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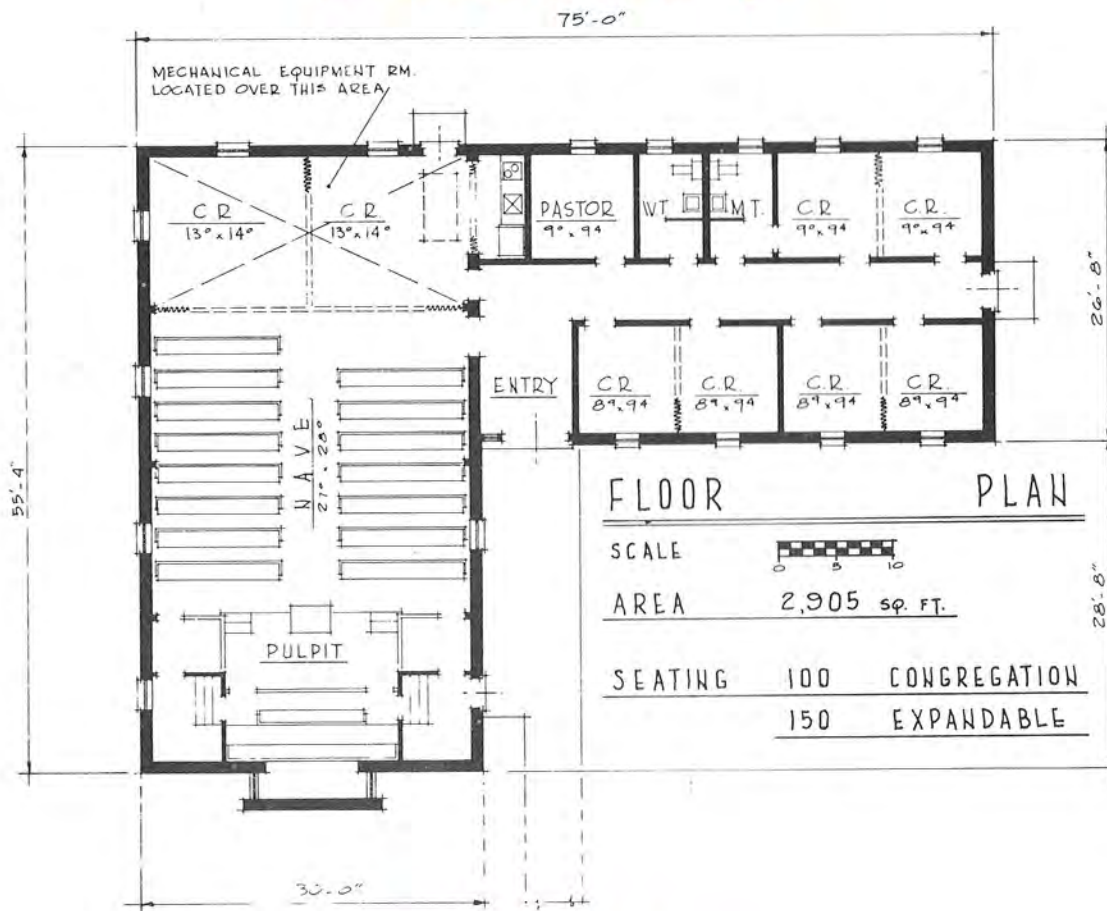
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September, 1964

CONTACT

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ABOUT THE COVER

This month Free Will Baptist Bible College in Nashville, Tennessee will open its doors for another year of service in behalf of Free Will Baptist youth. It will be the twenty-third academic year. On our cover are four senior class members who will be returning for classes this fall. They are (l. to r.) Sharon Newsom, Violet Brinkley, Larry Russell and Lorenzo Stox.

EVOLUTION AND THE BIBLE

by **F. Leroy Forlines**

IN OUR DAY IT IS impossible for a person to avoid facing the problem of evolution. We can accept it or reject it, but we cannot ignore it. This makes it imperative for those of us who believe in the infallibility of the Bible to study this problem in the light of God's Word.

Before making a study of the Bible on the subject, let us take a brief look at the present day theories of the origin of man. There are basically three views concerning the origin of man: atheistic evolution, theistic evolution, and special creation. According to atheistic evolution, the origin of man can be accounted for by natural processes. These processes without any supernatural aid brought man into being. In some unexplained way, several million years ago, life began on the earth. It began as one-cell life. Through the process of evolution, as life was propagated, there was a gradual progress toward higher forms of life until man finally appeared on the scene.

Theistic evolution differs from atheistic evolution in that it recognizes the existence of a supernatural being, and believes that this being used the evolutionary process to bring man into being. There are varying shades of thought on this view. There are some who believe in a supernatural being, but leave the nature of this being somewhat undefined. There are others who believe that the Christian God used the process of evolution to bring man into being. Liberals and the neo-orthodox would probably be unanimous in their consent to theistic evolution. There are also some who profess to be evangelical Christians who profess to accept theistic evolution. They would say that the physical part of Adam came about by evolution, and that he became man when God breathed into his nostrils the breath of life.

According to special creation, God created Adam directly, apart from evolution. This view would deny that man has an animal ancestry.

Our chief concern is what can we, as believers in the authority of the Bible, believe? It is evident that we cannot accept atheistic evolution. This is ruled out

simply because we believe that man owes his existence to God.

The question that confronts us is: Can we admit theistic evolution into the Christian faith? Or, does the Bible bind us to the position of special creation?

Some people are of the opinion that the only thing which is required of us by the Bible is to believe that fact that God created man. They do not believe that we are bound by the details of the account. It is obvious that those who hold to this view do not hold to a very high view of Scripture.

Our view of the Bible requires us to accept all that it says about the creation of man. It is the opinion of the writer that when this approach is followed, theistic evolution is ruled out and we are limited to the view of special creation.

Millions of years are a must for evolution. Millions of years are required because changes would occur very slowly since all changes must be in accord with natural processes. It is our opinion that the Bible rules out the possibility of millions of years for the production of man.

This argument is based on the belief that the six creation days were solar days of regular twenty-four hour length (Gen. 1:5-31).

Many have objected to this interpretation and have insisted that the days represent long periods of time. Some evangelical scholars have held to this view without believing in evolution. However, it is often used to permit time for evolution.

It is admitted that the word day may be used with reference to longer periods of time than a solar day if the context requires it. For instance, we say, "Times were different in our grandfather's day." It is obvious that we mean not one day, but a life span. In this case the context requires us to interpret day to refer to a longer time than twenty-four hours.

While we admit that day can refer to a time longer than twenty-four hours, it is our opinion that day, whether in Hebrew or the English cannot be used to stress *long duration of time*. When we use the word *ago* to refer to a long period of time, the stress is on duration of time. When we use the word *day* to refer to a

long period of time, we are summing the time up as if it were a moment of time. Stress is placed on its being viewed as a whole rather than on its being a long period of time. This being true, while day may refer to a long period of time, it does not lend itself to use when stress is to be placed on long duration.

The words *evening* and *morning* which describe each of the creative days makes it clear that the day is a regular length day. The *evening* in the Hebrew refers to the coming of darkness and the *morning* refers to the coming of light. A literal translation of the Hebrew is: "And there was evening and there was morning." This means, there was a coming of darkness and there was a coming of light. This is a description of each of the six creative days. It is clear that the coming of darkness and the coming of light are the normal occurrences which make up a twenty-four hour day.

It is important to observe that there is only one coming of darkness and one coming of light for each day. This presents a real problem to the day-age theory. If there was a long period of time involving thousands or millions of years, there would have been a long period of darkness and a long period of light. This would create quite a problem once plants and animals appeared. How would they have lived during the thousands or millions of years of darkness?

If one tries to escape this problem by saying that each long period of time was made up of twenty-four hour days, and each of these had the normal occurrence of light and darkness, he has a problem. He says there were many evenings and mornings, but the Bible speaks of only one of each.

We get further support for our view in Exodus 20:11. In the ten commandments, the children of Israel were told to keep the Sabbath, which was the seventh day. They were to work six days and rest the seventh because God created the world in six days and rested the seventh. It is clear that when God spoke of their working "six days" and His creating the world in "six days," He had the same length of days in mind both times He referred to "six days."

If we conclude that the six creative days were twenty-four hours in length, we rule out the possibility of evolution. Man was created on the sixth day. This would have meant that God could not have spent more than twenty-four hours in the creation of man. Nobody believes that evolution took place in twenty-four hours.

Another proof of our position is found in the creation of Eve. We are given specific details about the creation of Eve. The account reads: "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto man" (Gen. 2:21, 22).

Upon reading this account, no one can deny that Eve was created by a special act of creation. She came from Adam, not from an animal ancestry.

So far as is known to the writer, no one has ever claimed to believe that Adam was the product of evolution, and then accepted the special creation of Eve. Yet, there can be no question about the special creation of Eve.

Not only do the details of Eve's creation support the fact of her special creation, but the fact that a help meet was not found for Adam (Gen. 2:20) require it. Among all the existing life there was not a help meet, so God created one by a special act.

The evidence is conclusive. The Bible requires us to believe that man owes his existence to the special creative act of God. We cannot be fair with the Scriptures and at the same time accept theistic evolution.

While we feel bound by Scripture and must accept its conclusions, we must face the problems presented to us by science. The next article will be, "Evolution and the Scientific Method." This will be followed by a concluding article on "The Evolutionary Philosophy of Life." ■ ■

MR. FORLINES is head of Theology and Philosophy Department at Free Will Baptist Bible College, Nashville, Tennessee.



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Word of Life Press

TOKYO, JAPAN (MNS)—The publication of 258,000 Christian books in Japanese during the past year has set a new record for the Word of Life Press here. The press is a ministry of The Evangelical Alliance Mission.

Books published included 29 new titles and 71 reprints. The 1963 schedule also included the publication of over 4,000,000 Gospel tracts, numerous booklets, and a monthly Japanese magazine.

With Olympic fever running high in Japan this year, there are added opportunities to propagate the Gospel through the printed page. Word of Life Press is publishing a special issue (300,000 copies) of the Gospel of John in Japanese for distribution during the Olympic Games.

Less Persecution in Colombia

CALI, COLOMBIA (MNS)—Although cases of public school and civil discrimination were cited, delegates to the 13th annual session of the Colombian Baptist Convention were generally in agreement that the over-all picture regarding religious persecution in Colombia is gradually improving.

John W. Patterson, professor in the Baptist Seminary here, said, "The general attitude at present appears to be one of passive tolerance of Protestants, though economic and social pressures still exercise a strong role against the work of evangelicals in Colombia and severe isolated instances of persecution still exist in nearly all rural areas and in certain urban areas."

