial matters. A minister can hurt his testimony as much by loose financial principles as in any other way. You can trust God to perform a miracle in order to enable you to pay your debts and settle your obligations on time.
6. Don't be argumentative in spirit. God has not called you to convince the world, but to win the world. "To win an argument may be to lose a soul."
7. Give others the benefit of the doubt.
8. Don't confide in too many people. Very few can keep a secret.
9. Ask God to give your life and testimony a preserving influence upon others. If others feel free to gossip and to tell filthy stories in your presence, their very act is itself a criticism of you.
10. Be careful about trying to convict people of sin. You should let the Spirit of God use you to convict others of sin, but this is entirely different from trying to convict them yourself. With reference to Christians, remember the principle, "Let the Lord spank His own children."
11. "Refrain from gossip as from poison." It is an extreme form of worldliness. Intoxication through liquor is not the only way of getting drunk. A person may be drunk with criticism. It is our conviction that the one who is drunk with criticism does more harm than he who is drunk with liquor.
12. Wherever possible, trade with those whom you know to be Christians.
13. Don't take sides in personal arguments. When some member of your congregation tries to pull you to his side, remain neutral, unless some moral principle is definitely at stake.
14. As a general rule, you must go to those who need you most; you cannot expect them to come to you.
15. Ask God to give you a true love for all fellow-Christians. Do not neglect fellowship with other ministers, especially those of other denominations.

A SURE WINNER

by W. A. Criswell

THESE ARE THE words of our omnipotent Savior as we read them in the concluding portion of the Gospel of Matthew. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world." The disciple who obeys that command cannot lose. He is as certain of victory as the sun is certain to rise in the morning. The man who obeys this great commission is a sure winner in any election, in any year, in any nation under God's blue heaven.

Will you notice the vast, all-inclusive circumstance of this great assignment? The word "all" is used four times: "all authority," "all peoples," all things commanded," "all the days." There are four verbs in the great commission and in the original Greek language, the verb "teach" is in the imperative mood. It is a timeless, airostic imperative—through all time, in all ages, to all men. Herein lies the pertinency of the question of the shoe cobbler, William Carey, when he asked in the convocation of God's peoples in North Hamptonshire, England in 1789—"whether the commission given to the apostles to teach all nations was an ob-

ligation on all men to the end of the world." The answer to that question is an everlastingly emphatic "yes." This is God's will for His disciples to the end of the age.

There is a famous painting in which the artist depicts Jesus pointing to the whole world in the presence of the determined and committed faces of his faithful disciples, Peter and John. The whole world is the field—this nation, our neighbor nations and the lands and peoples beyond the seas. When this commission was given, Jesus matched eleven men against the whole creation. He matches our souls against the needs of this present hour. We are to go to the right side of the railroad tracks and to the wrong side of the railroad tracks. We are to go to the down and outs, and to the up and outs. We are to go through our churches, through our missions, through our preaching and teaching establishments, wherever God will give us opportunity to build them. The birth of the Sunday School movement is to be found in this deep, moving commitment to reach our people for Christ. In 1780, Robert Raikes, owner and editor of the Gloucester Journal, moved by the neglected children in the streets of his city, organized

the first Sunday School. He told his story to the world and through the encouragement of his Queen and through the journals of England, the Sunday School movement enveloped the entire globe.

In these crowded streets of our vast cities are children who desperately need the teaching ministry afforded by the Word of God. The city streets offer no diplomas; they confer no degrees, but they educate with a terrible precision. What these children now are, our national destiny will be tomorrow.

"Behind them in the distance,

Are the shadows that I see

Of the grown-up men and women

That some day they are going to be."

Last year there were over 800,000 boys and girls who entered careers of crime—in murder, armed robbery, larceny, rape and other violent and aggravated offenses. The curve of crime statistics is rising in every major Western power under the sun and fearfully so in our own America. It was not a preacher, but a national political leader who recently said over the radio: "Lack of moral responsibility in American life threatens the very foundations of our civilization."

How shall we approach this vast assignment committed to us by our Lord? Our methods must be commensurate with the fast, furious pace of our modern day. Principles never change, but methods do. God's truth, God's love is the same forever and ever. The old gospel, with its message of hope and redemption, never changes, but the method and the "how" of the mediation of the gospel changes with every passing generation.

