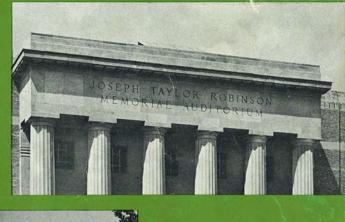
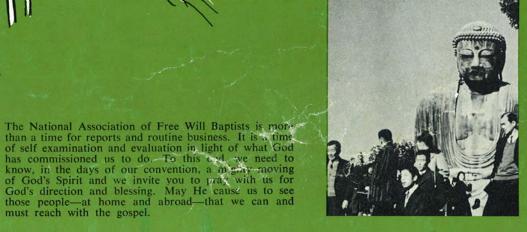
of the National Association of Free Will Baptists







we are ready...

are you?

Does your church contemplate building now or in the near future? If so, you will need a sound, financial plan whereby your needed facilities can be financed. This is where Executive Church Bonds, Inc., can help you. We are ready to send a qualified representative to your church to explain how needed funds can be provided through an issue of church bonds. Scores of Free Will Baptist Churches have been financed in this way and they have found the plan to be practical and economical. Actually, there are so many features to this plan we find it hard to tell the full story without a personal visit. We are ready. Are You? Our address is P. O. Box 1088, Nashville, Tennessee 37202 and our phone number is (615) 244-3470.

One of our recent bond issues was for the Trinity Church in Greenville, North Carolina. Rev. Robert Crawford (top photo, left) places the first bond with Mrs. Sophia Hardee, a member of the congregation. Team captains (bottom photo) are all smiles after marking totals for first night.









VOLUME 13, NUMBER 9

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CONTRIBUTIONS WOMEN CAN MAKE FEAR OF GOD DISCIPLINE: IS IT OUTDATED?

ABOUT THE COVER

Although there are millions without Christ as Saviour, they will still be brought into the experience of salvation one by one. Personal witness for the Christian is not optional. Rather, it must be a vital part of our daily lives if we are to win our generation for Christ.

HEN ASKED to express what he considered the greatest single fault of the North American missionary in Latin America a young Colombian replied, "They are scratching where it doesn't itch."

Upon arriving in Costa Rica, just as most greenhorn missionaries, I had some rather firm ideas concerning missionary methods and ways in which the Gospel should be presented in a foreign country. I was theoretically aware that a knowledge of the particular needs of a people as well as their particular culture played an important part in an effective presentation of the Gospel. But the Lord used a visiting speaker at the Language Institute to greatly enlarge my understanding of just how important these aspects are in missionary work. The speaker was Dr. Jacob Loewen of the Mennonite Church. He is an anthropologist who writes many articles for the magazine Practical Anthropology, a translations consultant for the Bible Societies in South America, professor at Tabor College in Kansas, and during some summers does mission work among an Indian tribe in Panama. The opening statement of this article, as well as many of the following ideas and examples, were taken from his lectures.

Good News Or Propaganda?

In the presentation of any idea there are at least two aspects from which to view-that of the speaker and that of the recipient. We as Christians know that we have the only message that can save men. Driven by the importance of this fact and the urgency of the day, we often present the message of salvation in the light of our interpretation of others' needs. This is easy to do because we are products of our culture and the natural thing to do is to see all things in the light of our personal knowledge, experience and standards. I remember attending a missionary service at which one of our missionaries from Africa showed some slides. Among them was a back view of some African ladies at the river washing clothes. They wore little on the upper part of their bodies. Afterwards, I heard a dear, old lady say, "If I were a missionary, the first thing I would do would be to teach those people to wear clothes."

When we attempt to do Christian work only in the knowledge of our own culture and standards we run into problems. From the viewpoint of the recipient, the Gospel may appear to be propaganda instead of the good news that it is.

In the first place, the recipient may be so overpowered by "noise" that little of the message gets through to him. This "noise" takes on many forms. Generally



it is the most pressing need of the person. For some, this need is clothing, shelter, food or other tangible objects. For some, the need is compassion, love, understanding, or companionship. Our Lord seemed very aware of this in His ministry on earth. We note that at times He healed without there being any evidence from Scripture of conversion, before or after. And yet, who knows at what future time those who were healed or fed, having had the "noise" cleared away, heard the Great Teacher again and gladly accepted His truth?

Quieting The Noise

One prime example of our Lord's understanding of this human factor is found in John 21. This time Christ was dealing with a believer, but a very downhearted one. In John 21, Peter is perhaps at the lowest point of his life. He attempts to find diversion in fishing. But he and some other disciples fished all night and caught nothing. Perhaps Peter, feeling the guilt of his recent denial of Christ and facing even his failure in fishing, felt as though he was at the end of his rope. But, then, they saw the Lord on the shore. Peter's fear of being rebuked was overcome by His desire to be near Jesus, so he gained fast access to land by jumping bodily into the water.

Our Lord, had He followed some of

our methods today, could have immediately begun His questioning of Peter. But He knew how Peter felt—dejected, disgusted with himself, tired and hungry from fishing all night. So Jesus began "where it was itching most."

"Children, have ye any meat?" He asked.

"No," was the simple reply.

So Jesus simply fed them, cleared away the "noise" of hunger, then began with the other matters at hand.

Being a missionary-nurse, I have constantly warned myself of the danger of being only a nurse, of caring only for physical needs, while in the rush spiritual needs go unnoticed. Indeed, perhaps I was committing a very common error. In my effort to prevent one extreme, I was creating an opposite extreme. The Lord used an event here in Costa Rica to help relieve my fears.

One day, during my first trimester of language study, I was home alone. Someone came to the door and I went to answer. There stood a little, old, wrinkled-faced lady, wearing fairly wellworn clothes and carrying her bolsa (a straw-woven carrying sack with handles). She began to rattle off her natural Spanish at what seemed to be a hundred miles per hour. I recognized her to be a beggar. (Just as in other lands, there are many beggars in Latin America.) For some missionaries these people present

Scratching Where It Doesn't Itch

by Ella Rae Jones

an unsettled problem. What is the right thing to do for them? If the missionary gives of material means, he fears that soon he will find a beaten path to his door of such need that he will not be able to help all. And, true, all that come are not in dire need. On the other hand, he is haunted by the question "What is the Christian, Christ-like thing to do?" Being caught in indecision and knowing that my roommate and I had decided more or less not to give handouts, my quickest way out was to tell her that I didn't understand. Not yet understanding Spanish this was not altogether untrue. But I told myself that I should take this opportunity to do my Christian duty, so I gave her some gospel literature. She accepted it and I closed the door with a soothed conscience, telling myself that I had given her something to fulfill her greatest need.

Shortly after, my co-worker Pat arrived, carrying the literature that I had given the little lady. The sight of it hit me like pricking thorns.

"Did someone come to the door today?" she asked.

"Yes," I replied.

"I found this lying in the yard," she said. I well remember her words. I realized that I had scratched the little lady where she didn't itch.

A few weeks later a similar situation began to take form. This time the lady

was younger, had a child with her, wore old, but freshly ironed and clean clothes, and spoke a very clear Spanish. Her first words were to ask for work. I respected that. But I had none for her, being caught off guard. Then she began to ask for money to buy milk for the children, and then she asked for clothes and most anything else. I silently said, "Dear Lord, what am I doing to do now?" I could understand almost every word she was saying. I looked down at the little lady (most North Americans must do this since many of us are so much taller than Latins) and then looked up at my ceiling, breathing a prayer. "Dear Lord, help me to know what to do in this situation." No answer was written on the ceiling. I couldn't seem to find any way out, but to give her something. I remembered some stale cookies I had in the kitchen and remembered, too, that many people give such to beggars. I offered to give the child a glass of milk, but at this point my communication apparently failed so I retrieved a small coin from my purse to help her buy milk. I told her that I didn't have much money, which was the truth. Then I gave her the gospel literature. This time I remained at the door, watching them leave. It was a joy to see the child thumbing through the booklet as they passed through the front gate.

This little lady and her family may not be saved through my direct efforts. But perhaps I helped to quiet the "noise" of her needs enough that an effective seed could be sown. Maybe I scratched a little where it was itching. (Incidentally, I, discovered in my rush that I gave her my fresh cookies instead of stale ones.)

Direction Of Our Witness

Another factor determining whether or not the recipient interprets the Gospel as good news or propaganda is the direction of our witness or presentation. If you can imagine vertical and horizontal arrows in the following examples they will be more meaningful.

The first example is one that perhaps many of us are guilty of sometime. We meet a person and our form of verbal witness says, "I'm a Christian, are you?" Now our salvation (which we did not merit through any righteousness of our own) is a thing to be proud of. But when it is manifest in such a "down-the-nose" way as this statement, we have missed the humility and compassion that our walk with the Lord should bring. What image does this statement make in the mind of the hearer? First, it sets the believer up on a pedestal, way out of reach of the lowly sinner. Secondly, the unbeliever feels himself much lower in the eyes of the speaker. He feels no common

ground of communication. You may picture the arrow vertical here—a downward witness.

In Acts 3:6, we see another direction of witness: Peter and John entering the temple were asked by a lame beggar for an alms. Had Peter followed some of our methods today he might have replied, "Man, you don't need money. What you need is the power of Christ in your life." However. Peter was willing to begin where the fellow was, not where he ought to be. So it was that Peter's answer began where the fellow's words left off. As we might say in modern English, "I'm sorry, I don't have any money. But I do know something very precious and powerful that I'd like for you to know in your life. In the name of Jesus Christ of Nazareth, stand up and walk."

In this latter example one can imagine a horizontal arrow indicating a common or level ground communication; an understanding of some of the problems of that person's life. This helps to form a better identification and in turn a more meaningful witness. Our Lord Himself came to earth and took upon Himself the form of human flesh; He was humble enough to become identified or familiar with our temptations; He became our Savior; He now is our Mediator. And He left these words: "As my Father hath sent me, even so send I you." What a responsibility to know that we are to identify with our fellowmen in the same manner that Christ identified with

The Paramessage

One of the most difficult problems we face in presenting the Gospel as good news is that people can read paramessages. This is another way of saying "actions speak louder than words." Dr. Loewen told of an incident among the Chocos in Panama that beautifully illustrates this.

The chief of the Chocos, as well as several others in the tribe, are believers. One morning the chief's wife became quite ill with fever. Dr. Loewen knew that he would be sought for help. The Scripture in James 5, concerning prayer for the sick, repeatedly came to Dr. Loewen's mind. He had not yet taught the tribe this portion. Yet, as he thought of this Scripture to share with the chief, he realized it would be a test of his own faith. So he compromised a little with himself and simply left the Bible open at James 5 so that Aureliano could see it. Dr. Loewen's plan worked, except that he was met with the chief's question: "How long have you known the Bible said this, and haven't told us?"

Following the implicit directions of the Word, they set upon choosing an oil

(Continued on page 24)



Schedule Announced

ATLANTA, GA.—The 1967-68 crusade schedule for Evangelist Billy Graham will include visits to Puerto Rico, Canada, Japan, Australia, New Zealand and several large cities in the United States.

The plans for 1967, announced here by Director of Crusades, Walter Smyth, call for an eight-day campaign in San Juan, Puerto Rico, in February; a ten-day meeting in Kansas City, Missouri, in late August; and a ten-day crusade in Tokyo in October, with visits to other Japanese cities.

In late May and June the Graham Team has been invited to hold full-scale crusades of eight and ten days each in Winnipeg and Ottawa in conjunction with the centennial observances of the founding of the Dominion. There will probably be one or two-day visits to certain other major cities in Canada.