Annual Mission Retreat

WASHINGTON, D. C. (MNS)—Many current topics of vital interest to evangelical mission leaders will be featured at the 13th annual Mission Executives Retreat, sponsored by the Evangelical Foreign Missions Association, it was announced here by Dr. Clyde W. Taylor, Executive Secretary of the Association.

The keynote topic will be entitled, "Where Are We Going?", and will deal with expected trends in evangelical missions for the next decade and their effect on executive planning, personnel selection, and other factors.

There will be an up-to-date survey by countries, including significant political and religious trends, evangelical cooperation, and recommended action for evangelicals.

New Missionaries Named

SPRINGFIELD, MO. (MNS)—Seventy-

three new missionaries were commissioned at the close of the sixth annual School of Missions sponsored by the Assemblies of God, Foreign Missions Department, June 8-19.

The new missionaries, representing 25 countries, will be added to the worldwide staff of the Assemblies of God as funds and arrangements are finalized throughout the year.

25 Years in Nigeria

SPRINGFIELD, MO. (MNS)—The Nigerian field of the Assemblies of God celebrated its 25th anniversary this past spring. Reports at the anniversary council of the Nigerian field showed that there are now 502 churches and 423 pastors. Average Sunday School attendance for 1963 was 34,568—an increase of 5,306 over the previous year.

Fourteen men were ordained at the field council—eight of them were the first to be ordained from their respective tribes.

Venezuela Views the Task

CARACAS, VENEZUELA (MNS)—The challenge of Evangelism-In-Depth here is reflected in figures released in the crusade's newspaper, *En Marcha*, (June 1). Venezuela has 6 large cities, 30 medium-sized cities, and 23,694 rural towns. "These constitute 23,730 places where the Gospel ought to be preached," says the report.

"The 500 Protestant churches which operate in the country only cover 220 towns and cities, which means that there are 23,510 places where, although they have some believers, do not have an established Protestant work."

Bible Distribution

CARACAS, VENEZUELA (MNS)—In conjunction with Evangelism-In-Depth, the Bible Societies of Venezuela has announced a "Crusade of the 20,000" which is endeavoring to recruit 20,000 volunteers to take responsibility for distribution of a "Bible packet" each. The "Bible packet" consists of 2 Bibles, 5 New Testaments, 50 Scripture portions, and 50 Bible selections.

The Bible Societies have announced prizes for the church distributing the largest number of packets. As of June 1, the leading church has taken 89. With each packet having the potential of reaching 107 people, that church anticipates a real outreach.

Missionaries?

LAGOS, NIGERIA (MNS)—Do Afri-

cans still want missionaries? The answer can be "yes" and the answer can be "no", says Rev. W. Harold Fuller of the Niger-Challenge Press here.

To illustrate, on Sunday, May 17, one Lagos newspaper (the government's *Sunday Post*) quoted the Federal Finance Minister as saying "Yes". On the same day another Lagos paper (*The Sunday Express*) quoted Nigeria's most vocal educator, Mai Solarin, as saying "No". Mr. Solarin sees the mission schools—Roman Catholic ones in particular—as having a "tentacular hold on our jugular vein."

The Finance Minister, Festus Okotie-Eboh, however, in approving of missionaries said, "They have won recognition as an independent and impartial body." He also said that most of "our people have realized that we cannot do without them (the missionaries)."

Mr. Fuller concludes that neither newspaper is consistently for or against missionary work, and the general attitude of the country is appreciative of the education work of missions, and are desirous of its continuation.

Israel Rejects Bill

JERUSALEM (MNS)—On June 24 the Israeli parliament rejected a bill intended substantially to prohibit missionary activity. The defeated bill, proposed by Rabbi Shlomo Lorinez of the National Religious Party, provided that "no person shall accept into an educational institution in which religious instruction or religious worship takes place, a minor belonging to another religion, except with the written consent of the head of the religion to which the minor belongs."

A compromise bill, proposed by the Minister of Justice, Dr. Dov Josheph, is much milder and apparently has the full support of the government. It would require no more than the consent of both parents for the child's conversion. This provision changes little of substance in the present law, dating from 1927, which makes it necessary for the minor to wait until he is eighteen years of age before converting to another faith if his parents objected.

Missions Staff Added

LOS ANGELES, CALIF. (MNS)—Thirteen new overseas missionaries were appointed by the International Church of the Foursquare Gospel at its international convention held here recently, bringing the total missionary staff to about 100 in 28 countries.

Dr. Rolf K. McPherson, the church group's president, said the missionaries will serve in Australia, Japan, Nigeria, Philippines, Mexico, and South America.

The denomination, which now has 767 churches in this country and Canada, set a goal of 34 new churches to be started in various parts of the U. S.

STATE ASSOCIATIONS

Arkansas State Association, September 30-October 2
Free Will Baptist Youth Camp
Conway, Arkansas

Northeast Mississippi Association, October 9
White Hill Free Will Baptist Church
Eupora, Mississippi

Oklahoma State Association, October 13-15
First Free Will Baptist Church
McAlester, Oklahoma

South Carolina State Association, October 22-23
Mt. Elon and Beulah Free Will Baptist Churches
Pamplico, South Carolina

Texas State Association, October 27-29
Westside Free Will Baptist Church
Midland, Texas

Florida State Association, October 28-30
Free Will Baptist Youth Camp
Bascom, Florida

Alabama State Association, November 5-7
Guin Free Will Baptist Church
Guin, Alabama

Northeast Association, November 6-7
Free Will Baptist Church
Millville, New Brunswick, Canada

Northwest Association, November 6-7
East Wenatchee Free Will Baptist Church
East Wenatchee, Washington

Idaho District Association, November 7
Free Will Baptist Church
Buhl, Idaho

Georgia State Association, November 10-12
Martin Association Campground
Georgia

Tennessee State Association, November 11-12
Donelson Free Will Baptist Church
Nashville, Tennessee

Bring Your Bible to Sunday School

"And take . . . the sword of the Spirit, which is the word of God."

Every school has textbooks. The Sunday School has mainly one, the Bible. If we are to study it, read it, and learn from it we must have it with us.

Teachers of every age group should have their Bibles and use them in Sunday School. Pupils above the Primary age should be expected to bring their Bibles and young children are encouraged to bring theirs.

Teachers in the Nursery, Beginner and Primary departments should be especially careful how they handle their Bibles. Little eyes are very observing. Even when telling a Bible story in your own words hold the Bible open before them as you tell it. If you believe the Bible is a precious book, don't stack a pile of things on top of it. This will not demonstrate in the minds of learners our love for the Bible as God's Holy Word.

Noland in "The Six Point System and its Use," in discussing the importance of the Bible in the Sunday School tells of a Sunday School worker's experience. "When I was a little child," the teacher related, "we did not have the trained teachers, the specialized lesson treatments, equipment and other aids for teaching little children. My teacher was an elderly man. He would read long passages from the Bible to us. There was little of this that we could understand; but from him I learned one thing that has meant much to me, and that was a love for the Bible.

"He loved his Bible, and gave evidence of this over and over. He would read to us from the Bible and then, while teaching, he would tenderly and lovingly hold his open Bible in his folded arms close to his heart. Thus he implanted in the heart of a little child deep and reverent love for the Bible, God's Holy Word."

Another important reason for carrying the Bible to Sunday School and church is the influence of such action on the community. Who hasn't had the experience of being a stranger in a community, but on Sunday morning as you made your way to the house of God you were warmed within as you witnessed believers carrying the Bible to church. It is a testimony. It is a way of influencing a community. The world doesn't carry the Bible but they can't help being influenced by a family and a church that does. ■■

by Samuel Johnson

EXPANSION IN TRAINING

THE TIME IS RAPIDLY drawing near for the launching of an expanded program of training for Free Will Baptist children, young people, and adults. Hundreds of churches will be giving a new thrust to their training efforts as this new program is launched on January 3, 1965. At this time all youth and training programs previously directed by the League, Woman's Auxiliary, and Master's Men will be merged under the direction of the Free Will Baptist Church Training Service.

Free Will Baptists from all parts of the country voted at the National Association in July of this year to adopt the unique training program provided under the title of Church Training Service. This program has been developed to meet the need for training in Free Will Baptist churches. It has been largely constructed on the basic structure of the League, but ideas have been liberally borrowed from the other youth and training programs within the denomination.

Unique Name

The name Church Training Service was given careful consideration. A name was needed which would be general enough to cover the vast areas of training involved and yet specific enough to identify exactly what this arm of the church was designed to do. It seems reasonable to believe that an invitation to attend the Church Training Service will be meaningful even to someone not generally familiar with Free Will Baptists. The official abbreviation, C T S, will probably be used widely by those who regularly participate in the service.

Churches may differ in the manner in which the Church Training Service is implemented. Many churches will provide for a general director and other general officers and will meet all groups on Sunday evening similar to the pattern of League. This will provide a hub around which the other meetings may revolve. Some have suggested the meeting of all groups at some other time such as Wednesday evening. Each church may follow that organizational outline which best meets the need. Regardless of the

training program under Church Training Service

meeting time, there should be a general organization to coordinate the total effort.

Within the total Church Training Service there are six internal organizations or groups. These six organizations provide for a grading system based on age grouping. Through the use of such a grading system the needs and interest of different age groups can be more adequately met. Where closer grading is desired it is suggested that a group be limited to all those of the same age or a combination of ages that meet the local need.

In order to give distinction and personality to each of the six internal groups, an identifying name was chosen for each one. An emblem for each group has also been designed and may be seen on the inside cover of all fourth quarter program guides. The age grouping and names are given below.

Preschoolers, ages 2-5Helpers for Christ
Primary, ages 6-8Learners for Christ
Juniors, ages 9-11Adventures for Christ
Junior Highs, ages 12-14Heralds for Christ
Senior Highs, ages 15-17Crusaders for Christ
College age, young adults, and adultsno particular name

The time for the various meetings will be an important consideration, but a church has full privilege to choose the most appropriate time. The program material is designed to provide for thirteen weekly meetings and one or more monthly meetings on a weekday. Most churches will meet for their weekly meetings on Sunday evening prior to the preaching service and then once or twice a month at some time during the week.

Choose Time

Some churches may elect to have a regular weekly meeting at some other time than Sunday and combine all of their activities into this one meeting each week. It would be possible, of course, for the various groups to meet at different times.

Each individual church should study its needs and determine the best approach to providing an adequate program of training. The general suggestions from

the national office are intended to serve as a help. Modifications should be made in order to do the best job possible in each particular situation.

Manuals have been written for each of the six internal organizations as well as a general manual and catalogue for the total Church Training Service program. The manuals set forth the aims and purposes of each group, provide an organizational guide, and outline the program of achievement for the first year. These manuals will be published in sections during the next three years as the training program continues to develop. At the end of the developmental period, permanent manuals will be published.