Different Age

The Sunday School methods employed by the little church in which I grew up are not sufficient for the vast intricacies of the church I now pastor in Dallas. We are living in a different age, in a different world and our methods must be changed to meet these changing times. The horse and the buggy are gone; the ox cart is gone; even the railroad steam engine is gone. We live in the furious pace of this Jet age, and in this fast-moving panorama, we must somehow inculcate the truth and the principles of the message of our Saviour. Ultimately our methods and our approach arise out of the unique message and ministry of Jesus. In no wise was his teaching ministry trite and staid and stale and static and dead. It was, rather, dynamic and personal and relevant. The Scriptures say that those who heard Him were astonished at his new departure, his new doctrine, his new teaching, his new methods. It was like new wine in new wine-skins. It was like a new garment, not at all old and patched. His message was called "The New Covenant," "The New Testament," "The New Creation." It was addressed to the individual. It is the religion of the one lost sheep and the one lost coin and the one lost boy. His aims were to be

achieved not through armies, not through national assemblies, not through legislative correction, not through political, social, economic amelioration, but through the changed heart. His approach was not in terms of the masses, the gobs, buckets-full, oceans-full, but in terms of the one. In the cursing fisherman, He could see the preacher of Pentecost. In the despised publican, He could see the writer of the first gospel. In the reprobate taxcollector, He could see the man of God. In the sinful harlot, He could see the purity of Mary Magdalene. In the dying thief, He could see the companion of Paradise. In the blaspheming persecutor, He would see the great apostle to the Gentiles.

Our method, then, is organizing, grading, dividing responsibility to reach that one, that father, that mother, that youth, that teenager, that child, that baby,—dividing our teaching responsibility, as one is assigned to one. Our motto could be: "Won by One." We are born one at a time; we die one at a time; we are judged one at a time; we are won to Christ one at a time. We are thus taught and prayed for, each as an immortal soul who shall spend an eternity before God.

The great text of our Sunday School is the living Word of the living God. When Sir Walter Scott was dying, he said to his son-in-law, Lockhart, "Bring me the Book." The son-in-law answered: "There are so many in the library; which book shall I bring?" The great author replied: "There is just one Book."

"There's just one Book!" cried the dying sage:

Read me the old, old story."

And the winged words that can never age

Wafted him home to glory.

There's just one Book.

There's just one Book for the tender years—

One Book alone for guiding

The little feet through the joys and fears

The unknown days are hiding.

There's just one Book.

There's just one Book for the bridal hour,

One Book of Love's own coining.

Its truths alone lend beauty and power
To vows that lives are joining.

There's just one Book.

There's just one Book for life's gladness,

One Book for the toilsome days:

One Book that can cure life's madness,

One Book that can voice life's praise.

There's just one Book.

There's just one Book for the dying,

One Book for the starting tears,

And one for the soul that is flying

Home for the measureless years.

There's just one Book.

The story of Jesus will never grow old
Its message is sweeter each time it is told,

It will lead to that city whose streets
are pure gold,

The story of Jesus will never grow old.

The Bible is a library of sixty-six books, reflecting an amazing variety of subjects, types of literature, unusual backgrounds and marvelously interesting authors. Its production covered at least a period of fifteen-hundred years and it is concerned with the whole panorama of history from the creation to the consummation of the age and the eternity that is yet to come. Yet, with all this vast and illimitable variety, the Bible is bound together in a remarkable unity. The unity is to be found in the theme which runs like a scarlet thread through the variegated tapestry of the Book: the redemptive purpose of God for the world, consummated in Jesus Christ, our Lord; and mediated to all men through human witness. The message and meaning of the Mosaic law is to be found in Jesus. The fulfillment of prophecy is to be found in Jesus. The story of the gospels is the story of Jesus. The message of the epistles is the message of Jesus. The great unveiling of the revelation is the dramatic story of the ultimate triumph and victory of Jesus.

