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# **CONTACT**

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OF FREE WILL BAPTISTS

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# CONTACT

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### ARTICLES

|                       |    |                                     |
|-----------------------|----|-------------------------------------|
| Dean Moore            | 4  | The New Morality Exposed            |
| Jack Paramore         | 7  | Why This Task?                      |
| Irvin Hyman           | 8  | Spiritual Power Versus Human Effort |
| Mary Ruth<br>Wisheart | 14 | Friendship                          |
| Wade Jernigan         | 15 | Unequally Yoked                     |
| Clarence Burton       | 16 | By What Authority?                  |
| E. B. Ledlow          | 18 | Is There Not a Man?                 |
| Keith Johnson         | 19 | The Back Door                       |
| Mark Vandivort        | 20 | Alaska: Land of Opportunity         |
| Samuel Johnson        | 24 | Adults—CTS Is for You               |

### FEATURES

|                  |    |                                   |
|------------------|----|-----------------------------------|
| Louis Moulton    | 6  | Religious News Front              |
|                  | 10 | What's Your Problem?              |
|                  | 10 | In the Vineyard                   |
| Robert Picirilli | 11 | Gems From the Greek New Testament |
|                  | 12 | Glancing Around the States        |
|                  | 25 | Inspiration . . .                 |

### COMING ARTICLES

Sound, Symbol and Language  
No Place For Mocking  
There Must Be Action

### ABOUT THE COVER

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

# The New Morality Exposed

by Dean Moore

*A hard hitting sermon, dealing with a present day problem, as delivered from the pulpit of the First Church in Richmond, California.*

IN THE FIRST chapter of Romans, the Apostle Paul places the Word of God in a strange contrast with the ways of the world. To set the stage for action, the Apostle gives his own testimony concerning the Word. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Romans 1:16). In the second place, Paul declares the sacred nature of the Scriptures. "For therein is the RIGHTEOUSNESS OF GOD REVEALED . . ." (Romans 1:17a). He makes a strong appeal to Divine Revelation as a basis for the thesis that is to follow. Yet, Paul knowing quite well that untold thousands of the Roman world knew nothing of Divine Revelation, turns, as a further adornment of the stage of action, to the matter of Natural Revelation. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even this eternal power and Godhead; so that they are *without excuse*" (Romans 1:18-20).

The stage is set, and there follows one of the greatest indictments of the human race to be found in any book, in any language, anywhere! One feels, as this passage is read, that a modern newspaper may be opened before us. The contents are so like that of our daily diet of news. Too, one feels that Paul, in all probability, is anticipating through Divine assistance, not only the conditions of the Roman world at the time of the writing, but our own day with its so called *New Morality*.

I would like to consider with you three major areas concerning the "new morality."

## I. Its Basic Source

One would expect a thing as rotten as the so called new morality to originate in dives, in the gutter, in houses of ill-

fame, on skid-row, among gangsters and the morally destitute; *but this is not the case!* The new morality originated in the minds of liberal, unregenerate theologians; not over night, but in the process of time, each taking up the matter where the other left off until this damnable thing has penetrated to the very roots of our society. These unregenerate, liberal, Christ denying men have devised a system that is enough to cause the Devil himself to blush with shame. There are hundreds of these men in this country, in England and in Germany.

Paul Tillich was one of their crowd who advocated the idea of a non-theistic God. This idea could have been utterly destructive if the ordinary masses of men had understood what he was talking about. Another theologian, however, has done what Tillich failed to do. He has made these ideas popular, and even to a certain extent understandable. The theologian is Bishop John Robinson, a learned Anglican Bishop. The Bishop first shook England in 1963, when at a trial over the publication of *Lady Chatterley's Lover*, a filthy story of adultery and fornication, the Bishop said, "The adulterous relationship of Lady Chatterley was a kind of Holy Communion." Bishop Robinson published a book early in 1963 titled *Honest to God*. The book casts serious doubts as to God's whereabouts, whether He is up, down or within. (The bishop seems to have ended halfway between "down" and "within," without shedding any particular light on the problem of how to express the idea of transcendence). Theologians such as Robinson always begin their work by casting doubt upon the Word of God and its authority, even to the very existence of God.

Bishop Robinson has yet another book on the market, the title of which is *Christian Morals Today*. In this book he contends that a permanently binding set of moral laws lead to legalism. Why? Because, he argues, an ethical principle that is always binding, places the law first and the person second. When law is given this priority, the keeping of the law is said to be more important than the loving

of the person. A universally binding moral law is legalistically binding to the concrete, peculiar needs of a particular person in a particular situation. In other words, Robinson, with his concept of the new morality, would deny the doctrine of actual sin. He would deny the relevance of the teachings of the ten commandments. That is, there would be times it would be right to "Love the Lord thy God." Other times it would not be right. To one person, and at a certain time, it would be wrong to steal or commit adultery, but to another person, or at another time it would not be wrong. This is the "dull gray" philosophy in a new dress. A philosophy that has been living on the campuses of our great universities for years and it all started in the unregenerate minds of church men!

Actually, this is not a new thing. The modern liberal theologian has been denying certain parts of the Bible for years. They have denied the Virgin Birth of Jesus Christ, they have denied His vicarious death on the cross, they have denied the reality of His resurrection and the fact of his literal, visible return to this earth. It has been in recent years, however, that these godless men have begun their attack upon the actual moral codes that civilized nations have always held supreme. The denial of cardinal doctrines weakened the church, but did not destroy it. However, the new morality, if it is permitted to remain in control, will so undermine our social structure that the foundations of our social and spiritual structures will crumble and fall as did the ancient Roman Empire which fell from within and not from without.

I hang my head in shame as an ordained preacher of the Gospel that "men of the cloth," clergymen, have been the ones who have cast doubt upon the authority of Scripture, and certain moral standards which the Word of God holds supreme. Yet, you should not forget that these men are counterfeit! You should defend the orthodox, fundamental preaching of men who hold the truth as it is in the Word of God. Jude mentioned these deceivers when he said, "These are spots in your feasts of charity, when they

feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 12-13). And, what is more, the Bible says, "Evil seducers shall wax worse and worse." Things will get no better! The liberal and modern theologians will not change their ways. You and I must take a stand. It is men such as these that, to the greatest extent, compose the National Council of Churches and World Council of Churches. This is the reason why denominations like our own refuse to become associated with a godless organization whose ideologies deny their God, despise their Christ and destroy the morals of their people!

You may ask this question: "How many such theologians are there in the earth today?" My answer is that I could not give you a number, but there are countless hundreds of them scattered through almost every major denomination on earth. These men talk about Jesus, but deny Christ. They talk about His love, but deny His wrath. They speak of his "presence," but deny His coming. We could go on and on exposing these men, but perhaps our time could be spent more profitably if we would hasten to the second division of the message.

## II. Its Basic Premise

What is it that this "new morality" teaches that has fundamental, Bible loving people disturbed? Basically, a single sentence will identify the new morality. Let me give you that sentence, and then let us consider its implications. "BETWEEN THE OLD AND NEW MORALITY, THE MOST STRIKING DIFFERENCE IS THE NOVEL TEACHING THAT NO ACT, WHETHER MURDER, INCEST, ADULTERY, DENIAL OF THE FAITH, OR ANY OTHER, IS ALWAYS WRONG. ANY CONCEIVABLE ACT IS MORALLY RIGHT IF THE SITUATION IS RIGHT."

Bishop Robinson in his book *Christian Morals Today* says, "There is not a whole list of things which are 'sins' per se" (Page 16). Any action can be an expression of love in the right situation.

There it is! Think about the implications that are involved in such a statement. This is the version of Christian ethics currently taught by Bishop Robinson, Douglas Rhymes, Joseph Fletcher and others. In a recent youth conference at Elmhurst College, Professor Fletcher told a group of young people, mostly of high school age, that neither rape, nor incest, nor any other sexual act, nor

indeed the denial of one's Lord or the violation of the First Commandment by having another god, is necessarily and always wrong. He urged that when the situation is right, any of these is morally right.

This new view of Christian morality rests on the denial of the existence of any permanently binding Biblical moral law and ethical principles. There are, it is insisted, no Christian moral standards that are always valid and of continuing moral force. In the words of Fletcher, "Christian morality is not a prescriptive ethic whose binding moral standards prescribe in advance that certain actions are right and others wrong. Only in the existential situation can the moral quality of any act be determined." The new moralists do not believe that the Biblical moral laws were really given by God. Moral laws are not regarded as the product of revelation. The moral laws and regulations found in the Bible, including the Decalogue, are only expressions of the accumulated human ethical wisdom of the past. As the deposit in the bank of man's moral experience, Biblical moral laws are said to have pedagogical, illustrative value, but no binding moral force. Robinson says forthrightly that what Jesus taught about divorce and remarriage is not binding on us, and, in fact, was not binding on the people to whom Jesus addressed his teaching. And, Fletcher was equally forthright when he informed the youth conference at Elmhurst that we through our moral progress have outgrown biblical moral injunctions.

Further, the old morality differs from the new in that it recognizes that an ethic in which love is not authoritatively defined but is left to be defined by each person within the situations of life is only one step from tyranny. Though charged with legalism, the old morality sees what the new morality does not see. When the individual is left wholly to himself to decide what legitimate forms his love for another may take, he soon becomes a tyrant and his neighbor the victim. When love has not been codified in binding law, the lover himself becomes the law. The new moralists naively fail to recognize that in a world in which there is no list of sins and every man is left to himself to decide whether incest, murder, adultery, or any other act is right or wrong, his neighbor has no defence and no protection against any form of evil. If nothing is inherently wrong and any act right if only the situation is right, then everything Hitler did would, in the right situation, be morally commendable and proper.

In the book by Douglas Rhymes *No New Morality* in which he contends that the new morality is as old as Jesus, illus-

trates the nature of the new morality. He tells of a boy who came to him for pastoral counsel wanting to know why he could not "have sex" with his girl friend, who was willing. Rhymes tells his readers, "At the end I told him that no one could really answer this question but himself." Suppose this boy had asked Rhymes about any other thing, let us say murder. The only possible answer he could have given would be, "You be the judge." After all, according to the new morality even murder is right, if the situation is right. Paganism would have had an answer to give this young man concerning his problem. The Bible would have given him the answer, but not the new moralist "whose god is their belly and whose glory is their shame."

Rhymes preached a sermon in Southward Cathedral, a part of which was printed in the July 26, 1963, issue of *Time* magazine. He stated "Christ nowhere suggested that marriage was the only place where sexual relationships could take place." Too, he said, "A great deal of the prejudice against homosexuality is on the grounds that it is unnatural. But for whom? Certainly not for the homosexual!" What Rhymes makes of Paul's remarks in Romans 1:25-27 was not stated, but evidently he does not consider Paul an authority.

It is easy to see the "dull gray" ideal in the philosophy of these men. Nothing, absolutely nothing, is wrong if the situation is right.

Now this situation has been going on in many circles across America for a number of years. It has been on the campus of great universities. It has found lodging in the hearts of unregenerate church members and their clergymen. It has found lodging in the courts, in city laws and many other places. What has been the effect? We turn now to answer this question.

## III. Its Basic Result

Ladies and gentlemen, do not let me embarrass you. I mean to speak the truth without hesitation. I intend to speak plainly. Certainly, I am bound by certain ethical principles in that I am speaking to a mixed congregation, a congregation in which there are young people who are not of a legal age; therefore, I shall be extremely careful not to offend! It might, however, surprise some of you parents, if you knew how much filth your son or daughter is exposed to every week of the month. These youngsters could probably shock some of you parents by the mis-guided, hell inspired information that they have in their minds.

The new morality as it has been and is being advocated from the pulpits of

(Continued on page 22)



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



*President and Mrs. Johnson leave the Astrodome in Houston with Billy Graham after the final Greater Houston Crusade service held on Sunday afternoon. Approximately 61,000 people overflowed the famed structure and 1,662 persons came forward to register their decisions for Christ. Nearly 400,000 attended the 10-day crusade, with 13,103 registered decisions.*

### **ABS Anniversary**

NEW YORK, N. Y.—Stressing the relevancy of the Bible to modern-day business and education, 13 nationally-known businessmen and educators have accepted appointments to the committee planning the 150th anniversary of the American Bible Society next year.

Commemorating the occasion, President Johnson, who is honorary chairman of the ABS anniversary committee, and the governors of 26 states, including Hawaii, already have proclaimed 1966 "The Year of The Bible." Honorary co-chairmen of the anniversary are former Presidents Eisenhower and Truman.

