FEBRUARY / 1966

## CONTACT OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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CONTACT

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The figures 20 + 8 represent the \$28,000 needed to purchase two acres of land adjacent to our national office building and retire a note on the building not covered by the permanent loan. Turn to page seven to see what you can do to help.

## Sound, Symbol and Language

by Bill Jones

I "No, it is not! It's a "m" that sounds a little different."

"Now, honey, you know better . . ."

This argument started a long time ago. In the spring of 1957 at our Bible College in Nashville, Joy and I were sure of two things—our wedding date had been set, and we were missionary candidates with our eyes turned to Africa. That same spring, the first step was taken that would eventually lead us to a work that consumed most of our first term. It was, and we feel is, one of the most important works there is—translation!

One lady in the South wrote the American Bible Society that she now had free time and would like to do something special in the Lord's work. If the Society would send her a dictionary, she would translate the Bible into any language! Admirable sincerity, but woeful lack of knowledge!

The correct way was shown to us by a Wycliff translator from Mexico that same spring. He stayed a week, introducing us to odd sounds and undreamed of possibilities of making noises and silences.

"It is a science," he explained.

He even named the different parts: morphology, phonetics and phonemics. Talk about stirring up a hive of bees! We are still buzzing. All sorts of visions popped into our heads, and we awaited with impatience graduation. You see, he

was also a teacher of practical application of linguistics for Wycliff at Norman, Oklahoma, that summer. We decided we would like to go.

We did. We were married one week when we enrolled in the Summer Institute of Linguistics.

The school was intensely practical—that is, very intense and very practical. We covered loads of material in ten weeks; in some six hours of class per day the first eight weeks. Then, the last two weeks, we were divided into groups and given an Indian. We were to "write" his language. This included making sure the sounds that we heard and wrote were actually being said, deciding which sounds had to be written, compiling an alphabet and starting the translation. We came out just beginning to understand what translation involved. The romance started fading.

Rain, cold weather, soot and cold shoulders turned us against France before we had been there a week. The French language proved to be all it was supposed to be: beautiful, Latin and very hard, at least for us. Good, and sometimes sympathetic teachers, helped us over the humps; and, with our training in Norman, we were able to make our tongues twist and jump at the right time, and many times even in the right places. When this happened, we took a second look. The sun did shine, some people

were friendly and their warmth was reflected in the summer heat of Paris.

But this was only another step of preparation. French was necessary, as France was the colonial mistress of the Ivory Coast, and was ultimately to become their national language. Ahead of us was our task. At that time, we thought it would be with the Lobis. We found, however, that the W.E.C. missionaries in the Upper Volta were already working on their language, while in our area was another tribe that had nothing in way of written language—the Agnis. Far from the Lobis culturally, materially and geographically, there was still a similarity. They, too, needed Christ. This was a major factor as Joy and I settled at Koun.

"It's tone."

"No, it is stress."

"Oh, honey, listen to him!"

And the informant would patiently repeat a word, a phrase, a sentence. Learning an unwritten language is an awful problem.

You see, the ear becomes most important. It translates the sound to something the fingers can write, that is, it is supposed to. My ear would hear the same sound three times, and my fingers would write three different symbols. Anyway, phonectics was our first subject to be put into practice at Koun.

Imagine yourself across the table from



Jerry Ballard, Director of Information and Publications for the Foreign Missions department, discusses translation and publication plans with Brazil missionaries Bobby Poole and Don Robirds.

a young Agni man. He has been to a French school for five and one-half years. You say a word in French, he repeats it in Agni. Now write it down. Sound easy? Well, did you remember to write the tone? The nasalization? The lengthening or shortening of the vowels? The double consonants within a syllable? Still sound easy? Alright go on to the sentence and beyond.

Soon pages of material lie there before you. What next? Phonemics! Decide which sounds must be written and choose a symbol. This will result in an alphabet. Here is how you do it.

Go through your material, choosing homonyms. Words that are alike with the exception of one letter. Conclusion? Those two letters must be written to make the difference in meaning of those particular words. If, on the other hand, two letters never appear in the same "environment" or surrounding, you may decide that they are "mutually exclusive" and just use one letter. For example: if the sound is always /s/ when placed with a consonant /scat/, but the sound changes to /z/ when between two vowels /raze/ then you need only write one symbol. You, and the people, will know how the environment affects the pronunciation of the word.

After morphemics, morphology. This includes the whole sentence structure. In what order are the verb, object and

subject? You get to diagram your sentences.

By now, you should have quite a vocabulary, and able to translate simple stories. Conversation is now possible, and as you learn more, a door gradually opens to let you in on thrills and doings the like you have never known.

Repetition is a necessity. So is a card file of words. Memorization is only partly the answer. The only way to step through that door is to employ boldness. Use your new vocabulary. They will laugh, so what? You have laughed at others speaking a particular brand of English.

And now comes the drudgery. Oh, I can just see your eyebrows go up, Drudgery in translation? Yes, it is true. Day after day after day of adding to the vocabulary. A story, a proverb or a new expression may help to shorten the hours, but the "middle periods," I call it, is long. This is the time when one has learned the basics, but not the language.

Finally, that for which we had looked forward to for so long. Our arguments ended—usually in agreement. (Those times Joy would see the light!) Anyway, translation! And there is a certain flavor of romance or adventure or whatever you call it.

With an active filing cabinet, a good memory and an alert informant, translation can go smoothly. But we have spent hours on one word. And sometimes we have left a word, only to discover the real meaning in casual conversation later in an entirely different context.

The gospel according to Mark is usually recommended as the first book to translate. It is short. It combines concisely most of Matthew and Luke's account of the life of our Lord. It is practical. It preaches Christ.

After translating the entire book, we saw it needed revising. So, we revised once, twice, thrice, five times before fully satisfied (and we see it is ready now for another). Translation does not end with the completion of a book.

We presented it to the American Bible Society and explained how we had chosen an alphabet based on the French and how much we knew the langauge. They accepted it, and soon we expect to see it in Africa and experience one of the great moments in our lives—placing in the hands of Agnis the Gospel of Christ in their own language.

But even then, other responsibilities will envolve us so we will not be able to be satisfied. Literacy, revision, mimeographing, further translation and on and on—with joy.

BILL JONES is a Free Will Baptist missionary serving in his second term at Koun, Ivory Coast, Africa.



#### **University Calls For Recruits**

LONDON, ENGLAND (MNS)—In an article released here in *The Life of Faith* magazine dated November 25, 1965, the Rev. H. Jenkinson of the Unevangelized Fields Mission appeals for personnel to complete the staff of the Free University of Congo, a Christian university based in the cooperative work of a number of missions working in the Congo.

One professor is needed for each subject, unless otherwise indicated: French (2), English (2); Linguistics and African Languages, Political Science, Economics, Accounting, Sociology, Anthropology, History, Pedagogy (2) Psychology, Chemistry, Physics, Botany, Zoology, and Mathematics (2).

#### Chaos In Sudan

LONDON, ENGLAND (MNS)—The situation in the southern provinces of the Sudan is beginning to resemble the Congo chaos of last year, according to the December, 1965 issue of *Crusade* magazine, published under the auspices of The Evangelical Alliance here.

It is incredible, states the report, that the public at large knows little or nothing of the situation of naked violence and terror which prevails.

A massacre of Christians on the steps of the Juba cathedral in July was followed by reports of the burning down of Bishop Gwynne Theological College and the killing of at least five people when the Church Missionary Society mission station and hospital at Lui were destroyed by government troops.

The Sudan Interior Mission has reported that there are now no hospitals, clinics or schools operating in the Southern Sudan. All doctors and nurses have left the area.

#### **Missionaries Commissioned**

NEW YORK CITY (MNS)—The first Filipino missionaries to be sent abroad by the Christian and Missionary Alliance of the Philippines were commissioned recently, it was reported by the Christian and Missionary Alliance Headquarters here.

The missionaries are the Rev. and Mrs. Carlos Cristobal, who are being sent to Indonesia by the Filipino churches.

#### Missionary Killed in Viet Nam

DA NANG, SOUTH VIET NAM (MNS)—John Haywood age 29, a British missionary of the Worldwide Evangelization Crusade, was killed January 8 in a Viet Cong ambush of two trucks 10 miles northwest of Da Nang. The trucks were believed to have been carrying rice.

Stan Smith, WEC chairman in Da Nang, said that Mr. Haywood was traveling alone in a car directly behind the trucks. He was on his way to Hue to see officials of the U. S. Operations Mission about obtaining livestock for the leprosarium.

An inspection of Mr. Haywood's car showed that a single bullet, believed to be from a submachine gun, entered the right rear side from close range. The bullet-riddled body of the missionary was found beside the highway, where apparently he had been dragged before being shot. Mr. Haywood is survived by his wife, Simone DuBois Haywood. She is expecting their first child in about a month.

#### Too Many Missions?

DETROIT, MICH. (MNS)—"There are simply too many foreign missions organizations today," says Olan Hendrix, home secretary of the Far Eastern Gospel Crusade. "We always lack missionaries, preaching, and conversions, but there are too many separate missionary groups. The result is excessive overhead expense, duplication of effort, and confusion in the minds of the Christian public."

This observation by Mr. Hendrix was made at the 48th Annual Meeting of the Interdenominational Foreign Missions Association, where he conducted a workshop on "The IFMA and Mission Amalgamation."

#### Missionaries Excluded From Burma

SPRINGFIELD, MO. (MNS)—Visas of the remaining Assemblies of God missionaries in Burma will expire by this summer, it was announced here by the Rev. Maynard L. Ketcham, Foreign Missions Department field secretary for the Far East.

This situation has developed because of the Burmese government's policy of issuing only non-renewable visas. When a missionary leaves the country, he is not allowed to return, Mr. Ketcham explained.

#### Medicare For Retired Missionaries

WASHINGTON, D. C. (MNS)—Mission executives will want to provide elderly missionaries with information relating to the insurance provided under the Medicare program adopted by Congress.

Those persons who are 65 or over and are receiving Social Security benefits will automatically come under the provisions of the Hospital Insurance phase of the program and will be kept informed by the Social Security office about the Medical Insurance available at a premium of \$3.00 per month. Persons who are not covered by Social Security (including missionaries and retired missionaries) but have reached the age of 65 are eligible but may need some guidance.

Such persons who are living in the United States are eligible for the free Hospital Insurance, but in order to benefit they must visit the Social Security office and enroll. They should enroll before March 31, 1966.