Our Commission

Our commission is to make known to all mankind this good news of the love of God in Christ Jesus. He is identified with the Word and the Word is identified with Him; the spoken Word, the written Word, the incarnate Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2) "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God." (Revelation 19:11-13)

The preacher is to preach the Word of God and the teacher is to teach the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy 3:16) "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Timothy 4:2)

We do not manufacture the message, rather we receive it by divine inspiration from the Holy Book of God. We are nothing but voices, crying in the wilderness of this world, pleading the cause of heaven. We but reflect the glory of the message we read in the Holy Scriptures. More and more of these sacred words we ought to present in all of our Sunday School literature. By

every way and by every method at our command, we ought to present the living Word of the living God. It is the power of God unto salvation. We are convicted by the Word of God. "For the word of God is quick and powerful, and sharper than any two-edged 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. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." (Hebrews 4:12, 13) We are saved through the Word of God. "Being born again by the word of God. . . . And this is the word which by the gospel is preached unto you." (I Peter 1:23, 25) "Of his own will begat he us with the word of truth." (James 1:18) "We are sanctified, we are cleansed, with the washing of water by the word." (Ephesians 5:26)

A missionary in Mexico tells of Juan Garcia, a notorious highwayman, who was returning to his mountain haunts on one occasion after a season of gambling and debauchery in the little town. Just at the outskirts of the town he met a little girl, who, upon catching sight of him, pulled her shawl more tightly around her as if trying to conceal something. He saw the movement and roughly jerked the shawl from her shoulders, and as he did so a little New Testament fell from her hands. He picked it up with an oath and took it with him to his home. After sobering up he began to read it, and as he read, the Holy Spirit convicted him of his sin. He continued to read, and soon Juan Garcia, the robber and highwayman, became a sincere, humble, and gentle follower of Jesus Christ, and gave his life to the work of telling others the good news.

Our hope of heaven is to be found in the Word of God. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11, 12) "Verily, verily, I say unto you, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'" (John 5:24) "The grass withereth, the flower fadeth: but the word of our God shall stand forever." (Isaiah 40:8) "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35)

The Word of God may pass into proverbs, it may pass into laws, it may pass into literature, it may pass into doctrine, but it will never pass away. The Word of God is like God Himself, the same yesterday, today and forever. He who teaches the Word of God identifies himself with the eternal message and the eternal victory. It is a sure winner. ■■

Message given at the National Sunday School Convention, St. Louis, Missouri, October, 1960.

IN THE VINEYARD

State Associations

■ **Harrold Harrison**, Promotional Secretary for the Sunday School department, will be attending the Arkansas State Association, October 3-5. He will attend the West Virginia Sunday School Convention, Logan, West Virginia, October 13; Cumberland Association, Ashland City, Tennessee, October 16-17; Vernon Association, Fayette, Alabama, October 18-19; Oklahoma State Association, Oklahoma City, October 22-24; Northeast Mississippi Sunday School Convention, Tupelo, October 27; Florida State Association, Bascom, Florida, October 30-31.

■ Director of Sunday School Department, **Roger Reeds**, will be attending the National Sunday School Association, September 29—October 4 at Buffalo, New York. On October 11 Mr. Reeds will be in Toccopola, Mississippi for the Mississippi State Convention; October 29-31, Texas State Association, Dallas, Texas.

■ **Homer Willis**, Director of National Home Missions Board, will be in Nashville for the annual Missionary Conference, October 8-10. Mr. Willis will be in Amory, Mississippi, October 15-20 and Akron, Ohio, October 21-27.

■ Bible College Dean **Charles A. Thigpen** will attend the Accrediting Association of Bible Colleges to be held at Moody Bible Institute in Chicago October 24-25. The theme of the 17th annual session will be "Education in Dimension." Mr. Thigpen will also attend the Texas State Association in Dallas October 29-31.

■ Director of Public Relations **Paul J. Kettman** plans an itinerary among North Carolina churches October 1-20.

■ **Jakie Creech**, representative of Executive Church Bonds, will be conducting a bond program for the Chillicothe Church, Chillicothe, Ohio, October 1-4. Mr. Creech will be with the Grace Bible Church in Detroit, October 14-18 and Central Church, Kansas City, October 23.

■ Director of Conference Ministries, **Rufus Coffey**, will be in Thayer, Missouri, October 7-11. Mr. Coffey will be in Tulsa, Oklahoma, October 14-20; Oklahoma State Association October 21-24; and Oklahoma City, October 28—November 3.

■ **Reford Wilson**, Director of Foreign Missions, will be attending a Mission Executive Retreat October 1-4 at Winona Lake, Indiana. Mr. Wilson will be in Nashville for the annual Missionary Conference and Board meeting October 7-11.