Bible Society anniversary plans include dedication in the spring of the new Bible House currently under construction near the Lincoln Center for the Performing Arts. The ABS annual meeting is planned for May 12 at Philharmonic Hall with Dr. Billy Graham speaking.

A nonprofit organization devoted to

translating, publishing, distributing and encouraging reading the Bible here and abroad, the ABS expects to set a new record during "The Year of The Bible" by distributing 75 million copies of Scripture in 1966.

### **Missionaries Leave Cambodia**

NEW YORK CITY (MNS)—During the past year missionaries of the Christian and Missionary Alliance serving in Cambodia had to leave one by one as residence permits expired and extensions were refused by the government.

Last to leave were the Rev. and Mrs. Norman Ens, whose Canadian citizenship seemed more acceptable to the Cambodian government for a time than that of the Americans. By late summer, however, the tensions in the country were so great that it no longer seemed advisable for the Ens family to remain, so they were withdrawn.

### **Large Attendance Expected**

ATLANTA, GA. (MNS)—"When the World Congress on Evangelism opens in Berlin's famed Kongresshalle next October, the roll call of delegates will sound like the roll call of the United Nations," said Dr. W. Stanley Mooneyham, coordinating director of the Congress.

Delegates from more than 90 countries are being invited to attend this worldwide evangelical transdenominational study of Evangelism.

The Congress will draw about 1,200 delegates, observers, and newsmen from around the world for a 10-day meeting scheduled within the shadows of the wall that separates East and West Berlin.

*Christianity Today*, known as Protestantism's fortnightly magazine of evangelical conviction, is undertaking the Congress as its tenth anniversary project.

### **Gospel Broadcasters Organized**

TORONTO, CANADA (MNS)—Sponsored by International Christian Broadcasters, the first conference of Canadian Gospel Broadcasters was held here October 12-14. "About 120 registered delegates participated enthusiastically in the radio seminars," said Richard Wolff, ICB executive secretary, in reporting on the conference.

Local contacts resulted in interviews being granted by the Canadian Broadcasting Company and by a local television station. As a result of the conference a permanent national association was formed and appropriately named Canadian Gospel Broadcasters.

### **Christian Leadership Training**

LONG ISLAND CITY, N. Y.—A momentous step in the field of Christian relief has just been taken by the Viet Nam Director of the N. A. E. World Relief Commission, Inc., Robert L. Davis, in signing a contract with Tran Neoc Lieng, Social Welfare Minister of Viet Nam.

The pact signified the initial go-ahead on a World Relief Commission long-range plan to establish a basic educational institution, an agricultural training school and a vocational education program to be known collectively as the *Christian Lay Leadership Training Center*.

The Center will provide basic facilities for young Vietnamese to learn trades and crafts by which they can help their fellow countrymen to help themselves. It will be located in the ancient imperial city of Hue in the economically-deficient provinces of Thua Thien and Quang Tri. In this area are approximately one million Vietnamese, including eight to ten thousand Bru and Pakoh mountain tribespeople.

**N**EARLY EIGHT YEARS ago, upon my graduation from Free Will Baptist Bible College, I was led of God to resign my church and enter full time into the field of evangelism. God graciously saw fit to open for me the door of this ministry and soon I found that I had many more invitations than I could possibly fill. Though this ministry has been demanding, it has even more so been enjoyable and satisfying. It has never been easy to forsake wife and children staying away from them week after week in revival meetings. Only the love for this work and a desire to do the will of God has kept me going. I praise God for the privilege to stay busy in evangelism. Others have not stayed busy and consequently have had to give up the idea entirely.

If I were to preach every revival that I have now tentatively scheduled, I would preach every week until some time in mid 1968. This year has been one of the best I have ever had. Results have been more noticeable and decisions have numbered more than 800. So from the standpoint of opportunity and fruitfulness, there seemingly is no indication that I should accept a position with Free Will Baptist Bible College. Just why, then, have I made the decision to curtail some of my evangelistic ministry and assume the responsibility to head the campaign for the current development program of our Bible College? The answer to this question is of vital importance and I feel will be of interest to you.

In answering this question, allow me first of all to mention that out of my experience of traveling to various areas of this country in revival campaigns I became aware of an overwhelming need for more trained personnel to fill places of service throughout our denomination. Perhaps you are not aware of this pressing need. At this very moment, however, I can name good, strong, well-organized and established churches that are without pastors. Other denominations have felt this pinch for several years. Some feel it so sharply that in desperation they are attempting to recruit men from the business world to accept churches as administrators, even though these men profess no calling to the ministry at all. We do not foresee the day when Free Will Baptists will go so far, but I declare to you that we have an acute personnel problem in our pulpits facing us this very hour.

Not only is there a personnel problem in our pulpits, but I suggest to you that the area of Christian Educational Directors and Music Directors is also crying out for trained workers. Many of our churches have grown to the extent that the need for such workers is ever increasing.

Then, too, I feel I should mention that

# WHY THIS TASK?

by  
**Jack Paramore**

some of our churches have started Christian Day Schools and are demanding trained teachers with spiritual ability to fill these classrooms. Don't forget that the call of the mission field is ringing out demanding our attention, and our young people are answering the call. They need, however, to be trained. Like never before, the door of opportunity of revival is open to dedicated young people. The need is so great that we can honestly say that a place of service awaits any individual who will prepare for it.

And where are they to be trained? Is it not plain to see that the Free Will Baptist Bible College is of immeasurable importance to the total program of our denomination? In fact, it is our hope for tomorrow. We need her ministry now like never before. It is because I became aware of this that I decided I must do whatever I can to enlarge her facilities so that her usefulness and effectiveness might in turn be enlarged. For this cause, I became willing to cancel or reschedule many of my revivals.

Another matter that has greatly concerned me recently is the destiny of my denomination. Where are we headed? As we note the infiltration of liberalism and apostasy in denomination after denomination, the question arises "Will Free Will Baptists also fall away?" We are certainly not immune to error. "Wherefore let him that thinketh he standeth take heed lest he fall." I am thoroughly convinced after studying the inroads of liberalism in other denominations that as go the schools, so goes the denomination. Let us mark this down, my friend. Often I have prayed, "God, keep our Bible College true to the Word and pure in standards and methods." We must fortify this fortress of defense against the onslaughts of Satan, else we will pass into oblivion as a denomination in the jungle of religious apostasy and will be cast by God on the junk pile of wrecked organizations. Thus wrecked by the trends of this age, we will have lost our finest hour of opportunity. This concern for the destiny of my denomination made me willing to devote part of my time to the ministry of Free Will Baptist Bible College.

Also, I have become convinced that a greater Bible College is a necessity and

not a luxury. To meet the increasing demand for workers, we must enlarge and develop the facilities of our Bible College. To be able to stand free from error in this day of theological drift, we must build a greater Bible College. Let me repeat, a greater Bible College is a necessity not a luxury. This, to me, has become a conviction.

September 12-17, I was in the Nashville area in evangelistic meetings. During that time, God intensified His dealings with me concerning the development program of Free Will Baptist Bible College. No one knew of the inward conflict I was experiencing during those days. For three mornings, I was scheduled to deliver a series of messages to the Bible College student body. One night I could not rest. Dr. Johnson, President of the school, and I had been talking about the fund raising campaign to be initiated in 1966. It bore on my mind. I paced the floor. About 3:00 a.m. I prayed to God if it were not His will for me to direct this campaign not to let Dr. Johnson ask me to undertake the task. I felt that should he mention it to me, it would be an indication that God wanted me to accept the responsibility. The very next morning I was approached about the matter. I sought counsel from the leadership of our denomination, made it a matter of prayer, and within a few days felt peace about the matter that indeed it was God's will for me to enter this door of service.

It will mean that some of my revival campaigns will have to be rescheduled or canceled. It will necessitate the moving of my family from our home in Greenville, North Carolina, to Nashville, Tennessee, where I will open an office from which to direct the campaign. Both of these things tear at my heart. Humanly speaking, I would neither want to cancel a revival nor tear up roots and move, but I feel I must. For a greater Bible College, I have become willing to do whatever is necessary and will labor to see these buildings, about which we dream today, become a reality in the very near future.

Frankly, I need the help of every leader in our denomination. I need the prayers of all who know me and appreciate my ministry. And I need the financial support of thousands of you laymen. Immediately we will be in search for 1,000 donors of \$1,000 each. I will be calling on many of you who read these lines personally. Others of you I cannot possibly reach. Won't you write me a letter and tell me that you will be one of the 1,000 interested and concerned laymen who will give \$1,000 to Free Will Baptist Bible College in the very near future? I will look for a letter from you telling me that I can count on you to help in this crucial campaign. ■■

# Spiritual Power Versus Human Effort

by

W. Irvin Hyman

**T**HEN HE ANSWERED and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts," (Zechariah 4:6). The Lord is dealing here with two very significant truths.

First, He says that it is impossible for His people to succeed in the Christian walk in their own strength—"Not by might, nor by power."

In the second place, He affirms that success in the spiritual realm comes through the Holy Spirit—"But by my Spirit, saith the Lord of hosts."

Everywhere I go I find that God's people lack something. I find among God's people a great need and lack, a feeling of insecurity, and defeat in their Christian lives. Something is definitely missing. In my opinion, it is the power and strength of the Holy Spirit.

## Need of Spiritual Power

First, the average Christian seems powerless to live a victorious life for Jesus Christ. Professing Christians do as much fretting and worrying as those who make no profession at all. Homes and hospitals are filled with whining, complaining, defeated Christians. Instead of going from victory to victory, many are going from defeat to defeat. We have no joy; we have no thrill; it is not exciting. Some of us are living only as charred embers of the flaming devotion we had when we accepted Jesus Christ as personal Saviour.

Secondly, in the realm of witnessing, powerlessness seems to be just as evident.

The Holy Spirit is unable to use the average child of God because he has not paid the Bible price for power. Consequently, much of our witnessing is without effect. In fact, it is even ridiculed in many instances. I believe that the lost world is keenly sensitive to the powerlessness of professing Christians. And as a result, homes are divided and the years pass without any significant changes taking place. Souls are lost and perishing for the want of a witness that tells.

Look with me at Ezekiel 37:4-8: "Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them."

I believe this is a picture of the vast majority of modern day church members. The bones are in place, the organization is well oiled, and the machinery is running fast. We have our chairmen, our committees, and all of the organization we need, but there is very little of the breath of God! Bone upon bone, all the sinews in place, blood vessels, eyes,

hands, feet, ears, nose, hair, but no breath! The power of the Holy Spirit is missing.

Thirdly, think of the powerlessness of churches to touch cities and communities; the powerlessness of churches to move and shake the forces of unrighteousness; the powerlessness of churches to claim respect from a lost world. Some churches are so powerless that they are frequently ignored by the city. Civic affairs are arranged without any consultation with the churches. Prayer meetings are ignored. Often times Sunday services are forgotten.

Fourthly, think of the powerlessness of God's preachers. We have been called of God to preach the glorious gospel of Jesus Christ to a lost and dying world. But men, let's be honest. Many of us do not have the Holy Spirit's power upon our preaching. This dynamite of God is missing. This power of God is lacking. Few souls are being saved, and very few Christians are being blessed and challenged in our worship services.

All of us remember the young fellow in the sixth chapter of II Kings. He was going out to chop down trees. As he was chopping, the axe head fell off and into the stream. Now this young fellow did not take the old axe handle and keep on chopping. He went to Elisha and said, "Elisha, I have lost the axe head." And Elisha went back with him, took a stick and held it over the water and "the iron did swim."

Do you know what some of us are doing? A long time ago we lost the axe head, but we are still chopping with the handle. We are trying to chop down the trees, trying to win souls, trying to bless and challenge others, trying to live a victorious Christian life, trying to do a supernatural job with the old axe handle and the head is gone. It cannot be done! The dynamite of God is absolutely essential. "By my Spirit, saith the Lord of hosts." This power comes from God. It is supernatural strength.

This is the power that made stammering Moses a man of God. This is the power that made little David the conqueror of the Philistine . . . that taught Gideon's little band to walk the victory road . . . that sent disobedient Jonah back to preach at Nineveh . . . that called a listening Samuel . . . that put faith into Joshua's heart, courage into Caleb's heart, fire into Ezekiel's heart . . . that answered the challenge in Elijah's heart and then doubled that portion to Elisha.