#### **States Position**

CHICAGO, ILL. (CNS)—The Executive Committee of the National Association of Evangelicals released here today a formal statement relative to Viet Nam. Discussions of the Committee were held with full cognizance of the American right of dissent, according to spokesmen for the association, but this right does not include the "privilege" of civil disobedience. Text of the statement follows:

- 1. We declare our loyalty to the extablished constitutional government of the United States of America and the accompanying requirement of civil obedience.
- 2. We deplore the current spirit of civil disobedience.
- 3. We denounce the acts of all those who break the existing laws concerning governmental responsibility in military programs and alternative programs for conscientious objectors.
- 4. We encourage a vigorous program of evangelical witness through chaplains and servicemen's centers for all military and civil personnel everywhere.
- 5. We note those evangelical denominations and individual Christians whose historic position has been that of non-participation in war and commend those who have strongly disassociated themselves from any spirit of disloyalty or civil disobedience. (Done at Chicago, January 13, 1966.)

## 20+8

#### WHAT DOES IT MEAN?

20 + 8 is being used to designate a special campaign which has been announced by the management committee of the National Office Building. The purpose of this effort is to raise \$20,000 to purchase two acres of land adjacent to the present property and to raise \$8,000 for the building which is not covered in the permanent loan. The option on the land expires Septmeber 22, 1966, and the \$8,000 is now covered by a ninety day note. This commercial property is now at the lowest price we can ever hope to purchase it. Failure to purchase now will seriously limit future expansion.

#### WHY SHOULD I PARTICIPATE?

BECAUSE YOU must help now if we are to reach our objective. There is no one else to whom we can go. At this time, six departments of our national work are comfortably situated in a building valued at approximately \$275,000. We have been able to care for all our obligations up to this time, either through cash payments or long term financing. From a 225,000 membership, we have received less than \$27,000 on the building. Now time is running out. \$28,000 is needed. It must come from our Free Will Baptist constituency. We look to you. There is no other way.

#### WHAT CAN I DO?

Campaign will take place on Sunday, February 20, 1966. At this time, each church member is asked to give one dollar (or more) to help retire this indebtedness. Special envelopes have been prepared and mailed to each pastor. Samuel Johnson, Director of CTS and chairman for the campaign, states, "George Washington's picture appears on a one dollar bill. Since his birthday is February 22, we are asking every Free Will Baptist to give at least one dollar on Sunday, February 20." Encourage your church in this.

FEBRUARY, 1966



W OE UNTO YOU, scribes and pharises, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law; judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel" (Matthew 23:23-24).

Although this passage of Scripture is

Although this passage of Scripture is often referred to in regard to tithing, which it does support and teach, it is not the main teaching of the text. Christ is not talking about tithing primarily, but about "majoring on minors" which leads to "minoring on majors." He only uses tithing to illustrate His point.

The message of the text falls into three parts. They are as follows:

First, we are taught that like in everything else in life, there are things of both major and minor importance in serving the Lord. Some things are always more important than others, and this is especially true in matters pertaining to living right. For instance, Christ tells the religious people of His day that they have omitted "the weightier matters of the law."

Second, He teaches us that things of minor importance often receive more attention than things of major importance. To prove this He calls the attention of His listeners to the meticulous care employed by the Pharisees in tithing. They paid tithes of "mint, and anise, and cummin," all of which were herbs and according to Deuteronomy 14:22 were not subject to the law of the tithe. Their sin was that while they were careful to tithe of all they possessed, at the

same time they omitted "judgment, mercy, and faith," which were, and are still, more important than tithing.

Third, He tells us that even things of minor importance are not to be neglected. Too often we assume that little things are not important, however, this is certainly not in agreement with the Scriptures. Christ is not advocating that we leave the little things undone, but that we simply put them in their proper place in our service to the Lord. He said, "these things ought ye to have done and not to leave the other undone."

Having pointed out Christ's basic message, the question now is, how are we to apply these truths to the present day church? In one way in particular, by dealing with the symptoms of our problems rather than with the real causes, we too, in our generation, are guilty of "majoring on minors" and therefore "minoring on majors."

There is no such thing as a church without problems. This is because churches are made up of people and people have problems or at least present problems. In connection with this, there are at least three problems that are common to almost every church.

First, there is an attendance problem among our churches. However, some churches do not have this problem due to the fact that they are satisfied with little or no gain numerically. Other churches enjoy good attendance only periodically. And more often than not attendance fluxuates too much—up one month and down the next. This is anything but a healthy sign. Because of this, pastors and Sunday school superintend-

## MINORING

ON THE

MAJORS

by Fred Warner

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ents are searching for both the answer and cure for this problem.

And in an effort to correct the situation we make the mistake of dealing with the symptoms of the problem rather than with the real cause—a lack of dedication. We deal with the empty pew instead of with the absent heart. Instead of trying to reach the hearts of the absentees, we sponsor an attendance drive to fill the pews. This may be good as far as it goes, but it does not go far enough.

Before long we may find ourselves resorting to almost any means to get a crowd to church, when the primary incentive to attend church should not come from without, but from within the heart of the individual. Instead of depending on gimmicks to attract people to our services, we should present Christ and depend on the Holy Spirit to draw the people.

We may need occasional attendance drives, but if we do not preach dedication, all such effort will be of little or no value in time. Once people become dedicated to God they will attend services consistently. Dedication makes "loyal attenders" out of "spasmotic attenders."

Let us be careful what we offer our congregations in order to keep them. It is a reproach to the cause of Christ, as well as a reflection on the church, when we bribe people with gimmicks of one kind or another in order to keep them in our worship services.

Second, we are faced with a financial problem. Many churches have tied their hands because of poor finances. They cannot do what they know God would have them do because the conversion of too many of their members by-passed the pocket book. And here again we make the mistake of dodging the real issue and dealing with the symptoms of the problem.

It is surprizing how far some churches will go in lowering the Bible standard of giving in order to support their church projects. Instead of "bucking the tide" and preaching tithing plus sacrificial giving, we leave it to certain arms of the church to raise money for this and that cause. While some preachers condemn the people of Jesus' day for buying and selling in the temple, they fail to discourage pie suppers, bake sales, and the sale of cards and napkins which are designed to raise money for God's cause.

Someone has said, "If you want to kill a Free Will Baptist, just shoot him in the hip pocket!" This may not be true in every case, but it is with many. It is pathetic that when we do not love the Lord enough to give Him what is His, that we will go out and buy and sell to get someone else's money to support His cause.

The third problem facing us is a lack of leadership within the laity of the church. We are short on leaders who will take places of responsibility in the church because we are short on dedication. We must remember that a dedicated man with only one talent can accomplish more for God than a man with five talents who is not dedicated. Our greatest need is not talent, but dedication.

Many church elections are the "annual bore" of the church year, because of an unwillingness on the part of the people to get involved in their own church programs. We are either so lax that we have to be drafted or too modest to volunteer. But more times than not, it is a case of being at "ease in Zion."

We've got problems.

Let us stop bribing people with gimmicks to attend our services. Let us stop buying and selling to support the cause of Christ. Let us stop drafting people to be leaders. Let us preach dedication until people attend church because they love the Lord, until people give because they love Christ and the church, and until people volunteer for places of responsibility whenever and wherever they are needed. In short, let us stop dealing with the symptoms of our problems and start dealing with the real causes—a lack of dedication.

Perhaps this spiritual truth can be better understood when observed from a medical point of view.

When a child his tonsillitis, a high fever is a common symptom. The fever can be treated with aspirin and the child will appear to be better temporarily, however, since the fever is only a symptom of his trouble and not the cause, the aspirin will be of little or no value in making him well. The real problem is infection and should be treated with penicillin. When the infection is destroyed, the fever will also disappear. By the same token, many churches have been dealing with symptoms rather than the disease. We call it "minoring on the majors."

FRED WARNER is a full time evangelist who resides in Van Buren, Arkansas.

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## WHAT'S YOUR PROBLEM?

by Louis H. Moulton



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

I've heard ministers on several occasions mention rewards to be received by those who are saved. Will we not share alike in eternity?

Rewards for Christians will differ and await the judgment seat of Christ at his second coming (1 Cor. 3:11; 2 Cor. 5:10; Rom. 14:10). Five crowns offered as rewards are enumerated in the Bible: (1) The Crown of rejoicing for faithful service, the soul-winner crown (1 Thess. 219), (2) The crown of righteousness for faithful testimony and for those who find the prospect of his coming glorious (2 Tim. 4:7-8), (3) The crown of life for faithfulness under trial, suffering and enduring hardships for Christ's sake (James 1:12; Rev. 2:10), (4) The crown of glory for those faithful in giving out the Word of God (1 Peter 5:4), (5) The crown incorruptible for faithfulnes in exercising self-control in the race for Christ's approval (1 Cor. 9:24-27).

In Mark 8:15 Jesus told his disciples to 'beware of the leaven of the Pharisees and of the leaven of Herod." Webster says leaven is "a ferment mixed with a body to render it light." I use it in my bread. What's wrong with leaven?

Webster also says that leaven is "any influence working silently and strongly that causes changes in things or opinions." In the Old and New Testaments, leaven is always mentioned in a manner and sense that is evil and is never a symbol of anything good. The leaven of the Pharisees and hypocrisy in religion, evil doctrine (Matt. 16:12); of the Sadducees, unbelief in the resurrection (Mat. 22:23); of Herod or the Herodians, world politics mixed with religion (Matt. 22:15-21). In 1 Corinthians 5:6-8, Paul contrasts the "leaven of malice and wickedness" with the "unleavened bread of sincerity and truth."

Our denomination has not progressed as some of the other Baptist groups. Could it be possible that God has blessed them because of their eternal security doctrine as opposed to our belief in the possibility of apostacy?

This kind of reasoning would imply that Roman Catholicism is blessed of God because of their increase in numbers. Many of their doctrines are contrary to the revealed Word of God and so are the doctrines of many other world religions—Buddhism, Mohammedanism, Shintoism, etc. Until recently, the Methodists made up the largest denomination in the United States and they are Arminian in belief. Perhaps our lack of missionary vision, until recent years, has been a contributing factor in our slow progress, but not our rejection of the doctrine of eternal security.

