

NOVEMBER, 1963

CONTACT

of the National Association of Free Will Baptists

Compassion: Can
We Get It Back?

Missionary Message
In Isaiah

Five Years In Alaska

Interview With
Home Missions Director

Dateline: Home Missions



SPECIAL
★
HOME MISSIONS
ISSUE

FREE WILL BAPTIST
CHURCH IN HAWAII



FREE WILL BAPTIST CHURCH

SUNDAY SCHOOL . . . 10 A.M.
WORSHIP 11 A.M.
EVENING WORSHIP 7 P.M.
BIBLE STUDY & PRAYER (Wed.) . . . 7 P.M.

A Small Church with a Big Welcome

Phone 275-554 • R. LUTHER SANDERS, Minister

CONTACT

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personally...

Should Your Church Start Another One?

Since November is Home Missions month, perhaps this is a good time to consider the responsibility we have to extend our witness across America. It is obvious that not too many of our churches have caught a vision of the challenge. Most local Free Will Baptist Churches have concluded that because there are home mission boards, the matter of establishing new churches will be cared for. Such is not the case however. The National Home Mission Board is committed to the establishing of churches in areas where there are no other Free Will Baptist Churches. At best, the board can go into only one or two new areas each year. This means that the need for new churches in hundreds of communities must be met in some other way. How is this to be accomplished? *We must be stirred to the challenge of each local Free Will Baptist Church beginning another church.* This will do more to strengthen our witness at home and abroad than anything else I know.

I believe that every church should ask the question, "Should we start another church this year?" Do you agree? This does not necessarily mean that every church should actually start another church, but at least the church would face up to its responsibility and in all probability a majority of the churches would feel a responsibility under God to start a new work. Most Free Will Baptist Churches are capable of "mothering" another church.

One important consideration in such a matter is "What will mean the most in a redemptive way?" After all, the supreme task of the church is to win people to Jesus Christ and we must invest our time and money in those things which will result in the greatest good. "But," objects someone, "we don't have any surplus funds. How can we start a new work?" Probably money has stood in the way of many churches sponsoring a new work, but should it? If we wait for surplus funds, we will probably do nothing. If God directs in our effort to start a new work, He will take care of the finance. I know of one Free Will Baptist Church which has just completed a building program. They owe several thousands of dollars on their building, but they have already purchased land in a needy community where they intend to "mother" another church. This will be the second church "mothered" by this one congregation. They have found God to be faithful in the supply of their financial needs.

Actually, there are many situations where little finance is needed. Churches can often find suitable buildings which can be rented for a nominal fee. One Saturday of hard work by the men of the church can put the building in shape for services. Sometimes a Sunday afternoon Sunday school is a good start, but if regular services are desired, worship can be held at ten o'clock with the pastor supplying the pulpit. He can then return to his church for the eleven o'clock worship.

I have observed also that in starting a new work the biggest problem is not so much money as personnel. One pastor laboring in a new work had the advantage of property and building, but was woefully short of qualified help in his Sunday school. A man with a sixth grade education was teaching a college age group. The pastor said to me, "If I just had three or four qualified teachers to help in my Sunday school." He was faced with a serious problem. Isn't it a shame then that we will permit talent on top of talent to accumulate in our local churches and not use them. After all, just so many can be used in any one church and talent not used is lost to the cause of Christ. How much better to put that talent to work. And could there be a better place to use that talent than in the establishment of another church?

Just a few weeks remain in this year of 1963, but there is still time for you to consider the question, "Should our church start another church in 1964?" Seek the will of God in this matter and let Him give you the answer. Don't be surprised if the answer is "yes."

Observe Home Mission Sunday

Sunday, November 24, has been designated by our National Association as Home Mission Sunday. All churches are requested to give special emphasis to this ministry on that date. The Home Mission department of the National Association seeks to advance our witness in all of North America. Twenty-seven dedicated individuals are now serving as home missionaries. They need our prayers. Take time to inform your church about their service and have prayer for them. It can mean much to their work.

Our home mission budget for 1963 is \$110,000.00. As of September 31, 1963, \$73,210.58 has been raised. It is urgent, therefore, that we have a generous financial response in our Thanksgiving Home Mission offerings in order to meet this budget. Let's each one do our part so that every need can be supplied.

Go Home And Tell Thy Friends

by Damon C. Dodd

THE SETTING for this scene is the desolate of the dead—the place of the tombs. The persons of the scene are the wild men who cannot be tamed and the Lord Jesus Christ, the Saviour of the world. Every effort had been made to bring relief to the man who was suffering from the terrible ravages of madness. He had been bound with chains but had burst then asunder. They had plied to the limit the art of medicine and the various superstitions, but none of this had wrought the cure. Then Jesus came. His very presence stirred up reaction that nothing heretofore had been able to do. The evil spirits in the young man, recognizing the mastery of the Man of Galilee, now began to clamor for release from the boy whom they had pestered. A word from the Master and they went out from him. His right mind returned to him and the multitudes, when they came, saw the young man clothed and in his right mind, sitting in earnest conversation with his healer. His was not idle talk, for the debtor was seeking to offer his services to his benefactor. "He prayed Him that he might be with Him . . ." But Jesus answered him in these words, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The response was instantaneous. "And he departed, and began to publish . . . how great things Jesus had done for him: and all men did marvel."

Here is one of the finest examples of home missions in operation that we can find in the Holy Scriptures. It is the message of the hour for the Free Will Baptist Church, faced as we are with the multitude of opportunities for service in the homeland. Let us analyze this message and see wherein lies the challenge to us.

Out of his spirit of gratitude to the Lord Jesus, the young man wanted to go with Him. This was the most natural thing, especially in that day. The healed was indebted to the Healer—he literally owed him his life. Had the Master not touched him, he would still have been an outcast. So the first reaction was to offer his services to

the Master to go with Him whithersoever He went. It was an outright offer of servitude—the lifelong kind that knows no sacrifice too great, that counts every opportunity to serve as a glorious privilege. Too, there was an expression of genuine love and delight to be in His presence. Just to look upon His countenance was the source of highest pleasure. To be with Him always would have been the ultimate; to be able to tell Him every day how much he loved Him; to be able to repeat daily his thanks to the Lord Jesus for His healing power and compassionate love—all this would have been ideal. But there was another and more important assignment that the Lord had for him. There were already twelve representatives with Christ who could testify of Him in the regions wherever they went. The greatest field of possibility for the man who had recently felt the touch of the Lord was in his home town and area. Selfish and arrogant as they were (for they had besought the Lord Jesus to leave because too many of their swine had drowned), they needed someone to give them the message of salvation. Who could do it better and more effectively than this one who had so recently been the object of the miraculous touch of the Master? His would be a personal testimony to a people who had witnessed the transformation with their own eyes. His would also be a message that none of them could gainsay. The Master needed him at home. So the marching order, "Go home to thy friends and tell them . . ." Go to Decapolis; go to the people who were his—GO HOME.

Great Responsibility At Home

Let us not forget that this is still a great need. To follow the Master to the far-off places seems to bespeak the greatest degree of consecration. We have built an aura of romance around the great calling of Foreign Missions. But at the same time, our responsibility to the homeland has not diminished one iota. We have simply made it of less import because we have put the emphasis on

the other phases of missionary activity. Nor would we lessen the great need which now exists for messengers to go with the light of salvation to the distant shores. The very fact that we are concerned about the homeland possibilities means also that we believe the Gospel witness should be on a world-wide basis.

"Go home and tell thy friends . . ." We can only venture a guess at the homelife of the man before he lost his mental capacity. He may have been a person of wealth, living in a wide circle of influential friends. He may have been a man of authority, whose responsibilities had driven him into this state of mental collapse. Now that he is restored to this normalcy, he can go back into this circle and tell them something that they know not of.

He will have two distinct advantages in this ministry; First, he will be able to speak their language as he gives them the message of salvation. Second, he will be able to show them a "before Christ came" and an "after Christ came." This will be so convincing that none of them will be able to withstand the impact. They will listen to him because he will be speaking with an authority which no one else in their city has. Out of respect for him and a keen interest and curiosity to know more of this Christ they will listen and perhaps believe. This Christ knew, and therefore he sent the young man to his friends at home rather than take him to the distant places. Perhaps, on the other hand, this man's position in life had been more lowly than suggested above. Even thus, he will still be in his right sphere. The very fact that he has been made whole by the Master makes him the most likely candidate to the bearer of the "good news" of the Gospel to his own people. He knows his field, he has the message, and has been commissioned by the Lord Jesus to be the messenger. There is nothing to prevent his success as he goes to minister in the homeland.

The message itself will be attractive to the people to whom he is going. "Tell them
(Please turn to page 10)

by R. Luther Sanders



The Luther Sanders Family

A MISSIONARY SPEAKS

■ *When did you first feel the burden for a ministry in the Hawaiian Islands?*

This is a difficult question to answer; however, I am sure the seed was planted in 1941-1945 during which time I was in the U.S. Navy and about one half of this time was spent in Hawaii. I was discharged from the Navy in 1946 with the intentions of completing my college training and then returning to the Navy as a chaplain but the Lord led into the pastoral work instead of the military service. While in the pastorate these early experiences in Hawaii began to occupy a prominent part of my conversation, and I found myself thinking about it during the moments when I wasn't trying to think. As I shared these feelings with Helen and we became more informed about the needs and conditions, the burden seemed to grow so great that we finally had to offer ourselves as missionaries to this field.

Why did you choose to begin your ministry in Waipahu?

Because there was a definite lack of protestant churches in this area. Waipahu is a stronghold for Buddhist and Catholics. After making a survey of Oahu and making it a matter of prayer, we felt definitely that the Lord was leading in the choice of Waipahu.

What were the biggest obstacles in initiating your work?

The biggest problem was finding a suitable place to meet. The next problem I imagine was the high cost of living; rent, church equipment, advertisement, etc.

Could you share with our readers something of the religious picture in the Hawaiian Islands?

Using round figures of 700,000 for the total population I believe that the religions can be broken down in the following approximate percentages: According to records in the Library of Hawaii in 1955 the following percentages were listed: 25% Catholic, 20% Buddhists, 10% Protestant, 45% listed as unchurched. In 1960 the following churches were listed for the Island of Oahu; Congregational 34 churches, Baptist (all kinds) 21 churches, Episcopal 20, Mormons 19, Methodists 16, Lutheran 12, Seventh Day Adventists 11, Jehovah's Witnesses 11, Roman Catholic 34, Buddhists 18 Temples. Although the Roman Catholics have the same number of churches as the Congregational, you can see by the percentages that they have a much stronger membership. And although the Buddhists have three less temples than the Baptists have churches, their constituency is far greater. All eight protestant groups listed make up the 10%. Since most of these statistics are over eight years old, I believe the percentage now for the Catholics, Buddhists, and Mormons are much larger due to the fact they have all had a big revival of interest in the past few years. We have every other cult and religious sect plus many other Oriental religions here in the Islands.

Why is it so difficult to find land for sale?

Seven large estates and the Federal, State and local governments control about 80% of the real estate. Most of the homes are built on lease-hold land. The people can

buy or build their home, but very few have the opportunity to buy the small lot on which their home is built, because the land is not for sale. Those who are fortunate enough to be able to buy the land are forced to pay from \$2.00 to \$3.00 per square foot.

Considering the price of land in Hawaii, what is your personal feeling about the price which we are paying for the church property?

This is, in our opinion and the opinion of friends who have come by to look at the property, a modern day miracle. I have never seen nor heard of land selling anywhere on Oahu for 77¢ per square foot. For three years I tried every agency that I could get to listen to me. I corresponded with a U.S. Congressman, two U.S. Senators, the Commander of the 14th Naval District, and the Secretary of the Navy, in an effort to get some Federal land released so we could buy it. We received a lot of commendations, good will, best wishes, etc., but very little hope of getting any land. My personal feelings may best be expressed by a hearty "Hallelujah!"

It is apparent that God is blessing in this work. What specific blessings would you share with our readers?

There are so many blessings mingled with tears, anxieties and problems that it is very difficult to single out just one of the blessings. Of course being able to obtain the land is no doubt the greatest blessing; or I could mention the Vacation Bible School last year when we enrolled 108 and had to turn children away; or the weekly

What building facilities are now available to the church?

We were able to purchase four quonset huts and have them moved and posted on our lots. We use one of the quonsets for our sanctuary, one for Sunday school rooms, we live in one of the huts and a family, who are members of our church, live in the other one. We are now in the process of building three more Sunday school rooms.

What are the immediate needs of this work?

The immediate need of this work of course is to be able to pay the remainder of the \$60,000 that we gave for the property by December 31. So far we have only paid about \$20,000. We hope that our people will not let us down but will especially during the month of November give generously for the Hawaiian Land Fund. We need \$40,000—NOW please everyone who reads this, give your church a chance to help.