Army Orders Filmstrip

WHEATON, ILL.—The Royal Commission Teacher Training Filmstrips Series written and produced by Scripture Press Publications, Inc., has recently been purchased in multiple sets by the U. S. Army. These have been added to the Army Film Libraries for chaplains' use in their ministry and training of teachers throughout the world.

Royal Commission Teacher Training Filmstrips pinpoint teaching aims, and prepare prospective Sunday school teachers to teach God's Word effectively.

The series consists of an introductory filmstrip, "So High a Calling" and eight departmental filmstrips, discussion guides and four narration records.

Mayor Accepts Bible

NEW YORK, N. Y.—On behalf of New York's Spanish speaking population Mayor John V. Lindsay accepted a commemorative copy of the American Bible Society's new Spanish Version Popular New Testament at a special ABS 150th Anniversary service at City Hall recently.

The presentation was made by Senator Claiborne Pell of Rhode Island, and ABS vice-president, at a service celebrating the Society's founding at City Hall in 1816.

To help meet the Latin American literacy explosion, the colorful new

To Man" is a straightforward translation paperback edition entitled "God Comes for new literates and others unfamiliar with the literary language. Designed also for the more highly educated who want a plain translation in contemporary words, it is illustrated with modern line drawings by the well-known Swiss artist, Annie Vallotton.

Photography Seminar Planned

WINONA LAKE, IND. (MNS)—Encouraged by the warm response to the recent Missionary Photography Seminar held here, Ken Anderson has announced that another will be held December 6-8, 1966.

Missionaries at the seminar, in addition to being given technical information and help for filming, were shown plans for the synchronization of films into other languages.

It is our hope that the annual seminars will result in increased interest and activity in the production and use of audiovisuals in missionary work," said Anderson in summing up the purpose of the seminars. "We are trying to stimulate missionaries to see the value of making audio-visuals on their fields for use in evangelism on the field, and not limiting their film making to promotional pictures for use back home."

Information about the next seminar may be obtained by writing: Ken Anderson Films, P. O. Box 618, Winona Lake, Indiana 46590.

Crusade In Colombia

CALI, COLOMBIA (MNS)—A united evangelistic crusade conducted by evangelical churches here March 30 through April 3 resulted in more than 1,600 decisions. Spearheaded by Overseas Crusades with the full cooperation of the major evangelical churches of the city, the crusade used the municipal gymnasium.

Evangelist Santiago Garabaya was the preacher for the crusade. Attendance reached around 5,000 every night.

Supplies Donated

TUBINGEN, GERMANY (MNS)— More than half a million dollars' worth of medicine, other medical supplies and baby food were sent during 1965 to mission posts and mission hospitals in Africa, Asia, Latin America and Australia by the German Institute for Medical Missionary Work here.

Sponsored by the German Evangelical Missionary Council of the Evangelical Church in Germany, the institute has become an important distributor of medical supplies to mission areas.

Stress Literature Training

SEATTLE, WASH. (MNS)—The Free Methodist Church held its first World Literature Conference May 11-15 on the campus of Seattle Pacific College here. Leaders from seven Free Methodist colleges and junior colleges were in attendance. Other colleges, including Azusa Pacific College, Western Evangelical Seminary and Asbury Seminary also sent representatives.

Free Methodist leadership from various departments of the denomination participated in the sessions, which stressed the need for training in literature

Cuban Pastor Released

ATLANTA, GA. (MNS)—The Cuban government has released from prison a former president of the Baptist Convention of Western Cuba. He is Nemesio Garcia, pastor of the McCall Baptist Church in Havana. Garcia was one of 53 Baptists arrested on April 8, 1965.

Soka Gakkai Active

NEW YORK CITY (MNS)—Soka Gakkai leaders claim about 30,000 members in the United States, according to an article by Alfred Friendly, Jr., in *The New York Times* (April 26, 1966), and 2,000 per month are being added to that number.

Describing a combined meeting of the New York and New Jersey chapters, Friendly says: "The women were mainly Japanese, many of them brides of Americans who had met their wives during military service in Japan, when they joined the Buddhist layman's organization. The men, about evenly divided between white and Negro, were dressed well, but not elaborately."

Vietnam Work Continues

VANCOUVER, B. C. (MNS)—Despite the expanding war in Vietnam, not a single church related to the Christian and Missionary Alliance has been closed, according to a report given at the organization's 69th General Council by its president, Dr. Nathan Bailey.

He told of the 50 years of fruitful service of the Alliance in Vietnam. This missionary work has produced the Evangelical Church of Vietnam, which is an autonomous body numbering some 40,000.

An Open Letter To All Pastors

Dear Pastor:

Over a period of about five years we have used this page in our magazine to keep readers informed about our efforts to build a new National Office Building. The building is now a reality and has been occupied for one year by six departments of the National Association. Perhaps you have paid us a visit. If not, we hope you will soon.

Now that we face the wrap-up of this project, I thought it would be well to speak directly to you as a pastor. In order to purchase the additional two acres of land which will give us space needed for future expansion (this was our desire from the beginning), we must raise an additional \$20,000.00. This price, set some three years ago, is well below present market value.

Since there are other needs and concerns that need our attention, it is our thinking that we should raise this money quickly—this year if at all possible. In order to accomplish this, we must have the cooperation of every pastor. You are the "key" to our success or failure, so you see how important your place is to us.

May I suggest that you review now what your church has done to help make these needed facilities available to the ministries of our National Association.

Perhaps your church has been generous in its gifts, and if so, thank God. But, on the other hand, perhaps your church has made only a token gift or perhaps no gift at all. If this is true, we plead with you to present this need to your congregation. Encourage them to give a generous offering and set a good example by being generous yourself.

There is no other source open to us whereby we can secure these needed funds. We come, therefore, with a plain statement of need. Brother, please help us.

Send the offering of your church to 20+8 Campaign, P. O. Box 1088, Nashville, Tennessee 37202. All of us here thank you in advance for the part you will have in our future ministry through this gift.

Sincerely yours,

Billy a. Welvin

Billy A. Melvin, Executive Secretary National Association of Free Will Baptists

July, 1966 Page 7



Through evangelistic efforts teenagers can win others to Christ. Such activity serves to strengthen their own spiritual experience and gives meaning to church affiliation. Teens from Central Church in Royal Oak, Michigan, are pictured passing out tracts. (Opposite page) Teens pray together before block calling, house to house.

Develop Those Teenagers

by Ralph Rice

Today's TEENAGERS are worthless!"
"Lazy teenagers." "Just a big problem." "Spoiled brats." "Hoods." "Delinquents."

Have you heard our teenagers of today described by some of these terms? I have, and quite frankly, I am sick of people lumping all teenagers together in such critical terms! Our Christian teens want, and are worthy, of our understanding and confidence.

We need a fresh approach to teenagers in our fundamental churches. It is time to stop looking at them as mere liabilities which require a long string of parties and socials to keep them happy and church attached. How shallow we have been in our effort to develop Christian backbone and character. We have tried to keep them at almost any cost. We have given in to their every whim, and for the most part, have failed to develop any real Christian character. All across the country youth groups are dying numerically and spiritually.

What is the answer? More parties?—No! More films?—No! More ball-games?—No! Christian teens want and need a spiritual challenge. We must do more than preach at our teenagers, we must help them to actively serve the Lord. When given the opportunity, with proper adult guidance, Christian teens will respond to spiritual responsibility! Teenagers want something to do for the Lord and church. They do not want to just sit and listen while the adults pray, witness, make announcements, etc.

Three good ways to spiritually involve





young people are block calling, teen to teen visitation, and tract distribution.

Block Calling

Block calling is where teams of two go door to door looking for Sunday school and church prospects. It is similar to a census except that detailed information is not requested except from prospects. Here is how we work it at our church.

After the street or streets are selected, a car load of teens, with an adult, drive to that area. When they arrive at the street, they remain in the car for a careful review of instructions and prayer. Each person is encouraged to pray aloud in turn for the people on that street, and usually, everyone prays. Experienced teens are paired off with the new ones. A newcomer never has to take the lead until he feels ready. When a team approaches a home, they pray for that home in their heart, ring the bell and then step back until someone answers. "Hello, I'm--from the-Free Will Baptist Church. We are looking

for people who do not have a regular church home." (Pause) If they say they attend some church regularly, "Oh, I see. What church do you attend?" If it is a Protestant church, a visitation brochure with an enclosed salvation tract is given with an invitation to visit when their own church is not in service. If they are Catholic, "Oh, then you wouldn't be interested in our literature, but you know, we meet so many Catholic people that we carry these little Catholic Bibles for

them." (These are little Bibles with salvation verses taken from their Bible which are almost word for word the same as in our King James Version.) Over 90% of all Catholics met by our teen block callers have accepted these little Bibles and we are looking forward to meeting some in Heaven who have been saved through them.

If they say that they are not regularly attending church, their name, address, etc. is taken down and a visitation brochure left. The whole approach to block calling is so friendly that, most of the time, they will read the gospel tract or Catholic Bible. Much of the antagonism encountered in census taking is broken down in block calling.

Because our teenagers have faithfully gone week after week block calling, we have been able to enroll new Sunday school members of nearly every age. But, equally important, those teenagers have been developing Christian character as they learned to pray and to talk to people about spiritual things.

Teen To Teen Visitation

This, simply, is where two or three teenagers go to make a visitation call on another teenager. It may be to a prospect, or to a Sunday school or C. T. S. absentee. Though an adult will provide the transportation in most cases, the teenagers themselves actually make the call. A mature Christian teen is made responsible for the call. It is amazing how much easier a teen can reach another teen for Christ than can some of us adults.

Tract Distribution

Tracts can be distributed in almost any place in our free country. Teenagers can be trained to be serious, polite, friendly, and effective in tract distribution. During the summer, we reserve at least one day a week for our teens to go downtown in our city to pass out gospel tracts. They pass them out with a smile and perhaps, "Hello." "Have you gotten yours yet?" "Here's one for you." Before going, and again after finishing, there is opportunity for each teen to pray for the Lord's blessing and the Holy Spirit's presence.

Now For Some Tips

Do not expect teenagers to be effective without proper adult guidance and patient training.

The worker with teenagers must love them and at all times set the spiritual example.

The thrill of serving the Lord and of witnessing for Him is "caught" more than taught. Be sure you have it.

An adult should not only be present, but be actively setting the example.

Make prayer as natural as breathing. Give them many opportunities to pray. When you pray, pray for each of them by name.

Consistency is a key. Establish a regular time for block calling, teen to teen visitation, tract distribution.

Refuse to fail. Trust God for spiritual teenagers—He will make them.

MR. RICE is Minister of Christian Education at Central Church in Royal Oak, Michigan.

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, 2719 North Landing Road, Virginia Beach, Virginia 23456.

Where in the Bible does it say that a sinner has to kneel and pray through to God to be saved? I can't find the scripture for this.

Neither can I. Praying through is for the Christian who has problems confronting him, temptations to overcome and habits of life to gain the mastery over. Sinners need only to pray from the heart. "God be merciful to me a sinner", and God delights in answering that prayer. Here are some verses for the sinner; Romans 10:9, 10, Acts 16:31, John 5:24, John 6:37. None of these say anything about praying through.

My father and mother are both dead. Do you think they can see me or know what I am doing. They were both Christians and went to heaven. Hebrews 12:1 speaks of being "compassed about with so great a cloud of witnesses. Whether this includes our loved ones who have died, I cannot answer. There are those who think it does. Luke 15:7 speaks of "joy shall be in heaven over one sinner that repenteth. Does this include redeemed saints who have gone into the presence of the Lord? It may. We can only speculate. However, if they can see us, we may be sure that they see us through eyes of eternity and not as we see things.

