

SPECIAL REPORT

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OCTOBER / 1965

CONTACT

OF THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS

★ KENYA

★ JAPAN

★ TAIWAN

★ HONG KONG

★ PHILIPPINE ISLANDS

★ AUSTRALIA

★ NEW ZEALAND

A WORLD IN CRISIS

The Clyde Taylor Overseas Diary / 1965



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October, 1965

CONTACT

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ABOUT THE COVER

Young Japanese Communists march in the streets of Japan. The militant spirit of communism and other evil forces is having an effect on the nations of the world. This is a world in crisis. Dr. Clyde Taylor, General Director of NAE, brings us an up-to-the-minute report on what's happening in some areas of the world. Photo by Conservative Baptist Foreign Mission Society.



A World In Crisis

by Clyde Taylor

SURGING WITH RESTLESS national spirit—threatened by deceptive Communist internal movements—teeming with masses of humanity demanding bread—giving vent to anti-American sentiments!

This is our world!

And this particularly describes the dominant forces shaping the seven countries I visited on my world tour this summer.

In some countries the idea of a fellowship among evangelical national churches and missions personnel is just catching on. In others, the associations have functioned for years. In a world boiling with one crisis after another, evangelical Christians need the strength gained in spiritual fellowship and united effort.

Traveling in the interests of the Evangelical Foreign Missions Association (an affiliate of the National Association of Evangelicals), I surveyed the progress of co-operation among missionaries in each land and sought to guide the nationals and missionaries as they develop efficient, united associations in their areas. Of course the problems each faces are different.

From notes recorded in the following paragraphs you will note some of the issues facing these growing churches and will know how better to stand with them in prayer. I hope too that the example of these dedicated nationals and missionaries will spur pastors, laymen, churches and denominations in America to spiritual renewal which brings redemptive involvement in the world today.

This could be, I suppose, a dull recital of people, places and organizational meetings. But that was not my experience. Not at all. Though I have been abroad many, many times, every moment of this trip was an exhilarating experience, throbbing with spiritual dynamic. Let me tell you about it.

KENYA, July 9-9

Kenya! Mau Mau! Kenyatta! A little over ten years ago these words splashed across the world's newspapers. Last December the near nine million people of this former British colony marked, with a peculiarly African mixture of pomp

and tribal ritual, the celebration of "Uhuru"—freedom. The Kenyans have their problems as all young nations do. But many feel Kenya has a good chance of avoiding the explosive path so many of her African neighbors have trod—gaining independence from a foreign power only to yield in a matter of months to autocratic rule by one of her native sons. Kenya is blessed, no doubt, with a great leader in Jomo "Burning Spear" Kenyatta, the aged ex-leader of the terrorist Mau Mau revolt in 1953. He shows remarkable understanding of the issues facing his young country and his treatment of the large European and non-African element in Kenya's population has been described as "magnanimous." He is leading the way for racial tolerance and inter-tribal co-operation. Though his cabinet includes some Red-trained Communist sympathizers, he has of late given warning Kenya intends to chart a strict neutral course and will not be bullied by Communist China.

The Kenneth Downings met me in this beautiful and strategic land. Ken is director of the Africa Evangelical office in Nairobi. This office co-ordinates evangelistic and educational endeavors and promotes fellowship among missionaries affiliated with the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association.

Just as the big powers try to bully smaller nations like Kenya, the world's religious power centers are playing for the national churches of Africa. The Kenya Christian Council is not related to the World Council of Churches. Many of the nationals and the missionaries stand for the same kind of fellowship and missionary vision which the National Association of Evangelicals represents in America. But ecumenical-minded mission leaders are making inroads.

A seminary in Kenya invited a Muslim teacher to lecture on Islam. The result of his dogmatic approach: two theological students were converted to Islam. This does not seem to disturb those who look for the best in each religion and reject the belief of no one so long as he is sincere. The latest move of the ecumenical

churchmen was to send invitations to all denominational leaders to participate in a two-day dialogue with Roman Catholics to determine how they may co-operate.

My visit was opportunely coordinated to meet delegates from five Kenya church denominations, five missions and several other organizations now busy exploring steps toward establishing a Kenya association of evangelicals. There are already a dozen of these fellowships presently operating in countries of the African continent. Part of the reason for my being in Kenya was to work with Ken and Sid Langford (home director for Africa Inland Mission) on the program for the forthcoming Pan-African Evangelical Congress in Nairobi, January 29-February 7, 1966. Delegates from the 13 evangelical fellowships in Africa will be on hand plus representatives of missions and churches in areas where no fellowship has been organized. The Congress can accommodate 100. Enthusiasm among the Africans is high.

With the martyrdom of many thousands of Christians in the Congo alone, and the surging unrest throughout Africa, a unity among evangelical Christians may well be Africa's only hope for peace in this century.

JAPAN, July 10-19

Japan, though an ancient nation, is also enjoying the bouyancy of youth. This nation, having completely recovered from the ravages of dismal defeat in World War II, is a world leader. The 96 million people of the Land of the Rising Sun boast the highest rate of literacy in the world. Her shipbuilding industry, paced by the mighty Mitsubishi yards, is the world's largest. Tokyo, the world's largest city, with a population exceeding ten million, is linked with the Tokyo International Airport—Asia's busiest—by a splendidly modern freeway system. Thirty times a day the world's fastest train—the Hikari (Light)—speeds its way between Tokyo and Osaka, spanning in less than four hours the metropolitan centers where 43 percent of Japan's population is concentrated.

English is the language of commerce

and is a required subject in all of Japan's high schools. Her 100,000 Shinto shrines and 106,000 Buddhist temples dot the land, revealing the hold of these ancient religions on the people. And the ability of the contemporary sects of Buddhism alone to win new "converts" means these religions continue to strongly influence the Japanese way of life. The Soka Gakkai sect has gathered, by conservative estimate, a following of ten million since World War II. Japan teems with young people—the streets of Tokyo at night are full of vibrant, alert youth. It seems Tokyo never sleeps. They repair the streets through the night and at 5 A.M. construction workers waken "late" sleepers as they commence riveting the next skyscraper together.

Again I was overwhelmed, as every visitor to Japan or any city of the Orient is, with the masses of people. Japan is nearing a hundred million in a land the size of California. After more than a hundred years of Protestant missionary labors, not more than one percent are believers in Christ. What strategy can be developed to reach this staggering responsibility? How can they be challenged by the cross of Christ? Why cannot Christianity, the Gospel, be dynamic in reaching these wonderfully prosperous people? Somehow our hundreds of missionaries and pastors have not been able to fully penetrate this nation which is given over to materialism.

Dennis Clark and Samuel Kamalesan, co-secretaries of the Asian office of the World Evangelical Fellowship, met me in Tokyo. Dennis is associated with the Bible Medical and Missionary Fellowship and is on loan to the Billy Graham Evangelistic Association as director of evangelism in Asia. Sam is pastor of the largest church in Madras, South India, Immanuel Methodist, an English-speaking church attracting many Indian professional men and women. His church gives him time free for evangelism and World Evangelical Fellowship ministries each year. The three of us traveled together.

Japan is an example of how in some countries evangelicals have problems getting together. Here they have five evangelical organizations. We have had the privilege of meeting with these organizations jointly and separately, with the end result that a general, overall fellowship among evangelicals is now planned. Despite their small percentage of the population, the evangelicals of Japan are sending missionaries to India, to Brazil and other parts of the world. They are planning a crusade in November with evangelists from several Asian countries, the gospel is on the air daily over many stations and millions of pages of gospel literature are printed, distributed

and read every year. But the huge opportunity remains.

TAIWAN, July 19-26

Second only to Japan in living standards in the Orient is the small island republic of Taiwan, home of the Chinese Nationalist government with the venerable Generalissimo Chiang Kai-shek. This land, situated 110 miles off the China coast, suffered untold devastation under the Japanese for 50 years. It was returned to the Chinese after the Japanese surrendered in 1945. Since then, hard-working Formosans and Chinese who fled to the island when the mainland fell to the Communists in 1949-50, plus large-scale foreign aid have put Taiwan on its feet. Since the outbreak of the Korean War the United States has given Taiwan \$2.7 billion in military aid and \$1.5 billion in economic assistance. In the past four years \$42 million in foreign investments have been pumped into the economy. Land reform has doubled farm productivity. Things are going so well that recently the U.S. cut off financial assistance. Taiwan no longer needs it.

Taiwan's 13 million people are predominantly Buddhist or Taoist. After a hundred years of Christian missionary work there, only five percent of the people profess faith in Christ and one thousand villages are untouched with the gospel. There are 100,000 students in the universities and 600,000 trained troops in Chiang's army. U.S. military assistance to Taiwan continues to bolster this people's ability to hold the island.

Sam, Dennis and I deplaned in Taipei to the welcome of the delightfully polite Chinese people. Here an association of evangelical believers—The Taiwan Evangelical Fellowship—has existed for some years. It serves to unite Christians—Chinese, Formosans and missionaries—in fellowship, in evangelism and house-to-house visitation, in a radio institute to train personnel for Christian broadcasting and in training writers to produce Christian literature to be published and sold by Christian bookstores there.

I spent two days at the Sun-Moon Lake Conference where many of the Island's missionaries gathered for their annual Bible conference. There I met many fine church leaders and the executive committee of the Taiwan Evangelical Fellowship. One exciting project being explored by the Taiwan Evangelical Fellowship is a theological seminary patterned after the one in Yeotmal, India. The Union Biblical Seminary in Yeotmal is thoroughly evangelical, grants the B.D. degree and is supported by 27 denominational and mission bodies. The student body numbers over 100 and has an international outreach.

You can hardly imagine the heart-

breaking burdens the Taiwanese carry. Of the three million Chinese, a large number of them are separated from loved ones on the mainland. The passing years have seemed to close the door on any possible reunion with families, or any conceivable reconciliation between the two Chinese republics. While we were on the island a news conference revealed that two refugees from China who escaped to Quemoy by raft and swimming, reported the complete loss of religious freedom in China except for the churches Red China allows to remain open as "show cases." The Christian nationals and missionaries of Taiwan need our prayers. And they must ever serve as a warning to us. Who can describe the torment and the oppression of a Communist state such as Red China. If America does not wake up, if Christians do not live for Christ, our beloved land could one day be under Communist domination.

HONG KONG, July 26-28

Hong Kong, the only other essentially Chinese government in the free world, lives under the awesome shadow of the Communist Chinese giant. Hong Kong remains free today because Communist China prefers it that way. The three-and-a-half million people of this British crown colony obtain their water from the mainland. The Peking government earns \$500 million annually from the sale of Red Chinese vegetables, pigs, poultry, fruit and other commodities brought down the Canton river daily to Hong Kong harbor by sampan and junk. The New Territories district of Hong Kong, 365 square miles of concentrated population, magnificent shops, luxurious homes and squalid refugee huts, will return to the Peking government in 1997 under terms of a 99-year lease.

Meanwhile this "jumbled mixture of millionaires' mansions and horrible slums" "is the shopper's dream world" Hong Kong has one of the Orient's finest harbors. Its spinning mills are among the world's best. Dubbed "Instant Asia," Hong Kong is enjoying a building boom which is seeking to remove the ugly slums that mar the scene and breed thievery, dope traffic and high mortality. Since World War II, Hong Kong has swelled to over 5,000 factories and is a center for shipping and air travel. American tourists alone spend \$29 million here annually.

But Hong Kong is fighting a losing battle with its burgeoning population despite the fact that the great push of refugees from mainland China is over. Only a hundred or so manage to enter the colony illegally each month. Fifty a

(Continued on Page 14)



Round-Up of World-Wide RELIGIOUS NEWS REPORTS



Members of the board for the Christian Education Department of the World Evangelical Fellowship are pictured above. They are (l. to r.) Rottschaffer, Climenhaga, Baker, Taylor, Risley.

New Department Established

CHICAGO, ILL.—Leaders in the World Evangelical Fellowship have established a Department of Christian Education. Last November WEF executives contacted Dr. Clate Risley and asked if he would consider developing and directing a department of Christian education for the World Evangelical Fellowship.

A primary task of this new department would be that of assisting missionaries and national Christians organize Christian education associations that would in turn sponsor Christian education conventions.

In January, 1965, WEF's Department of Christian Education moved into an office here and began the work of developing the department. Dr. Risley says, "Serving in this capacity is the greatest opportunity of my life. I believe Christian education on the mission field is the challenge of the century. There is a crying need and many are crying for help. We must help them."

Crusade Draws Over 275,000

DENVER, COLO.—Over 275,000 people from as far away as Los Angeles, Calif., and Nashville, Tenn., came to Bears Stadium here during the ten-day Billy Graham Colorado Crusade. Over 10,000 of them made decisions for Christ.

Approximately 35,000 overflowed the stadium on the closing Sunday, with some 9,000 of them sitting on the grass in the outfield. Despite a cold, hard rain, most of them stayed to hear Graham tell

that Jesus Christ is coming to this earth a second time.

Among those making decisions were six teenagers—four boys and two girls—who earlier had beaten and robbed a visiting youth director from Canada. Instead of pressing charges, the victim asked the police to see that the juveniles went to the youth night crusade meetings. On their first night—when Bill Glass, defensive end for the Cleveland Browns, gave his testimony—all six went forward to receive Christ.

Convention On Missionary Medicine

WHEATON, ILL.—The Fourth International Convention on Missionary Medicine will be held December 27-30, 1965 on the Wheaton College campus, Wheaton, Illinois. This biennial convention is part of the ministry of the Medical Assistance Program (MAP) of the Christian Medical Society, with headquarters at 1122 Westgate, Oak Park, Illinois.

The theme of the '65 convention is "Involved." Such speakers as Dr. Paul Rees, Vice President of World Vision; Dr. Horace Fenton, General Director of Latin America Mission; and Dr. Eugene Nida, Secretary for Translations of the American Bible Society, will develop the concept of the Christian's involvement at home and abroad in a changing world.

An added feature is the Second Missionary Health Workshop, beginning on the evening of December 26, one day prior to the ICMM. The workshop is under the direction of L. Arden Almquist, M.D. Dr. Almquist is a former medical missionary in the Congo.

Free Methodists Enter Haiti

WINONA LAKE, IND. (MNS)—The Free Methodist Church has entered another Latin American country to begin mission work, it was announced here by officials of the General Missionary Board.

In response to a request from an independent mission in Haiti, the Free Methodist Board has accepted the responsibility for directing the mission work. The Haiti Inland Mission, begun by individual missionaries, some of whom were members of the Free Methodist Church, has turned its property and its possibilities over to the Free Methodist. The turnover involved a Bible school, a vocational school, a Christian day school, two branch day schools, and a bookstore.