## IN THE VINEYARD

- Samuel Johnson, Director of Church Training Service Department, will be on itinerary in Oklahoma during February 14-20. He will be conducting a CTS Institute in Tulsa, February 21-25.
- Field Secretary for National Home Mission and Church Extension Board, Mark Vandivort, will attend the Liberty Association in Florida February 13-27.
- Harrold Harrison, Director of Teacher Training for the Sunday School Department, will be in Pocahontas, Arkansas, February 14-18. He will be in Bristol, Virginia, February 21-25.
- Director of the Development Campaign for Free Will Baptist Bible College, Jack Paramore, will be at the First Free Will Baptist Church in Tulsa, February 6-12; Durham, North Carolina for a Bible Conference, February 13-15; Nashville, Tennessee for a Laymen's Rally, February 18-19, and in Nebo, North Carolina, for revival services at the Rocky Pass Free Will Baptist Church, February 27-March 6.
- Roger Reeds, Director of Sunday School Department, will be in Tulsa, Oklahoma, for a Sunday School Institute during the week of February 21.
- Director of Foreign Missions, Reford Wilson, will be in a Missionary Conference in Fort Smith, Arkansas, February 7-11.
- Rufus Coffey, Director of Conference Ministries, will be in California during the month of February.
- Director of Publications for Foreign Missions, Jerry Ballard, will be in Panama February 12-17 to do research for materials for our Spanish magazine Impacto. He will confer with missionaries in regard to literature needs. Mr. Ballard will be in Brazil February 19-March 14 for further development of a denominational publishing program in Portuguese. He will also confer with missionaries in regard to a 1966 evangelism program for Progril
- Billy A. Melvin, Executive Secretary, will travel to Oklahoma during February in behalf of Executive Church Bonds. He will also participate in a Protestants and Other Americans United for the Separation of Church and State Rally in Nashville February 22-23.
- Ken Riggs, Director of Youth Activities for Church Training Service Department, will conduct revival services at Bristol, Virginia, February 11-13 and New Castle, Indiana, February 18-20.

#### 1965 COOPERATIVE RECEIPTS

December, 1965

#### COOPERATIVE GIFTS FROM THE CHURCHES . . .

	December 1965	Year to Date	Total to Dec., 1964	Designated Dec., 1965
Alabama	\$ 108.00	\$ 1,807.63	\$ 1,275.70	\$
Arizona	. 228.67	1,084.39	622.65	
Arkansas	297.88	4,053.71	3,984.88	
California	. 711.35	7,640.44	8,221.29	
Florida	60.63	2,159.51	1,586.58	
Georgia	. 405.98	2,796.84	2,724.15	
Idaho	. 62.14	480.67	18.71	
Illinois	. 469.97	6,980.97	6,650.53	
Indiana		282.60	346.98	
Kansas		1,527.85	2,173.72	
Kentucky	. 68.75	874.87	971.02	56.25
Michigan		600.00		
Mississippi		119.00	54.82	
Missouri	. 3,248.83	16,775.31	13,894.28	
New Hampshire	. 14.91	230.10	319.33	
New Mexico		246.08	349.21	
North Carolina	. 140.91	1,784.02	2,456.95	
Ohio	531.79	2,917.43	1,478.54	18.40
Oklahoma	1,443.55	13,736.84	16,055.80	11.00
South Carolina		6.84	44.94	
Tennessee	409.37	3,908.61	4,701.29	
Texas	. 285.70	3,138.70	2,733.72	7-0-1
Virginia	1,546.72	4,291.58	3,010.92	KIN L
Washington		180.42	92.00	

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

	COOPERATIV December 1965	YE RECEIPTS Year to Date	DESIGN Dec. 1965	Year to Date	Total Receipts to Date
Foreign Missions	. \$2,895.59	\$22,531.93	\$36.25	\$ 72.50	\$22,604.43
F.W.B. Bible College	2,123.06	16,368.74			16,368.74
Executive Department	2,021.96	15,589.25		50.00	15,639.25
Home Missions	1,579.17	12,222.04	38.40	249.39	12,471.43
Church Training Service	1,010.98	7,794.61		2.90	7,797.51
Superannuation Board	303.29	2,338.41		2.90	2,341.31
Stewardship Commission	101.10	779.43		2.90	782.33
Headquarters Building Fund	. 110		11.00	362.16	362.16

#### GEMS

#### FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

NE THING the Greek language has which English doesn't have, is case-endings on words; and this is often very helpful. By case-endings, I mean that the ending of a noun, for example, is changed slightly depending on whether the word is the subject or object of the sentence, and so on. I am thinking now of two very interesting examples where the case-ending of the Greek word absolutely corrects a possible misunder-standing of a verse.

The first instance is the statement which appears in the story of the last supper, when Jesus says: "Drink ye all of it." (See Matt. 26:27.) Now the question here is, what part of the sentence does the word "all" go with? The Greek answers that question without a doubt, for "all" (pantes) is an adjective with the subject case-ending on it, and thus modifies the subject of the sentence, "Ye."

How many times have you seen someone at the Lord's Supper turn the glass up and drain every last drop because he thought "Drink ye all of it" meant "drink it all?" But the real meaning of the sentence is that all of the disciples were to drink of it, the "it" meaning the one cup Jesus was passing around to them all. Note that Mark 14:23 confirms this, saying that "they all drank of it."

The other example is in John 4:2, where we read "Jesus himself baptized not, but his disciples." Often, you may have heard someone explain this to mean that Jesus did not baptize anyone except for His own disciples. But that is definitely not what the verse is saying, and that Greek case-ending is again the thing that puts it beyond doubt. In this verse, the word "disciples" (mathatai) is in the subject case, and thus is not the object of the verb baptized (which it would have to be if it meant Jesus baptized none but his disciples. Obviously, then, the verse means that Jesus himself was not doing the baptizing, but his disciples were doing it for him. The statement is an explanation of the previous verse, which says that Jesus was baptizing more disciples than John. Another glance at verse 2 will show us that the King James translators understood the verse correctly and thus put a comma after the word "not."



Trinity Church



Northside Church



First Church



Surprise Church

### Glancing Around The States

## Churches Growing in Phoenix, Arizona

WITHIN THE LAST ten years, Free Will Baptists in Phoenix, Arizona, have experienced reasonable growth and the future possibilities for more churches within the state look good.

The Northside Free Will Baptist Church was organized in the latter part of 1953 and moved to the present location in 1955. The church properly consists of a modern three bedroom parsonage with two baths and a church auditorium which has a seating capacity of approximately 200. There are five Sunday school rooms in use with five additional rooms and an assembly room almost completed. The church is located in an older established neighborhood.

The pastor is Rev. Gene Norris.

A small group of members from the Northside Church became interested in starting a church in the Sunnyslope area of Phoenix. Rev. Lynn Wood assisted in the organization of the Trinity Free Will Baptist Church on February 14, 1962 with 24 charter members. Two months later the church voted to purchase a corner lot for \$4,000. On February 14, 1964 the group held their first service in their new building valued at \$40,000. In March of 1965 the church bought a three-bedroom parsonage valued at \$10,-200. Rev. Paul Long is the pastor.

The Free Will Baptist Church in Surprise (suburb of Phoenix) is the newest one in the state. It was organized in April of 1965. The church began with 12 charter members. They now have 38 members. The record Sunday school attendance is eighty-six and the average

is sixty. Rev. Dugan McDonald is the pastor.

The First Free Will Baptist Church is the oldest and was organized in 1948 in a barracks building with 28 charter members. The present membership is 75 with an average Sunday school attendance of 89. In February of this year the church property will be debt free. Rev. Hildred Beadles is the pastor.

There is one other Free Will Baptist Church within the state located at Tucson, Arizona. It was a recent project of the National Home Missions Board. The pastor is Rev. Malcolm Fry.

Church Organized

CANTON, N. C.—The Meadow Fork Free Will Baptist Church was recently organized here under the direction of Rev. Elmer Keener. Mr. Keener began working in this mountain community about 6 years ago. A surplus school bus was purchased and a building rented. The attendance is growing and plans are underway to construct a building.

Successful Youth Rally

RICHTON, MISS.—The South Mississippi Free Will Baptist Youth Rally met recently with the Lovewell Free Will Baptist Church and reports a recorded breaking attendance.

Awards were won by the Lee's Chapel Free Will Baptist Church. Rev. Charles Hollingshead from Alabama was the guest speaker.

New Curriculum Well Accepted

NASHVILLE, TENN.—The Sunday School Department of the National Association reports that their new curriculum has been well received by Free Will Baptists across the nation. One enthusiastic pastor wrote, "Our literature came the day before yesterday. We sure are proud of it. We think those who are responsible for it have done a mighty good job." Evidently others join in with this pastor in warm reception of the new material as some of the materials have been a "sell out."

The new curriculum comes after several years of research and study. The lessons are based upon Scriptures selected by Free Will Baptists. This is a departure from the International Lesson Outlines. Many complained that these lessons were fragmentary and difficult to teach to children. The new curriculum for Preschoolers, Primaries, and Juniors is prepared with children in mind.

According to Roger Reeds, General Director of the Sunday School Department, many other items were sold out during this shipping period. Sales for the Adult quarterly exceeded 55,000 for the first time. The second best seller is the Junior quarterly which exceeded 19,500 in sales.

The First Free Will Baptist Church of Panama City, Florida, sponsored a "Birthday Gift For Christ" project. The expected goal was doubled. Pictured below are jour members of the Master's Men who directed the project. They are (l. to r.) Howard McAdams, Lowell Pippin, Benny Perry, and Ross Pippin. The money was divided between Home and Foreign Missions.



**Enlargement Contest Winners** 

NASHVILLE, TENN.—Ten churches in nine different states won either first or second place in the annual fall enlargement campaign that was sponsored by the Free Will Baptist Sunday School Department last fall. The churches were grouped in divisions and each church entered their own particular division according to their average attendance. Through materials supplied by the Sunday School Department a special emphasis was given to Sunday School for a six weeks period beginning the first Sunday in October. The church showing the greatest percentage of increase during the campaign was declared the winner of their division. Second place awards were given too. Here is a list of the churches and the percentage of increase.

Division A-No winners.

Division B—First Place: Bethany Free Will Baptist Church, Norfolk, Virginia, 10% increase.

Second Place: Central Free Will Baptist Church, Johnson City, Tennessee, 9% increase.

Division C—First Place: First Free Will Baptist Church, Albany, Georgia, 19% increase.

Second Place: Chester-field Free Will Baptist Church, Chester-field, Indiana, 8% increase.

Division D—First Place: North Crossett Free Will Baptist Church, Crossett, Arkansas, 67% increase.

Second Place: First Free Will Baptist Church, Pine Bluff, Arkansas, 20% increase.

Division E—First Place: Garden Grove Free Will Baptist Church, Garden Grove, California, 42% increase.

Second Place: Fairview Free Will Baptist Church, Trussville, Alabama, 19% increase.

Division F—First Place: Bridge Creek Free Will Baptist Church, Blanchard, Oklahoma, 56% increase.

Second Place: Bayshore Free Will Baptist Church, Baycliff, Texas 21% increase.

A trophy was awarded to each first place winner and a plaque to each second place winner. A similar campaign will be sponsored by the Sunday School Department in the fall of 1966.