In one of the commentaries which I have, the writer says that verses three and four in chapter 5 of John were added by the translators and was not in the original manuscripts. Is this so?

Since we have no original manuscripts and even our translations are from other copies of the originals, I would say that we just stick to and accept the King James Version. It has been with us for a long, long time and the belittling of God's Word is part of the work of Satan in these last days. John 5:3—4 present no problem to me since the whole passage indicates that a marvelous miracle took place even if these two verses were eliminated.

I have been listening to a preacher who says that Christ was the first born or first-made of God and that Jesus was just a created being as any other of God's creations. Do you have a simple scripture to refute this?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John 1:1-3). In John 14:9, Jesus told Philip ". . . He that hath seen me hath seen the Father." Still further evidence is found in John 10:30, "I and my Father are one."

IN THE VINEYARD

- Jack Paramore, Director of the Expansion Program for Free Will Baptist Bible College, will attend the Central Texas District Association in Houston, July 2. He will be at Fellowship Free Will Baptist Church, Bryan, Texas, July 3; Youth Camp, Sandia, Texas, July 4-8; East Texas District Association, Henderson, Texas, July 9; First and Good Hope Free Will Baptist Churches, Henderson, Texas, July 10; National Association in Little Rock, Arkansas, July 11-14; New Zion Free Will Baptist Church, Headland, Alabama, July 17-22 and First Free Will Baptist Church, Dothan, Alabama, Inly 24-31.
- Director of Teacher Training for the Sunday School Department, Harrold Harrison, will be in Little Rock, Arkansas, July 11-14 for the National Association. He will conduct a Sunday School Institute in Erwin, Tennessee, July 25-29.
- Rufus Coffey, Director of Conference Ministries for the Foreign Missions Department, will be in a Missionary Conference in Exeter, California, July 1. He will be at Westside Free Will Baptist Church, Wichita, Kansas, July 8; Zion Hill Free Will Baptist Church, Oolagah, Oklahoma, July 9; Tulsa, Oklahoma, July 10 and Little Rock, Arkansas, July 10-14.
- Director of Foreign Missions, Reford Wilson, will attend the National Association in Little Rock, Arkansas, July 11-14.
- Roger Reeds, Director of the Sunday School Department, will attend the National Association in Little Rock, Arkansas, July 11-14.
- Director of National Home Missions and Church Extension, Homer E. Willis, will attend the National Association in Little Rock, Arkansas, July 11-14.
- Mrs. Cleo Pursell, Executive Secretary of W. N. A. C., will attend the National Association Convention in Little Rock, Arkansas, July 11-14.
- Director of Publications for Foreign Missions, Jerry Ballard, will attend the National Association in Little Rock, Arkansas, July 11-14.
- Billy A. Melvin, Executive Secretary, will attend the National Association in Little Rock, Arkansas, July 11-14.

1966 COOPERATIVE RECEIPTS

May, 1966

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	May 1966	Year to Date	Total to	Designated
Alabama	\$ 393.86	\$1,251.55	May, 1965 \$ 689.44	May, 1966
Automo	D. Marie Land	492.50	\$ 689.44	
Automotive	The same of			
0-1161-		2,064.75	1,385.57	
		3,340.70	3,082.84	
Florida	and the second	1,080.34	873.38	
Georgia		875.77	952.71	
Idaho		193.28	125.05	
Illinois	1,308.74	3,339.21	2,645.64	
Indiana		94.00	97.00	
Kansas		850.00	627.85	
Kentucky	. 109.09	340.93	407.14	
Louisiana		64.43		
Michigan	. 7.32	173.22	300.00	
Mississippi			119.00	
Missouri	. 1,547.68	6,380.37	5,262.82	
New Hampshire	. 15.73	80.43	104.58	
New Mexico		141.67	103.17	
North Carolina	. 189.01	655.15	737.88	
Ohio	. 115.00	1,367.36	827.72	
Oklahoma	. 1,251.48	6,603.29	4,976.20	
Tennessee	270.08	1,202.48	1,782.65	
Texas	. 228.46	998.62	1,201.91	
Virginia	· March	2,303.60	1,237.27	
Washington and Oregon	. 69.30	221.55	80.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative	Receipts	Designated		Total
	May 1966	Year to Date	May 1966	Year to	Receipts
		Date	1900	Date	To Date
Foreign Missions	\$1,957.21	\$9,893.40			\$9,893.40
F.W.B. Bible College	1,417.29	7,164.19			7,164.19
Executive Department	1,349.80	6,823.04			6,823.04
Home Missions	1,079.84	5,458.44			5,458.44
Church Training Service	674.90	3,411.52		Stot	3,411.52
Superannuation Board	202.47	1,023.45			1,023.45
Stewardship Commission	67.49	341.16			341.16

GEMS

FROM THE GREEK NEW TESTAMENT

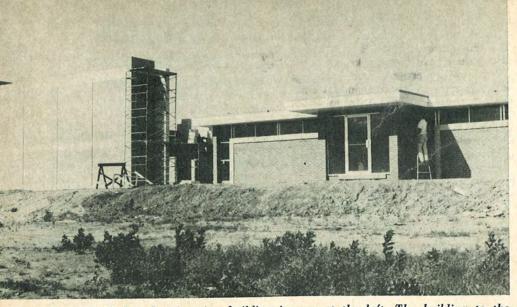
by ROBERT PICIRILLI

POR THE PAST two columns, we have been dealing with Greek words that have to do with Christian perfection, holokleros (whole, entire, complete, lacking nothing) and artios (completely outfitted). We come now to the final word; the one that is most often translated "perfect," teleios.

The word teleios is from the word telos, which means "end," either the literal end of something or the purpose or goal of something. Thus, the adjective teleios refers to something that has been brought to its end or purpose. Therefore, even though the word is usually translated "perfect" in The New Testament, we are not to see the picture of something sinless or without flaw; instead we should picture something that has been brought to its full end and purpose, something full-grown, well-developed, mature.

An examination of some of the passages where *teleios* is used will help establish this more clearly; we can almost always see clearly the contrast between something well-developed and mature, the finished product, and something immature, child-like, partial, incomplete. Note, for example, I Cor. 13:10: "When that which is *perfect* is come, that which is in part shall be done away." Compare Hebrews 9:11, where the "more perfect" heavenly tabernacle is contrasted with that of the Old Testament.

Most of the time, then, when teleios is used, it would be better translated "mature" than perfect. Note Hebrews 5:14, for example, where it is said "strong meat belongeth to them that are of full age." Here the translators recognized its basic meaning. Spiritually, this is what such a passage as Ephesians 4:13 means then, that Paul desires we come "to a mature man" in Christ. (Note the word "grow up" in verse 15, opposite to "children" in verse 14.) This contrast with "children" occurs also in I Cor. 14:20, where note that the word teleios is actually translated "men." The same contrast is probably intended between the "perfect" of I Cor. 2:6 and the "babes in Christ" in I Cor. 3:1. We are also to see the same picture of mature, full-grown, adult Christians in such other passages as Phil. 3:15 and Col. 1:28. On this basis we are also to explain Matthew 5:48. We should not act like immature children and love only those who love us, but should be mature, like our heavenly Father, and love all men.



One end of the administration building is seen at the left. The building to the right will be used to house men students. Long range plans call for this building to house administrative offices.

Glancing Around The States



M. WORKMAN



E. WORKMAN



C. HEARRON

Oklahoma Bible College To Be On New Campus This Fall

OKLAHOMA CITY, OKLA.—The Oklahoma Bible College recently closed its final year of operation in temporary quarters. The construction program for a new campus is well underway and is expected to be completed by August.

Three buildings to provise student housing plus an administration building which includes offices, classrooms, din-

ing facilities and a chapel, make up the first phase of construction. The new campus is located on Interstate 35 between Norman and Moore, south of Oklahoma City.

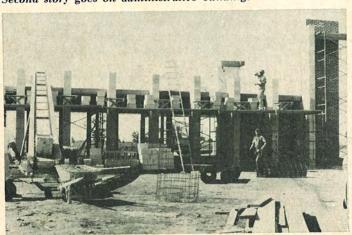
Additions to the administration and staff have also been announced by Dr. J. D. O'Donnell, president.

Joining the staff as academic dean and

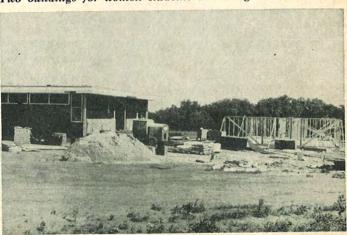
teacher will be Clarence Hearron of Bowie, Texas. Mr. Hearron has pastored churches in Texas since 1946 and is the present moderator of the Texas State Association. He holds the Bachelor of Arts degree from Baylor University and the Master of Education from Texas Wesleyan College.

Eugene Workman will come to the

Second story goes on administrative building.



Two buildings for women students are being erected.



college as registrar and supervisor of men dormitory students. Mr. Workman is a graduate of Free Will Baptist Bible College and is presently pastor of the First Church in Glasgow, Kentucky. His wife, Marjorie, will also be joining the faculty and will act as supervisor of women dormitory students. She is also a graduate of Free Will Baptist Bible College.

Mrs. Joyce Farmer will join the staff as food service manager. She is the wife of Dan. L. Farmer, business manager. Mrs. Farmer has attended John Brown University and Oklahoma Bible College.

Cooperative Meeting Planned

NASHVILLE, TENN.—Evangelist Jack Paramore has announced here plans for a cooperative revival campaign in southern Ohio.

The major crusade is slated for Scioto County, August 14-21, involving both Evangelists Jack Paramore and Bobby Jackson. A score of churches are expected to participate. Dr. Robert Picirilli will act as music director for the campaign and plans are underway to organize a seventy-five voice choir to sing nightly. The services will be held in the Free Will Baptist Tabernacle with the evangelists preaching alternately.

Extensive preparations are in the making. Numerous prayer meetings are being held, brochures advertising the meeting are being distributed, and an effort is being make to involve every Free Will Baptist Church in the area.

Friends across the denomination are encouraged to join in prayer that this crusade will be blessed of God to the salvation of many precious souls.

New Work Started

SACRAMENTO, CALIF.—Under the direction of the California State Home Mission Board a new Free Will Baptist work has been started in this city.

According to Rev. Winston Lawless, Promotional Secretary in the state, this work has the potential of becoming one of the strongest churches of the state association. Rev. Joe Horner is the pastor

Layman Campaign Yields \$129,000

NASHVILLE, TENN.—The One Thousand Layman Campaign has yielded more than \$129,000 in cash and commitments to the Development Program of Free Will Baptist Bible College. This figure represents approximately \$60,000 in cash, stocks and bonds, and approximately \$70,000 in commitments to come in over a two-year period. The effort to find one thousand men, each of whom will give \$1000 toward the construction of our expanded campus, has met with good success as Free Will Baptist lay-

men across the denomination have responded to the challenge. Evangelist Jack Paramore states, "Everywhere I have gone I have found a keen interest in this building program and a willingness to respond to the tremendous challenge. It seems we are ready to build. God is moving on the hearts of scores of our men and they are responding, to my knowledge, as never before to any appeal made by our denomination."

The most effective method used thus far has been area rallies. The following reports reveal the success of these rallies. Portsmouth, Ohio, 37 present, \$4,000 raised; National Launching Rally, 50 present, \$32,000 raised; Knoxville, Tennessee, 35 present, \$4,000 raised; Raleigh, North Carolina, 50 present, \$2,000 raised; Detroit, Michigan, 50 present, \$10,000 raised; Mid-Tennessee, 30 present, \$8,800 raised; Indiana, 20 present, \$1,800 raised; Pine Bluff, Arkansas, 35 present, \$4,100 raised; Greenville, North Carolina, 45 present, \$6,200 raised.