Special Missions Issue

CHICAGO, ILL. (MNS)—"The missionary situation has changed rather dramatically in these last ten years. Why not, then bring our readers up-to-date?" says MOODY MONTHLY in introducing its special missions issue. Out of the large number of missionary articles in the magazine, one is entitled "Our Ten Most Crucial Missionary Problems", and is a resume of material gathered from some forty top missionary executives says Robert Flood, the author.

Evangelism Thrust Launched

ACCRA, GHANA (MNS)—The Ghana Baptist Convention launched a nine-month nationwide emphasis on evangelism during its annual meeting, July 11-14. After three months of preparation, individual churches will hold revivals in October, which will be followed by intensive visitation and counselor training leading up to large campaigns in February.

German Missionaries Number 1339

HAMBURG, GERMANY (MNS)—The number of German Protestant missionary personnel overseas has increased from 180 to 1,339 since the end of World War II, according to the 1965 Evangelical Mission Annual published here. The figures include clergymen, doctors, nurses, and teachers.

Missionary Museum Planned

SAN JOSE, COSTA RICA (MNS)—The Central American Mission, which is planning extensive celebrations of its 75th anniversary in January, 1966, has announced the formation here of a Missionary Museum. The museum will house memento and historical items gathered during the three-fourths of a century that it has worked in Central America, and will doubtless be an important attraction to those attending the Diamond Jubilee celebrations.

African Languages Taught

EAST LANSING, MICH. (MNS)—The African Studies Center of Michigan State University will step up its African language program for the 1965-66 academic year, it was announced here. The center has expanded to six the number of African languages in which formal instruction will be given: Bemba, Hausa, Igbo, Swahili, Yoruba, and Wes Kos.

Each language is taught according to the modern oral-aural method, utilizing the services of a trained linguist, a native speaker, and the language laboratory, the announcement said.

The co-ordinator of the African language instruction is Dr. Charles H. Kraft, who served in Africa as a Brethren in Christ missionary.

OPEN HOUSE

National Office Building



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2

Open house for the new national office building was held on September 9. (1) A visitor is greeted upon his arrival at the building. (2) Long time General Board member, F. H. Vanhooze came from Paintsville, Kentucky. He is shown with his pastor, Bill Davidson. (3) Refreshments were served to each guest. Pictured are some of the ladies who served the refreshments. (4) During the evening dedication service, Moderator Robert Picirilli spoke. Greetings from the business community were given by William Greenwood, Executive Vice President of First American Bank, and Executive Secretary Billy A. Melvin gave a resume of the building project. (5) All guests passed this sign which is being purchased by the laymen of California. (6) The head of each department assembled at the front for the closing prayer of dedication. Charles A Thigpen, representing Free Will Baptist Bible College, shared with the group.



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6

Does the church have a responsibility to retarded children? This writer thinks so and gives some suggestions about establishing a program to reach them.

Ministering To The Retarded

by Eunice Edwards

ONE OUT OF every thirty-three children born in the United States is born mentally retarded. Does that current national statistic alarm you? I sincerely hope so. It certainly affected my view of mental retardation. It also served to trigger some further study on a subject vitally important to all of us and the future of our nation.

And, of course, that statement leads us directly to the matter of our churches and their roles concerning this serious problem.

During the past two years, spurred by the impetus given to the problem by the late President Kennedy, a different attitude was developed toward retardation. Someone wrote, "Mental retardation has a new face."

Educationally, the retardate is extremely limited for the simple reason that his ability to learn is very low. However, some retardates are educable, some are trainable, while others will never be able to function in either of these categories.

Mental retardation has been defined as: "a sub-level functioning in a social and adaptive behaviour."

Four percent of the nation's retardates are in mental institutions. These are the visible ones, but where are the other ninety-six percent? The public image of retardation is formed from those institutions, so the other ninety-six percent will be found, to a great extent, being kept behind closed doors of their homes, denied the little education and training they need and could manage.

What of the churches' role and responsibility in these situations? In January 1964, the Southern Baptist Convention conducted an institute to train Sunday school teachers for retardates. However, as far as this writer has been able to determine, this has been the only real effort made by any denomination to cope with this tremendous problem.

Mr. Sunday School Superintendent, do you realize (according to the National statistics) if you have 100 children in your Sunday school, you could have three children who are mentally retarded? Do you further realize that unless a child is reached at an early age his chance for improvement and learning has been reduced from three to one percent?

Now, let's suppose one step further. Suppose a child who is educable is not taught of Christ's salvation. He could be lost for eternity. Would you want this to happen to your child? It could be your child, you know.

A child's ability to learn, or be trained, is not too difficult to determine. The educable child has an I.Q. of 50-70; the trainable child has an I.Q. of 25-50; a child with an I.Q. lower than 25 falls into the custodial care class and there is little if any, training that can be successfully carried on except by highly trained teachers who have had special training for this particular work.

Having determined the bracket into which these children will be placed does not solve all the problems. I would raise two other major problems that will need solving before any real effort can be carried on in behalf of the mentally retarded.

(1) The first big problem is securing a teacher. It must be a person who will genuinely love these children. Pity will not be enough! She must also have the patience to persevere until a truth is taught. Simple, patient, instruction is a must. So then, it goes without saying, this teacher must be a sincere, dedicated servant. Anything less than this will end in failure.

(2) The second big problem is the acceptance by the church of this new area of service. Many retardates are not pretty. Their manners leave much to be desired. Their tempers flare more easily than children who do not have this

handicap. Too often, their social acceptance is nil.

So the church who would enter this twentieth century produced mission field of service would do well to ponder these things.

Once the decision is reached, a simple outline to follow is suggested:

(1) No class is too small in number. Never try to care for more than 10 children in one class.

(2) Provide a stimulating environment for the classroom. Select objects and colors with discretion.

(3) Use simple, patient instruction. Use materials especially prepared for this mental level or prepare your own.

(4) Make use of simple objects to teach a truth. Slant the teaching to Christ and His love.

(5) The same can be said of the use of arts and crafts. Make a simple, spiritual application.

(6) Music can be used to great advantage if wisely chosen songs are used to teach coordination, rhythm and balance. These children will enjoy their own choir and choir robes, too.

(7) Lend your physical plant to the local *Chapter on Mental Retardation* in your community.

It must be kept in mind that the mentally retarded child is a child. Treat them as such and you have the proper milieu in which they can grow. They learn about Jesus. They can be saved. He died for them, too.

Lack of Understanding

Several factors contribute to the general picture if not the actual causes of mental retardation.

The ignorance of the public about retardation is a great hindrance in itself to real progress in the fight against it. One of the reasons for this ignorance is that mental retardation is not as easily recognizable as, for example, cerebral

palsy. Because the patient does not always present as pitiable a picture as the palsy victim, sympathy from the general public is not given as readily. Some of the general ignorance about retardation is inexcusable.

The churches' failure to identify herself and her ministry with community problems has contributed to the public's lack of respect for her ministries. This situation can be improved. We can teach the mentally retarded in our churches.

Another factor is the lack of skilled workers in this field. However, much more can be done by all of us than we are presently doing.

A Christian should be uniquely qualified to work with retardates. Christians should be expected to approach this service with more compassion than a non-Christian. Qualified workers are needed and a compassionate Christian can do something for the retardate. An understanding heart is basic to successful teaching in any field. Should there be less empathy when teaching retardates?

Causes

Children born to middle-aged parents show a higher percentage of mongolism. This percentage is not always reflected by the economic status either. Certainly, the child born into a low-income home will suffer greater deprivation later, but this socio-economic ratio does not seem to be reflected in the birth rate of mongoloids. Mental retardation is not determinable at birth by economic factors.

The non-organic causes of retardation cover a wide field that is complex and inter-related. Most of the patients are in the low income groups. The environmental element cannot be overlooked nor understated. The low income groups cannot afford as much medical care as the more affluent. There is evidence to support the established fact that the lack of good example set by the parents often proves to be the "straw that breaks the camel's back." The child that is a borderline retardate can be pushed over the brink by a lack of good teaching and good example by the parents.

Mental retardation is a family problem. Any individual who gets a shaky start in his home, begins life greatly handicapped. And as distasteful as it is, we have inadequate parents even among our church constituency.

Adequate parents look on mental retardation as a threat to their standing. They will adapt, accept and make the necessary adjustments to cope with the situation presented by having a handicapped child. So much stress is placed upon physical and social attainments today that the inadequate parent will reject, deny, and seek to transfer blame for the child's condition. Actually, no

one is to "blame." As Christ said, "Neither this man, nor his parents have sinned, but that I might be glorified."

The mentally retarded child that is born into the home of inadequate parents has a double handicap to overcome. He not only must overcome the mental handicap, but he must also fight the stress and strain of parents with wrong values. The latter fight is harder than the first.

Here is another startling statistic! Mongoloid children who were kept at home and loved and accepted by their parents during the first four years of their life, were able to do better, adjust better, and learn better when they were institutionalized. They were found to be more emotionally stabilized than those taken from inadequate parents at a younger age. This would lead us to conclude that an unloved child is better off in an institution.

Finally we will deal with the results of retardation and the results our churches may expect through their ministry or lack of ministry to these handicapped people.

First, mental retardation is a potentially dangerous force to the United States. With one child out of every 33 children born a mental retardate, (current National statistic) Americans are faced with the prospect of an incredibly complex problem.

(1) The number of retardates, in itself, is positively frightening.

(2) The cost of caring for them is enormous and growing.

(3) The support parents of retardates need—moral, financial, and spiritual—is great.

(4) The inherent right Christ gave to every person to hear *His* message of hope.

Let's analyze the above statements. In one state alone, there are 16,000 borderline retardates. These are the ones who are educable, but they are unable to compete with children of normal intelligence. So, what happens to them? They drop out of school. This halts the constant struggle of trying to swim in waters that are too deep for them. They are rebuffed and defeated socially and educationally, so they "drop out;" they put a stop to the constant frustration of falling short of the goals set for them.

Because they are untrained, employment opportunities are vague at best, and as often as not, almost indistinct.

If the child can and does remain in school, what happens to him when he becomes twenty years of age? (When he is physically too large to remain in school with smaller children?)

To avoid becoming hopeless to himself and to avoid being a drone on society he must have some special voca-

tional training. Again, this is costly and the personnel trained to aid him often is unavailable.

In any case, do you feel this vital ministry should be left to professional, sophisticated, impersonal workers? What about every person's need for warmth, love, and understanding? Is it not logical to believe the church can and should lend itself to this service also.

We must alter our outlook on this problem. Christians can and should inspire motivation to both retardates and parents.

The retardate is an individual. He, too, has a personality. Christians should help him establish his identity. Although the retardate's personality is fragile, vulnerable and apt to collapse, he is a human being. God gave him dignity. The Christian must accept his responsibility in helping the retardate feel his importance to God; to support him in every way possible.

Dr. Leopold Hofstatter, Superintendent of St. Louis State School and Hospital, says, "There are three big C's in mental retardation: CONCEPT, CONFIDENCE, COOPERATION."

It is my opinion that our churches should view mental retardation through these new values.

For The Retardate

Words are tools that can bless or burn. Christ's message, and the only message the church has, is: "Come unto me, all ye that labor and are heavy laden and I will give you rest." This message is for the retardate, and also for his precious parents with their heavy hearts. Each case of retardation is individual—so is each family.

The church must take a positive approach to this challenge. A mentally retarded child does not necessarily need to be stuffed with ice-cream and candy, but he does need help.

You may expect in return, initiative and response from the retardate. For your church? The blessing of God for helping "one of the least of these."

The church needs missionaries to enter the uncharted seas of retardation. Someone has said, "We have been looking through the small end of the telescope. It is important to remember that Mental Retardation is a dynamic, not a static situation and is therefore treatable."

True, parents have the major responsibility in planning for their child, but they should be helped in their decisions. Here, the Christian, and thus the church, can be of great help. ■■

MRS. EUNICE EDWARDS served for a number of years as executive secretary of the WNAC. She now resides in Missouri.

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.

I have two questions. Was there any sacrifice for Adam's sin? Did Adam have a chance to repent and stay in the garden after his sin?

Genesis 3:21 indicates that God provided a covering for Adam and Eve so that these first sinners might be made fit for God's presence. The coats of skins were a type of Christ by whose blood every repentant sinner is cleansed. Adam could not have stayed in the garden because disobedience had brought upon him the sentence of death. Verse 22 says there was another tree—the tree of life—which God could not allow Adam to eat of if the sentence of death for sin (see James 1:15) was to be carried out.

In Isaiah 65:20-25 I have read about a child dying at a hundred years of age, a wolf and a lamb feeding together, a lion eating straw. What does this mean and when and where does it take place?

Our a-millennial friends will disagree, but I think this takes place upon the earth during the thousand year reign of Christ. Length of life or longevity will be restored but there will still be death because this last terrible enemy will not be destroyed until after Satan's last rebellion at the end of the thousand years (Revelation 20:7-14). Upon those who are caught up at the second coming of Jesus (1 Thessalonians 4:13-18) and have put on incorruption (1 Corinthians 15:51-54) there shall be no more dying or death.

What are the other books of the Catholic Bible and where did they come from?

The Catholic Bible in addition to the books which we accept have the books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and first and second Maccabees. These along with some others make up what is called Apocrypha. The King James translators did not give canonical standing to these books. In other words, they did not accept them as the inspired Word of God. Many of these "other books" are of spurious date and authorship. They are generally apocalyptic in nature. Many were written to support various heresies, or in sincere but misguided piety, to surround the life story of Jesus with glamorous legend. Some attribute fantastic words and deeds to the child Jesus, Mary and others. Some protestants regard Apocryph valuable for instruction but not canonical.

Sometimes I get so discouraged as a pastor. I am not one of the so called "big" men. I have never been asked to speak at a national meeting. I feel as though the world does not even know I exist. Do you have any word for me?

Do you think the church or the work of God depends on the "big" men of the kingdom? Never! Jesus left his work to be carried on by eleven, comparatively little men. There are multitudes of other preachers like you and me that the world knows nothing of. But in God's sight there are no little men. Robert J. McCracken said, "Great men stand on the shoulders of little men. Where would the Church of Christ in America and the world be without its small-town preachers?" "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

IN THE VINEYARD

■ Director of Teacher Training for the National Sunday School Department, **Harrold Harrison**, will be conducting a Sunday School Institute in Farmington, Missouri, October 4-8. He will attend the National Sunday School Association meeting in Milwaukee, Wisconsin, October 18-22.