A stoned Stephen gloriously preached by God's power. A disobedient Peter thrilled thousands at Pentecost by God's power. A persecuting Paul fell to the earth and became a witness in the greatest courts of the world by God's



power. That same power is available for God's people in this day of worldliness, sin and apostasy.

### Not Possessed With Spiritual Power

If God's power is available, then why this great lack among many Christians? I believe there are several reasons why this power is missing.

First, we have failed to seek the face of God. The Bible says, "If my people which are called by my name shall seek my face." In our lives we plan and proceed without waiting for the Lord. The same is true in most churches. Programs are launched without sufficient prayer. The Holy Spirit and His leadership are not sought.

Secondly, powerlessness comes because of broken contact with God. One thing breaks fellowship. It is sin. The Bible says, "Your iniquities have separated between you and your God." Inconsistent living accounts for the powerlessness of many of God's people. Power will not return until correction is made.

Suppose I went out to my car, pushed the starter switch, but received no response. By simple investigation I discover that the battery cable was broken. Brother, it would do me no good to polish the head lights, clean the spark plugs, or change the oil. If my car is going to run, the battery cable must be replaced. There must be contact with power. The same is true in the spiritual realm.

Thirdly, many do not have this dynamite of God because there is a dependence upon the flesh. The song writer says, "The arm of flesh will fail you, ye dare not trust your own." Samson failed when he turned away from God and rested upon his own power. Simon Peter failed when he depended upon the flesh. We too, will fail, if we depend upon our own strength.

### How To Get Spiritual Power

If we are to have this power of God upon our lives, we must meet certain necessary conditions.

First, there must be recognition of the Lord's power. We must say, "Not by power, nor by might, but by my Spirit, saith the Lord of hosts." All ideas of attainment by personality, persistence, or personal power must be laid aside. God's power must be recognized and must be desired.

Secondly, there must be full surrender to the will of God for your life. Every room of the heart must be opened to Him. Every key to your life must be surrendered. We must be completely sold out to Jesus Christ.

Thirdly, there must be contact with God. This contact can be made and maintained in five ways. First, by the reading of the Word of God. Second, by

prayer. Third, by worship. Fourth, by meditation. Fifth, by faithful service.

Fourthly, if there is to be spiritual power, there must not only be contact with God, but daily contact unbroken by sin. This means that we must keep sin out of our lives. This means that we must "walk in the light as He is in the light."

### Results of Spiritual Power

When a child of God is filled with the Holy Spirit, saturated in the power of God, certain inevitable results will follow his life and ministry.

First, there will be boldness and courage. Acts 3:31 says, "And when they had prayed, the place was shaken where they were assembled together. And they were all filled with the Holy Ghost, and they spoke the Word of God with boldness."

Secondly, the fullness of the Spirit gives harmony. "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

Thirdly, the fullness of the Holy Spirit makes Christians unselfish. Notice the last part of Acts 4:32: "Neither said any of them that ought of the things which he possessed was his own; but they had all things common." Now this is not communism. This is unselfishness in action. There is no coercion here, as you find in communism. These people lost all love for their possessions and desired to give everything to the work of Jesus Christ.

Fourthly, there will be freedom and liberty. "Then Peter, filled with the Holy Spirit, said unto them, ye rulers of the people, and elders of Israel." Tonguetied, unlearned men have liberty under the power of the Holy Spirit of God.

Fifthly, there will be daily guidance and leadership. Simon Peter would never have gone to the house of Cornelius if the Holy Spirit had not directed him. He later testified to the apostles and the brethren in Judaea, "And the Spirit bade me go with them, nothing doubting."

Sixthly, we will have power in witnessing. In my opinion, we are unauthorized witnesses unless the power of God is upon our lives. A person may have education, culture and Bible training, but without Holy Spirit power our witnessing will never get the job done.

Seventhly, the fullness of the Holy Spirit gives power to fight the enemies of unrighteousness. But who are our enemies, preacher? Who and what is it that we are to fight? Dr. R. A. Torrey says that we are to fight the devil, the flesh, the world, sin, and false doctrine.

Eighthly, there will be strength to overcome the temptations of life—strength to accomplish great things for God. When John Mott, the great missionary statesman, was offered by Calvin

Coolidge the ambassadorship to Japan, he said, "Mr. President, since God called me as a student to be an ambassador of His, my ears have been deaf to all other calls."

When the Standard Oil Company was looking for a representative in the Far East, they approached a missionary and offered him \$10,000. He turned down the offer. They raised it to \$25,000, and he turned it down again. They raised it to \$50,000 and he rejected it once more. "What's wrong?" they asked. He replied, "Your price is all right, but your job is too small. God has called me to be a missionary."

Ninthly, Spirit filled Christians are usually the ones used of God to bring about Bible revivals.

John Hyde was on his way to a mission station in India. While he was on board ship, he received this telegram: "Are you filled with the Spirit?" He was known as a great Presbyterian preacher and His first reaction, as he crumpled the telegram and put it in his pocket, was "The audacity of some body sending me a telegram, asking me if I am filled with the Spirit. Of course I am!" Then he stalked to his stateroom. But somehow the Spirit of God spoke to him. He pulled the telegram from his pocket and read it again. He got down on his knees and yielded himself completely to the Lord. He surrendered everything and claimed by faith the power of the Holy Spirit in his life.

John Hyde went to India and a great revival came. He went from India to Korea. In 1902 and 1905 they had the great Korean revival. It started among the Presbyterian missionaries of Korea and swept Korea because one man was filled with the Holy Spirit.

Jonathan Goforth, way up in Manchuria, heard about it. He came down; saw the revival and received knowledge of the Spirit filled life. Then Goforth went back to Manchuria, and one of the greatest revivals of all time broke out in Manchuria. Three great revivals because one man was filled with the Spirit of God.

God give us all the grace to condemn the flesh, to crucify the old man, to surrender to the Holy Spirit that Pentecost may be the constant experience of our lives. ■■



IRVIN HYMAN is pastor to the Unity Free Will Baptist Church in Jacksonville, Florida.

## 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.

*Our pastor thinks it a sin to go to ballgames. Do Free Will Baptists as a whole think it sinful to watch high school football games?*

I cannot answer for Free Will Baptists as a whole. There may be individuals whose conscience may be violated by watching a high school football game. However, from association with many people in our church, I do not think they would frown upon nor condemn such. The Apostle Paul was acquainted with the sports and games of his day and made reference to them in his writings. He refers to racing in I Corinthians 9:24 and in Hebrews 12:1; to wrestling in Ephesians 6:1. I, personally, see nothing wrong in attending a school game.

*Do Free Will Baptists advocate the anointing with "healing oil" when praying for the sick, and do they believe in "healing services?"*

To my knowledge, our people do not generally have healing services nor is the use of oil practiced frequently. However, it is perfectly scriptural to use oil in praying for the sick. James 5:14 says; "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." No group of people has a corner on the Spirit of God, which the oil represents, nor the right to pray for the sick. Because we do not often anoint with oil does not mean that it is not right.

*I am the president of the Woman's Auxiliary in my small church. We have a list of many projects which we work on. We are one of the best in our district. We help support our camp ground. We send \$30 to some missionary each year. We bought a mimeograph machine for our church. We put out a paper each week. To do these things, we sold all the junk iron around our homes and baked some pies and cakes to sell to working women who had no time to bake. The men run our church. Is there anything wrong in what we are doing?*

There is nothing wrong in selling junk iron and using the money for some project. Neither do I see anything wrong in your other projects as long as you do them in the name of a woman's group and not in the name of your church. If you were doing this to provide money to operate your church, then I would think it wrong. The church, which is God's business, should be operated on, and supported by, tithes and offerings. That is God's plan and God's way. There is no better way. Your men should run the church. Women can be wonderfully used of the Lord, but should never take the place of leadership over the man as pertains to God's business. "But I suffer not a women . . . to usurp authority over the man . . ." (II Timothy 2:12).

## IN THE VINEYARD

- **Harrold Harrison**, Director of Teacher Training for the Sunday School Department, will be conducting a Sunday School Institute, January 2-7 in Elyria, Ohio. He will be in Sulligent, Alabama, January 17-21, and Springfield, Tennessee, January 31-February 4.
- Director of Foreign Missions, **Reford Wilson**, will be at the Westview Free Will Baptist Church, Johnson City, Tennessee, January 16. He will be in Washington, D. C., January 18-21 and will attend the Stone Association of Free Will Baptists, January 29.
- **Ken Riggs**, Director of Youth Activities for Church Training Service, will be in Northport, Alabama at the East Side Free Will Baptist Church, January 21-23.
- Director of Home Missions and Church Extension, **Homer Willis**, will be in a Missions Conference in the Salem Association in Florida, January 1-2. He will be in Huntington, West Virginia, January 17-21.
- Executive Secretary **Billy A. Melvin** will be in Detroit, Michigan, on January 15 for a meeting with the pastors of the state.

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# 1965 COOPERATIVE RECEIPTS

November, 1965

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

|                | November<br>1965 | Year To<br>Date | Total To<br>Nov., 1964 | Designated<br>Nov., 1965 |
|----------------|------------------|-----------------|------------------------|--------------------------|
| Alabama        | \$ 200.66        | \$ 1,699.63     | \$ 1,257.70            | \$19.17                  |
| Arizona        |                  | 855.72          | 409.09                 |                          |
| Arkansas       | 564.99           | 3,755.83        | 3,411.34               |                          |
| California     | 627.59           | 6,929.09        | 7,658.51               | 7.50                     |
| Florida        |                  | 2,098.88        | 1,586.58               |                          |
| Georgia        | 569.83           | 2,390.86        | 2,521.41               |                          |
| Idaho          | 51.28            | 418.53          | 18.71                  |                          |
| Illinois       | 791.02           | 6,511.00        | 6,141.95               |                          |
| Indiana        | 56.00            | 282.60          | 346.98                 |                          |
| Kansas         | 60.00            | 1,527.85        | 2,049.26               |                          |
| Kentucky       | 130.17           | 806.12          | 927.08                 |                          |
| Michigan       |                  | 600.00          |                        |                          |
| Mississippi    |                  | 119.00          | 54.82                  |                          |
| Missouri       | 1,509.47         | 13,526.48       | 11,420.72              |                          |
| New Hampshire  |                  | 215.19          | 265.92                 |                          |
| New Mexico     | 32.20            | 246.08          | 318.63                 |                          |
| North Carolina | 195.36           | 1,643.11        | 2,134.63               |                          |
| Ohio           | 106.60           | 2,385.64        | 1,458.54               | 18.40                    |
| Oklahoma       | 1,724.44         | 12,293.29       | 12,927.38              |                          |
| South Carolina |                  | 6.84            | 23.74                  |                          |
| Tennessee      | 353.15           | 3,499.24        | 4,314.54               |                          |
| Texas          | 274.01           | 2,853.00        | 2,347.71               |                          |
| Virginia       | 1,049.97         | 2,744.86        | 2,733.21               |                          |
| Washington     |                  | 180.42          | 92.00                  |                          |

## . . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

|                            | Cooperative<br>November<br>1965 | Receipts<br>Year To<br>Date | Designated<br>November<br>1965 | Year To<br>Date | Total<br>Receipts<br>To Date |
|----------------------------|---------------------------------|-----------------------------|--------------------------------|-----------------|------------------------------|
| Foreign Missions           | \$2,416.95                      | \$19,636.34                 | \$                             | \$ 36.25        | \$19,672.59                  |
| F.W.B. Bible College       | 1,750.21                        | 14,245.68                   |                                |                 | 14,245.68                    |
| Executive Department       | 1,666.86                        | 13,567.29                   |                                | 50.00           | 13,617.29                    |
| Home Missions              | 1,295.92                        | 10,642.87                   | 37.57                          | 210.99          | 10,853.86                    |
| Church Training Service    | 833.43                          | 6,783.63                    |                                | 2.90            | 6,786.53                     |
| Superannuation Board       | 250.03                          | 2,035.12                    |                                | 2.90            | 2,038.02                     |
| Stewardship Commission     | 83.34                           | 678.33                      |                                | 2.90            | 681.23                       |
| Headquarters Building Fund |                                 |                             | 7.50                           | 351.16          | 351.16                       |

# GEMS

## FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

ONE OF THE MOST interesting words in the Greek New Testament is *huiothesia*; it is usually translated in the King James as "adoption," but this translation probably causes us to miss the real meaning of the word and of the passages in which the word occurs. We are familiar with the English word "adoption" in the special legal sense of making one a legal son who was not born a son.