Leaders' Guides

The development of Leaders' Guides for the training program has been one of the most important advancements in recent years. The guides for the leaders will be published each quarter and will provide helps for programming, suggestions for accomplishing the program of achievements, and many other valuable helps in implementing the total program as outlined in the manual.

Each of the program guides as previously published for League are being replaced by a larger quarterly magazine. The magazine which is published for each member will provide thirteen weekly programs of study, monthly programs, and special feature articles. Each of the magazines will have a name and personality of its own. The groups and the name of each magazine are given below.

Juniors*The Junior Adventurer*
Junior High*The Teen Messenger*
Senior High*The Teen Voice*
Adults*The Adult Focus*
All of these are to be ready for first quarter of 1965. *The Adult Focus* made its debut for fourth quarter of 1964.

Visual-aids and activity books are provided for the Helpers (preschool) and Learners (primary). A complete series of visual-aids has been chosen for each and will cover a three-year-cycle. The activity book is larger by eight pages than the one previously published for League. It is written to provide material for thirteen weekly programs each quarter and for additional monthly meetings. A daily

devotional guide is included in the activity for the Learners for Christ. Attendance charts and projects will also be included in each one.

Competitive Activities

One of the major emphases of the Church Training Service program is that of personal achievement. The success of this training program will be largely measured in the amount of individual participation which is produced. A definite program of personal achievement is outlined in the manual for each group. An individual who actively participates, seeks to accomplish the various goals, and meets the requirements will at the end of the year be better prepared to serve Christ.

The program of personal achievement will provide for the development of the total personality. It will have a strong emphasis as it relates to the broadening of Bible knowledge, the deepening of spiritual convictions, and the enlarging of a concern for presenting Christ to the entire world. This program of achievement is not meant to be an end within itself, but is planned to aid in the development of strong Christian leadership that will involve itself in the total outreach of the church.

Competitive activities are to be provided at all levels for the purpose of encouraging extra effort in certain areas of training. The competition of young people for top honors in these areas can serve as a valuable incentive for involved study and preparation. The activities for 1965 competition will be those that have long been familiar to Free Will Baptist young people. Sword drill, declamation, and essay contests will be provided at the national meeting in 1965. Other competitive activities are to be added as the training program is further developed. Rules and other materials needed for providing these activities in the church and district meetings are available from the national office. ■■

MR. JOHNSON is Director of the Church Training Service Department. He has been active in the creation of the new youth work which will be promoted through this department.

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.

In our class at Sunday school we have wondered what is the age of accountability and where is the Scripture that proves it?

We are not given any particular age in the Bible at which a person should or must come to Jesus for salvation. When a child can understand the fact that Jesus died for his sins, that he must repent and receive Christ as his own personal Savior and then daily walk and live for Him, that child has reached the age of accountability. Sometimes the age at which the simple plan of salvation can be understood is much earlier than we think. I have known many children to come to Christ and be saved before they were twelve years old. I have known others who were saved at six. Recently, we had a boy of five who seemingly made a definite acceptance of Christ as his Savior. Jesus said in Mark 10:14 (also Matt. 19:14 and Luke 18:16) ". . . Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

My husband has been gone for nineteen years. Do you think it all right for me to marry again after waiting all these years?

Absolutely not unless you are sure that your husband is dead. "For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:2, 3).

Suppose when I get to heaven I find that one of my children is missing, or perhaps my husband or my mother. Could I be happy? Would it really be heaven for me?

Most assuredly, yes. Jesus said in Matthew 10:37 "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." The supreme joy of the Christian is in Jesus Christ and Christ is in heaven. The love that a Christian has for even the dearest of his loved ones is nothing compared to the love which he has for the Lord Jesus, and our Savior will satisfy every longing of the heart that really knows Him. If we find that any of our loved ones are in hell it will be because they have utterly rejected God's mercy and trampled under foot the shed blood of God's only begotten Son, and we will recognize the justice and the necessity of it. ". . . God shall wipe away all tears from their eyes" (Rev. 7:17) and if we see as we ought we will say, "Amen; true and righteous are thy judgments, O Lord."



YOUTH COVER DETROIT WITH SCRIPTURES

A DEDICATED GROUP of 4,000 young people distributed over 900,000 Scriptures in the homes of Detroit and its suburbs from March 28 to April 4. This enormous program was initiated by Detroit Bible College students and city churchmen.

The Detroit metropolitan area was divided into ten districts with four subdivisions in each. A central church in each sector served as a supply depot for over 75 tons of literature. For twelve hours each day the city was canvassed by an army of 4,000 volunteer youths.

The American Bible Society provided 200,000 Easter Selections, containing the Resurrection Story from the Gospel of John, and 600,000 copies of the leaflet "Lost and Found," the three parables from Luke 15. The Rev. Dr. Melvin E. Soltau, Distribution Secretary for the Society's Central Region, addressed the workers at a kick-off meeting.

Volunteers attended orientation meetings in Detroit churches for several weeks in advance of the campaign; workers coming from a distance received instruction sheets. Moody Bible Institute, Emmaus Bible College and Taylor University students were among the out-of-town workers. Over 50 Detroit churches offered their facilities, and members opened their homes to house the visitors.

The students who participated have set their eyes on similar crusades in other large metropolitan areas. Wherever such crusades are held the American Bible Society will participate, recognizing such campaigns as a most effective means of mass distribution. ■ ■

PRICE REDUCED! Directory of Churches

Lists each Free Will Baptist Church with pastor and clerk by state and local association. Only 500 copies available at this special price.

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1964 COOPERATIVE RECEIPTS

JULY 1964

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	July 1964	Year to Date	Total to July 1963	Designated July 1964
Alabama	\$ 233.25	\$ 802.39	\$1,037.32	
Arizona	62.00	214.00		
Arkansas	325.57	1,879.15	1,127.24	
California	768.34	4,818.68	4,639.47	\$ 200.00
Florida	292.93	853.05	561.13	1,830.29
Georgia	228.34	1,311.78	1,084.66	
Illinois	692.41	3,879.47	3,191.63	
Indiana	61.20	237.98	264.44	
Iowa			420.28	
Kansas	204.00	1,333.04	1,190.06	
Kentucky		351.16	101.85	
Mississippi		20.95		
Missouri	2,352.14	7,990.55	7,005.86	
New Hampshire	58.16	200.03	145.61	
New Mexico	14.53	147.76	404.56	
North Carolina	90.70	1,301.71	1,456.75	
Ohio	215.20	888.20	415.84	
Oklahoma	1,052.71	7,660.73	6,793.66	
Tennessee	460.83	2,418.35	2,079.72	
Texas	311.68	1,688.99	1,914.07	
Virginia	472.37	1,930.01	1,413.59	
Washington		52.00	50.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative July 1964	Receipts Year to Date	Designated July 1964	Year to Date	Total Receipts to Date
Foreign Missions	\$2,289.96	\$11,594.21	\$1,311.18	\$1,945.75	\$13,539.96
F.W.B. Bible College	1,658.24	8,395.80		65.06	8,460.86
Executive Department	1,579.28	7,996.06		13.26	8,009.32
Home Missions	1,263.40	6,396.76	519.11	1,062.33	7,459.09
League Board	789.64	3,998.02			3,998.02
Superannuation Board	236.88	1,199.39		4.85	1,204.24
Stewardship Commission	78.96	399.74			399.74
Headquarters Building Fund			200.00	279.32	

GEMS

FROM THE GREEK
NEW TESTAMENT

by ROBERT PICIRILLI

THIS COLUMN HAS occasionally made reference to the fact that the Greek language had a special way of stating the action of a verb either as *simple*, *completed* action or as *continuing* action. Romans 12:1,2 is a good illustration of the importance of this distinction.

In these verses, Paul exhorts us to do three things to "prove" the will of God: (1) "present your bodies," (2) "be not conformed to this world," and (3) "be transformed by the renewing of your mind." Perhaps the reader of this column will enjoy it more if he will pause now and attempt to guess which kind of action each of these three commands has.

You probably guessed command number one correctly. When Paul says "present your bodies," it is the kind of action that views the matter as a completed act, over and done with, once for all. We do not have to keep on presenting self to God for service if we have sincerely settled the matter for good.

But you probably guessed wrong about command two, "be not conformed to this world." Most people would likely reason that the matter of conforming to this world is a continuing practice, something we ought to *keep on* not doing; and thus we would expect this command to be stated with continuing action. In this verse, however, the command is given in once-for-all action. In other words, "make up your minds for good that you are not going to be conformed to the world; settle it once-for-all." The question of whether one is going to conform to the world or to Christ ought to be a matter the individual reaches a settled, permanent decision about.

By now you may have decided that the third command, "be ye transformed by the renewing of your mind," is probably also in the same kind of action as the other two, but it isn't! Although "being transformed" may sound like the kind of thing that can be over and done with all at once, Paul presents it here as a continuing *process*. We could word it this way: "be ye continually being transformed . . ." The point is simply this: the person who is converted has spent long years growing accustomed to the world's way of thinking, and the making over of his mind will take more than a moment. By living in the Word of God and in communion with God, his mind can be reconditioned to a new way of thinking, but that is a process that will take time. ■■



"Dependable juniors" buckle down to study in the outdoor classroom of Washington state's first youth camp.



Table tennis was a favorite activity among the 15 junior high campers attending. Mountain climbing well satisfied the hiker's urge.



Senior campers startled dorm sponsors by asking to be awakened early to work on memory verses. All teachers gave high commendation for the willing study habits of the campers.

GLANCING AROUND THE STATES

NORTHWEST HAS FIRST YOUTH CAMP

EAST WENATCHEE, WASH.—Free Will Baptists in Washington state experienced another "first" in church history this summer.

A youth camp for junior, junior high and senior high ages was held along side the tumbling waters of the beautiful Entiat River. Sponsored by First F. W. B. Church of East Wenatchee, the camp drew 43 campers from Yakima, Vancouver, and Wenatchee. Other youth attended evenings.

Director Joe Hurst was elated with the attendance and especially with the Christian conduct exhibited by the campers. The camp was fortunate to have the teaching services of Lloyd Plunkett of Free Will Baptist Bible College, who was on vacation, and two students, Betty and Jane Halliburton of Vancouver, who were home for the summer. Pastor and Mrs. Ed Wade of Vancouver also assisted in teaching and the camp provided three classes for each age group.

If summer camp has become a "taken

for granted" experience in other states, one need only visit Washington where, heretofore, youth camp has been a remote dream for young Free Will Baptists. The eager response and gratitude of youthful hearts is guaranteed to restore the "joy" of salvation!

New Church Organized

BIRMINGHAM, ALA.—After a two-week revival meeting here a new church was organized under the direction of the Alabama State Home Mission Board. Sixteen presented themselves for charter membership in the new church. Rev. B. T. Alexander was elected as pastor.

