

CONTACT

September 1966

of the National Association of Free Will Baptists

Dedication: What Is It?

God's Good News

Praying For Missionaries



TRUTH

The World's Real Hunger

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WORLD LITERATURE SUNDAY
MANY MORE WILL PARTICIPATE THIS YEAR
OCTOBER 16, 1966
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SUNDAY**

OCTOBER 16, 1966

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September, 1966

CONTACT

Volume 13, Number 11

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The Nature of the Local Church
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ABOUT THE COVER

Free Will Baptist Bible College opens its doors this month for its twenty-fifth year. A record enrollment is expected as young people from across the nation come to study in a Christ-exalting institution. Three students of last year's term are pictured on our cover.

God's Good News

THAT WE live in a time of anxiety, ferment, crisis, danger, fear, war, and death, is evident. There is the constant expectancy that something is about to happen. We awaken each morning wondering what new crisis has come upon us during the night. Voices call to us from every side to believe this or that, to accept certain opinions. Millions wait, with pathetic eagerness, for some voice of authority to which they may anchor themselves.

At the time of perhaps her greatest opportunity, the church has faltered and failed because she, too, is seemingly drifting around in confusion, unsure of what her message is, uncertain as to her mission in the 20th century.

Look Magazine, in a recent article, had this to report after talking with various religious and community leaders: "What the experts are saying about almost every aspect of American morality is—In a rapidly changing world *we have lost* our traditional guidelines, *we are groping* painfully and blindly for new standards that will enable us to live morally and decently; we cannot turn back to earlier rigid behaviour patterns, *we must find* a new moral code that will fit the needs of the society we live in."

Whom shall we follow? What can we believe? Shall we follow Altizer and Christianity without belief in God, who has said, "Ours is a time in which God is dead. We must not simply accept the death of God with fortitude, but rather will the death of God with the passion of faith." This is no new heresy. Three thousand years ago God, through the Psalmist, said, "The fool hath said in his heart there is no God". Or perhaps we can find the answer in Robinson's Christianity without religious experience, who declares, "God is no longer a person . . . he is the ground of our being."

But the most devastating and appealing of all the new theologies is the cry of Christianity without transformation. Simply announce to people they are saved. Saved social structure, not individuals.

Dr. Marikawa, Secretary of Evange-

lism of American Baptist Convention in 1964, said, "The redemption of the world is not dependent unto the souls we win for Jesus Christ. There cannot be individual salvation . . . salvation has more to do with the whole society than with the individual soul."

Last Sunday night I stood by the bedside of a young woman dying of cancer of the brain. The doctor had diagnosed her case as a sinus condition and had treated her for such. He was sincere in his diagnosis and treatment, but he was wrong, and by the time malignancy was discovered it was too late.

The social gospel deals only with the effects of sin, and fails to touch the cause. What good does it do for the doctor to rush to the aid of the victim if he has nothing to minister to the dying patient? What good for the fireman to speed to the burning building if he has no water with which to put out the flame?

There are those in the church who use the language of orthodoxy with the old thought patterns of the social gospel. This is why many churches have inadequate programs—poorly conceived, ineffectively articulated, and divisive and unproductive in results.

We have allowed Protestant professors of exegesis to make interpretations of the Holy Scriptures that even the church of Rome would not allow the Pope to make—that of taking the miracles of the Virgin Birth and Christ's bodily resurrection, and interpreting them as myths and legends.

This theology of presumption is a substitution of human reasoning for divine revelation. Man is not a lost creature—he is saved and needs to be told of his salvation. Man's perilous position as a sinner is questioned: "The soul that sinneth, it shall die" is rebuked with Satan's words, "Ye shall not surely die."

Let us be clear that this theology is not a "statement of old truths in a new and different way." It is a denial of the validity of the Holy Scriptures and substitutes human philosophy for divine revelation.

Does this mean that we are to wring

our hands in despair and throw in the towel? Does this mean we have no message left to proclaim?

Paul, too, lived in a time of crisis; war, poverty, disease, and unnatural vice were rampant. He had his Robinsons of the first century.

The philosophies of Socrates and Diogenes on physical conduct failed to satisfy and the lofty plain of intellectual analysis of Plato and Aristotle was unable to bring an inward change. Man felt helplessly trapped by his own feelings, drives, and desires.

Through mystical religious, they thought salvation was by social and physical cleansing rather than inward spiritual regeneration, Asceticism and gnosticism were prevailing schools of thought. Then, as now, there was a cry for moral guidance.

Today the corrosive forces of time, joined with human frailty, have eaten away the heart of the Christian message until a social, secular, almost pagan substitute has appeared instead.

The greatest stumbling block to the acceptance of Jesus Christ by today's mass of society is not the "scandal" of denominational divisions, but is the ineffective witness of those churches who have lost the message and spirit of a dedicated evangelistic outreach.

The basic problem facing our world is not social inequality, poverty, or lack of education. Thousands of good, kind-hearted well-meaning people are concerned and anxious about a better world. But they are idealistic, ignoring the basic cause of man's problems and the deep-seated disease that plagues the human race. Greeds, hates, passions, and lust are not eliminated by food and education. The root of sin in man is deep. This is the basic cause of the world's problems, and only Jesus Christ can solve it.

Christianity is being equated with demand for social action, pacifism, eradication of poverty, new social concept—these are important, but not the FIRST concern of the church.

To be effective, the church must have a sure message; authority more than the



by Russell B. Spurgeon

finite mind of the latest theologian. The primary purpose for our existence is to mediate the grace of God as revealed in Jesus Christ to the dying millions. God's good news is to be through men who have found a perfect Lord and worship a Holy God.

The twentieth century church stands at a "crossroads" as she ponders the meaning of the cross. The integrity and identity of her heritage are at stake. The cross is still crucial and the focal point of our message. As we form our judgments about it, God, through the cross, is judging us.

The church's message is primarily for the spiritual needs of mankind. When she keeps to her divinely appointed mission the Holy Spirit leads men to perform the will of God in all other areas of life.

The church *must adhere* strictly to the infallibility of the Scriptures. As long as the church cleaves to her Scriptural responsibility of evangelism she will be kept from error, but when she becomes involved in secular controversial matters, those who oppose the church's position on these issues will question the ability of the church to speak authoritatively on spiritual subjects.

The message of evangelism is the message of the Scriptures—that message is Christ as the Saviour of mankind by His death on the cross, and the only hope of the world by His resurrection.

God's good news will bring profound personal conviction of salvation, of the personal experience of justification by faith, of the priesthood of all believers, and of the authority of the Bible as the Word of God.

If we relinquish *these truths* we have no ground upon which to stand.

The Word of God is as up-to-date as newsprint wet from the presses, and as sturdy as grandfather's hickory cane. No

wonder Luther looked to the Bible and said, "Go lay hold upon the Word, and you shall never be alone."

The Bible is the only book that has been written in blood, carried on by foot, and read by torch smoke in caverns and catacombs.

There is a hidden, unseen power in the Word of God.

Our forefathers believed in it emphatically, and their vigor is attested by the tremendous growth of Protestantism in the nineteenth century. The church was vocal, boldly proclaiming the faith—now she is often confused and controversial. God's good news will make the church again vigorous, vocal, and visual in her Christian proclamation.

In our text Paul said, "according to the scriptures." The Word of God has been ridiculed, cursed, torn apart, burned, banned, and ignored; but it stands high against the waves of time and men like the Rock of Gibraltar in the sea.

May we, with John Wesley, say, "According to the light we have, we cannot but believe the Scripture is of God, and thus we dare not turn aside from it to the right hand or to the left."

As John Fisher, sixteenth century bishop, was being led from the Tower of London to his martyrdom, he saw the high scaffold on which he was to die, and his courage wavered. He took his Greek Testament from his pocket and prayed, "Oh God, send me some special word to help me in this awful hour." He opened it and read from John 17, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." "Blessed be God," he cried; "this Word will suffice for all eternity"—and he went, singing, to his death.

The Gospel is designed to be simple enough for its message of God's intercession on behalf of a lost world to be understood by all.

The message by God's bearer of good news is authoritative because it is the Word of God. And the Word of God declares in the text of the message tonight, through the ringing affirmation of Paul, that the message of evangelism is

the Death, Burial, and Resurrection of Jesus Christ.

There is an ancient Chinese proverb that reads, "One cannot carve rotten wood." Yet we find continued efforts to carve the rotten wood of unredeemed men into pillars of righteousness by the process of reformation without the transforming power that comes only through the blood atonement of Jesus Christ. Fellow Free Will Baptists, this is one of the great relevant issues of the hour. The Word declares in II Corinthians 5:20 "(Him) who knew no sin He (God) made to be sin on our behalf."

We hear the voice of the liberal theologian (Bultmann) declare the irrelevance of the saving events of the gospel for the message of "redemptive history." Liberalism continues, "The death of Christ is not to be understood as the expiatory death of a substitute. That an incarnate divine being should cancel out the sins of men through his blood is primitive mythology." But Romans 5:8 says, "God commended His love toward us in that while we were yet sinners *Christ died for us.*"

Man may shrink from the thought that his sins require the death of God's Son. He may insist that blood shed 2,000 years ago has no power today; blood-bought redemption may be distasteful to him. He may refuse to accept by faith the forgiveness of sins on God's terms, but the fact will remain—that is *God's way and God's offer, and there is no other.* God's Word says, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." There is no general amnesty in the cross—it is the basis of redemption to those who believe.

The sentimentalist who cries out what a cruel, barbaric, and unjust being God is, to demand Christ's death on the cross, has no understanding of the atonement. The atonement is not an impersonal event to the Father, nor a sole concern of the Son; both Father and Son active; not an affair where Christ takes firm initiative

(Continued on Page 28)



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

Bibles For Propaganda?

LUBBOCK, TEX. (MNS)—“Moscow has gone into the Bible publishing business,” says an article by Leo Heiman in *The Missionary Crusader* (July, 1966). The Bibles are with commentaries which turn them into propaganda tools for the Communists.

The report continues: “Milton Obenge, a young African from Kenya who arrived in Nicosia by Olympic Airways, en route to Athens and Rome, disclosed that Communist-front booksellers and magazine dealers in East and West Africa are now peddling three re-written and ‘updated’ editions of the Holy Book. ‘The True Bible’ printed in English, French, Swahili and Portuguese by the publishing department of the Soviet Academy of Sciences, purports to debunk, unmask and expose the lies and falsehoods of the Christian Bible disseminated throughout Africa by European missionaries over the past 150 years.

“‘The True Bible,’ which copies the format and printing method of standard missionary Bibles, goes on to explain how Christianity was forged as an instrument of reactionary and feudal classes, who stole the ideology of Jesus and corrupted it for their own nefarious uses . . .”

“The Illustrated Bible” is directed toward illiterates and primitive semiliterates. It contains illustrations implying the same accusations against Christians.

The third book being circulated is entitled “Stories from the Bible” and also depends heavily on cartoons to attack the West. Cain, for example, is depicted as an American soldier who kills a Vietnamese “Able.”

Sponsors Visiting Band

LIMA, PERU (MNS)—The Concert Band of Wheaton College (Wheaton, Ill.), under the sponsorship of Gospel Radio Station “Radio del Pacifico,” presented a series of concerts in Peruvian

cities from June 24 to July 6. Organized by missionary Norman Mydske, the concerts were held in the cities of Lima, Trujillo, Chiclayo, Piura, La Droya and Pucallpa.

The 48-piece band under the direction of Professor Russell H. Platz, gave a total of 15 concerts, which were attended by some 15,000 persons. The first performance was given at the Department of Education in Lima.

Argentine Campaign Finished

ENGLEWOOD, N. J. (MNS)—Nearly one and a half million Scripture portions have been distributed in Argentina, Uruguay and Paraguay during extended distribution campaigns there, according to a “wrap-up” release just issued by J. Edward Smith, international director of the Pocket Testament League.

Of this quantity 1,032,200 were distributed in Argentina and 310,000 in the other two countries.

Mr. Smith also reported that a program is under way in Brazil, with a goal of four million portions to be distributed over the coming months.

Ghana Schools Reopened

ACCRA, GHANA (MNS)—Government schools in this capital city, closed to Christian literature distribution since 1962, have been reopened to representatives of *African Challenge*, evangelical news magazine published by the Sudan Interior Mission. School principals are reported to be welcoming the magazine back “like an old friend.”

World Literature Materials Ready

WHEATON, ILL. (MNS)—October 16, 1966 is the date set for World Literature Sunday, it was announced here by James L. Johnson, executive secretary of Evangelical Literature Overseas.

Special materials for observance of World Literature Sunday are available. Those desiring information about posters,

bulletins and brochures should write to ELO, P. O. Box 725, Wheaton, Illinois 60187.

Why The Lack of Volunteers

PHILADELPHIA, PA. (MNS)—In the current issue of the *Evangelical Missions Quarterly* (Summer 1966) Charles H. Troutman discusses the shortage of missionary candidates under the title “What Really Keeps Students from Volunteering for Missions?”