You have spent considerable time and effort on the mainland presenting this work to Free Will Baptists during recent months. What response did you find?

Ladies Bible Class when about fifteen ladies of different nationalities and religious background meet for two hours with Helen every Thursday morning to study the Bible. However, I believe our greatest blessing comes when "Our Children" whom we have helped to establish in the faith either return to the Mainland and become active leaders in our Free Will Baptist churches, or if there are no churches around, they start one. Very few of them who have attended our church regularly ever make shipwreck after they leave the Islands.

What has been the growth and development of the work?

We began the mission in Waipahu on the first Sunday in September, 1959. There were thirteen present for the first service. For the first three months we met in an old building at the Waipahu High School; then we moved to a house where we lived and conducted our services for the next three years. We conducted a weekly radio program for two years and have worked extensively among the military personnel as well as the local people. During the four years we have ministered to more than 700 people and have had more than 100 decisions of all kinds. We have had more than four complete congregations because of the rotating military personnel. This past summer we were hit the hardest because about fifty per cent of our congregation were transferred. We now only have about fifty enrolled in Sunday school with an average attendance of 33 for the month of September.

My family and I were pleased with the response. I believe our people are under the burden with us and many have proved it by the way they have given and led their churches to give.

What about the future?

Although we were not aware of it four years ago when we located in Waipahu, we are now in the fastest growing area in all of the Islands. Waipahu is also considered the hub of all the Leeward District so the possibilities are staggering. In order to get a stronghold among the oriental population we must begin with the children—win them and establish them in the Christian faith. The quickest and best way to do this is with a Christian Day School. This is the next step and we hope to begin laying plans for this in the next few months. Also, there is now a tremendous need for a church on the windward side of our island. We already have several Free Will Baptist military families there begging for a church. Remember, Oahu is only one of six inhabited and accessible islands in Hawaii, and as soon as possible we must reach out to these other islands also. Then after we have done all of this we have only begun because we see Hawaii as a springboard to all the South Pacific Islands. ■■

Pictured below is the property owned by the Free Will Baptist Church in Hawaii. Placement of the four quonset huts is shown. One serves as the chapel, one for educational space and one as a parsonage. The fourth quonset hut has been rented to a family.





Round-Up of **World-Wide**

RELIGIOUS NEWS REPORTS

Evangelistic Meetings In Brazil

LOS ANGELES, CAL. (MNS)—More than 2,000 public decisions for Christ were registered in an eleven-day evangelistic crusade in Brazil, it was reported here by Dr. B. H. Pearson, president of World Gospel Crusades. Evangelist for the crusade was Dr. Torrey Johnson, and the featured soloist was Negro singer Jimmie McDonald.

For eight days every church in Ribeirao Preto, in the State of Sao Paulo, united for the crusade which was held nightly in a large basketball stadium. School meetings, park services, street meetings and plantation meetings were held during the day, reaching additional hearers. The vice-mayor of the city was among those making a public decision.

Medical Building Opened

JADCHERLA, INDIA, (MNS)—The district collector of Mahbubnagar, Mr. Dastagir, cut the ribbon, and Rev. M. B. John, chairman of the Governing Council of the Mennonite Brethren Church of India, gave the dedicatory prayer at an opening ceremony for the new maternity and school of nursing building here. The inauguration coincided with the beginning of the second decade of service for the hospital.

During the past ten years the work has grown to the extent that in 1962 more than 30,000 out-patient consultations were held, 2,270 persons were treated as in-patients, more than 300 major surgical procedures were done and there were 222 obstetrical deliveries.

New Secretariat Formed

ROME, ITALY (MNS)—Pope Paul has announced that a new secretariat is to be formed to promote Catholic contacts with non-Christian religions. Observers at the Vatican believe that the Pope will name Cardinal Franciscus Koenig, Primate of Austria, to head the new secretariat.

Missionaries Reportedly Seen

SAIGON, VIET NAM (MSN)—Sources which have generally been reliable have reported that the three missionaries who were abducted by the Communists from the

Christian and Missionary Alliance Leprosarium at Banmethuot more than a year ago are alive and well, though still held by their captors.

Dr. Ardel Vietti, the Rev. Archie Mitchell and Dan Gerber were captured by the Viet Cong guerrilla forces on May 30, 1962.

Constitutional Amendment Offered

WASHINGTON, D. C. (CNS)—A copy of the resolution proposing an amendment to the Constitution of the United States was inserted in the Congressional Record-House on September 10 by Representative Frank J. Becker (R-NY). This resolution, if passed by two-thirds of both House and Senate, would initiate action which (if ratified by three-fourths of the state legislatures within seven years from the date of its submission to the states by the Congress) would guarantee voluntary use of prayers and Bible reading in governmental or public schools, institutions or other places.

The proposed amendment provides that "Nothing in this Constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of, God or a Supreme Being, in any governmental or public document, proceeding, activity, ceremony, school, institution, or place or upon any coinage, currency, or obligation of the United States."

Films For Missionary Use

CHICAGO, ILL., (MNS)—Moody Institute of Science films are being made available to approved mission boards and missionaries for use outside the U. S. and Canada on a lease basis. The lease arrangement is intended to be a permanent one and is designed only to prevent abuse of the privilege of using the films, officials say.

Conditions to be agreed upon in the contract include the following: (a) No transfer to another without written consent, (b) No changes to be made in the film, (c) Use of films for raising funds only with prior approval, (d) An annual reporting of use and results, and (e) No television use without prior approval.

A list of titles by languages and special missionary prices are available from Moody Institute of Science, 11428 Santa Monica Blvd., Los Angeles, California.

Report On Russian Listeners

QUITO, ECUADOR (MNS)—"In the homes of believers who have radios, many gather to listen and to pray," a Russian listener wrote recently to Radio Station HCJB here. The letter was mailed from Brazil by a Christian who lived in Russia from 1954 until February of this year.

"It is impossible to describe what we have seen and heard," said the writer. "People live in poverty and suffer hunger and cold. Our brothers in Christ suffer greatly. They are sentenced to exile in Siberia or to prison. They are discriminated against in getting jobs. Children of believers are not admitted to institutions of higher learning. Church buildings are taken away and turned into storehouses, libraries, and even into chicken coops. But the true believers are standing firm in the faith."

"You often ask listeners to write," he continued, "but that is hard to do. When a believer writes to a foreign country, he puts himself under suspicion. In Russia there are no Bibles for sale. They are very difficult to find, and when one is available the brethren are willing to pay a whole month's wages for it."

New Filmstrips Available

WHEATON, ILL.—The first of five titles in an impressive new series of teacher training filmstrips has just been released by Scripture Press Publication, Inc., Wheaton, Illinois. Developed for teacher training in all Sunday Schools, regardless of lesson materials used, the new ROYAL COMMISSION filmstrips make a significant contribution to the field of audio-visual Christian education.

Christian educators say this new series fills a long-felt need for visual instructional materials to train teachers in the local church as well as in Christian Education Departments of Christian colleges and Bible institutes. The filmstrips are good "refresher" courses for more experienced teachers.

Widow Continues Follow-Up

GUATEMALA CITY (MNS)—Mrs. Phyllis Robertson, widow of missionary pilot Joel Robertson, is continuing to serve here following the death of her husband in a plane crash. Mrs. Robertson and her four children (the youngest born August 2) make their home here, where she handles the more than 700 correspondence courses which were begun as the result of the Gospels of John dropped by Mr. Robertson from his plane during the months preceding his death. Each Gospel offered a correspondence course to those who would write in.

Mr. and Mrs. Robertson, who were from the Seattle, Washington area, served in Guatemala under the sponsorship of Air Crusade, Inc., of Pomona, California.

dateline: home missions

Direct reports from home mission fields

ALASKA

The *Carl Johnson* family arrived safely in Anchorage on September 26th, to make the third missionary family to be appointed to this field within the past five years.

The *Lee Whaley* family report three saved and baptized in the Anchorage church last month. They cooperated in a two week, city-wide revival crusade, and found real fellowship with other believers. Four new members were added to the Anchorage church. This church now averages 45 in Sunday School, and 15 in League. They have 10 members in the Woman's Auxiliary, and 7 in the Master's Men.

The *Kirby Joe Godwin* family are home on their first visit since going to Fairbanks in 1960. While they are here, the work in Fairbanks will be cared for by the *Johnson* family. The Godwins will return some time in the early spring, or before if their support is pledged by our churches. One of the Alaskan missionary families will begin work with the "natives" in early summer.

CANADA

Rev. Mack Ownes reports one baptism this month at Millville, New Brunswick—Canada. He baptized a lady who works in the bank at Millville, and who is now treasurer of the First Free Will Baptist Church of that city. The Owens have purchased a new Ford bus to use in their work, to replace their car which was damaged by fire. The Owens have four children, the last child was named Benjamin Randall. The church in Millville reports 45 enrolled in Sunday School, and 11 members of the

church. Mr. Owens also pastors the church at Cloverdale.

Gerald Owen spent the summer assisting the work as a "summer missionary." He has now resumed his studies at our Bible College.

MEXICO

Rev. Arthur Billows reports they now have 7 churches and 5 missions. The past month saw 6 conversions and one marriage at the Monterrey church. This church, the "mother church," has an average of 181 in Sunday School. A Bible institute has been in operation for four years, and dozens of young people have been trained for service.

Two "summer missionaries" worked with the Billows, and they have five native pastors in their field.

SPANISH WORK IN U.S.A.

Rev. and Mrs. Melitino Martinez have worked with the Cubans in Miami for the past five years. *Miss Bessie Yeley* has been there most of this time. They report 54 homes visited last month, and that many of those who have been attending their church have moved to other locations. The Martinez family with Miss Yeley continue to work in the Refugee Center, which is owned by the Home Mission Board.

Rev. W. L. Miller continues to work in the El Paso, Texas area and reports, "new souls being added to the fold daily." Brother Miller began this work some time ago, and it has greatly prospered. He is supported by friends, and especially the Free Will Baptist Churches of West Florida.

HAWAII

Rev. Luther Sanders reports this month that, "they had an average attendance in Sunday School of 35, the property is one third paid for, and they are engaged in full time activity." Mrs. Sanders conducts a weekly Bible class for the ladies, and has an average attendance of 12. Rev. and Mrs. Gustus Thompson spent the summer in Waipahu while the Sanders were home.

CHURCH EXTENSION FIELDS

Robert Sharry reports an average attendance of 22 in the new church at *Topeka, Kansas*.

Lewis Perry reports an average attendance of 20 in the new church at *Lincoln, Nebraska*. Mrs. Perry is now better, but has been in the hospital four times since July.

Kenneth Walker reports an average attendance of 52 in the Washington, D. C. Church. They have had two baptized the past month. Brother Walker is spending much time in building the new church, which should be completed by Thanksgiving. He needs to sell \$6,000.00 worth of bonds to complete the structure. The building will cost \$49,000.00; they have been able to borrow more than \$40,000.00 from a local bank. God has blessed, and is blessing the work in a real way.

John Vick reports 10 conversions in the new church at Grand Rapids, Michigan for September. The Sunday School is averaging 96 in attendance.

Billy Jackson reports he is planning to purchase a church building in Augusta, Georgia, and that the future looks good there.



First service in Alaska was held in 1958. Pictured above is the congregation that worshipped in the first service.

FIVE YEARS

ON MAY 19TH we celebrated the fifth anniversary of Free Will Baptist Missions in Alaska. These five years have passed so rapidly, yet volumes of books could be written on the short history of Alaska missions. As I meditate on events surrounding this work step by step from the very first approach, I come to milestones that I wish were not there for they reflect many mistakes, failures and poor judgment. I recount times of discouragement, self-pity, faithlessness and doubt. Nevertheless, as I journey from one milestone to another my heart is overwhelmed as I recount the faithfulness of God and how He has rolled back the Red Seas before us every step of the way, establishing absolute confidence that the work of Free Will Baptist in Alaska is ordained by God.

The first Free Will Baptist service was held in Alaska May 18, 1958, with 16 present. Immediately regular and consistent services were scheduled including Sunday school, League, Auxiliary and a Child Evangelism class. These meetings were held in a crude basement beneath the small dwelling which housed the family, nevertheless with this small beginning God gave us souls and a nucleus was formed which resulted in the organization of the First Free Will Baptist church in Anchorage, Alaska in April, 1959. Five weeks later property was purchased and the church was situated in a permanent location. Since that hour God has never permitted us to see but one step ahead. We have had to walk completely by faith week after week due to the extreme overhead.

by Lee Whaley

Pictured below is a portion of the eighty-four persons who attended recent Homecoming services at the church.



IN ALASKA

The church building which God has provided for the congregation. Pastor Lee Whaley is standing at the door.