■ **Reford Wilson**, Director of Foreign Missions, will be in Nashville for the annual Missionary Conference at Free Will Baptist Bible College, October 4-6. He will attend the Oklahoma State Association October 12-14; missionary services in Oklahoma, October 15-24 and missionary conferences in California, October 31-November 7.

■ Business Manager for the Sunday School Department, **Jim Lauthern**, will be attending the Arkansas State Association October 1-2. He will also attend the Oklahoma State Association at Ardmore, Oklahoma, October 12-14.

■ **Roger Reeds**, Director of Sunday School Department, will be attending the State Line Association, Dothan, Alabama, October 8-9. He will attend the National Sunday School Association in Milwaukee, Wisconsin, October 18-22.

■ Director of Conference Ministries, **Rufus Coffey**, will be in Nashville for the Annual Missionary Conference, October 4-6. He will attend the Northeast Mississippi Association, October 8-9; missionary conference in the Bethel Free Will Baptist Church, Grand View, Missouri, October 10-13; Fellowship Free Will Baptist Church, Flat River, Missouri, October 14-17; Smithfield, North Carolina, October 21-24 and revival services at the First Free Will Baptist Church, Beaufort, North Carolina, October 24-31.

■ **Ken Riggs**, Director of Youth Activities for Church Training Service, will be in services at the Akron Free Will Baptist Church, Akron, Ohio, October 1-3. He will be in the Trinity Free Will Baptist Church, Bridgeton, Missouri, October 8-10; Bristow Free Will Baptist Church, Bristow, Oklahoma, October 15-17, and Swannanoa (N.C.) Free Will Baptist Church, October 22-24.

■ Executive Secretary **Billy A. Melvin** will attend the Missionary Conference in Nashville, October 4-6. During the week of October 11 he will be speaking at a Servicemen's Retreat in Berchtesgaden, Germany. Revival services are scheduled for Mr. Melvin at the First Church, Albany, Georgia on October 25-31.

1965 COOPERATIVE RECEIPTS

August 1965

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	August 1965	Year to Date	Total to Aug. 1964	Designated Aug. 1965
Alabama	\$ 303.44	\$1,065.26	\$ 859.62	\$
Arizona		487.60	277.89	
Arkansas	504.03	2,439.96	2,546.75	
California	408.22	4,959.59	5,478.33	
Florida	542.16	1,463.84	853.05	
Georgia	257.93	1,626.99	1,537.70	
Idaho	38.02	271.34		
Illinois	402.57	3,712.76	4,424.64	
Indiana		226.60	237.98	
Kansas	300.00	1,077.85	1,676.04	
Kentucky	200.06	675.95	555.15	
Michigan		600.00		
Mississippi		119.00	20.95	
Missouri	1,490.28	9,406.10	7,990.55	
New Hampshire		151.57	200.03	
New Mexico	33.98	157.72	179.15	
North Carolina	46.15	1,091.74	1,487.70	
Ohio	106.60	1,651.32	888.20	18.40
Oklahoma	1,469.06	8,806.36	8,977.18	
South Carolina		6.84		
Tennessee	639.84	2,705.69	2,596.08	
Texas	214.05	1,927.60	1,845.21	
Virginia	9.82	1,270.37	2,252.69	
Washington	57.21	137.21	52.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts August 1965	Year to Date	Designated August 1965	Year to Date	Total Receipts to Date
Foreign Missions	\$2,042.13	\$13,365.27	\$	\$ 36.25	\$13,401.52
F. W. B. Bible College	1,478.78	9,704.55			9,704.55
Executive Department	1,408.37	9,242.42			9,242.42
Home Missions	1,108.29	7,257.34	18.40	136.62	7,393.96
Church Training Service	704.18	4,621.20			4,621.20
Superannuation Board	211.25	1,386.39			1,386.39
Stewardship Commission	70.42	462.09			462.09
Headquarters Building Fund				343.66	343.66

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

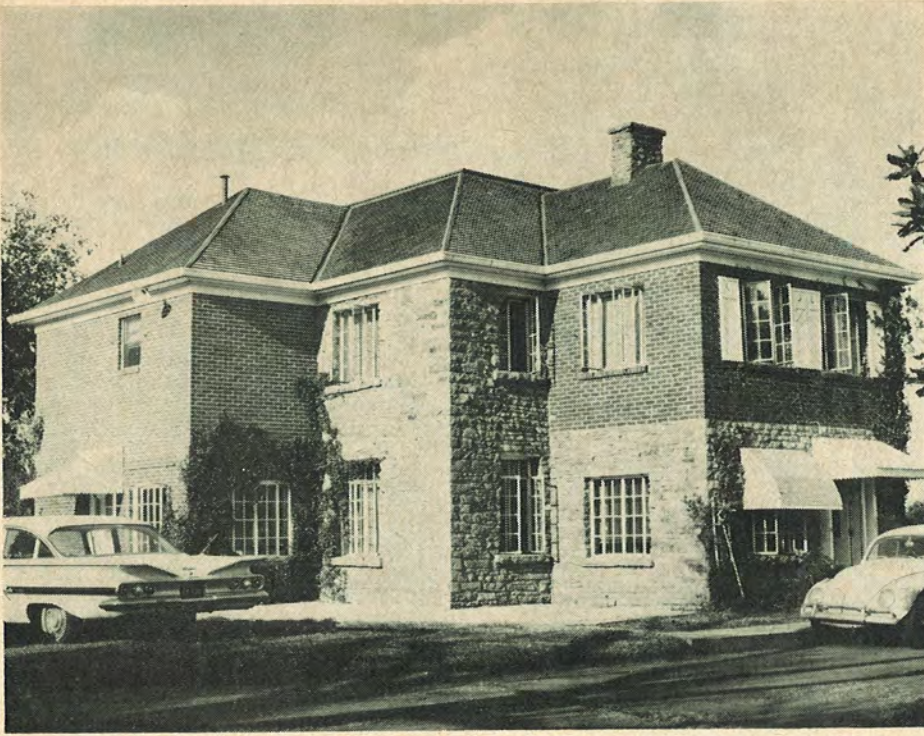
THERE IS A WORD which occurs in Galatians 3:24 which we must understand correctly if we are to have a proper understanding of the whole passage, which deals with the important subject of the relationship between the Old and New Testaments: "Wherefore the law was our schoolmaster to bring us unto Christ."

The Greek word translated "schoolmaster" is *paidagogos*. It is misleading to translate it "schoolmaster" or "teacher." The Greek *paidagogos* definitely was not a schoolteacher of any sort. Literally, the word means a "child conductor," and the *paidagogos* was generally a slave who was given the assigned task of supervising the young child in a family that could afford such a slave. This *paidagogos* would, naturally, have many responsibilities in relation to supervising the child, including protection, oversight, companionship, and some basic moral instruction.

It is readily seen, therefore, that the *paidagogos* was not a "schoolmaster," but would be more aptly rendered in modern English by something like "nursemaid" or "babysitter." What Paul is saying in this passage—and a careful study of the entire context from 3:19 to 4:7 will confirm this—is that the law served the purpose of supervising the people of God in the period of their *childhood*. It was therefore intentionally temporary, functioning only until full maturity came to God's people with Christ.

The important point in the whole passage, then, is to see the contrast between the Old Testament people of God as in a period comparable to *childhood*, while the New Testament is the period of *adulthood*. The point is particularly expanded in chapter four by Paul's illustration of a child who is under the care of "tutors and governors" until he becomes of age, and thus is no better off than a slave, though one day he will become heir to great wealth and position.

Briefly, then, Paul is telling us that the Old Testament people were in a position with God similar to an immature child, and needed the Mosaic law as a "nursemaid." The New Testament people, however, are like children who have become adults and have come into the full inheritance of the privileges and responsibilities of adults. They enjoy mature standing in Christ. ■■



This building has been leased by Oklahoma Bible College to serve as a girl's dormitory, kitchen, dining hall and study area. A boy's dormitory is provided in an adjacent building on the same piece of property.

Glancing Around The States

Oklahoma Bible College Leases Additional Property

OKLA. CITY, OKLA.—Oklahoma Bible College began registration of students for the new school year on September 7. According to the president, J. D. O'Donnell, enrolment of full-time students was the highest in the history of the school.

Because construction of the schools physical plant is still in the planning stages, the college once again is holding classes in the Capitol Hill Free Will Baptist Church in Oklahoma City. Students are being housed in temporary dormitories until the new dormitories are completed.

The building pictured above houses the girls dormitory, kitchen, dining hall and study areas. The boys dormitory is on the same grounds which has a spacious area for recreation.

Besides Oklahoma students, the college family also numbers students from Texas, Kansas, and Arkansas. Many local pastors are enrolled in courses, but the student body numbers eleven full-time day students who are studying for

the ministry and several who plan to enter missionary work.

Annual Missionary Conference

NASHVILLE, TENN.—The featured speaker at the 16th annual Missionary Conference in Memorial Auditorium, Free Will Baptist Bible College, will be Rev. Walter R. Martin. Mr. Martin is a professor at King's College, a recording artist, an author and lecturer. Mr. Martin is the author of numerous books on religions which have their origin in the United States including: "Jehovah of the Watchtower," "The Chirstian Science Myth," "The Rise of the Cults," "The Christian and the Cults," and "The Maze of Mormonism."

He is recognized in the words of CHRISTIANITY TODAY as "the most productive evangelical scholar writing in the field of cults." His series of lectures on the *Roman Catholic Church in History* has stimulated wide discussion both in the United States and abroad.

Wednesday will be Foreign Missions Day with the theme "The Harvest Is Now." Appearing on the program will be Rev. Bill Fulcher, missionary to Uruguay, Rev. Tom Willey, Jr., missionary

to Panama, and Rev. and Mrs. Thomas Willey, Sr., former missionaries to Cuba now residing in Miami. The day will be climaxed with a message by Dr. LaVerne Miley, missionary to Africa.

Assumes Pastorate

NASHVILLE, TENN.—Rev. Jake Creech, for the past two years representative for Executive Church Bonds, Inc., assumed the pastorate of the Piney

After 14 months of mission work here a \$35,000.00 stone church has been purchased. The building seats 140 and has five educational rooms. There are 43 members and Rev. Earl Dixon is pastor.



Grove Free Will Baptist Church near Waycross, Georgia, September 19, 1965. Mr. Creech will still be associated with Executive Church Bonds as a field representative.

Alumni Project a Success

NASHVILLE, TENN.—The alumni of the Free Will Baptist Bible College adopted as their project for the current year the challenge of building an endowment through life insurance policies. The project immediately met with much enthusiasm. It is believed that within the first six months approximately \$50,000.00 has been raised in this way.

An all out effort has been made to enlist every alumni in this project. "We hope to get as many of the alumni as we possibly can to include Free Will Baptist Bible College in their life insurance or retirement program," stated Evangelist Jack Paramore, President of the Alumni Association. Mr. Paramore also said, "Most of us could bequeath the school at least \$1000. With 1500 alumni now on the field and more than 300 students now enrolled the potential is tremendous. There really is no reason why we cannot secure \$100,000.00 this year."

The project is not confined to the constituency of the Alumni Association. All interested friends of the school are encouraged to help the Bible College through this means.

We need to hear from those who have not responded but who have made definite plans to participate in the project. We want their names and the names of the insurance companies along with the amount of the bequeath. Some have set aside stock or other investments for the school and we want to know about this also. A complete report will be given at the Annual Alumni meeting during the Bible Conference, April 3-7, 1966.

Missouri State Meeting

MONETT, MO.—The 52nd annual con-

vention of the Association of Missouri Free Will Baptists was held at the First Free Will Baptist Church here August 17-19. The theme of the convention was "Yielded Unto God."

The session was opened on Tuesday night with state promotional secretary, Rev. Harry Beatty delivering the keynote address, "Yielded Unto God That Grace May Abound."

Dr. and Mrs. Laverne Miley, medical missionaries on furlough from Africa were the featured speakers for the Wednesday sessions. Dr. Miley is a native of Missouri.

There are approximately 150 churches with 12,000 Free Will Baptists within the state. Officers for the coming year are: Moderator, Rev. O. T. Dixon, Assistant Moderator, Rev. O. T. Allred; Clerk, Rev. Frank Quinta; Promotional Secretary, Rev. Harry Beatty; and editor of the Free Will Baptist Gem, state paper, Rev. Bud Hill.

New Work Started

WARNER ROBINS, GA.—Rev. Hubert Henderson has been placed here by the Georgia State Mission Board to begin establishment of a Free Will Baptist Church. All Free Will Baptists in this area are asked to contact Rev. Henderson at 114 Vicki Lynn Drive, Warner Robins, Georgia.

A new work is also under way in Youngstown, Ohio. Rev. Thurmon Murphy has recently moved to Youngstown under the direction of the Ohio State Mission Board and the National Church Extension Board to establish a Free Will Baptist Church. He can be contacted at 606 W. Princeton, Youngstown, Ohio.

A mission has already been organized in San Angelo, Texas under the direction of Rev. Phil Snell. Mr. Snell would like names of Free Will Baptists in this area and he can be contacted at 311 E. Highland Blvd., San Angelo, Texas.

Annual Bible Reading

NEW YORK, N. Y.—More than 20 million persons all over the world will participate this year in the Worldwide Bible Reading program of the American Bible Society.

Worldwide Bible Reading, now in its 22nd year, is observed annually between Thanksgiving and Christmas as a spiritual bond to unite the peoples of the world. The theme for 1965 is "Faith for a New Age."

This year, the first selection will be Psalm I, to be read on Thanksgiving, and the last selection, to be read on Christmas, will be Luke 2:1-20. Different selections are listed for each day of the program.

Among the highlights of the observance are Bible Week, December 5 to 12, and the reading of the Christmas Story on Christmas Eve. Special booklets containing the Christmas Story are provided by the Society.

Dedication Service Held

CHARLESTON HEIGHTS, S. C.—The First Free Will Baptist Church of this city conducted a dedication service for its newly renovated sanctuary and improved premises September 26, 1965. Pastored by Dennis P. Wiggs, it is the only Free Will Baptist Church in the area.

The sermon was preached by Rev. I. Bennie Turner of Johnsonville. Scripture and prayer was given by Rev. Gene Anderson of Pamplico. Mr. Joe Gibbs, Mr. M. L. Turner and Mr. D. J. Granger, three members who have been with the church since its beginning, were also on the program.

The church, located on West Montague Avenue between the Air Force and Navy Bases, has an active ministry to servicemen. Membership stands at 55. Over \$2,000 was given to missions last year in addition to the support given other ministries.