Plans call for similar rallies to be conducted across the entire denomination. Mr. Paramore will be calling on every pastor to assist in getting together interested laymen in such meetings where they will be informed of the plans for the Development Program and challenged to participate with a cash gift or a commitment. Friends of Free Will Baptist Bible College are asked to pray for the ultimate success of this campaign.

Wins Scholarship

SCOTLAND NECK, N. C.—Linda Williams, a member of the Hope Free Will Baptist Church here, recently won a \$600 scholarship to further her education at George Peabody College for Teachers in Nashville, Tennessee. Before entering Peabody College Miss Williams

was a student at Free Will Baptist Bible College.

New Building Dedicated

FLORENCE, ALA.—The First Free Will Baptist Church here recently held dedication services for a new sanctuary which has a seating capacity of 600. Rev. Charles Thigpen, Dean of Free Will Baptist Bible College, delivered the dedicatory message at the afternoon service.

The wall-to-wall carpeted sanctuary is situated on a seven and one-half acre of land for future expansion. Rev. Willie Justice is the pastor.

Northwest Special Feature

PORTLAND, ORE.—Mr. Nathan Ruble was in charge of a planned youth program during the meeting of the Northwest Association of Free Will Baptists held at the Portland Free Will Baptist Church here.

The program consisted of a musical and chorus time, a Bible Bowl Contest, and a Declamation Contest. Joe Postlewaite of the Portland Free Will Baptist Church was the winner of the declamation contest.

Check For College Development

DURHAM, N. C.—The Shady Grove Free Will Baptist Church here presented a check for \$1,645.80 to Charles A. Thigpen, Dean of Free Will Baptist Bible College, to help with the redevelopment program.

The gift was the result of a "College Day" program held on May 29. The pastor, Bill Rbinson, said, "I was happy and pleased that our people responed to this important project."

The raising of the money for the college project was especially important since the church concluded a missionary conference recently with a gift to foreign missions of \$450.00.

Officials of the church (left) and part of the crowd (right) which attended the dedication of the new educational building of the Second Church in Ashland, Kentucky. The two-story building has Sunday school rooms, dining hall and kitchen on the basement level. The first floor houses ten classrooms and space for nine others. Rev. Robert Shockey is pastor.





NE OF OUR large universities of the North once invited a group of communist youth to discuss the relative merits of communistic and Christian idealogies and efforts. To the consternation of the enthralled audience, the communists repeatedly put their American opponents in the forum to shame with their evident dedication to their cause. They confidently proclaimed that they would conquer the world, "For we know what we believe in, and are ready to lay down our lives to carry out the goals of our leaders."

It is high time for us to take a new look at "Christian discipleship" in our churches and in ourselves. As Dr. B. H. Carroll once said, "Baptists are many, but not much." We all recognize this truth in Christiandom today. Christians are many, but they are not very Christian. Somewhere in the mass evangelization of a populous world, and somewhere in the historic development of Christianity in this world, we have lost sight of what it means to crucify self in order to follow Christ. Somewhere and somehow, we have lost the zeal of service to our God that should distinctively and finally mark a Christian with the indelible fervor of dedication to the cause of Christ which He requires of disciples.

We need a revolution in our thinking about "personal responsibility" to God. We have grown content to relegate this responsibility to a few ministers and missionaries, almost to the point of forgetting the New Testament concept of personalized responsibility. We need to re-discover the vital relationship between a risen Saviour and those who profess to be his disciples, his followers. If we would take seriously the biblical fact that every member of our church is, in God's will a minister of Christ, we could change the world in our present generation! We need to think upon this, and act upon this basic tenent of Christianity: every Christian is responsible for his own discipleship unto God. Christ said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Webster defines a disciple as "one who receives instruction from another." To receive instruction from the Son of God, one must have fellowship and communion with Him. No one will be a disciple of Christ—take instructions from Christ-unless first he has a trust and confidence in Christ as his personal Saviour. This is not something which can be inherited, nor purchased, nor acquired by mere acquiescence. Before one will take instructions from God for living his daily life, he must consider Christ worthy of being followed.

Every generation since Christ has seen new or revised interpretations of the reality of this Jesus who lived almost

discipleship through crucifixion

by Odus Eubanks

two millennia ago. Yet, the re-born Christian must reject the false ideas which spring eternally from the inventive minds of speculative theologians, and grasp for himself the full reality of a living and sufficient Saviour who can lead him into sharing the good news of God's salvation!

'Whosoever will come after me, let him deny himself." We may call this the first challenge of discipleship, for Jesus said that if one wants to be a disciple, he must be willing to deny himself and follow Christ's leading. This means a great deal more than denying something to one's self; this means personal surrender to God of one's own will, body, affections, aspirations, and even his soul. It is not merely disciplining one's tastes and impulses or denying something that is desired. It is a self-renunciation, a putting of God's will for one's life above and before the natural desires of the natural person. The person is the direct object of the verb, not the indirect. He is to deny self as the supreme end of his thoughts and efforts, and make God's will his very own. Lange has found the heart of this when he said, "Self-renunciation of the believer is the soul of the confession of Christ." Without the self-denial, the self-renunciation, the confession of Christ as Saviour is almost rendered meaningless. Christian discipleship necessitates obedience to the will of God, and this certainly requires that the disciple deny himself as he puts Christ before himself.

"Whosoever will come after me, let him deny himself, and take up his cross." We need to understand clearly what Jesus meant by the statement "take up his cross." Taking up one's cross means more than having some burden. It is not having some disease or affliction to bear in this life. It is not having to live with fewer material possessions or creature comforts than another might have. It is not bewailing personal misfortune, whatever that may be, or as unfair as it may appear. These things are ordinary, natural burdens. They are not placed

merely upon suffering Christians, for sinner and saint alike are afflicted with the displeasure of undesirable circumstances of life. No, these are not crosses. Jesus had many of these burdens which we call "crosses," but He never confused these with His cross. His cross was not something which befell him, but it was his own voluntary assumption of the sinburden of others! This was his cross. The cross which Jesus has charged his disciples to bear is the voluntary assumption of the sin-burden of the unsaved! When one forgets himself to remember them for the sake of Christ, then has he indeed crucified self and followed Christ! We have churches full of deadwood Christians who do not know the meaning of "following" Christ. Listening to sermons and helping to pay expenses will never adequately serve Christ. We must follow Him in personal service, if we are to take up the cross and follow.

Christ does not demand that we all die a violent martyr's death, but He does demand that we die to the world's demands, and live for Him. Ignatius wrote in some of his writings how he could hardly wait for the lions to sink their teeth into his flesh that he might die for Christ. This does not seem to be what Jesus wants men to seek, for it is usually of far greater value to the furtherance of the Gospel for men to give their lives in service for Christ, than to die a martyr's death. This is the real test, the daily giving of one's self to present Christ and his mission to a lost and sinsick world.

The Roman Emperor Julian had bitterly persecuted the Christians in an attempt to completely stamp out Christianity. His soldiers had tortured the Christians, and tried to force them to deny their Christ. In his last battle, Julian was wounded. We are told that as his death drew near, he dipped his hand in the blood of his wound and flung the blood toward heaven, crying out as he did so, "Thou hast conquered, O Galilean!" Yes, Jesus the Christ, the Son of God, the Saviour of men, has indeed conquered. He has conquered death and sin for all of those who will be his disciples and follow after Him.

If you will take up your cross, crucify self and follow Him, then you, too, can experience the fullness of joy that the great Apostle to the Gentiles knew when he triumphantly said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This is the way of discipleship.

MR. EUBANKS is pastor of Trinity Church in Fort Worth, Texas. He also serves as the state Promotional Secretary.

I Visited An African Sunday School

by Clate A. Risley

MAGINE FOR A moment picking up an African pastor and then dropping him into a typical Sunday school in Anytown, U.S.A., for a visit.

At the close of Sunday school we would chat with him. One of the first things that would have impressed him would be the adults in Sunday school. Now, we know our adult department is one of the weakest departments in Sunday school, but he doesn't know that. He is impressed.

Most African Sunday schools have no adults in Sunday school. They follow the idea that Sunday school is for children, and this even though missionaries have been in some areas for a century.

The next thing that would impress an African visitor would be the number of people with Bibles. We still have far too

many children, youth, and adults who do not bring their Bibles to Sunday school or church. Just the same, enough people will have Bibles that the African will be impressed. He may even ask, "Does everyone have his own Bible?" Now, how many Bibles do you have?

Next, he will say something about the building, the rooms, and the space. All the while, we complain of the lack of space.

One African pastor in West Africa, who served as my interpreter, told me he had between 600 and 700 in Sunday school. This of course is far above the average African Sunday school just as it is far above our average school. I asked him how many teachers he had. I expected him to say at least 40 to 50. He said 9. I asked him where they met. The building in which we were holding a Sunday school conference was a tabernacle-type church with one main room. We were standing at the front. He answered with a sweep of his hand, "Right here." Remember, too, most of these 600 are children. Of course we would know better than to put 600 pupils in one room with 9 teachers. We know it will not work!

It was hardly working there either, but who can say that it wasn't working better than if they were not doing anything. At the moment that was the only alternative. The pastor asked me what to do about his situation. I suggested he should begin immediately to train some of his more able and interested adults. He had some. I met them. "Some of these," I told him, "could be trained during this same hour even if they had to meet beside the church during the dry season."

"But how do you train teachers?" he asked. That question is not limited to Africa, is it?

A little more than a year ago I was in Central and South Americas. One thing quite noticeable is that the African church in general is prompter in starting their meetings than the Latin American church. It was not uncommon for a Latin service to start half an hour late. Whereas, the African service was seldom more than 10 minutes late in starting. Isn't that improvement? Even as I write, I wonder how many departments in our 300,000 American Sunday schools started on time last Sunday.

This illustrates a fact seen again and again in Sunday schools in foreign lands. For the most part the problems are relative. Whether it be trained teachers or punctuality, it is largely a matter of degree.

Another very commendable fact is the speed of their awakening. They sense they are behind. They are concerned. They want to do something about their situation.

In Nigeria, I visited a missionary who has a rural work. As soon as the political situation cooled, it was spread by word of mouth that I would be speaking at a nearby compground on a Saturday at 9:00 in the morning and at 1:00 in the afternoon. Transportation was a problem for many, but 65 people came, some as far as 65 miles. Twenty-five of the 65 were pastors.

Twenty-five pastors at a Sunday school convention on Saturday is good most any place. Here it was 38 percent of the audience. Yes, there is an awakening. There is a growing interest. But if this interest is not met, it will soon turn to frustration, then to indifference. This is a universal pattern.

In one Sunday school I visited there were three adult classes. I was told this is quite unusual. There was a ladies' class. Perhaps six were in this class. There was a men's class of about the same size. Then, using the term loosely, there was a young people's class (ages 12 to 40) where English was spoken. It might be more accurate to say this was the English-speaking class. However, most of those there were in their teens.

When I spoke later during the worship hour, I discovered that this class was also the choir. As far as I could tell, the only teacher who was late was the pastor. Interesting?

Take home papers as we think of them are an impossibility. The English-speaking class was given old religious magazines, few alike and all out of date. The pupils were very glad to get them. I learned that they received these on the average of once a month.

It was interesting to see that the ladies' class was given little picture postcards like some of us received 40 years ago. Although a few were alike, there were not enough of one kind for the class. These too were old. They were in English and the people who received them could not read English.