Joins Newspaper Staff

GLASGOW, KY.—The Glasgow Daily Times here will begin a church page to be carried weekly under the direction of Eugene Workman, church editor. Mr. Workman is a native of Mountain Grove, Missouri and is presently pastor of the Glasgow Free Will Baptist Church. The church news will be carried each Friday.

Successful Youth Camp

MONETT, MO.—The Missouri State Youth Camp was one of the greatest and

most successful in the 18 year history of camp sessions. There were 460 enrolled for the two weeks of camp.

There were 74 decisions made the first week. During the second week there were eight conversions, 27 rededications, two called for full-time Christian work, and two called for missionary service. Evangelists for the two weeks were Rev. James E. Raper of Flat River and Rev. Ted Davis of Joplin.

Enters Evangelistic Work

DARLINGTON, S. C.—Rev. Elton B. Miller here has made public his decision to enter full-time evangelistic work. Mr. Miller holds membership in the South Side Free Will Baptist Church and may be contacted at Route 2, Box 12, Darlington, South Carolina.

Ohio State Improvements

PORTSMOUTH, O.—The Executive Committee of the State Association had been charged several years ago with the responsibility of setting up some goals and plans to be realized. During the recently held meeting the plans were presented and approved.

A recommendation was presented to dissolve all existing mission boards within

the state. One board named the Ohio Mission Board of Free Will Baptists is to be set up to direct all mission work within the state. Connected with this was the presentation to set up a church extension program. This will also come under the direction of the new board.

Other plans call for the organizing of five new churches in the coming year.

Brazil Film Set

NASHVILLE, TENN.—Motion pictures have become increasingly effective in evangelism in foreign countries. They also have been used extensively to stimulate God's people in America to awaken to the needs of the world.

With these two factors in mind, the Board of Foreign Missions has launched production of a 45-minute motion picture with the dual objective of evangelism in Brazil and missions promotion in the states.

The original version will be made in Portuguese for use in Brazil as an evangelistic tool. An English adaptation will be made for American audiences.

Jerry Ballard, producer for the board, will be in Brazil the entire month of January with a filming team producing the dramatic motion picture. Premiere showing is tentatively scheduled for the July, 1965, annual convention of the National Association to be held in Raleigh, North Carolina.

Ken Anderson, well known Christian writer and motion picture producer, was in Brazil in July doing research for writing the script. He will write and direct the production.

This will be the first motion picture produced by the board since "Letter to Melitino" 14 years ago.

Taking part in the ground breaking services for the First Free Will Baptist Church of Decatur, Illinois, are, (l. to r.) Mr. Walter Shelton, Mr. James Dillon, Rev. Wallace Malone, Mr. Danzel Cockrun, and Mr. Curtis Medlock. Plans call for completion of the building by winter.



NOW READY FOR SHIPMENT!

NEW FALL STEWARDSHIP MATERIALS

YOU GROW AS YOU GIVE

Get a head start in your new church year with a concentrated stewardship enlistment program. A complete selection of new materials has been designed by the Stewardship Commission to effectively increase the stewardship responsibility in your church. Based on the Word of God, these materials will deepen one's sense of proper use of that which God has given.



- **STEWARDSHIP STUDY SERIES**—A pointed examination of the various aspects of a Biblical stewardship . . . compiled by the Rev. Malcolm Fry . . . proven by test use to increase stewardship responsibility.
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- **COMMITMENT CARD**—A distinctive card conveying program theme . . . much more effective than ordinary printed card.
- **EYE-LEVEL STREAMER**—An easy-to-use eye-level item that keeps theme before the people . . . use throughout the church.
- **STEWARDSHIP POSTER**—Catches the attention . . . conveys the message.

Mail this form for your sample packet!

TO: **STEWARDSHIP COMMISSION**
3801 Richland Avenue, Nashville, Tennessee 37205

Please send me the sample packet of fall stewardship emphasis materials for my consideration.

Name _____

Church _____

Street or Route _____

City _____ State _____ Zip _____



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PICTORIAL DEVELOPMENT OF FREE WILL BAPTIST BIBLE COLLEGE

1. **Davidson Hall** purchased September 1941. Named for Rev. J. R. Davidson, early promoter and one of the founders of the College, who served faithfully on the Board of Trustees until the expiration of his term at the meeting of the National Association this year. Located at 3609 Richland Avenue. Serves as classrooms and teachers' offices.

2. **Ennis Hall** purchased October 23, 1945. Named for Rev. L. R. Ennis, former president of the college, (1945-47).

Located at 3533 Richland Avenue. Serves as classrooms and teachers' offices.

3. **Memorial Auditorium** erected May, 1951. Located at 3605 Richland Avenue. Seating capacity approximately 500.

4. **Richland Hall** former apartment house. Women's Dormitory, with college bookstore, snackshop, and postoffice in the basement. Purchased along with vacant lot at 3613 Rich-

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land Avenue in October, 1952. Affords housing for approximately 94 young ladies.

5. **Presidents' Home** purchased 1950. Located directly across street from Parker Hall at 3612 Richland Avenue.
6. **Parker Hall** purchased July, 1956. Named for the late Ed Parker, long time deacon of East Nashville Church, who remembered the College with a bequest in his will. Located at 3611 Richland Avenue.
7. **Dining Hall—Student Lounge Building** completed spring of 1958. Adjoins as a wing to the auditorium. Dining hall comfortably seats 250 students.
8. **Alumni Building** purchased in 1960. Located at 3606 West End Avenue. Provides space for administrative offices, classrooms, and 13,000 volume library.
9. **The Haven**, former 40 room apartment building. Located at 3619-21 Richland Avenue. Dormitory for young men. Purchased July, 1962.

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"An increase of \$40,000 over last year's budget."

Bible College

Has \$125,000

Budget

by L. C. Johnson

FREE WILL BAPTIST BIBLE COLLEGE has an all-time high budget of \$125,000 for the school year 1964-65. The National Association approved this session in Kansas City. This budget represents an increase of \$40,000 over last budget for the Bible College at its recent year's budget.

Increased Budget

Anytime a department has a 47% increase in its budget in one year, a word of explanation is in order. Last school year Free Will Baptist Bible College ran a deficit of over five thousand dollars. This was after cutting expenditures to the lowest possible figure. A new heating system for one of the buildings, which was not included in last year's budget, is an example of how a budget can be thrown out of balance. There are at least three reasons why the budget of \$125,000 must be met.

Increased Enrollment

Student enrollment has increased 48%

in the last five years. Every student who attends Free Will Baptist Bible College will cost the denomination several hundred dollars annually. This is not said to make students feel bad, for this would be true if they attended their state universities. Colleges, whether public or private, cannot operate with student income alone.

This fall (1964) the enrollment at Free Will Baptist Bible College may be 30% above last year. The demands of Free Will Baptist college-age students for an opportunity for a Christian education in our own College must be met. An increased budget, fully met, is essential.

Increased Student Services

Students attending Free Will Baptist Bible College are receiving more and better opportunities than ever before. An example would be our curriculum. Something new is added to the curriculum almost yearly. The growing library

is another illustration. There are more than 13,000 volumes in a limited spaced but nicely kept library. Students of earlier days were not bothered with many library assignments since there were very few library books.

The Practical Work Department is a student service as well as a service unto the Lord. Every student has a weekly service assignment. Juvenile homes, boys' training schools, rest homes, tract distribution, and street meetings are examples of places where student groups hold weekly meetings. A nine-passenger station wagon is provided for this service.

Free Will Baptist Bible College has not only grown in numbers of students, but in the opportunities it provides its students to develop academically, culturally, and spiritually. Every service rendered adds to the cost of operation. It is the policy of Free Will Baptist Bible College that no student will be denied services which are normally expected that a college render to its students. A student should not be short changed in his education in the name of denominational loyalty. To prevent this, Free Will Baptists must place in the hands of the Bible College the necessary money to guarantee the highest quality of education for its students.

Cost of Living

It has been estimated that the rising cost of living alone adds \$6,000 to operational costs each year. With no added teachers or students or student services, the College would have to receive \$6,000 in additional income to hold its own. The cost of living is so gradual that it goes unnoticed. But all the while it is a leakage that is depleting your resources.

Let us look at this over a five-year period. If the rise in cost of living is costing the College \$6,000 annually, it is taking \$30,000 more to operate today than it did five years ago with the same level of operation.

There are two convictions I hold, namely: Free Will Baptists desire a Christian college for their sons and daughters to attend. To turn the minds and souls of our sons and daughters over to a godless educational system will in many instances be fatal to their faith and morals. The modern secular college represents one of the most godless units of our society.

The other conviction is that Free Will Baptists want a college of the highest educational quality. With your financial help and faithful prayers Free Will Baptist Bible College can and will be this type of college. ■ ■

DR. JOHNSON is President of Free Will Baptist Bible College.

CAN YOU RECOMMEND a good man to succeed our pastor who has just resigned?" This inquiry is being made almost daily by a representative of some Free Will Baptist church. The manpower shortage is growing more acute each year among Free Will Baptists. In every major denomination, as well as in the chaplaincy of the armed services of our country, leaders are searching more seriously for the answer to this age-old problem that faced Ezekiel in his day when he wrote "and I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezekiel 22:30).

Since 1942 Free Will Baptist Bible College has been dedicated to the task of preparing and equipping God-called, Spirit-directed young men and women to "stand in the gap." Students of the college are serving on every Free Will Baptist mission field and in every state where there is a Free Will Baptist work. More than any other phase of our work the college with its dedicated instruction has supplied the impetus and been responsible for the growing ministry of the denomination. A major portion of our leadership received their training at the Bible College.

Bible Standards Woven Into Life of Student

Free Will Baptist Bible College has done more than supply workers to do a task for God. Its standards of Christian conduct have been woven into the life of the student as he has studied. In a world filled with immortality and wickedness of all kinds, more and more pressure is being leveled at the church. Our leadership must be trained to hold the standard high with purity if they are to be used of the Lord. The message-bearer must be pure in his personal habits of life and conduct if such cardinal doctrines as the blood atonement, the virgin birth, the sinlessness of Jesus, the plenary-verbal inspiration of the Scriptures, etc. are to be received by those to whom they are preached.

It is not a day for relaxing our discipline, but a time when we need to follow the instructions of the Apostle Paul to Timothy, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unbuckable, until the appearing of our Lord Jesus Christ:" (I Timothy 6:11-14). Free

Will Baptist Bible College has given men with convictions and standards into the service of our denomination for the glory of God.

Not A Time For Relaxing Our Efforts

Do we wish to continue to expand as a denomination? Are we not anxious to reach other fields of service both at home and abroad? Are not our beliefs and convictions worth proclamation "unto the uttermost part of the earth" (Acts 1:8)? Do we feel that this is a time for relaxing? To these questions the answers are quite evident. We cannot relax; we must push harder to proclaim this message to those who have not heard the Gospel and to those who have not accepted our Saviour. This can only be done if we have the manpower to do the task.