(Continued on page 34)

Arkansas State Association, October 2-4

Free will Baptist Youth Camp
Conway, Arkansas

Mississippi District Association—October 11

Antioch Free Will Baptist Church
Toccopola, Mississippi

Indiana Quarterly Conference, October 19

First Free will Baptist Church
Elkhart, Indiana

Oklahoma State Association, October 21-24

Capitol Hill Free Will Baptist Church
Oklahoma City, Oklahoma

Florida State Association, October 30—November 1

Free Will Baptist Youth Camp
Bascom, Florida

Texas State Association, October 30—November 1

First Free Will Baptist Church
Dallas, Texas

Idaho District Association, November 1-2

Buhl Free Will Baptist Church
Buhl, Idaho

Alabama State Association, November 7-8

Unity Free Will Baptist Church
Sylacauga, Alabama

Northwest Association, November 8-9

Liberty Free Will Baptist Church
Rockport, Washington

Northeast Association, November 8-9

Littleton Free will Baptist Church
Littleton, New Hampshire

Georgia State Association, November 12-14

Camp Mt. Bethel
Ashburn, Georgia

Tennessee State Association, November 13-14

First Free Will Baptist Church
Johnson City, Tennessee

INSPIRATION . . .

BY MY SPIRIT

"Not by might nor power,
But by my spirit," saith the Lord.
This precious holy statement
Comes from God's own word.

How true it is, as we attempt
Some task for Him to do!
Our strength alone is not enough,
But *His Spirit* is the clue.

It's not a thing for us to ask
Just *how* it can be done,
But only trust His word and *know*
The victory will be won!

Oh, Saviour, with these promises
You give so full and free,
How can we help but love thee more,
And trust and wait for thee!

Mrs. Malcolm Fry

Love this world through me, Lord,
This world of broken men,
Thou didst love through death, Lord,
Oh, love in me again!
Souls are in despair, Lord,
Oh, make me know and care;
When my life they see,
May they behold Thee,
Oh, love the world through me.

Dr. Will Houghton

Take back my interest in Thy blood unless it flows for the
whole race.

John Wesley

Forget not that your first and principal business, as a disciple
of Christ, is to give the gospel to those who have it not. He
who is not a missionary Christian will be a missing Christian
when the great day of the bestowing of rewards for faithful
service comes.

Dr. A. J. Gordon

A missionary does not necessarily go outside of his country,
his state or even his own community. A true missionary needs
only to go outside himself.

THAT'S WHY I LOVE HIM!

An old Indian chief constantly spoke of the Lord Jesus and
what He meant to him. "Why do you talk so much about Jesus?"
asked a friend. The old chief did not reply, but slowly, deliber-
ately gathered some sticks and bits of grass. He made a circle
of them. In the circle he placed a caterpillar. Still silent, he
struck a match and lit the sticks and bits of grass. They watched
the caterpillar. As the fire caught around the circle, the trapped
caterpillar began to crawl around rapidly, seeking a way of
escape.

As the fire advanced, the helpless caterpillar raised its head as
high as it could. If the creature could have spoken, it would have
said, "My help can come only from above."

Then the old chief stooped down. He extended his finger to
the caterpillar which crawled up his finger to safety. "That,"
said the old chief glowingly, "was what the Lord Jesus did for
me! I was lost in sin. My condition was hopeless. I was trapped.
Then the Lord Jesus stooped down, and in love and mercy He
drew me out of the 'horrible pit' of sin and shame. How can I
help but love Him and talk of His wondrous love and care?"

Told by Dr. John R. Rice

If any church would be content to have Jesus' teaching of love
as its creed, I would join that church.

Dr. Albert Einstein

MISSION-MINDED

Every church is the product of someone's missionary activity.
Every church is a monument to the missionary impulse. Every
church should be reminded that it has been set down in the
midst of a mission field—whether in the heart of Africa or in
the heart of Washington, D. C.

Every church should be reminded that it has fallen heir to
the Great Commission which Christ gave to His disciples in the
long ago.

Rev. Edward H. Pruden

NO REGRETS

No man ever repented of being a Christian on his death-bed.

Hannah More

Total Commitment

(Continued from page 27)

would preach more of this and stop trying to make the Christian life so easy it's contemptible we would have more converts that would last. Get a man converted who knows that if he joins Jesus Christ he's finished, and that while he's going to come up and live anew, as far as this world's concerned he's not going back—then you have a real Christian indeed.