**Evangelistic Team Organized** 

DARLINGTON, S. C.—The Elton Miller Evangelistic Association has been organized here under the direction of Free Will Baptist Evangelist Elton Miller. The organization consist of eight personnel and is making plans for city wide revivals during the spring and summer. Anyone interested in the services of evangelist Miller or the team may contact him at Route 2, Box 12, Darlington, South Carolina.





Hinz

Lewis

#### **Missionaries Appointed**

NASHVILLE, TENN.—Gregory R. Lewis and Carl D. Hinz have been appointed by the National Home Missions and Church Extension Board as summer missionaries to Idaho. The program of sending college students to do summer work was begun some years ago and continues to be successful, according to Home Missions Director, Homer E. Willis.

Missionaries serving in North America may request these summer workers to help them in revivals, youth meetings, Vacation Bible Schools and visitation. In the past college missionaries have served in Alaska, Canada, Mexico, and New England. To be eligible to serve in this program the applicants must have finished two years of college work.

These two young men will work this summer under the direction of Rev. Wade Jernigan, missionary to Idaho under the Church Extension plan "Project 30." Contributions to help these men in their work may be mailed to their accounts at the National Home Mission Office, P. O. Box 1088, Nashville, Tennessee 37202.

#### **Pastoral Changes**

NASHVILLE, TENN.—The following changes in pastorates have been reported to the editorial staff of CONTACT: Rev. Guy Owens from Philadelphia Free Will Baptist Church, Detroit, Michigan to First Free Will Baptist Church, Florence, South Carolina; Rev. Elro Driggers from Wesconnet Free Will Baptist Church, Jacksonville, Florida, to First Free Will Baptist Church, Miami, Florida; Rev. J. V. Johnson from Kenly, North Carolina to Emmanuel Free Will Baptist Church, Jacksonville, North Carolina: Rev. William Mishler from Newport, Arkansas to Horton Heights Free Will Baptist Church, Nashville, Tennessee.

#### Our Mistake

IRVIN HYMAN, author of the article Spiritual Power Versus Human Effort in last month's issue of Contact, is pastor of Immanuel Free Will Baptist Church in Jacksonville, Florida. We erroneously reported that he was pastor of Unity Church.

URING THE YEAR of 1965 young people rose to a prominence never equalled in any generation. They were constantly in the news. Everything from burning draft cards to joining moral rearmament was reported. Their importance is proven by the fact that 75% of all pop records were made for and bought by them. They produced a three billion dollar income for the clothing manufacturer. Their spending money was something like thirteen billion dollars. Everyone was out to captivate the young person. Industry wanted their money, athletics wanted their talent, films and pornographic literature wanted their

During 1965 the young person was again referred to as a delinquent. To the police he became a problem; to his parents he became a puzzle; but to his fellow teens, he was a status symbol. He was in 1965, and is in 1966, a potential power for God. To be sure, at first glance it may be difficult to see the potential. It may be covered with hair that looks like a mop. The potential may have sockless feet, have a beard, wear tight pants, or short dresses. An iron may have been applied to the hair. Under this disguise is a human being made in the image of God. Christ died for this person and only Christ can change them.

## Understanding Youth

by Kenneth Riggs

If you could describe the average teenager in one word what would that word be? Delinquent? Stubborn? Foolish? Arrogant? The word I would select is confused. The very fact that he is growing up brings confusion. So often the limbs and parts of the body grow faster than the person himself. He becomes awkward and clumsy and knocks things over purely by accident. He must then listen to the old phrase, "Why don't you grow up and act your age?" This is exactly what he is doing. There are three areas of his life where he may be and often is confused: the Home, the School, and the Church.

#### The Home

It has been said that the home is one of the greatest institutions ever founded. Too often the home has declined to nothing but a hotel. After a concert by a famous rock and roll group, two young men asked two young girls if they could escort them home. The young girls consented. The boys had had a couple of

beers and on the way home they had an accident that killed the two girls immediately. After regaining consciousness the next morning the boys decided the parents of the girls should know what happened. How would they tell their parents? They didn't even know the names of the girls. They went to the local radio station and were permitted to make this announcement: "Will the mothers of the two girls who didn't come home last night please come to the morgue to identify your daughter." Seventy mothers came to see if it was their daughter.

A lack of discipline in the home can do nothing but cause confusion. Young people need, and want, someone to tell them what to do. No, they will not come right out and ask for advice, but deep down inside they are glad to receive it.

Another problem that causes confusion in the home is the high rate of divorce and separation. Reader's Digest recently carried an article which said, "The only grounds needed for a divorce today is marriage." It is a natural tendency for young people to fall in love. But in some homes there is no love and the young person becomes afraid to fall in love for fear that his home might end up in divorce. Perhaps the biggest confusion in the home comes on the part of inconsistent parents. "Don't do as I do, do as I say do" will not work with young people. They become what they see in us. They do as we do.

#### The School

In school a young person may begin to run with a certain group and immediately he becomes confused. If he doesn't do what the crowd does he gets "bugged." If he does go along, he is in trouble at home. To have friends, and feel wanted and loved is natural. In order to be with the "in group" he may have to curb his personal convictions or do away with them completely. What's he to do? If this wasn't enough to confuse him he is now faced with teachings that may contradict his feelings and those of his church. He attends church on Sunday and hears a sermon about man being made in the image of God. The preacher may even say, "You must believe this by faith." It sounds good and even logical-until Monday morning when he may hear the very opposite from one of his teachers. The teacher may even use the same words as the preacher. "You must accept this by faith." This adds to his already confused mind. Should he believe the preacher and perhaps risk the chance of flunking in school or believe the teacher and risk the chance of being looked down upon in church?

#### The Church

At first you might wonder how they could be confused in church. Dr. Roy

Zuck in a survey made as to why teenagers quit church compiled these three reasons: (1) too many phonies in the church, (2) too boring, (3) not enough activity. Just as it was true in the home, it is also true in the church. Young people follow the example set before them. An 18-year-old girl said this: "Too many people are holy on Sunday but the rest of the week you would never know they went to church." An unsaved boy said this: "People in church are always telling you what to do or not to do, and they are no better than I." We are being watched more than we realize. If we are faithful to the church and her activities, our young people will get the idea that church is important.

At a question and answer period at Harvard Divinity School a student asked this question. "Can you tell me in plain and clear language what I must do to be saved?" How many times can this question be multipiled across our denomination?

Sometimes we are guilty of adding to their confusion by leaving the impression that everyone must have the same experience at salvation as we had. Everyone does not have thunderbolt, earth shaking, experiences but that does not mean they are not saved. A few years ago I witnessed something that has left a deep impression in my mind. A young man had responded to the invitation and was walking down the aisle. As he knelt at the altar people began to gather around him. One person whispered in his ear, "Hang on and pray through, son." Another person whispered in the other ear, "Let go. Turn lose." Here was a young man wanting to be saved but he was confused. How could he hang on and turn lose at the same time?

Emotions have a definite place in worship and Christianity, but we should never try to equate faith with an emotional feeling. We are saved by faith and surrender to Christ. Our young people need to be told this.

Young people are confused when they see ministers more interested in demonstrating for civil rights than in preaching the gospel. They see a minister as one who stands for God, not as a demonstrator.

What will we do during the year of 1966? The church must do something and do it quick. It has already been reported that Communism plans to make an even greater appeal to young people. We must preach the Word to them. The more you let them know what the Bible says, the more they respect it. "Young men likewise exhort to be soberminded (sensible)" (Titus 2:6).

KENNETH RIGGS is Director of Youth Activities for the CTS department of the National Association.

#### **NEEDED**

## RESPONSIBLE PARENTS

by Eddie Altis



L AST WEEK one of our small town newspapers carried a shocking account of vandalism. Someone in the night had broken out plate glass windows among other things to an estimated \$3000 worth of damage. No reason for the action was obvious. Another of those things done for "kicks"—just to hear broken glass and get the thrill of doing something and not getting caught.

Some said, "juvenile delinquents," and wondered what the world is coming to. Others wondered where the "law" was and why they were not stopped and caught. To me it was an unfortunate commentary on today's parenthood. I have taught school several years and it would probably shock parents to know how obvious it becomes to teachers the type of parents students have as revealed by their habits and behaviour. Why were teenagers out on the streets after midnight? Why have the apparent majority of young people not learned to respect and obey rules? Who has failed in responsibility? The church? The school? Society? God puts the complete responsibility of children upon their parents.

Few parents really want to evade their responsibility of teaching discipline to their children, but there are many kinds of discipline. There is that discipline of order and routine; there is group discipline, as when we speak of a "well-disciplined army," and there is the less tangible, but more important one called moral discipline. Moral discipline is really a kind of self-discipline learned as one becomes able to choose between right and wrong. A right and wrong that may be taught, but is best acquired when caught by way of example in parents and other adults. I can never think of discipline without remembering it comes from the same "root word" as disciple.

In a parent education class a young mother remarked that the older she became the more she marvelled at her own mother. They were a large family of children, and yet she said she couldn't remember a one of them ever deliberately disobeying their mother. On the contrary, her children seemed to think if they argued long enough and loud enough, they could talk mother around, and she admitted that far too often, that was just what happened.

Another mother confessed, "I just can't do a thing with my Jimmy." Jimmy was six. What will that mother be able to do with her Jimmy when he is 16?

Two basketball players stayed after school one evening to do some make-up work. As the one who finished first left, he asked the other to go to the movies that night. The slower student replied that he would have to ask his mother, then confided in me after the other was gone, "I hope mother says no." It is

sometimes good for boys, and girls as well, to hear "no" whether they want to or not. Many times young people feel they cannot say "no" to the group and wait for their parents to say it for them, only to be let down. It is often easier to explain the reason to your son or daughter for not letting them go, than it would be to explain why you did, if such an explanation became necessary. We will utlimately have to answer for each of our decisions. Pray God they are the right ones.

There is always the problem of the "happy medium" when it comes to discipline. Some raise the cry, "Back to the woodshed," and with Lewis Carroll agree:

Speak harshly to your little boy And beat him when he sneezes. He only does it to annoy, Because he knows it teases.

While others agree with the other extreme as illustrated by the anonymous verses about Little Willie:

Willie jumped on father's hat Sassed the preacher, kicked the cat Mother murmured with a smile Willie dear, now rest awhile.

The older generation grew up with the idea that "Mother knows best." She may or may not have, but at least she had the strength and the authority of her convictions. An authority usually based upon the Bible. An authority which has not changed with the passing of time. The Bible still clearly says "Honor thy father and thy mother that thy days may be long in the land which the Lord, thy God, giveth thee," and there is no asterisk directing us to a footnote that says this commandment is invalid if parents sometimes make mistakes.