At the top of the list of reasons for slow response he notes “the psychology of the closed door” which he says “has so permeated missionary thinking that it is now taken for granted.”

Mr. Troutman says the student is asking whether there will be any doors open for him when his training is completed. He needs more than newspaper headlines and the “closed door” approach to help him respond to God’s call.

Evacuated Personnel Return

HUE, VIET NAM—American missionary personnel, evacuated during the explosive anti-government rioting in Hue, Viet Nam, have returned to the World Relief Commission’s Christian Lay Leadership Training Center in Hue. Routine operations were somewhat disrupted during the unrest for a brief period of time. Vietnamese national Christians competently carried on the Center’s ministry until the American personnel were able to return.

Although the Training Center is located close to the American consulate buildings which were sacked and burned during the rioting, none of the Center property was affected. Construction continued on the grade school and vocational training buildings and the Center’s agricultural training program continued without let-up.

In addition, 180 tons of food were unloaded by World Relief Commission workers during the height of confusion and fighting in Danang.

Christian TV Program Resumed

TAIPEI, TAIWAN (MNS)—“Heavenly Me’ody,” the Christian TV program which was discontinued last January at the request of the Taiwan Television Company, has been reinstated.

When it became known that the Friday evening program, which for three years had been viewed by thousands of non-Christians and Christians alike, would cease, there was an immediate response from scores of churches and hundreds of individuals.

Petitions with scores of signatures were sent to the television company, and as a result, “Heavenly Melody” is again being seen by multiplied thousands on island-wide television.

*"I am only one, I cannot do everything,
But I can do something.
And because I cannot do everything,
I will not refuse to do
The something I can do."*

WHAT IS THE NEED? Five years ago the National Association of Free Will Baptists took steps in its annual meeting to provide an adequate office building for its growing ministries. Although preliminary planning had been done, not one dime was available for the project. Funds had to be raised and a desirable location for the building secured. Four and three-tenths acres at 1134 Murfreesboro Road were eventually chosen as the building site. The cost of two and three-tenths acres of this property was covered by the old property on Richland Avenue and \$10,000 cash. The other two acres were placed under a three year rental-option agreement to end September 24, 1966. This date is now upon us and the National Association has already indicated its intention to take full possession of the property for the agreed purchase price of \$20,000. Of this amount, we have approximately \$4,000 in cash and pledges to be paid by the end of the year.

WHAT DOES THIS MEAN? It means that this month the National Association will have to borrow approximately \$16,000 in order to make this final payment on the property. This is being done because our people and churches have indicated that we should secure this property.

WHY IS THIS PROPERTY NEEDED? Our present building, with parking, leaves little space for future expansion on the present acreage. Already there is the need for expansion of warehouse facilities which can best be placed on the additional property. In future years, more office space will be built on the additional property.

WHY THE URGENCY? Now that we see the end of this project in sight, we are anxious to complete it as soon as possible. In such a project, there is always the danger that a few thousand dollars will become difficult to raise and withhold final victory. Also, the Bible College has entered a three million dollar expansion campaign. We need to clear this obligation quickly so the college will not be confronted with competing appeals.

ARE SHARE GIFTS STILL BEING RECEIVED? Absolutely and those who have given in the amount of five shares (\$250.00) or more will be listed on a plaque to be erected in the lobby of the new building. Such recognition, however, will not extend beyond December 31, 1966.

WILL YOU HELP US? Instead of making a general appeal, I am going to ask you to do **the something that you can do**—send \$2 or more today and indicate that your gift is for the additional land at the National Office Building. Our address is P. O. Box 1088, Nashville, Tennessee 37202. If every person who reads this message will respond, we will have the money needed. Please help us. And even if you have previously given, make this additional gift now to assure completion and victory in this most essential project. Your gift will be receipted and is tax deductible.

WE NEED TO HEAR FROM YOU THIS MONTH



THE FEAR OF GOD

by Dale Burden

OF THE THOUSANDS of sermons I have read and heard, only one was on the subject of "The Fear Of God." That one was a blessing to me. There is something about this very phrase that calls my soul to attention. It is found often in the Word of God and ought to be proclaimed more from our pulpits.

We used to hear the saying, "He is a God-fearing man." Today, it is seldom used. Perhaps it is because it seldom fits. Men in general have lost that holy, wholesome fear of God. They find it easy to trample under foot His commands and His Christ without a great smiting of conscience or fear of the consequences. In the early chapters of Romans where God outlines the sordid sins of the unsaved and describes the downward path of depraved hearts, He tells us why man "who knowing the judgment of God" (Romans 1:32) dare to live so—"There is no fear of God before their eyes" (Romans 3:18). Here is the inspired explanation for the great upsurge of immorality today. Men dare to curse God because they don't fear God! They even dare to take His name upon them and still flaunt His claims on their lives when they loose the fear of God.

The fear of God is a great restraint for evil. Fear of the law of man will keep down some evil. Fearing loss of reputation and "face" will keep some from doing some of the sin their hearts suggest. But nothing short of what the Bible means by "the fear of the Lord" will turn a heart from sin to the Saviour and make him stay true, for if a man does not fear God, God is not real to him. How we need a revival that will produce a holy fear of God before our eyes! Not the kind that kills hope and produces a paralysing dread of His presence, but the kind that makes us stand in awe and reverence of Who He is and makes us take to heart His revealed will for our lives. This is what the Bible phrase "fear of God" means. It is an inclusive term. The words "fear of the Lord" and "trust the Lord" are often interchanged. To have it is to hold Him in honor, regard His authority, and to fear His displeasure. When it is present, the heart will be right. When it is absent gives the catalog of sins that will follow.

It is the Devil's doing today to try to tell men to fear nothing. But that man is a fool who does not fear the facts of fire, war, death, etc. Fear is an inborn part of our nature and necessary for the preservation of life. The man who boasts now that he is not afraid of God will one day learn the Bible was right in stating the "fear of the Lord is the beginning of wisdom." We need to learn this and learn

it early. In fact, the Bible states we are to teach our children to fear God (Deut. 4:10). Many well-meaning Christians have been brain-washed by the man-made philosophy of today that says "fear nothing." They feel it would give their child some kind of a complex to teach him he should fear God. This is "sowing the wind" and such will reap the whirlwind. Children reared on the ego-centric, self-sufficient idea that they need not fear God will be like the unjust judge in Luke 18:2. He "feared not God, neither regarded man." Children who are not brought up on the "fear of the Lord" will not regard the authority of their parents, their teachers, the policeman, etc.

The "fear of God" in our hearts will do something for all of us. The Bible says it will produce *purity*. "The fear of the Lord is clean" (Psalm 19:9). Everything about it tends to purity. Men today feel they can sin and not suffer, so they sin. But when we have enough of the fear of God to make us know otherwise, it will keep us pure. The fear of God will keep us pure when love won't. Men who love their wives and families have often sinned against them because they didn't have the fear of God in their heart to guard them in the hour of temptation. The wise Solomon noted that "The fear of the Lord is to hate evil" (Proverbs 8:13). Until we have some fear of God before us we will not hate sin and shun it.

The fear of God will bring people to Christ for salvation. "His salvation is nigh them that fear him" (Psalms 85:9). Show me a man that doesn't fear God and I'll show you one that's not even close to getting saved. It is "by the fear of the Lord men depart from evil" (Proverbs 16:6). This is always the first motive. After we have been converted and the scales of sin have fallen from our eyes and we can see the value of Christ and the beauty of holiness, we will follow, out of love, but the first step is out of fear of God. We repent to "flee the wrath to come." If we had more of the fear of God, we would have more coming to our altars.

As you study your Bibles you will notice that his fearing God affects the entire scope of our Christian lives. It figures in our family relationships (Ephesians 5:21). It helps a man be a better employer for he is to "rule in the fear of the Lord." On the job, we are told to serve and work faithfully and with purpose "fearing God" (Colossians 3:22). In short, the fear of God in our hearts will make us what we ought to be at home and on the job.

The fear of God in our hearts will

especially affect our service and worship of God. The modern irreverence would not disgrace our services if we knew to fear God. The talking, note writing, gum chewing, and general inattentiveness of our average services are not the marks of a people that fear God. "Fear the Lord and serve him in sincerity and truth" and Joshua and we need to hear it. The vows we so easily make and break; the cross we quickly drop; the Bible we so seldom read; the dying command of Christ that we heed so slightly—all of these are proof we have little or no fear of God in our hearts. I've heard some say as they watch a "Christian" trifle with God "I'd be afraid to do that." This is the way it ought to be. If God is who we know He is and will keep His word as we know He will, we ought to say in our hearts "I would be afraid to play at this business of serving Him." The genuine fear of God in our hearts will be a sure cure for the wide-spread hypocrisy in our church circles today. If we fear Him, we will serve him in sincerity and truth.

Getting the fear of God in our hearts will not only affect holiness it will also affect our happiness. This is always true of the blessings of the Lord. The fear of God in our hearts will not only lead to purity, but also to peace, for if we fear God, we need fear nothing else.

Certainly "men's hearts are failing them because of fear." But we are afraid of the wrong thing. Wars and riots, disease and depression—these strike fear to many hearts. But Jesus said "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10:28). We are afraid of the cap-pistol and not the cannon. The fear of God is a sure cure for fear of man-made things. What a blessing this is. The fear of God is not bondage, but a blessing.

Yonder is a massive, stone structure with windows barred. Inside a man peers out through the bars. You say, "He's in prison." No, this is no prison, this is a fort. He is not in bondage, but in safeth. So it is with the fear of God. Many feel that to truly fear God would be like being in prison. Yet, the Bible says "in the fear of the Lord is strong confidence" (Proverbs 14:26). It is a fort not a prison. His everlasting arms around us are our refuge, not a restraint.

Many are the blessings to the heart that fears God. David noted these: "He honoreth them that fear the Lord . . . the angel of the Lord encampeth round about them that fear him . . . He will fulfill the desire of them that fear him . . . O how great is thy goodness, which

thou hast laid up for them that fear thee." Solomon added these to the list: "The fear of the Lord is the beginning of wisdom . . . it prolongeth days . . . is a fountain of life . . . better is the fear of the Lord than great treasure . . . by humility and the fear of the Lord are riches, honor and life." He climaxes by saying, "Happily is the man that feareth alway." This sounds like something worth having. God teach us what it means to fear thee!

What will teach us this? Why is it we know so little of the fear of God? I am convinced it is because we know so little of the Word of God. God to'd Moses "I will make them hear my words that they may learn to fear me all the days that they shall live" (Deuteronomy 4:10). Only from God's Word do we learn clearly what God is like. The present day ideas of God that spell it "good" and pictures Him as some sort of "cosmic errand boy" with no attribute of sin-hating holiness is proof that people have not seen the living God from the pages of His Book. If we would see Him as He is, we would fear Him. "Fear ye not me saith the Lord? Will ye not tremble at my presence, which have placed the sand for the bound of the sea by perpetual decree." "Who would not fear thee thou king of nations?" (Jeremiah 5:22, 10:7).

If God is who He is, it is right and sensible to fear Him. The reality that we live, move and have our being by Him should harrow our souls and stand us in awe. Those who have known Him best—Moses, John, etc. hid their faces, quaked, and fell at His feet as dead. Yet, so many fear not to take lightly His warnings and tread hard on His loving heart for "There is no fear of God before their eyes."

Perhaps a fitting question to each of our hearts right here is the question of the thief on the cross to his comrade in crime: "Doest thou fear God?" Has the awe of Him laid us low at His feet? It should. It will. There will come a day when "all the ends of the earth shall fear him" (Psalm 67:7). Those who in blindness don't fear Him now will at His coming be struck with horror. The scoffer and braggart who walk in pride now with no fear of God before their eyes will join the multitudes who cry to the rocks and mountains to fall on them and hide them from His face. In contrast to this fearful sight, those who have seen Him in His Word and had the fear of God and love of God shed abroad in their hearts will hear Him say then, "Fear not, it is I." ■ ■

MR. BURDEN is pastor of the Fairmont Park Church in Norfolk, Virginia.

IN THE VINEYARD

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.

What do you think of a pastor who will go with his church members to a beer selling restaurant where there is dancing? Since God saved my soul I have taken a stand against such things. I can't give my children permission to go there nor to movies and dances and my whole church thinks I am wrong. Can a person be born again and still be in spiritual darkness and blinded to these things?

I read with interest your column on the use of the crucifix and pictures of Christ in our sanctuaries and agreed with you. I do not like it. Now I am about to donate a marble plaque to be placed in our church vestibule. On it will be the names of the building committee, date of founding of the church, date of erection of present building, etc. Would this conflict with our doctrine? Tell me too the language of the original Bible scripts.

A man has been told by doctors that he has to give up smoking. This man is a Christian. According to the doctor, unless he stops smoking, cigarettes will aggravate his condition and cause his death. Now suppose in spite of the doctors warning, this person continues to smoke. How does he stand before the Lord? How close could you relate suicide to this situation?