In April 1961 Rev. and Mrs. Kirby Joe Godwin joined the ministry in Alaska. After spending a month in Anchorage they pioneered in Fairbanks, our second largest city. They encountered many difficulties endeavoring to get a location, but in early spring of 1962 it was made possible for them to rent the Odd Fellow Building for a place to worship and from that point they began to realize progress. In August 1962 their congregation was officially organized into a church.

The extent of progress of Free Will Baptists in Alaska cannot be determined by the two organized church groups, for there are endless challenges that demand hours of labor directly into lives of people that cannot be visually realized. This is a part of our missionary endeavor which cannot be under evaluated.

Assistance of the Free Will Baptist Bible College students who have been able to come for the two last summers has had a vital place in the work. Their willingness to work, Christian testimony and enthusiasm has made a real impression on the people toward our denominational work as well as being a tremendous help in the labor. This summer we have been able to conduct a house-to-house census and personal witness effort that has proven to be very successful.

Rev. and Mrs. Carl Johnson, recently appointed to the field, are now in Alaska and getting settled in the work. Plans are underway for future steps of expansion and opening new works.

Especially for the next few months your missionaries to this state will be in need of prayer. The Johnsons will be adjusting to the field, and the Godwins will be on their first furlough. Each of these families need guidance and strength for specific responsibilities. As we endeavor to carry on here, we need wisdom in laying plans for advancement as well as holding the forts already established. ■ ■



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.

What do you do with a man who insists on bringing into the church a doctrine which not only is contrary to our doctrine but is repulsive to all sound doctrine?

Exclude him. Such a person is not to be tolerated. Romans 16:17 says, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Ephesians 5:11 says, "Have no fellowship with the unfruitful works of darkness." II Thessalonians 3:6 commands that "ye withdraw yourselves from every brother that walketh disorderly." "If there come any unto you, and bring not this doctrine, receive him not . . . neither bid him God-speed" (II John 10-11).

My daughter has married a Roman Catholic and is about to go into that church. I have told her that she cannot be received into that church upon her testimony of the new birth and her personal acceptance of Jesus Christ by faith. Can she?

She cannot. I wish that space permitted me to give you the whole profession of faith that all who are not born in the Catholic church are required to sign. Here are just portions from it. "I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church. I profess that in the mass is offered to God a true, real and propitiatory sacrifice for the living and the dead . . . there takes place in what the Church calls transubstantiation . . . the change of all the substance of the bread into the body, and all the substance of the wine into the blood (of Christ) . . . I firmly hold that purgatory exists, that souls detained there can be helped by the prayers of the faithful. I profess firmly that the images of Jesus Christ and of the Mother of God, ever virgin, as well as all the saints should be given due honor and veneration. I promise and swear obedience to the Roman Pontiff" etc. ad nasauum. Take note, please, there is no scripture in their demands. One is made to confess that there is no salvation outside the Catholic church. The profession required sounds more like the blasphemous oath of some secret order.

Even after years of study there are so many things in the Bible that are mysterious and beyond my understanding. Is this general with most Christians?

I frankly admit that there are many difficult passages, especially pertaining to prophecy which I do not understand. Even with various interpretations put upon some passages, there still remain many questions unanswered. When I come to such a passage, I let it rest until I have more definite light. This should not become too much of a problem to us since Peter in his second epistle, chapter three, verse 16, said that in some of Paul's writings ". . . are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

how great things the Lord hath done . . . " It has always been true that people are attracted by some outstanding story. Everyone likes to listen to the unusual, especially if it is told by the one to whom it happened. So his message will be one which will feature the unusual power of the Lord Jesus. In many places this would have been a highly controversial subject, but not in Decapolis. The people had been given plenty of first-hand evidence and they were prepared to listen. And not only were they prepared to believe this instance of healing; it would naturally follow that if the Lord Jesus did it in one instance, He could and would do it to other men in other places when the need was a genuine one. Here, then, the Lord had commissioned a messenger and undergirded his ministry with a powerful case in point. *Tell them what great power the Lord hath.*

They must also be told that as they become the recipients of this marvelous grace, they in turn become responsible to carry the message to others. It is thus that the Gospel is perpetuated. This is the program of getting the message out to the world. Saved men become witnesses! No one has ever been saved genuinely who did not become possessed immediately with a consuming passion to get others saved. It is the proper order. "Each one win one" could well be the battle cry of Christianity. This is the postulate on which any program of Gospel missions is built. Not only is it operative on the foreign shores, but by all means it must be put to work in the homeland. To limit the program of the church to a foreign mission program alone is to deny that the Lord can minister to the people in the homeland. The church is not justified unless she is engaged in the propagation of the Gospel in "Jerusalem" just as fervently as she works at the job of preaching in the "uttermost parts of the world." ■■

Damon C. Dodd is pastor of the Horton Heights Free Will Baptist Church in Nashville, Tennessee.

This article is taken from the book **GO HOME AND TELL THY FRIENDS**. Author Damon C. Dodd traces the teaching of the Bible on the subject of Home Missions, setting forth the responsibility of Free Will Baptists in this phase of Christian activity and pointing out the opportunities in this field. Copies are available free from the Home Mission Department.

1963 COOPERATIVE RECEIPTS

September 1963

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	September 1963	Year to Date	Total to Date 1962	Designated Sept. 1963
Alabama	\$	\$1,042.32	\$ 870.81	
Arizona			25.00	
Arkansas	600.00	1,727.24	1,877.29	
California	543.35	5,945.95	4,618.84	
Florida		561.13	1,359.00	
Georgia	162.43	1,438.95	1,676.71	
Illinois	498.23	4,237.05	3,666.24	
Indiana		664.44	679.01	
Iowa	15.03	524.69		
Kansas	136.25	1,649.43	1,440.62	
Kentucky	282.44	384.29	180.01	
Missouri		8,071.31	8,243.08	
New Hampshire		189.95		
New Mexico	29.38	461.10	687.93	
North Carolina	240.54	1,906.45	1,677.82	
Ohio		415.84	598.63	76.50
Oklahoma	1,407.54	8,749.86	7,551.13	
Tennessee	732.28	2,943.17	2,020.34	
Texas	241.24	2,291.68	2,749.71	
Virginia	259.00	2,154.71	2,305.55	
Washington		50.00	94.11	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total Receipts to Date
	September 1963	Year to Date	September 1963	Year to Date	
Foreign Missions	\$1,492.84	\$13,128.95		\$1,590.75	\$14,719.70
F. W. B. Bible					
College	1,081.02	9,559.65		60.00	9,619.65
Executive Department	1,029.56	9,104.44			9,104.44
Home Missions	823.63	7,243.61		779.31	8,022.92
League Board	514.75	4,552.24		24.00	4,576.24
Superannuation Board	154.47	1,365.64		23.18	1,388.82
Stewardship Commission	51.44	455.03			455.03
Home for Children, Tenn.				31.00	31.00
Home for Children, S. C.				16.72	16.72
New Headquarters Building			76.50	326.00	326.00

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

JOHN 13:14, 15 is a passage of particular interest to Free Will Baptists. When studying this passage in the original Greek, there are two especially helpful points to be observed.

The first point concerns the strength of the word *opheilo*, translated "ye ought" in verse 14. In present-day English, "ought" is used often in a very weak sense, and the reader of John 13:14 in English may tend to pass over the word with little or no attention. In Greek, however, *opheilo* is a strong verb, always meaning "to be indebted, to owe, to be obligated." Careful attention to the various places in the New Testament where this word is used will convince the student that *opheilo* is a word of strong obligation. For one thing, it is the word commonly used to speak of a "debt" of money, in such places as Matt. 18:28,30,34; Luke 7:41; 16:5,7. For another thing, it is a word often used to speak of the most binding Christian duties. In Romans 13:8 the word says we *owe* it to love one another; in 15:1, we *ought* to bear the infirmities of the weak; in 15:27, it is said to be a *duty* to minister spiritual things. This word is used in 2 Thess. 1:3 and 2:13 to say we are *bound* to thank God; in Ephesians 5:28 it appears in the saying that "men *ought* to love their wives." First John 2:6 and 3:16 uses the word to say we *ought* to walk as Christ walked, and to lay down our lives for the brethren. None would seriously question the fact that these places where *opheilo* is used give definite, binding Christian duties; we are no less "bound" to wash one another's feet.

A second interesting point is seen in the Greek tenses of the verbs used by Jesus in these two verses. In the Greek language, there are two basic ways of stating the action of a verb, either as simple, once-for-all action, or as action that is to be continued or repeated. In verse 14, Jesus says He "washed" the disciples' feet—and the verb "washed" is in the tense of a simple, completed action; but then he says "ye ought to be washing one another's feet"—and now the verb "to be washing" is in the other tense, the one that expresses continued or repeated action. Again in verse 15 He does the same thing, saying "I have given to you an example that you *be doing* (repeatedly or continuously) just as I *have done* (one simple act) to you." It is clear, then, that Jesus saw this "washing of one another's feet" as an activity to be repeated and continued in the church.



Pictured above is the new church property for the Spanish speaking people in the Bryan, Texas area. Rev. Osmundo Correlles is pastor.

Glancing Around The States

Spanish Work Organized

BRYAN, TEXAS—The first service for Spanish speaking people here was conducted recently in the new church building by Rev. Osmundo Correlles. Mr. Correlles has been a Free Will Baptist pastor for 16 years in Cuba. He is now living in Bryan.

This project was the result of a vision by the Central Texas District of Free Will Baptists to minister to the many Spanish people in the Texas area.

After plans for the Spanish church had been launched, God made possible the purchase of a church building, complete with furnishings, at approximately 50% of the estimated value of the property.

Quotas Reached

NASHVILLE, TENN.—According to information recently released by the National Home Mission Board three states have reached their suggested quota as adopted by the National Association for 1963.

Kansas, South Carolina and Oklahoma have each topped their suggested amounts for Home Missions.

Ground Breaking Service

ARLINGTON, VA.—The Bloss Memorial Church here recently held its ground breaking services on the property which has been acquired to construct a church building. Approximately 85 people were present for the service.

The church, as an organized body, is only two years old. Mr. and Mrs. Kenneth Walker arrived in the Washington, D. C. area to begin the work in January of 1960. The faithful labors of these missionaries have been displayed in the growth of the congregation. The church now has 65 members.

The proposed structure will accommodate 250 people in the sanctuary and will have a basement with eight classrooms.

Revival Planned

TUPELO, Miss.—The Tupelo Church will begin its fall Evangelistic Crusade on November 3. Rev. Charles B. Craddock from Dothan, Alabama will be bringing the messages each evening. Rev. Luther Gibson is the pastor.

Church Joins 300 Club

NASHVILLE, TENN.—The First Church of Mountain Grove, Missouri has added its name to the growing list of churches that have achieved a 300 or more average in Sunday school. The reported average was 348. The town of Mountain Grove has a population of slightly over 3,000. More than one tenth of the town's population is attending the First Free Will Baptist Church. Rev. Gene Rogers is the pastor.

An Achievement Plaque will be awarded to the church by the National Sunday School Department. Write the Sunday School Department for further information.



Home Missionary Ken Walker turns spade of dirt during ground-breaking service for new \$50,000 church to be built in Washington, D. C. Completion date calls for congregation to be in building for Christmas service.



A portion of the congregation attending a Sunday afternoon service of an evangelistic crusade sponsored by the Master's Men in middle Tennessee. Gilbert Douglas was General Chairman and Damon C. Dodd was evangelist. Kenneth Riggs served as Song Director.



Damon C. Dodd, Pastor of Horton Heights Church, Nashville, Tennessee, turns spade of dirt in ground-breaking exercises for a chapel seating approximately 250. Estimated cost is \$30,000.

TWO YEARS ago the National League Board launched its literature program with only one publication written and edited by Free Will Baptists. Now with the introduction of a new series for the preschool child and one for children grades 1-3, there are fifteen publications written and edited by Free Will Baptists. This has been done through the efforts of many dedicated men and women within the denomination who have been willing to yield their talents to God for this special ministry.

Some time ago a survey was made to determine the literature needs of leaguers below grade four. As a result of this study and the desire to provide Free Will Baptist literature for this age group, two new series of literature have been developed. One series is for the preschool child which will be called The Story Hour. This replaces materials previously provided for The Story Hour and Beginner. The survey conducted indicated that the churches generally felt that one series would be sufficient for the present time in the preschool age group. There will be a leader's guide, a pupil's activity book and some type of visual aid material. The visual aid materials will vary between flannel-art, flat pictures and object lessons from quarter to quarter. This will add variety to your story presentations throughout the year.

The primary materials which are for grades 1-3 will be similar to The Story Hour in general layout. The literature will be on the level of the age for which it is designed. There will be a primary leader's guide, a child's activity book and visual aid material. The flannel-graph for first quarter of 1964 for the primaries will also be used through the second quarter. The series for primaries begins with Genesis for its Bible story emphasis.