I was impressed with the number who stayed for worship. Many more adults came for the worship service, but I didn't see any of the children leave after the Sunday school hour. They were all most attentive even though the message had to be interpreted.

Sunday school-wise the African has a long way to go, but he knows it. He is doing a lot with what he has. He is eager to learn. Given help and encouragement he will make tremendous progress in the immediate years ahead. Pray for the Sunday schools in Africa. Pray for your Sunday school. Pray for Sunday schools of the world.

Mr. RISLEY heads the department of Christian Education of the World Evangelical Fellowship.

ARE OUR CONVICTIONS CHANGING?

The subject of commercial movies has been for many years a controversial subject in fundamental Christianity. Only in recent years have movies been channeled into people's living rooms via television. It is interesting to note the changing attitudes of ministers and/or the inconsistency of their attitudes on this subject.

86% reported they did not approve of commercial movies at all while 14% reported they would approve at least some of them. 72% said that movies would be acceptable if shown at noncommercial movie houses, i.e. in the home over T. V. or like the movie The Commandments at a church or other auditoriums. Almost all (92%) agreed that movies were useful and challenging as visual aids in teaching. Most indicated they did not attend movies and that few of their church members did. They further indicated that in their opinion the church members who did were less dedicated and 74% thought few would stop if the church required it. 90% of the ministers own a television and 94% have watched movies on T. V. 88% feel it is

only wrong to watch some movies, but not all.

Concerning T. V. per se, only 26% ever feel guilty about time spent watching T. V. and 40% felt T. V. had been detrimental to their church membership. Only 12% would do away with T. V. if they had the power, but 80% reported they would be in favor of Christian control and/or censorship of programs, if it were possible. It was believed by 92% that T. V. is getting morally worse and only 16% reported they watched programs as adults they did not allow their children to view. Only 26% felt that the good of T. V. outweighed the bad. While 94% never attended "live" plays, 20% approved of "live" plays at theatres, but no effort was made to describe the type. Of those that refrained from movies, 62% did so mainly because they felt it was morally wrong, while 38% felt it would hurt their reputations if people knew it. The ministers were almost unanimous in feeling that their church members would think less of them if they openly attended movies.

Concerning the subject of morals and

by Paul Inbody

Mr. Inbody recently conducted a survey among Free Will Baptist ministers to determine their attitude toward certain subjects. A total of 200 ministers in ten states were sent copies of the questionnaire. Approximately 25% were returned. You will observe their response with interest and we suggest that you compare your own attitude toward these subjects with those of the ministers.



leisure, 72% of the ministers felt they shared the convictions of their most strict members which would mean that they have deeper convictions than most of their church members.

Social Dancing

The question of social dancing has been a subject of controversy among Christians since the days of the Puritans. 98% stated they did not approve of social dancing in any form for any age group of their church. Most felt it would even be wrong for their young people to attend a party or an affair where dancing was a part, but not the only recreation provided.

94% of them disapproved of dancing being taught in the schools even to the extent of "rhythms" for grade schools. 36% admitted they danced when young and 66% said personal, as well as Biblical reasons, could be given for their disapproval.

Concerning adult members dancing or attending functions where dancing was featured, 94% said they disapproved and would be embarrassed if their members were listed in a society column relating to such an event. I question the minister's knowledge of his young people's activities when 84% say that few of his teenagers dance at least some. 26% reported they would condemn young people for dancing from the pulpit, while 56% said they would prefer to talk to them privately. 46% stated they would prefer that young people drop out of active church work if they insisted on dancing.

Drinking

100% of the ministers reporting, stated that they did not drink intoxicating beverages of any kind and further that they disapproved of the same for all people under all circumstances, 80% did not feel that Jesus ever drank intoxicating wine or that He ever caused others to, while 20% felt He did.

It was stated by 90% of those answering that they could prove by the Bible that it is always wrong to drink such beverages. Only 36% were not aware that the fundamental church (Puritans) had ever approved of drinking in public taverns as acceptable leisure for Christians. 76% were not aware that Christians in America were almost alone in seriously objecting to all forms of alcoholic beverages.

80% felt it would be sinful to partake of wine moderately if you were in a country where the water was not pure. All reporting agreed that their church disapproves and feels it is sinful to use, sell, or sanction the use or sale of alcoholic beverages. Almost 100% would not allow members to work in a liquor store or sell beer in their own grocery store.

On the other hand, 64% would approve members working as a checker in a supermarket where beer is sold and only 26% would approve of a boy sacking groceries and beer and carrying them to the patron's car. 40% reporting buy groceries and eat in restaurants where beer is sold. Is this sanctioning the use and/or the sale of alcohol? (It used to be in most of our opinions until it got to the point where you could hardly find any other place to eat or buy groceries!) 40% said if they did not feel they could prove moderate drinking was wrong under all circumstances, they would admit it from the pulpit. On the other hand, 98% reported that even if they could be sure that moderate drinking would not lead to excess, they would still be strongly against it. 26% felt Paul advised Timothy to partake of intoxicating wine for his stomach's sake and 90% felt they could Biblically prove their belief.

Leisure

Now let us move to the realm of sport activities as Christian leisure. It was almost unanimously agreed (90%) that sports in general would be acceptable for Christian leisure. However, 14% felt sports with bodily contact was wrong and 32% felt swimming, basketball and track were wrong because of the type of dress required.

82% admitted to watching such events on T. V. and 84% denied getting a thrill when the game became "rough". 84% would agree to a church sponsored softball team, but only 66% could approve of church sponsored basketball or swimming. Sun-bathing and swimming at public pools were soundly condemned (90%) by the ministers, but 66% felt it was all right to go swimming at lakes or more secluded places, with the family and/or close friends. 76% stated it was immoral, in their opinions, for men to go swimming with other men in the nude.

42% felt it was immoral to go fishing or hunting if you did not use the game for food. 82% felt it was wrong to go hunting or fishing on Sunday, or play various sports even if you went to worship services first. On the other hand, 14% felt if you were on your vacation it was not sinful.

While 88% were opposed to "Sunday movies," 48% said they had watched movies on T. V. Sunday afternoons and Sunday nights after church.

Dress

The reports on the ever popular subject of women's dress was interesting, with 68% feeling that most women were sinfully vain in their dress and hair style.

90% felt the new style, short dresses were sinful and 100% felt that it was

immoral for women to wear "short shorts" in public. 66% reported feeling even knee length or dress length shorts were sinful, and 84% stated the same for men wearing shorts in public. On the other hand, 32% felt this type of attire was all right for sports activities and outings. 46% felt it was wrong for women to wear slacks or jeans. 68% reported that few women in their church wore slacks and shorts.

Premarital Sex

It goes without saying that this group of ministers disapprove of premarital sex. 86% believe it is all right for teenagers under age 16 to date unchaperoned, but 94% disapprove of "petting" and "smooching" on dates. There were 54% who felt it was wrong for a girl to let a boy kiss her, if they were not engaged.

Tobacco

In the use of tobacco, there were divided opinions. 72% believed that all use of tobacco is wrong and/or sinful, and 54% stated they felt it was more wrong for women to smoke in public than men. Again divided, 70% stated it was worse for ministers to smoke than laymen.

Work

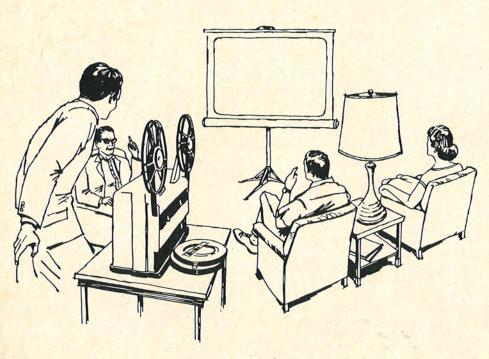
100% reported it is a sin to be lazy and let your family suffer as a result, and 96% stated they felt it was a sin to be lazy even if you could afford it. Being consistent, 84% felt it wrong to spend a great deal of time in doing "just what one wants to do." While feeling it is wrong to be idle under all circumstances, 52% felt it was not necessary to engage in money making enterprises if one is independently wealthy. 82% did not feel a person is justified in doing what he wants to with his money just because he has given a tenth to religious purposes, and only 30% thought a man was justified in taking a second, part-time job just to make money for old-age, if he makes enough on his regular job to live adequately.

In conclusion, 94% felt it was getting harder to get church members to live "right" and not indulge in sinful leisure. 96% felt they were preaching against amusements and sinful leisure as strictly as they did when they first started.

The last question asked: "If a person does the things discussed in this questionnaire and dies without repentance, would they go to Hell?" drew a split response. Only 32 ministers answered this question and of the number 78% felt a person would be lost and 22% did not.

MR. INBODY is pastor of the Lewis Avenue Church in Tulsa, Oklahoma.

SPACE AGE EVANGELISM



by Jack Houston

THERE'S AN AIR of expectation in the living room of the house on the corner as the lights go out. Suddenly the white beam of the picture projector cuts through the room and splashes moving patterns of color on the screen.

Home movies? Not quite. The family on the corner has invited the neighbors to see a film. But not just an ordinary motion picture. This one has folks leaning forward in their chairs as the film progresses. They see a plant eating an animal, a lizard lassoing insects with his tongue and a fish shooting down insects

by spitting pellets of water.

Some of the viewers here tonight have been a little hard to approach about spiritual matters, but there is no lack of interest in their manner now as the film moves on to the end. Clearly and impressively it makes the point that many so-called new developments in science have existed for ages in creation and that the God of this world of marvels has a prior claim on all His creation, including them. As the lights go on and conversation is resumed the hosts sense that something has happened. The ice has been broken—and possibly much more.

Through the film showing we have just looked in upon took place in a home, others like it are being held in factories, clubs, churches, before business groups and even in such cosmopolitan settings as neighborhood fire houses. In each case the purpose is the same: to drive a wedge into hearts and minds formerly

closed to the gospel.

Obviously the key to this approach lies in the films themselves—the now widely known gospel films produced for two decades by the Moody Institute of Science. By means of such films as "God of Creation," "Red River of Life," and "City of the Bees," individuals and groups are finding a new door of access to people who could not be reached in any other way.

At The World's Fairs

Probably the outstanding proof of the effectiveness of the gospel science approach has been provided by film showings and live demonstrations at recent world's fairs. At the New York fair which closed last fall more than 1,350,-

000 people visited the Sermons from Science pavilion during two seasons. Sponsors—the Christian Life Convention, a group of Christian businessmen—were especially gratified that of these 139,755 visited the counseling room and 3,400 recorded decisions for Christ. Earlier some 417,000 witnessed Sermons from Science programs at the Seattle World's Fair. Plans are now being made for a similar ministry next year at EXPO '67 in Montreal, Canada.

Church Outreach

Several churches have sponsored the gospel science films at county fairs. In Bridgeton, New Jersey, the Orthodox Presbyterian Church of that city sponsored the Moody films for two successive years at the county fairs. Just about a year ago the Trinity Baptist Church of Indio, California, showed "City of the Bees" six times daily at the eleven-day National Date Festival there. Not only was the movie well accepted by the more than 5,000 people who saw it, but the church won a special award ribbon from the fair for its exhibit.

In Palo Alto, California, the Peninsula Bible Church set aside an entire month in which members opened their homes for showings of the science films to neighbors and friends. Several films were used and kept circulating all month long so that the cost per showing was small. As a result, many people were reached who would never have come to church showings.