Your church people may think you are wrong, but I do not. Proverbs 22:6 says, "Train up a child in the way he should go and when he is old, he will not depart from it." II Corinthians 6:14-17 says in part, "Be not unequally yoked together with unbelievers . . . come out from among them and be ye separate . . . and touch not the unclean thing . . ." Maintain your testimony and stand. God will bless and reward you for it. Sounds as if your pastor needs an experience with the Lord. No group will rise higher than their spiritual leader.

There is certainly nothing wrong with the plaque you plan to install in your church. In fact I think the church will appreciate it. There is nothing contrary to our doctrine in the use of such. The original language of the Old Testament was Hebrew and the New Testament was Greek. In your letter you stated that you have a cross in your church. It is not wrong to have a cross in your church or outside the church. It is the symbol of our faith and often adds to the atmosphere of worship.

Smoking cigarettes which brings on cancer, heart trouble, etc. has without doubt caused the death of many persons. I Corinthians 6:19 says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . therefore glorify God in your body . . ." No Christian has any business allowing habits such as smoking to bind them, but smoking will not send a person to hell. Neither will drinking or many other things which we might mention. The rejection of Jesus Christ as Saviour and Lord is that which damns a soul. Habits for many people are not easily broken. A lack of complete yieldedness and dedication will cause a loss of rewards for many Christians and the love of the world and worldly habits and things may cause a person to apostatize. Should a person reach a place of unbelief and renounce his faith we believe he is lost.

■ **Roger C. Reeds**, Director of National Sunday School Department, will be in a TNT Rally at the First Free Will Baptist Church, Albany, Georgia, September 9-10. He will attend the National Sunday School Association in Boston, Massachusetts, September 19-23. Mr. Reeds will be meeting with the Sunday School Board in Nashville, Tennessee, September 27-29.

■ Field Secretary for the National Home Mission Board, **Mark Vandivort**, will be in Cleveland and Elyria, Ohio, September 1-4. He will be in Youngstown, Ohio September 5-6 and in Toledo, Ohio, September 7-12.

■ **Homer E. Willis**, Director of National Home Missions and Church Extension, will be at the Grace Free Will Baptist Church, Nashville, Tennessee, September 2-4. He will be in Flat River, Missouri, at the First Free Will Baptist Church, September 7-11 and the Grove City Free Will Baptist Church, Grove City, Ohio, September 19-23.

■ Director of Teacher Training for the National Sunday School Department, **Harrold Harrison**, will be on itinerary September 1-10 in Georgia. He will attend the TNT Rally at the First Free Will Baptist Church, Albany, Georgia, September 9-10; Sunday School Board meeting in Columbus, Ohio, September 18, and the National Sunday School Association in Boston, Massachusetts, September 21-23.

■ **Jack Paramore**, Director of Expansion for Free Will Baptist Bible College, will be in revival services at Swannanoa, North Carolina, September 4-11. He will be at the West Wayne Free Will Baptist Church, Wayne, Michigan, September 12-18; Detroit, Michigan, September 19-25 and in Nashville, Tennessee, September 26-30.

CHANGE OF ADDRESS

Churches should note that the address of the National Superannuation Board has been changed from 408 Fourth Street, Cordova, Alabama, to P. O. Box 1088, Nashville, Tennessee 37202. The address change is effective immediately and all communications should be sent to the Nashville address.

1966 COOPERATIVE RECEIPTS

July, 1966

Cooperative Gifts From The Churches . . .

	July 1966	Year to Date	Total to July, 1965	Designated July, 1966
Alabama	\$ 54.12	\$1,500.08	\$ 761.82	\$
Arizona	302.04	794.54	487.60	
Arkansas	492.54	2,791.23	1,935.93	
California	784.32	4,597.61	4,551.37	
Florida		1,450.41	921.68	
Georgia	189.72	1,269.90	1,369.06	
Idaho	26.92	261.61	233.32	
Illinois	669.12	4,679.11	3,310.19	
Indiana		94.00	226.60	
Kansas	150.00	1,500.00	777.85	
Kentucky		465.93	473.89	
Louisiana	53.00	117.43		
Michigan		173.22	600.00	
Missouri	1,405.83	9,082.42	7,915.82	
New Hampshire		98.81	151.57	
New Mexico	10.44	179.91	123.74	
North Carolina	301.80	1,245.95	1,045.59	
Ohio	286.60	2,154.62	1,544.72	
Oklahoma	1,322.81	9,130.10	7,337.30	
South Carolina			6.84	
Tennessee	308.39	1,558.17	2,065.85	
Texas	80.92	1,495.53	1,713.55	
Virginia	414.88	3,637.14	1,260.55	
Washington and Oregon		221.55	80.00	

. . . Make Possible A World-Wide Ministry

	Cooperative Receipts		Designated		Total Receipts To Date
	July 1966	Year To Date	July 1966	Year to Date	
Foreign Missions	\$1,897.50	\$14,064.78	\$	\$	\$14,064.78
F.W.B. Bible College	1,439.23	10,184.85			10,184.85
Executive Department	1,370.69	9,699.85			9,699.85
Home Missions	1,096.55	7,759.89			7,759.89
Church Training Service	685.35	4,849.93			4,849.93
Superannuation Board	206.60	1,454.97			1,454.97
Stewardship Commission	68.53	485.00			485.00

GEMS

FROM THE GREEK
NEW TESTAMENT

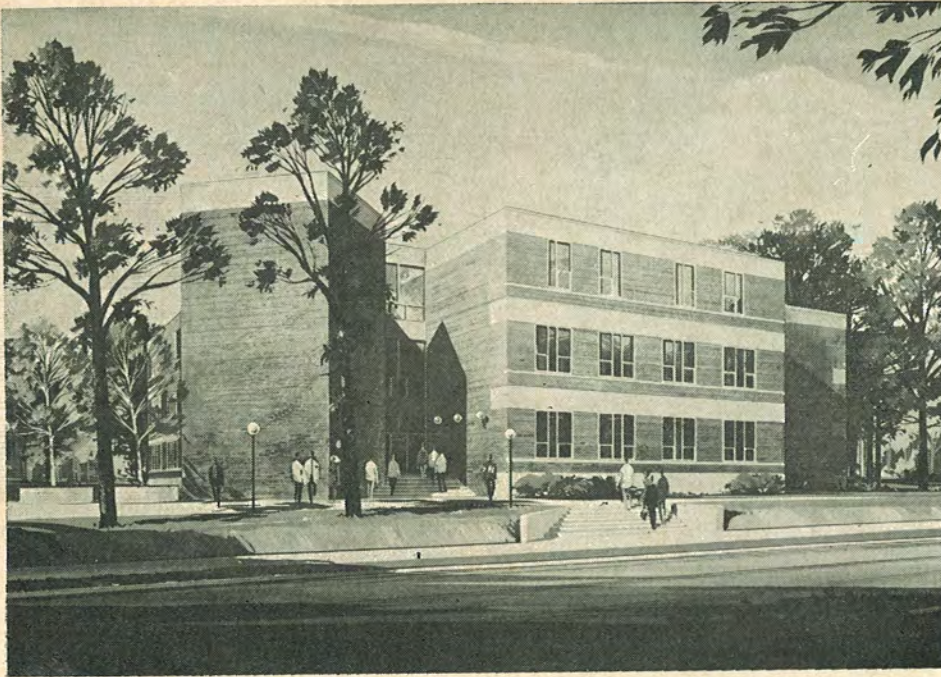
by ROBERT PICIRILLI

THE ENGLISH READER of the New Testament often misses some very interesting and meaningful play on words in the original Greek. These are times when the writer used words closely together of the same or similar meaning to make a point more forceful and dramatic. In many instances, the English translators did not choose similar word groups in English to preserve this force.

One example of such a forceful selection of words is found in the book of Philemon, verses 10 and 11. We read there the rather bland statement "I beseech thee for my son Onesimus, whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee and to me." The statement comes forth in English (in speaking of this slave Onesimus who had run away from Philemon) as an ordinary reference to the fact that Onesimus had in the past not been very profitable, but now is.

But a spotlight of new force shines on the word "profitable" when we realize that the very name *Onesimus*, in Greek, is a word that means "profitable." Now we can read the verse this way: "I beseech thee in behalf of my son, *Profitable* and I'll admit that in time past he did not live up to his name, but now he will indeed be "*Mr. Profitable*." Thus we see exactly why Paul chooses the words he does in playing on the very name of the slave.

Another example of such a deliberate play on words occurs in II Thessalonians 3:11, where Paul is speaking about some fellows at Thessalonica who wouldn't work and earn their keep. He says, "We hear that there are some which walk among you disorderly, working not at all, but are busybodies," a statement we understand all right, but which comes out in English with far less force than in Greek. Actually, the words translated "working not at all" and "busybodies" are on the same Greek root, and are deliberately chosen by Paul to make a forceful play on the words. To get this force in English, we could translate: "not busy, but busybodies"! What Paul means is simply that these fellows weren't tending to their own business, and so were tending to everybody else's. That's the way it usually happens. People who don't tend to their own business have a tendency instead to poke their noses into other people's business and become busybodies, causing friction and problems just as these fellows at Thessalonica did. ■ ■



The architect's conception of the new academic building to be constructed by Free Will Baptist Bible College. A three-story, brick structure, the building will have 15 classrooms, two large seminar rooms, nine faculty offices with a capacity for 650 students. Construction is under way and completion is expected by summer 1967. Estimated cost is \$425,000.

Glancing Around The States

GROUND BREAKING AT BIBLE COLLEGE

NASHVILLE, TENN.—Ground was broken on August 10 for Free Will Baptist Bible College's new \$425,000 classroom building, with approximately 150 attending the ceremonies. Rev. William Mishler, chairman of the Board of Trustees, and Dr. L. C. Johnson, College president, made appropriate statements concerning the growth of the school and prospects for the future. Plans for the new building were presented to Dr. Johnson by the architect-designer, Clay Hickerson.

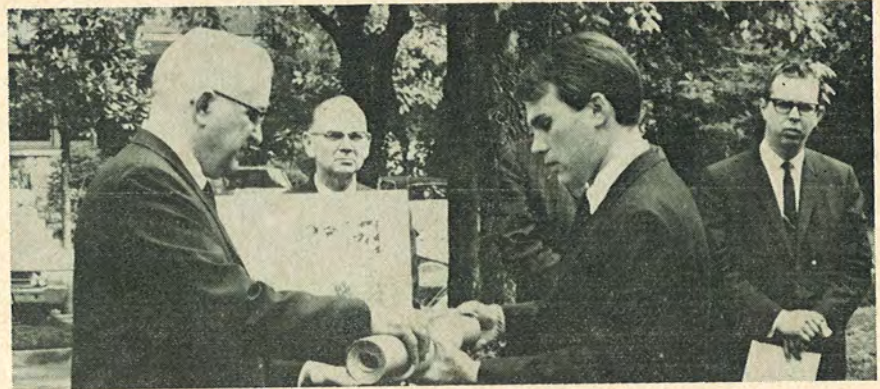
Ground for the new building was turned by Rev. Mishler, Dr. Johnson, and College Dean Charles Thigpen. Construction was due to begin around August 15, with completion expected next summer.

The 3-story brick building will contain 15 classrooms, 9 teachers' offices and two large seminar rooms.

Rev. Jack Paramore, director of the Bible College's Expansion Campaign, reports that \$150,000 in cash and pledges have been received toward financing the new building.

New Book

TULARE, CALIF.—Approximately two months ago a book reproduced from the original 107 year old copy, entitled,



Architect-designer Clay Hickerson of Burkhalter-Hickerson and Associates presents plans for the academic building to Dr. L. C. Johnson, president, during the ground breaking ceremonies.

"Minutes of the General Conference of the Free Will Baptist Connection." This book was first published at Dover, New Hampshire in 1859.

It contains a brief outline of the rise, progress, early polity, and leading measures of the denomination, including tables on denominational statistics, Yearly Meetings, Sessions of the General Conference, Anniversary meetings and chronology of the major events and includes the action taken by the conference in dealing with the subject of slavery, a topic of unusual interest just preceding the Civil War.

The book has a hard-back binding with a royal blue washable cover with gold lettering. It has 444 pages, 7½ by 6 inches and sells for \$5.95.

Anyone may order this book from Randall Book Store, P. O. Box 1088, Nashville, Tennessee 37202, or by sending check or money order payable to either, Herbert C. Holleman, 2823 Royal Oaks Drive, Visalia, California, or De-Arthur Yardell, 219 South "A" Street, Tulare, California.

Urgent Prayer Needed

NASHVILLE, TENN.—Recently Volena Wilson, missionary to South India, was taken to a hospital for treatment of severe physical and mental fatigue. First reports indicate that her condition is serious and that a long period of treatment and rest may be necessary before

she will be able to return to her responsibilities. Letters from Volena's friends term her condition a "quite serious breakdown."

State Association

ODESSA, TEX.—More than two hundred delegates, ministers and visitors attended the recent Texas State Association at the Ector County Auditorium here.