Our young men and women must be prayed into a place of willingness to go for Him. Once they reach this place we must equip them with the kind of education that will strengthen their convictions and purify their habits for the most effective witness.

If we needed a college in 1942 to train workers and thrust them, equipped to do the job for God, into the vineyard of the world then we have an even more tremendous need now to support this institution. Your college has proven through the more than two decades of service that it is doing the work it was founded to do.

Perhaps your local church is being pastored by a man who was trained at Free Will Baptist Bible College. Or

maybe your auxiliary is supporting some missionary who received his training at the college. Where will you secure the replacements for these workers? There are hundreds of young men and women that are entering this month on another year of training as Free Will Baptist Bible College opens her doors to students for the twenty-third year. Next year, if Jesus tarries, there will be others who will come for training while these who have been trained will be entering into service.

The Challenge Before Us

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matthew 9:36-38). No one can love God as he should and refuse to share in praying for young men and women to be called into the harvest. Students at Free Will Baptist Bible College join daily in prayer for a lost and needy world.

Every Free Will Baptist Church should be sharing monthly in this vital ministry. As the college begins its work this fall, churches who are not supporting should take steps to give something regularly from the resources over which God has made them stewards. ■ ■

MR. KETTEMAN is Public Relations Director for Free Will Baptist Bible College.

"Preparing God-called, Spirit-filled men and women."

Bible College Meets Critical Need

by Paul Ketteman

HE IS COMING AGAIN

by Damon C. Dodd

TWELVE MEN WERE SEATED around a long table in an upstairs room in Jerusalem. Only moments before, the thirteenth man had risen and slipped out a side door, leaving his companions in earnest conversation. One of the number seemed to be dominating the scene, for it was He to whom they were all listening. Their eager faces were marked with questions and concern. One could even detect a lurking fear in their eyes, like that of a little child about to be separated from his parents. They all crowded closely around the speaker, gazing intently on Him and straining to catch every soft-spoken word.

That central figure was Jesus Christ the Son of God. He had been the leader of the group for some three and a half years. They had been instructed and inspired by Him. He had told them that He had come from God and must one day go back to the place from whence He had come. They had heard His words but had never really understood them. Now He was telling them again that He must go away. This time the words rang with striking, heart-breaking finality. "Yet a little while and the world seeth me no more" (John 14:19). The hour had come and soon they would be left on their own.

That He had indeed come from the Father as God in the flesh none doubted. Nor can we in our day hold any doubts about this truth. In John 1:1-14, the record is clear and understandable on this point. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). John's account continues in verse 14, "And the Word was made flesh and dwelt among us . . . full of grace and truth."

After Jesus was born into the world as a Baby and had grown into manhood He came one day to the place where John the Baptist was preaching. Immediately the Baptist cried out, "Behold the Lamb of God, which taketh away the sin of the

world" (John 1:29). The fact that He came into the world to save the world from sin is verified in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." For three and one half years Jesus went about preaching and teaching and doing good. The four Gospels are the record of His life and works while He was here on earth. All the time He was here, Jesus was aware of the fact that He must die on the cross, be buried, and rise triumphant over death, hell, and the grave on the third day. And when His work was finished, He knew that He would go back to the Father (John 7:33).

As Jesus spoke to His disciples in John 14, He told them that He was soon to leave them, to return to His Father. However He gave them a glorious promise, "And if I go and prepare a place for you, *I will come again and receive you unto myself . . .*" (John 14:3). This is to be the comfort and hope, not only of the disciples to whom it was given, but also to all people everywhere and for all times. "*I will come again.*" Coming again implies that He has been here once, has gone away, and will one day return. *That coming, then, is to be his Second Coming.*

God Cannot Lie

In Hebrews we read, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Hebrew 9:28). This is a positive statement, "*He shall appear the second time . . .*" Since God cannot lie, and since this is a promise made by God, we can be assured that Christ will come again.

There was only one condition attached to the promise of His Second Coming that He gave to the disciples in John 14:3. That condition was, "and if I go away . . ." There are no other conditions

stated anywhere else in the Bible in relation to the Second Coming. If then, we can find a record of the fulfillment of this condition we may logically and scripturally conclude that the second advent of Christ will actually come to pass.

In Acts 1:1-8 Jesus is speaking to the assembled group just prior to His ascension back to heaven. Forty days have passed since His resurrection and now He is giving His farewell address. A strange thing happens. In verse 9 it is described, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." The account continues, "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, *shall so come in like manner, as ye have seen Him go into heaven.*'" Thus the "If I go away" condition was fulfilled and the promise, "I will come again" becomes a certainty. He actually went away from them, just as He had said. Now He will actually come again the Second time, just as He had promised. With the only contingency removed, the promise becomes sure and certain.

The question now arises, "In what form shall Christ appear at His Second Coming?" The answer is found in the Bible, and there can be no doubt as to its veracity. Acts 1:11 teaches that the Second Coming of Christ will be a visible coming. Those who stood there when Christ went away had actually seen Him as He ascended, and they had watched in amazement until the cloud had enfolded Him and He was gone from their sight. The men in white apparel (angels) told them that He would come again in "like manner" as He had gone away. That is to say that as His going away was visible to them, so His coming again would be visible to those who were

alive at the time of His Second Coming. This fact is borne out in Revelation 1:7, "Behold, He cometh with clouds; and every eye shall see Him . . ."

The Second Coming is also to be a bodily appearance. Just as Jesus arose from the dead with a body that was recognizable, so He went away in that same body. Having gone away in a visible, recognizable body He shall come the second time in a bodily appearance. This is in keeping also with Acts 1:11.

This is an important truth, especially in view of the fact that there are some who hold to false theories about the Second Coming. Some say that the Second Coming is spiritual and that it took place on the Day of Pentecost when the Holy Spirit came. Another theory is that the Second Coming takes place every time a sinner accepts Christ as Savior. There are those who hold that the Second Coming refers to the hour of one's death, especially the death of a Christian, while still others insist that the diffusion of Christianity over the world among men is really Christ's Second Coming. All of these theories lack one element; that of the bodily, visible return of Christ as taught by the Bible. The Second Coming of Christ is a distinct event yet to take place, and it cannot be fulfilled in any other event.

Both Living And Dead

This Second Coming of Christ will affect both the living and the dead. In writing to the Thessalonian Church in his First Epistle, the Apostle Paul gives a graphic account in Chapter 4 of the event in relation to these two classes of men. As you read the passage you will note these truths:

- (1). If we believe in the death and resurrection of Christ, we believe also in the Second Coming (1 Thess. 4:14).
- (2). The promise of God is the basis for our belief (V. 15).
- (3). Some will be alive, some will be dead, when He comes (V. 15).
- (4). The Lord Himself shall come in person (V. 16).
- (5). His coming will be loudly announced (V. 16).
- (6). The dead shall be resurrected and the living shall be translated and taken up (Vs. 16, 17).

This will be the greatest event that has ever taken place in any age and one which will bring to a close the opportunity of salvation for mankind.

When is the Second Coming of Christ to take place? The time element has always been interesting and intriguing to people. The disciples asked the question of Jesus, ". . . when shall these things be?" So curious have people been that some have even set dates. A sect known as the Millerites set the year

1844 as the time of His return and were sadly disappointed when Jesus did not appear according to the time they had set. The Irvingites, a movement in England similar to the Millerites, set the time for His advent as 1847, and their calculations also proved to be wrong. The Russelites after many attempts finally set the year 1914 as the year of His appearing, but they too were mistaken.

Are we justified in setting a date? What is the answer of scripture? "*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is*" (Mark 13:32, 33). The date issue is settled here once for all. Further speculation is futile and foolish. The nearest that God has given us, so far as the time element is concerned, is certain signs which indicate that His coming is near.

It would be impossible to mention all the signs that point up His soon return, so let it suffice to look at just a few of them:

- (1). Wars and rumors of wars. This condition is to exist just before His return. Can anyone doubt the fact that this sign is being fulfilled in our time?
- (2). Nation against nation and kingdom against kingdom. Here again we have a sign that is outstandingly evident in our day.
- (3). Moral deterioration in the world. This is what Paul is referring to in II Timothy 3:1-12. Men shall become perverted and evil. Here again we need but look about us to see this sign being fulfilled.
- (4). Strange sights and sounds in the heavens and men's hearts failing them for fear and from looking on those things.
- (5). The return of the Jews to their homeland of Palestine. This is the sign that really points up the imminent return of Christ.
- (6). A turning away from God and His Word. In a world that mocks God and defies His Son and blasphemes His Word, who could doubt that this sign is being rapidly fulfilled.

In short, practically all the signs that point to the soon return of the Lord in His Second Coming have been fulfilled, and we await only on the pleasure of the Father to send His Son back to the earth. The time is near at hand.

What is the message for us today in the light of the Second Coming of Christ? It is given in Matthew 24:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

DAMON C. DODD is Pastor of Horton Heights Church in Nashville, Tennessee. Reprinted from *IMPACTO, Free Will Baptist Spanish Magazine*.

IN THE VINEYARD

■ **Rufus Coffey**, Director of Conference Ministries for the Foreign Missions Department will be in a missionary retreat in Nashville, Tennessee, September 3-6. Mr. Coffey will be in the Central Ohio Conference September 13-15; Little Miami River Conference, Dayton, Ohio, September 17-20; and Conway, Arkansas, September 30-October 2.

■ Director of National Home Missions, **Homer Willis**, will be at the Goshen Church, North Belmont, North Carolina, September 20-27.

■ **Reford Wilson**, Director of National Foreign Missions will be attending the missionary retreat in Nashville, Tennessee September 3-6. Mr. Wilson will be in Winona Lake, Indiana, September 28-October 1, for the Missions Executive Retreat.

■ Director of Information for Foreign Missions, **Jerry Ballard**, will be in Nashville, Tennessee for a missionary retreat, September 3-6. Mr. Ballard will be in Norfolk, Virginia for an area missionary conference, September 23-30.

■ **Mark Vandivort**, Field Secretary for National Home Missions, will be in the Coastal Association in North Carolina, September 18-19. Mr. Vandivort will be in Miamisburg, Ohio, September 13.

■ Executive Church Bond representative, **Jake Creech**, will be conducting a bond program for the East Nashville Church, Nashville, Tennessee, September 21-25.

■ **Billy Melvin**, Executive Secretary, will be attending the Arkansas State Association in Conway, September 30.

■ Director of the National Sunday School Department, **Roger Reeds**, will be attending the Southern Mississippi Association meeting at Bethel Church, Rich-ton, September 4-5. He will be in Chicago, Illinois, for a meeting of the Curriculum Committee of NSSA, September 14 and 15; Teach N' Train Rally at Grace Church, Greenville, North Carolina, September 17-19; Sunday School Board Meeting in Nashville, September 29-30.