It says "Thou shalt not kill" and there is no phrase in parentheses to indicate that this does not apply to foolish or unwise use of the family car.

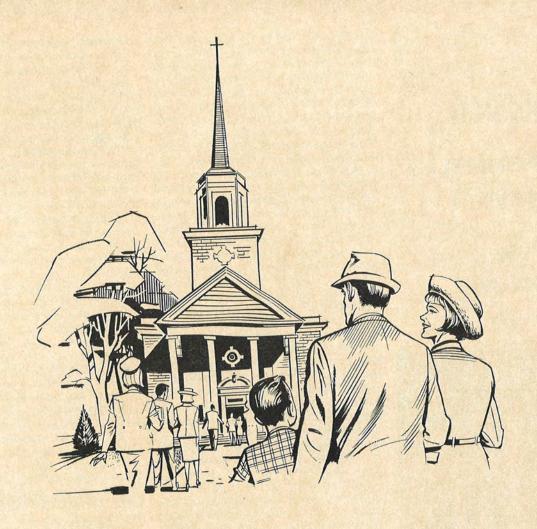
It says "Thou shalt not commit adultery" and no exception is made for the contents of the Kinsey report.

It says "Thou shalt not envy—anything they neighbor hath" and I believe it refers to his financial standing and his personality and his social development.

Where, then, do parents lack authority. In the wisdom of Solomon we are told to "Train up a child in the way he should go and when he is old he will not depart from it." So the wisest of all men tells us that with assurance we can know that early training brings results.

It is time for parents to re-read these commandments and to strive to live by them.

Mr. ALTIS is pastor of a Free Will Baptist Church near Cabool, Missouri. He also is a public school teacher.



## Promises or Participation?

by

#### Milton Gann

Society is built on "big talk" and deal in the religious circle as well as the political. For instance, who has ever heard of a politician acting on all he promises in his political speeches? While we don't like to compare the activities of the Church with that of a corrupt society there is, never-the-less, a comparison which cannot be evaded.

We live in a world of "doubts of honesty" and "question marks of trustworthiness." How much truth is there in people's vows? In our attempt to try to give an explanation of dishonesty we had rather use a milder term when it is in reference to the church. It doesn't seem reasonable that dishonesty would be found in the Church. Have you ever stopped to think how many volumes it would take to contain all the broken vows that are made to God? Thousands, I am sure. The strange thing, however, is that men are not as alarmed about breaking a vow to God as they are to men. While duties never conflict in responsibilities to God and man, there is to be always a sense of special reverence in a

vow made to God.

The worst enemy that Jesus Christ had while He lived on earth came from the religious circle. The most scorching denunciation that ever came from the lips of the Lord was hurled at the self-righteous Pharisee. He said to them on one occasion, "Ye hypocrites, well did Isaiah prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips but their heart is far from me" (Matthew 15:7-8). Guilty of religious pretense was their condition. Condemna-

tion by Jesus Christ was their just judgment.

One is made to wonder the kind of sermon Jesus would preach if He were here now in the body of flesh. Would it be the "hell fire-brimstone" sermon to the sinner? This kind of sermon of course would be in order. I believe the indifferent, haphazard, hypocritical form of religion that breaks the heart of God would be the thing Jesus would be mostly concerned about.

Words of promise are not enough, therefore, action is necessary. Too long we have spoken and not acted. A regiment of soldiers never wins a battle, planning strategy only. A ship never makes it to port, drifting powerlessly at sea. Neither will the Christian Church ever win the lost to Christ until it goes with the Gospel.

#### Going

I had a man tell me not long ago that we had used the Scripture verse "Go ye into all the world and preach the Gospel to every creature . . ." until it is worn out. We haven't used it all! When you use something you act upon it. I regret I haven't worn myself out using it. We must ashamedly admit, however, that the above scripture is far less demonstrated than quoted. For while we preach "go" we haven't gone. Preaching one thing and acting on the contrary is hypocritical preaching, and preaching that is not practiced is not practical.

I believe a scriptural illustration that so vividly pictures the "action" of the New Testament Church is found recorded in Luke 5:18-26. This is the story of the four faithful men who with love, patience, and a true demonstration of Godliness brought that poor, helpless paralytic to Jesus. The amazing, heart warming part of this story is that they had a "stick-togetherness" and a "stick-with-it" attitude. Picture in your mind that poor, helpless soul lying there. He is totally dependent upon the four men. He could well say, "my needs were met because they cared."

It means something when we care enough to act upon what we believe in. It means something when the Church obeys the scriptural injunction "Go ye." It means that we are obedient. It also means by virtue of our obedience the lost will be saved by the power of the Gospel we preach. It means a glorious end of glorifying the name of Jesus Christ. At least it can be said these three elements existed in the story of the paralytic. The first element can be seen in the activity of these men. I believe their action stemmed from an impulse of pure love. Nothing else mattered to them except this man's need being met. They were not satisfied until their task was completed. They also knew the gift of this man's salvation lay within the power of the Living Word. They also knew by the virtue of their faithfulness that Jesus Christ through His miracle of healing and forgiving would be glorified.

#### Giving

This note has been sounded many times with as little response as the "Go ye" order. This thing of giving goes far beyond a commitment to give. James put it like this in James 2:15-16: "If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace be warm and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith if it hath not works, is dead being alone." The implications of course, is that the need is never met until there is the "giving." This is the picture of a dying world in a spiritual famine. The Church is the only organism on earth who has the means to meet the needs.

The one basic urge of Christianity is to give. To live the abundant life, man's center of gravity must be changed from self-centeredness. The Christian life flows likes a surging mighty river. Jesus likens man's salvation to that of a river. He said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 5:38). The "intake" and the "output" of the river are simultaneous. So it is with a Christ-centered life. As God gives of His abundant blessing, likewise the child of God gives.

I feel sorry for the person who tries miserably to live on the fringe, twilight zone area of the Christian life. He doesn't necessarily mean to hurt the cause, but he does little to help. He wants those who hunger for righteousness fed, but he assumes very little responsibility to feed them. He is aware of how much God loved the world in giving His Son, but he doesn't care to assume the responsible roll of giving himself.

There should be honesty in our giving. Isn't it sad how some think they can passify their conscience by signing pledge cards. Many of these are never paid. There have been many pledges signed that never were intended to be paid. It would be shocking if a combined report were given from all departments of our denomination of the vows made by those who failed to pay. Dr. Lee Roberson said, "There are more liars in the Church than any place else." He, of course, was having reference to vows made to God that were never kept. If this is true, there had better be some confessing done.

Giving is the only sensible, Christ-like way to support God's program. If God chose, He could have all the money from every bank in the world. As someone put it "God doesn't need the tithes, He needs the tither." If God can get you, it will be no problem for Him to get your tithe. Supreme love for Jesus Christ has always resulted in a life of service and self-denial.

#### Guarding

To properly guard a thing is to be actively alert. The soldier who has been given the charge to protect his regiment is to be alert of the enemy's approach. To do otherwise means to suffer the possibility of a terrible disaster.

Paul consistently warned those infant churches of his concern about the danger of the enemy's approach. Then Jude seems to resound with an echo of exhortation by saying, "Earnestly contend for the faith which was once delivered unto the saints." There still seems to be a sense of urgency toward this exhortation to close ranks and fortify the front that we have. For while in our endeavor to push ahead, and make our mark in history, the enemy lurks at our door and desires to eat away at the foundation to utterly destroy it.

While the liberals pitch their tents toward the Super-church idea, to gain the influence and prestige of society, may we endeavor to keep the unity of the Spirit to retain favor with God. I had rather die guarding the cause of the Christian faith than to regard the popularity of the crowd. I had rather die fighting the "Giant" than play the part of the coward who runs and hides. This seemed to be the way David felt about Goliath. While his brothers and the other cowards were in their trenches of inactivity, David went out, challenged and killed the giant. Oh, they were no doubt busy. They had probably already selected the "Committee on Committees" and others. While God stamps His approval upon things done in an orderly fashion, He in no wise approves of inactivity. The giant of opposition is never licked until action is taken.

I am reminded often while we at home call plays, make the plans, patch up sore spots of disgruntled saints and try to squeeze another dollar out of selfish hearted souls, there are the Davids out there fighting the giants and guarding the Christian heritage.

How long will we try to fight the good fight of faith with talk without the doing? God grant unto our denomination that GOING, GIVING, and GUARD-ING spirit which will make us "good soldiers of Jesus Christ."

MILTON GANN is pastor of the First Free Will Baptist Church in Panama City, Florida. Imaginative and creative

Leadership on the part of

Adventurers, Heralds,

Crusaders, and Youth leaders

Plays a major role in determining

Who the winners will be in

Our youth program.

YOUTH GROUPS should never meet just for the sake of meeting. You may have a regular time for meeting, but if you only attend because the time has arrived, you will not get much out of such a meeting. Too often this is the case whether the meeting is on Sunday evening or at some other time.

If all of your youth meetings are the same old thing, then this too is a problem that needs correcting. Imaginative and creative leadership on the part of young people, as well as the adult leader of the group, is extremely important. None of us likes being in a rut. It is much easier to attend any meeting if you can expect things to be a little different than at the one before. The saying may be trite, but there is a lot of truth in "variety is the spice of life."

Certain long range goals should be kept in mind as the group meets together whether it be weekly or monthly. In addition to these, there should be specific objectives for each meeting. These objectives will vary according to the type of meeting which is held. The Sunday evening meeting is designed largely for instructional purposes. The presentation of information may be done in a variety of ways. Participation in various methods of presenting information will of itself become an opportunity for developing communication skills. Other objectives will depend upon the particular topic of discussion.

In addition to the presentation of in-

formation and the learning of new skills in communication, the Sunday evening meeting may be used for advancing in achievement work and for practice in Bible quizzes, such as Bible Tic Tac Toe and Bible Bowl. It is not likely that these activities will be used every Sunday evening, but they can become an interesting part of the overall program.

Weekday meetings, whether they come once a week or once a month, can be used for involvement in *sepcific* projects: field trips and recreational activity. Again it is important to have specific objectives and plan for variety. Most projects seeking to involve the entire group should be of short duration. A survey of your church needs will no doubt reveal several worthwhile endeavors. However, your projects may go beyond the church and touch on something of a community nature. The leader should counsel with the pastor on such types of activity.

Field trips include a wide range of possibilities. It may be attendance at a CTS rally on the district or state level. It could mean a trip to some point of cultural interest. There are usually historical points and other interesting places to go nearby that can serve as a focal point for a traveling meeting of young people.