There is a continuous striving on the part of your league board, the office staff and the writers to improve the quality and appearance of your league literature. Many laymen and pastors have helped in making the literature better by sharing with the league staff suggestions and constructive criticism. These comments have been appreciated and you are urged to share your ideas as well. Hundreds of ministers, missionaries, laymen and laywomen have contributed to the production of our denomination's devotional guide, *Depth*.

If you are not using your national literature at the present, please write for samples that you may become acquainted with it. If you have suggestions as to how it may be improved to meet your needs, you are urged to share these ideas by writing to National League Director, Samuel Johnson, 3801 Richland Avenue, Nashville, Tennessee 37205.

Please Rush

These are familiar phrases to both the Sunday school and League departments.

These are many who wait even past the last minute to order their next quarter's literature. This is usually costly as they have to use air mail postage or a long distance phone call to order and the literature has to be shipped by special handling which is expensive. Even after the added expense and the rushing, the literature sometimes does not arrive in time to be used the first Sunday of the quarter.

You render an invaluable service to your church and to the literature departments when you order the next quarter's literature by the middle of the quarter you are in. For first quarter 1964 you should order by November 15. This is particularly important for this quarter because of the extra load in Christmas mail in December.

Be getting your order in early you receive the benefits of better service and avoid unnecessary delay and expense. You help your literature departments spread the work load over several days thus cutting down on office expense.

Order blanks are mailed out each quarter to all customers, but you may write at any time and request more. You are asked to throw away all old league order blanks and obtain a new one which was published in October. Many new items are listed which you will not find on the old blank.

It is the desire and interest of the Bookstore, Sunday school department and League department to give the best service possible in meeting your needs for literature and supplies. Your help is appreciated.

Why Have A Training Hour?

Write for a copy of the new tract recently published by the League department entitled "Why Have A Training Hour—How Can I Help?" The tract is designed to help you understand better the value of a training service in your church and how you can help extend the services of your national league office.

Enclosed in each tract is an envelope addressed to GIFT. The letters stand for "Guidance and Instruction Furthers Training." It is the belief of your National League Board that more training must be provided to equip men and women to be leaders in their own churches. As the league department is able to offer guidance and instruction to those who are responsible for the league work in local churches, the training of young people and adults will be strengthened.

One of the most helpful aids to league workers recently has been the development and publication of leader's guides. This project was a costly undertaking, but the value in improved leadership will pay rich dividends in a stronger training program as these guides are used by leaders everywhere.

It is believed that our denominational training program is only at the threshold of what it can and will be as the prayers and efforts of Christian leaders are poured into it. Guidance and instruction will further the training of leaders who themselves can in turn train others to be faithful and ready soldiers of the Lord Jesus Christ.

From Your National League Director

Suggestions and news of importance

THE PERSONNEL FOR CHURCH EXTENSION

by Luther L. Grubb

THE PASTOR OF THE local church is God's key man. Largely, the success or failure of the church depends on him.

Yet, sometimes we hear enthusiastic servants of the Lord expressing what is certainly the desire of the heart, although perhaps not a well considered one. "Anybody can start a church. After all, we have the Lord and the Gospel; this is all we need." Certainly we agree that God can use any one of His servants anytime and perform a miracle through him. But, today in our complex and specialized society the qualifications for church pioneers are extremely important. By discussing these qualifications we are being objective and benefiting the whole program of church extension.

Paul says, "How can they hear without a preacher?" We might also ask, "Will they not hear better with a properly qualified preacher?"

Paul's qualifications for the pastor in I Timothy 3, would first apply here. But, now we are concerned primarily with specific qualities needed for church pioneering.

Church Starter a Pioneer

We must first of all face the issue and face it practically that *not all preachers are pioneers*. This is not to their discredit in a single regard, nor is it simply recognizing God's revelation and will. In I Corinthians 12:11, Paul writes, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." God's spirit delivers to each one separately the sovereign gift for service. Why should we expect, then, either from experience or from an understanding of God's purpose that any preacher any time can successfully start a church. Certain qualifications are necessary. For a man to qualify as a church pioneer, several things are important.

It seems that for this type of work a man should have a special call from God. In Acts 13:2 we read, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Spirit made clear the will of God in this call.

Barnabas and Saul were church pioneers in the full sense. There can be no doubt that one reason for the eminent success of these men was their special call for "the work whereunto I have called them." God used their talents and multiplied their ministry as they obeyed the call. This was pioneer work. Just as God separated Barnabas and Saul for a special type of work so does He separate men today for this same type of work.

As we continue to show the qualifications of a church pioneer, some things will appear clearly in connection with this call.

A church pioneer should know how to effectively use the weapon of prayer, both in his own personal life and also in the development of the church. In John 14:13, Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This promise should be realistic and practical for the church pioneer, not only in respect to spiritual matters in the lives of Christians, but also when it comes to material things like buying lots, constructing a church building, or developing the local church in any way. He will be successful to the extent that he follows the Scriptural pattern of prayer. Acts 12:5 records a successful example of prayer in the early church. Peter was in prison, but prayer was made without ceasing—of the church—unto God—for him. The result was his miraculous release from prison. This was effective praying.

It is unfortunate and tragic that at times our praying becomes routine and professional. We resort to the same old phrases so often that the people in the pew know how we will start and how we will close the prayer and many phrases in between even before we utter a word. It was said of Paul during his experience in Damascus, "Behold, he prayeth." Paul had prayed professionally many times as a Pharisee, *but now he was praying with spiritual vision and understanding of a need and the divine provision available to meet that need*. This is the type of Biblical prayer we need in church extension today.

Such communication with God will guard the pioneer against the ever-present plague of discouragement. *A discouraged servant of Christ is a defeated one. He cannot see the need clearly nor would he have the disposition to do anything about it*. Such discouragement results when vital intimate contact with God in prayer has been neglected. We have never had to face what Job faced, yet he said, "Though He slay me, yet will I trust Him" (Job 13:15). Paul encouraged Timothy by saying, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus" (II Timothy 2:1). A proper understanding of God's grace as it operates in service will care for all emergencies and needs in church pioneering. A pioneer who knows how to appropriate God's grace for service through prayer does not become discouraged. The writer said to the Hebrew Christians in Hebrews 12:28, ". . . let us have grace, whereby we may serve God acceptably with reverence and Godly fear." We serve by grace as well as being saved by grace. Proper prayer and obedience will bring to us this needed grace in abundance.

New church leader must be able to lead his people well in the worship of prayer and he must believe that God performs miracles as a result.

A church pioneer should be able to draw the line between intelligent, Biblical faith and human presumption. When Christ was taken to the pinnacle of the temple by Satan in Matthew 4:5-7, and the Devil dared Him to jump if He were the Son of God, our Lord answered, "Thou shalt not tempt the Lord thy God."

Did Jesus have faith to believe that God could keep Him from injury if He jumped from the pinnacle? Of course He did! Then why didn't He jump and prove it and silence Satan on the spot? The answer is because this would have been an illegitimate use of faith in its true Biblical meaning. Faith is not designed to test the maximum power of God, but to accomplish His work on an intelligent, planned basis as He desires. The will of God is always involved in the exercise of true faith. Anything else is presumption.

When starting a new church the needs are staggering. After you have your nucleus of people, you need a church location, plans for a building, then the building itself, church furniture, etc. This means thousands of dollars. Where do you get the money? How do you get it? How do you make the payments after you get it? These things all demand the exercise of intelligent faith. Jesus said to the blind man, "According to your faith so be it." This is true for the pioneer in church extension. A man's faith is the measure of his ministry, not his personality or vocabulary. In Romans 12:3 (ANT) a portion of the verse verifies this. "I warn every man among you . . . to rate his ability with sober judgment, each according to the degree of faith apportioned by God to him."

Some pastors seem to be in a state of doubt about almost everything they do. Very seldom are they sure about the outcome of anything, though the promises of God are crystal clear. The man with the gift to exercise this wonder-working faith does not know defeat. In fact, he never can be defeated as long as he exercises this faith in obedience to God. The need for absolute, practical, Biblical faith in a supreme God will become more essential day by day.

So, the church starter must be able to establish new frontiers both materially and spiritually.

Physically Strong

The rigors of building churches demand much in physical strength from God's servant. A body, strong in every respect, is an essential for this type of work. Otherwise a man's health may be broken or he may be so exhausted physically that nothing he does will be done well. The physical condition of God's servant has a very profound bearing upon his service for Christ.

A church starter, because of the lack of

missionary funds, may face the need to support himself and his family in some other type of work and build the church in his spare time. In order to carry on this dual responsibility, the Lord's servant needs almost supernatural physical strength. It is doubtful if there is a more difficult task in Christian service.

Very often the first pastor of a new church must be janitor, songleader, Sunday school superintendent, trustee, deacon, church builder, gardener, etc. And after all of this, he must find time to prepare sermons. His own people, and especially visitors who attend the regular services, will make no allowances for a poorly-prepared sermon, even though they know the pastor has worked all day at something else and also had to clean the meeting place Saturday night. Great physical stamina is necessary for this task.

In order to conserve the strength he has available, the church starter should exercise rigid discipline of life and body. Jesus taught this in Mark 6:31, where He said to the apostles after they returned home from a preaching tour, "Come ye yourselves apart into a desert place, and rest a while." The sort of living which will allow the body an opportunity to operate by its natural processes is necessary. This means that the servant of Christ must discipline himself in the amount of time and energy he expends in the work, even though there are always pressing responsibilities, each one of which seems to be extremely important. He cannot do all the work in one 24-hour period. It should also be remembered that the Holy Spirit must have an opportunity to develop what has already been done. The seed sown must be given an opportunity to take root and spring forth in fruit for Christ. This takes time. The pioneer must be patient and get as much rest for the body as possible.

God may give His servant a special physique and special strength for a special task.

Church Pioneer Well-Trained

This should be true in two fields—theologically and academically.

Theologically the church starter should be equipped not only to present the doctrinal system of the Bible, but to expose and refute apostasy and error where he meets them. Christian schools today are not only presenting a Biblical theological system positively, but giving the answers to false religions. Is this not the very heart of all that we do? Unless our personal and our techniques, methods and material programs have this as their purpose, they are not legitimate. There are many churches started in America annually and many millions expended in church construction, but in how many of these churches does the clear sound of orthodoxy ring out?

These are days when different shades of doctrine are popular. To propose some new thing seems to prove theological acumen.

No servant of Christ; no fellowship or denomination of churches; no local church is apostasy proof. The best way to guard against apostasy is to train our preachers well in the Word of God.

Academically more people are well-educated in America today than ever before in her history. There will be 70 million high school graduates by 1970. The percentage of population 15 years of age or over who are high school graduates by 1970. The percentage of population 15 years of age or over who are high school graduates will rise from 35 percent in 1950 to 55 percent in 1980. The number of college graduates by that same year is expected to be over 11 million. So, the academic level of the population is gradually rising. This simply means that the man who has other qualifications for being a church pioneer will be more effective if he is well educated.

Unfortunately there are some ministers who minimize education. At least basic knowledge of the sciences, rules of pedagogy, grammar, etc., are necessary to any minister's successful leadership.

The pastor of a new church, or older one for that matter, should maintain good reading habits and keep up to date on current doctrinal trends.

This is the point at which we should emphasize that no number of degrees or weight of knowledge can guarantee success if a man is impractical. Godwin once said, (Caleb Williams) "I am no stranger to books, but I have no acquaintance with men." There are some preachers who are no strangers to books. They are well-learned in academics and in theology, but they have difficulty in imparting their knowledge to men and in relating it to daily living. Knowledge alone will not guarantee success in the field. A school with its academic emphasis provides the facts and information. But, from this point on a man must learn by experience and under pressure.

Experience In The Pastorate

A man was recommending another for a job in a woolen factory. After some tributes to his honesty and technical skill he said, "The only hitch is that he is at least sixty. But on the other hand how could he be so good without living so long?" Experience is never a gift on a man's first birthday and, *there is no substitute for experience.*

Former experience in church organization, preaching, and general church administration will make the task much easier for the church starter. If he has a supply of sermons into which he can dip, this will help.

The wisdom gained from experience will ride the church pioneer over the crest of many a problem. In fact, it will keep him from actually producing problems which may finally bring failure.

(Continued on page 17)

Report From Old Mexico

by Mark Vandivort

GOD'S BLESSINGS were richly bestowed on approximately five hundred Christians who attended the third annual convention of Free Will Baptists at Monterrey, Mexico, August 30 through September 1.