■ **Harrold Harrison**, Director of Teacher Training for the Sunday School Department will be in Anderson, Indiana, September 6-11. He will be in Greenville, North Carolina, September 17-19, for a Teach N' Train Rally at Grace Church; Logan, West Virginia, September 21-25; Sunday School Board Meeting, in Nashville, September 29-30.

Prophet Or Loss?

by Harrold Harrison

The acid test of a teaching ministry is the kind of living it produces in the lives of the pupils.

WHAT KIND OF RESULTS is your teaching producing? Christian teaching that does not produce right living is not complete. The Apostle Paul wrote in I Corinthians 2:13 that every man's work shall be tried by fire as to what *sort* it is. The acid test of a teaching ministry is the kind of *living* it produces in the lives of the pupils.

What visible results are you able to see as a product of your teaching? Are these results gold, silver and precious stones; or wood, hay and stubble? The right kind of results do not just happen—they are the product of a Spirit-filled and Spirit-led teacher. Let me suggest four requirements for obtaining lasting results through your teaching ministry.

The Preparation

Marion Lawrence said, "The greatest need in our church today is trained teachers who put their whole mind into their preparation, their whole soul in their presentation and their whole life into their illustration." It is apparent that imperfect knowing will result in imperfect teaching. The very first law of teaching is that the teacher must know that which he would teach. This law requires the teacher to have a working knowledge of his main source book, the Bible. It is God's holy Word. It is the inspired, inerrant, infallible Word of God. It is its own best interpreter.

In preparing a lesson to teach, the Bible passage should be read first from the Bible. It should be read through a number of times. Let me suggest that you read it through four times. First for the narrative, second for the happenings, third for the characters mentioned, and fourth for the practical applications and doctrinal teachings. When you read, visualize the characters and the action taking place. You will only be able to paint vivid word pictures as you have seen them yourself.

Lesson helps are valuable tools for teaching but should never be used as a substitute for the Bible. Use them, but do so in their proper place. You should use the teacher's quarterly only after you have thoroughly studied the Bible passage from the Bible itself. A Bible dictionary, concordance, atlas, and commentary may be used to good advantage. Think as you read. Have a pencil and paper handy to jot down facts and illustrations. This will help to fasten them in your mind. Read with an inquiring mind. Ask yourself these questions, Who? What? Where? When? and Why?

Once you have accumulated your material, organize it. Prepare your lesson plan and the outline of the lesson under study. Determine the central truth of the

passage and let this serve as your lesson aim. Be sure it is clear and definite. You would do well to write out your introduction and conclusion even though you may not use them in class. This will help to "clinch" it for you. It is essential that you master the material. You should have sufficient material to draw from that you could teach twice the time you have allotted. The method of teaching or combinations you intend to employ should be determined beforehand. This will be largely determined by the age and understanding of the class, the training of the teacher, the content and extent of the lesson to be covered.

The Presentation

The introduction to your lesson is of the utmost importance. The first few words you speak could well determine the response you will get. Your introduction should stand out like the headlines in a newspaper. You could use a current event, a well-chosen object lesson, a true-to-life experience. Whatever you use be sure that it will gain attention from the very outset. Once you have gained the attention, concentrate on holding it. Never try to teach without attention. The pupil must give his interest and attention to the lesson he is learning. A good way to have attention before the class begins is to be the first one present. Pre-session time is a valuable opportunity for the teacher to greet the pupils and to involve them in some lesson related conversation or project.

In the actual presentation of the lesson the teacher should always remember that he is speaking to the pupils and not at them. He is teaching pupils and not a quarterly. The language used by the teacher must be that which can be readily understood by the pupil. It has been said that language is the "vehicle of thought". This is certainly true. Do not try to impress pupils with your vocabulary. Big words for little people. Use plain simple words. This law of the language charges the teacher with the responsibility of studying the language used by the pupils. Do not make long and rambling statements. Use short sentences of simple construction. When new words are introduced, explain them with the use of an apt illustration.

It is a good habit to review last week's lesson at the beginning and relate it to the present one. This will help to give them a picture of the whole. It will also serve to correct any misunderstandings and to confirm knowledge previously given. Say the same thing in different words. Repetition is still the mother of learning.

In the presentation of the lesson it is always better to stand before the group with Bible in hand. The quarterly should be left at home. It is merely a tool. The Bible is the Book to be emphasized. When you speak from this Book, you speak with divine authority. Your lesson should be Christ centered in authority, Bible centered in content, and pupil centered in application.

Seek to minister to the total personality. Give them facts for the intellect, truths to stir their emotions, and a challenge to move their wills to action. A common mistake is to give them facts and feeling and fail to give them the opportunity to respond. Expressional activities are important. We learn most by doing. Provide opportunities for your pupils to practice the Christian ideal. When you have covered the material; spend the last several minutes in an unhurried summary. You would do well to heed the admonition of the colored preacher who set forth his formula in these words: "The fust thing ah does is to tell 'em what ah's gwine tell 'em; then ah tells 'em, an' then ah tells 'em what ahs done told 'em." As important and necessary as telling is, it is not the greatest and most powerful teaching tool. The power of a Christian example surpasses it. You will teach far more by what you are than you will by what you say.

Application

The Bible says, "As a man thinketh in his heart, so is he . . ." (Prov. 23:7) It is therefore of great importance that man's thinking be changed. This must precede the changing of his heart, for out of the abundance of the heart the mouth speaketh. The pupil's experience must be an ever-expanding one of having his mind renewed through the Word of God.

Dr. Findley B. Edge wrote, "It is our belief that one of the reasons we have not been able to achieve desired results is that our aims and therefore our teaching have not been sufficiently specific." We do not always get the desired results because we fail to elicit a response. We are too content to be flattered by the class week after week, with the words, "Good job, teacher, you sure hit me today, but that's the way I like it." We hear this from the same people week after week. These are people who are willing to have us feed their intellect and stir their emotions but do nothing about it. Our applications need to be pointed, personal, and practical. We need to put the shoe on tightly and lace it up until conviction brings action.

Learning takes place through experi-

ence. These may be direct purposeful experiences of doing, viewing or hearing. However, the experience of hearing is educative only to the extent the facts told are associated in the mind of the hearer with some personal experience in his own life. Suppose we have gained and held the attention of the pupil and succeeded in telling him what the Bible says. The next step is to get him to see how this Bible truth affects him and how he can express this truth in his own life. In order to do this we must know "where he lives." We must have his respect and confidence. The most powerful instrument in our favor at this point is our own life's example, if we walk our talk.

Individual needs of pupils should dictate lesson aims and applications. Our response is limited and vague because our aims are limited and vague. Shoot for success. Expect results, intend to get them, depend upon the Holy Spirit and you will.

Evaluation

To evaluate is to appraise or judge the value or merit of someone or something. We are constantly evaluating, and we should be. Generally speaking we evaluate before and after. We say, "What shall I wear today, blue, black or red?" "Shall I have ham and eggs or bacon and eggs for breakfast?" After our decision has been made and carried out, then we evaluate the wisdom of our action. The same is true of the Sunday School teacher. During lesson preparation we evaluate teaching aids, methods, words, etc. We question ourselves, "What do I want my pupils to see, to know, to feel, and to do?" Following the presentation we evaluate the effectiveness of the material taught and the reaction and response gained. Did they learn? Were they stirred? Will they put principles into practice? Did I obtain my objective?

We must be continually evaluating and improving ourselves, our teaching, our aims, our methods, our pupils' response, our tools, etc. Perhaps the area of evaluation in which we ought to be the most severe is that of personal evaluation. The greatest weakness we can have is a sense of self-satisfaction. We must strip away the veil! Bare our faults to Him, acknowledgement is but the first step. Confess the sin of neglect and "don't care" attitudes, lack of real compassion for souls. Resolve NOW to teach for results and DO IT!!! ■ ■ ■

HARROLD HARRISON is Director of Teacher Training for the National Sunday School Department.

Will your church doors be closed?

You could be affected by . . .

A SHORTAGE OF SHEPHERDS

by

Jared F. Gerig

PARENTS, WOULD YOU WANT YOUR son to become a clergyman? People of our churches, are you interested in the sons and daughters of your congregation entering the ministry or into missionary service? If any young person shows a mild or tentative interest in some form of Christian ministry, would you encourage him or her to give all unselfishly to this high calling? Or would you raise questions about the great sacrifices, the long hours, the poor pay, the distant places, the hurting separations, the lack of appreciation by the church and the world? There is need for some deep soul-searching on the part of all who are interested in the survival of the church in this modern world.

The problem of the "shortage of shepherds," men called of God, trained and endued with God's Spirit, to care for the many flocks of God throughout this country of ours is a common one and becomes more serious all the time. One major denomination says that it must double the number of students attending its seminaries by 1970 in order to meet its minimum requirements. Smaller churches like our own are also facing this same dilemma. There is a question facing all church leaders everywhere, "Where will we get pastors and ministers to pastor the churches now without shepherds?" Many local churches are losing out and ultimately closing their doors because there is no shepherd to lead, feed, protect and increase the flock.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:26). So it was written of Jesus, the great and compassionate Shepherd of the sheep. How that great and tender heart of His must be moved today as He sees the people of the church without shepherds! So acute is this need that nearly all denominations today have well-organized departments for the expressed purpose of recruiting pastors and ministers. A considerable amount of literature has been produced "to sensitize the young man to the church's need, and to encourage the church to 'put on its agenda' the matter of its professional leadership." With all the human help involved in these efforts, it must be remembered that the ministerial calling is just that, a high calling from God. The ministry presents no option. It is a call of God to which any called man *must* respond or forever turn to live his life in disobedience to and violation of a supreme command.

An analysis of the reasons why there is a shortage of shepherds might stimulate some self-examination on the part of all concerned. Let me project at least four such reasons:

Pastoral Image

A recent report from the Methodist Church's Department of Ministerial Education has stated, "Every study of the influences leading men to respond to the call to the ministry shows the pre-eminent importance of the home and the local pastor in the minister's vocational decision." In many instances the pastoral image depicts a "low calling" rather than a "high calling." The pastoral image of today represents compromises of all descriptions, usually of doctrine, of deed, or of diplomacy which is more interested in being a "hale fellow well met" than in being a servant approved of God. A college president writes regarding the professions of preaching and teaching. "A real rebirth of high and holy dedication to the profession within the profession is essential. A minister who is alive, vital, effective both in and out of the pulpit will attract scores of young men to the ministry. . . . Students who could never be enticed into these high callings by increased dollars can be drawn by greatness within the profession. Our ministers and teachers must in the final analysis bear the primary responsibility in this matter."