In Plant Or Factory

Employees of the Douglas Aircraft Plant in Santa Monica, California, flocked to see a series of weekly lunchtime showings sponsored by a Christian fellowship within the plant. From around the country come reports of other showings in plants of North American Aviation, Northrop, General Electric and Lockheed. In addition there are viewings by professional groups, service clubs and gatherings of every kind. Many are small group showings, especially effective because they reach viewers informally in intimate circles.

In The Community

While plans for showings to large audiences continue, however, there is an increasing awareness that the same films can be extremely effective with smaller groups. For example in Chicago one Christian executive has taken the gospel science movies to some of the city's finest high-rise apartments, country clubs and yacht clubs. He has shown them to psychology classes at Illinois Institute of Technology and to the personnel at Argonne National Laboratory.

His audiences reached in this way have included people of all faiths and oc-

cupations—Catholics, Protestants, Jews, Moslems, doctors, professors, students, scientists. On one occasion he was invited to show "Red River of Life" to a group of rocket repellent research scientists and their wives. Also in the group was the head of the science department of a Jesuit university.

One especially interesting series of showings was arranged by a Los Angeles dentist and his wife on behalf of international students from UCLA. Interest ran high for ten consecutive Friday nights on which different science films were shown. After each showing refreshments were served as the group discussed the films.

In The Home

Private screenings of films in the home is one of the latest entertainment ideas in our American society, an idea upon which some Christian families are already beginning to capitalize. This can be done by individual families, often with arrangements to share the expense of film rentals (and projector if needed) or undertaken as a church-sponsored project in which the church bears part or all of the expense. (A typical film such as "Prior Claim" can be rented on a weekly basis for a per night cost of less than \$7.00.)

How would you plan a home showing centering around the Moody gospel science films? Those with experience suggest that you should:

Plan ahead. Invite your guests as early as you would for any social event in your home. Invite them as formally or informally as you wish—by phone, personally, or mailing them an invitation. Obviously, how you invite them will create the mood for the evening.

How many should you invite? Mr. and Mrs. Gene Getz of Wheaton, Illinois, decided that a Christian couple could come to their film showings if they brought an unbelieving couple with them. By this method they not only kept a proper balance in the group, but also shared the responsibility of follow-up.

In any case it would be well to mention that you will be showing a movie for the evening's entertainment. You could add that it's a movie that has been shown during the past two years at the New York World's Fair. Unless the situation seems to call for further word you can leave further explanation until just before the showing.

Manage your evening well. If you invite your guests for dinner, the success of your evening depends not only on your planning, but how smoothly the entire evening progresses. Once you have finished with your dinner you will want to move on to the showing without delay. Otherwise your guests may start worrying about the time.

If possible, it is also a good idea to set up the projector and screen before the guests arrive, keeping the equipment away from the dining area.

Follow the logical sequence of the films. Films may be used singly or in sequence (as many as twelve). Each presents a particular theme, which in turn builds upon the subject of the one before. For example, to begin a series you would show "Dust or Destiny" which establishes that God exists. Next, "Prior Claim" builds upon the existence of God and shows that God rules over man. As seen in the following paragraph, a composit of the themes and titles of the films, presents a clear message of the gospel:

There is a God ("Dust or Destiny") who rules over man ("Prior Claim") and loves him ("Hidden Treasures"). Man has power to choose the course of his life ("Mystery of Three Clocks"), but his senses are limited ("Windows of the Soul"). God, on the other hand, is infinite and timeless ("Time and Eternity") and the Bible record, His Word, is accurate ("The Professor and the Prophets"). Although man is more than a mere animal ("City of the Bees"), he is morally bankrupt ("God of the Atom"). The Creator is man's Savior ("God of Creation"). God has a plan for man ("Red River of Life"). To know this plan man must trust God ("Facts of Faith").

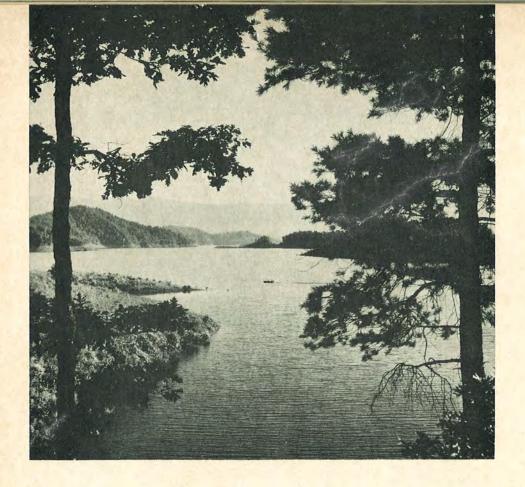
Serve refreshments during discussion. Once the movie is over the host may want to start a discussion rolling by asking a question about the movie, while the hostess excuses herself to serve refreshments or dessert. So as not to hinder discussion, the host will do well to wait until the guests leave before he rewinds the film.

Follow up your witness. As the guests leave you may hand them a booklet which summarizes both the scientific and moralistic parts of the movie. These booklets, specially prepared by Moody Institute of Science as follow-up materials, provide a list of Bible references supporting the film's message.

Try to be patient, allowing the Holy Spirit time to reorient a life set in the opposite direction. To force a decision is often regarded as evidence of weakness by hard-to-reach people.

There are people working and living next to you who are "untouched" by the gospel of Christ. Here is one way you can present Christ to them. Try it and see.

Films mentioned in this article may be secured from Randall Book Store, P.O. Box 1088, Nashville, Tennessee 37202, or from a local distributor. The article was adopted from, "Film Evangelism Comes to the Home," by Jack Houston, Moody Monthly, January 1966.



Before Facing
The Responsibilities
Of Each Day . . .

Song writers have aptly pictured the reflection of Biblical writers when from their pens have come words like, "Holy, Holy, Holy, Lord God Almighty, Early in the morning our songs shall rise to Thee," and "Early let us seek thy favor; early let us do thy will." These hymns accurately depict the inspired thoughts of sacred writers.

When we talk about beginning the day with the Lord, there are two things that immediately come to mind. First, there is the reading of the Scriptures and, secondly, there is prayer. Bring the two together in a time of meditation and we have the ingredients for strong, healthy spiritual lives.

Before the turn of the century, there was a small town where a burial ground and a saloon were adjacent to each other. The gate of the graveyard was kept locked, but a sign on the corner of the saloon read: "The key to the cemetery is within." The bartender didn't realize it, but there was more truth in that sign than originally was intended. You have within your grasp all the spiritual power you need. It is no one's fault but your own when you refuse to use it. Every Christian is a potential spiritual giant, but we so often settle for less.

Often we are tempted to get under the juniper when we see the spiritual plight of our nation. It would do us well to ponder the spiritual state of England about two hundred years ago. It was indeed a very dark hour. Someone observes: "The Puritans had been buried and the Methodists were not yet born." In one section, only one Bible could be found and that was used to prop up a flower pot. It was publicly advertised in the papers that one could get drunk for one penny and dead drunk for two. France had gone into infidelity and England would have followed, but a young preacher on May 24, 1738, attended a meeting on Aldersgate Street and felt the presence of the Lord warming his heart. This was the difference.

The destiny of a people was turned about face because one man had his heart warmed at God's fireplace. John Wesley was singularly responsible for turning the tide of dead ritual and formalism into an avalanche of Holy Spirit revival.

A. J. Gordon once classified some obstreperous church members as: "figure-heads, soreheads and deadheads." Vance Havner said he should have included "hotheads." It seems we always have a superabundance of them. But a man may have a hothead and a cold heart. Christmas Evams, coming out of a theological debate, was greatly convicted of a cold heart as he rode along through the mountains one Saturday afternoon. Before he could preach next day he had a heart-warming experience in prayer.

Prayer has changed the history of nations, the boundaries of countries, the order of men's lives and the normal course of nature.

Abraham prayed, and a son was born to him and Sarah after both "were old and striken in years" (Genesis 20:17). This event was a natural impossibility.

The barren Hannah prayed and God gave her a son, whom she called Samuel, "because I have asked him of the Lord" (I Samuel 2:10)

Moses prayed (Exodus 14:21-22), and the waters of the Red Sea divided and an army passed over on dry land.

Elijah prayed (James 5:17-18), and it did not rain "upon the earth for the space of three years and six months."

He prayed again, and "the heavens gave rain and the earth brought forth her fruit."

The church prayed (Acts 12:5-7), and Peter, who was imprisoned, "sleeping between two soldiers, bound with chains," was miraculously delivered by God.

The centurions prayed and "his servant was healed in the selfsame hour" (Matthew 8:13).

The leper prayed and Jesus said (Mark 1:40) "be thou clean; and immediately his leprosy was cleansed."

Peter prayed, and waited for ten days in the upper room, "the place was shaken . . . and they were all filled with the Holy Ghost and they spoke the word

BEGIN WITH GOD

of God with boldness" (Acts 4:31).

Down through the ages, men have prayed and God has answered. He still answers and will always do so.

"Those that seek me early shall find me" (Proverbs 8:17). Minutes spent with God at a regular and early time and place are worth infinitely more than longer periods, irregularly and inconsistently brought together. It is still true that "they that wait upon the Lord shall renew their strength." Who can deny that our batteries are in constant need of his filling? The source of power and life is still found in Zechariah 4:6; "Not my might, not by power, but by my spirit, saith the Lord of Hosts."

One thinks of the professor who authored a very scholarly book on love. The only trouble was that the professor had never been in love. When he had the manuscript typed, it turned out that the typist was a very beautiful lady and as their eyes met that day something happened to the professor that had not been included in the book. He was happier in two minutes with real love in his heart than he had been in twenty years with love only in his head.

This is what needs to happen to us today. Many of our churches are ice water, frozen together when they should be Holy Spirit, sealed together. There is an abundance of orthodoxy, ample teaching, and plenty of activity, with many of

their good points, but in the center of it all we are like a drowning cat in cream. We talk about revivals, their hindrances, blockades, ways and means, but the only thing lacking is revival. It is our common consent that it is the work of the spirit, but much important time and energy is expended over the mode and expression of it and we thus often miss the blessing. Baptism, victorious life, full dedication, or surrender—we are not unlike a group of beggars talking about the merits of different types of purses and pocketbooks and all of them "broke."

During the last presidential election, the word "extremism" was frequently used. Many people are afraid of that word. In fact, we are so afraid of it until we become guilty of a gross extremism—impotence. Some are so afraid they will end up on the "end of the proverbial limb" that they never get up the tree. It doesn't matter what you call it, we need a heart warming, a heavenly bond fire, a Holy heartburn. Our heads and hands have gone far ahead of our hearts. We must remind ourselves that the way to go forward is heart first, not head first.

Today our Christianity is as the feast of Cana when the wine had run out. There is no dearth of good things; there is plenty of good Bible preaching and teaching; our churches and associations put forth long tables loaded with plenty. But where is the wine? The thrilling of

the Holy Spirit is gone. The spiritual wine that moves man's heart is gone. We need a heart warming.

Our planet is drunk. We are drunk of pseudo wine. We are trying to do the work of God with the massive machinery of the flesh. It is going to take the true wine of the Holy Spirit to move this world. Therefore, "be not drunk with wine, wherein is excess, but be filled with the spirit."

There will be no spiritual hangover here. We need to forget which button we wear, whose label we carry, whose torch we hold. Forget whose side you are lined up with or whose movement you are following—forget which Paul, Peter or Celhas you are announcing long enough to ask, "Is Jesus real to me?"

Is He real to you? Is your heart warm today? "He that hath my commandments, and keepeth them, He it is that loveth me; and he that loveth me shall be loved of my father, and I will love Him, and will manifest myself to Him." (John 14:21).