Rev. and Mrs. Randy Cox and children were hosts for church members who came for refreshments and a tour of the new parsonage built by the First Church of Columbus, Mississippi. The parsonage has four bedrooms and two baths.



Members of the Townley Free Will Baptist Church, Townley, Alabama, have built the seven room, brick parsonage pictured below. The living room and one bedroom have been furnished with new furniture. Pastor is Rev. Levy Corey.



day are screened and approved for legal departure from Red China. More than 100,000 inhabitants live in "floating slums" aboard junks and sampans. Eighty thousand live illegally on rooftops of tenement buildings which crowd as many as 30 into each room for sleeping. Half the population is estimated to be under age 15. According to the Population Reference Bureau in Washington, D.C., Hong Kong's annual rate of increase per thousand since 1958—4.5 percent—is the world's highest.

I give Hong Kong the blue ribbon award for the worst combination of heat and humidity I have ever seen. But while the weather changes, the hopes and fears of the three-and-a-half million people do not. There is a bright immediate future for the church here, however. More than seven percent of the people—bigger than most Asian countries—are Christians. The people are responsive, opportunities are great and conditions are favorable to missionary work. More than 60 recognized missionary agencies operate here. Hong Kong may someday be the launching pad for a new spiritual assault on the Chinese mainland.

During our stay here we have had two key meetings—one with missionaries and another with leaders of Chinese churches in the colony. We have had lively question-and-answer sessions dealing with the influence of the ecumenical movement upon the worldwide mission scene and the specific issues facing the church in Hong Kong. The meeting with the Chinese was very encouraging and the spirit wonderful. Our prayers are being answered. A number could not attend but leaders of 11 Chinese bodies came. They elected a steering committee and set a date in September for a meeting to explore the idea of organizing a Hong Kong fellowship of evangelicals.

Our party separated in Hong Kong. Dennis returned to India for the meeting of the fellowship in India and then to complete plans for a huge evangelistic campaign with Dr. Akbar Haqq in Ronchi, Bihar, where years ago several hundred thousand tribespeople turned to Christ. Dr. Kamalesan and I flew to Manila.

PHILIPPINE ISLANDS, July 28-August 1

Opposite Hong Kong and the wartorn Southeast Asian peninsula are the Philippine Islands, a 7,100-island archipelago which for 19 years of independence has developed into the Far Eastern "show case" for democracy. Manila, which is

home for one-tenth of the nation's 30 million inhabitants, is the finest harbor in Asia. It has reportedly the largest concentration of college and university students in the world. Here the very wealthy and the miserably poor live. One-fourth of the Filipino working force is unemployed. Anti-Americanism seems stronger than at any time. A recent public opinion poll showed that Filipinos holding a "positive" concept of the U.S. and of Americans dropped from 90 percent in 1960 to 50 percent. In a day when demonstrations run rampant, the Philippines have their share. During the past 20 months small groups of students and labor leaders have led eight demonstrations before the American embassy and Clark Field. Communists and ultranationalists are behind the tense situation that finds the gun a status symbol, almost every male carrying a weapon and politicians employing body guards. In the past ten months there have been eight political assassinations.

An unidentified Communist group—the "fire commandos"—has not received much publicity outside the Philippines, but they are succeeding in crippling the Filipino economy. Starting about a year ago in the southernmost large island of Mindanao, the city of Davao suffered a series of four fires completely wiping out its market center. The total loss was estimated between \$2-4 million. Four or five fires wiped out the industrial markets of Cebu City. The entire Chinatown of Manila was burned last year. Within the last three months the "fire commandos" are credited with fires in Lipa City, San Pablo, Lucena, Calapan and Batangas. Each fire produced losses of from \$250,000 to \$1 million. Manila's industrial markets have burned three times. With new boldness the terrorists have warned Pasay City and Maraquin, industrial suburbs of Manila, they too are to be burned. Filipinos naturally blame Communist Chinese for this as racial tensions are high between Filipinos and Chinese on the islands. However, it is generally recognized that Filipino Communists are also involved and are probably directing it.

We were encouraged as we met a representative group of missionaries and some national church leaders from the largest island of Luzon. Evangelism is progressing and the church is growing. Under national leadership, evangelicals have established the Philippine Council of Fundamental Evangelical Churches. This not only includes wide representation from churches associated with EFMA and IFMA missions but also a

church previously associated with the International Council of Christian Churches.

The people of this proud republic have provided fertile ground for sowing the Gospel seed in the 20 years of their independence. Probably only Roman Catholic strength kept the Philippines from becoming Muslim centuries ago when Islam surged into Southeast Asia and became the dominant religion in Indonesia, just south of the Philippines. But Catholicism, in power for three centuries, is reaping an anticlerical attitude there as it is in many South American nations. This anticlerical spirit, the presence of a large national church, great opportunities among the responsive tribal populations, a high degree of literacy and the aggressiveness of lay Christians are factors indicating that conditions are highly favorable for the spread of evangelical Christianity in the Philippines and on into the Orient.

AUSTRALIA, August 2-6

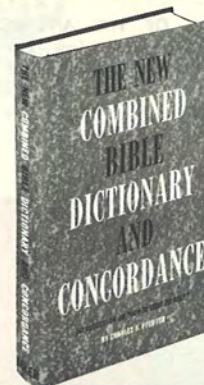
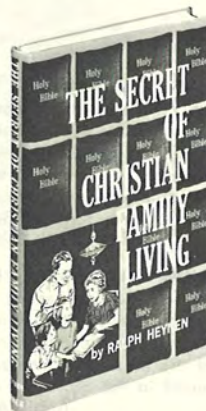
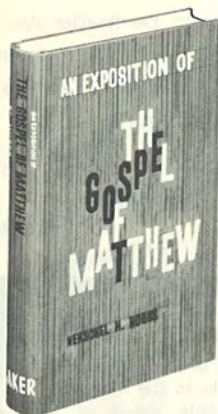
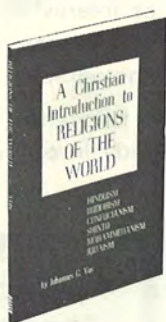
South of the Philippines lies the sprawling continent of Australia, coming alive with new industry, new growth and new dangers. Of the Commonwealth's eleven million people in a land area almost the size of the U.S., nearly two million of these have migrated to Australia since World War II. Half of the population is British which explains why over a third of the people belong to the Church of England. Another 23 percent are Roman Catholic and the Presbyterians and Methodists comprise another 20 percent.

Australia is becoming highly industrialized, with 25 percent of its total work force in the factories. The large ranches still produce the nation's primary export—wool (30 percent of the world's supply). U.S. and British capital is flowing into Australia at the rate of \$500 million a year to help mine the country's rich mineral sources. Sydney's gleaming skyscrapers have a decided American appearance as do the people's dress and taste in such things as home furnishings. Far beyond America in welfare state benefits, Australia provides free education, drugs and medical expenses, a maternity allowance for each child born in the country and child endowment payments for children under 16.

The country which has become known as "the land without a crisis" is rapidly recognizing it may be in danger and would be defenseless against armed aggression. Indonesia, her near neighbor on the north, poses a threat to peaceful Australia. Indonesia is the world's fifth largest nation. It is anti-American, pro-Communist and is strategically situated, if it wished, to control Southeast Asia for the Communists. Australia has assisted
(Continued on Page 27)



a rich gallery of NEWLY PUBLISHED religious books



PLEASE GIVE A DEVOTION OF GLADNESS, by Amy Bolding. An inspiring and helpful book of devotions centered around the theme "Gladness," by the author of, previously published, bestselling books *Please Give a Devotion* and *Please Give Another Devotion*. This is an excellent book for those who are called to give devotions and also for those looking for a book of devotions for personal reading. **\$1.95**

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SOUND HIS GLORIES FORTH—Religious Programs for Churches and Schools, by Elizabeth R. Edwards and Gladys Besancon. This new book presents programs which are artistically rewarding and easy to present. The programs present Scriptural truths accurately and artistically. No royalty required on any of the programs in this book. **\$3.95**

THE SECRET OF CHRISTIAN FAMILY LIVING, by Ralph Heynen. This is for those who have been searching for a book presenting simple, down to earth discussion of those practical, everyday problems which arise in the Christian home. **\$2.95**

LESSONS FROM THE PARABLES, by Neil R. Lightfoot. This is a clearly written study of the parables by the author of *How We Got the Bible*. **\$3.95**

THE NEW COMBINED BIBLE DICTIONARY AND CONCORDANCE. With introductory article on *How to Study the Bible* by Charles F. Pfeiffer. This is a Bible dictionary and concordance combined in one easy-to-use convenient alphabet. It is a completely new work, prepared by a number of Biblical scholars working under the supervision of a general editor. **\$4.50**

AN EXPOSITION OF THE GOSPEL OF MATTHEW, by Herschel H. Hobbs. In this book every text and every passage in the first Gospel is carefully expounded and explicated. The material is easily read and is relevant to the needs of ministers and preachers of today. **\$6.95**

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SPURGEON'S MORNING AND EVENING DEVOTIONS FROM THE BIBLE, with Comments by Charles H. Spurgeon. This book presents choice passages from the Word of God, with running comments by Charles H. Spurgeon. The gist of the entire Bible is contained between the covers of this book. **\$5.95**

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THE ART OF CHRISTIAN LIVING, by Ralph Heynen. This book speaks intelligently and meaningfully to the general reader and gives down to earth and practical advice for everyday living. **\$2.95**

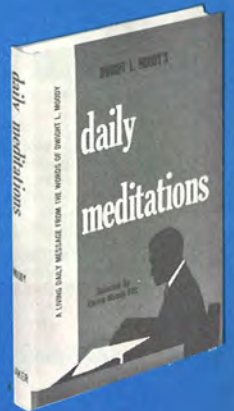
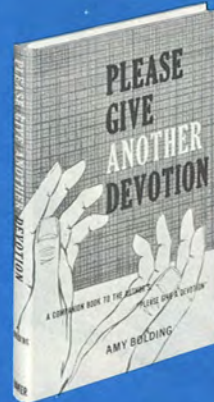
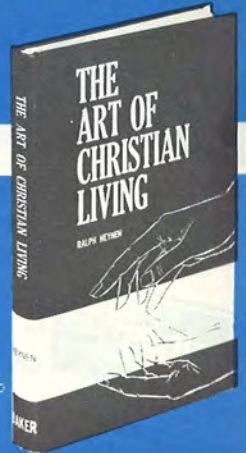
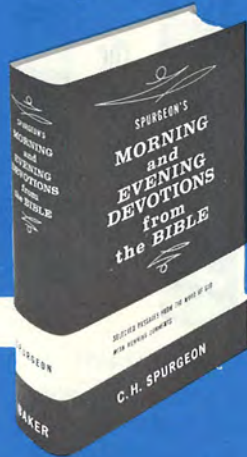
PLEASE GIVE A DEVOTION, by Amy Bolding. The twenty-five devotions found in this book are brief, pointed, and challenging. Each finds its starting point in a text of Scripture. They are suitable for public or private use. **\$1.95**

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DEVOTIONS AND PRAYERS OF JOHN CALVIN, edited by Charles E. Edwards