Recreation is an important part of our lives. It can be, and should be, the kind of activity that will bring honor to the name of Christ and your church. Facilities for recreation vary in different parts of the country. Some areas have more opportunities for participation in a variety of recreational activities than others. Planning and imagination can make possible an interesting program of recreation regardless of the commercial means available. You may have to organize an archery team, a hiking club, or some other active sport. But it can be

Young people who meet together and do things together (whether it be study, work, or play) are going to be the winners in our total youth program.

The national CTS office is working diligently to help spell out more specifically some of the goals and objectives that should be set by all youth groups and also for each young person. Be willing to listen, consider, and try the challenges which are made. Young lives can count for Christ now just as much as ten or twenty years from now. If your life counts now, your possibility for making it count more in the future is increased. Ask God to help you put more purpose into your own life, and then to put more purpose into your youth meetings. This is the way to become a winner.

Who Are The Winners?

by Samuel Johnson

SAMUEL JOHNSON is Director of the Church Training Service department of the National Association.



#### Title Misleading?

Dear Editor:

I am writing regarding the article which appeared in the December, 1965 issue of Contact entitled "What Is The New Evangelism?"

After reading the article several times, the thing that catches my attention is the conspicious absence of an answer to the title question. The quote from Time magazine as to what "new evangelism says" can hardly be called a definition of what the new evangelism is. I feel the title given the article is misleading because the excerpt from Dr. Graham's message does not answer what the title asks. The only definition emphasized in the article is Dr. Graham's answer to "What Is Evangelism?"

Since the subject, "What Is The New Evangelism?", has been brought up in the pages of CONTACT, I would like very much to read some articles dealing with this question as to its theological beginning and resulting practices. I believe it would prove educational to all of us.

> Yours In His Service, Randy Cox

#### **Best Yet**

Dear Editor:

Thanks for the January issue of Contact. It just thrilled m y heart to read "The New Morality Exposed" and "Spiritual Power Versus Human Effort." In fact, I think every page in the January issue was the best.

> Sincerely, Mrs. Arthur Chappell Route 1 Bonita, Louisiana

#### **Enjoying Contact**

Let me say that I have been enjoying the recent issues of Contact. The covers have been inviting and the articles inside good.

> In Christ. Rev. William Evans 225 Main Street Littleton, N. H.



#### **BRENDA'S TESTIMONY**

AN INTERVIEW

by Mark Vandivort

Brenda is the daughter of Home Missionaries Luther and Helen Sanders

Mr. Vandivort: What were some of the first impressions of your new home in Hawaii?

Brenda Sanders: Hawaii, gave me many first impressions. It also desolved some of my former impressions. The people neither lived in grass shacks nor wore hulu skirts. I was disappointed. But I noticed the people were sad and searching. I knew they would be hard to get to know for our customs and religions were very different.

Mr. Vandivort: How were you able to make friends in your school and neighborhood?

Brenda Sanders: I started the fourth grade here in Hawaii and I was the only Caucasion in my class of thirty-two students. It was difficult to make friends with them. It took me two years to show them I did love them and wasn't any better than they were. My best friend during these first trying years was also a minister's daughter (Filipino and Caucasion parents). We stuck together as prayer partners and soon found we were being accepted by the Oriental students.

Mr. Vandivort: Tell us about some of your activities in grade school?

Brenda Sanders: In my four years at Waipahu Elementary School I was a very honored girl and I know that it was the Lord blessing. When I was in the eighth grade I served as Student Government President and received the "Best Student Award." I was also chosen as May Day Queen (a very cherished honor). My grade school days were filled with many activities.

Mr. Vandivort: What class are you a member of now? Are you able to be a witness in your high school?

Brenda Sanders: I am now a Sophomore in high school. It is harder to witness (I speak from experience), but the Lord blesses you so much more for it. No matter where you are, you can witness. We have started a Youth For Christ club on campus designed to reach the unsaved. Through it we are developing a strong witness on campus.

Mr. Vandivort: Tell me about some of your friends who have been saved.

Brenda Sanders: I've had the privilege of seeing many of my friends come to know the Lord as their personal Saviour. One of the more recent ones is Laverne Kawamoto, a Japanese girl of Buddhist background. I had prayed for her several months. When we came back to Hawaii from the Mainland this summer, I was able to win her to Christ.

Mr. Vandivort: Do you believe young people have to wait until they are adults before they can be effective missionaries?

Brenda Sanders: No! Definitely not! "Going across the water doesn't make one a missionary." Our high school campuses are one of the biggest and most challenging mission fields in the world. There are so many who have never heard the message of salvation who sit right beside you in your classes. Young people should ask the Lord to help them witness. Also remember your missionaries in prayer. We depend on you.

AM PERSUADED that preachers are to preach the Bible message of Christ's atoning sacrifice for sinners. Dr. F. E. Marsh has said, "Christ crucified is the greatest theme in the universe, for it proclaims the greatest work ever performed by the greatest Person and secures the greatest possible ends."

The statement, "There is a significant omission from the teaching of Jesus of any definite doctrine of a substituted and expiatory sacrifice," is unwarranted and an unscriptural fallacy to say the least. I cannot understand how such a statement could ever be made in the light of what Christ taught about His death.

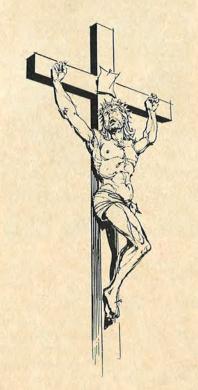
Jesus had much to say about His death. He spoke of a lifting up of Himself on a cross in John 3:14; of being delivered into the hands of sinful men and being crucified in Luke 24:7; of a forgiveness of sin through His death in Luke 24:46, 47; of giving His life as a ransom in Matthew 20:28; of a remission of sin in Matthew 26:28; of shedding His blood for others in Luke 22:20; of a laying down of His life for the sheep in John 10:11.

#### Death Of Christ Divine

The death of Christ was divine in its provision. This means simply that God cannot pass over sin, that God cannot let sin go unpunished and that sin called for punishment that the sinner could not pay. God provided that which He demanded by giving Christ as a sacrifice for sin.

Yes, Christ died for us and made an atonement for sin. He taught this truth in the Parable of the Pharisee and the Publican. Notice Luke 18:13 where the Publican prayed, "God be merciful to me a sinner." The words be merciful in this prayer, by being rendered make reconciliation, or by being translated be propitiated, will let us see that the publican recognized in his plea for mercy the need of atonement or propitiation for his sins.

The Lord Jesus Christ is the One, and only One, through whom God can show mercy to sinners. In I John 2:2 we see that Jesus is the propitiation for sins. The word propitiation could have been translated, the atoning sacrifice. In other words, Jesus died for sinners and by His death has provided satisfaction to God. Now God is just, and the justifier of all those who believe in Jesus (Romans 3:26). In Romans 3:25 we notice that God has set forth Jesus to be a propitiation (atoning sacrifice) through faith in His blood. This word propitiation is the same word in Hebrews 9:5 that is translated mercy seat. To get a clear picture of these words, mercy seat, we need to go to Leviticus 16. The High



## christ crucified

Priest went into the presence of God once a year to offer a blood sacrifice for the sins of the people. He sprinkled the blood on the Ark of the Covenant which is said to picture the throne of God. The throne of God would have been a throne of judgement, but the blood made it a throne of mercy. Jesus is the mercy seat for sinners. Sinners can only have mercy from God by letting Jesus become their mercy seat.

#### Manifestation of Love

The atoning death of Christ on the cross is a manifestation of the great love of God. Listen to the testimony of the Scriptures: "For God so loved the world, that He gave His only begotten Son.." (John 3:16); "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Again, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10).

There are those who believe and teach that man has the ability to please God through his own personal efforts—by keeping the Law, good works, morality, etc. If we are to accept the Word of God we have to accept this scriptural fact: "That which is crooked cannot be made straight" (Ecclesiastes 1:15); "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit (Matthew 7:18). Man cannot manufacture holiness to the Lord because there dwelleth no good thing in man. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). If a man has no eyes, how can he see? The devil has blinded the eyes of man's mind that he cannot understand the things of God. "They that are in the flesh cannot please God" (Romans 8:8). "A branch cannot bear fruit of itself" (John 15:4). Someone has said, "A rootless branch is a fruitless one." So apart from the Lord Jesus, man cannot bring forth fruit unto God. Sacrifice can never take away sins (Hebrews 10:11). Religious rituals or observances can never atone for sin.

#### Death of Christ Necessary

Since man cannot atone for his own

#### by Owen Ganey

sins, the death of Christ was necessary. Some one has said, "The question of man's inability to any spiritual good accompanying salvation is a question as to matter of fact, and is to be answered ultimately by an appeal to experience. When a man has been discovered, who has been able, without Christ, to reconcile himself to God, and to obtain donion over sin and over the world, then the doctrine of inability, or of the bondage due to sin, may be denied; then, but not till then. If Christ is invariably needed to bring sinful man to the Father, and to give them that peace with God in which all spiritual achievements have their root, then man, so far as experience goes, has been completely disabled by sin; and though he may have the right to boast among his equals, in his dealing with God, boasting is excluded."

Christ's death was no accident. His death was voluntary in its giving. Christ declared no less than five times in one chapter (John 10:11, 15, 17, 18) that He gave or laid down, His life for the sheep. He said He would lay down His life and take it up again. He said, "No man hath power to take it (life)." Also

He said, "The Son of man came . . . to give His life a ransom for many" (Matthew 20:28). Again we notice the word, give: "The bread that I will give is my flesh . . ." (John 6:51). In fact, all through the New Testament the emphasis is "He gave Himself for us."

#### **Death Was Substitutionary**

The Bible teaches that the death of Christ was substitutionary in its offering. Someone has said, "The remission of penalty, or the consequence of sin, does not depend upon the fact of Christ's death, but is obtained through the incorporation of His own life with the life of the human soul." Thus the writer does not accept the Biblical teaching that Christ's death was substitutionary in its offering. In answer to those words, Dr. F. E. Marsh said, "If the author of these words had pondered the sacred words which fell from Christ's lips, instead of listening to the inner voice of his own thoughts, he would have found Christ never taught any such blasphemous doctrine as the sinful sufferings of sinful men being on a par with the sinless suffering of the Divine substitute, nor suggest (if the words, blasphemous doctrine, are too strong), the subjective experience of the believer is a procuring cause of salvation. To state such a thing is to get what one describes, the slippery slopes of subjectivity."