The old man went on, "Another thing about the man on the cross, son; he has no further plans of his own." I like that. Somebody else made his plans for him, and when they nailed him up there all his plans disappeared. On the way up to the hill he didn't see a friend and say, "Well, Henry, next Saturday about three I'll come by and we'll go fishing up on the lake." He was going out to die and he had no plans at all.

Oh, what busy-beaver Christians we are with all of our plans, and some of them, even though they are done in the name of the Lord and evangelical Christianity, are as carnal as goats!

It is beautiful to say "I am crucified with Christ," and know that Christ is making your plans. I tell you, ladies and gentlemen, twenty minutes on your knees in silence before God will sometimes teach you more than you can learn out of books and teach you more than you can even learn in churches. And the Lord will give you your plans, and lay them before you.

If the boards of the churches would only learn to spend more time with God and less time debating they could save all those midnight meetings where everybody leans back weary from discussing things. I tell you, you can cut down your time in debating and discussing if you spend more time waiting on God. He'll give you the Holy Ghost and He'll give you and teach you His plans.

Now I think that's all I want to say: We are to be joined to Jesus Christ, intelligently joined by knowing who He is; we are to be volitionally joined and not to try to live on our own feelings, though thank God there'll be a lot of feeling going on with it! And we are to be exclusively attached, excluding everything that's contrary to Him; and inclusively attached, taking in everything that He surrounds Himself with; and irrevocably attached so we are expendable and are not going back. ■■

Dr. Tozer preached this sermon on April 25 at the annual convention of the National Association of Evangelicals. The meeting was held in Buffalo, N. Y.

At the time Dr. Tozer spoke of his pleasure in the opportunity afforded him and of his special delight in the subject assigned to him: "Forward with Christ in Total Commitment." "If I had chosen it, it is what I would have chosen. . . . A man should be able to deliver at least a passable sermon under these circumstances."

Reprints are available at twenty cents from THE ALLIANCE WITNESS, 1522 N. Third St., Harrisburg, Pa.



Dear Editor:

A friend of mine shares her CONTACT with me each month and I always read it with renewed interest. However, after reading the most recent copy, I am extremely disappointed in Free Will Baptists. I refer to the articles which were printed directly against a man of God who permits wrestling in the line of recreation for the young people. I would like to know whether or not these "critics" have anything for their young people. Do they expect them to come to church, sit down and have the Word shoved down their throats and do nothing else? Maybe they can do this to the group they minister to, but I would like to see them *personally* work in this neighborhood for just a little while. Many of the ones who have been reached by Rev. Davis and his church had never been inside a church before. They have no Christian home, sometimes no home at all, no Christian friends and have had numerous contacts with the police department. They have confidence in *no one*.

I have known Rev. Davis ever since he has been working in this community and I know for a fact that he is a dedicated man of God and spends long hours every day, even though he is quite ill physically, to win the lost to Christ. Wrestling is only one of many projects designed to keep the young people off the streets and give them something to do. Each project has Christian sponsors and Christian chaperons. Devotions are a *must* and the name of Christ is exalted in *everything* that is done. Each and every participant has individual attention by a Christian worker.

Christ came to seek and save him who was lost. He also said that the sick need the physician. Would not these people fit in this category? The people here who know Rev. Davis reverence him to the highest degree as a man of God and at the same time they feel they can talk to him and get some honest advice because he doesn't act like he is so much better just because he goes around with a suit and white shirt on. The "critics" who were quoted in your paper sound like they think they are "holy-Joes" and expect to be looked up to as such. Do they feel their work is above reproach? Maybe if they would take an inventory of their own life and work, they wouldn't have time to criticize others. What would they do with the Scripture where Paul became all things that he might reach all people?

Sincerely,
N. Hope
Detroit, Michigan

Citizens For Sunday School

(Continued from page 14)

today's radio and television programming it is hoped that very soon the words, "Be a CITIZEN FOR SUNDAY SCHOOL" will find their way into homes everywhere, turning the attention of the nation's families toward the Sunday School.