DEVOTIONS AND PRAYERS OF JOHANN ARNDT, edited by John J. Stoudt

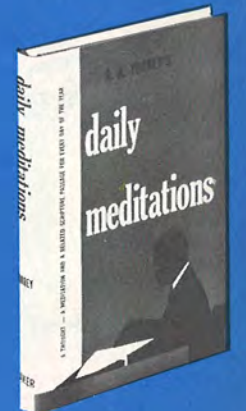
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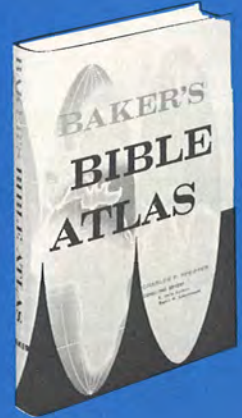
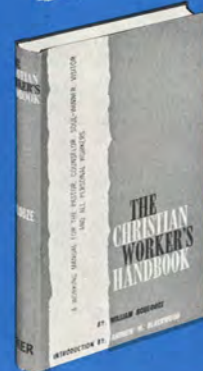
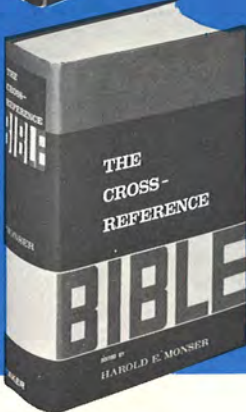
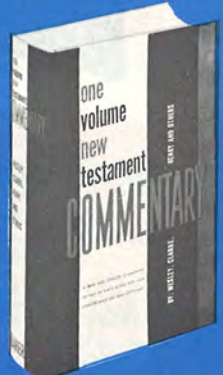
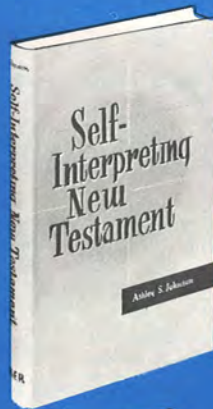
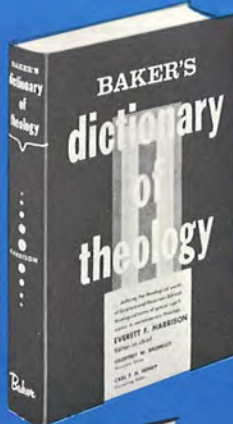
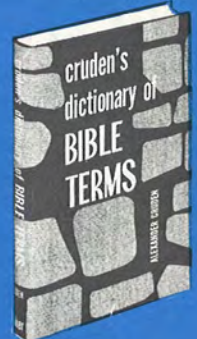
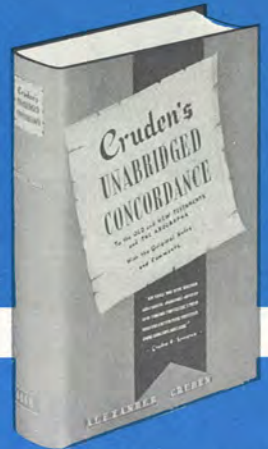
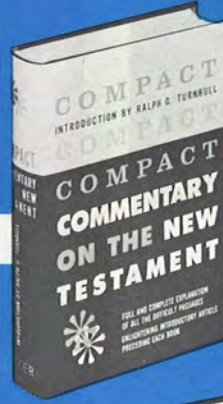
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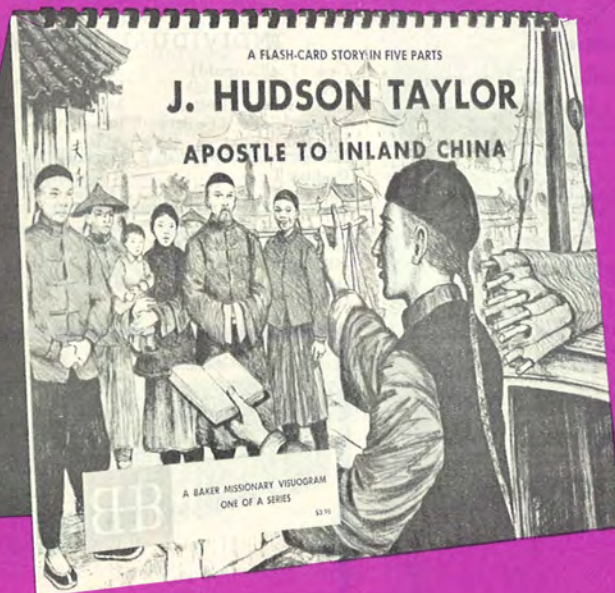
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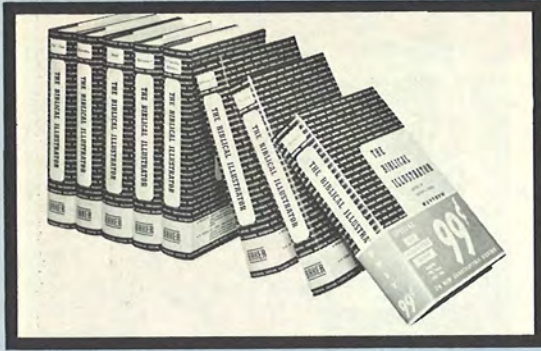
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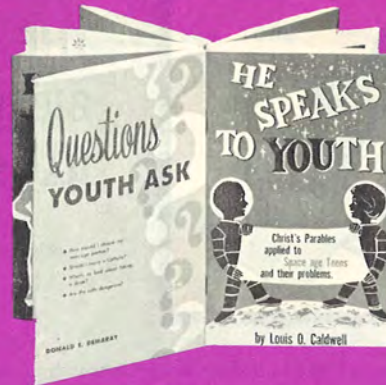
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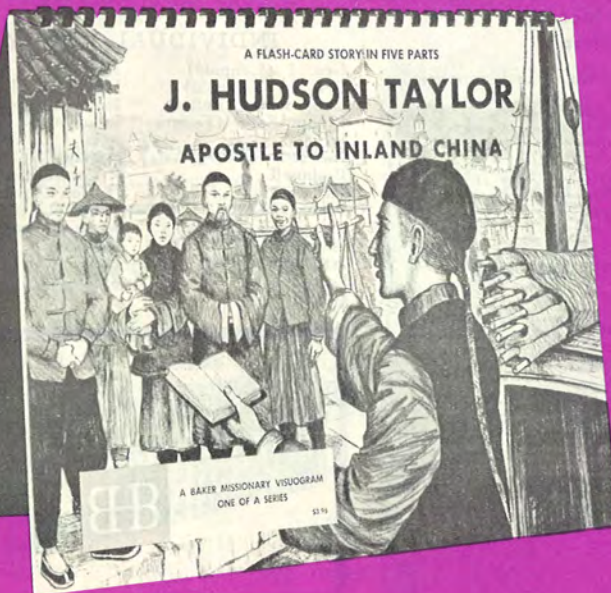
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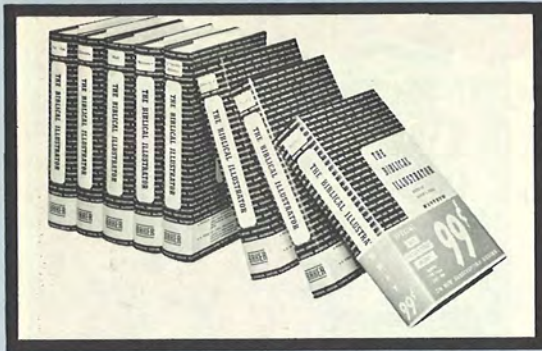
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PRINTED IN USA

Evangelicalism and Ecumenicity

by Vernon C. Grounds

ECUMENICITY IS A TERM rarely heard from evangelical pulpits. To the majority of our people it is a next-to-meaningless conjunction of letters, a polysyllabic word which triggers a negative reaction, if it triggers any reaction whatever. But regardless of our personal convictions about the World Council program which hopes to re-unite all Christendom, we cannot in 1964 ignore ecumenicity. How can we when it has become today's great, commanding, emotion-charged cause among the old-line denominations? Hence as disciples of Jesus Christ, loyal to the New Testament, we must understand the dynamics and designs of what is undeniably the supreme concern of twentieth-century Protestantism. We must know why it is that as evangelicals we stubbornly refuse to enlist under the ecumenical banner.

I

You see on the surface of it here is an amazing phenomenon which has been inspired and blessed of God. From the very dawn of Christianity, I need not remind you, the disciples of our Lord Jesus, though proclaiming a message of reconciliation, have been guilty of a shameful divisiveness. They have quarreled and fought among themselves until, in the centuries since the Reformation and especially among American Protestants, Christendom has been splintered into an appalling multiplicity of denominations and sects. What a mockery it has been to sing:

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

No, the more appropriate hymn by far

has been Samuel J. Stone's lament concerning the Church:

Yet with a sorry wonder
Men see her sore distress,
By schisms rent asunder,
By heresies perplexed.

But now, it would appear, the divisive tendency has been dramatically reversed by a more powerful unifying impulse. The churches are no longer pulling apart: they are coming together! As the late William Temple, Archbishop of Canterbury, pointed out:

Our period of history is marked by two contrasted tendencies—one in the secular, one in the Christian realm. The secular world has lost all experiences of unity and can do no more than play with the aspiration towards it. The Christian world is moving steadily and rapidly towards deeper unity, and has an actual experience of Christian fellowship across all secular divisions which is full of hope for the future of Christendom and through it for mankind.¹

And this steady and rapid movement toward a deeper unity culminated, many of us know, in the formation of the World Council of Churches in 1944.

A conglomerate of beliefs and practices ranging from those of the Greek Orthodox communion to those of the Salvation Army, the Council has faced grave difficulties and severe problems; nevertheless, it has persistently gained in strength until now it is unquestionably the most influential force in non-Roman Christendom. Then why not thank God for the ecumenical movement and do whatever we can to further it?

That question is particularly search-

ing because evangelicals deplore the shameful fragmentation of Protestantism. The sectarian tendency among disciples of our Lord Jesus makes us sick at heart. In fact, observing the ravages of this tendency we wonder how, except for God's over-ruling sovereignty, the Gospel has made any abiding impact upon mankind. Just for the success of the missionary enterprise, if for no other reason, it seems imperative that the churches of Jesus Christ forsake competitiveness for cooperation. Moreover for the sake of their own survival the churches must merge their forces. In face of its formidable rivals—secularism, Communism, Roman Catholicism, and explosive nationalism abetted as it is by the resurgence of the ethnic religions—Protestantism plainly has no option but to obey the ultimatum "Unite or perish!" Then why are evangelicals dragging their heels with respect to ecumenicity?

That question grows still more embarrassing when we note the emphasis which the New Testament puts on unity among believers in Jesus Christ. We too, just as keenly as the champions of the World Council program, are mindful of Paul's emphasis in his Ephesian letter:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Nor are we as evangelicals unmindful of our Master's emphasis in his high-priestly prayer, recorded in the seventeenth chapter of John's Gospel. How moving is His petition for the unity of His disciples!

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

In brief, we are not unmindful of the stress which in these and other pass-

ages the New Testament puts on unity. And we realize very painfully that because of this stress we may appear to be disloyal to God's will when we criticize ecumenicity. Yet, despite the appearance of obstinate disloyalty, and much as we long for the healing of our Lord's schism-wounded Body, we cannot endorse the program of the World Council. Why not?

II

First, the unity which the ecumenical movement seeks is *not* the unity which Scripture teaches. The ecumenical movement seeks a unity which is visible, external, and organizational; ultimately, if it attains the goal of reunion with Rome, it seeks a unity which is sacramental and hierarchical. But the unity of believers in Jesus Christ, as taught by the New Testament, is the antithesis of this. It is a spiritual unity, a unity made possible by the indwelling of the Holy Ghost, a unity which is therefore organic, personal, voluntary, and ethical, a unity of faith, hope, and love, the very unity of which we sing in the words,

In Christ there is no East or West,
In Him no North or South,

But one great fellowship of love,
Throughout the whole wide earth.

And according to the New Testament this spiritual oneness which is already a reality in the eyes of God will find its fulfillment when the Church Militant becomes the Church Triumphant. Then, and not until then, will the unity of all believers be made palpable and perfect. Hence the unity stressed by the New Testament is not the unity sought by the World Council.

But advocates of ecumenicity will protest, the World Council of Churches is not a church as such nor does it aspire to be. As its name implies, it is merely a council of churches, each of which retains its autonomy. You critics of ecumenicity, it will also be protested, forget that the policy of the movement has been "unity without union."

But whatever the World Council may be today, Bishop G. Bromley Oxnam left no doubt concerning what the Council must become. In a speech delivered years ago the Bishop, now dead, made this statement:

When the full union of Protestantism with Eastern Orthodoxy is fully accomplished, and Christians of the world belong but to two great churches, the leadership of that day may be great enough and creative enough to kneel before a common altar, beg forgiveness of Christ for disunity, sharing the bread and wine of Holy Communion, and rise in His Spirit to form the Holy Catholic Church to which all Christians may belong²."

Thus, however it is finally reached, the goal of ecumenicity represents a subversion of New Testament teaching. Accordingly, evangelicals, loyal to Biblical Christianity, are under necessity of standing aloof from a movement which is driving for this goal, the goal of a visible, external, institutionalized union.

III

For a second reason, evangelicals must stand aloof from the World Council program. If a global reunion of all Christian churches is ever brought to pass, the institution thus begotten will in time absolutize itself tyrannically. Christianity will then be not merely muscle-bound with organization, as J. B. Phillips picturesquely says; more seriously, it will degenerate into that monstrous thing which S. Parkes Cadman stigmatized as a sectarian Catholicity, an authoritative, hierarchical structure which will insist upon uniformity and apply pressures against a prophetic non-conformity. Granted that today the World Council has no authority over its member churches. May we therefore confidently argue that it will never have any such authority? Though it is a religious institution, and though it is an institution which affirms faith in democratic procedures, and principles, the World Council will doubtless irresistibly follow the tendency of all large-scale organizations. Dr. A. D. Lindsay, a political theorist of international reputation, has warned against this tendency:

Any big organization is, however democratic its machinery, bound to become hierarchical. A community where all organizations are gathered into one great system cannot give its members equality, whether it is theoretically authoritarian or democratic.³

Thus, if the World Council once possesses authority to speak officially on behalf of its global membership, that authority is likely to be used coercively. Spiritual power is unable to resist the temptation to transform itself into political power. For instance, Dr. Adolph Keller rejoices:

How fortunate that we have a World Council of Churches which will certainly not approve any religions of other continent or nation, and not tolerate spiritual enterprises which are not the common concern of the whole community.⁴

Ponder the possible inference of those words which eulogize ecumenicity. Potentially they sound the death-knell of religious liberty, the right of dissident minorities to engage in whatever spiritual enterprises God may lay upon their hearts.

That a molehill is not being inflated into a balloon-like mountain becomes

apparent when we consider the World Council's attitude toward proselytism—or, really, evangelism. One of the most frank and interesting studies in this entire field is *Vision and Action: The Problems of Ecumenism*, written by Professor L. A. Zander of the Greek Orthodox Church. Discussing "the rules of conduct which must be followed if ecumenical communion is to be possible at all," Zander asserts: "The basic rule of ecumenical work is abstention from proselytizing, that is, from the striving to convert Christians from other denominations to one's own church." Then he proceeds to elaborate this novel proposition:

In accepting ecumenism we renounce attempts to convert others to our own view, hard as this may be for us. And in so far as we consider ecumenism important, useful and desirable, we not only abstain from proselytism, but struggle against it wherever and in whatever form we find it. This is demanded by the principle of mutuality apart from which no ecumenical work is possible . . . abstention from proselytizing is the constitutive principle of ecumenical work.⁵

Suppose, consequently, that in the future the World Council reaches the position where it can apply pressure. Suppose, too, that Dr. Zander's viewpoint prevails and proselytizing is looked upon as unChristian. The, of course, proselytizing will be forbidden and measures taken to make it practice extremely difficult, if not impossible. So if evangelicals hold aloof from the World Council it is because they are afraid that enthusiasts who are sowing the ecumenical wind may reap a tyrannical whirlwind.

IV

There is something else which disturbs evangelicals profoundly with respect to the the World Council program. It is this. The unity sought by the ecumenicists cannot be obtained, we are convinced, without a theological indifference which undercuts everything we value spiritually. Is that a matter of mistaking a mouse for a lion? Suppose the facts be permitted to show whether we are suffering from a delusion on this score. Of course, Dr. Van Duesen formerly president of Union Theological Seminary in New York City, thinks we are. Reassuringly he writes,

If the Man from Mars were to examine the ecumenical movement, he would be impressed by its doctrinal unanimity. He could hardly fail to note that, if the entire content of Christian doctrine were spread

(Continued on Page 30)

Putting Wheels And Wings To The Gospel

by Leslie H. Stobbe

A HOT WIND picked up little scraps of paper, whirled them into the air and left them in an eddy to drop back to the ground. As Huan walked across the plaza one of the scraps of paper caught his fancy. He picked it up.

A quick glance showed that it offered a Bible correspondence course. So that's what the American basketball team had been up to! No wonder his church wouldn't allow him to attend.

Huan was intrigued. He wrote for the course.

Four years later the team returned. Huan greeted them in the name of the Lord Jesus Christ. In the intervening period he had completed the course, experienced the transforming power of Jesus Christ and started the only evangelical church on his island in the Philippines.

Halfway around the world a house painter boarded a bus for home. Looking up at the baggage rack, he noticed a red booklet. He picked it out of the rack and started reading. It was an underlined Horton's Gospel of John. As he read it, God spoke to his heart. Today this man is a deacon in a Chicago-area church.

Not far away, a young fellow enrolled in Elmhurst High School. At Hi-C he for the first time met young people who rejoiced in a personal experience of Jesus Christ in their lives. In time he turned in faith to Christ. He also started memorizing Scripture. After some years at college, he joined Send The Light to become a leader in Operation Mobilization, where more than 2,000 young people covered large areas in Europe with Christian literature.