Monterrey is a large growing city with about one million population. The six churches and five mission points were well represented as well as American visitors from several states. The services were largely directed by the Mexican men and women who have been trained at our Free Will Baptist Institute in Monterrey. The services were filled with a sweet fellowship. The singing filled our souls with rejoicing. Through the testimonies and reports there was wonderful evidence of God's working through faithful men and women. The messages and invitations were filled with power from heaven as the Holy Spirit moved hearts with conviction. Men and women were praying to God for the salvation of loved ones and friends while several souls experienced salvation in Jesus Christ each time the invitation was given. After having heard the singing of the forty voice choir and learning the contents of the reports, devotions, and messages, I felt very proud to be affiliated with this group of Christians.

The First Free Will Baptist Church of Monterrey reports an overflow congregation of four to five hundred on Sunday. The five other established churches report active congregations. Each of the six Free Will Baptist Churches are served by a full time pastor who has completed the two year curriculum of studies at the Free Will Baptist Bible Institute in Monterrey. This year there are about forty students who are studying at the Bible Institute. Weekend services are maintained by some of the Bible Institute students at five mission points. Two of the mission points are located one hundred fifty miles from Monterrey.

Testimony of Faithfulness

Our present Free Will Baptist work was begun in Monterrey, Mexico, about five years ago under direction of Reverend and Mrs. Arthur Billoows. Reverend and Mrs. Billoows have a great love and Christlike compassion for the Mexican people. They have three children—Danny and twin girls, Glenda and Brenda.

Many Free Will Baptist Christians have supported the ministry in Mexico with their gifts and prayers. Today we can witness a testimony that will thrill the hearts of those who have been interested enough to share the gospel of Jesus Christ with our friends "south of the border."

Many of the Christians in Mexico serve the Lord under difficult conditions that few of us have experienced here in the United States. The Christian may experience strong social pressure against him from an anti-Christian society. There was only one member of the church in Monterrey who drove an automobile to the convention. This vehicle was over twenty years old. This fine Christian man holds a position dealing with government and labor that would draw a \$10,000 plus salary in the United States. Some of the members are factory workers who earn approximately \$8.00 per week (U.S. value). Other members are very poor and not nearly so fortunate financially. The average Mexican family lives in small quarters with few luxuries as they try to make their income cover the necessities of life. The Mexican pays about the same price for some basic food items such as beans and flour that one would pay in the United States.

Many of the members of the village churches may earn less than \$1.00 a week (U.S. value). In some of the Mexican villages, about 80 per cent of the babies die before reaching one year of age because of malnutrition. In such a village, the head of the house may take the commodities that he has produced, such as raw material for rope, corn, etc., to exchange for food and clothing at the village commissary. My heart was challenged by the faithfulness of those Christians who are practicing the Bible teaching of tithing. I learned that they choose to have only 90% of their commodity exchanged for food and clothing. They ask for the first 10% to be given to them in cash to be placed in the tithing envelope on the Lord's day.

As a result of having been taught the Great Commission of our Lord Jesus Christ (Matthew 28:19-20) the churches in Mexico have participated in a world wide ministry. Missionary offerings have been sent to South America, Africa and Hawaii.

As I worshipped with the delegation of the convention, I felt that I was experiencing fellowship with some of the happiest people on earth. They have been released from the bondage of sin to a life rich and full in Jesus Christ.

Committing Bible Knowledge

"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).

Each of the converts of our Free Will Baptist churches in Mexico is instructed to study a Bible study course for about three months. There are about sixty who are studying the Bible course at the present time. If one has satisfactorily completed the course; and if he maintain a good testimony for Christ, he may become a candidate for baptism and church membership. Free Will Baptists in Mexico expect their members to live a clean, dedicated life for Jesus. This will include consistent church attendance, tithing, and active participation in the ministry of the church. If a member ceases to live according to the Bible example of Christian conduct, he will be voted to a status of inactive membership. Whereupon, the church goes to prayer in behalf of such members. I found it interesting to learn that in the Monterrey Church last year there were twenty-five who were restored back to active membership with the church. A church has the authority of the Scriptures for a rigid discipline of its members. The testimony and accomplishments of the church is reflective of the individuals who make up a church.

Bible Institute

The Free Will Baptist Institute in Monterrey offers a two year curriculum of courses patterned after courses Brother Billoows has taken at the Free Will Baptist Bible College, Nashville, Tennessee. God has led many of the Mexican Christians to study the Bible and other related courses in order to better equip themselves for a more effective ministry. The Mexican workers trained in the Bible Institute are reaching their own people for Christ. "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2). This type of Bible Institute ministry has proven to be effective in missionary programs in Latin America, Africa, Europe and other countries.

Reverend and Mrs. Billoows are assisted on the teaching staff by three men and two women. Each of these staff workers has completed high school training and the Bible Institute curriculum. Two of the workers have completed two years of university study. The educational facilities of the First Free Will Baptist Church in Monterrey are being currently used for class rooms. Two small buildings serve as dormitories for the forty students. Our workers in Mexico are praying and planning for the extension of the facilities of the Bible Institute. More adequate facilities are urgently needed at the present time. ■■

**IN THE
VINEYARD**

Previous experience in the pastorate will make the church starter's public relations easier and more effective. Public relations is simply the science of dealing with people. It is as old as people, but relatively new as a science. The pastor is always dealing with people. This is his basic job. In the church, in public impressions, in human relations in his immediate community, in business relations, in professional relations, in ecclesiastical relations, he is called upon to assume attitudes, make evaluations, answer questions, and all of this must be done within the limits of his own spiritual convictions. This is not an easy task.

I would say that more ministers fail because they know little about the science of public relations than for any other single reason. Let us be careful not to undersell Dale Carnegie. If he had been a preacher of the Gospel, he could have been eminently successful in that position because of his expertness in handling people. But he also learned much of what he knew from experience and not from books.

However, it is possible to grow old in experience and never learn very much. Some men seem not to profit by their mistakes. When some situation has caused them heartbreak, they do not take time to evaluate it and see why this thing has happened and how it could be avoided. *The lessons of experience must be learned if we are to improve in our service for Christ. When a man is through improving, he is through!*

Experience really pays off when facing disciplinary problems in the local church. Which church does not have these problems periodically? This is just as sure as the fact that you are dealing with people.

Also it is just as sure that God will not fully bless the church whether young or old, which does not deal properly with its

problems of discipline, but sacrifices righteousness for a false peace. I Corinthians is one of the clearest declarations on this point.

In a new church these disciplinary problems stand out like mountain peaks. Whereas an older church might weather the storm of mistakes made by a pastor in this area, a new church could be completely devastated by wrong and indiscreet leadership.

Of course, there is a great field of discussion here into which we cannot possibly enter—when, how, and why shall we discipline? Some go to an extreme position in this. When faced with a problem, some pastors "fly off the handle" and start scolding people with abandon. This never solves the problem, but instead demonstrates emotional immaturity. Once it has been necessary for a pastor to stand before his people and apologize for losing his temper, he has lost a certain respect from his congregation which he seldom regains.

If the church starter lacks experience, he would do well when facing a severe church problem to counsel with his more experienced brethren, but if he wants the blessing of God, he must settle the problem.

We should pray that God will give men of some experience to launch out and by faith put their experience to work for Christ in church extension.

We have one of the most challenging mission fields in all the world at our threshold, our own nation. Certainly we may expect problems in abundance as we fight the world, the flesh and the devil; but God has the answer to all of these problems. It is Christ and His power and provision working through the service of trained personnel. What we need to do is get to the job as never before and evangelize this spiritually sick nation before it is too late. ■■

■ **Samuel Johnson**, National League Director, will be attending the Alabama State Association, November 7-9; Tennessee State Association, November 12-14; Georgia State League Convention November 29.

■ Director of Publication for Foreign Missions, **Jerry Ballard**, will be attending the Alabama State Association, November 7-9; Tennessee State Association at Johnson City, November 12-14.

■ **Reford Wilson**, Director of Foreign Missions, will be in a missionary conference at Pamplico, South Carolina, November 6-10; Spartanburg, South Carolina, November 10-13; South Carolina State Association, November 14-15.

■ National Sunday School Director, **Roger Reeds**, will be attending the South Carolina State Association, November 13-15; Arizona State Association, November 22-24.

■ **Rufus Coffey**, Director of Conference Ministries for Foreign Missions, will be in an area missionary conference in Ada, Oklahoma, November 4-10; Tulsa, Oklahoma, November 11-17; Durham, North Carolina, November 18-24; Detroit, Michigan, November 25-30.

■ Home Missions Director, **Homer E. Willis**, will be attending the Alabama State Association on November 8 at Sylacauga, Alabama. Mr. Willis will be in Bristol, Virginia, November 11-17; Tennessee State Association, Johnson City, Tennessee, November 13-14; Phoenix, Arizona, November 22-24; Morehead, Kentucky, November 29-30.

■ **Harrold Harrison**, Promotional Secretary for the Sunday School Department, will be attending the Florida State Association at Bascom, Florida, November 1. Mr. Harrison will be in Sylacauga, Alabama for the State Association November 7-9; Camp Mt. Bethel for the Georgia State Association, November 12-14.

■ Executive Secretary, **Billy A. Melvin**, will share in the fall meeting of the Executive Committee in Nashville on November 5-6. He will attend the Alabama State Association, November 7-8, and the Georgia State Association, November 12-14. Mr. Melvin will attend the annual meeting of the American Bible Society in New York on November 19-20.

Books By Free Will Baptists

The Dynamic of Christian Unity, W. S. Mooneyham	\$2.50
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COMPASSION

CAN WE GET IT BACK?

by C. Leslie Miller

WHILE CHATTING with an aging surgeon friend of mine I asked the question, "Doc, do you ever worry about the time when your fingers will lose their skill?" He paused for a moment and then replied, "No, pastor, but I do confess that at times I worry that the day may come when my heart will no longer feel the suffering of my patients."

One of the most frightening current fulfillments of prophetic Scripture is that men are losing natural affection. Emotions, particularly in the realm of spiritual experiences, are viewed as indications of fanatical trends. Christians can unashamedly weep over the silly sentimentalism of TV and movies, or scream with uncontrolled joy or fury over a home run or touchdown. Yet, the same Christians would be ashamed to display any emotion of contrition or joy in the atmosphere of public worship.

Something is wrong with the evangelical church! It has lost its passion for souls and its compassion for the lost. It glories in its orthodoxy and conservative theology, but it is a dead orthodoxy and a robot type of theology. Seated comfortably in its rocking chair it earnestly sings, "Rescue the Perishing." In beautiful harmony but with dry eyes, its voice reminds us, "See from His head, His hands, his feet; sorrow and love flow mingled down."

May I shock you by saying the greatest need of the evangelical church is not the power of the Holy Spirit. That is ever available, but it cannot manifest itself or operate until there is created the only field in which it can be effective. The power of the Holy Spirit to multiply the loaves and fishes was demonstrated only after the heart of Jesus was moved with compassion as He saw the multitudes as sheep without a shepherd. It was a transformed and compassionate Peter who gave to the lame man the gift of health and movement. Every apostolic miracle and dynamic declaration of the Gospel was born in a human heart filled with divine compassion.

The church no longer has the sword in its soul. The Romanist's symbol of the bleeding heart of Mary cannot be accepted by us, but it may have a significant suggestion for us. Simeon looked up into the lovely face of the young mother and said,

"Yea, a sword shall pierce through thy soul also, that the thoughts of many hearts may be revealed" (Luke 2:35). "Hannah was in bitterness of soul, and prayed unto the Lord, and wept sore and she vowed a vow."

"I will greatly multiply thy sorrow . . . in sorrow thou shalt bring forth children" (Gen. 3:16). This divine decision applies spiritually as well as physically, and today as well as in the day of the fall.

At a Sunday school convention a pastor told me of his wayward teen age son. "He has broken almost every law of God and man. He is killing his mother with sorrow and is breaking my heart. I've tried everything. What can I do?"

Pressed for attention by other people, I abruptly asked, "Have you ever tried a tender tear?" He went away in anger at my strange suggestion. A year later we met at another convention. He greeted me with, "It worked! It worked! When I got home that night my boy was asleep. As I stood by his bed my heart was flooded with a new and tender compassion. I found myself on my knees clasping my boy to my heart and bathing his face with tender tears. Almost before I knew what was happening he was on his knees beside me weeping and both of us wept our way back to God. Tom's a new boy. Our home is radiant with happiness."

With surprising frequency God works through the sorrow of compassion. All God's great servants have been refined in the crucible of sorrow and have been men who interacted to the tragedies about them.

Moses cried unto the Lord, "If thou wilt forgive their sin—and if not, blot me, I pray thee out of thy book" (Exo. 32:32).

Abram faced the excruciating heartbreak of Moriah.

Daniel agonized in intercessory prayer as he identified himself with the guilt of his people (Daniel 9:3,4).

Jeremiah cried, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1).

Man of Sorrows

Christ was a man of sorrows and acquainted with grief. He wept over the unbelief of Martha and Mary. The rebellious rejection of Himself by the people of Jerusalem broke His heart. He was grieved that His own received Him not when He came to them.