Christ said it was His blood which was shed for the remission of sins (Matthew 26:28). Someone has well said, in referring to the fact that Christ is alone in His atoning work, "The spirit in which Christ lived and died ought certainly to be our spirit; we are to be identified with Him in His utter renunciation of evil, and in His complete devotion to God; but no similar renunciation, no similar devotion on our part, even though they ended in literal crucifixion, could make our death identical in nature with that of the sinless One, who, in dying, bore our sins. It is in this that the atonement lies. Christ finished it. He finished it alone. No one can do it after Him. No one needs to do it."

Concerning the death of Christ on the cross, we must come to this conclusion, "It was His death, for He had come to die; but it was not His, for He knew no sin; it was for us, and not for Himself, that He made that death His own."

The death of Christ was sufficient in its atonement. Igantius was expressing this when he said, "I have no delight in corruptible food nor in the pleasures of this life. I desire the Bread of God, the heavenly bread, the Bread of Life, which is the flesh of Jesus Christ, the Son of God; and I desire the drink of God; namely, His blood, which is incorruptible love and eternal life." Christ's death was

sufficient in a twofold sense in that the hunger of the sin-conscious soul is met and satisfied, and also the demands of God are met with satisfaction and delight.

When Christ was hanging on the Cross knowing the Scriptures must be fulfilled and all things accomplished He cried, "It is finished" (John 19:30). There is no hint here in this victorious cry of Christ of a working force in us, as some modernists would tell us. Let's listen to the Bible: "Christ died for the ungodly" (Romans 5:6), "Christ bore our sins in His own body on the tree" (I Peter 2:24), "Christ died for our sins" (I Corinthians 15:3), "He died for all . . ." (I Corinthians 5:15), "Who gave Himself for us" (Titus 2:14), "Christ our passover is sacrificed for us" (I Corinsins 5:7). Here is hope and salvation for the sinner.

#### There Is A Difference

There is a difference between the death of Christ for us and the application of His death to us. The difference between salvation provided by the shedding of Christ's blood, and the acceptance of God's provision is illustrated by an event that took place during the time that Andrew Jackson was President of the United States. A man by the name of George Wilson was sentenced to be hanged for robbing the mails and murder. President Jackson pardoned him, but a most unusual thing happened in that Wilson refused the pardon and insisted that it was not a pardon unless he accepted it as such. There was nothing in the law along this point so the President had to call upon the Supreme Court to decide at once because the Sheriff had to know whether to hang Wilson or not. This was the decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under the sentence of death, would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged." And he was hanged. Who was responsible for his death? The man himself. He was condemned by the law to die. The President offered the pardon, but the man refused it.

This action of the Supreme Court illustrates the truth of the atonement of Christ. Provision for salvation of the whole world has been made, but it is only beneficial to those who receive Christ as their personal Saviour.

"My soul is thrilled, my heart is filled, to think He died for me."

OWEN GANEY is pastor of Trinity Free Will Baptist Church in La Grange, North Carolina.

## Campus Ambassadors For Christ

#### by Mark Vandivort

THE COLLEGE and university campus I in North America presents a unique missionary challenge. Each year hundreds of foreign students come to America to study. Many of these students come from closed-door countries where the American missionary cannot enter for missionary work. They come to study American agriculture, journalism, medicine, arts and other major areas of study and are keenly interested in every phase of American life.

Many of the world's future leaders are now studying here in North America. It is common for an American trained African student to return home as a hero. As an example of the challenging opportunity that we have in this area of witness, it is reported that prime minister Nkrumah of Ghana was once a university student here in the United States.

Aside from the unique challenge of the foreign students on the American university and college campus, how needful it is that we stop to consider that tomorrow's teachers, business leaders and politicians are now at study on the campus. Will these young men and women, who will go out into the world into positions of influence and leadership, have come in contact with the claims of Jesus Christ? This will depend upon the faithfulness of Christian young people such as our Free Will Baptist youth who are students on college and university campuses across America.

I was interested in the testimony of a student from the Far East who had made friends with a Christian student. On one occasion, he spent eight days during Christmas vacation with the Christian student's family. For some time the Eastern student had been contemplating the claims of Jesus Christ and the witness of his Christian friends. On the eighth day of the vacation, this young man accepted Jesus Christ as Saviour.

There is a glorious opportunity for

Christian young people to establish friendships and confidence with students from abroad. The friendship and confidence of the Christian young person can only be made real and effective as the student lives a pure and holy testimony for the Lord Jesus Christ. Otherwise, he will have no effective witness on the campus. On American university campuses, men from "every nation under heaven" can be reached for Christ in one language, English.

On the campus we find somewhat a relaxed attitude toward rigid religious barriers. For example, when the Moslem student from North Africa is away from his parents and his local priest, the element of fear does not bind him nearly as severely as it would if he were back in his home environment. Thus, it is somewhat easier to draw his attention toward investigation of the claims of the Lord Jesus Christ. This same principle is true with the Roman Catholic, the Jew and members of various religious orders. Much of the Christian's ministry will be patiently and faithfully sowing the seed of the gospel. The average Hindu is said to require two years of careful study of the Bible and the claims of Christ before he will seriously consider the truth of the gospel. There is no substitute for encouraging fellow students to study the Bible for himself. This may be facilitated through Bible correspondence courses.

It is not the norm for an American university student to be a chaste person of strict religious convictions. This makes the Christian's witness for Jesus Christ even more noticeable. Some foreign students leave America disillusioned, having lost confidence in America's moral and religious strength because of what he has seen and heard while on campus. Many leave America with a false impression of Christianity and the Bible unless he meets a true ambassador for Christ.

Despite all of the evil and open anti-

Christ practices on the university campus, the light for Jesus Christ is not entirely snuffed out. For example, the world's attention was recently called to the freedom of speech riots on the Berkeley campus, Berkeley, California. A few days following the riots, I received a letter in my office from a Christian organization on Berkeley campus, sharing the testimony that during the week of rioting the campus student body president had been reached for Jesus Christ. Of course, this testimony did not make headlines in Time magazine, but even more important, another name was recorded in the Lamb's Book of Life because of an effective witness.

The Church Training Service is now developing plans for the organization of a college age group to bridge the gap between the Crusaders for Christ and the Adult groups. It is anticipated that this group will be known as Ambassadors for Christ. There are at least three objectives for the Ambassadors, which may be listed now: (1) to provide a training situation for college age group people in the local church who may or may not attend college: (2) to provide an organization for Free Will Baptist young people on the college campus; and (3) to engage young people in personal witness both on and off the campus.

The term Campus Ambassadors for Christ will be used by groups which actually operate on the college campus. Evangelism emphasis on the campus will be a cooperative effort by the Home Missions and CTS departments. Pastors are asked to send names of students from their churches who are now in colleges other than our own schools. Additional information on the forthcoming organization will be available soon.

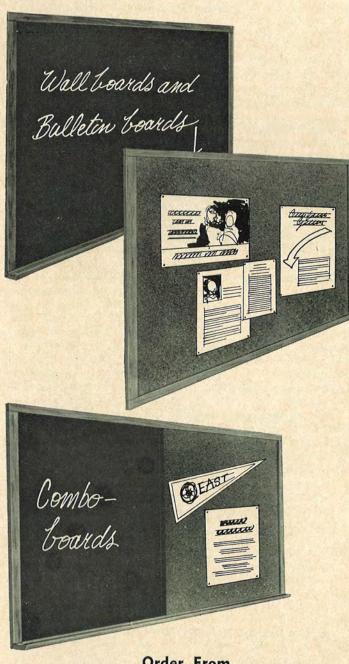
MARK VANDIVORT is Field Secretary for the Home Missions department of the National Association.

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## The Sin of Mocking

by Herman Hersey A FAVORITE INDOOR sport prevalent among some brethren today is that of mocking, mimicking and ridiculing others. Just let them hear someone with a speech defect—a stammer, lisp or stutter—and they can have hours of enjoyment. Give them someone with a hair-lip or other physical deformity and they will have 'em "rolling the aisles" in laughter.

Now, humor in good taste has its place, "A merry heart doeth good like a medicine," said Solomon in Proverbs 17:22a. Everyone enjoys a good time. Almost everyone appreciates a good joke. But mocking and mimicking the weaknesses and defects of others is not Christlike. It is rude, vulgar and unnecessary. It is cruel and heartless. It is indicative of an insecure personality who attempts to elevate himself at the expense of another. It is evidence of an ignorance of certain Bible truths.

Let us examine this matter in the light of scripture. Mimicking and mocking others is dangerous because in reality it is mocking God. Proverbs 17:5 says, "Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished." This language is plain and simple to be understood. You are reproaching or "bringing dishonor upon" God when you mock someone for defects which God has allowed. God made us, so mocking his work is a sin against Him.

The word, "calamity" here means misfortune." Defects and deformities are misfortunes. Stop and think a moment the next time you are tempted to make sport of that tongue-tied person. God said it would not go unpublished.

In connection with this verse, I am reminded of Psalm 1:1. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Strong's Concordance says that scornful means to "make mouths at, to scoff—make a mock, mockers." These scorners are classified with some bad company—the ungodly and sinners.

Then mocking others is inconsistent with the plain Bible teaching on love for the brethren. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (John 13: 34-35). Can you imagine Jesus making fun of anyone? He said that as He loved us, so we should love one another. He was moved with compassion; today some are moved with convulsions of laughter.

We read in 1 John 3:14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Love for our brethren is one proof of our salvation. I John 4:20-21 puts it even more emphatic, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Paul expresses it this way, "Be kindly affectioned one to another with brotherly love" (Romans 12:10a). It is impossible to have kindly affection for a brother and make him the "butt end" of your jokes. This is sin and needs to be confessed as such and forsaken.

Certainly the pulpit is no place for mimicking and mocking, yet it is sometimes found there. Satan must surely rejoice when such clowning is added to the preaching of the Word of God.

Finally, let us notice some scriptures on the use and abuse of the tongue. Our idle words will be judged. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

"Let your speech be alway with grace" is Paul's command in Colossians 4:6a. What a beautiful thought! Our speech always seasoned with grace, "bestowing pleasure, delight, or causing favorable regard," and speaking kindly to all men and about all men. Ephesians 4:29-32 indicates that our speech should minister grace to those who hear. Verse 30 speaks of the terrible sin of grieving the Holy Spirit. The verses preceding and following verse 30 speak of the correct use of our speech. Note carefully: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Paul told young Timothy how to be an example to the believers. "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12b).

Psalm 19:14 should be our daily prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

HERMAN HERSEY is pastor of the Free Will Baptist Church in Garner, North Carolina.

#### INSPIRATION . . .

#### A Poor Heathen

A certain rich man did not approve of foreign missions. One Sunday at church, when the offering was being received, the usher approached the millionaire and held out the plate. The millionaire shook his head, "I never give to missions," he whispered.