The summer over, Jim signed up for a year as a missionary. One of his first assignments was to Manchester, England. On the streets of Manchester he met a communist distributing literature. Jim challenged the communist to a comparison. That night the communist came to visit Jim. Several days later he committed his life to Christ. Today this former communist is distributing Christian literature.

For Huan, the Philipino, literature was the link to new life. To the house painter in Chicago, the Gospel of John provided the link to purposeful living. And for the communist in Manchester, the Christian literature provided the light of the Gospel.

There are many Huans . . . and senoras . . . and comrades in the world today for whom literature is the only link to life.

One reason is the population explosion. If you were to set up a launching pad at the world's busiest airport, Chicago's O'Hare Field, and send off rockets seating 100 persons every minute into space, you would just barely be keeping up with the population increase in the world today.

During the next 35 years the world population will increase as much as it has from the time Christ was born up to now. Yet only one in 13 will ever enter a church of any kind, Catholic and Protestant.

For these millions, yes, billions, often the only possible link to life is literature. This is particularly true in view of the increase in literacy.

Five years ago the literacy rate in South Africa was 30 per cent. Then the government embarked on a 10-year campaign to wipe out illiteracy. Today they are more than 70 per cent on their way to their objective—every school-age child in school.

In the ten years following Indonesia's independence, illiteracy has been reduced

from 95 per cent to 45 per cent. In India, 150 million learned to read during the last 15 years.

You put Christian literature in the hands of these newly-literate and you not only give them something to read—you also introduce them to the new life in Christ Jesus.

In northern India a young man who had left his community for a large city, went into a Christian bookstore and purchased a little booklet on salvation. When he went back to his village he took it with him. Years later missionaries visited this area. They discovered that almost all of the villagers had been healed from their sin and were living remarkably Christ-like lives.

Literature finds entrance where no personal Christian messenger is allowed.

Until recently, the publishing of non-Catholic literature was strictly prohibited in Spain. So Send The Light brought in tons of literature. They were also led by the Lord to an out-of-the-way printer who could print much more. Then Send The Light personnel began addressing envelopes from the names in Spain's telephone books.

Once addressed, the envelopes were stuffed with Christian literature, with an offer of a Bible correspondence course the key piece. Taken throughout Spain by Christian servicemen during their leave, the letters were mailed from hundreds of scattered mail boxes. The return address was in Portugal. Within one year 20,000 Spaniards who had never heard the true Gospel had enrolled in Bible correspondence courses.

Nearly 60 years ago a family moved into a logging camp in northern Michigan. Scouting through the materials left by the previous inhabitants, the 10-year-old girl in the family stumbled across *A Peep Behind the Scenes*, a Moody Colportage Library book. A quick glance revealed that her parents would probably not approve of this Protestant literature, so she hid it.

Surreptitiously she read it, bit by bit. By the time she had read it all she had made her commitment to Jesus Christ as her Saviour and Lord. When her parents sent her to a town school, she ended up in a Christian home.

Today a white-haired lady, this little girl who met Jesus Christ in the northwoods, happily tells of a lifetime of service for Christ—and all because of a little book.

Muslims have always been difficult to win for Christianity. In certain sectors of the Middle East missionaries have served for 20 years without visible results.

Now all this has been changed. Muslims all over North Africa and the Middle East are rejoicing in their newly-ex-

perienced relationship with Jesus Christ. Why? They learned the truth about Jesus Christ through correspondence courses offered by missions—and now advertised on commercial radio stations.

High in the Colombian mountains 24-year-old Emilio Mesa was struck with paralysis from the shoulders down. To occupy his time he read—from books propped up by his 12 brothers and sisters in turn. One day a neighbor dropped by. He offered Mesa a book he said he had received from the priest.

"I cannot understand it," he said.

"Will you loan it to me?" asked Mesa.

The neighbor did. Later Mesa testified, "Never have I read anything so thoroughly simple and beautiful. My eyes were opened and my hunger grew for more."

Then someone told him about a distant neighbor who was somewhat queer. Every week-end he went into a far pasture to read out of a big book called the Bible. Maybe he would loan it to Mesa.

Mesa was dumbfounded. If the Gospels were so wonderful, what must the Bible be like. He sent his younger brother to borrow it. Day after day he read it, the family crowding around him.

Then changes began to take place in their lives. Old habits and practices dropped away. One by one Mesa and family turned to Jesus Christ for spiritual healing and the new life He offers.

Making the Gospel available to people like Mesa through Christian literature is a gigantic task. One reason is the limited progress thus far.

Today the number of Christian books in most languages would not even fill a sectional bookshelf. In Hindi, the official language of India, there are only 182 titles. In Indonesia, there are only slightly more than 50 titles that could be called evangelical. And in Ethiopia, all the evangelical books in the official language, Amharic, could be held in your two hands.

A survey by William S. Deane, veteran literature missionary, revealed that there were only 145 titles available in Arabic in 1961.

When your boy or girl comes home from Sunday School he probably says, "I'm not going to do that stupid lesson!" And he usually doesn't! Yet thousands of Sunday school pupils in other areas of the world would be delighted if they had only one lesson in their language.

In Poland, lesson outlines for teachers are typed out and sent to those active in the Sunday school.

A chat with Senor Burches of LEAL (literature coordinating arm of Latin America Mission) revealed another area of intense need—the production of evangelistic literature in Spanish. It seems the problem is not that there aren't

enough presses, or that there isn't enough capital—but that it's merely the problem of freeing men from other duties to write such material.

Yet for all the need for adequate Christian literature to fill the vast gap, such literature will not get out without a far-flung distribution system. Today there are major cities on mission fields with populations totaling more than 500,000 without a Christian bookstore.

And it isn't that bookstores cannot be successful. In Bulawayo, Southern Rhodesia, a bookstore grossed sales of more than \$100,000 during the first 11 months of its service to an almost wholly African clientele. Increases are ranging more than 150 per cent each year in this bookstore. All because the manager showed imagination, set himself up as a wholesale distributor as well—and used nationals as salespeople.

Similar examples could be cited from Panama City, Sao Paulo, Calcutta.

Probably the greatest need today—even more than money it seems—is for trained personnel. Mission boards insist on adequate training for teachers and doctors. Nurses must have their certificate. But when they look for someone to staff their literature outlet they only too often assign someone without real qualifications—except that he is expendable elsewhere on the field. The testing program carried on by Evangelical Literature Overseas in its Big Lift training program (carried on in cooperation with Christian Booksellers Association), reveals that applicants often do not have the basic qualifications needed.

The time has come when literature production and distribution must get our best-trained personnel! We must stop treating literature like a stepchild. Clearly, the challenge for a massive assault on the literature needs of the world calls for a massive effort.

Three men watched a fourth eat his lunch off to one side during the noon hour at the British Museum. They laughed at him.

"There he sits, reading and writing all the time. What philosophic nonsense!"

Yet day after day the man they scoffed at kept reading and writing—until he had finished "Das Kapital."

The man? Karl Marx. Today he is not laughed at. His book has shaken the social and economic foundations of the world. It threatens to engulf the world with a political system based on an atheistic materialistic philosophy.

Where are the "Karl Marxes" of the Christian world? ■ ■

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A WORLD IN CRISIS

Continued from Page 14

Malaya in skirmishes with Indonesia and its leaders fear retaliation from Indonesia. Because of recent Indonesian policies and actions and the growth of Communist influence and armed activity in Laos and South Viet Nam, Australian Prime Minister Robert Menzies last year announced a build-up in Australia's armed forces. The record defense budget for the next three years calls for \$2.7 billion to increase the draft (reopened after being suspended in 1959), modernize the navy by adding more warships and antisubmarine equipment, build and improve airstrips and purchase more French and U.S. aircraft.

This trip took me out of the steam bath into the refrigerator where Australian evangelicals had my program fully under control. Met at the Sydney airport by representatives of the New South Wales Missionary Fellowship and the New South Wales Evangelical Alliance, we went right into the schedule. I had one hour before speaking to the student body of Sydney Missionary Bible College.

I was in this section of the world at the suggestion of the World Evangelical Fellowship's London office to encourage crystallization of two national evangelical mission alliances and two evangelical alliances of churches and denominations. Church organizations have been divided by states and only recently have "federal" organizations appeared. My hosts in Sydney and Melbourne had taken this into consideration and in both places I met with top mission leaders of both the non-denominational and denominational missions. What a delight to find the Anglican Church Missionary Society and the Australian Baptists so thoroughly evangelical and evangelistic—and with keen leaders. They afforded me full opportunity to report on progress of evangelical fellowships in Asia and Africa and to explain the functions of the World Evangelical Fellowship. We also discussed relationships with the World Council of Churches and our evangelical fellowships. I was impressed with the careful selection of those attending the meetings.

Three main problems seem well on their way toward solution. Both Sydney and Melbourne showed good interest in pushing forward with both a Federal Evangelical Missions Alliance to link all evangelical missions together for national

(Continued on next page)

co-operation and closer international relations with other national mission fellowships. Church and lay leaders present in both cities felt it was time to set up a wider-based evangelical alliance at the federal level, with the usual relation to the missions alliance.

We also discussed the formation and progress of the Evangelical Alliance of the South Pacific, a new organization established in New Guinea (Australian) that includes some eight missions and eight denominations there and in the Solomon Islands. This is most opportune since the World Council of Churches is keenly interested in this area also. The latter group has established a "Melanesian Council of Churches" with a decidedly stronger statement of faith than the one adopted by the World Council—to encourage evangelical churches to join.

NEW ZEALAND, August 6-10

Twelve hundred miles east of Australia is New Zealand, a placid island member of the Commonwealth. A nation of two-and-a-half million people, New Zealand has a varied terrain of semitropical grasslands and steel-blue lakes on the north island and magnificent fiords, mountains and waterfalls in the cooler south. It is a welfare state with practically no unemployment and little industry. The nation's largest industrial project will be a native steel industry using ore refined from New Zealand's black sand beaches. Coached by Japanese tuna fishermen and Australian oyster gatherers, New Zealanders have expanded their territorial waters to a twelve-mile limit and look for a significant increase in their fishing enterprise. The government is seeking to stimulate the slow tourist trade. Jet service from Australia to Christchurch, New Zealand's second largest city, only commenced this spring. Hotels are generally poor and tourists looking for night life are disappointed that most bars close at 6 P.M. daily. The Anglicans and Presbyterians have the greatest following among the churches.

An evening arrival in Christchurch introduced me to the warm hospitality of New Zealand, just like what I had experienced in Australia. My hosts on South Island were laymen. The strongest emphasis in Christchurch is the establishment of an Evangelical Alliance of New Zealand. Regional loyalties are not strong here.

Interest and co-operation were very encouraging. A first-time breakfast meeting brought 108 clergymen and key laymen of 120 invited. From six meetings I attended in two days I gathered that New Zealanders are ready to launch a full-fledged evangelical alliance with complete co-operation of the North Island folk as

well. Christchurch will probably be the headquarters.

My hosts in Auckland, New Zealand's largest and most modern city, are leaders in education and missions. Staying at the missions hostel I have met with mission executives and visited twice at the New Zealand Bible Training Institute. I have met graduates from that school who are serving as missionaries all over the world. As in Australia there are dynamic groups or sectors of churches within the principal denominations which are taking a realistic approach to the ecumenical drive. They have, within their denominations, set up fellowships for the defense of sound doctrine and evangelism. I was privileged to meet either the leaders or groups from these organizations in both the Presbyterian and Anglican churches. The Baptists are strongly evangelical and I found them eagerly awaiting an invasion of Southern Baptist pastors from the States on a mission of evangelism.

After three meetings with leaders in both the alliance of churches and the missions alliance my findings in Christchurch were fully confirmed. In addition to the projected national evangelical alliance, the New Zealanders are taking immediate steps to set up an evangelical missions alliance with offices in Auckland where most missions have their national offices. All evangelical mission agencies that wish to co-operate will be welcome.

As I explained again, heading north to Fiji and Honolulu, I was deeply impressed with the vitality of the evangelicals on these huge islands where in spite of scattered populations they have contributed tremendously to world missions.

WHAT WE AS CHRISTIANS IN AMERICA CAN DO

I was greatly encouraged again to see the energetic, valiant men and women who are serving on these front lines of mission outreach—those daring Kenya Christians, that courageous but small nucleus of believers in Japan, in Taiwan, in Hong Kong, in the Philippines, in Australia and New Zealand. I thought—"All these lands are open to missionary work and prospects are bright in each land for a ripe, abundant harvest for Christ."

Then I thought of the awesome enemies—overwhelming obstacles to the accomplishment of the task. Everywhere, men committed to godless, terroristic communism are working day and night to topple governments, discredit the church and sweep whole nations into their orbit. I saw again the startling grip the ancient religions have on the peoples of Asia. In these lands virtually all of the people "have a religion" though to the great majority it makes little difference in their lives. These ancient religions—Buddhism, Shintoism, Taoism, Confucian-

ism—and post-Christian, monotheistic Islam are reviving in answer to the pressing, evangelistic thrusts of the Christian church. The Second Vatican Council is serving to give the Roman Catholic Church a semblance of reform also.

It is sad but true that in many of these countries the recognized Protestant Churches have sold their birthright for a mess of ecumenical pottage—they are weakened in theology, impotent in evangelism and find their fulfillment in noble but misguided treatment of social symptoms rather than the healing of sinful root systems.

The world today is an explosion! An explosion of population, of atheistic communism, of worldwide religion. How my heart breaks for an explosion of faith in Jesus Christ. He is the One who can bring permanence and meaning to lives wrenched by the confusion and crush of new influences. This explosion must take place in America, the nation with the strongest Christian community. In America this revival, this renewal from God must come. I have said it once. I will say it again. *The greatest obstacle to Christianity in other countries is our failure in America to be a Christian nation.*

The only answer you can give to the ills of the world—to the ills of your neighborhood—is Jesus Christ in you—in love and great power. You are the answer to an all-out effort to make America Christian. Unless you take positive action in your own life—unless you lead the way to positive action in your church—unless you are willing to be involved in the explosive issues that touch your life—it appears likely that America will be heading into a post-Christian era.

The world in crisis awaits the Christian who cares. We cannot wait until we have all the education we want, all the training we think we need, all the financial resources we could use. The world awaits us now. In our own church we can have an influence for spiritual renewal. In our own neighborhood we can exert a loving, positive witness for Jesus Christ. In our nearby college or university we can work for a sound, evangelical testimony to faculty and students. In our work, no matter what it may be, we can let our light shine so others may be attracted to our Saviour. In our own house we must put God and His Word first and allow Him to create within the walls of our home a loving, compassionate, unselfish spirit that will nourish children in the faith and be contagious in its witness to everyone about us. ■ ■

DR. CLYDE TAYLOR is General Director of the National Association of Evangelicals. He has spoken on several occasions at our National Association as well as in many of our churches.



by Benito Rodriguez

echoes from miami

IN THE LAST MONTHS of 1956 God led the Free Will Baptist Home Mission Board to open a Spanish work in the city of Miami where several thousand Spanish speaking people were living and in great need of the Gospel of Christ.