But that meaning we give in English to "adoption" is *not* the true meaning of the Greek word *huiothesia*. Literally, the word is from two original Greek words, *huios* (son) and *thesia* (a placing), and so the word means the placing (positioning) of a son. In Paul's world, the word was used to refer to that point in life when a child was given the position in his household of an adult son. In the ancient world—and even to some degree in some areas of the modern world—the time when the son "comes of age" was felt to be very important; a whole new position was his, that of a mature, responsible member of the household as opposed to a child under a nursemaid.

The word and its meaning are particularly crucial for a passage like Galatians 4:5, where it is said Christ redeemed us from the law, "that we might receive the *adoption of sons* (*huiothesia*)." Even if we did not know what the word meant, a careful study of the context (read 3:19-4:7) would soon show that Paul is not referring to "adoption" in our modern English sense at all. Rather he is contrasting the position of the son of God in the New Testament period with the position of a child of God in the Old Testament period. The Old Testament was a time when God's people were under a nursemaid, a tutor, a governor, like a little child entrusted to the watchcare of a slave; but in the New Testament, God's people are no longer under that "nursemaid," which is the law, but are given a new position in Christ—the position and standing of an adult son in the household. The New Testament believer has left behind, then, the days of infancy for a new maturity; he has quit the A B C's ("elements" of 4:3) and taken on the responsibilities of applying the meaty New Testament principles to life; he has become a co-heir and co-owner of his Father's goods with all the other members of the household (see 4:7). This is what the New Testament word "adoption" means, and what a wonderful standing it is! ■■



## Glancing Around The States

*The Woodbine Free Will Baptist Church of Nashville, Tennessee, dedicated this lovely sanctuary on December 5, 1965. Constructed at a cost of approximately \$30,000, the brick structure features laminated wooden beams with indirect lighting. The basement of the church, which was previously used for worship, has been divided into classrooms. Rev. Doug Robinson, former pastor, was guest speaker at the dedication. Rev. Richard Cordell is pastor.*

### Good News Club

ANCHORAGE, ALASKA—The First Free Will Baptist Church here has seen substantial growth since the organizing of a Good News Club for youth. It is under the direction of Mrs. Ann Johnson, wife of Home Missionary, Carl Johnson. The club has proven to be a great success and has become a very valuable asset to the church. It captures the attention of young and old alike, although it primarily specializes in the ages of 3 to 14. The club meets weekly in the home of Mrs. Johnson. There were 25 enrolled in the club at its first meeting in September, 1965. The peak attendance has been 58.

A small electric organ was donated to the club at Mr. and Mrs. Dick Slocomb. Mrs. Johnson is assisted by Mrs. Sarah Trout, who plays the organ, and Mrs. Martha Siren.

### Music Fellowship To Be Organized

NASHVILLE, TENN.—A meeting of musicians held here recently resulted in some plans to help satisfy the denominational music needs. Discussion was given to the improvement of church music and making it a more effective instrument in the church worship service.

Exploratory Committees were formed

and given the responsibility of investigating several areas of work. They are to report at the first annual meeting in July, 1966 during the National Association meeting in Little Rock, Arkansas.

Personnel and committees appointed to aid in the organization are as follows: Constitution—Mrs. Rufus Coffey; Analysis of present conditions—David Randlett; Training—Ralph Mills and Charles Keith; Publication and Literature—Don Clark and Leroy Scudder; Emphasis through existing agencies—Mrs. Billy Melvin and Sue Gage will serve as Information chairman.

After all committees report to the annual meeting the Fellowship will decide the course they wish to pursue.

### State Association Meets

TUPELO, MISS.—The first annual session of the Mississippi State Association of Free Will Baptists was held recently at the Free Will Baptist Church here with approximately 106 registering for the one day session. A manifestation of the Holy Spirit was present from the beginning.

Evangelist Bobby Jackson was the guest speaker for the morning service and Rev. M. L. Hollis spoke to the afternoon session.

Officers elected for the coming year are: Moderator, Rev. Daniel Gaskins; Assistant Moderator, Rev. Tillis Walley; Clerk, Rev. Billy Sharpston; Assistant Clerk, Mr. John Mills, and Rev. John Reed was elected Treasurer.

### Georgia Meeting Outstanding

MOULTRIE, GA.—The twenty-ninth annual session of the Georgia State Association of Free Will Baptists which was held at Camp Mt. Bethel will be long remembered as an outstanding session. From the singing of the opening hymn on Tuesday evening until the final benediction at noon Thursday was a time of wonderful Christian fellowship.

The associational theme "Serve God Acceptably" was adhered to closely and all the messages were inspiring, instructive and challenging. Attendance reached an all time high with 56 churches, 2 missions and 8 district associations reporting. There were 49 ministers, 51 delegates, 35 deacons and 78 visitors registered which boosted the attendance above 200.

### Northwest Association Meets

TOPPENISH, WASH.—The Northwest Association of Free Will Baptists met here recently with a record attendance.

The six churches of the association were represented with delegations. Home Missionaries Lloyd and Betty Plunkett were present, accompanied by the Winkle and Thurman families who are working with them establishing a new church in Seattle, Washington.

Two new pastors were received into the association, Rev. M. O. Kendall from the Yakima Church and Rev. L. Shope from the Liberty Free Will Baptist Church at Rockport, Washington.

Time was given for special youth meeting and a designated time was voted for the youth at all future associational meetings. Officers for the coming year are: Moderator, Rev. Edwin Wade; Assistant Moderator, Rev. Fred Dellinger; Clerk, Rev. Johnnie Postlewaite. Rev. Milan Ruble was the host pastor.

### New Work

AUSTIN, TEXAS—The First Free Will Baptist Mission located here is approximately four months old. A church building has been rented and the first service had an attendance of 20. Anyone having friends or knowing of Free Will Baptists in this area are asked to write to Rev. Harvey Henderson, 4205 Shoalwood, Austin, Texas.

### Alabama State Meets

DOTHAN, ALA.—The Alabama State Association met here recently at the First Free Will Baptist Church with a record attendance for both the Association and the Ministers and Deacons Conference.

A new board called the Board of Christian Education was formed to coordinate efforts between the National and District offices relating to Christian Education. The first function of the board will be the State-Wide Youth Rally in Northport, Alabama, January 28 and 29.

Rev. Ken Riggs, National Youth Director, will be the featured speaker for this meeting.

Members of the new Board of Christian Education are: Rev. E. B. Ledlow, Mr. Larry Austin, Rev. James Walden, Rev. Bill McGuin, and Rev. Charles Hollingshead.

Rev. Grady Palmer, Chairman of the Children's Home Board of Trustees, announced the negotiation of a loan which will be used for renovating and landscaping the property in Eldridge, Alabama.

### Church Adopts Project

NORTH BELMONT, N. C.—The Goshen Free Will Baptist Church located here has recently purchased eighteen acres of land for relocation. The plot cost \$25,000. Rev. Johnny E. Floyd, Jr., the pastor, says that this is a big, but needful step that the church has taken. The plan used to pay for the property is to divide it into 171 lots and the church members will pay \$146.34 per lot.

Plans call for a new church, new parsonage, Christian school, Bible Institute, orphanage, and recreation facilities for the youth.

In addition to his pastoral duties, Mr. Floyd is Dean of the Piedmont Bible Institute, teaches two courses, and is moderator of the Piedmont Association of Free Will Baptists.

### Outstanding Young Women

NASHVILLE, TENN.—Dr. Rubye Griffin, missionary to Africa, and Miss Mary R. Wisheart, faculty member at Free Will Baptist Bible College, have been selected for inclusion in the 1965 edition of "Outstanding Young Women of America." The book is an annual biographical compilation of approximately 6,000 out-



Darrell Fulton is shown here as he gives copies of the Free Will Baptist Hymn Book to Homer Willis and Jerry Ballard for missionaries outside the continental United States. The hymnals were a gift of the executive department and Randall Book Store.

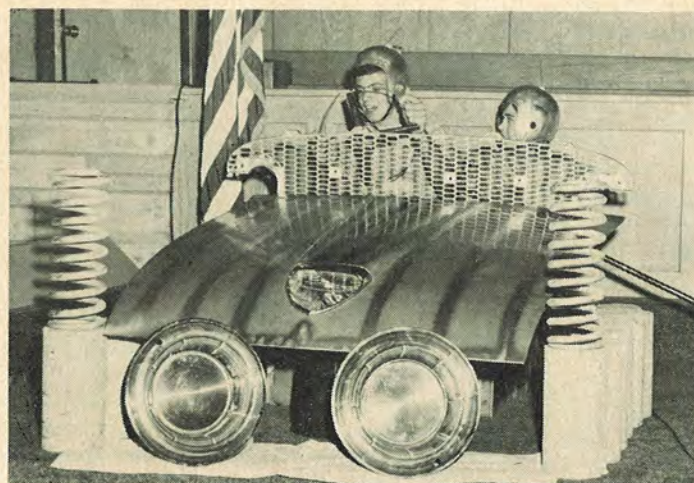
standing young woman between the ages of 21 and 36.

Mrs. Lyndon B. Johnson, who feels that the achievements and abilities of women are subjects of particular importance, serves as Honorary Chairman of the Board of Advisory Editors for the publication.

The guidelines for selecting those entered as "Outstanding Young Women of America" are unselfish service to others, charitable activities, community service, professional excellence, business achievement, and civic and professional recognition.



Dr. J. D. O'Donnell is seen looking over the new campus of Oklahoma Bible College in Norman. Four new buildings are now under construction on the 37 acre site. The new facilities will be complete and ready for classes in the fall of 1966.



The Wolverine Association of Michigan sponsors a "Teenspiration" for its youth each month. A "blast off" rally marked the beginning of the monthly event and was a decided success. Approximately 280 young people attended.

# FRIENDSHIP

by

Mary R. Wisehart

**F**RRIENDSHIP IS ONE of the beautiful things God has given us. Nothing can be more satisfying and such a delight as a true friendship. A Christian should be a friend to others. Christian principles should help us to have in our lives the qualities necessary to true friendship.

When we think of examples of friendship in history, Jonathan and David come quickly to mind. The story of these two men suggests several characteristics anyone would like to have in a friendship.

The wise man said, "A man that hath friends must show himself friendly" (Proverbs 18:24a). Some people say, "Nobody loves me." They remain indifferent to those around them because they are not willing to take the first steps toward friendship. God created man with the capacity and need for friendship. But we have to be willing to take the first step toward making friends. A person may accuse a group of being unfriendly, while he remains aloof himself. He doesn't realize that he has also failed to extend friendship to the members of the group. They may have been just as lonely as he.

We must be willing to show toward others the characteristics we expect in a friend. A person would be selfish, don't you think, to expect consideration, love, respect, and sharing from another while he refused to give any of this himself.

Jonathan serves as a good example of the outgoing person. The eighteenth chapter of I Samuel records the beginning of David's and Jonathan's friendship. Jonathan was a king's son. As a token of friendship Jonathan took his princely robe and his instruments and gave them to David. He seemed to be saying everything he had as David's also. Jonathan took the first step toward a friendship which has become known all over the world as one of the greatest examples of the love of one man for another.

How outgoing are you in this matter of friendship? When you meet with strangers, are you more concerned about putting them at ease than you are about yourself? Are you willing to take the first step toward making friends? Remember one who desires friends must show himself a friend.

"Don't criticize another brave until

you have walked a mile in his moccasins." This old Indian saying suggests one of the most important characteristics of true friendship. Understanding of another's point of view, his values, his likes and dislikes, his interests, his idiosyncracies—this is most important to true friendship. Even though we may never be able to understand one another perfectly, at least we must be willing to try.

One of the most important things in understanding another is first being willing to accept the person as he is, with all his capacities and limitations. Everyone would like to think that his friends like him just, as the song says, "because you're you." The most comfortable friendship in the world is the sort which allows you to be yourself in the presence of the friend. You don't have to pretend to be anything in order to gain his favor. You know he is aware of your faults, but he loves you anyway. You know that he just accepts you as you are and thinks that you are worth a great deal. This willingness to accept a person as he is often is a means of bringing out the best that is in a person.