Paul reminded the Ephesian elders, "By the space of three years I ceased not to warn every one of you night and day with tears" (Acts 20:31).

To Timothy, the apostle wrote, "Being mindful of thy tears, that I may be filled with joy."

We are trying to produce results with a soul that has never been pierced by the sword of vicarious sorrow. *Never has so much truth been preached with so little passion! Never have so many souls been*

reached but the touch has been without emotion or conviction! Never have so many Sunday school lessons been taught with so little compassion!

In no other historical age have Christians known so much about tragic current events and cared less. Men and women, parents and youth, clergy and laity have been stricken by this strange and terrifying blindness to the implications of worldly and godless trends.

Margaret Mead wrote in *Saturday Evening Post*, "What has happened to those roles which have historically belonged to women? Traditionally they used to care for the young, nurse the sick, lay out the dead, attend women in childbirth, comfort the sorrowful, quiet unruliness and temper hot-headedness with gentleness and wisdom. In many instances women elected a life devoted to God or God's children. A mere recitation of these historical roles sounds strange; the very vocabulary is out of date.

"In these days of great freedom . . . we may well ask: How do we women stand? The answer is simple. We stand very badly indeed. The ancient occupation of bathing the dead is now in the hands of morticians, a male profession for profit. Midwifery, and the loving induction of mother and infant into a satisfactory symbiotic relationship, is now in the hands of male obstetricians followed by male pediatricians. Visiting the widowed and sorrowful is done largely by male insurance agents, again as part of the profit structure of our society. Dedicating one's life to God or human welfare is becoming steadily unpopular. The care of the infirm old has been put as far outside the house as possible and delegated to institutions where gadgets replace tenderness and the television set the friendly personal voice.

"Various psychiatric terms are now used to describe religious dedication, and the dedicated are suspected of having neuroses."

American women have forgotten how to feel and how to care beyond their own personal requirements.

In an article, "The Missing Element," the statement is made, "A vital element is missing from our Christian culture. It is Christian fatherhood. Many fathers are Christian but few fathers ever acquire the characteristics and assume the responsibilities of true Christian fatherhood.

"This paternal quality demonstrates the sovereignty of Jesus Christ and thereby earns the right of respect in the home. Because the Roman centurion was willing to say, 'I am a man under authority' (that of Caesar), he was able to say, 'Do this, and he doeth it.' This type of fatherhood radiates the holiness of God and amplifies the magnetic properties of the Bible. Because it follows Christ, it can say to the child, 'Follow me.' Because it has chosen this day to serve the Lord, the family follows the same conviction.

"Our churches are filled with fathers who

have devotion to business but know nothing of total-person dedication to God. Their godliness is a form devoid of power.

"These fathers are so busy with golfing, business, church boards and personal comfort that they have no time to play or pray with their youngsters. Their minds are so occupied with materialistic plans and ambitions that there are few moments of tenderness for the wife and no lines of communication to the family. Our most alarming problem is not juvenile delinquency but the spiritual delinquency of our Christian fathers. They are blind to the psychological and spiritual needs of their families and totally unconcerned about the sorry plight of their world."

In our Christian homes the social has superseded the spiritual. The phone, social engagements and the TV have evicted the altar of prayer. The cares of life have driven Mary from the feet of Jesus to the place of employment or the festive board of entertainment. Social graces have supplanted the grace of the Holy Spirit. We are too busy to lead our children into the presence of God. We have little time for the Bible, and intensive study of the Scriptures is a lost art.

Familiar With the Stars

We permit our children to fill their minds and defile their hearts with the comic book, television, movie diet of crime, violence and sex. Our children are amazingly familiar with the stars of the stage, screen and sports, but we have failed to introduce them to the shining stars of the Bible and missions.

We worry over calories and vitamins but are not alarmed by spiritual deficiencies. I have seen Christian mothers weep over Johnnie's low school grades, and the same mothers laugh off Johnnie's growing tendency to steal and lie.

The hand that fondles the infant determines the course of history. Men seldom rise above the spiritual levels of their fathers. The spiritual qualities of our pastors and the Sunday school teachers of today will establish the spiritual vitality or anemia of tomorrow's church.

The world of missions is barren of great leadership. We have wonderful missionaries but where are the Livingstones, the Moffats, the Bachs of yesteryear. In the area of flaming evangelism we have few giants.

Comparatively few Christian young people are willing to dedicate themselves to the extension of the church's ministries. Who is to blame for the lack of interest and dedication? Why do so many missionary candidates fall by the wayside or never return to their fields after their first term? Why are our Sunday school junior departments many times over larger than our high school departments? Why, with so many evangelistic sermons preached and so many Bible lessons taught, are so few souls saved? Has the age of science cancelled out the dynam-

ic power of the Gospel? Are we evangelicals satisfied with our progress? *What community change would occur if your church would instantly disappear from its location? Would the unconverted world view it as a tragedy and bemoan the loss of its influence?*

Look at the first century church. "The multitude came together . . . and were confounded . . . they were all amazed and marvelled . . . they were pricked in their heart and said, Men, brethren, what shall we do? . . . and fear came upon every soul . . . they were filled with wonder and amazement . . . they marvelled; and they took knowledge of them that they had been with Jesus . . . all men glorified God for that which was done . . . the place was shaken where they were gathered together . . . with great power gave they witness of the resurrection of the Lord Jesus . . . of the rest durst no man join himself to them; but the people magnified them . . . they were cut to the heart, and they gnashed on him with their teeth . . . these that have turned the world upside down are come hither also."

Is our today's world less in need of a soul-jarring impact by the church? Should we, living in the last perilous days, be content with less spiritual power and influence than that of the infant church?

What is the missing element in our churches and Sunday schools? Yes, in our lives?

We have a crisis without an awareness. Constantly surrounded by alarming trends we go blissfully on our way of apathy and heartless unconcern. The international trend threatens atomic annihilation. We, sons of God, shrug off our involvement in politics and policies by accepting the trends as part of our eschatological theology. Marriages are threatened, suicides are multiplying and men's minds and hearts are cracking under the economic pressures of this age.

So what? Either we have no answers to these problems of life or we don't care to communicate them. The spiritual crisis is even more alarming, but there is no alarm in Christian circles. How many evangelical churches have seriously tackled the grim problem of those who fall among spiritual thieves? Busy with our important church program we pass by on the other side and leave the wounded and weak brother to be devoured by the cults and the present evil world.

The crisis of the imminent return of the Lord Jesus is a conspicuous part of our hymnology and creed. But how much of a reality is it to us? How many of us have engraved upon our hearts the question and the exclamation, "Today? Perhaps!" *Is it not true that to many of us the second appearing of Christ would be both surprising and inconvenient?* We talk about heaven but build for time. We plan for tomorrow but not for eternity.

(Please turn to page 26)



"We plan to enter two more states."

AN INTERVIEW HOME MISSIONS

Home Mission department has increased by three and the missionaries have increased by 18.

CONTACT: As a denomination, could we do more toward the establishment of new churches?

Willis: Yes. We have many local churches that could and should "mother" another church. There are district associations that could sponsor an "area worker" and our churches can do more to assist the National Board in church extension.

CONTACT: Does the Home Mission Board have any particular goals for the coming year?

Willis: Yes. We plan to strengthen our work on existing fields and enter at least two more states. To continue the Hawaii land project is another goal. We will work to strengthen the Bible Institute in Monterrey, Mexico, also during the coming year.

CONTACT: Do you plan any work with minority groups in the United States such as Indians?

Willis: We plan definite work among the natives of Alaska which includes Indians. We will continue to seek workers for a ministry among the Jews and offer our services in every way possible for this needy area. Our real problem is to find qualified workers for this type of ministry.

CONTACT: Are there any new candidates waiting for appointment?

Willis: Yes. We have several applications on file.

CONTACT: Who are they?

Willis: It is not our policy to make this announcement for obvious reasons until the candidate is approved and employed.

CONTACT: Why do you now have several missionary accounts in the red? What causes this deficit?

Willis: Some went to the field who did not do deputation work. Some were promised support which did not materialize, and home work has always been largely supported from the general fund.

CONTACT: Do the home missionaries go lacking when their accounts are in the red?

Willis: No! Every worker is paid by the 10th of each month as long as any money is in the general fund. If the general fund is deficit, he would have to wait. This has never occurred during my time as director.

CONTACT: Do you feel it a good policy to publish deficit accounts?

Willis: Under some conditions. We will probably discontinue this practice.

CONTACT: Is the ultimate end of all home mission work the establishment of new churches?

Willis: No.

CONTACT: Do you plan any mission work in slum areas or the like which would not necessarily result in a new church?

Willis: Yes.

CONTACT: Do you have future plans that you can disclose at this time?

Willis: Yes. An area worker will be sent to New Mexico. Miss Bessie Yeley will be retired December 31, (at one half her regular salary) and the work, including the building, in Miami will be turned over to the Foreign Mission department.

CONTACT: Are you anticipating reaching the home missions budget for this year?

Willis: Yes. We must have gifts of \$30,000 in November and December. We are de-

CONTACT: What definite marks of growth in Home Missions have you noticed in the life of our denomination during the past 5 or 6 years?

Willis: We have seen churches organized in Alaska, Canada, Hawaii, Mexico, New Hampshire, Idaho, Iowa, Colorado, District of Columbia, Kansas and several other places within the past five years. In 1956 total receipts were \$23,808.26. In 1962 the receipts were \$92,604.89. Office staff of the

WITH THE DIRECTOR

pending on the "Thanksgiving offerings" in November from all our churches.

CONTACT: What up-to-the-minute information do you have to release from your recent board meeting?

Willis: The monthly allotment for Old Mexico work was increased. The regular monthly allotment for Alaska was set at \$980.00. The Kirby J. Godwins will need to raise their support before returning to Alaska for another three year term. Mr. and Mrs. Melitino Martinez will be released from the Home Mission Board as of December 31st.

Reports from the nine summer workers were received and the board feels this was a good ministry. Plans are to increase this "summer program." Within the past six months, new workers have gone to Lincoln, Nebraska, Alaska and South Georgia. Partial support was reinstated for the work in Vancouver, Washington.

All other workers on the staff and on the field were employed, and all gave good reports of their work for the past six months.

The work in Kansas will in all probability be turned over to the Kansas State Mission Board soon. The people of Kansas have been wonderful in their support of the work and worker at Topeka.

This year the Board employed a field secretary and a full-time bookkeeper. This has been a necessity since the work continues to grow in every way.

All seven board members were present for the recent meeting. They are: Wade Jernigan, Chairman; Harry Staires, Vice Chairman; Harvey Hill, Secretary; Gordon Sebastian, Bob Shockey, R. E. Pixley and Roy Thomas. ■■



"Our newest work is in Lincoln, Nebraska."



"Letters of appreciation for our summer workers have been received."



"We need \$30,000 in November and December."

The Missionary Message Of Isaiah

by **Laura Belle Barnard**

THE plan of the wonderful book of Isaiah is, itself, a tremendous missionary testimony. There are three divisions. The first section (1 through 35) is concerned with the sins of Judah and the world. The second section (chapters 36 to 39) is a historical passage which forms the connecting link between the two main portions. The third section (chapters 40 through 66) contains the sublime predictions concerning the restoration of Israel in the Promised Land, the coming of Messiah in humiliation and then in glory, and the glorious kingdom and reign of Jesus Christ on this earth.

Twelve chapters of the first division of Judah contain heart-moving appeals to Judah to turn from idolatry and worldliness back to Jehovah. Unsparingly Isaiah portrays the gross sins of God's people. He is a "home missionary." The ten tribes were soon to be carried away into Assyrian captivity because of their sin, and Judah was in revolt "more and more" (1:5). Her leaders (the mighty man, the man of war, the judge, the prophet, the elder) were all corrupt (3:2, 13). "Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards" (1:23). The land was full of idols (2:8), the faithful city had become a harlot, lodging murderers (1:21), and Isaiah could speak of "Jerusalem and her idols" as synonymous terms (10:11). Judah's women were worldly, proud, and prodigal (3:16-24). So completely corrupt had the Messianic nation become that the loathsome disease of leprosy seemed the most fitting description of it: "From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and fresh stripes" (1:6). Picturing Judah's predicament after invasion by an enemy nation, he said, "Your country is desolate; your cities are burned with fire" (1:7). Isaiah, the statesman-prophet, had been called to be a missionary, and his preaching was first "in Jerusalem." Thus he warns his own nation Judah, and he leaves no class of society unchallenged and no sin unnamed.