Officers elected for the coming year were: Rev. Don Ellis, Moderator; Rev. Elvis Fielding, Assistant; Rev. R. J. Kennedy, Clerk; Mrs. Gaston Clary, Assistant Clerk, and Rev. Odus Eubanks, Executive Secretary.

Mission Started

WARREN, WYO.—A small mission has been started here by Troy E. Shinn who is stationed at the local Air Force Base. Mr. Shinn would like for additional Free Will Baptists personnel to contact him at 4125 East "C" Street, Warren Air Force Base.

Joins "Project 5000"

AURORA, ILL.—The Butterfield Free Will Baptist Church here has joined the "Project 5000" plan of missions support. The plan sees enlistment of a hard core supporting group of 5,000 individuals who will give a maximum of \$20 per year above regular giving as need demands. At least seven members of the church are members.

Missionaries Appointed

NASHVILLE, TENN.—The Board of Home Missions and Church Extension has announced the appointment of the following missionaries and area pastors: Rev. and Mrs. Larry Powell to the Virgin Islands; Rev. and Mrs. Bill Adkisson to Millville, New Brunswick, Canada; Rev. and Mrs. Harvey Aguirre to "Institute of Gold", Monterrey, N. L. Mexico; Rev. and Mrs. Leslie Carney to Trenton, New Jersey; Rev. and Mrs. Billy Buster to work with the Kentucky State Mission Board at Lexington, Kentucky; Rev. and Mrs. Harvey E. Hill to work with the Florida State Mission Board in Winter Haven, Florida; Rev. and Mrs. Mack Owens to a new field at Yarmouth, Nova Scotia, Canada, and Rev. Wade Jernigan has been appointed area director for the west and state missionary to Idaho.

Missionary Injured

JUNEAU, ALASKA—Rev. Kirby Godwin, home missionary here, recently broke a bone in his back and will be in the hospital for several days. Mr. Godwin was lifting a crate at the time of the accident. Prayer is needed for Mrs. Godwin who has the responsibility of carry-



This is the boy's dormitory to be built on recently acquired property. The three-story brick structure will have a capacity of 120 students. There will also be a large center lounge and apartment for the dormitory supervisor. Construction will begin in the spring and will be ready for use in the fall of 1967.

ing on the work during the sickness of her husband.

Cooperative Receipts Increased

NASHVILLE, TENN.—Free Will Baptist Churches continue to give strong support to the Cooperative Plan of Support according to an announcement by Executive Secretary Billy A. Melvin at the end of the first six-month period in 1966.

Total Cooperative giving for the period was \$41,645.82 as compared to \$33,146.50 for the same period in 1965, an increase of \$8,499.32. It is hoped that many more churches across the nation will choose this fall to send regular, monthly support to the departments of the National Association through this plan.

The Cooperative Plan of Support has been set up by the National Association of Free Will Baptists to bring undergirding support to all phases of its ministry. Churches desiring to support through the plan may do so by sending a check for 10% or more of their regular weekly offerings to Cooperative Plan, Plan, P. O. Box 1088, Nashville, Tennessee 37202. Addressed envelopes are available. Churches may write for a supply.

Church Purchases Parsonage

CHARLESTON HEIGHTS, S. C.—The First Free Will Baptist Church here has recently obtained a new parsonage in the Wando Gardens subdivision. The parsonage has three bedrooms, den, one and one-half baths, living room, kitchen and attached garage, and has central air-conditioning.

This step in the experience of the

church is another indication of the forward looking spirit which characterizes the congregation. Dennis P. Wiggs is the pastor.

Mooneyham Visits Church

CRAMERTON, N. C.—Dr. Stanley Mooneyham, special assistant to Dr. Billy Graham, was guest speaker at the Cramerton Free Will Baptist Church on Sunday, September 4.

Mr. Mooneyham and family now reside in Berlin, Germany, where he is organizing the World Congress on Evangelism, an international gathering which will bring together 1250 church leaders from 107 countries. The congress is scheduled for October 26 through November 4.



Randy Rutka

Wins Declamation Contest

DENVER, COLO.—Randy Rutka, member of the First Free Will Baptist Church here was a recent winner in the national declamation contest sponsored by the Church Training Department of the National Association. The church here is a product of the National Home Mission Board and Rev. Roy Thomas is the pastor. Randy did not have local or district competition, therefore, had to compete for the first time at the national level.

by Luther Sanders

Dedication: What Is It?



ONE OF THE most frequently used and abused words in our Christian vocabulary is the word "dedication." Webster's Dictionary defines dedication as being: "Devoted to the service or worship of a divine being, or to sacred uses; set apart for a definite use or service."

This world is full of dedicated people who have "set themselves apart for a definite use or service," and while mankind might benefit from such dedication, and much good can be contributed to society through their scientific, medical, educational, and philanthropic dedication, this in no way resembles Christian dedication. Christian dedication carries no ambition but to be Christlike. Since it is inconceivable that God would be satisfied with only a part of a "dual dedicated life" (He is a jealous God, Exodus 20:5), it would seem reasonable to conclude that a dedicated medical doctor cannot be a dedicated Christian; a dedicated scientist cannot be a dedicated Christian; a dedicated teacher cannot be a dedication. Christian dedication carries further out on the proverbial limb and say that a man who had dedicated himself to the ministry, missions, Bible teaching, soul winning or any other Christian work is not necessarily a dedicated Christian. In other words, the dedicated Christian is dedicated to a Person, not a cause. Colossians 3:23 says, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Often I have heard speakers introduced as a dedicated Bible teacher, missionary, pastor, evangelist or soul-winner. Such introductions, even though intended to be complimentary, do not say much for the

speaker. People who are dedicated to positions, causes or results are often disappointed and discouraged when circumstances are unfavorable and results are meager. Many of these distraught "Christian workers" eventually come to feel defeated and will conclude that they must be "re-dedicated." I am no linguist, but I have searched in vain for this word "rededicate" both in the Bible and in the dictionary. I do not believe such a word exists. A person is either dedicated or he isn't. We do not "re-dedicate" a church building. Neither does a faithful husband and wife need to "re-dedicate" themselves to each other by repeating their marriage vows. There are times, however, when we must consecrate (and reconsecrate) our services unto the Lord. God expects consecrated services from a dedicated life.

I know it is the accepted norm to evaluate the Christian worker as we do the door-to-door salesman who is informed by his superiors "it is the results that count." I believe this is one thing wrong with today's ministry of evangelism, missions and other related Christian work. We are reluctant to leave the results with God. If we consider the results only in terms of "decisions," then we must conclude that Noah was a failure. Noah was a dedicated man—not to preaching, nor to building the ark—he was dedicated to a Person and building the ark and preaching were his assignments. There is a well worn and erroneous statement in Christian circles that "the fruit of a Christian is another Christian." The argument used for a clincher is "the fruit of an apple is

another apple." Now one apple never did produce another apple, nor one banana another banana. The fruit is the product of the tree which depends upon several elements such as soil, sun and water. Therefore, if I am only a water boy or the one who "dungs" the tree, my part in the fruit production is just as important as the one who gathers the fruit. It is God who gives the increase.

There can be no short-cut to Christian dedication. "But," someone may say, "the end will justify the means." They quote the Apostle Paul, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22).

I like the way *Living Letters* translates this passage: "When I am with those who consciences bother them easily, I don't act as though I know it all and say they are being foolish; so they, too, will let me help them. Yes, whatever a person is like, I try to find common ground with him so that he will be willing to let me tell him of Christ." No, I do not believe that the venerable Apostle would ever say: "The end will justify the means" even in soul-winning; because he was dedicated to a Person—not to soul-winning. He was just as dedicated in his prison cell, after being deserted by his friends and stoned because of his preaching, as he was when he was preaching to multitudes with many making decisions for Christ.

If one's Christian dedication should be judged by the number of decisions, then I should think that Constantine should be the all-time winner when he elevated the church by lowering its standards. Since this influx of the world into the church

BOOKS

and gift ideas



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Preschoolers will love these brief stories and bright pictures..... \$1.50 each

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Picture-song-and-storybook for preschool children. Ten easy-to-sing stanzas that tell about the growth of the seed, plus big, full-color pictures. Back of the book has suggestions to teacher or parents for acting out the story. 3177..... \$1.25



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Pictures and stories about some of God's gifts and where they come from. Each page has brief text and suggestions for acting out the story. Each book has 24 pages, 7 x 10 inches..... 50¢ each
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 How God Gives Us Apples.....2918
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Just what children need—Basic Bible Readers they can read for themselves! Included in each reader are specially selected Bible stories, prayers, poetry, all written in a controlled vocabulary comparable to public school readers. "New word" lists pay particular attention to Bible words. Colorful pictures; large type is easy to read.

Primer: **I Learn to Read About Jesus** 2709..... \$2.25
 Grade 1: **I Read About God's Love** 2711..... \$2.95
 Grade 2: **I Read About God's Gifts** 2712..... \$2.95
 Grade 3: **Bible Adventures**. 2713.. \$2.95
 Grade 4: **Bible Heroes**. 2714..... \$2.95

DELIGHTFUL NEW GIFT BOOKS



WHAT IS HOME? Large, full-color pictures of the many things "home" means to Preschool and Primary boys and girls. Home is "steps to climb . . . a special place to play in . . . a rug to sit on . . . a place to worship." A little boy or girl illustrates each of these, and more. Most first and second graders will be able to read this book by themselves. Full-color board covers, 32 pages, 8½ x 11 inches. 3330..... \$1.50
WHAT IS SPRING . . . SUMMER . . . FALL . . . WINTER? Full-color pictures and brief text about the four seasons will fascinate Preschool and Primary boys and girls. Full-page illustrations depict familiar objects which young children associate with each season, and the text emphasizes that everything is the creation of God. 32 large pages; full-color board cover; size 8½ x 11 inches. 3331..... \$1.50





SURPRISE BOOKS WITH PRAYERS

HOUSE FULL OF PRAYERS. This fold-up storybook with prayers to learn will thrill young children with its account of an everyday family and its everyday prayers. Under lift-up flaps your children will "see inside" the house. Full color. 2922.....\$1.00

GARDEN FULL OF PRAYERS. A "Surprise Book"—companion to above. This time, lift-up flaps reveal surprises in a garden, and some Bible stories about gardens are also included. Simple prayers to learn. Colorful pictures; die-cut cover. 2901.....\$1.00

ARK FULL OF ANIMALS. Forty lift-up flaps in full color pictures show what is happening inside Noah's Ark, behind the rocks, beneath the waves, etc. Brief prayers and Scripture references. Heavy board cover is cut in the shape of the ark. 2707.....\$1.00



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HOW GOD GIVES US WARM COATS. Clothes are gifts from God, and this colorfully illustrated book tells the child how clothes are made, from shearing through sewing; with act-it-out rhymes. 2915...50¢

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These four happy books teach little children about God, Jesus and the Bible. Sitting on Father's knee before bedtime or gathered in a cozy circle around the teacher in their classroom, Preschoolers will be enchanted by the full-color Frances Hook drawings as they listen to word pictures about Jesus, God's gifts, and the people of the Bible. Your tiny tots will enjoy learning from these beautifully printed but inexpensive booklets, and the full set of four will start them off with a little Biblical library of their very own. Each, 16 pages, 5 1/2 x 8 inches.

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Call these puzzles or story boards—either is correct. Your little ones will learn the Bible stories quickly and be able to tell them to you as the puzzle pieces go together. Each story board has six die-cut "inlaid pieces," plus the frame. One side of the inlaid pieces illustrates a Bible story. Turn them over and six different pictures illustrate the second Bible story. Ages 5 to 7. In color, 8 1/2" x 11".....39¢ each

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Story of Jesus, Boy David.....	2692
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Just lay the felt figures on the fuzzy story board and they cling like magic—no paint, glue or scissors are necessary. Each set includes die-cut colored felt pieces, sectionally divided plastic storage tray, 11" x 6 1/2" fuzzy story board, instructions, sample pictures.

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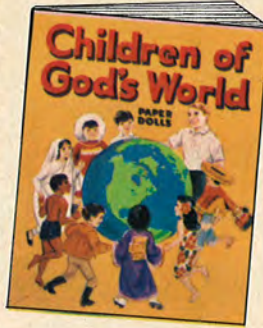


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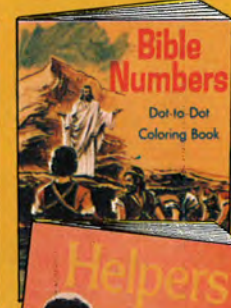
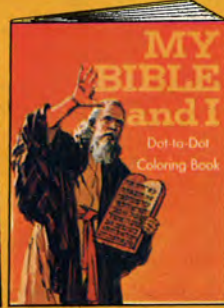
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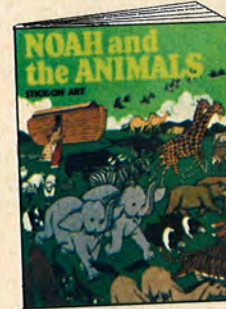
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at the beginning of the 4th century the church has never been the same. While it is true the message "Jesus saves" is the important factor in Christian work, we should never forget the value of the method. It is never right to do wrong in order to get a chance to preach the Gospel.