For this task the Lord provided a Cuban pastor, Rev. Melitino Martinez, a graduate of our Free Will Baptist Bible School in Pinar del Rio, Cuba, and his wife Siradelia. A few years later Miss Bessie Yeley, a former missionary to Cuba, joined them to help in the work. They labored in Miami from 1956 until 1964 and did a tremendous work in reaching souls for Christ.

Miami has been a home for Cuban exiles during the last decade. First, because of the dictatorship of Fulgencio Batista and the civil war that was going on in Cuba; later on, because of Castro's victory and his subsequent communist regime.

Before October 1963 people were coming from Cuba at a rate of almost 2000 a week and so in a short length of time Miami became a great mission field. It was during this time that our American missionaries, the Willeys, and five more Cuban pastors, with their families, came to Miami.

At this time a refuge center was opened by the Foreign Mission Board, directed by the Willeys in connection with the Spanish Free Will Baptist Church which was under the direction of the Home

Mission Board, to assist those that were coming from Cuba without money or clothes. Several hundred of our Free Will Baptist Churches from all over the United States sent clothes, shoes and other things to be distributed among the Cuban exiles. This was a great blessing to many needy people.

During this time a tremendous amount of Bibles, New Testaments and tracts were distributed among the refugees and many were saved. But Miami has been a transit place for many of the exiles, because of the lack of work. As a result, our church has been an evangelizing agency, but very unstable in number of members. During these years the congregation had to move from one place to another which made its growth difficult.

About two years ago the Miami work was placed entirely under the responsibility of the Foreign Mission Board. At this time I came to pastor the church. We were meeting in a school auditorium on Sundays and usually in the homes during the week. We began to pray that God would give us a proper and permanent place to carry on our church program in a more effective way and God answered our prayers by giving us the church building you see on this page. It is a large building, 80 feet long and 45 feet wide. It is in good shape. It was sold to us for \$26,000.

This was a Methodist Church located

in an area now thickly populated with Cubans, close to down town, just three blocks away from the school where we have been meeting. The Methodist congregation was getting small because many of the American families were moving and so the congregation joined another Methodist Church and put the church up for sale. God worked miraculously so we could get it. He provided \$4,250.00 for the down payment and also a low monthly payment of \$160.00 of which the Foreign Mission Board will be paying a little over a third for some time. We dedicated this building the 27th of August and our people are praising the Lord for it.

Miami has approximately 130,000 Cubans and several thousand from other Spanish speaking countries that need Christ. This is a great mission field and we want to do our part in winning souls for Christ.

We are very grateful to the Home and Foreign Mission Boards and to all that have had a part in the Miami work at any time and we ask your prayers as we keep His work going here. Pray that God will supply our needs and that many souls may be saved and built up in the faith through this building the Lord has given us. ■ ■

BENITO RODRIGUEZ is pastor of our Spanish speaking church in Miami, Florida. He is also associated with the Foreign Missions department in the Spanish literature program.

EVANGELICALISM AND ECUMENICITY

CONTINUED FROM PAGE 25

along a line, no differences sufficiently serious to prevent union are to be discovered over the greater part of that line—what Christians believe concerning God, the world, man and Christ, salvation, immortality. The only segment of the line containing serious obstacles to Christian unity lies at the extreme last end—in the Church's view of itself.⁶

Now, as Dr. Van Dusen admits, some cleavages do exist among the various churches concerning form and order; in other words, there are differences with respect to the sacraments, polity, worship, and the ministry. These in themselves are by no means trifles, to be sure, vitally affecting as they do the structure and life of any given Church. But these issues of ecclesiology can doubtless be classified as secondary matters over against the primary doctrines—"what Christians believe concerning God, the world, man and Christ, salvation, immortality." And Dr. Van Dusen is less than ingenuous when he states that here no serious differences or obstacles are discoverable among Christian denominations. The simple truth is that formidable difficulties and obstacles are discoverable. There are radically divergent views regarding virtually every essential element of our faith. Though Dr. Zander is a Greek Orthodox theologian who ardently defends Mariology, the veneration of saints, icon worship, seven sacraments, and a whole gamut of beliefs from which Protestants recoil, he is at least unblinkingly candid. He does not scruple to emphasize the tremendous differences and obstacles which differentiate his own communion from Protestantism. And in addition Dr. Zander courageously faces the fact of unbelief within the World Council. Listen to this.

It does not seem right simply to ignore liberalism and treat it as non-existent (as is generally done in ecumenical literature). From our point of view it is a disease of Protestantism and a degeneration of Christianity. But it must be reckoned with, if only because in many Protestant churches that take part in the Ecumenical Movement, representatives of liberalism often occupy responsible posts and their voice is heard loudly enough.⁷

And Dr. Zander is sufficiently tolerant to urge that liberals, no matter how liberal they are, be admitted into the World Council:

Liberals, after all, are not the same as Mohammedans; the difference between them lies precisely in the fact

that liberals, however rationalistic and heretical they may be, want to be Christians and to be called so, while the most pious and believing Mohammedans are disciples of Mohammed and not of Christ. If the aim of the Ecumenical Movement is not merely an agreement between fixed and unchangeable Church doctrines, but also close contact, exchange of experience, wider mental horizons and broader fields of active love, it does not seem right or reasonable to exclude from it those who love Christ and serve Him even though they do not know His Divinity and have lost faith in Him (probably not forever).⁸

What a revealing commentary that is on the theological inclusivism of ecumenicity!

This spirit of a spineless indifference towards doctrines is likewise evidenced by the creed which the World Council adopted, a minimal confession which requires belief in Jesus Christ as God and Saviour, as He is revealed in Scripture. Of course, this creed was deliberately kept at a minimum in order to include a maximum number of churches. It was framed in an attempt to strike the lowest common denominator in theology.

As indefinite as the creed of the World Council is in itself, that statement of faith might be defensible except that an indefensible elasticity of interpretation is permitted. So the following statement has been attached to this already watered down confession:

- 1) The doctrinal basis is not a touchstone by which one may judge the churches.
- 2) The Ecumenical Council is not concerned with the church's manner of interpretation.
- 3) It is the responsibility of each Church to decide whether it wishes to collaborate on that basis.⁹

If a minimal creed is subjected to an unqualified interpretation, what remains? A theological smokescreen, a set of words which avows nothing in particular and yet which permits the amalgamation of conflicting beliefs which cannot actually be amalgamated. Once more let Dr. Zander ventilate the facts of the situation with a bluntness which is a little less than startling:

From the theological point of view ecumenism is the communion of those who regard one another as heretics and consequently, in accordance with logical cannons cannot be in communion. For what

fellowship has truth with error and what communion has light with darkness? . . . For the Protestants, Roman Catholics and Orthodox are heretics, just as Protestants are heretics for the Catholics, as Catholics are for the Orthodox, and so on. . . . Catholics exclude all who do not submit to the Pope; Protestants, though apparently ready to receive everyone, in fact most definitely reject those who deny the essence of the Reformation, 'the eternal reform.'¹⁰

Then Dr. Zander quotes Karl Barth who says concerning Roman Catholics, "Where they speak not only of Jesus but of Jesus and Mary we can only say an empathic 'no'. . . . "Our only possible attitude to Catholicism is missionary work among Catholics, preaching the Gospel to them, but certainly not union with them."¹¹

Whereupon Dr. Zander comments: But this refers to Orthodoxy as well! And if all Protestants took these words of K. Barth seriously and began "preaching the Gospel" to Orthodox bishops and theologians, what would have become of the Amsterdam Conference and of the whole Ecumenical Movement? No, the truth is, ecumenism is possible only in spite of logic, or, rather, independently of it. And in this sense it is a continual miracle, a continual transcendence of logical categories, giving a new and unexpected content to the life of the church.¹²

Need more be said? Set against a conscience-violating inclusivism, what can evangelicals do but hold aloof from a movement which welcomes heretics and subordinates the demands of truth to the claims of a strange, tolerant love which disobeys God?

V

One thing more agitates evangelicals with respect to ecumenicity. Ultimately the World Council hopes for reunion with Rome, and reunion with Rome will undo the work of the Reformation, and repudiate our Protestant heritage. Worse still, reunion with Rome will completely sabotage the Gospel.

That is why the advocates of ecumenicity passionately assert: "We must keep the door open for our brethren in the Roman communion."¹³ Yes, precisely this is the ecumenical policy—keeping the door open for Rome, tirelessly holding out the olive-branch, seeking to foster cooperation with the Papacy no matter how difficult it is. As Dr. Walter Horton asserted:

The chief heresy today . . . a heresy which has caused endless little schisms, and the largest and most

critical of them all, that between Rome and the rest of Christendom, is the spirit of non-cooperation. The Assembly laid a plan for the cure of little schisms, and left the door open for Rome.¹⁴

And slowly, tentatively, but unmistakably a new understanding and a new friendship are being effected. And in my opinion the Roman Catholic Church is adroitly preparing to utilize the ecumenical movement for its own ends. George Tavard very plainly discloses the far-sighted strategy which his church is pursuing: "The Holy See envisions no adherence to the World Council of Churches, but rather an influence of the Catholic hierarchy on the general orientation of the movement. This influence should follow from the attention and care brought to it by the Bishops and the way they try to promote and direct it."¹⁵ Consequently, in the foreseeable future the Papacy may join the World Council or some similar assembly—provided, to be sure, the circumstances are auspicious. In a definitive comment on the possibility of Roman Catholicism participation in a congress of all Christendom Father Sebastian Tromp, S. J., has said:

There seems to be only one reason to justify the presence of the Church, namely, if the Church could be sure that such a Congress would really signify an important step towards the restoration of the unity of all within the Mother Church herself, and in case a general desire to return to the True Church of Christ, or, at least, a proximate preparation for such a return, should be clearly manifested.¹⁶

Now evangelicals cannot and will not be participants in a reunion with Rome. To do so would mean scrapping the precious heritage of the Reformation, and evangelicals are grateful to God for the Reformation because it was, in Philip Schaff's suggestive phrase, "a deeper plunge into the meaning of the Gospel."¹⁷

Hugh Thompson Kerr in his challenging book, *Positive Protestantism*, sets the whole matter before us squarely:

The way to confront the Roman problem in our day, and indeed the way in which the Reformers actually won their own following, is by showing in doctrine and life that Protestantism is true Christianity. That cannot be demonstrated by polemics or any other kind of negative strategy, and the Reformers, we can believe, would have got nowhere if this had been their sole weapon of attack. . . . The Reformation was a deeper plunge into the meaning of the gospel, and it was the rediscovery of the good

news about God in Christ that made Protestantism in its greatest moments a living, vital, and unequivocal manifesto of divine truth. The recapture of that positive creative note is the crying need of our day. It is not only reform that we need, but a positive affirmation of faith. Indeed it may be argued that reform is not possible until there is a revival of religious conviction.¹⁸

Thus in loyalty to the apostolic Gospel and not merely in loyalty to the Reformation or Protestantism as such, evangelicals can never think of participating in any merger with Rome—unless Rome itself, *mirabile dictu*, were to undergo Reformation by taking the same deeper plunge into the meaning of the Gospel, and in so doing cease to be Rome! And thus, too, in loyalty to Jesus Christ, evangelicals cannot join with the World Council in seeking that union with a Church which in doctrine and practice denies the Gospel which we cherish as our eternal hope.

VI

Does all of this, then, bring evangelicals to a position of atomistic isolation? Does it exclude us from an endeavor to fellowship and cooperate with believers of like faith even though not necessarily of the same order? By no means!

Evangelicals have always been ready to follow the path blazed by John Calvin in his reply to Archbishop Cranmer when the latter proposed a union of the Anglican and Presbyterian churches:

I wish it could be brought about that men of learning and dignity from the principal Churches might have a meeting; and, after careful discussion of the several points of faith, might hand down to posterity the doctrine of the Scripture settled by their common judgment. . . . So much does this concern me that if I could be of any service I would not grudge, were it necessary, to cross even ten seas for such a purpose. . . . When the object is to obtain such an agreement of learned men upon strict Scriptural principles as may accomplish a union of Churches in other respects divided, I think it right for me, at whatever cost of toil and trouble, to seek to obtain this object.¹⁹

Yes, like John Calvin, evangelicals have been willing to do anything within their power to foster a reunion of the various denominations "upon strict Scriptural principles." But, obviously, "strict Scriptural principles" rule out the unity which Protestant ecumenicity is fostering: "strict Scriptural principles" will permit only that unity in Christ which guarantees the integrity of the Gospel.

Acutely conscious of our own spiritual

needs, and facing the theological chaos of our day, evangelicals agree fervently with Winthrop Hudson's penetrating observation regarding the apostles of ecumenicity:

There is a question as to whether the immediate objective they seek may accomplish the end they desire, and also whether a concentration upon the overriding importance of Christian unity may not serve to divert attention from the more basic necessity for a fundamental reordering of life within the existing churches.²⁰

A fundamental reordering of life within the existing churches—that, evangelicals are persuaded, is the great challenge of our time. Theological reform and spiritual renewal, to say nothing of evangelism—these are the tasks to which evangelicals must set themselves. And the consecrated prosecution of these tasks, we believe, will do vastly more for the maintenance and manifestation among the churches of a world-convincing unity in Christ than can ever be done by the setting up of ponderous, self-crippling ecclesiastical machinery. ■■

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Children's Choirs

HELP BUILD THE CHURCH

I CAN'T BE the same mother after hearing those children sing and testify," said one mother after hearing a Junior Choir sing one Sunday morning. Often parents accustomed to sending their children to Sunday school will come themselves and stay for church to hear their children sing.

One Sunday school teacher said, "It is wonderful to see so many unsaved parents stay for church today. This is the first time for some. But look—when their children sing, they come."

Pastor Cleveland says, "A children's choir program is one of the most successful modern evangelistic forces that I know of. Parents who would never think of attending a revival meeting gladly attend to watch Sally or Paul sing, "Ye Must Be Born Again." Eddie's parents can't believe that their freckle-faced little pill is that angelic-looking white-robed boy singing. "He Bore The Cross For Me."