Message To Samaria

The prophet Isaiah is spiritual advisor to Judah's king. In each political crisis he warns of disobedience, yet he comforts in the immediate need, and speaks predictions for the future. To King Ahaz, then facing the threat of Pekah and Rezin, he says, "Fear not . . . because of these two tails of smoking firebrands." As to their plot, "It shall not stand, neither shall it come to pass" (7:4-7). And, though the naming of his new-born son (Mahershalal-hashbaz), Isaiah predicts that the city of Samaria will shortly be besieged and the people taken into Assyrian captivity (8:4). Though the prophecy is not addressed directly to Israel, none could fail to understand that its ominous news was meant to

call Samaria and all Israel to repentance. Meanwhile, it is significant of the entire missionary thrust of this book that in his evangelistic outreach the prophet follows the order of the missionary command of Acts 1:8 "... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria . . ."

Beginning with chapter 13, Isaiah uncovers his missionary heart for the surrounding heathen nations, "unto the uttermost part of the earth." Although these enemies of Israel and Judah were determined to destroy the chosen people, the prophet shares God's purpose and plan to confront them with His plan of redemption for all men. So, even though Isaiah is under divine compulsion to pronounce judgement upon these wayward nations, he makes his pronouncement of judgment a strong plea for repentance: "My heart crieth out for Moab . . . I will weep with the weeping of Jazer" (16:9), he pathetically pleads with that idolatrous nation. As for Damascus (capital of the Syrian nation), God's judgment upon it is purposed to cure that people of idolatry, he says, "for thou hast forgotten the Lord of thy salvation" (17:7). One may recall the gross idolatry of the Syrians and its influence upon Judah, as told in II Kings 16:10-16. In the same way Isaiah sounds the evangel to idol-ridden Egypt, "In that day there shall be an altar to Jehovah in the midst of the land of Egypt" (19:19). And in this strain he names Philistia, Ethiopia, Duma, Arabia, Tyre, Assyria, and Babylon, and foretells the judgment of God upon each of them in such a manner as to show that His punishment is not an end in itself but that it is meant to be the means of bringing them the repentance. Summarizing his message in his opening chapter, the earnest prophet appeals in one vivid figure (1:18), "Come, now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Reading this book, one senses the clear echo of these words of appeal throughout the sixty-six chapters. Chapters 24 through 35 contain revealing references concerning God's redemptive purposes for the whole world. "Earth," "nation," "people," "world," or similar words and expressions occur significantly in at least that many verses (26:9; 27:6; 33:3, 12; 34:1). Lest any obscure parts of the inhabited earth should be excluded, "the isles of the sea" are designated in 24:15, and in verse 16 "the uttermost part of the earth" is specified. And all in terms of His purpose to redeem them. Beginning with Jerusalem, he makes the whole world his mission field.

The historical section of Isaiah, chapters 36 to 39, records significant events which occurred during Isaiah's ministry. In the 14th year of Hezekiah's reign, Sennacherib's army invaded Judah, destroying all her forty-six fortified cities, and "as Hezekiah said in his prayer) "laid waste all the coun-

tries and their land." Assyria's military leaders were now inside Jerusalem terrorizing the people and defying the king and Jehovah. Isaiah was summoned, and, upon speaking a word of comfort to Hezekiah, the two men (king and prophet) prayer to Jehovah. "Be not afraid . . . he (Sennacherib) shall hear tidings and shall return to his own land; and I will cause him to fall by the sword in his own land," Isaiah spoke by revelation. The prophet's words were fulfilled minutely, as Jerusalem was miraculously spared.

Then King Hezekiah became ill, and was healed through Isaiah's ministry. Merodach-baladan of Babylon, upon hearing of the illness, sent a courtesy delegation to call on the king and enquire of his health. Doubtless this visit was prompted by subtler motives as well. Hezekiah unwisely showed the Babylonian ambassadors through all the treasures of Judah. When Isaiah heard this news from Hezekiah's own lips, the spirit of prophecy came upon him, and he had to make known to the king that his recent association with these royal guests from a foreign country prefigured the coming of the king of Babylon to take away all the material wealth of Jerusalem, and the treasured people of Judah, into Babylonian captivity.

Prophecies of Future Glories

With this revelation of the Babylonian invasion, which was still a century in the future, the prophet seems to have been transported into that far-distant future of the captivity of his people and actually into the land of that captivity, and to have been given to see and to experience with his people yet unborn that seventy years of bondage which was yet to come. Immediately, then, beginning with chapter 40, Isaiah begins to speak to a people in grueling bondage, and all his messages throughout the remaining chapters are as from that setting. It is the most astounding miracle of revelation on record, and this fact gives unusual inspiration in reading and pondering these sublime prophecies.

Under so unusual circumstances, one might well expect to find unusual predictions. So, in this last section of twenty-seven chapters (40 to 66), further divided into three sections of nine chapters each, the theme is that of restoration. Isaiah's first words are of comfort, and in the first of these nine chapter portions (40 to 48) he given the Channel Nation assurance of her complete deliverance from captivity. God will use Cyrus the Mede (yet unborn) as His appointed servant to place Israel back in her own land. Think of the missionary witness this must have been to Cyrus and to his people to read his name in the book of Israel's God, foretold and written there a century before his birth! In the second group of nines (49 to 57) Isaiah assures Israel of *spiritual deliverance* from the bondage of sin, through another servant,

the "Suffering Servant of Jehovah," to come as Messiah. Climaxed in that sublime fifty-third chapter, Isaiah gives the clearest of all Old Testament pictures of the world's coming Redeemer. The One exalted very high (52:13) will be utterly rejected, will make substitutionary atonement for the sins of the world, offering Himself in glad submission to the will of God. But He finally will be exalted as Head of the universal church and as King of all nations. "I will divide him a portion with the great, and he shall divide the spoil with the strong." In future years this passage alone of Isaiah's book would be a missionary message in Babylon. The third and last section (58 to 66) describes the glorious millennial reign of the Prince of Peace, with the final restoration of all things.

Isaiah's great prophecies which look forward to the future glorious kingdom of Christ on this earth are unsurpassed in all Scripture, and they are a powerful incentive to zeal in worldwide Gospel witness. Our efforts in service cannot in themselves usher in the literal kingdom of Christ, for the King, Himself, will appear in person and set up His own kingdom. Nor can our service actually bring about the rapture. Nevertheless, there are two observations worthy of consideration. First, the fact that somehow in His inscrutable wisdom God always had ordained to work on this earth through human instrumentality. In the work of redemption through the cross He chose to use a Man, the Man who was God manifested in the flesh. He had used men and nations and their movements in preparing a cultural setting and bringing about that fullness of time (Gal. 4:4) in which the Savior should be born. Then, the second fact is that upon setting up the church to function as His body, the ascended Lord as Head of that body chose to continue to use human instruments, redeemed men, to carry out His all-important work on earth. In the history of mankind God has closed out each age as He has been able to work through men in accomplishing His special redemptive purpose in that age.

The ministry of prayer is a human instrument linking members of His body with Himself at the throne. The ministry of preaching and personal witnessing is a human means through which God channels His power to earth in saving men. The ministry of living and being, or inward holiness, is a human agency since there can be no demonstration of holiness on earth today except through human vessels. Indeed, except for the actual purchase of redemption, which is all of grace and in which sinful man could have no part. God has will accomplish on this old earth what all our best and most dedicated efforts of the church age have failed to do. But even in this kingdom the King will not disregard the marks of witnessing which His servants have performed. All will be utilized, both

(Continued on page 24)

seen fit to use redeemed men to carry out His purposes in every age. As the missionary witness of Israel, voluntary or coerced, was a powerful factor in preparing the world for His first coming, in like manner the penetration of the Gospel into the tribes and societies of men today is a preparation for His return to earth to receive His chosen bride.

The church as God's holy and royal priest-nation (1 Peter 2:5, 9) must stud the earth with its witness of Gospel light, so that upon its removal from the earth in rapture, that witness will bear its fruit during the tribulation period (Rev. 7:14). Joel's prophecy of the pouring out of the Holy Spirit upon all flesh, partially fulfilled at Pentecost (Acts 2:16), still awaits final and complete fulfillment. "All flesh" is an expression which means mankind the world over, though not every individual without exception. It predicts that there will be groups of believers in all segments of society through the earth, inasmuch as the Holy Spirit cannot be poured out upon unbelievers. Isaiah foresees this outpouring of the Spirit upon his own people (32:15) and declares that "all flesh" shall see (experience) this "glory of Jehovah" (40:3). Again, he foretells this worldwide missionary witness and the outpouring of the Spirit "in the eyes of all the nations; and all the ends of the earth" (52:10). Joel speaks of this event in close connection with the "great and terrible day of the Lord." So, whether it is to occur just prior to our Lord's return to rapture His saints, or whether in the transition period closing out the tribulation and ushering the millennial reign, it still represents a preparation of world-wide Gospel witness.

The Old Testament saints did not see the catching up of the church in rapture as God revealed it to the church through Paul. Rather, it is the righteous reign of God's King on this earth, and the removal of the curse of sin which Old Testament prophets magnified. The New Testament gives the same proportionate emphasis to the kingdom, through making known the new revelation of the rapture. Could it be that premillennialists, in rightly emphasizing the coming of Christ to rapture the church, are losing something of further blessing and challenge by relaxing their study of and therefore their expectation of the coming of the King to reign on earth? The period between the rapture and the kingdom is a mere seven years. Even though it is to be so great tribulation, it is ever so brief—which means (oh, happy thought) that we may be even now only seven years away from that coronation day! No prophet more than Isaiah creates in the reader a deeper longing for the opening day of that thousand years, when the personal appearance of the King

service and servants. Perhaps this is something of what was meant when He said (Luke 19), "Well done, thou good servant, . . . have thou authority over ten cities." Faithful service now is in that sense a preparation for His future reign on earth.

Isaiah had had a distinct missionary call. It had come to him in a vision of Jehovah's holiness and majesty (chapter 6). The King of the whole earth was upon His throne. As the seraphim cried one to another, "Holy, holy, holy is Jehovah of foundations and smoke-filled temple emphasized the power and authority of the King. Whatever He was about to speak would certainly be fulfilled. No word would return unto Him void. "He confirmed the word of his servant, and performed the counsel of his messengers" (44:26). Against such a background, Isaiah saw the sordid vision of his own sin and insufficiency. His contrite confession brought immediate cleansing and preparation. "Thy sin is forgiven" (vs. 7). Now he was ready to hear the voice of the King of Glory, "Whom shall I send?" A cleansed and prepared heart has one answer, "Here am I, send me!" Isaiah records this personal testimony early in his book, as an appeal to Judah and to all nations to turn to this thrice holy One. His personal experience on this occasion is in perfect accord with the type of revelations he was later to be given, and this testimony of his call and commission would add weight to all his witness.

In view of Isaiah's own call, he had a burden not simply to call his homeland of Judah to repentance, but to help her to understand her own responsibility as a divinely-appointed missionary nation. "Ye are my witnesses," he reiterates to the chosen people of God. Not only with the coming of their Messiah were all the families of the earth to be blessed through Abraham's seed, but in each generation the Jewish nation was to be a witness perpetually, and bless the nations with the truth of God's redemption. In predicting that Israel would be named "priests of Jehovah" (61:6), Isaiah was reminding the nation that it had been called out and ordained to be a priest nation to the world. Moses had told them this nearly a thousand years before (Ex. 19:6). To Israel had been entrusted "the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4), and her failure to perform that priestly ministry in the midst of the nations (as God had strategically reason for the total corruption prevalent in Isaiah's day. In good King Hezekiah's prayer, "Save us from his hand, that all the kingdoms of the earth may know that thou art Jehovah," it seems that the king may have retained a vestige of that mission-

(Please turn to page 26)



A Bunch of Everlastings by Frank W. Borcham, Good News Publishers, Westchester, Illinois, 64 pages, \$.50.

The men featured in this "One Evening" book found life to be tremendous! The author has captured the secret of success operating in the lives of such men as Martin Luther, Oliver Cromwell, Walter Scott and others.

Biographical in nature, these sketches are both inspiring and instructive. They reveal what God can do with men who rely on His unchanging Word.

The Roaring Lion by C. T. Schwarze, Good News Publishers, Westchester, Illinois, 64 pages, \$.50.

The author traces Satan's program in creation, in the fall of man, in redemption, and gives considerable treatment to the constantly dividing and self-destroying activities of the body of believers. This book reveals so clearly the work of Satan.

Evangelism in the Early Church by Stanley C. Brown, Eerdmans Publishing Company, Grand Rapids, Michigan, 73 pages, \$2.00.

This book examines the Acts of the Apostles for guidance in the present day church and program of evangelism. It shows from the New Testament record of the early church's evangelistic efforts what our motives, message, preparation and methods should be today. The efforts of modern day evangelism are evaluated in the light of the experience of the apostles and the first-century church.

Christian Education For The Local Church by H. W. Byrne, Zondervan Publishing Company, Grand Rapids, Michigan, 355 pages, \$5.95.