Those who wish to be dedicated Christians never ask "Why?" or "Where?" when the Lord says to either "Come" or "Go." Matthew, James, John, and Peter, and other early followers of Christ were challenged to (1) leave, (2) come, and (3) go. It is important to notice the order. It is difficult for a missionary to "go" to another country, a pastor to "go" to another state, and so forth, if first in their hearts they have not "left all" and have "come unto Him."

I believe the medical doctor who wishes to dedicate his life to the Lord would be perfectly content to leave his profession and sweep the floor of a church, if that were God's assignment for him. I believe the Christian would be willing to vacate the Governor's chair and go into a life of obscurity, if that should be God's will for his life. Too frequently we put the spot light on *Who is Who in the Lord's Vineyard* upon the "fruit gatherers." I have come to respect and appreciate more and more those ministers and saints of God who are faithfully serving in hard, and seemingly unproductive, places because they are dedicated to a Person and not to a church, location or prescribed results.

A Christian learns something of great value when he understands that success in the Christian warfare is marked by suffering. The Twentieth Century Christian should be challenged by the dedication of the early Christians. "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they *without us should not be made perfect*" (Hebrews 11:36-40). And remember! If you succeeded without suffering, it is because someone before you has suffered and if you suffer without succeeding, then be comforted by the fact that someone who follows you will be able to succeed. ■ ■

MR. SANDERS is pastor of the Free Will Baptist Church in Waipahu, Hawaii. He has pioneered this work.



The Lord's Treasury

by Stephen T. Olford

AND JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing" (Mark 12:41, 42).

The operative word in this statement is the little word "how." "Jesus beheld HOW the people cast money into the treasury." The Master's interest was not so much in what people were giving, but how they were giving. He was looking at the motive behind the reasons for giving, the impulse of the donation, the inspiration of the offering. There is a very suggestive phrase in I Samuel 2:3 which declares: "By him (God) actions are weighted." As He watched, in came the lonely widow, and at once He saw something which deeply moved His heart. As she cast in her two mites, the Master observed that this act was the expression of—HER FAITH. "She of her want did cast in all that she had, even all her living? (Mark 12:44). This is an outshining example of childlike faith. The statement literally means that she gave all that she had to live on. In other words, she trusted in God to supply her wants and devoted her property entirely to Him. It is a comparatively easy thing to give out of abundance, but it requires strong faith to give out of poverty.

HER HOPE. She gave all her living, or livelihood. As Dr. C. Campbell Morgan points out, this woman had

"vision"! She saw beyond this world to the next. Her heart was in Heaven so she wanted her treasure also to follow. She knew what Jesus meant when He said: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also" (Matthew 6:19-21).

HER LOVE. She cast in all her living. Only an hour or so before, the Lord Jesus had declared that the fulfilling of the commandment was to love God and to love our neighbor. What, it might be asked, had this to do with the gifts that were placed in the treasury of the temple? The answer is, everything. All gifts placed in the chests were divided between the priests and the poor. And, however much the priests might have been degraded, let us never forget that to the simple heart of this woman they stood as the representatives of God. Then there were the poor; she was one of the poorest of the poor, but they were her neighbors and when she dropped her gifts into the treasury, she was keeping the whole law. She was expressing her love to God and her love to her neighbor.

Jesus still sits "over against the treasury," and as the Lord of all giving He watches with deep interest to see whether or not our offerings are the expression of faith, hope and love. He is interested in your motive for giving. What does He see behind the coins, the paper money, and the bank book? ■ ■

Anatomy Of A New Work

by Ken Eagleton

MONTE ALTO (High Mount), located in the state of Sao Paulo, Brazil, is the site of our latest church work. This town of some 15,000 population is situated only nine miles from the Bible Institute property in Jaboticabal.

Combining a ministry of Child Evangelism and team work in the practical work department of the Bible Institute, Mary Ellen Rice began holding Bible Club meetings in the side yard of a home at the intersection of two streets. Miss Rice and her helpers walked up and down the streets telling all they met about their special meeting. It was an obvious success from the beginning. Large crowds

gathered to see and hear the message of the Gospel presented as they had never heard it before. The securing of homes for meetings is an interesting approach. You ask the people if they will permit you to use their yard to tell stories about the message of the Bible.

Not only children came to see and hear these wonderfully delightful stories, but a good number of men and women came also. When it was noticed that the adults came just as regularly as the children, Miss Rice decided it would be good to have a Gospel message presented as well as the stories and songs.

She talked the situation over with missionary Ken Eagleton and arranged for him to go on a Sunday night after advising the people during the afternoon that there would be a special service at the same place that night. We took our tape recorded and played hymns while we set up the projector to show a Gospel filmstrip. We used the side of the house for a screen and borrowed electricity from a family who lived in two rooms in the back part of that house. Today that family is saved and awaiting baptism at our first baptismal service.

During the three months that we had services in the open air we were not

hindered at all by bad weather. As soon as we felt we should, we began to look for a more suitable place to meet to continue the services on a more permanent basis. A hall was difficult to find and the one we rented is very small. It measures only 10 feet by 15 feet. The next week the house where we had been meeting was sold. God provided in His own time.

We started our Sunday school on October 3, 1965. During the five Sundays of that month we averaged 38 in attendance. Our night services are better attended with an average of 50 to 60. Since we have room for only 36 chairs in the hall, many have to stand up outside on the sidewalk. (There is not standing room in the hall.) One night we counted some 60 adults outside watching and listening.

Until we find a larger hall to rent, we will not be able to reach the people as we would like. Will you pray that we will be able to find a larger place? There is a barber shop right next door that is twice the size of our hall and the barber is looking for another place to move. Maybe God will give us this place. ■ ■

MR. EAGLETON is a second-term missionary in Brazil.

Responsible Three Ways by Tom Watson, Jr.

IT IS AN easy thing to talk about stewardship. To most Christians the term speaks vaguely of a responsibility to be careful how he spends his money—remembering as generously as possible the needs of the church, the poor and the handicapped.

How unscriptural and unfortunate! Far more specific is the testimony of the Word of God—which establishes in unmistakable terms the threefold responsibility of the man, woman, boy or girl who has come to know Jesus Christ as Saviour, Lord and King.

Responsibility of Means

"Honor the Lord with thy substance, and, with the firstfruits of all thine increase" (Proverbs 3:9).

The Christian in his giving, should begin with the realization that all he has belongs to the Lord. Let the unsaved credit his wealth to his super-salesmanship, his good luck, his financial genius or his shrewd dealing! The child of God knows that all he has was given to him, and that God demands in return not the leftovers but the firstfruits.

The question is not so much "How much can I spare?" but "How much do

I dare keep for myself?" Our praying should be not in terms of "Lord, how much should I give?" but "Lord help me to know how much of what you've placed in my hands I should appropriate to my own needs here below!"

Responsibility of Person

Nothing presents a more tragic spiritual picture than the life purchased by Christ but never really given over to His possession. Writing of the Christians in Macedonia, Paul observed joyously that "they first gave their own selves to the Lord." This is the basic secret of useful, fruitful Christian stewardship. Throughout the scripture God calls for obedience rather than sacrifice—and obedience will not come until the decision regarding stewardship of self has been made once and for all.

"If one died for all, then all are dead," is the straightforward exhortation of II Corinthians 5:14. "They which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." It is precisely at this point that proper stewardship of self begins.

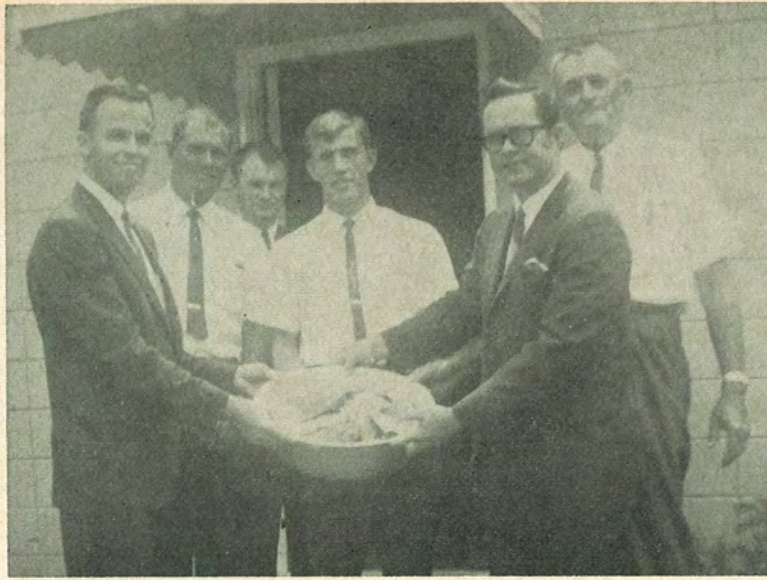
Responsibility of the Gospel

What could be more clear than the scriptural teaching that the Christian is under a solemn obligation to be the means of getting the Gospel of Christ to a lost world? The Word and the ministry of reconciliation have been entrusted to the reconciled one.

God has saved us for a purpose, and that purpose is not that we should selfishly appropriate to ourselves for eternity all of the good things His Grace has provided. No one is born-again with a silver spoon in his mouth! We are saved to serve—and the objective of that service is that the last lost soul to the uttermost part of the earth might hear of the news of the provision of forgiveness of sin and Eternal Life in the Person of the blessed Lord Jesus for all who will trust in Him.

This then is the threefold responsibility of the Christian—of means, of self and of the Gospel. Let each make a new appraisal today of his own stewardship! ■ ■

Good News Publishers, Westchester, Illinois.
Write for free samples and information.



Pictured above with generous cash offering are (L. to R.) Carl Cheshier, Bobby MacIntire, Larry Russell, Weldon Wynn, Jack Paramore and Otis Cook.

ARKANSAS CHURCHES SET EXAMPLE

by Jack Paramore

TO DATE approximately \$80,000 in commitments have been given to the Development Program of Free Will Baptist Bible College. The stories behind many of these gifts are blessings indeed, and it occurred to me that you might like to know about some of them.

On a recent weekend it was my privilege to travel to the state of Arkansas where the people responded in a most unusual way. In fact, more than \$4,000 was raised; but let me start at the beginning.

While I was in revival services in Jonesboro, Arkansas, two young ministers, Carl Cheshier and Larry Russell, drove in a torrential rain some two hundred miles to talk to me about plans for Bible College Day in their churches. At that time, I was planning a promotional rally in their general area so was able to work out suitable dates and arrange to be with them. Their plans were already in operation months preceding the College Day. Excitement was growing and God was speaking to hearts. Plans were made to receive offerings and commitments on that day. Without knowing just what to expect, I went to Arkansas for the meetings at the appointed time.

First, we had an area rally in Pine

Bluff in which more than \$300 was given in cash and another \$1,000 was committed. The following morning, I spoke to a District Woman's Auxiliary meeting and received a fine offering from the ladies with their promise to continue support. That evening we had a meeting in the Yorktown Free Will Baptist Church, pastored by Larry Russell, and more than \$800 was given in cash and commitments. The following morning, Sunday, May 22, Pine Hill Free Will Baptist Church of Star City gave \$420 in a cash offering and commitments of \$1,530. This was followed by a \$67 Bible School offering a few weeks later.

Brother Cheshier had challenged his people to put a certain amount of offering in a jar for several weeks preceding College Day in an effort to raise \$50 per family. Several families did participate. Hence, the excellent offering.

When we totaled the results of the weekend of services, more than \$4,000 had been raised with \$800 of it in cash. It was a thrilling experience. I sincerely hope that this fine example of excellent enthusiastic spirit of both pastor and people will be followed by many congregations throughout our denomination. It must be done if we are ultimately to succeed. ■■

Workers on far-flung fields do not need your pity—but they desperately need your prayers. Here is advice to help you become the true prayer warrior for missions. Talk to missionaries and you'll find they have this in common: an unshakeable confidence in the power of prayer—the prayer of people back home.



I'VE FELT the actual force and effect of your prayer," wrote a young missionary in Ecuador. "When circumstances have been trying I knew it wasn't my strength and character which kept me going. It was the power of Christ generated direct from loving hearts of praying friends. I *knew* that someone was upholding me in prayer."

A returned missionary in Israel relates time after time when his prayers and the prayers of supporters mingled to bring about almost miraculous results.

A missionary to China interned by the Japanese during World War II testifies: "We knew when supporters were really praying. We recognized the difference in our heart experience. It brought strength, peace, courage."

Praying for them is the simplest thing you can do for missionaries. But sometimes it's easy to forget.

Christians are more likely to pray about physical trials such as sickness and persecution than about spiritual battles.

Adds the missionary who told what prayer had done for him while he was a prisoner of the Japanese: "Now, when we are facing spiritual battles, fighting against the power and principalities of the air, often that prayer strength we had during our internment has been lacking."

And when prayer falls off, so does material support.