"Then take something out of the plate, Sir," said the usher softly. "The money is for the heathen."

-The Outlook

#### **Godly Influence**

Eleven children of Andrew Murray, the saint of South Africa, grew to adult life. Five of the six sons became ministers of the Gospel, and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers, and thirteen became missionaries.

-Alliance Weekly

#### The Optimistic Frog

Two frogs fell into a deep cream bowl, One was an optimistic soul; But the other took the gloomy view, "We shall drown," he cried, without more ado. So with a last despairing cry, He flung up his legs and he said "Goodbye." Quoth the other frog with a merry grin, "I can't get out, but I won't give in. I'll just swim round till my strength is spent, Then will I die the more content." Bravely he swam till it would seem His struggles began to churn the cream. On the top of the butter at last he stopped, And out of the bowl he gayly hopped. What of the moral? 'Tis easily found; If you can't hop out, keep swimming round. -Selected

#### On Laughter

Anatomically considered, laughing is the sensation of feeling good all over and showing it principally in one spot. If a man cannot laugh there is some mistake made in putting his together, and if he will not laugh he wants as much keeping away from as a bear trap when it is set. Genuine laughing is the vent of the soul, the nostrils of the heart, and it is just as necessary for health and happiness as spring water is for a trout.

-United Evangelical

#### Praise the Lord

Praise Him when the sun is shining, When the winds of trouble blow, When you see no silver lining On the clouds that hang so low.

Praise illumines clouds of sorrow,
Turns the gray skies into gold
Giving promise of a morrow
Bright with blessings manifold.

Praise Him when your load is heavy
And the day no comfort brings,
Then your burden God will carry,
Bear you as on eagles' wings.

God delights to have us praise Him, And believe His Holy Word; And He knoweth them that trust Him, For they always praise the Lord.

-Ida A. Guirey

#### The Nobility of Humility

When Sammy Morris, a Kru boy from Africa, came to America to be trained for Christian service, he did not ask for an easy place. His biographer records this incident of him when he presented himself for matriculation at Taylor University: He revealed a spirit all too rare among Christians. When President Thaddeus C. Reade asked him what room he wanted, Sammy replied, "If there is a room nobody wants, give that to me." Of this incident Dr. Reade later wrote: "I turned away, for my eyes were full of tears. I was asking myself whether I was willing to take what nobody else wanted. In my experience as a teacher, I have had occasion to assign rooms to more than a thousand students. Most of them were noble, Christian young ladies and gentlemen; but Sammy Morris was the only one of them who ever said, 'If there is a room that nobody wants, give that to me.'"

-Alliance Weekly

#### Made Of Right Stuff

"A little brown cork
Fell in the path of a whale
Who lashed it down
With his angry tail.
But in spite of its blows
It quickly arose,
And floated serenely
Before his nose.
Said the cork to the whale:
'You may flap and sputter and frown,
But you never, never, can keep me down;
For I'm made of the stuff
That is buoyant enough
To float instead of to drown!'"

-Pameii



COOPERATIVE PLAN
OF SUPPORT

#### personally...

WITH THE RAPID increase in denominational activity and the rather large demands now being placed upon us by the spiritual challenge of our day, does the National Association have a plan whereby our many activities can be underwritten successfully? This question has been ask so much lately that I thought it would be well to comment on the matter.

Back in 1953 the National Association realized that something had to be done to bring a broad base of support to each department of work. Certain refinements have been made, but the plan adopted then is essentially the Co-

operative Plan of Support which we have today.

Not until 1956 did the plan have its first full year of activity. That year \$38,696.30 was given through the plan. Growth since then has not been spectacular, but there has been a steady increase in receipts. Last year, \$77,624.41 was given through the Cooperative Plan to assist the agencies of the National Association in their ministries.

How does the plan work? Here is a simple explanation. Each church is encouraged to contribute 10% or more of its offerings for denominational ministries. If your state is set up to receive Cooperative funds, then the monthly check of the church should be sent to the state treasurer. If not, the check should be sent to Cooperative Plan, Box 1088, Nashville, Tennessee 37202. All monies received for the Cooperative Plan are distributed on a monthly basis as follows: Foreign Missions 29%; Bible College 21%; Executive Department 20%; Home Missions 16%; Church Training Service 10%; Superannuation 3% and Stewardship Commission 1%. These percentages are reviewed and determined each year by the National Association based on the budget needs of each department in light of other income.

There are definite advantages through this plan, both for the local church and the denomination, which have become obvious over the past ten years. (1) The plan undergirds all departments of work. Each department has been established to fulfill specific responsibilities in the total ministry of the denomination. It is important that each one have sufficient financial support to function properly. (2) The plan cultivates systematic giving by the churches. As everyone knows, small gifts given systematically will usually do more to further the Kingdom's work, than larger gifts which come periodically. The expense of maintaining denominational ministries goes on monthly. Systematic, monthly support is needed. (3) The plan is simple to execute. Most of us like things kept on a simple basis. Through one check, the local church can send systematic support to each department of denominational work. It works for both the large and small church and keeps bookkeeping to a minimum.

(4) The plan creates a spirit of cooperation. When the financial needs of each department of the National Association are viewed together, a spirit of teamwork is generated. It is not a matter of "every man for himself," but of mutual concern for all needs alike. (5) The plan helps to eliminate a multiplicity of appeals. Most churches are confronted with many appeals during the course of a year. In addition to local and state needs, there are the departments of the National Association, to say nothing of capital improvement appeals such as the new National Office Building and expansion of the Bible College. All of these we assume to be of equal worth, but it is difficult to present so many appeals in the local church. If the Patrician Lagrangian through can be underwritten for each department of the National Association through the Cooperative Plan, it will eliminate, at least, some of the appeals which we of necessity must bring to our churches.

One last question remains. Could operational budgets of each department of the National Association be underwritten by such a plan? The answer is "yes." In 1964, the last year for which we have the figures, \$593,697.35 was given by church and individuals to help maintain National Association ministries. This does not include income from sales, student fese, etc. Now note this. If just 1,000 of our 2,500 churches would give an average of \$50 per month, this would amount to \$50,000 per month or \$600,000 for the year! More than the total amount of gifts received by the agencies of the National

Association in 1964.

#### "I love my church, and the pastor's great, but . . .



An uneasy suspicion that all is not well in the church today, has prompted the National Association of Evangelicals to probe with evangelical leaders into the attitudes—and actions of Christians in our churches.

ANYTHING CAN HAPPEN is the title of a candid new motion picture which confronts the present-day church with a plea for honest commitment to Jesus Christ.

Characterized by some as startling, this new black and white documentary uses on-the-spot interviews in a concerned examination of the evangelical church membership.

The film contrasts the comfortable climate inside the church with the restless search which constantly goes on outside its four walls, for something that can satisfy. It points the Christian to Jesus Christ as the One Who can untangle our frustrated lives and society with His solutions.

Along with attempts to see what the situation really is in our churches, the film consistently points to obedience to God, oneness with Christ, openness to the Holy Spirit as the only way to spiritual renewal.

Following the NAE theme for the year, A WORLD IN CRISIS—THE CHURCH INVOLVED, the film leads viewers to consider their own world and how they can be creatively involved in it for Jesus Christ. "We must be enlisted in finding God's ways for the 20th century," says NAE's general director, Dr. Clyde W. Taylor, who appears in the film.

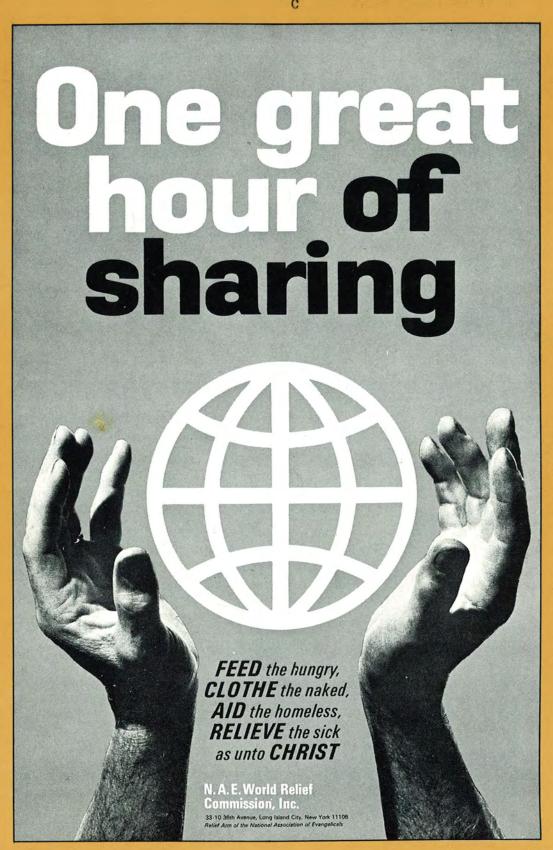
To renew your own commitment to the Savior—to stimulate new patterns of thought about the directives of the Holy Spirit in the life of your church, do not miss this dramatic 40-minute sound motion picture, ANYTHING CAN HAPPEN.

Available on a free-will offering basis. Write the Executive Department of the National Association of Free Will Baptists, P. O. Box 1088, Nashville, Tennessee 37202. Please state first, second and third choice of dates.

# ANYTHING CAN HAPPEN

P. O. Box 1088 Nashville, Tennessee 37202

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#### SHARE

#### **WORLD RELIEF SUNDAY**

March 27, 1966

Poverty, hunger, political upheaval, natural disasters, disease, illiteracy—the distresses afflicting our fellow men throughout the world are many. Through One Great Hour of Sharing, the national one-Sunday appeal of major Protestant denominations and church-related relief agencies, millions of dollars are contributed to help alleviate suffering through programs of assistance to the needy overseas.

overseas.

Funds raised in One Great Hour of Sharing provide emergency food, medicines, clothing and shelter for victims of famine, floods. hurricanes, earthquakes, and other natural disasters; help resettle and rehabilitate refugees; assist orphans, and the elderly, and patients in hospitals and clinics, and help break patterns of poverty by supporting vocational training, self-help projects, and agricultural and community development. Most participating churches conduct their One Great Hour of Sharing emphasis on the last Sunday in March.

As the N.A.E. World Relief Commission

As the N.A.E. World Relief Commission labors to meet oppressing human need in many lands, each gift of assistance is accompanied by a gospel tract or spoken Christian testimony. The Commission appeals for the cooperation of all Free Will Baptist the cooperation of all Free Will Baptist Churches in participating in 1966 One Great Hour of Sharing to "reach men for Christ." Send your gift to N.A.E. World Relief Commission, 33-10 36th Avenue, Long Island City, New York 11106.