Find that early place of meditation and fellowship with the Lord. Your life cannot be the same afterwards.

Mr. Lee is pastor of the First Church in Albany, Georgia. He also serves on the Sunday School Board of the National Association.

Preaching And Doctrine

by Thurman Murphy

EAR THE END of his long and illustprative career, the Apostle Paul gave young Timothy the command "preach the word." Often a distinction is made between preaching the gospel and preaching the Word-preaching the gospel referring to preaching the plan of salvation and preaching the Word referring to all the great doctrines of the Bible. At any rate, in II Timothy 4:3 Paul equates preaching the Word to preaching sound doctrine. Webster defines doctrine as "something taught; teachings." So when the Holy Spirit and Paul write "preach the word," He was telling us to preach the teachings of the Bible, to expound to our hearers the great doctrines of the Word of God. And this is vitally needed in our churches today.

The Need For Teaching

All across our denomination there is a desperate need for preachers to preach doctrine. Having had the privilege to preach in twelve states, I have seen just part of the need for teaching all the Word of God in our churches. An adult Sunday school teacher in one state said to his class, "After long consideration and study I have come to the conclusion that the Holy Ghost and the Holy Spirit are the same Person." That man needed to be taught.

Once, while on vacation, I dropped into a Free Will Baptist Church on Sunday morning. I was asked to teach Sunday school. Someone in the class asked me what the words "Free Will" meant. After I explained the meaning, one person said, "I thought it meant that when the offering plate was passed you could give whatever you wanted to."

There are other doctrines which are misunderstood. For instance, the words justification, adoption, sanctification are just vague terms in the minds of many. The doctrine of angels and the doctrine of Satan are untouched by all too many of us.

It is a sad truth that we have evangelized, but have not taught. The results of not teaching is seen in the history of two great churches. Joseph Parker and T. DeWitt Talmadge built large congregations by their oratorical powers.

But they failed to teach the people. As a result, when they died City Temple in London fell into the hands of R. J. Campbell, founder of the New Theology, and Brooklyn Tabernacle fell into the hands of Charles T. Russell and the Watchtower Bible and Tract Society (Jehovah Witnesses). H. C. Thissen says, "It has often been demonstrated that only as people are thoroughly indoctrinated in the Word of God do they make staunch Christians and effective workers for Christ."

People Want To Know

There are a few preachers who object altogether to preaching doctrine. One said at a conference recently that we should never teach doctrine because it leads to divisions and causes people to break fellowship with each other. Statements like this are all too often excuses for preaching poor sermons. Charles H. Spurgeon in *Spurgeon's Lectures to His Students* said, "If we give our people refined truth, pure Scriptural doctrine, and all so worded as to have no needless obscurity about it, we shall be true shepherds of the sheep, and the profiting of our people will soon be apparent."

Doctrine does people good and they like it. They want to know. If you visit around very much, you will find that people want some answers. They will be asking all sorts of questions about doctrine and the Bible. A deacon in one of our churches came to see me one day. He said he had trouble controlling his temper at times and sometimes if he mashed his finger he would say something wrong before he realized what he was saying. He wanted to know if when he made a mistake like this did it cause him to lose his salvation; did he cease being a child of God. This was a real problem to him. He wanted to know. People should receive the answers to questions like this from the pulpit.

Allow me to quickly point out that a doctrinal sermon should not sound like a theology class. People would go to sleep or go home. A good sermon has balance and should be preached with fervency in the power of the Spirit. But whatever else may be present in a sermon, the absence of edifying, instructive truth,

like the absence of flour from bread, will be fatal. Nothing can compensate for the absence of teaching.

The Reason For Ignorance

Largely, though not completely, the reason for the ignorance of our people concerning doctrine lies with the preacher. This is not to discount the importance of the Sunday school, but all in all it's the preacher's job to make sure the people understand the doctrines of the Bible. The reason preachers haven't instructed the people lies in several areas. One area has to do with a false idea of preaching; the idea that all you have to do is open your mouth and let the Lord fill it. A few preachers have tried this method only to discover (at least the people have discovered) that there is nothing there but hot air. Psalm 81:10. "Open thy mouth wide, and I will fill it," which is often used to support this idea, doesn't refer to preaching at all.

Apt To Teach

In giving the qualifications for a minister Paul said, "A bishop then must be . . . apt to teach" (I Timothy 3:2). Jesus said that we were to be teachers. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching (indoctrinating) them to observe all things whatsoever I have commanded you" (Matthew 28:19-20).

It is clear that Jesus and the Apostles taught doctrine. Mark 4:2, "And he taught them many things by parables, and said unto them in his doctrine." Acts 2:42, "And they continued sted-fastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Titus 1:9, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers."

To preach the Word, we must know it. This calls for a lot of study to bring us to an understanding of the things of God. C. E. Colton in *The Ministers Mission* said, "It is possible, though difficult, for a minister to succeed without scholastic training, but it is utterly impossible for any minister to succeed without consistent personal study." Our doctrinal teachings should be clear and unmistakable. To be so it must first of all be clear to ourselves. "Some men think in smoke and preach in a cloud."

I would like again to quote Spurgeon, "Brethren, first and above all things, keep to plain evangelical doctrines; whatever else you do or do not preach, be sure incessantly to bring forth the soulsaving truth of Christ and Him crucified."

Mr. Murphy is a home missionary in Youngstown, Ohio.

C HURCH CAMPING is not a new activity, but our awakening to its potential has only begun. The basic objective of a church camp is to lead campers to accept Christ as their personal Saviour, or to lead them to a new awareness of the presence of Christ in their lives.

Free Will Baptists are showing definite signs of upgrading their camping programs. The Board of Church Training Service is providing leadership and guidance in this important area of Christian education.

This article is intended to acquaint you with various types of camps and with some available literature in the camping field.

Resident Camping

A resident camp is one in which campers eat, sleep and live twenty-four hours a day on the camp site. There may be occasional trips for special purposes off the camp site.

Most Free Will Baptist camps are of this type. They operate on a short term basis, usually one week.

Day Camping

The day camp is one in which the camping experience is restricted to daytime activities. Campers are transported to and from camp each day.

This type of camping provides a means of working with small children. It is quite widely used by municipal organizations and other special groups in providing outdoor recreation for large groups.

Churches that are located near camp sites should consider this means as a way to utilize camping facilities to a larger extent.

Retreats

The retreat is usually an overnight experience on a week-end. The program is planned similar to what might take place in the church, but then is transferred to a camp setting. The setting is more of an informal atmosphere.

Camp boards should promote the use of camp sites for the purpose of retreats throughout the year. Climate will determine to what extent the camp can be used unless it is weatherized for year round use.

Family Camping

A family camp may be a resident camp or retreat. In such a camp situation, the entire family may attend. Activities are planned for individual age levels and some for participation by all ages.

In some areas, Free Will Baptists have used the family camp idea to make possible the renting of better facilities. Family camp is often the means whereby members of a family become better acquainted with one another.

Programming

The camp program may be thought of as being everything that happens to the camper while he is there. This concept includes those experiences which are spontaneous as well as those which have been structured.

Two very different ideas of providing learning experiences have developed in camping. One is *centralized conference type* approach in which the camper's day is strictly organized as to time, place, and activity. Formal classes are held and all other activities are closely regulated.

On the opposite end of the scale we have the *decentralized type* which contains a minimum of scheduled group activities. Usually the leader of a small group plans activities from day to day. Nature and outdoor activities are the essential elements. Stress is given to "real camping."

Free Will Baptist camps for the most part are strictly the centralized conference type. However, there is a healthy trend toward a *modified decentralized* type of camping. This type seems to be the trend for evangelical camps. In this type there is a balance between structured activities, such as two or three formal classes sometimes in an outdoor setting, plus other activities that encourage individual exploration and expression

Larger use of nature and outdoor activities is the experience of those engaging in the decentralized type of camping. Much responsibility is placed upon the small group counselor. The individual camper is given more attention.

Camp Literature

The Board of Church Training Service (through the national office) published graded camp literature for the third consecutive year this summer. Instructor's material as well as literature for the

camper is available. The theme for 1966 is "The Blazing Torch" and contains three different studies for each of three age levels: junior, junior high, and senior high.

Literature for the 1967 season is already in preparation. The theme for next year's course is "Great Discoveries." Again, three units for each of the three age levels will be available.

Resources

Camping for Christian Youth by Floyd and Pauline Todd (\$3.95). This is an excellent book on evangelical camping. It should be in the personal library of every camp leader. You may order this from the CTS office.

The Day Camp Program Book by Virginia W. Musselman (\$7.95). This deals specifically with program activities in a day camp.

Scripture Press publishes several books to help camp leaders. These include: Camp Director's Handbook (50¢); How To Be a Camp Counselor (75¢); and Creative Counseling for Christian Camps (\$1.50).

International CCA

Christian Camps and Conference Association is an international organization that meets every two years.

Regional meetings are held in the year between the international meeting. This organization is devoted to helping Christian camps raise their standards and improve their total ministry. The national CTS office holds executive membership, and several Free Will Baptist camp leaders hold individual membersip. Many benefits are derived from association with CCA, among which is the official publication, Camps and Conferences magazine.

There is more to this camping program than can be said here. If you have problems or needs of any kind relating to camping, write to your national CTS office, P. O. Box 1088, Nashville, Tennessee 37202. We will do our best to help you.

Outside sources used in preparation of this article included Camping for Christian Youth by Floyd and Pauline Todd, "Helps for Church Camping" by Jerry Shaw, and an article in Church Recreation, 2nd quarter, 1966. Mr. JOHNSON is General Director of the Church Training Service Department.

by Samuel Johnson

What's Happening In Christian Camping?

to use for the anointing. They had something like motor oil, cooking oil and alive oil from which to choose. They chose olive oil. Dr. Loewen, his coworker, the chief and several other fellow believers went to Aureliano's house and prayed for the wife. Nothing astounding happened. The next morning Dr. Loewen was sitting near the river when he saw the same little party, minus himself and the other missionary, making its way to the chief's house. Shortly after, the chief came and took his seat on the same log with Dr. Loewen.

"We prayed for my wife again," he said.

"Yes, I gathered that," replied Dr. Loewen. "But you didn't invite Dave and me to go with you this morning."

"No," said the chief. "You don't be-

Nowhere had Dr. Loewen said, "This is what the Bible says, but I'm doubtful of its reality." And yet the Christian chief saw through the missionary's actions the doubt he had manifested concerning God's instructions. It was interesting to note that the wife was healed.

Regardless of our theological knowledge, flowery words and beaming pious smiles, the world sees more of what we really believe than what we say we believe. They can read the paramessage. Frightening, isn't it?

Spiritual Radar

Needless to say, realizing the foregoing factors does not solve all the questions and problems related to presenting the Gospel in a way that it scratches where people are itching. Surely, we cannot feed all the hungry people in the world, nor bind up all the wounds, nor can we wait until we know all of a person's background before we present to him a witness.

But there are certain things we can do. We can "pre-program" the message to meet the need in the life. This requires some knowledge of the person or the group to whom we speak. Else we cannot 'scratch them where they itch." This certainly is not to say that the message must be "watered down" to tickle ears. It is not likely that our "spiritual radar" will conflict with the message a person needs. This is the second and most important factor that we must observe. The Bible contains several references (e.g. Galatians 5:16 and Ephesians 5:18) that give us reason to believe that we should be equipped with spiritual radar. Our daily walk with the Lord should cause us to constantly ask, "Who needs me?"