Friendship demands that we be able to see things from another's point of view. If we accept a person as he is, then we are not trying to make him over to fit our opinions and our standards and our values. Our own lives will be broadened and enriched by our friendship with people who differ from us. We must be willing to listen to what others think and feel. We must be willing to see their point of view. Willingness to accept a person does not mean that we may not be trying to bring this one to Christ. Christ is Someone we want to share with our friends, just as Andrew shared Him with Peter and Philip shared with Nathaniel. In order to bring a friend to Christ we have to show some understanding of him as he is.

When Solomon asked God for an understanding heart to judge His people, he surely asked for the thing which is most important in human relationships. The ability to understand one who has feelings and attitudes that differ from our own is an ability to be desired. It is essential in true friendship.

Proverbs gives this saying about friends, "A friend loveth at all times" (Proverbs 17:17). "All" covers a lot of territory, doesn't it? But who wants a friend who is here today, gone tomorrow? Faithfulness is one of the prime requirements in friendship. You want to feel that a friend is always for you even when he stands against you. Sometimes in friendship it is necessary to reprove a friend. If you saw your friend doing something you knew was wrong and would injure him later on, you would

have a responsibility to correct that friend. Perhaps the correction would hurt for the moment. But a faithful friend must be willing to hurt so that greater good may come. "Faithful are the wounds of a friend" (Proverbs 14:20). There is a great deal of difference between the wound that comes as a result of love and the wound that comes as a result of hate.

The friend is faithful in hard times as well as in easy times. No doubt the prodigal son had plenty of friends when he was spending his inheritance, but where were his friends when he was tending the pigs? Jonathan proved his love for David by standing for him in the hard times. Jonathan had to make a choice. He could have stood with his father against David. After all, Jonathan was the rightful successor to the throne, in a legal sense, but as Saul pointed out, David was about to take it from him (I Samuel 20). When Jonathan pled with his father for David's life, Saul attempted to kill his son also. Jonathan warned David at the risk of his own life, but he was a faithful friend.

Love is described in the great chapter on love as "Seeking not her own." The friendship of Jonathan and David exemplifies this attitude very well. Jonathan was not jealous of David. All through their relationship Jonathan did not demand the right of a king's son. He treated David as his equal. Alexander the Great is a direct contrast to this. The story is told of his demand that all bow to him as a god. One of his dearest friends refused to obey, one who had even risked his own life to save Alexander. Alexander killed him for his refusal to bow, then sat alone weeping in his tent. Love or friendship did not make that demand. A true friend lets go of his own rights in favor of others.

Jonathan was always more concerned about David's good than he was about his own. Such concern is another characteristic of true friendship. Jonathan said, "The Lord be with thee as he has been with my father." He wished David to prosper and to reach the place that God had for him, even though it meant he himself would never rise to be king. True friendship lays aside its own good to seek the good of another. The true friend does not expect more from another, but he is willing to give all he has, even as Jonathan gave to David.

The New Testament directs Christian friendship into this channel: "In honour preferring one another," Paul wrote. A true friend is not jealous or envious, but rather rejoices in the triumphs of his friend. ■■

MISS WISEHART is a professor at Free Will Baptist Bible College, Nashville, Tennessee.

# Unequally Yoked

by  
**Wade Jernigan**

WHEN I SEE a born-again person marry a Catholic, Mormon or Jehovah Witness, Deuteronomy 22:10 comes immediately to my mind. In this scripture the Lord says, "Thou shalt not plow with an ox and an ass together." Anyone familiar with plowing can readily understand why these two animals should not be plowed together. There is simply too much difference between them. They are different in every way and can not be successfully yoked together as a pair and made to work in harmony.

A picture of the two comes to my mind when I see the believers unequally yoked with unbelievers. Such marriages are forbidden in the New Testament as well as the Old Testament.

The marriage of believers to unbelievers is what brought about the conditions that caused God to bring the flood upon the earth. In Genesis 6:1-2 we read, "And it came to pass, when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Not only was there the sin of the plurality of wives, which in itself is a great evil, but, the "sons of God," descendants from Seth, married the "daughters of men," the descendents of Cain, and thus corrupted the seed. Because of such marriages nearly all the barriers against evil were broken down. The whole human race became corrupt, much violence filled the earth. "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart were only evil continually." The flood followed.

Mixed marriages brought great sorrow to the children of Israel. The Lord had prohibited such marriages among His people. We read in Numbers 36:6, "Let them marry to whom they think best only to the family of the tribe of their father shall they marry." The prohibition is

further seen in Deuteronomy 7:3-4, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you and destroy thee suddenly."

Intermarriage with the ungodly was the sad mistake made by the professed believers before the flood, and certainly God did not want Israel to commit the same error. But many of the Israelites ignored God's warning and ran head long into a situation which brought them much shame and sorrow.

One needs only to read of the problems that Nehemiah and Ezra encountered when they had to deal with the priest and other officials who had failed to heed God's Word on marriage. Much precious time was consumed and many able bodied men were detained because they had to sit and judge the guilty. The story is told in Ezra five and ten and in Nehemiah 13:23-27.

The warnings that God had given forbade all compromising partnerships. The devil has used this more (marriage of believers to unbelievers) to capture many who thought that they had sufficient strength to win the unbeliever. In most cases, the opposite has been true. The believer has drifted from the safe haven into doubts, backsliding and has made "shipwreck of faith." Mixed marriages were ever a constant danger and temptation to Israel, against which God cried out continually according to the Biblical record. Read Ezra 9:12; Exodus 34:14-16; and Judges 14:1-3.

The many problems of Solomon stemmed from the fact that he married heathen (unbelieving) women. These women actually brought about his downfall, spiritually speaking.

The inspired Word of God has this

to say about Solomon and his strange women. "For it came to pass, when Solomon was old, that his wives turned away his heart after other Gods; and his heart was not perfect with the Lord, his God, as was the heart of David his father. For Solomon went after Achtoresh, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise, did he for all his strange wives, which burnt incense and sacrificed unto their gods" (I Kings 11:4-8). Solomon was never to know peace again because of the strange, unbelieving women. God raised up many adversaries against Solomon when he departed from the faith to become a party to worship of the idols and gods of his wives.

Many heartaches, divided homes, shattered hopes, homeless children and great sins are but a part of the harvest reaped from forbidden marriages.

No child of God can marry an unbeliever without running great risk and putting himself on dangerous ground. Common sense teaches us that faith can be maintained best, where both parties are Christian. Preachers and parents should jointly warn against all improper marriages.

I certainly do not feel that the parents should choose the mate for their son or daughter, but they should at least teach their children the Scriptures on marriage and follow through with sound instructions. As my five daughters grow older, I'm made keenly aware of my tremendous responsibility. Each parent would do well to read the story of Isaac and Rebekah in Genesis 24. Young people who are wise will seek the advice of the pastor and parents before entering into such an important relationship. And, above all, much prayer to God will help in determining who your life's partner should be.

May the words of the Apostle Paul take on real meaning to each believer, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" ■■

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**A** QUESTION JESUS was asked has also been asked of the Christian worker. After explaining the plan of salvation to a group of natives a missionary was asked, "By what authority do you teach that everyone is a sinner and Jesus Christ is Saviour?" In this agnostic, twentieth century many Christian workers are asked the same question.

What is the preacher's authority for teaching that man is a sinner, Jesus Christ is Saviour, Heaven is the eternal abode of the believer and Hell the eternal abode of the unbeliever? The authority is the Word of God! Therefore, it is necessary that there be no doubt as to the inspiration of Scripture. The Bible states in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." If there is any doubt about the Scriptures being God's Word, there can be no authority in teaching for to be "thoroughly furnished unto all good works," one must be thoroughly convinced as to the truth of God's Word.

The Bible is not authoritative on account of human decrees about it. Church councils in past centuries did not create the authority of the Bible. Church councils did make certain declarations about the canon of the Scriptures, but the books of the Bible do not derive their authority from these decisions. The councils simply recognized the books which bore in themselves the marks of their authoritativeness. The writers of both the Old and New Testaments claimed to speak for God. They declared that they were moved by the Holy Spirit. Jesus gave His own endorsement of the Old Testament revelation. He also promised the presence and guidance of the Holy Spirit to His disciples.

According to the Scriptures, God has spoken in three ways.

He has spoken to us in the works of creation. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun" (Psalm 19:1-4). As someone has said, "The sun is his splendour, the moon with her silvery rays, the planets in their order, the milky way with its mystery, the sea with its roar, the earth with its countless treasures, all speak to us, and declare God's eternal power and Godhead."

He has spoken to us by His Son. "God, who at sundry times and in divers manners spake in time past unto the fathers

by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1-2). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1-2). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Then John 1:18 states, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

F. E. Marsh said this about Jesus, "In His words He told out the mind of God; in His works the power of God; in His compassion, the love of God; in His dealings, the grace of God; in His spotless character, the holiness of God; in His death, the righteous love of God and in His resurrection, the energy of God."

He has spoken to us in His Written Word. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). "All scripture is given by inspiration of God . . ." (II Timothy 3:16). We are told that no less than 3,800 times the Old Testament writers use the terms "thus saith the Lord," "the Lord said," etc. The New Testament uses expressions such as "declaring unto you the whole council of

by **Clarence H. Burton**

# By What Authority?



God," "in words which the Spirit teacheth," "the commandments of the Lord," etc. The writing of the Bible is unique. Here are words written by kings, by princes, by poets, by fishermen and by statesmen. It was written by men in exile, in the desert, in shepherds' tents and in prison. Quite a combination, and yet there is not one valid contradiction. Also, the one central message is man is a sinner, he needs a Saviour and Jesus Christ, the only begotten of the Father, is the Saviour of all who believe.

"What a wonderful Book it is," said one Christian to another. "Yes," was the reply, "but you see it is a living Book." Its grace shows the overflow of Divine love to meet all needs.

Its harmony shows its Divine arrangement. The Old Testament is revealed in the New Testament and the New Testament in hidden in the Old.

Then, its order speaks of a Divine plan. Look at the epistle to the Philippians and note the progressive unfolding of the Christian life. The *purpose* of life—"For me to live is Christ" (1:21). The *pattern* of life—"Let this mind be in you which was also in Christ Jesus" (2:5). The *power* of life—"I can do all things through Christ which strengtheneth me" (4:13). The *provision* for life—"But my God shall supply all your need according to His riches in glory by Christ Jesus" (4:19). Then, lest someone should fail to read the entire epistle the *prize* of life is mentioned in 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Its preservation shows its Divine Keeper. Men have tried to burn it, ridicule it, abuse it and declare it a book of myths and fairy tales. But through it all the Divine Keeper has kept His Book.

Last eve I paused beside a blacksmith's door

And heard the anvil ring the vesper chime;

Then, looking in, I saw upon the floor old hammers worn with beating years of time.

"How many anvils have you had?" said I,

"To wear and batter all these hammers so?"

"Just one," said he; then said, with twinkling eye,

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word

For ages skeptic blows have beat upon:

Yet, though the noise of falling blows was heard

The anvil is unharmed—the hammers gone!

—Anonymous.

In the light of these statements will any one dare say God has not spoken? Will any one dare say the Bible is not God's word? If so, let him remember the words "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto Him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19).

A young girl began to mark in her Bible those passages which were precious to her, but she found as she went on, that every word was more or less precious, so she had to quit marking, or she would have to mark every word. Surely every word is precious to the child of God.

By what authority does the minister, the teacher, the Christian worker say that man is a sinner, that Jesus Christ is Saviour, that Heaven is the eternal abode for the believer and that Hell is the eternal abode for the unbeliever? By what authority?—the inspired, infallible, inerrant, irrevocable Word of God.

Just use me—I am the Bible.

I am God's wonderful library.

I am always—and above all—The Truth.

To the weary pilgrim, I am a good strong staff.

To the one who sits in gloom, I am a glorious light.

To those who stoop beneath heavy burdens, I am sweet rest.

To him who has lost his way, I am a safe guide.

To those who have been hurt by sin, I am healing balm.

To the discouraged, I whisper glad messages of hope.

To those who are distressed by the storms of life, I am an anchor.

To those who suffer in lonely solitude, I am a cool, soft hand resting on a fevered brow.

O, child of man, to best defend me, just use me!

—Anonymous.

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## CTS LEADERS

Are you planning a Sweetheart Banquet for your Heralds and Crusaders?

FIRST QUARTER guides for Heralds and Crusaders carry suggestions for an exciting social event for the youth of your church. It is suggested that you plan a Sweetheart Banquet for your monthly meeting in February. Many youth groups have had such a banquet in the past and it has proven to be a highlight of the year.