But, to be effective, this massive communication effort must begin with one letter—one letter to every pastor in America. Think of the postage alone for 300,000 letters, to say nothing of stationery and manpower necessary for its mailing. The CITIZENS FOR SUNDAY SCHOOL Committee has determined that a minimum of \$100,000 is needed to effectively introduce the CITIZENS program to the nation. To help underwrite this cost a group of persons called LEADING CITIZENS will direct their efforts. They will, by regularly attending Sunday School themselves, giving testimony as to what Sunday School means to them and contributing to the cost of making CITIZENS FOR SUNDAY SCHOOL known, become in the fullest sense of the term, LEADING CITIZENS FOR SUNDAY SCHOOL.

CITIZENS FOR SUNDAY SCHOOL is not intended to be an exclusive program designed for any one church, denomination, or even group of denominations. A church or denomination is not required to be a member of the National Sunday School Association in order to participate. There is no entry fee and no application blank. The only requirement for participating churches and Sunday Schools is this: "To God be the glory; great things He hath done".

Informative and colorful brochures detailing the CITIZENS FOR SUNDAY SCHOOL program are available from the NSSA office, 175 North Franklin Street, Chicago 6, Illinois. CITIZENS FOR SUNDAY SCHOOL enlistment cards may also be obtained from NSSA @ \$3.00 per hundred. ■■

In The Vineyard

(Continued from page 32)

- Director of Publications, **Jerry Ballard**, will be in Winfield, Alabama, October 5.
- **Samuel Johnson**, National League Director, will be attending NSSA in Buffalo, New York, October 1-4. Mr. Johnson will be at Toccopola, Mississippi on October 11, at Oklahoma State Association, October 22-24 and at the Texas State Association October 29-31.
- Executive Secretary **Billy A. Melvin** will attend the Arkansas State Association in Conway, Arkansas, October 3. On October 7-8 he will attend the Executive Committee and Board of Administration meetings of NAE at Chicago, Illinois; October 24 the Oklahoma State Association; October 30-31 the Midway Association of Georgia and November 1 the Florida State Association in Bascom.

The Broader Fellowship

by Leslie R. Marston

I HAVE BEEN associated personally with the Association of Evangelicals for more than 20 years—having been a member of the preliminary St. Louis Conference. Within about two years of the organization of NAE, my denomination joined as a member.

An important value in our affiliation has been the broader outlook upon the evangelical world that has come to our leadership and to many of our members. Smaller evangelical churches generally are unfavorable to the developing world church emphasis—and rightly so. But in consequence, they tend to be perhaps too exclusive, and to withhold their fellowship from other Bible-believing groups. Thus they deprive themselves of a broadening fellowship and fail to make the contribution they should make to the larger body of true believers who can unite without compromise on the great doctrine essentials declared by NAE.

But NAE is more than a fellowship—it is also an action group. Nearly all strongly evangelical denominations are relatively small in numbers, and alone on our national scene can make little impact on the political and social areas of national life. However, united in a great organization like NAE their voice can be heard.

The NAE works through affiliate bodies in specialized fields, such as radio, missions, Christian education, relief, and in many other areas of church interest. Accordingly, a denomination can channel its relief efforts through the World Relief Commission and know that its giving to world relief conveys also a Christian witness. We rejoice in the strong support of the gospel on the air that has been made possible by the union of so many churches and gospel radio agencies. The Evangelical Foreign Missions Association has served many denominational boards and done for them what they could not do for themselves, or could only do with great difficulty. These are only a few areas of evangelical action in which NAE is serving its constituency.

History shows that even one-time strongly conservative communions have reached a point of rapid drift from their evangelical moorings. The union in such an organization as the National Association of Evangelicals strengthens the evangelical witness in a religious world which is increasingly liberal if not apostate. Through the National Association of Evangelicals, a positive gospel witness is proclaimed. Undoubtedly the present evangelical movement is clarifying the doctrinal issues of our day and steadying many who otherwise might be swept into the popular current.

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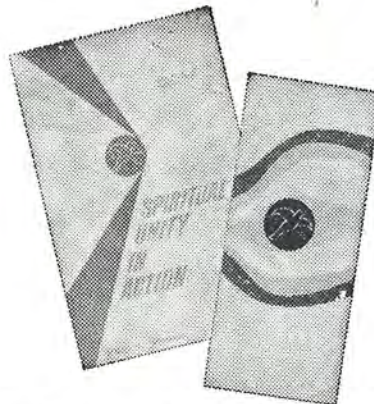
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