Recently a missionary in Japan had to go without heat in his home for weeks in midwinter. Reason: lack of funds. A family in the jungles of Brazil had to eat monkey meat for months. They once had to sell their gun to have money to go up river to kill game for food. They almost starved to death.

Of course you do not want to be

guilty of neglecting prayer for missionaries. What are some principles to guide you in becoming a real missionary prayer warrior?

Queried missionaries throughout the world gave some suggestions:

1. Find out all you can about the missionary for whom you are praying.

A furloughing missionary was shocked to find that her pastor's wife did not know the names of the missionaries her church supported. "With effort she could recall the names of most of the men, she had a fairly good idea of where they were located, but she didn't know how many children they had. How can she pray for them by name if she doesn't know their names?"

Says a missionary in Hong Kong: "I always thought that the missionary was a person who lived in a mud hut and ate herbs and honey like John the Baptist. But when I came to the field I found myself in a modern city with every convenience plus sin just as rampant as in Chicago, New York or New Orleans."

The circumstances of the missionary in Rome are markedly different from those of a missionary in New Guinea. Remember this when you pray.

2. Pray regularly. Don't wait for some particularly heart-tugging story to stimulate you to pray.

A missionary in Algiers writes: "When nothing visibly happens the missionary sometimes feels he has to 'make up' some exciting news to tell his prayer supporters. The truth is, a missionary's life is not always full of 'great' events."

Even if you don't hear any news, go ahead with regular prayer.

A woman in Iowa has the pictures of

the missionaries of her denomination on the window over her sink. She prays for each of them while she washes the dishes each day. "Now dishes are something I look forward to, not a drudge," she says.

One family pastes the pictures of missionaries on 3 x 5-inch cards. These are put into the Scripture promise box used at daily devotions. A card a day is pulled out and passed around. Then prayer is offered. Next day a new card is chosen.

Other families use a denominational prayer-reminder list. Some churches place the name of a "missionary of the week" in their bulletins.

3. Be specific in your prayer. "Lord bless the missionaries" is not enough.

Prayer letters from overseas can help. Admittedly, sometimes they are not always as attractive and informative as you'd like. But consider the obstacles: lack of reproduction facilities, lack of time, insufficient writing ability.

A missionary to Japan admits: "The more intimate problems that characterize the mission field seldom make the pages of a prayer letter. The promising convert who suddenly becomes a target of the Enemy and relapses into heathenism; the petty jealousies and rivalries among missionaries; the delicate problem of strong nationalism; and personal defeat or discouragement are real problems in which they need much prayer help."

Another says: "The missionary is capable of becoming discouraged, of feeling lonely and of even having doubts regarding his own spiritual experience. It is difficult to write home about these things, when normally one does not even mention these matters except to a very intimate friend."

Praying For Missionaries

Then, too, sometimes the missionary cannot reveal the most urgent problems. For instance, at the time of peak violence in Morocco, a North Africa Mission publication stated: "Frequently the same conditions which make facts hard to obtain also make the need for prayer most urgent. This is abundantly true now in North Africa. Violence may break out at any moment."

There are government obstacles about which the missionary dare not talk or write. If he did, he would be expelled from the country.

But often you do know of specific needs. A convert recently won; a newly opened church; the sickness of a missionary; the need for blessing on an evangelistic campaign. These things missionaries do write about—and you can remember them specifically in prayer.

Write and ask the missionary what his needs are. Often you may be able to meet them!

4. Try to anticipate needs. (Often by the time you hear of a need, the need is past.) Think of the spiritual problems that plague you. Perhaps they are bothering the missionary.

When a new worker goes to the field, you can ask God to keep him healthy and strong, to enable him to adjust to the climate, to learn a new language. Later on, you pray that he may be led to people whose hearts are prepared for the Gospel. And you can pray that his relationships with fellow missionaries may be happy and mutually beneficial.

5. Be persistent and persevering in prayer.

When you pray for something that re-

quires a specific answer—don't give up until you know the answer has come. Even then, continue praying.

The Algerian missionary phrases it this way: "You prayed once or twice and results came. Then you stopped praying. Satan attacked. The native backslid. His testimony was lost. The missionary became discouraged. The church lost a leader. Be consistent in prayer. Make those foreign Christian brothers—members of your family whom you remember constantly in prayer."

Every once in a while, get off the beaten track. Pray about needs others may not think to pray for. For instance, pray for the following.

* For victory over mental stagnation. The missionary may have little time for reading and study. He may miss the intellectual stimulus which kept him alert before he went to the field.

* For freshness in prayer and in Bible teaching. Quite likely there is no inspired preacher of the Word nearby, no chance for a spiritual "refresher."

* For guidance in how to present the Gospel to some foreign person with whom the missionary may have fleeting contact.

* For deliverance from the temptation of pride. Missionaries are looked up to. They are supposed to be the last word in knowledge and in Christian example. So it is easy to become conceited—and hard to confess sin before the people. So pray that the missionary may remain humble.

* For wisdom in relations with other missionaries—victory over irritations, resentments, criticisms.

* For strength to overcome the temptations of loneliness. Did you ever think that an unwise marriage might be a severe temptation to a lonely young missionary? Well, it is. Pray about it.

* For a saving sense of humor. "A missionary must guard against becoming unbalanced," a Christian worker in a hard field remarks. "In the midst of filth and terrible sin he must be refreshed and have a healthy outlook. One can become morbid. We need to pray as never before at such times, and always depend upon Him, but we must not forget to have a good laugh once in a while—perhaps at ourselves."

Of course, while you are praying for missionaries, don't forget nationals, many of whom are taking direction of the church. Pray that the missionary may deal wisely with these new leaders, being willing to give up authority and become an adviser. And, certainly, pray for native Christians in lands closed to missionaries.

Most missionaries don't feel sorry for themselves. Not at all. Says one: "When we hear talk of our giving up so much, we think of the poor folks at home who have to stay in the homeland when we have all the privileges of bringing folks to Christ."

Nevertheless, missionaries are doing a work especially commanded by Christ. The Enemy will do all he can to frustrate it. So we must pray for the missionaries unceasingly as well as victoriously. ■ ■

Printed by permission *Moody Press*, Moody Bible Institute of Chicago. This article is available in booklet form.

That's What Liquor Does

by Walter E. Isenhour

THE FOLLOWING barroom incident was told by a Southern newspaper: "A tramp today asked for a free drink in a saloon. The request was granted, when a young man present in the room suddenly exclaimed: 'Stop, make us a speech. It is poor liquor that doesn't loosen a man's tongue.'

"The tramp hastily swallowed the

drink, and as the liquor coursed through his system he straightened himself and stood upright before the company of men with grace and dignity that all his rags and dirt could not obscure.

"Gentleman," he said, I look tonight at you and myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of men. I, too, once had a home and friends and position. I had a wife, and I dropped the priceless pearl of her honor and self-respect in the wine cup and saw it dissolve. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunkard father. I had a home where love lighted the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning stars, and I strangled them that I might be tortured with their cries no more. Today I am a husband without a wife, a father without a child, a tramp with no home to call my own, a man in whom every good impulse is dead. And all is swallowed up in the maelstrom of drink."

"The tramp ceased speaking. The glass fell from his nerveless fingers and slivered into a thousand fragments on the floor. The swinging doors pushed open and shut again and when the little group about the bar looked up the tramp was gone."

Yes, that's what liquor does. This story reveals a profound truth that cannot be denied. It gives a faint idea of the nature of liquor—its destructiveness of its participants. Indeed it destroys the good and leaves heartaches, regrets, ruined health, wasted money, lost opportunities and failure along its hellish trail.

Somebody may say, "This is a story of old saloon days, but it is different now. Liquor is sold and bought in decent stores, and the old tramps and drunks don't lie around, or hang about the bars as they used to. Our present day distribution of liquor is more respectable. The liquor business has put on a more decent garment, and more decent people respect it more highly than in the olden days. And beside that, it appeals to the higher-ups more now than it used to, and its social standing is far more decent and respectable. Besides this, it brings in large sums of money through taxes, therefore let's keep the business going."

Let me say, dear reader, and you that uphold liquor, that it is the same kind of poison that it was in old saloon days. It will intoxicate men today as it did then. There is absolutely no food in liquor, but poison. You may dress the

devil up, but that doesn't take the meanness out of him. Men may bottle liquor up so it will appear delicious and appetizing, but it will make people drunk as in saloon days; make them curse, swear and use profane language, commit crime and even murder. That's what liquor does.

As for the taxes obtained from the sale of liquor—what cursed taxes! They are taxes on the life's blood of our people; taxes on the morals, and even the souls of mankind. What? Do you believe in getting taxes out of selling millions of souls to the devil and to hell. When you uphold liquor that is exactly what you are doing.

Visit the jails, chain gangs and penitentiaries and behold the prisoners, and see what liquor does. Go to the hospitals and see the sick patients, under the care of doctors and nurses, and realize that many of them are there on account of drinking, and say to yourself, "That's what liquor does." Go to the insane asylums and behold many of the mentally deranged who are there from drinking and drunkenness across the years and say to yourself, and maybe to others, "That's what liquor does." Behold the deep poverty of many, many people, and their poor, destitute homes; see how their families suffer, and speak to yourself, and maybe to somebody around you, and exclaim, "That's what liquor does!" Behold the wrecks on the highways caused by drinking, and go to the funerals of those who have been involved in the liquor business, and think of the lost and damned souls who have died without Christ and the Christian religion in their hearts, whom the devil has deceived by alcohol, and speak to your very heart and soul and say, "That's what liquor does."

Then go out into the cemeteries over the land and behold the graves of those who are there on account of liquor. Think of the countless millions down through the centuries that alcohol has sent into eternity to meet God unprepared, and speak out loud and say, "That's what liquor does!"

O, dear reader, rise up like a man, a woman, a gentleman, a lady, and show your colors by declaring your stand against liquor, and your hatred of the cursed stuff! Don't be mealy-mouthed about your words against liquor. Speak out plainly and distinctly and let the liquor forces know that you are an avowed enemy to their cursed business. Pray for their lost souls, but pray earnestly against their ruinous business in the manufacture of liquor and beer.

Yes, be God's courageous heroes. ■■

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CONSTITUTION

ARTICLE I

Name—This organization shall be known as the Free Will Baptist Music Fellowship.

ARTICLE II

Purpose—The purpose of this fellowship is to share knowledge of church music, methods and materials, and to improve the effectiveness of church music throughout the denomination for the winning of souls, the edification of Christians, and the glory of God.

ARTICLE III

Membership—The membership shall be composed of those interested in the church music program of Free Will Baptists.

ARTICLE IV

Officers—Section I—The officers of this fellowship shall be: President, Vice-President, Secretary, Treasurer. These officers shall serve for two years and are to be elected at the annual meeting. Section II—Duties of Officers.

President—The president shall preside at all meetings, have general oversight of activities, and be an ex-officio member of all committees.

Vice-President—He shall preside in the absence of the president and shall promote and publicize the fellowship and its' activities.

Secretary—He shall keep records of all activities, and carry on the needed correspondence.

Treasurer—He shall collect membership fees, solicit contributions, and keep accurate records of all monies and make necessary disbursements.

ARTICLE V

Meetings—This fellowship shall meet annually during the National Association of Free Will Baptists, and other called meetings when deemed necessary.

ARTICLE VI

Amendments—This constitution may be amended by a vote of $\frac{2}{3}$ of the members present at any annual meeting.

BY-LAWS

ARTICLE I

Dues—The fellowship shall be financed by dues from its membership and contributions. Each members shall pay annual dues in the amount of \$2.

ARTICLE II

Membership—Any person interested and active in the musical program of Free Will Baptists may become a member by personal request.

ARTICLE III

Committee—The Steering Committee may appoint temporary committees as may be deemed necessary. The Steering Committee shall serve as the program committee for its meetings.

ARTICLE IV

Amendments—These By-Laws may be amended by a vote of $\frac{2}{3}$ of the members present at any annual meeting.

Music Fellowship Is Organized

MUSIC HAS always played an integral part in Free Will Baptist worship. "Next to the Bible our forefathers cherished most their hymn books," states the Free Will Baptist Hymn Book. Recognizing this heritage of music, and yet realizing that the music program in many churches is not as effective as it should be, concerned musicians met at the 30th Annual National Association of Free Will Baptists to form the Free Will Baptist Music Fellowship.

Why was a music fellowship needed? "There is currently a demand in the denomination for helps on the local level in fields of choral and instrumental music," according to Mr. David Randlett. "During the past six years an interested nucleus has felt this particular need. The Fellowship has been brought about by their foresight and planning."

Mr. Randlett, music instructor at Free Will Baptist Bible College, was elected to head the new organization. Well known pianist and music evangelist, Herman Hersey, was selected vice president. Mrs. Darlene Melvin, pianist and youth choir director at Horton Heights Free Will Baptist Church, Nashville, Tenn., was chosen secretary, and Mrs. Maude Coffey, organist at Cofer's Chapel Free Will Baptist Church, Nashville, will serve as treasurer.