Read the suggestions in the leader's guide and if more help is desired, you may write to the national CTS office. Now is the time to plan for what can be a wonderful evening of fun and Christian fellowship for your teenagers.

### Special Feature

In connection with your banquet we suggest that you elect a king and queen. The election will be based on a penny per vote. Several candidates may run, but it will be an advantage to have the same number of boys and girls. Voting should take place from one to two weeks prior to the banquet. Anyone may vote as much and as often as he likes. The votes should not be counted until after the final deadline. Additional suggestions are given in the leader's guides.

### Youth Project

The national CTS office suggests that the money received in electing your king and queen be sent to CTS to be used in purchasing furniture for the conference room of the new office building in Nashville. All of the departments housed in the building use the conference room. In effect this project would make a contribution to the Executive, CTS, Sunday School, Woman's Auxiliary, Foreign Missions, and Home Missions departments. This would enable our young people to have a definite part in the new office building.

This is not a prolonged project and no further announcement will be made. In the event that a surplus should remain after the desired furniture is placed, it will be used by the CTS department for the expansion of the total youth program. ■■

# Is There Not A Man?

by E. B. Ledlow

AND HE SAW that there was no man, and wondered that there was no intercessor . . ." (Isaiah 59:16a). "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land . . . but I found none" (Ezekiel 22:30).

God has chosen men to carry His message. He could have chosen angels as His messengers to carry the Gospel to a lost world and how gladly they would have flown at His request with the blessed Gospel. But, instead, He chose mortal men bestowing upon them the high honor

and privilege of being His co-workers in this glorious project.

To Moses at the burning bush He said, "I have surely seen the affliction of my people which are in Egypt . . . and I am come down to deliver them . . . Come thou therefore, and I will send thee . . . that thou mayest lead forth my people . . . out of Egypt." To Isaiah He said, "Whom shall I send, and who will go for us." He told Jonah "Arise, go into Nineveh . . . and preach unto it the preaching that I bid thee."

Repeatedly in the Old Testament we read that He "sent his servants the prophets, rising early and sending them," with messages to the erring nation of Israel. In the New Testament, we read of Christ sending forth the twelve, the seventy, and finally His commission to the apostles and the church to be His messengers in spreading the good news of His salvation.

" . . . I sought for a man among them . . ." (Ezekiel 22:30) is an impressive reminder that God has chosen to make man an essential factor in the working out of His Divine Purpose. However, in that particular case the sad words follow, "but I found none."

How sad and almost unthinkable that God, the Creator of all men, should search among all His creatures for just one individual to be His "daysman" and search in vain.

The same story has been repeated through the years that have followed. Man in his rejection of God's call has been responsible for long delays, periods of almost complete inaction, in the carrying out of the gracious desire of a loving God for the reclaiming of a world estranged from Him by sin.

Today we find a shortage of preachers in all denominations and in all parts of the world. We are told that in our own denomination there is a new church organized every week. This means we need a man called into the ministry every week for the purpose of pastoring. This does not take into consideration the increasing population and the preachers needed to minister to the lost millions. When we consider this, it should move us to pray that more men would yield to God's call to preach the Gospel.

It is true we have a large number of men who claim to be called to preach, but they never do much about it. They never preach. Some never preach at home in the community where they live or anywhere. I wonder at this type of calling. Is it really and truly from God? Have they truly been called to preach the Word of God? Rest assured that if God calls a man to preach He also sends him out to fulfill that calling.

This leads me to ask the question, what is involved in a call to preach? How

is one to know he has been called to preach and on what basis should the decision rest? These are important questions and they must be considered and answered in the mind and heart of anyone going into the ministry. Nothing could be more vital to a man going out to preach than to be clearly assured of the call and leading of the Lord in taking that step.

There are many differing views, I am sure, as to what constitutes the call to preach the Gospel. The idea that a call rests solely on the basis of feeling has caused many men to fail God miserably after they started out because they seem to have lost the feeling any they quit preaching.

A certain amount of feeling will enter into the call. However, there is much more involved. The qualifications for the ministry must be considered. A man must first be a Christian. God calls only born-again believers. Secondly, one must be filled with the Holy Spirit. In Acts 9:17-20, you will note that Paul was filled with the Holy Ghost. He was then baptized, was certain days with the disciples and straightway he preached Christ in the synagogues. In fact, all the apostles were filled with the Spirit. Thirdly, one must have a knowledge of the Word of God. The Bible serves as a true basis in which to determine the call to preach. How can one preach the Word if he does not know it? Fourthly, one must sense the need of a world of people lost in sin. Unless they hear the message of salvation they cannot be saved. Fifthly, he must be willing to go preach. You will note that when Christ called the disciples they forsook all and went out and preached. Preachers must be ready to go at anytime and to any place.

There are other qualifications mentioned in I Timothy 3:1-7, such as, being blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, patient, not a brawler, not covetous, one who rules his own house well, etc. These qualifications must be met and are a factor in determining if he is a called preacher. However, these alone do not constitute the call.

In the 16th chapter of Acts we find that Paul and Timothy were forbidden, by the Holy Ghost, to go into Asia. They came to Troas and a vision appeared to Paul in the night. There stood a man of Macedonia saying, "come over into Macedonia and help us." Paul said, "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel to them."

The Macedonian vision and call given to Paul gives us a satisfactory model for

# THE BACK DOOR | KEITH JOHNSON

a call to preach. Now, we know this call was to two men who were already called into the ministry. But, as the vision as a basis of their call to go to a mission field, the same should very well serve as a basis to one's call to preach.

The man in Paul's vision was not an actual person, but was rather a personification of the spiritual need of Macedonia. Hence Paul saw that need said, "We endeavored to go into Macedonia."

Thoughtful reasoning and logical conclusion was shown on the part of Paul. It was a sane deduction from facts, reached by a mind and heart fully yielded to the Lord and under His control.

The truth emphasized, as made clear by this Macedonian incident, is that a genuine call to preach rests not upon feeling, but upon fact, just as our salvation does. There may be, and should be, feeling associated with it, but that feeling is the effect of the call and not its foundation.

There are two basic facts which underlie a genuine call to preach. They are illustrated by the Macedonian vision given to Paul. First, it was a heavenly vision. It came from God. God spoke and gave to Paul a revelation of His will. So the first essential factor of a genuine call to preach is a revelation of the divine will. How is one to get this? It is found in the inspired Word of God which He has given us so that we no longer need a special visitation from heaven such as came to Paul.

Secondly, it was an earthly vision. Macedonia was not a myth. It was a country populated with souls who were lost and going to hell. This gives us the second essential factor of a true call to preach which is a revelation of human need. These two aspects of the Macedonian vision give us the sound, scriptural basis for a true call to preach. Only upon an honest and serious consideration of these two facts can any man reach a real and genuine decision as to the call to preach.

When a Christian man seeks out the divine will of God as revealed in His Word; when he sees the need of lost humanity; when the Holy Spirit is leading him; when he meets the qualifications; then he has a sound basis to go preach. He will feel and know that this is God's will for him.

Nothing is more vitally important for each of us than to know the will of God for our lives. There is no joy, or peace, or satisfaction so great and complete as to be completely in that will. If you have been called please, by all means, go and preach His Word. ■■

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ONE OF THE GREATEST burdens on the heart of the pastor is the tremendous turnover in active membership over a period of years.

A look at the average church record book shows an impressive membership, but a realistic appraisal reveals that many who have stood at our altars professing Christ and offering themselves to His service through the church are now delinquent in their commitment.

These are more than statistics. They are human beings with an eternity ahead.

They came to the church once for spiritual help. They have either been disillusioned, discouraged or dissatisfied with what they found. They have very quietly slipped out the "back door."

I do not have any magic formula to relieve this condition. However, I do feel that there are some things that can be done that will prove instrumental in blocking the "back door" of our churches.

First, it is of greatest importance that decisions for Christ be genuine. Here is where structures stand or fall. Some decisions are made under such tremendous emotional pressure before the mind and will have been properly prepared. When the emotion of the hour is gone, the man is likewise gone. We should strive to see that decisions are scripturally genuine and made with the full comprehension of the mind, will and emotions. The man who fully understands his relationship with God through Christ has much less danger of becoming a "back door" statistic.

Secondly, we should remember that new converts are only babes in Christ. They need the right formula for their delicate digestive system. This includes simple Bible studies on Christian assurance. These studies may be given privately by the pastor or some other qualified Christian worker. Study courses for groups of new converts might be considered as an answer to this need. An understanding of the basic truths of salvation and the major doctrines of the Bible will go far in the establishment of the new Christian on solid ground.

A third factor in the new convert's life is the value of his service. He should be made to feel responsibility. The most logical way to arrange this is to place some responsibility on him. A word of caution is due here because some are very timid and too much pressure at this point may hinder rather than aid. His responsibilities should be increased in proportion to his spiritual growth and attitude toward previously appointed

tasks. As a person becomes actively engaged in work for Christ, there is less time and opportunity for him to become indifferent and a candidate for the "back door."

The fourth element of value to the new convert is the fellowship of the church. Man is a social being. It is normal for him to want to be liked and wanted among his fellow men. The matter of fellowship with the church people is vital to the establishment of the young Christian. Fellowship may be encouraged and provided through church socials, Sunday school or CTS socials or other functioning organizations within the church. The "big brother" system, where an older Christian makes it a point to visit often with his subject, often works well in establishing fellowship between individuals. Fellowship can be further developed and strengthened by home contacts by Sunday school teachers, deacons and leaders of the church. All these things add up to produce a sense of belonging in the new convert. This fellowship with other Christians goes far in the development of a spiritual life and character that is "not of them that draw back into perdition; but of them that believe to the saving of the soul."

Finally, the new convert should be guided into consistent worship habits. It is my observation that a new convert will establish his pattern of worship within the first six months of his Christian life. In this period of adjustment, he should be enlisted in every area of service possible. It is a real danger signal when first one and then another insignificant matter is permitted to keep one from faithful participation in the worship and service of his church.

By now this article might well be entitled "The Means of Christian Growth." This is a parallel to the idea of this article. If each person grew in spiritual experience as he should, the "back door" problem would be non-existent. In this connection, the old adage "An ounce of prevention is worth a pound of cure" surely applies. Those who have tried to reach those who have once been active in our churches know just how difficult the task really is.

The best solution is to avoid this pitfall by building men and women of such spiritual temperament that they will be true to God and the church. By so doing we will be able to check the loss through the "back door" of our churches. ■■

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*An aerial view of Juneau, the capital city of Alaska. This city has a population of approximately 10,000. Rev. and Mrs. Kirby J. Godwin have been ministering here for about 16 months.*

# ALASKA

## Land Of Opportunity

by

**Mark Vandivort**

**R**EGULARLY I AM faced with the question, "Why should Free Will Baptists be interested in our 49th state of Alaska?" We recognize Alaska as a huge territory about one-fifth the size of the continental United States. The interior is separated from the mainland of the United States by approximately 2,000 miles of rugged North Country terrain. However, we observe that there are hundreds of American tourists who make their way up the gravel surface of the Alcan Highway which winds its way up and over mountains and through valleys from British Columbia into Anchorage and Fairbanks, Alaska. Many people arrive in Alaska by means of modern aircraft. They are flown to Alaska by several of the world's major airline systems. Anchorage is spoken of as the "Air Crossroads of the World." The boat and ship are also indispensable means of transportation for passengers embarking for Alaska and for the commodities necessary to sustain life in our 49th state.

In Alaska's growing city of Anchorage, with approximately 150,000 people, one can see much the same scenes and experience similar environmental conditions that one would experience in any growing American city. In Alaska's major cities of Anchorage, Juneau, Fairbanks, and Ketchikan, one senses the fact that Alaska is on the move. One will recognize that our 49th state is valuable to our nation as a military outpost because of the large military installations in the Fairbanks and Anchorage area. Numerous smaller installations are located in the northern and southern territories and along Alaska's Aleutian Chain.

Alaska is a land of contrast in geographical terrain from tall rugged mountain ranges, including North America's highest point of Mount McKinley (20,320 feet), to miles of lowlands. Among the mountain ranges, there are thousands of acres of ice fields. Thousands of feet of ice accumulate causing multiplied tons of pressure which forces the slow crawling glaciers to scoop their way down the canyons. In contrast, the hundreds of miles of low, flat, boggy land with many lakes and rivers affords a home for herds of moose and caribou. Also, there are miles of frozen tundra in the northernmost areas of Alaska.