Every local pastor might search his own soul and ask himself, "Am I serving as an effective recruiting agent for my own profession?" How alarming is the statistic that "the average U.S. congregation produces only one ministerial candidate every 25 years." When studies show that the mean age for men deciding for the ministry is 17 years, the responsibility must largely fall upon the pastor and the local church for the initial influences which govern and guide that decision.

The Parental Influence

Not too many years ago it was an honor for a family to have a son or more enter the Gospel ministry. Parents dedicated their children to such high callings and prayed earnestly that God might call them in that direction. In our circles, it was common to have a majority of the children in a family enter full-time Christian service. Now it is very uncommon to have even one give any thought to such service. Christian parents need to do some soul-searching, too. If the truth were faced, materialistic ambitions have become dominant and the "shortage of

shepherds" can be traced to "the materially-minded parent whose criterion of his son's success is the size of income."

The average Christian home is not spiritual enough to give birth to preachers and missionaries. The fire has died out on the family altar—where children are dedicated to God audibly and laid before God by loving parents as living sacrifices for His service. Even though distance to foreign lands has been reduced to a few hours of time, the number of miles and the pangs of separation are too great for average Christian parents to even entertain the thought of their children becoming missionaries. It has been well put, "Until most church-goers give evidence of taking seriously Christ's command to 'take up thy cross and follow me,' it is perhaps unreasonable to expect the young people reared in their midst to make career choices that are motivated by a desire for service and a willingness for self-sacrifice."

The Parish Impact

In a recent investigation, it was agreed "that considerable attention needs to be given to local congregations. Why is it that many churches send no men into the ministry for long periods of time? How do they view the ministry as a vocation? What ambitions do they entertain for their youth? Does the local congregation bear any responsibility for maintaining the church's supply of professional leadership? Are there subtle forces at work in the church which defeat it as a 'minister-creating' community?"

One of the subtle forces at work in the local church to create a sterility is the prayerlessness of the church. The forgotten prayer of the Bible is Matthew 9:38, "Pray ye therefore the Lord of harvest, that he will send forth laborers into his harvest." Where do you hear great congregations praying unitedly and sincerely that God would lay His hand upon their young people and send them forth into the great harvest field of the world? The silence along this line of praying is almost awesome. Instead of exerting strong prayer pressure upon God, the modern church has become silently passive. Our philosophy of non-interference and respect for individual choice, even though these young people are only teenagers, has defeated the church in one of her greatest ministries and robbed the harvest field of workers and reapers. No church can pray the above prayer without laying their own flesh and blood on the altar. No

Christian can pray this prayer without being ready himself to answer the call. Let us revive this prayer in our local churches and make it the burden of our hearts that God will touch our young people and set them apart for His work.

The Poverty Impediment

Many young people are taking a second look at the ministry because in many of our churches it almost involves "a vow of poverty." Men who are called are being subjected to all kinds of unnecessary material sacrifices. Children in the parsonages are constantly hearing the hard-luck stories of men who are called to the highest ministry. The two do not seem to harmonize. Too many pastors are forced to a dual ministry, that of preaching the Word and service of tables (Acts 6:2). They serve the church as much as possible while driving school buses, working in factories, selling insurance or real estate, or teaching school. The "serving tables" is a symbol for practically everything under the sun which ministers do to earn a decent living for themselves and their families. One would think that it was a solemn responsibility of church boards to keep the pastor poor while the Lord keeps him humble. It should be faced that the pastor is not humbled but often humiliated by his poverty. This is no brief for large salaries but for a consideration of these ministers of God with a view to their serving undividedly and giving themselves unstintingly to the work of God. Let churches evaluate this type of ministry which demands good clothes, a respectable automobile with all that it costs to operate it, the support of a household where entertainment is common and hospitality must be extended, and the presenting of a front to the world which demands respect and exerts a wholesome influence for God and the church which the pastor represents.

A "shortage of shepherds" is upon the church. Possibly the above constitute some of the reasons. May we face them honestly, quit making excuses, and lift up a standard by pastoral example, family influence, church intercession, and adequate support which will attract and force, by the call of God, our young people into the highest callings of all. ■■

DR. JARED GERIG is President of Fort Wayne Bible College, Fort Wayne, Indiana, and serves as President of the National Association of Evangelicals. He delivered the commencement address at Free Will Baptist Bible College in 1964.

MUST CHRISTIANS BE FED ON A DIET OF HARMLESS FUN

by A. W. Tozer

THE NOTION THAT WE ENTER the Christian life by an act of acceptance is true, but that is not all the truth. There is much more to it than that.

Christianity involves an acceptance and a repudiation, an affirmation and a denial. And this not only at the moment of conversion but continually thereafter day by day in all the battle of life till the great conflict is over and the Christian is home from the wars.

To live a life wholly positive is, fortunately, impossible. Were any man able to do such a thing it could be only for a moment. Living positively would be like inhaling continuously without exhaling. Aside from its being impossible, it would be fatal. Exhalation is as necessary to life as inhalation.

To accept Christ it is necessary that we reject whatever is contrary to Him. This is a fact often overlooked by eager evangelists bent on getting results. Like the salesman who talks up the good points of his product and conceals its disadvantages, the badly informed soul-winner stresses the positive side of things at the expense of the negative.

Let us not be shocked by the suggestion that there are disadvantages to the life in Christ. There most certainly are. Abel was murdered, Joseph was sold into slavery, Daniel was thrown into the den of lions, Stephen was stoned to death, Paul was beheaded, and a noble army of martyrs was put to death by various painful methods all down the long centuries. And where the hostility did not lead to such violence (and mostly it did not and does not) the sons of this world nevertheless managed to make it tough for the children of God in a thousand cruel ways. Everyone who has lived for Christ in a Christless world has suffered some losses and endured some pains that he could have avoided by the simple expedient of laying down his cross.

However, the pains are short and the losses inconsequential compared with the glory that will follow, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." But while we are here among men with our sensitive hearts exposed to the chilly blasts of the unbelieving and uncomprehending world it is imperative that we take a realistic view of things and learn how to deal with disadvantages. And it is important that we tell the whole truth to those we are endeavoring to win.

The astute Mark Twain once pointed out that some churches actually fail to gain members because they make the way too easy, and conversely the church that is hard to get into is the one that is likely to prosper numerically. The experienced missionary knows that the book or Scripture portion that is given away free will be less valued by the receiver

than if a small price had been paid for it. And the higher the price the more precious the possession.

Our Lord called men to follow Him but He never made the way look easy. Indeed one gets the distinct impression that He made it appear extremely hard. Sometimes He said things to disciples or prospective disciples that we today discreetly avoid repeating when we are trying to win men to Him. What present-day evangelist would have the courage to tell an inquirer, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it?" And do not we do some tall explaining when someone asks us what Jesus meant when He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law?" That kind of rugged, sinewy Christianity is left for an occasional missionary or for some believer behind one of the various curtains. The masses of professed Christians simply do not have the moral muscle to enable them to take a path so downright and final as this.

The contemporary moral climate does not favor a faith as tough and fibrous as that taught by our Lord and His apostles. The delicate, brittle saints being produced in our religious hothouses today are hardly to be compared with the committed, expendable believers who once gave their witness among men. And the fault lies with our leaders. They are too timid to tell the people all the truth. They are now asking men to give to God that which costs them nothing.

Our churches these days are filled (or one-quarter filled) with a soft breed of Christian that must be fed on a diet of harmless fun to keep them interested. About theology they know little. Scarcely any of them have read even one of the great Christian classics, but most of them are familiar with religious fiction and spine-tingling gospel films. No wonder their moral and spiritual constitution is so frail. Such can only be called weak adherents of a faith they never really understood.

When will Christians learn that to love righteousness it is necessary to hate sin? that to accept Christ it is necessary to reject self? That to follow the good way we must flee from evil? that a friend of the world is an enemy of God? that God allows no twilight zone between two altogether where the fearful and the doubting may take refuge at once from hell to come and the rigors of present discipline? ■ ■

From The Alliance Witness

INSPIRATION . . .

ONE YET THREE

Three in one, He tells us—
God, the Son, and He,
The blessed Holy Spirit,
Who guides and comforts me.
First, the Spirit told me,
Your heart has got to change.
And when you have that change of heart,
Your life I'll rearrange.

I yielded to the Spirit's plea,
Believed Christ died for me;
I was forgiven of my sins by God—
It was the work of three.
I now rejoice and sing aloud
Praises to His name
Because I'm sure, I'll never doubt,
The three are still the same.

To some it's hard to understand,
But I know it's true;
God and His Son live in my heart,
The Holy Spirit too.
When not guided by the Spirit,
I sometimes will fail and sin.
Then, praise His name! Christ intercedes,
And God forgives again.

Oh, to have the Spirit fill me
With the love of God divine,
Until all who seek the Savior
See Him in this life of mine.
That they too may be convicted
Of their sins and then believe
That the Christ who came was also God
And by His Spirit was conceived
Betty Jones

HAVE YOU BEEN CHOSEN

Christ was at the everlasting council; He can tell you whether you were chosen or not, but you cannot find it out in any other way. Go and put your trust in Him, and His answer will be, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." There will be no doubt about His having chosen *you*, when you have chosen *Him*.

LETTING HIM MAKE CHOICE

Years ago I lived in a town where I could never buy anything to fit me. I used to send away occasionally to a certain large store for what I needed, and they would send me printed order forms. At the bottom of the forms were some such words as these: "If we have not the article you order in stock, may we substitute?" Once I said, "Yes," and they wrote, "We are sorry we have not in stock the article you ordered, but we are substituting—," and they sent me something that was worth double the price I paid. They made it a rule, if they could not supply the article ordered, to substitute with one of a much better quality. Ever after that I printed it out boldly so they would understand it—"Y-E-S." When we pray to God, we had better put on the order form

that we are quite willing to let Him substitute, for every time He does He sends us something far better, "Exceeding abundantly above all that we ask or think."

Gospel Witness

HERBERT HOOVER SAYS

"There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a shortsighted policy, unworthy of a nation of our intelligence."

Former President Herbert Hoover

TO HIS SATISFACTION

A tobacco company sent packs of cigarettes to high school boys accompanied with this explanation: "We are sending you a pack of our finest cigarettes. We hope you will use them to your satisfaction and want more." One of the boys wrote back, "I received the package of cigarettes and used them to my satisfaction. I steeped them in a quart of water and sprayed our bug infested rose bushes. Every bug died. These cigarettes are sure good poison. I want more next spring if we have more bugs."

Youth Today

THE RADIANCE OF HIS PRESENCE

I remember reading years ago a simple story of an old violinist. He was poor, but possessed an instrument which never failed to charm by its soothing mellowness. Played as he could play, it never failed to awaken responsive chords in the heart! Asked to explain its charm, he would hold out his violin and, tenderly caressing its graceful curves, say: "Ah, a great deal of sunshine must have gone into this wood, and what has gone in comes out."