The local choir leader often is caught in a quandary as to what to do. The Sunday School teacher has a quarterly and other aids, but the choir director often has no helps in his ministry. The hymnal can be used for some specials, but soon this is exhausted. Where does he turn from here? The local secular music store has little or no Christ-exalting music in stock and usually the salesmen are not acquainted with church music. This is

the area of need which the Music Fellowship is seeking to fill.

Music schools in local churches and church music camps will be a part of the Fellowship's program. A periodic newsletter also will be published to inform the Fellowship of activities and to give aid to church musicians. The availability and effectiveness of various choir music will be examined. Books dealing with choir technique and ways to improve the overall church music program will be recommended. Help will be offered also to instrumentalists in the church (organists, pianists, etc.).

It is hoped that the newsletter will become an exchange post for ideas from individual choir leaders. Leaders will be encouraged to share their choir activities and their suggestions through the newsletter.

Who may join the fellowship? Any person interested in the music program of their local church may join. Though pastors, choir leaders and individual choir members are especially urged to join, the membership is open to any interested person. Membership dues, which include subscription to the newsletter, are two dollars per year. Those joining before December 1 will be considered charter members.

"The fellowship recognizes that there are various standards of music within the Free Will Baptist denomination," Mr. Randlett states. "The prime objective of the fellowship is not to change our tastes in music but to help make our music more effective in bringing men to Christ and giving glory to God. Music is a ministry, as is the ministry of the Word."

May we help you in your church music ministry? Complete the membership form below and mail today. ■ ■

MEMBERSHIP APPLICATION

FREE WILL BAPTIST MUSIC FELLOWSHIP

P. O. Box 1088
Nashville, Tennessee 37202

Enclosed is my \$2 for membership in the Music Fellowship. I am interested in contributing to a more effective music program in my church.

Name _____

Address _____

Zip Code _____

Position in church: choir director song leader pianist organist pastor
 choir member other

Do you have some information concerning your music program you would like to share with us?

FACING TODAY'S TRIALS AND TRAGEDIES

by Eugene Hales

THESE ARE perilous days! The age is a wicked one. Ungodliness, selfish desires, degenerate hearts and satanic characteristics are prevalent and those who possess them run rampant to pray on innocent victims. The age looks dark; defeat seems sure. But then from the pages of God's Word, the sun begins to shine. Light breaks over our soul like light through the open door of a deathly dungeon. Hope becomes real. Faith grows strong and the countenance of Christ's follower glows brighter than ever. Victory is at hand! Yes, this is the assurance and courage we get from God's Word.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:35-37).

It is a shame that many have lost their power with God, their influence on the world and their testimony among friends

because they failed to see the truth of this passage. They once were useful, but they suffer a tragic end.

This present age pursues this described course. If you live for God and stay true to Christ, you will be faced with these calamities. Did not God's Word say in II Timothy 3:12, "All that live godly in Christ Jesus shall suffer persecution." You must expect trouble and ill-will from men. There will be persecution and tribulation from the enemies of truth and those who have no regard for conscience of others. You will be strapped with distress and find no help and relief from this present world system. This angry, malicious world has always hated those who love Christ and serve Him openly. Our day is no different!

You will be pressed on all sides. You may have to go hungry and be stripped of earthly gain and comforts; be exposed to the greatest perils. The sword may be drawn against you—to pierce the life out of you and stamp out your stand for Christ. Yes, "killed all the day long." Expect the final blow at any moment. The death of a child of God in the eyes of the enemies of Christ's cross means no more than the slaughtering of a sheep by a butcher.

There are five great trials and tragedies facing us in this present age of Christendom.

First there is the *attack upon the infallible Word of God*. Wolves in sheep's clothing, socialite ministers, infidel clergy and professional preachers can be found in almost any rank and file. They cry for peace and picket for rights. They court the Communists and yoke with the National and World Council of Churches. They make people feel good in their sins and lead them to feel justified in their wickedness. They preach a social responsibility and a citizenship duty rather than a duty to Christ. They use the sacred desk of God to tear to shreds, reject and slander the precious, inspired Word of God. They preach from the Bible, yet do not believe it. They read from the Bible, yet will not accept it. They say they are saved by the Christ of the Bible, but at the same instance deny the words of this Christ.

The Bible is either all inspired or not

inspired at all. The Bible is either totally infallible or not infallible at all. The Bible is completely indestructable, trustworthy, unchangable and incorruptible and wholly God breathed or else it is a farce and a joke. How can any born again believer deny the genuineness of God's Word? The fact is he cannot and be saved! Jesus said, If you will not believe my words you cannot be my child.

From every source and angle imaginable there is a dart thrown at the Word of God. The Bible is our foundation and the devil is using every means at his disposal to knock the props from our platform. How tragic, but true!

Next there is the *attack upon the standard of the Spirit*. The prophet Isaiah said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19). Now the standard of the Spirit is contrary to the standard of the flesh. The lust of the flesh and the pride of life is not of the Spirit. The flesh warreth against the Spirit. Vulgar talk, filthy habits, immodest dress and worldly activities never will be the standard which the Spirit lifts up. One of the greatest needs of our day is for church members and professing Christians to set an example of purity, modest dress and decency. It is a tragic thing to fall into the snare of the devil and lose sight of God's standard. Many good and useful Christians have lowered the Bible standard to fit the circumstances only to suffer loss, ruin their good name and find that their power with God is gone.

Many preachers do not preach God's standard for they do not live it nor believe it. Some say join the church of your choice rather than a Bible-believing and Bible-practicing church.

There is also the *attack upon the fundamental Bible preacher*. Court decisions, club movements and many activities of society seem to be geared toward discrediting and attacking the fundamental Bible preacher. They say he is an extremist, narrow-minded and ill-informed. The sooner his wings are clipped the better. Many people have the same attitude toward the fundamental Bible preacher and the fundamentals of the faith as Gus Hall, the head of the

Communist Party of North Carolina, when he spoke these words at the funeral of Eugene Dennis. "I dream of the hour when the last congressman is strangled to death on the guts of the last preacher. And since the Christians love to sing about the blood why not give them a little of it—slit the throats of their children and drag them over the mourners bench and the pulpit, and allow them to drown in their own blood, and then see whether they enjoy singing these hymns."

Men like this are throughout the country. They are not just communists, but well respected "Reverends." When the last fundamentalist is dejected and destroyed these "Reverends" will dance with glee and be drunk with laughter that the "bothersome fly" has finally been swatted. They will feel that the work of God can now go on. They have done the Lord a great service.

Jude said, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once (and for all) delivered unto the saints" (Jude 3). The faith once and for all delivered unto God's people is the fundamental teachings of God's Word. Both now and forever will the Word of God be true. No force out of hell will change or alter the fundamental facts of God's infallible, forever settled teachings. Still true and never alterable is the fact that the Bible is the infallible, plenary verbal, inspired Word of God—whether on the shelf or in your hand, whether being read or being mocked. Jesus is still the Christ, the virgin born Son of God. The blood is as effective as ever. There is but one method for redemption and remission of sin—the blood atonement. Jesus literally arose from the dead, bodily as He said. He ascended to the right hand of the Father to make intercession for us. He will literally, bodily and visibly return to this earth to rule and reign as the King of Kings and the Lord of Lords.

But notice as well that there is the *attack upon God's plan of Salvation*. Join the church, be baptised, do the best you can. You live in Christian America! You were born into a Christian family! Surely, you will make it to heaven. Sign a card, obey the pledge, keep the Ten

Commandments, turn over a new leaf, quit your meanness. These, and other statements like them, have kept a lot of sincere people from being saved. The devil will let you do, and believe anything, to keep you from being born again.

There is but one plan of salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

You must hear the Word of God (Romans 10:17), come to Jesus by faith as a lost sinner (Ephesians 2: 8, 9), ask Him to have mercy on your soul and forgive sins for which you are sorry (Luke 18:13; Romans 10:13). You take Him as your personal Lord, Master and Saviour. He gives you the right to become a child of God (John 1:12) and you are then a new creature in Christ (II Corinthians 5:17). There is absolutely no other way to be saved from the penalty of sin. Jesus Christ is not a good way to be saved, a fine way to be saved or even the best way to be saved. He is the *only* way!

Finally, there is the *attack upon the victory for the saints*. Every trick and force is used to defeat the saint. The object of the devil is to cause hardship, trouble, worry and defeat for the child of God. Often the trials are more than one can bear alone. A cancerous, diseased body; a chronic heart ailment; neurotic symptoms; a sick child; a terrible accident; a wayward son; an impure daughter; a great hardship; a financial crisis. Suppose yours are different? The purpose is the same—to defeat and destroy the victory for the saints.

More nerve pills, goof balls, bennies, twilight and Bayer aspirins are taken by Christian people than ever before. There are more mental patients, suicidal subjects, psychiatric patients and neurotics among Christian people than you might imagine. The crisis will be greater unless something substantial is done and a step toward God is made.

So the trials are with us. The attacks many. What can be done to ward off the onslaughts of Satan? What can be done to

uphold the infallible Word of God, the standard of the Spirit, the fundamental Bible preacher, God's plan of salvation and the victory for the saints? There are five ways.

We must face them *with belief in the Bible*. Reaffirm your belief in God's Word. Read it, accept it and meditate upon its thoughts. Practice its precepts and share its words.

Next we must face them *with dependence upon the Lord*. Don't trust the flesh! Look to Christ for every decision; keep your eyes on Him. Trust Him. Trust Him for every need whether great or small.

Face them *with confidence in the promises of God*. "I will not leave you nor forsake you." "Lo, I am with you always." "My God shall supply all your need." "I can do all things through Christ which strengtheneth me." These are just the beginning of God's promises. Place your confidence in them!

We should face them *with assurance that God's work is the most important work on earth*. Christian people take the Lord's work so lightly. They attend church when they feel like it. They seldom, if ever, witness to souls; spasmodically read the Bible or pray; make all decisions according to selfish gain rather than the advancement of the kingdom; put job, home, possessions and pleasure before Christ and His work. God's work should always be first!

Finally, we should face them *with knowledge that we are more than conquerors*. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." "In all these things we are more than conquerors through Him that loved us." We are not just a conqueror, but more than a conqueror. Let tribulation, distress and famine come! Let nakedness, peril and the sword come! The saints of God are marching on!

The blood-stained banner is waving high. At the front is Jesus the Conqueror. We are going on—higher, higher—nearer, nearer—the sight stupendous—the joy unspeakable—Eternal Life! Heaven at last! ■■

MR. HALES is pastor of the Prospect Free Will Baptist Church, Dunn, North Carolina.

while the Father adopts a passive role. At the cross God is bearing the penalty of sin Himself in Christ. Christ didn't happen to get mixed up with sin; *God made Him sin*. Christ did not redeem men from the cross of law by becoming man, but by the death of the cross. And, as we must not overlook the activity of God in what happened at Calvary, we must not fail to see that it is only as men actively identify themselves to the cross that reconciliation to God is possible.

One of the corrosive forces of our time is Bultmann's position that the death of Christ is merely revelational. By this he doesn't mean that the atonement consists of historical fact; all that is needed in this view is the "story" of the cross. The real cross, the cross of history with the real God-man hanging upon it, is superfluous for the revelation view. In this view, the cross is only an event in communication, and not the reality that the good news tells.

But regardless of the theories of men about the atonement, the Bible testifies to a change in God's relations to sinners as a result of Calvary; and this is attested by the very order of the books of the Bible. It is unthinkable that the account of Pentecost could be placed ahead of the crucifixion story.

The cross is a transactional event affirming that something happened at Calvary; a change affecting and involving God. It happened objectively and not merely in the minds of men. It is not simply a timeless truth but an event by which God is saying things to men about Himself and His revelation to them that He could not say before.

The death of the cross was judicial in relation to the penalty of sin and vicarious in its relation to its regenerating power in our lives.

The cross is love doing perfect work in the judgment death of sin that Christ the Saviour died. The cross deals with the judgment of sins where Christ bears them away in His own body.

The Word in I Peter 2:24 says, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness."

The central theological truth of the New Testament is that there is an immediate and direct connection between the death of Christ and the forgiveness of sins. Any doctrines that bypass the atonement are heresy, and let there be no wavering nor compromise of our denomination upon this truth.

Christ died for our sins *according to the Scriptures*. But the atonement is only

half of the message—He rose again from the dead *according to the scriptures*. . . .

Paul further declares in I Corinthians 15:4 that God's acceptance of the work of Christ's death was guaranteed when He raised Him from the dead.

In Romans 10:9, 10 man's salvation is linked to the resurrection of Christ.

Phillips translates it, "If you openly admit by your own mouth that Jesus Christ is the Lord and if you believe in your own heart that God raised him from the dead you will be saved."

In death, no less than in life, Christ was Lord. He was not a pacifist, not a martyr, not a good man caught in circumstances. His death was self-chosen. He said, "I lay down my life; no man taketh it from me." Even in the jaws of death He remained Lord. He was not a passive but an active sacrifice. Death did not come to Him—He went to death. He was not a victim, but a victor.