The climate varies from extremely low temperatures of 50 to 60 below zero in the northern interior to a comparatively mild North Country climate in the southern neck of Alaska.

America's attention was called to Alaska in the early 1900's with the discovery of rich deposits of gold found along the stream beds and within huge glacier deposits. Gold was also found embedded within veins of quartz rock beneath the surface of the earth. The

drilling of wells pumping black gold is currently a booming industry near the Kenai Peninsula southwest of Anchorage, Alaska. Copper and many other rich mineral deposits are abundant in various areas of Alaska's territory. Because of these factors the population has increased 10,000 per year since 1960.

Where there are people, there is a challenge for the church of Jesus Christ. The spiritual need among the native population of Indians and Eskimos, scattered throughout Alaska and along the northern Territories of Canada, is tremendous. We praise God for various Christian groups who are propagating the gospel witness among the native population including an efficient and dedicated team of Wycliff Bible translators. These translators are working among the various dialects, preparing an alphabet from the native dialect, teaching the Indian natives to read and translating the Word of God into the newly created native language. However, there are numerous isolated villages among the natives that do not have a local Bible-preaching ministry. These opportunities afford Free Will Baptists some of the most difficult challenges anywhere in the world. In many areas, a white worker would be isolated for many months during the long winter season, the radio being his only contact with the outside world. Famed missionary leader, Oswald J. Smith, has called these conditions some of the most difficult conditions under which one could live anywhere in the world. Only in a few cities will one find over one-thousand people congregated at the same place in Alaska. Each of the small fishing villages, either white or native population, and the small military bases represents souls for whom Christ died, and a challenge for born again believers in the Free Will Baptist denomination. Besides the native population one can find numerous folk in Alaska who have been assigned there by the military or some sponsoring company in the outside 48 states. Others have migrated to Alaska because of the adventure and challenge of the 49th state. It is interesting to find numerous citizens of Alaska who are very proud to be a citizen of the 49th state and who are making Alaska their "number one" choice for a place to live, work and rear their families.

Since Alaska is a vital location for important United States military installations and because there are increasing signs of industry, it is estimated by economic experts that Alaska's inflated system of economy is becoming more and more stabilized.

There are many Bible-preaching churches in the larger white populated cities of Alaska. However, it is my observation that a large percentage of the

city people do not attend what we consider a fundamental, Bible-preaching church. This affords a challenge for Free Will Baptist witness in Alaska.

There are numerous open doors of opportunity for Free Will Baptists to witness in Alaska. For example, two Free Will Baptist ladies, Miss Millie Hall and Miss Dixie Myers are currently experiencing the rigorous climatic conditions of Fairbanks, Alaska, which currently includes about 20 hours of darkness, extreme sub-zero temperatures, and ice fog. After a day's work on the campus of the University of Alaska, they conduct Bible Clubs and help conduct Sunday school at the Fairbanks Free Will Baptist Church. These young ladies could perform this type of work in their home town, but they have answered the call of God to minister in this area of great challenge.

The child evangelism type ministry seems to afford notable open doors of opportunity through Bible Clubs, day nurseries, schools, and children's homes.

Annually, there are numerous openings for qualified school teachers in public and Indian affairs school systems. Recently, I visited with a young man who was stationed on a small military base in North Alaska. He made friends with the young Eskimo lad who was employed as a dishwasher on the base. My friend experienced the joy of teaching the Eskimo boy how to read and write, after which he took him to the Bible class conducted by a group of Christian servicemen. Perhaps the Eskimo boy was the first to personally carry the gospel of Jesus Christ back to his home village.

Mr. Walt Golding, now a student at Free Will Baptist Bible College, tells of how God answered his prayer that he would receive an assignment to Alaska while in the Air Force. There Walt and his wife strengthened the witness for Jesus Christ.

God has used the witness of numerous Free Will Baptist families who have been employed by the military, civil service, etc. Even the University of Alaska offers low tuition which encourages students from the outside to study in Alaska, another open door of opportunity for Christian students.

Only eternity will reveal the fruits of our Free Will Baptist ministries in Alaska under the direction of Rev. and Mrs. Lee Whaley who have ministered in Anchorage and Fairbanks; Rev. Carl Johnson and family, currently ministering in Anchorage; and Rev. Kirby Godwin and family, now ministering in Juneau. ■■

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MARK VANDIVORT is Field Secretary for the National Home Mission Board. He recently made a visit to the state of Alaska.

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## pastors only

by

Billy A. Melvin

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**S**UGGESTIONS for maintaining a happy pastoral relationship.

1. Be a leader and not a dictator.
2. Learn to work others. Don't do everything yourself. "It is easier to do the work of ten men than to get ten men to work."
3. Insist on regular meetings with your deacons, trustees and other leaders in the church.
4. Don't claim all intelligence and insist that everything be done your way. Laymen, even deacons, can have good ideas at times.
5. Commend your people when it is deserved. Don't always address them as if they were backsliders.
6. Spend time each week in a study of God's Word. Your people will expect to be fed. Feed them.
7. Let the Holy Spirit, through the Word, guide people into steps of spiritual progress. Progress should not be dictated on the basis of human effort.
8. Make wise use of your time. Don't waste it. A lazy pastor will soon be found out.
9. Visit the families of your church as well as the prospects.
10. Never betray the confidence of a member. If you do, you have probably destroyed any possibility of a future counseling ministry.
11. Be the "head" of your home. Congregations will not long respect a "hen-pecked" pastor.
12. Pay your debts. Failure to do so will soon kill any possibility of a successful ministry.
13. Keep the church fully informed about the finances. If a budget is adopted, honor it.
14. Seek to keep finances from being an undue burden in the life of the church.
15. Be known as a "man of God."

liberal theologians; as it has and is being impressed upon the minds of our college and university students by unregenerate professors; as it has been demonstrated on television and in motion picture houses and through the printed page has produced a polluted society.

Many communities today are greatly concerned about air and water pollution, and rightly so. States and cities are spending millions to check the smoke, smog, and dust in the air their people must breathe. Too, they are taking proper steps to stop the dumping of waste into rivers that provide water for drinking and wholesome recreation. But pollution of air and water is a small thing compared with the pollution of men's minds. Our moral atmosphere and waters are being corrupted by lewd and lucid literature. The great menace now, is the pornographic garbage being dumped into America's moral streams.

It is said that more than fifteen million copies of "girlie" magazines are bought every month in the United States.

It is also reported that the sale of salacious magazines is twenty times that of all combined religious publications, Protestant, Catholic and Jewish. The National Citizens for Decent Literature says that 75 to 90 per cent of all pornographic literature ends up in the hands, and therefore in the minds, of children.

An increasing number of smut periodicals are seemingly for teen-age boys and young men interested in muscle-building, body culture and weight-lifting.

As a matter of fact, it is not only the "girlie" magazines that are prominently displayed on news stands today. Right out in front, for all to see, are publications featuring transvestism, homosexuality, sadism and masochisms, and other perversions.

## Hand In Hand

J. Edgar Hoover of the Federal Bureau of Investigation says, "Sex crimes and obscene and vulgar literature often go hand in hand. It is also a grievous fact that drug stores and sweetshops, pleasant meeting place for past generations, now display publications which a few years ago would have a place only in the bawdiest of gathering places. These signs of moral decay, tolerated by adults cannot help but debase the thinking of our impressionable teen-agers" (FBI Law Enforcement Bulletin, January, 1960).

Several years ago in the *Saturday Review*, an account of a conference between prominent American and Russian citizens is recorded at which one of the

Russians asked some pertinent questions. "Why do your playwright and authors insist on slandering your great country? Almost every motion picture we see about the United States does serious discredit and harm to your people. You are made to seem very vulgar and materialistic, as though you had no interest in the deeper things of life, which I know is not true . . ." (*Saturday Review*, December 15, 1962).

It is a tragedy that those in the movie industry seem to feel that true expression can come only where taste is debased. Ingmar Bergman is unquestionably an artist. Yet, the Church should say loudly that a film does not have to take people through sewers to be artistic. Sewers are necessary, but they are not the place for a family outing.

It is high time that our churches awaken to the kind of material being circulated to teen-agers and young adults of both sexes, sold openly at drug stores and newsstands under the guise of sophistication and respectability. While the guardians of our Christian moral standards have been comfortably sleeping, those who seek profits by pandering to sensuality and lawlessness have been reaping a golden harvest.

Distasteful and unpleasant as the subject of pornography may be, it is one that calls for the attention of every Churchman in our nation who is concerned about preserving the sanctity of the Christian home as the basic unit of American society.

The wide circulation of such filth leads young people to the practice of immorality. Sexual experimentation out of wedlock, contrary to the opinions of many, *does not* lead to a normal, happy life within marriage. As a pastoral counselor, I have counseled with many young married couples who were having difficulties in marital adjustments, and in almost every case there had been pre-marital sex relations either with the marriage partner, or more frequently, with another person. Many, if not most, of these young people never quite make perfect adjustments in marriage due to immoral practices out of wedlock. Young people, be clean! Guard your purity as you would guard your very life. Future happiness depends greatly upon what you are now! You cannot violate the moral laws of God and not pay, often dearly, for such violations. "Be not deceived God is not mocked, for whatsoever a man soweth that shall he also reap" (Galatians 6:7).

The expose magazines like *Confidential*, and its imitators, *Whisper*, *Hush*,

*Hush*, and *Uncensored*, enjoy circulations running into the millions. Using the language of the gutter and the names of celebrities, whose marital misadventures are exploited, they are spreading the cynical philosophy, "Everybody's doing it!" to millions of impressionable young people.

The so called "Men's entertainment magazines" led by *Playboy* and its imitators *Nuggett*, *Dude*, *Bachelor*, *Gent* and *Modern Man*, hide behind covers of innocuous, sophisticated design, while they peddle article after article glorifying prostitution, sadism, orgies and sexual perversion.

The "girlie" magazines, such as *Night and Day*, *Paris Life*, *Tab*, *Pin-Up Art*, and literally scores of others, go farther in each issue toward portraying nudity than was the case in earlier issues.

Even lower on the list is to be found such magazines as the *Grecian Guild*, *Tomorrow Man* and *Quick Art*.

## May Seem Distant

Perhaps much of what I have been saying seems just a little distant from you, or perhaps a little irrelevant hence, let's take a close look at some of the results of the new morality in some of the great American Institutions. Let us begin with our colleges.

We are in the throes of a "Morals Revolution," defined by Robert Fitch as a "Sexplosion." We are reaping the results of an "affluent, permissive and sex-suffused society." The center of this revolutionary storm is in the college campus, and its object is the college student.

The Morals Revolution has been heralded in the popular press by an avalanche of material dealing with the morals and morality of Americans in general and of the college student in particular. In January, 1964, *Time* magazine led the way with an article on "Sex and the New Morality." *The Ladies' Home Journal* picked up the problem with an article entitled, "Too much Sex on the College Campus." Then, in April, *Atlantic* came out with the feature, "Must Colleges Police Sex?" And *Newsweek* created a national conversation with its sensational and alarming, "The Morals Revolution on the College Campus."

If these writings accurately reflect the size of the problem we face in the Morals Revolution, and we believe that they do, then morality is one of the most timely and incidious problems facing the Christian Church and college of our day.

A senior at Yale University has said,

"Premarital sex doesn't mean the downfall of society, at least not the kind of society that we are going to build." The creed on the campuses of many universities is: Sex is Freedom, Sex is Security, Sex is Fun, Sex is Love, Sex is Nothing, and Sex is Status. Each of these slogans has had a part in establishing firm beachheads of the new morality on college campuses. Students are exhibiting a raw frankness about sex and calling it a sophisticated realism. They are reacting violently against the attempts of the college to control the opportunities for sex, even in college housing.

### What Of The Church?

What about the church? Has the new morality affected the churches of America? Yes, emphatically so. Things that preachers a generation ago cried out against as being sinful are common practice in our day.

Many churches now accept social drinking, dancing and gambling as morally right. If social drinking were ever wrong, it is wrong today. The Bible condemns the use of alcohol and calls the man "unwise" that has anything to do with it. If dancing were ever wrong, it is wrong today. Psychologists tell us that dancing is one of the strongest sex stimulants known to man, yet, many church men do not seem to believe them, and even claim that they can dance with a member of the opposite sex without feeling any sexual stimulation. According to the psychologist, a person that can do this is probably in need of medical help, for it is certainly against the bias of nature.