How much of God's sunshine has entered your life? How much time have you spent in the radiance of His presence? It is only too true of all of us that if more of God's radiance had entered into our souls we should be better able to radiate peace and hope to the crowds around us.

E. Townley Lord

DEEP LIVING

We love to spread our branches,
The root-life we neglect;
We love to shine in public,
And human praise expect;
While in the inner chamber,
Where creature voices cease,
We may meet God in silence,
And breathe in heaven's peace.

The secret of deep living
Lies in the secret place—
Where, time and sense forgotten,
We see God face to face;
Beyond mere forms and symbols,
Beyond mere words and signs—
Where in that hidden temple
The light eternal shines.

Max I. Reich



**TWENTY-TWO
YEARS OF
FAITHFUL SERVICE**

personally...

Free Will Baptist Bible College has come a long way in the past twenty-two years. From a simple beginning the institution has grown until approximately 300 students a year are enrolled for training. Pastors and missionaries who received part or all of their training at FWBBC are scattered across this nation and the world. Thank God for what this ministry has meant to our denomination. It is an indisputable fact that we could not have accomplished what we have without this important institution.

And what of the future? Is it any less important? Hardly. I would dare say that what we do in the field of Christian education in the next few years will determine in large measure the extent of our ministry for Christ over the next twenty-five year period. The Board of Trustees of FWBBC is apparently aware of this. They are planning and praying for a million dollar relocation program in or around the city of Nashville. A detailed plan for relocation is to be presented to the General Board of the National Association next July. We should all pray for these men in their work.

But what will we do for FWBBC in the meantime? This month the doors swing open for what will probably be a record number of students. Surely our gifts will be needed. With rising costs, to say nothing of inflation, it is costing more and more to provide training for our youth.

Our good will is needed. This can mean so much to an institution and especially to those individuals who are responsible for its operation.

Our prayers are needed. First and foremost FWBBC is a place of spiritual training and development. This kind of ministry goes forth through prayer. Your prayers will enable our college to be the kind of school God desires. Let's demonstrate our concern for the youth of our denomination by supporting FWBBC this year.

God bless FWBBC as it begins its twenty-third year of service!

**OCTOBER IS
ANNUAL
SUBSCRIPTION MONTH**

Next month is the time of our annual subscription campaign for CONTACT. This year the Woman's National Auxiliary Convention is cooperating with us to make this our greatest subscription drive to date. They have set as their goal 3,500 new subscriptions. Goals established for each state were published in the August issue of CONTACT.

To assist our women within the local auxiliaries, CONTACT has mailed out subscription packets to all local auxiliaries. These will be a definite help in soliciting new subscriptions. In the event that some local auxiliary failed to get a packet, we would be happy to furnish one.

For this effort through the auxiliaries to be successful, we will need the cooperation of every pastor. I hope that all of our pastors will take an active part in this four-week campaign.

The worth of CONTACT to each local church, as well as our denominational effort, has long since been established. Containing stimulating articles and sermons, a challenge for effective witness, Bible teaching, instructive helps for Christian service and information of denominational activities, CONTACT brings a spiritual ministry to the home. At the same time it keeps families informed about Free Will Baptist activities in this country and around the world.

Those of us who have responsibility of producing CONTACT each month keenly feel the responsibility of this stewardship. We face another year in the life of our magazine with the determination that it shall be our best to the glory and honor of Jesus Christ. Give us the opportunity of bringing this ministry to more families this year. Do your part to make our October subscription campaign a success.

WORLD LITERATURE SUNDAY

OCTOBER 11



*a changing world
brings new
opportunities for
the printed page!*

■ Political and religious movements have diminished the opportunities for face-to-face contacts with the masses for Christ in many parts of the world. In this revolutionary era of change, *literature has become the key to reaching even the unreachable.*

Communism knows this and will spend 4 billion dollars on literature this year. Pornographic publishers, atheism, ideologies of every description know this and will send tons of their literature around the world.

The Evangelical Church knows this too but is slow to action, creeping when she should be running, hesitating when she should be leading.

WORLD LITERATURE SUNDAY is a call to full literature mobilization. Is your church ready to observe the event? Use the coupon below.

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These missions join together in co-sponsoring World Literature Sunday and indicate their desire to be counted in the effort to get Christian literature to the world's reading masses.

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Central American Mission
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Ceylon & India General Mission
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Philadelphia, Pa. 19144

Christian Life Missions
428 Howard Street, Wheaton, Ill.

Christian Literature Crusade
Box A, Fort Washington, Pa.

Conservative Baptist Foreign Mission Society
Box 5, Wheaton, Illinois

Conservative Baptist Home Mission Society
Box 328, Wheaton, Illinois

Evangelical Free Church of America
1515 E. 66th St., Minneapolis 23, Minn.

Far Eastern Gospel Crusade
14625 Greenfield Road, Detroit, Mich. 48227

Free Will Baptist Foreign Missions
3801 Richland Avenue, Nashville, Tenn. 37205

General Conference Mennonite
Ch. Bd. of Mission
722 Main Street, Newton, Kansas

Kansas Yearly Meeting of Friends
Box 186, Haviland, Kansas 67059

Latin America Mission, Inc.
285 Orchard Terrace, Bogota, N. J.

Mennonite Brethren Church
315 South Lincoln, Hillsboro, Kansas 67063

Moody Literature Mission
820 North La Salle St., Chicago 10, Ill.

North Africa Mission
241 Fairfield Ave., Upper Darby, Pa. 19082

Open Bible Standard Missions
851 19th Street, Des Moines, Iowa 50314

Regions Beyond Missionary Union
8102 Elberon Ave., Philadelphia, Pa. 19111

South American Indian Mission
Box 769, Lake Worth, Florida

Sudan Interior Mission
164 West 74th St., New York 23, N. Y.

Sudan United Mission
189 High Park Ave., Toronto 9, Ontario, Can.

The Christian & Missionary Alliance
260 West 44th St., New York 36, N. Y.

The Congo Inland Mission
251 West Hively Ave., Elkhart, Ind.

The Evangelical Alliance Mission
2845 W. McLean Avenue, Chicago 47, Ill.

Unevangelized Fields Mission
306 Bala Avenue, Bala-Cynwyd, Pa.

Women's Union Missionary Society
156 Fifth Avenue, New York 10, N. Y.

World Literature Crusade
Box 1313, Studio City, Calif.

World Presbyterian Missions, Inc.
901 North Broom St., Wilmington 6, Del.

Wycliffe Bible Translators, Inc.
P.O. Box 1960, Santa Ana, Calif.

CONTACT
3801 Richland Avenue
Nashville, Tennessee 37205

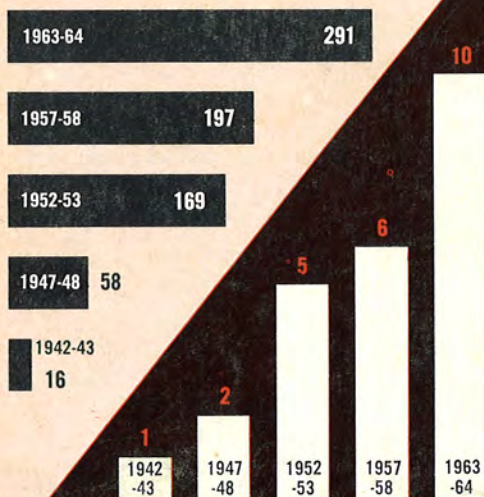
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Twenty - Two Years of Progress

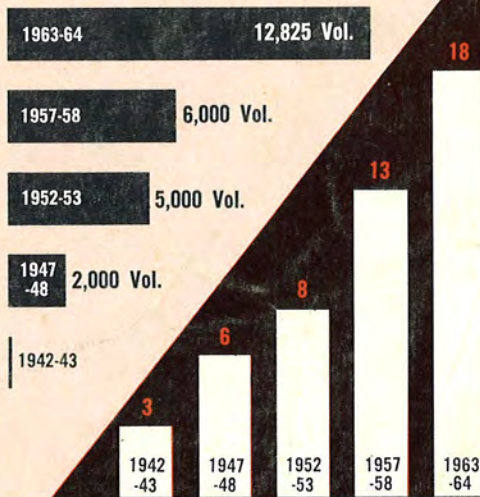
These charts show the growth of Free Will Baptist Bible College in the areas of student enrolment, buildings, library volumes, faculty and gifts.

STUDENT ENROLLMENT
 1942-64



CAMPUS BUILDINGS
 1942-64

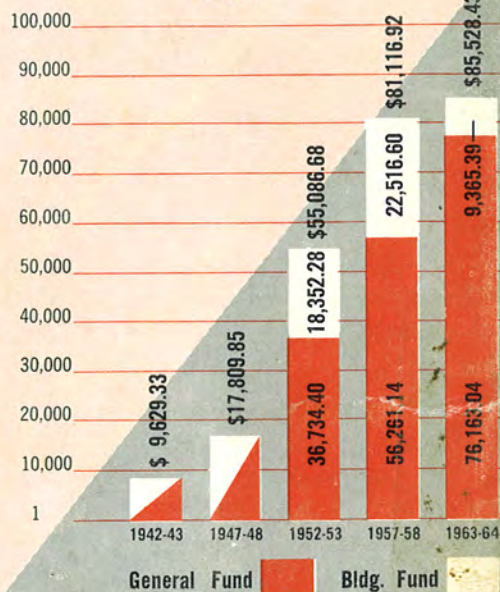
LIBRARY VOLUMES
 1942-64



FACULTY PERSONNEL*
 1942-64

* Growth is also reflected in the number of advanced degrees held by the faculty. At the beginning, no teacher had more than a bachelor's degree. By 1957-58 half the faculty had masters degrees. Today all fulltime faculty members have at least masters degrees and two have earned doctorates.

GIFTS TO FREE WILL BAPTIST BIBLE COLLEGE
 1942-64



During twenty-two years of history making growth Free Will Baptist Bible College has developed leaders for every channel of service in the denomination. Beginning with meager assets in 1942 as a Bible Institute and operating on a very small budget financially through the years the College has continued to make progress in every aspect of its curriculum and service. Though it is impossible to show many phases of the internal growth and strengthening of the institution the charts shown in this pamphlet are designed to give you a mental picture of the progress of the institution.

These charts show that giving to the Bible College has not increased proportionate to its growth and internal strengthening. Record-breaking growth in student enrollment is expected within the next year or two. If we are to properly meet the challenge of these young lives presented for training, giving MUST increase by at least 200%. Your church can help meet this challenge through regular support. You personally can help by consistently sharing a part of your income with Free Will Baptist Bible College.