Conceited? No. If we have the message that will save the world and we are God's ambassadors, then someone needs us to proclaim to him in a meaningful setting the glorious message of salvation. The Holy Spirit can give guidance concerning each situation.

Not Only In Foreign Missions

The Colombian's comment has a farreaching application to any area of Christian work. Missionaries have a unique opportunity during itinerary to act as sponges or good listeners to many people and sometimes pastors. The missionary sometimes hears comments from members of a congregation such as, "We are starving to death spiritually." They may continue to say, "Our pastor preaches about smoking, dancing, short skirts, movies, and mixed bathing and we aren't being fed." The particular member may not be guilty of these "sins," but he is subjected to listen Sunday after Sunday while the preacher pounds away at a particular someone in the congregation. The problem may be a lack of knowledge of the Word sufficient to feed a group. Or he may be afraid to preach about walking in the Spirit and lacks faith to trust the Holy Spirit to do His work in the hearts of believers.

Those of us within fundamental ranks sometimes get a degree of joy from looking down our noses at those within the modernistic ranks because they have dead, dry churches. Truthfully, some of the driest, deadest churches are among fundametalist ranks whose pastors have sermons of dry hay. They poke it at their congregations with the exhortation, "Chew it, it's good for you." Many needs go lacking. The congregation continues to itch painfully.

To a degree the same thing happens in some Bible Colleges. A group of young people desiring to know how they may share their wonderful experience of salvation sometimes is fed an almost solid diet of the dangers of modern theological trends or is taught a man made standard of Christian living. The tree is being trimmed, but little is being done to the root. Sad that much of the enthusiasm for evangelism is turned into enthusiasm for defense of the faith. I'm reminded of a quote something like this from an old Christian historian. "The Gospel can be likened to a lion in a cage. The only defense it needs is to be loosed from its cage."

Some students battle with grave personal sins such as petting to climax, temper tantrums, homosexuality, private cursing, or masturbation. What professor or dean is "in tune" enough to wisely deal with these students? Perhaps the student desires to unburden his heart to a superior, but he fears being met with anger or even shock. In any of our Christian work when we appear shocked by something someone confidentially tells us, it indicates that we have not dealt with our ownselves and our own personal sins effectively.

Dr. Loewen tells of many times that students have come to him supposing to talk about a change of major or some problem in class. Being a man of God and having his spiritual radar in order, he has often been able to detect that the student has actually come to talk about another problem, sometimes one of the above mentioned. If you are tempted to ask if such things exist in the lives of Christian students, the answer is "yes."

Then in the basic unit of the home, people get scratched where they don't itch. Some parents have been surprised to find that their children's concept of the Bible is only as an instrument of chastisement. They say, "This is the only time you use the Bible with me, when I've done wrong." Others know the Bible only as the book used at family devotions. Some cannot see it being lived in the lives of their parents. The parent at devotional time, in the pulpit, as teacher of the Sunday School class and the parent of the daily Christian life are two different people. Is it any wonder that many children look to other places to have their needs met?

Ours is a delicate responsibility—influencing, yes, even persuading men (II Corinthians 5:11). We need keen radar to prevent us from presenting only a social Gospel and yet, at the same time, to have the mind of Christ—treating the whole man.

The entrance of the Gospel into any heathen culture (even a U. S. sinner's heart) is like trying to put square pegs into round holes; it eventually changes many parts of a culture. Picture a culture as a circle, then the entrance of the Gospel as penetrating only the periphery. Most likely it is being presented as propaganda. But when the circle is penetrated to the basic center and one sees the culture changing from the center, most likely the people have received the Gospel in a meaningful setting which can meet their needs. It is powerful to scratch them where they are itching.

MISS JONES is a R.N. She is now in language study in Costa Rica preparing to enter Ecuador as a medical missionary.

INSPIRATION . . .

For Christians Only

Dr. Torrey used to tell about three persons, a mother, a Sunday school teacher, a Sunday school superintendent, each of whom came to him unknown to the others, and in bitter grief confessed neglecting an impulse to speak to the mother's daughter, who suddenly died. "The Holy Spirit was trying to get the use of three people to save one soul," Dr. Torrey said, "and could not."

-Gospel Herald

Wonderful Harmonies

Mendelssohn once visited a cathedral containing one of the most priceless organs in Europe. He listened to the organist, then asked permission to play. "I don't know you," was the reply, "and we don't allow any chance stranger to play upon this organ." At last the great musician persuaded the organist to let him play. As Mendelssohn played, the great cathedral was filled with such music as the organist had never heard. With tears in his eyes he laid his hand upon Mendelssohn's shoulder. "Who are you?" he asked. "Mendelssohn," came the reply. The old organist was dumbfounded. "To think that an old fool like me nearly forbade Mendelssohn to play upon my organ!"

If we only knew what wonderful harmonies the Holy Spirit can draw out of our lives, we should not be content until He has complete possession and is working in us and through us to do His will.

-Senior Teacher, SBC

Wrong Orders

Some years ago a passenger train was rushing into New York as another train was emerging. There was a head-on collision. Fifty lives were lost. An engineer was pinned under his engine, frightfully injured, and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hand, and said: "Take this. This will show you that someone gave me the wrong orders."

Unregenerate men and women will stand before the Great White Throne and point to their Modernist preachers, saying, "Someone gave me the wrong orders!"

-Watchman-Examiner

Good Timber

The tree that never had to fight
For sun and sky and air and light,
Never became a forest king,
But lived and died a common thing.
The man who never had to toil,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man,
But lived and died as he began.
Good timber does not grow on ease.
The stronger wind, the tougher trees,
The farther sky, the greater length
By sun and cold, by rain and snow,
In tree or man good timber grows.

-Douglas Mallock

Don't Quit

When things go wrong as they sometimes will, When the road you're trudging seems all uphill, When funds are low and debts are high, And you want to smile but you have to sigh, When care is pressing you down a bit, Rest if you must, but don't you quit.

Lift is queer with its twists and turns,
As everyone of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out.
Don't give up, though the pace seems slow,
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up,
When he might have captured the victor's cup.
And he learned too late, when the night slipped down
How close he was to the golden crown.

Success is failure turned inside out,
The silver tint of the clouds of doubt,
And you can never tell how close you are,
It may be near when it seems afar,
So stick to the fight when you're hardest hit,
It's when things seem worse that you mustn't quit.
—Baptist and Reflector

Too Late

I saw a door
And meant to go
Within the room
Someday.
I looked around
And marked the ground
Lest I forget the way.
When I returned
All was the same
Excepting
Where before a light had been
No light was seen
And God had closed the door.

-Selected

Waiting-For What?

The clock of life is wound but once, And no man has the power To say just when the hands will stop; At late, or early hour.

Now is the only time we own
To do His precious will,
Do not wait until tomorrow;
For the clock may then be still.

-Selected

The Time To Decide

A student came to a Scottish professor, asking him how long he might safely put off decision for Christ. "Until the day before your death," was the strange reply. "But I cannot tell when I shall die," said the youth. "True," replied the professor "then decide now."

-Quiver



LET'S PUT
BIBLE READING AND
PRAYER BACK
INTO OUR WORSHIP

personally...

THIS MAY COME as a shock to some, but I am of the opinion that we need to bring the Bible back into our worship. This opinion has not been formed hastily and is the result of wide contacts across the denomination including visits to many of our churches.

Lest I be misunderstood, I do not mean to say that we have adopted a substitute for the Bible or that we have churches denying the validity of the Bible. It is more subtle than that. What I have observed is the tendency to give less and less place to God's Word in worship in favor of such things as

another quartet number or special by the choir.

I do not advocate that special music be eliminated from our worship services. God blesses and uses special music when rendered by dedicated individuals. But, why have we omitted Scripture reading? There was a time when lengthy passages were read from both the Old and New Testaments, but now in many of our worship services, the congregation is fortunate to get one brief verse before the sermon. Is this overstating the case? I don't think so.

To me, it is this simple. People need to hear the Word of God. A simple examination of any congregation would reveal that they are woefully ignorant of the Scriptures. One way to learn what the Bible has to say is to hear it read. Surely a congregation will learn something of God's Word over a period of months, if the pastor reads carefully selected passages designed to cover large portions of both the Old and New Testaments. Of course for the congregation to profit from such reading, the pastor will have to read in a spirit of "this is God speaking to you" and not be guilty of stumbling through the passage and mispronouncing some of the more difficult words. The only way to do this is to practice.

Is it asking too much for a pastor to read through the Scripture lesson for any given Sunday at least ten times? Surely we must handle the Word carefully and this applies to reading too, doesn't it? Read aloud. You will be surprised how much difference it will make in your reading of Scripture in public. I have yet to know a congregation that will not listen and respond to the reading

of Scripture when read well.

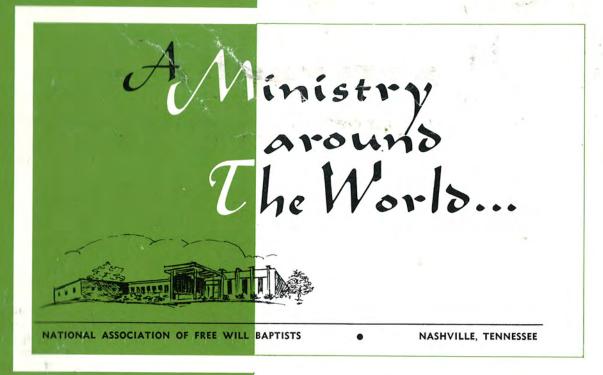
Another observation about our worship would be pertinent. What has happened to meaningful prayer? Most of the praying that I hear today fits neatly into a mold. "Thank you for this beautiful Lord's Day . . . for the privilege of being here . . . for our church . . . each member of it . . . bless every song . . . every prayer . . . everything that's said and done . . ." And so it goes. Is this the indication of our concern? Our vision? Our burden? I really wonder if God isn't weary with most of our praying.

I think one reason we do not have more meaningful prayers is due to the fact that little thought has been given to those things that should be remembered in prayer. Why shouldn't the pastor give some time during the week to determine those things which should be specific items of prayer? Over a period of time, a church can call by name every missionary or pray for each field where

we have a witness.

Personally, I still favor the practice of the pastor offering the pastoral prayer on Sunday morning. If a pastor has moved among his members during the week and learned something of their problems and needs, who is better qualified to pray in their behalf? There are still ample opportunities for those in the congregation to pray. Times of silent prayer or prayer at the altar of the church, for those who would desire to come, can be especially meaningful.

As I recall, there was quite a stir throughout our ranks when the Supreme Court ruled against Bible reading and prayer in the public schools and rightfully so. But, what about the practice of these things in our churches and worship? Think now. What place does Bible reading and prayer have in the worship of your church? Disturbed? Then let's reverse this tendency to give less and less place to Bible reading and prayer. Who knows? We may find through these the "revival spirit" that once prevailed in our churches.



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The shadow on the sundial below lies at twelve o'clock noon. One would suspect that the photographer carefully planned his shot just at this moment for the photographic effect. So from the picture we don't really know what hour it is after all. In one sense, of course, man never really knows what time it is. Time for many is running out and it may come suddenly: through illness, war, an automobile accident or countless other ways. Hundreds of thousands follow the routine of life, unaware that they are in the twilight hours. This is why we must take seriously the Christian imperative—world evangelism. Time may be almost gone. Jesus said, "Say not ye, there are yet four months, and then cometh harvest . . . lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). This month as Free Will Baptists gather in Little Rock to consider the Christian imperative, will you pray that God's will may be known in every life?

WHAT HOUR IS IT?

The prayers of thousands will make a difference.

Pray! And trust God that every person present will hear the voice of Jesus saying, "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16).