To illustrate how far afield many churches have gone, I wish to quote from the April, 1965, issue of *Christianity Today*. This article was carried by numerous eastern newspapers. "Modern man's preoccupation with sex seems now to be taking on ecclesiastical aspects. At Judson Memorial Church (American Baptist) in New York's Greenwich Village, a dance program last month included a number in which a man and woman, both nude, moved across the stage in a face-to-face embrace. The pastor of the church, the Rev. Howard Moody, in an article earlier this year in *Christianity and Crisis*, called for a new definition of obscenity." This may shock you, but unless there is a revival of old time religion in America and some good old fashioned Christian living carried out by the members of the churches, this event will be minor to what will take place in the name of God and religion.

What about the basic unit of American life, the home? Has the new morality made any impression on the homes of America? Yes, certainly so. Parents have neglected their children. Most parents, it

is true, provide for the essential physical well being of their off-spring, such as food and clothing. Yet, they deprive them of spiritual and moral instruction through the medium of the home and the Sunday school. All moral teaching must not be left to the Sunday school and church.

Why it is that parents fail to teach their children the truth concerning moral standards is more than this pastor can understand. Apparently parents think that the subject of sex is taboo within the confines of the home and with their own children. Children who are exposed to the truth by their mothers and fathers will not nearly so readily accept the low pornographic type of so called "sex education" that the world is ready to offer. Many parents feel that Johnny or Sally are not "old enough" to be taught anything about moral standards until it is too late. I have a quote before me from the work of Russel J. Fornwalt, an educational and vocational counselor in New York City. The title of his work is *Pollution of the Moral Waters*.

"An anti-pollution program does not begin in the White House, in some governor's office, or in a local city hall. It begins in the hearts and minds of parents. It begins with wholesome and positive attitudes toward sex in the home. It begins with the recognition that sex is something divine and sublime, something normal and natural, and necessary. Sex is the God-given power for the perpetuation of mankind and for the expression of love within marriage."

Is there any hope? Yes, I believe there

is. There is no doubt in my mind that one thing alone stands between our country and complete moral decay, with an accompanying divine judgment. That one thing is the Church of Jesus Christ. God would have spared Sodom if there had been ten righteous there. God is sparing America today because of Christians and their influence on morality.


Parents, church members, do we dare fail our young people? Do we dare to remain silent when Hell is knocking at the doors of their hearts?

### Take A Stand


"What can I do?" This question may be in the hearts of some of you? One thing you can do is *take a stand*. Speak up against smut and filth whether it be in the form of the printed page or coming from the mouth of the unregenerate. Fathers become more active in your homes. See to it that your children watch decent programs on television. Keep alert to what your children read. Provide clean, wholesome recreation and entertainment for your family. Watch the kind of company your children keep. Yet, make the lines that you draw flexible enough to fit into the framework of the Holy Scriptures. Furthermore, start "wearing the pants" for a change. Don't leave the moral instruction of your children to their mother.

Mothers, get involved in the lives of your children. As families, do things together, go places together and above all, let Jesus Christ reign supreme in your lives. ■■

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by Samuel Johnson

## ADULTS CTS Is For You

**C**HURCH TRAINING SERVICE is designed to enlist people in Christian service. It provides specific tasks for people of various talents, and it provides for follow-up on their performance.

Many adults are too timid to pray in a regular church service; however, they are willing to pray in a small adult group. By learning to pray in a CTS group, one may well be on his way to a fruitful ministry of active service for Jesus Christ. Opportunity is given in adult groups to speak, pray, participate in group discussions, share ideas, and carry out projects. For the adult who lacks earlier training, he finds these opportunities precious indeed.

Even adults who have had previous training in the local church need continued development. This continued development leads toward great spiritual maturity. The faith of childhood can be likened to a fragrant blossom that adorns the tree, in adolescence the petals drop and there is a readiness for a fruitful life, but in spiritual maturity the tree brings forth its fruit in its season. Its roots are sunk deep in the stream of God's power and spiritually mature adults can weather the storms and the ripened fruits of godliness are seen.

CTS programs develop self-confidence in adults. There are members in all congregations who say, "If I only had more self-confidence I would teach a Sunday school class, or lead in prayer." Many adults lack confidence in their own abilities. Some adults are unable to think for themselves—others are unwilling. Those who have not learned to think for them-

selves flounder in a sea of indecision. A person who lacks trust in himself, in his own opinions, and abilities is not reaching the God-given goals for his life. Many adults lack the confidence they need to live positively and constructively.

It has been said that most people reach less than ten per cent of their true potentialities with which they have been endowed. The scriptures clearly teach that God has given every child of His at least one talent. Many have more than one. Christians gain confidence as these God-given potentialities are put to use. Opportunities are given in CTS to put these talents to use; thus, the Christian adult develops self-confidence.

Individual members of the Adult CTS must accept and discharge definite personal responsibilities. No one should assume that other members are doing what they themselves should be doing. There will always be those who will fail to perform their assigned tasks, but adults will rarely if ever take active part in church work if they are not assigned specific tasks. Adults learn in CTS to accept new and large responsibilities. If the welfare of your group depends on one or two active individuals, you can expect the group to prosper to the extent of the strength and ability of these one or two persons. But CTS divides responsibility among more than two people and assigns duties with a view to the abilities of the individuals concerned. This procedure limits the amount of work given any one person and keeps him from becoming weary or discouraged or overloaded with work.

To the adults who have shattered dreams thwarted ambitions, and bitter disappointments, CTS offers a satisfying experience: knowing Jesus Christ as Saviour and Lord and learning to trust Him to solve every problem. Adult training in CTS includes experiencing the peaceful contentment of being in God's will and the exuberant joy of walking day by day with God. A constant challenge to pray and study God's Word daily is presented to adults attending CTS. The strength one receives from his personal devotions equips him to face the pressures and temptations of the day. The inspirational studies and programs in ADULT FOCUS are designed and the Holy Spirit applies them to the lives of the Christians, spiritual maturation takes place. What more satisfying experience could one hope for than to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?"

The adult CTS develops leaders. Leadership is service. One sees a job that needs to be done and does it. This is leadership. Adults are trained in CTS to see the job and perform it to the best of their ability. Various studies and programs are presented in ADULT FOCUS showing different areas of need in the local church, in one's community, and around the world. Not only are the needs presented, but ways to meet these needs are also given. As every adult becomes actively involved in Christ's service through the CTS, the responsibility will be divided among more people and a greater job for the cause of Christ will result. ■■



# INSPIRATION . . .

## What To Forget

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander and unkind remarks you hear each day. Forget the temptations. Forget all fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all the personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they really are.

Blot out as far as possible all the disagreeables of life; they will come, but will only grow larger when you remember them and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Be more forgiving to others, even as our Heavenly Father is forgiving you daily. Obliterate everything that was disagreeable from yesterday; start out today with a clean sheet, writing upon it for memory's sake only those things which are lovely and lovable and glorify God. Remember that some day we must give an account of our words and deeds and thoughts in the day of judgment. Therefore, let us try to make life beautiful for ourselves and others."

—*Clermont Herald*

## New Year's Resolutions

A little less impatient with those we deem too slow;  
A little less of arrogance because of all we know;  
A little more humility, seeing our worth is slight;  
We are such trivial candles compared to stars at night!  
A little more desirous the word of praise to find;  
A little more careful to speak with gentle voice.  
A little more true eagerness to understand each other;  
A little more real striving to help a ship-wrecked brother;  
A little more high courage for that which must be done!  
These be our resolutions—and God help us everyone!

—*Westside Church—Ontario*

## The Finger of God

Mr. H. C. Mason tells of the man who in prayer meeting prayed earnestly that God would with His finger touch a certain man. Suddenly he stopped his prayer. A brother asked him, "Why did you change your prayer?" He replied, "Because God said to me, 'You are My finger.' So now I must go and touch the man for God.

—*Gospel Herald*

## No Partial Obedience

When Adoniram Judson graduated from college and seminary he received a call from a fashionable church in Boston to become its assistant pastor. Everyone congratulated him. His mother and sister rejoiced that he could live at home with

them and do his life work, but Judson shook his head. "My work is not here," he said. "God is calling me beyond the seas. To stay here, even to serve God in His ministry, I feel would be only partial obedience, and I could not be happy in that." Although it cost him a great struggle he left mother and sister to follow the heavenly call. The fashionable church in Boston still stands, rich and strong, but Judson's churches in Burma have fifty thousand converts, and the influence of his consecrated life is felt around the world.

—*Forward*

## Life

Let me but live my life from year to year  
With forward face and unreluctant soul,  
Not hastening to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart that pays its toll  
To Youth and Age, and travels on with cheer;  
So let the way wind up the hill or down,  
Through rough or smooth, the journey will be joy,  
Still seeking what I sought when but a boy  
New friendship, high adventure, and a crown,  
I shall grow old, but never lose life's zest.  
Because the road's last turn will be the best.

—*Henry Van Dyke*

## How Will Your Children Remember You?

I vividly recall attending a Rotary meeting in Illinois a few years ago with my friend Gypsy Smith. I was sitting next to him at the speaker's table when suddenly just before he arose to speak, he asked me to mark carefully his closing words. When the moment arrived he lifted high his well-worn Bible. "How many of you men can recall a saintly mother and a godly father who loved this Book, read it, lived it, and seeped it into you?" Practically the entire group, with moist eyes, raised their hands. Then, quietly Gypsy swung home deftly this shaft, "With all your influence today, how many of you are so living that your children will remember you for your faithfulness to this same Book?" It was a tense moment. I felt the impact more than Gypsy did, for I knew a few there whose children are today's problem.

—*The Gideon*

## Asking and Receiving

Sir Walter Raleigh once made a request of the Queen and she petulantly answered, "Raleigh, when will you leave off begging?" Sir Walter replied, "When your Majesty leaves off giving," and his request was granted. But the God of all grace never grows weary of our asking and never rebukes us for

—*Henry W. Frost*



**THE COOPERATION  
NEEDED IN  
1966**

## **personally...**

THE EARLY CHURCH was characterized by a spirit of cooperation. In writing of this, Luke records, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together and had all things common" (Acts 2:41-44).

If our witness in the world as a denomination is an activity requiring cooperation, then our first cooperation must be with the Holy Spirit. Without this, we cannot expect to see the kind of results experienced by the early church.

Free Will Baptists believe in job descriptions which fix responsibility. We believe in enough organization to maintain a proper flow of energy. We believe in time-tables and schedules which will eliminate unnecessary duplication. We believe in thorough, objective studies on the associational, state and national level to assure a high degree of efficiency. Yes, we believe in all of these, and yet we recognize that unless the Holy Spirit dominates all of our planning and activity, then our efforts are but a futile exercise which will only serve to keep the wheels of machinery turning. The result will be what man can accomplish through his own schemes and devises rather than what God can accomplish. There will be no sense of Holy Spirit power or blessing.

A second point of understanding in the matter of cooperation is a recommitment to the fundamental polity that the *major* responsibility for cooperation is on the part of the denominational agencies to cooperate with the churches rather than for the churches to cooperate with the denominational agencies.

Churches do not belong to a district association, state association or national association in terms of ownership. It is the other way around. The National Association of Free Will Baptists, and its agencies, belong to the churches. This concept must be more than a mere statement of polity. It must be conscientiously pursued so that it will be true in a practical sense.

To keep the concept active and working, it is imperative that the churches have ample opportunity to give expression to their feelings. Furthermore, the agencies of the National Association must seek at all times to determine the will of the churches and what is in the best interest of our total constituency. To this end, agencies of the National Association must include in their planning for the future concentrated efforts to know the desires of the churches.

Our future as Free Will Baptists does not depend upon the leadership of any one man. I trust we have long since passed that day. There are hundreds of dedicated laymen and pastors across the denomination who have a contribution to make to our work and witness.

Our future depends rather upon the contribution of all church members—both the Indians and the chiefs—to the great task of extending our witness and making disciples of all men. Such cooperation, under the guidance of the Holy Spirit, will result in significant gains throughout this new year of 1966.

**GROUP RULING  
IS GRANTED**

THE EXECUTIVE DEPARTMENT has received word from IRS that a group ruling has been extended to the National Association of Free Will Baptists and all its member organizations. Among other things, this means that member churches and organizations are eligible to receive contributions which are tax deductible to the donor. This ruling applies only to those churches affiliated with the National Association of Free Will Baptists and listed in the *1965 Directory of Churches*. New churches will be covered by a listing which will be prepared in January of each year.

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