The resurrection is being discredited by many liberal theologians today. Their view is expressed by Bultmann, a leading proponent of the visionary resurrection. "This is not an actual event, inasmuch as the return of one dead into life simply does not occur."

But Paul declares the very diety of Christ depends upon His resurrection. Romans 1:4 "And declared to the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead*."

How different from the liberal is the apostolic proclamation on the day of Pentecost when Peter declared, speaking of Christ, "whom God hath raised up having loosed the pains of death because it was not possible that he should be holden of it." And again in Acts 2:32 "This Jesus hath God raised up whereof we are all witnesses."

Hear Paul as he writes to the Corinthians 15:12-20. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: *And if Christ be not risen, then is our preaching vain, and your faith is also vain*. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: *And if Christ be not raised, your faith is vain; ye are yet in your sins*. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most

miserable. *But now is Christ risen from the dead*."

This victory is meant to be realized in the dust and heart of everyday living.

Paul leaves no doubt that the truth of the believer's identification has its earthly application as well as its heavenly assurance of personal resurrection. There is not one note of pessimism in the New Testament after the resurrection.

"They nailed him to a cross and thought that they had won; that love was lost and goodness dead, and truth forever done." But they forgot it was God's world! God spoke and Christ rose from the dead!

The day will come when the bruised and broken body of Christ becomes the church victorious. Her stigmata shall be her glory, the scandal of the cross her own crown, and her shredded garment shall become the seamless robe, clothing the redeemed of all ages.

The incarnation of Christ, His cross, His resurrection, and His coming again, are not mythological conceptions but acts of saving history, brought to completion by God. It has been shown and confirmed that only this "mythological" Gospel has power to win men to Christ; to redeem them and make known the saving grace of God through the activity of the Holy Spirit.

This is not time for despairing retreat; it is a time for belief, for confidence, and for involvement. A redeemed social structure will never come into being without redeemed men. We need changed hearts, not changed environments; conversion, not conversation; dedication, not dialogue. Not a new message we need, but new messengers with an old message for some age-old sins. Not help from government, but help from God we need.

The church will pulsate with life and power when she ceases trying to prove the existence of God and simply declares His mighty acts.

God's good news will be proclaimed. He has raised up prophetic voices in the past and will raise them up again. Voices that will bring with them God's good news, the message of and for the Church.

The good news of the truth of God in Christ is ours. Not to alter, supplement, or annotate; but to declare clearly and forcefully. When it is announced with maximum clarity it will satisfy not only the mind of the scholar, but also the heart of the saint.

It's action time! Ring out the news—Christ died for our sins, rose for our justification, and is coming again for His own. ■ ■



INSPIRATION . . .

Macedonian Call

Dear Editor:

The members of the First Free Will Baptist Church of Fairbanks would be very grateful if you would present to your readers our call for help. Our call is for a pastor.

In June 1965, Rev. and Mrs. Whaley and their family left Fairbanks for a short furlough. However, due to Mrs. Whaley's illness they have not been able to return and resume their work here . . . We have not been able to secure a replacement through the National Home Mission Board.

We need a pastor, but it will mean making a sacrifice. Is anyone willing to meet the challenge? The church will provide a home for a pastor and pay him \$25 a week. This, by far, is not enough to live on, so his wife would need to work to supplement their income. We say "his wife" because we feel a man and his wife could do a better job, since the pastor would need as much time as possible in the mission work. The cold climate drains one of his energy and especially so if he has to hold a secular job and pastor a church.

The cost of living is high, the temperature drops far below zero, the snow and snow drifts bring about a lot of work shoveling, but in spite of these things there is a real joy in serving the Lord here. Without a pastor immediately, the church will have to close. Without a shepherd the sheep cannot be kept together.

We desire a person with high Christian standards who upholds the Free Will Baptist doctrine as stated in the Treatise and one who does not indulge in worldly habits such as attending movies, social drinking or in the use of tobacco.

Is there anyone willing to ask the Lord if Fairbanks would be God's place of service for him, and if so, is he willing to exercise faith and come? Pray! We need a shepherd.

Sincerely,

First Church, Fairbanks, Alaska
Frances Sullivan, Treasurer
Dixie Myers, Clerk

Master Never Out

A storekeeper went away for the day and left his clerk in charge. A customer came in and asked a favor of the clerk, which meant he would have to do something dishonest. "You can do it, if you want to," argued the customer, "because your master is out." The clerk looked the man straight in the face, and said: "You are mistaken. My Master is Jesus Christ and He is never out."

—Sunday School Times

The Sweetest Music

Have you ever thought of it, that only the smaller birds sing? You never heard a note from the eagle in all your life, nor from the turkey, nor from the ostrich. But you have heard from the canary, the wren, and the lark. The sweetest music comes from those Christians who are small in their own estimation and before the Lord.

—Watchman-Examiner

A Consecrated Car

He couldn't teach before a crowd and
He couldn't teach a class,
But when he came to Sunday School,
He brought the folks in masse.

He couldn't sing to save his life,
In public could not pray;
But always his jalopy was just crammed
On each Lord's Day.

And though he could not sing,
Nor teach nor even lead in prayer,
He listened well, He had a smile,
And He was always there.

With all the others who he brought
Who lived both near and far,
And God's work prospered, for
He had a consecrated car.

—Copied

Keep Yourself Out of Sight

A little country boy was out fishing with only a switch for a pole and a bent pin for a hook, but he was catching many fish. A city fellow who had spent much time fishing without any success, though he had the best of fishing outfit, came across the boy with his long string of fish, and he asked the boy the reason of his success. The boy said, "The secret of it all is that I keep myself out of sight." We must keep ourselves out of sight if we desire to be a blessing to others.

—Junior Challenge

Expert Advice

It is the testimony of people who have tried Christianity. Whenever we wish to know anything we go to one who knows. We seek an expert. If we wish to know something about bridges, we go to a bridge builder. If it be medicine, we go to a physician; law, to a lawyer; agriculture, to a specialist in that department. Why not follow the same rule in religious investigations? Instead of asking an agnostic, whose boast is that he knows nothing about Christianity, let us have the testimony of one who has tried it and who out of his personal experience can say: "I know Whom I have believed."

—Vance



WHY AN EXPANSION CAMPAIGN?

personally...

FREE WILL BAPTISTS have often been accused of being opposed to missions and education. Nothing could be further from the truth. Historically from the beginning of our existence in this country, we have been involved in the missionary task of the church and have sought to establish educational institutions that would bring glory and honor to Jesus Christ. What may prompt some people in their feelings is that dark period in our history following the merger of 1910-11 when we were stripped of all missionary and educational work. For approximately 30 years we had to do the best we could with what remained—a few scattered churches across the south and west. Except for a miracle of God, we would not have survived.

In the late 1930's, men of vision saw the need of an educational institution which would provide training for future pastors and leaders in the denomination. Thus, in 1942, Free Will Baptist Bible College opened its doors for its first year of operation. Sixteen students were enrolled. Over the past twenty-four years, the Bible College has faithfully served the denomination. It is not possible to express in words the many contributions made across these years, but note these interesting highlights. Ten of twelve national executives received part or all of their training at the Bible College. More than 600 pastors now serving churches attended the Bible College. Nearly 95% of our missionary staff received at least part of their training at the Bible College. This is to say nothing of the hundreds of students who can be found serving today with Christian convictions and principles in various vocations because of their training at the Bible College.

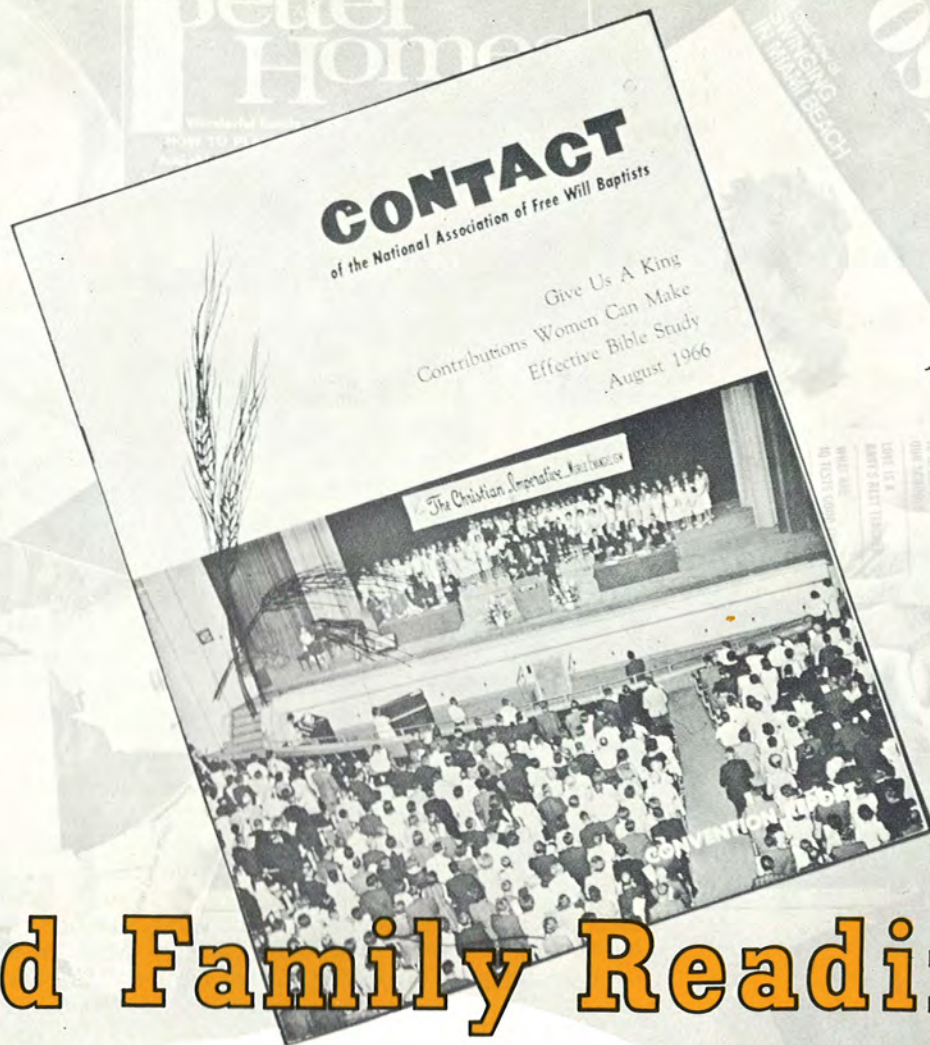
Now in its twenty-fifth year, the Bible College has entered into a three million dollar expansion campaign. Already one building is under construction and another will be complete and ready by the fall term of 1967. This is an ambitious program, but a necessary one if we are to meet the pressing demands which we face as a denomination. Here are three facts which we need to keep in mind as we consider the development program of the Bible College.

The times demands trained pastors. Very rapidly now, there is the movement to the urban situation. The complexities of city life are many and the pastor finds that he needs a vast background of training to cope with the day by day problems which he faces in dealing with people who live and work in the ferment of the city. Many of our most active pastors have stated to me in recent months that they felt grossly inadequate in certain areas of their pastoral responsibility.

The growth within our denomination demands more pastors. New churches are being established at a respectable rate. At the present time, we are averaging more than one church a week. Considering those pastors that may be lost to active service through retirement or death, this means that we must have at least 75 or 80 new pastors annually to fill the pulpits of our churches. Needless to say, a new church does not progress very far without a dedicated, trained pastor.

The temptation to compromise doctrine and practice demands committed pastors. Free Will Baptists exist as a distinct denomination because we stand for certain things. Should the day come when we would give up these distinctives, then we lose our right to exist. The winds of compromise are blowing and we must have pastors in our pulpits who will champion Free Will Baptist doctrine and practice. We can best assure this by providing a place of training where our doctrine is loved and taught.

So let's get on with the development program of our Bible College. Time waits for no one and these demands are upon us. As God calls young men and women for service, we must be sure to provide a place of training that is adequate for the hour. No one else shares this burden. It is ours alone and the future ministry of our denomination is at stake.—BAM



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Free Will Baptist youth across the nation return to school this month to further their education. We should be grateful for the educational opportunities open to our children and should be faithful to challenge and direct their training into an effective service for the Lord.

Every church should be sure that each young person is confronted with the question, "What would God have me to do with my life and the training which I am acquiring?"

As Christian young people learn God's will and find their place in today's world, we can understand exactly what Jesus meant when he said, "Ye are the salt of the earth." For those who would be salt in the earth, there must be preparation of the heart as well as the mind.

Free Will Baptist Bible College has been seeking to offer such preparation for twenty-five years. As a result, we have been able to show significant gains in recent years.

The college now stands at the threshold of its greatest opportunities—preparation of men and women who desire "heart preparation" as they prepare to serve wherever the Lord may direct. Such opportunities bring increasing demands. Will you pray? Will you give? Let's agree

now to move Free Will Baptist Bible College to a higher point of priority both in our praying and giving.

EDUCATION