A choir program which includes children as well as adults will have an effect on many phases of the ministry of the church. Children's choirs are a good advertising medium. Newspapers willingly accept stories of choir activities and often request pictures. Parents appreciate the instruction children's choirs provide. Children themselves have a wonderful sense of participating in the worship service of the church. At an early age they can think of choir singing as a service rendered unto God. A children's choir if organized and directed properly, helps teach children proper conduct when in church.

How can you help to begin a children's choir in your church? Is your adult choir director unpaid or is he unable to add a children's choir to his busy schedule. Almost every church has some who would be willing to volunteer their time, and could meet the basic requirements

of a director for children's choirs.

Just what are the basic requirements? The first one you could guess: a love for children. The qualities of patience, tact, and understanding are necessary. It takes ingenuity to bring the best singing out of wiggling, energy-packed children of all ages.

The children's choir director must be dedicated and realize the job will be rewarding but very demanding. Much time must be devoted to planning the music, preparing for rehearsals, getting acquainted with children and their parents and taking care of other details.

One of the most important jobs of the director is that of selecting the music to be sung. Much of the music for children's choirs is being written by people of liberal theology. The director should avoid using songs with nice sounding sentiments which are poor substitutes for the gospel message. Words of songs that are sung should carry the truth to those who sing as well as to those who listen. The song should help to bring the congregation closer to God.

To start a new children's choir in the church, obtain the approval and support of the pastor, church board, and music committee. Enlist the cooperation of several key mothers and fathers who are especially interested. Take a survey of children in the various departments of the Sunday school from which the children will be drawn.

Do not have too wide an age range in any group. Some churches have Beginner, Primary, Junior, and Junior High Choirs. If your church can have only two children's choirs, it is best to have one group of children from age 5 through 7, and another group from age 8 through 12. If a church can have only one choir, it would be best to begin with age 8 through 12.

Choir parents can assist in enlisting

and enrolling new members, notifying parents regarding choir activities, helping with attendance records, and with special functions. They also can help the choir in caring for the robes. Most churches make their own robes for children's choirs because of the high cost of the commercial robes. Robing the children's choirs is a big undertaking, but it is well worth the effort. Ladies groups of the church and their mothers are usually willing to help with this project. This helps a larger number of people to be interested in the music program.

Most practices are on an afternoon after school or on Saturday. The director should know in advance what he wishes to accomplish in each rehearsal. It is best not to rehearse too long on each number. The entire rehearsal must have variety and change of pace. Be systematic regarding the keeping of attendance records, and the enforcement of rules. Be the children's friend. Do not talk down to them. Do not be afraid to have fun with the group and to chat informally regarding future plans.

Disciplinary problems and weak control of children's choirs are often caused by a lack of preparation and enthusiasm on the part of the leader. With plenty of well-planned, interesting activities most discipline problems take care of themselves.

Above all the director should give a spiritual emphasis to the entire program. Our rehearsals open and close with prayer. Often we take time for testimonies and special prayer requests. Not long ago, Cindy requested, "Please pray for my mother and father. They are almost ready to become Christians." These children have seen definite answers to many of their prayers. Rehearsal time can be a time of real spiritual growth in the lives of children.

Just recently, one of our 11-year-old girls gave her testimony on a local television program for which our Junior Choir had been asked to sing. With a happy smile on her face, Linda said, "Two years ago I gave my heart to Jesus in Sunday school. Two weeks later my mother and father got saved at church. A week later my big brother got saved in Sunday school. Now my father is a Sunday school teacher and my mother is an assistant Sunday school teacher. It is wonderful to be a Christian and to sing for Jesus."

Working with children's choirs takes lots of time, patience, and energy, but the church with vision will make this important ministry possible for its children. ■■

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INSPIRATION . . .

He Belonged To Some One

A businessman crossed the ferry to New York every day. One day he spoke kindly to a little bootblack who was shining his shoes. After that he noticed that the boy never saw him without wistfully approaching him. The boy would pick up his bundles and brush off his clothes, without expecting any reward. The man was so deeply impressed that one day he asked the boy what inspired him. "Why sir," he replied, "the first time you met me you called me, 'My boy; 'til then I had thought I was nobody's boy. I'll do anything for you.'" So Christ made us know that we are not orphans in a storm, but children of a Father who knows and loves us.

—Presbyterian

If You Were Busy

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

—Selected

Letting the Light Shine

A small child was taken to a cathedral. She sat watching the sunshine through the windows. She asked her mother, "What are these people on the windows? "They are saints," was the answer. Then the child said, "Now I know what saints are. They are people who let the light shine through."

—Toronto Globe

Reason For Alarm

Thomas Guthrie used to say: "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any persons better than Christ, or any indulgence better than the hope of Heaven—take alarm."

—Alliance Weekly

A Great Responsibility

When J. Wilbur Chapman nodded courteously and tipped his hat to a neighbor and his wife, Chapman's little boy did the same thing with heart-touching gravity. The neighbor reined up the horse, roared with laughter, and said, "Have the little fellow do it again!" Chapman's eyes filled with tears. "Oh, my friend, it's serious with me. He's watching everything I do."

—The Cross and Crown

Kept In Perfect Peace

"Thou wilt keep him in perfect peace
Whose mind is stayed on thee."
I read the dear old promise o'er,
And ask, "Is this for me?"
When troubles throng without surcease,
Can God keep me in perfect peace?

"In perfect peace," when seas run high,
When loud the cutting blast?
When laid upon a bed of pain?
When tears are falling fast?
If Satan all his power release,
Can God still keep in perfect peace?

Yet I recall that far-off night,
Upon a storm-swept sea,
When urgent cries for succor came
From men in jeopardy—
How, instantly, the waves were still
In swift obedience to His will.

O mighty Master of the sea,
Thou art my Master, too!
And Thou, all things, unto Thyself
Art able to subdue—
Thou biddest inner tumult cease;
Thou keepest me "in perfect peace."

—T. O. Chisholm

Do It Now

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any fellow human being, let me do it NOW. Let me not defer nor neglect it, for I shall not pass this way again!"

—Stephen Grellet

Mr. Meant-To

Mr. Meant-To has a comrade,
And his name is Didn't-Do.
Have you ever chanced to meet them?
Have they ever called on you?
These two fellows live together
In the house of never-win,
And I'm told that it is haunted
By the ghost of might-have-been.

—Selected



THE
EDITOR'S
PAGE

**SUPPORT NAE
WEEK**

**STUDY
BRINGS REACTION**

**CONTACT
SUBSCRIPTION MONTH**

personally . . .

THIS MONTH Free Will Baptist Churches have opportunity to join with other evangelical churches across America in the observance of NAE Week, October 25-31. The National Association of Evangelicals has rendered long and faithful service in behalf of evangelicals in this country. We have been a member since 1942.

Attention should be called to the commissions and affiliates of NAE. Many services have been extended in behalf of our work and witness through the Evangelical Foreign Missions Association, Home Missions and Church Extension Commission, Chaplain's Commission, National Sunday School Association, Layman's Commission and others. Special note should be given to the NAE Office of Public Affairs in Washington, D. C. One recent activity by this office in our behalf was their assistance in preparing our application for Internal Revenue Service requesting a group ruling for our member churches.

Let me urge every pastor to give attention to our evangelical convictions during this week and to call attention to the ministry of NAE on Reformation Sunday, October 31. Materials may be ordered from NAE for this purpose. An order blank is on the opposite page.

Every church should also receive a special offering on this Sunday to assist NAE in its strategic ministry. Send your offering to us at P. O. Box 1088, Nashville, Tennessee 37202 clearly marked for NAE and we will see that it is forwarded to them. Let's do something noteworthy for an organization that has done so much for us.

REACTION TO MATERIAL which appears in the various publications of the National Association is not unusual. However, some reactions to a series of programs which have been appearing in the Adult Focus magazine over the past several months have been of special interest. The programs to which I refer have been a series on the cults. Last quarter there was a study of the Jehovah's Witnesses and this quarter there has been a study of Mormonism.

The reaction that has come to this material might be divided into three categories. First, there has been reaction from individuals who are members of these cults. It seems that they deeply resent being exposed in this manner, but to my knowledge they have never denied any of the facts presented. In other words, they do not accuse us of misrepresentation, but they had rather we not expose their error in the light of God's Word. Such a reaction might be expected.

A second reaction has come from some who are within our churches. They have expressed the feeling that such programs are an attack on another person's religion and this is not good. Some have insisted that they knew people who were members of some of the cults under discussion and they were "deeply religious" people. It is the old idea "we're all trying to get to the same place." Such a reaction is cause for concern.

And finally, a third reaction has come from those who were just simply bored with it all. They have felt that such programs were a waste of time and that it would be far better to give attention to other matters. In their opinion, there is no need to bother gaining an understanding of the cults and the theological error which they perpetuate. Such a reaction indicates a spirit of lethargy.

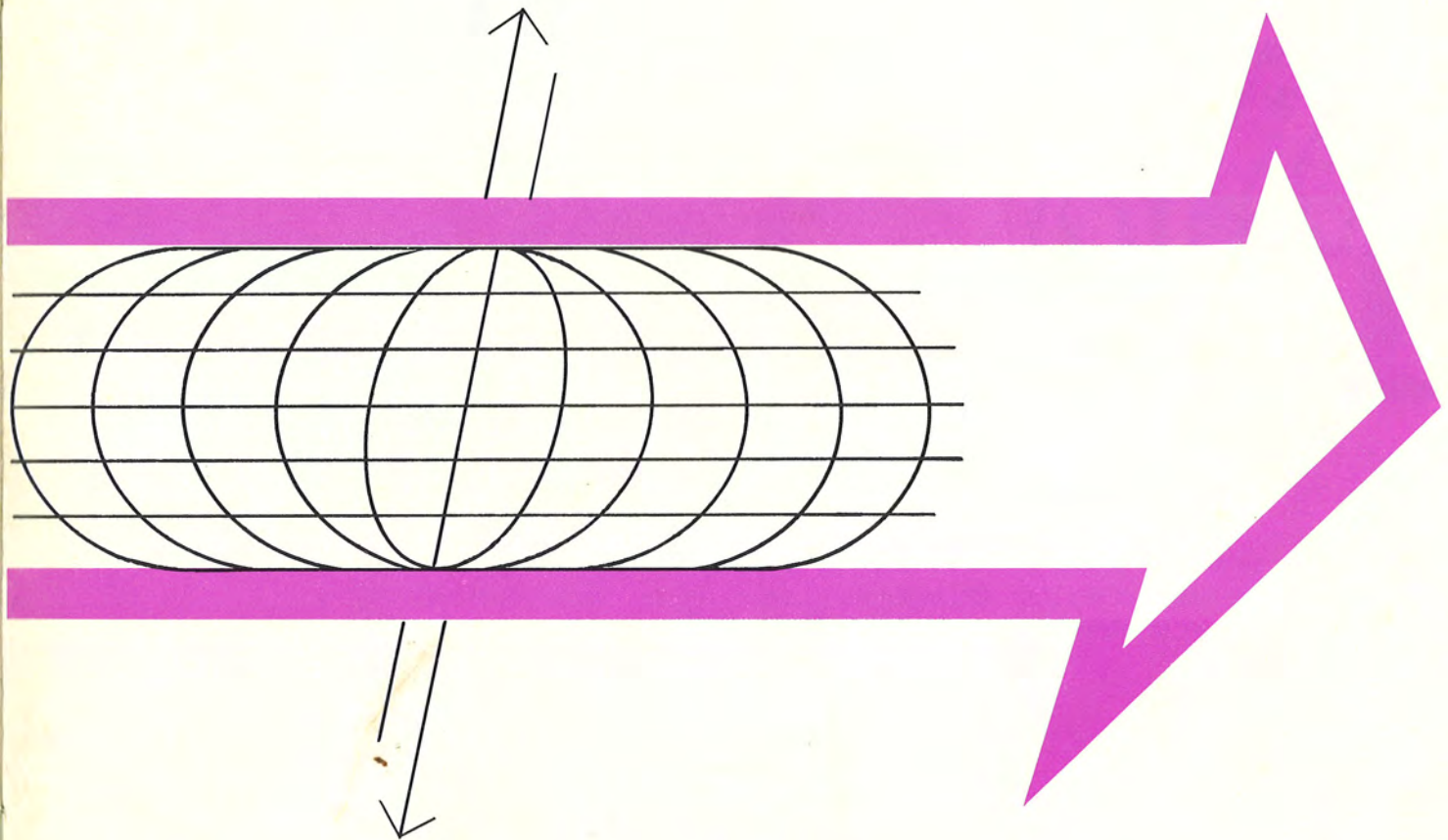
Now I do not know what the Church Training Service Board may do in the future as a result of these reactions, but I hope they will not discontinue these studies. I don't believe they will. They are needed. The reaction received underscores the need. We can expect reaction when we launch an offensive and move into satan's territory. Let's press the attack, and if there are those among us who would be critical of our exposure of these cults or who would cancel their literature orders because of such programs, then so be it.

THIS MONTH we are engaged in our second annual CONTACT subscription campaign in cooperation with the Woman's National Auxiliary Convention. As we have sought to extend the ministry of our magazine, it has been encouraging to have the full support this year, and last, of the ladies. Their effort last year was commendable and I am sure they will do even better this year.

For our subscription campaign to be a success, we must have the help of every auxiliary member. Support the effort of your local auxiliary. The faithfulness of local auxiliaries will assure each state goal.

Observe NAE week

OCTOBER 25-31



Theme: THE EVANGELICAL IMPERATIVE-THE CHURCH INVOLVED IN A WORLD IN CRISIS

- * Plan a special service for Reformation Sunday, October 31.
- * Lay plans for vigorous and constructive involvement to reach your neighborhood with the gospel.
- * Emphasize our dynamic evangelical heritage.
- * Use the free NAE bulletins.

To: NATIONAL ASSOCIATION OF EVANGELICALS
P.O. Box 28, Wheaton, Illinois 60188

We will give special emphasis to NAE in our church on Sunday, October 31 or _____ (give alternate date) Please send _____ church bulletins to:

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	Subscriptions		Subscriptions
ALABAMA	177	MICHIGAN	90
ALASKA	5	MISSISSIPPI	90
ARIZONA	15	MISSOURI	216
ARKANSAS	248	NEW MEXICO	20
CALIFORNIA	207	NORTH CAROLINA	407
FLORIDA	102	OHIO	140
GEORGIA	205	OKLAHOMA	403
ILLINOIS	103	SOUTH CAROLINA	257
INDIANA	40	TENNESSEE	282
KANSAS	59	TEXAS	144
KENTUCKY	90	VIRGINIA	140
LOUISIANA	5	WEST VIRGINIA	40
MARYLAND	10	WASHINGTON	5

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