This book has been written to help pastors, boards of Christian education, directors of Christian education, superintendents, teachers, and other workers involved in the local church program of Christian education. Mr. Byrne deals with every aspect, beginning with efficient organization, carrying on down to the most minute details in the actual implementing of the program.

All those involved in the total Christian education program of the local church, or those who are preparing to make a career in Christian education, will find this book invaluable and informative.

Missions

One of the best statements on missionary work, or any kind of Christian commitment, came from a young Southern Presbyterian minister about to go to Brazil as a missionary. David Wayne Smith's friends told him, "If this is what will make you happy, then go with our blessing." His reaction: "It shocks some of them a little when we tell them that this is not necessarily making us happy. Would it make you happy to leave mothers and fathers and grandparents and brothers and sisters and close friends and to know that you will in all probability never see some of them again in this life? Would it make you happy to take your children to a place where they must be sent hundreds of miles to a boarding school?"

"No, I don't believe that this would make you happy, and this part of our going does not make us happy. But we as Christians are not supposed to live our lives on the basis of what we think will make us happy. We are to live on the basis of what we know is God's will for our lives. But the strange side of happiness is this: when you submit yourself to the will of God and do what you sincerely know He wants you to do, even if there are some unpleasant aspects to the task, these are the times you are most sublimely happy."

Christian Herald

THANKSGIVING

T hanks to thee, Lord, for all thou hast done;
H earing our prayers thru Jesus Thy Son,
A lways providing for needs great and small,
N ever forsaking us e'en though we fall,
K indly Thou callest to fellowship sweet,
S eeking to bring us to Thy mercyseat,
G ranting Thy Pardon to souls stained with sin,
I nfusing our lives by Thy Spirit within,
V anquishing foes that would rob us of peace
I nviting us to a spiritual feast,
N ew every day are thy graces so free,
G od, great and wondrous, we bow before Thee.

Unknown

Praising

In colonial days our forefathers in New England felt so very grateful to God for bountiful crops and all other blessings, that they set aside a day which has since been known as Thanksgiving Day—a day on which to meet in worship and praise to God for His bounties and provisions. This old Puritan custom has come down to us through the years. In modern times we usually celebrate it far from the spirit of those who started the movement. We should all recognize that we are the off-spring of God and that it is in Him that we live and move and have our continual being. Apart from Him we can do nothing. Every breath we draw, every particle of energy we expend, every thought we have, the food we eat, and the water we drink are all from God. We are utterly dependent upon Him moment by moment.

We of the present day should therefore be thankful to God all the time and should be praising Him for His wonderful works to the children of men. As we think of the blessings which we are enjoying from the bountiful hand of our creator, let us read and meditate upon Psalm 107. Read this Psalm carefully. Study the various experiences that are mentioned in it. Notice the refrain that runs through it:

Oh that men would praise Jehovah
for His lovingkindness,
And for His wonderful works to the
children of men!

From "Biblical Research Monthly"

Trust versus Doubt

"If we doubt, we don't trust;
If we trust, we don't doubt!"

Selected

Just As I Am

A little girl, anxious about her soul, waited at the close of one of Moody's meetings. One worker advised her to "Read the Bible." Another to "Pray to God." In agony of soul she went home, got on her knees, and cried, "O Lord, I cannot read, I cannot pray; so take me as I am."

Gospel Herald

We have a need without a concern. If we are to salvage our generation we must establish a new set of values. We must desist from measuring success by money and position, rather than by divine approval. We must stop defining security in terms of policies and social security instead of by eternal investments. To protect our spiritual heritage we must cease from seeking first "these things" and relegating the kingdom of God to a secondary position.

We need to become conscious of our unevangelized Jerusalem. Most evangelical churches stand in communities that are basically pagan. Few people in the immediate church neighborhoods know much about the distinctives or mission of the church. The passion and compassion of Jesus seldom passes through the church walls to the families across the street.

While we talk and sing a great deal about missions, the fact remains that all our missionary giving is peanuts when compared to what we spend for cosmetics, aspirins and recreation. Jesus was known in the breaking of bread. We don't break our bread so the multitudes faint by the wayside. We contentedly munch on the entire loaf and neglect to share even the crumbs with the leprous Lazarus of heathen lands.

We have a soul without a sword. We have never vicariously entered into the sorrows and grief of the world. From our ivory tower of correct theology we tell sinners that Jesus loves them. It is all very professional, impassionate and impersonal. This is the explanation for our evangelistic impotency. This answers the question, Why are sinners unimpressed by our lives and unmoved by our message?

Of course we need the power of the Holy Spirit. But, remember, that power operates effectively only in the field of compassion.

Our hearts are not broken by the things that break the heart of God. Our eyes are never blinked by tender tears, tears of compassion. Our will detours around its Gethsemane. We have a Moriah, but it is a mountain of creed without its Isaac bound to the altar. We emphasize the proclamation of the Gospel, but it is a proclamation without a passion.

We do need the old faith for the new frontiers. However, that old faith must be bonded to the old compassion, to meet the desperate problems, fears and hungers of the new frontiers.

While traveling up the Kwilu river in the Congo Republic, our boat docked at a native village. Scores of women, arms and head laden with baskets of produce, crowded aboard the steamer to sell their produce to the crewmen. As one woman stepped across the gap separating the steamer from the oil barge lashed to its side, her foot slipped on the slick deck. Her baskets flew

in all directions. As she fell into the water she managed to grasp hold of the edge of the deck with her finger tips.

In sheer terror she screamed, "Help me! Save me!" Scores of her relatives and friends shouted, screamed and almost trampled on her fingers, *but not one person put their produce down to grasp her wrist and pull her to safety.* Finally, her fingers slipped and she was drawn beneath the boat by the vicious currents. Far down the river I saw a black hand rise above the surface of the water, and then disappear.

The furious captain demanded, "Why didn't you help her. She is your relative from your own village." As innocently as though no tragedy had been involved they replied, "But we might have dropped and lost some of our produce had we tried to save her."

Heartless? Yes. This is paganism. But is it not possible that there may be a closer application? How much do we as Christian parents *really* care about the spiritual condition of our children? Does the unsaved condition of our Sunday school students so crush our hearts that we go home from our class to weep and fast rather than to feast? Do we as pastors, conscious of the need for revival in our churches and the lack of power in our evangelism, cry to God, "Give me children, or else I die" (Gen. 30:1).

Late one Saturday evening a pastor was working and praying in preparation for the morrow. He answered his phone and could hear only the sound of a woman sobbing. Then he recognized the voice of one of his finest Sunday school teachers. "Pastor, forgive me for calling you at this late hour. But my heart is so burdened for the boys in my class that I feel I can't live unless God saves them. Please pastor, please pray for them."

And God did save them! Her lesson, tempered with tears and born in a heart pierced by the sword of compassion, brought eight boys, every member of her class to the Lord the following morning!

Never was the evangelical church so efficiently organized. Our brains are filled with the finest methods and techniques. We have at our disposal superb equipment and mechanics. In the Gospel of the Lord Jesus Christ we have a dynamic message. The Holy Spirit is ready to operate in supernatural force through the body of Christ. Time is running out on us as the coming of Christ approaches. Combine all these assets and factors with the essential ingredient, the compassion of the love of God, and once again the forces of sin will cry out in consternation. "These that have turned the world upside down are come hither also" (Acts 17:6). ■■—*Reprinted with permission from the Evangelical Beacon.*

(Continued from page 24)

ary vision and burden. But the nation, itself, was far gone, its priesthood was corrupt, its light had gone out. Israel had no testimony for the nations. If she would not repent and assume her God-given mission as a witness nation to the whole earth, the sovereign God of Isaiah's vision would chastise His instrument through cruel bondage, and yet accomplish His over-all missionary purpose through her.

So, as foretold, Jehovah did scatter Israel among the heathen. His first task was to purify her of idolatry, and this definitely was accomplished through the captivity. Hosea, contemporary with Isaiah, had said that the nation would "abide many days" without king, prince, her own sacrificial ritual and priestly ephod, but also without image or teraphim (Hos. 3:4). As foretold by the prophets, she was cured of idols. Meanwhile, during the captivity God made the slave nation His witnesses.

Daniel and his companions, Ezra, Nehemiah, and others were outstanding witnesses in places of national and international leadership. The book of Esther records that the king's proclamation was dispatched to 127 heathen provinces in which colonies of Jews were found. If they would not willingly go as witnesses, God would make the wrath of heathen men to praise Him, and use the captive Israelites to spread the truth of His coming world Redeemer. Daniel tells of his reading and studying Jeremiah's prophecy, in captivity. Isaiah's book, though written a hundred years before, was with the captives, and Daniel would not have neglected it. He and his companions were magi, like the ones who came from the East that first Christmas. The captive princes of Israel had doubtless placed these Hebrew sacred books among the royal records, and it is likely the magi who went to Jerusalem some 500 years later had been enlightened persons and movements among the heathen, would be of special interest in Babylonian schools of science and religion, and would at the same time bring comfort and hope and strength to Jewish captives.

Although Israel has never yet become that voluntary witness, Isaiah promises that the vine (Israel) which is laid waste in chapter 3 will yet be restored and "fill the face of the world with fruit." Where Isaiah says (42:1) that Messiah will bring forth "judgment unto victory", Matthew (12:15:21) interprets the word to refer to the salvation of the Gentiles through missionary witness. When God called Paul to be a missionary, He commissioned him in Isaiah's words, "I will give thee for a light of the Gentiles" (Acts 13:47). Isaiah is replete with references which indicate God's purpose to use Israel as a channel of redemption to the nations of the world. It is outstandingly a missionary book. ■■



Opinions Vary

Dear Editor:

I like and appreciate the CONTACT and liked the October issue very much. I also like Rev. Louis H. Moulton's answer on the race question in the September issue. It is the best I have seen. I have let others read it and we all like it.

Best wishes,
D. W. Alexander
Bethel, North Carolina

Dear Editor:

It is gratifying to see that our denomination is at last becoming aware of the implications of the racial issue as it exists in our country and that, however belatedly, its members are willing to discuss their responsibilities and convictions. The Church in every area ought to have been the first to speak since the racial "problem" is essentially a moral issue; it is not merely an economic or a political issue, nor is it a sectional one.

I am not convinced, however, that Mr. Moulton's answer ("What's Your Problem," September issue) is of any "help" to the adult Sunday school teacher's query, unless, of course, the teacher wrote merely for confirmation of his personal convictions and not from a desire to examine the issue objectively. It is unfortunate that statements of Scripture are so frequently presented, usually out of context, in an attempt to support an opinion which we would have held anyway, regardless of what the Bible has to say about it. Mr. Moulton's specious argument (Which hardly does justice to the whole question) is an excellent example of just such an attempt.

If we were to counter his fallacious conclusions in the same fatuous vein, couldn't we point to compatibility between certain species as examples of harmonious integration? For example, I have several dogs and cats, and the dogs get along quite well with the cats, better in fact than they do with each other. I'm not sure that the dogs really love the cats, but they have learned to tolerate them to the extent that they eat together and play together without any apparent disastrous or degrading consequences, things that men in our country have not learned to do as yet. But can we logically and seriously use the habits of animals as moral ideals for the conduct of man? My dogs live almost wholly by the law of convenience and desire; should I then conclude that there is no other law by which men ought to live? I may be indulging in flattery and self-glori-

fication, but I like to think that my human nature is somewhat higher than my dogs' animal nature. I have not yet learned to look to the bull dog or the pussy cat or the myna bird for moral instruction.

It is interesting to note that the two scriptures which he uses (I Corinthians 15:39 and Acts 17:26) are from Paul's statements about the resurrection, both statements designed to distinguish between the physical and the spiritual. This is not to say that they have no truth when applied to other matters, of course. If we examine the two scriptures (also out of context), we will surely conclude that Mr. Moulton has ignored two key phrases, "All flesh is not the same flesh; but there is one kind of flesh of men . . ." and "God made of one blood all nations of men . . ." There is *one* kind of flesh of men, not two—not one black and one white; there is *one* blood, not two—not one white and one black. The two verses may still very well indicate that it is unnatural for man to practice biological inte-

gration with beasts, with fishes, or with birds, but by what illogical stretch of the imagination do they prove that segregation among men is ordained of God? . . .

Like most members of my congregation, I have given small contributions (token amounts, actually) to missions, some of which has gone to Africa to finance missionaries who work for the conversions of Negroes. Is my money given willingly and lovingly, or is it "conscience money?" Do I give my money for the salvation of people whom my own church would turn away from its doors? Am I possessed by love when I profess concern for the soul of a man whose black body I would detest if he tried to sit beside me in my pew? How much will it profit me though I give to him all my goods and have not love for him, just as he is now, just because he is?

Sincerely,
Hubert L. Harral
Cabool, Missouri

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