

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

NOVEMBER, 1966



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PUBLICATION DATA

Contact is published monthly by the National Association of Free Will Baptists under the direction of the Executive Committee of the General Board.

All sermons and articles represent the personal views of the authors and do not necessarily reflect the policies or position of the National Association of Free Will Baptists or its constituent members. While the editors are responsible for the contents of the magazine, it does not follow that every viewpoint represents those of the editors.

SUBSCRIPTION RATES

Single subscriptions, \$2.00 per year. Family subscriptions, \$1.72 per year. Bundle Plan subscription, 15 cents per copy. Single copy, 20 cents. Address all correspondence and subscriptions to Billy A. Melvin, Editor, P.O. Box 1088, Nashville, Tennessee 37202. Entered as second-class matter at Nashville, Tenn.

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Christmas In Africa
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When Weakness Becomes Strength



ABOUT THE COVER

Thanksgiving Day falls in the month of November. It is a good time to give thanks. Christians have every reason to give thanks during this season and all the year through. They have been redeemed! "Thanks be unto God for his unspeakable gift" (II Corinthians 9:15). Let us then give thanks for salvation, daily bread and countless other blessings from the hand of our Heavenly Father. *Photo by H. Armstrong Roberts.*



religious news

EDUCATION FELLOWSHIP FORMED

WHEATON, ILL.—Evangelical Teacher Training Association has announced the formation of the CHRISTIAN EDUCATION FELLOWSHIP. The new organization is composed of those who are prepared to teach others and who are active in a program of Teacher Training. All who teach courses leading to E.T.T.A. awards during 1967 may become charter members. Those who have taught these courses during the past 12 months will also be included in this group.

Fellowship meetings will be held annually in conjunction with area and national Sunday school conventions. Members of the fellowship may contribute to and benefit by the conventions and during the same period conveniently meet to discuss training others.

The purpose of the CHRISTIAN EDUCATION FELLOWSHIP, according to Dr. Paul E. Loth, E.T.T.A. president, is to provide stimulus for continuing programs of church leadership.

MEMORIAL HOSPITAL TO BE DEVELOPED

LOS ANGELES, CALIF. (MNS)—“I am my brother’s keeper,” said Dwight Carlson, resident physician at Harbor General Hospital, in announcing plans to open a Congo hospital honoring his slain missionary brother, Paul.

Dr. Dwight Carlson and his brother’s widow, Lois, recently traveled 2,500 miles through the Congo in search of facilities for their proposed hospital. They found a 250-bed leprosy and tuberculosis sanatorium built by the Belgians in northwest Congo just before the country achieved independence in 1960.

The \$500,000 sanatorium is available, but it requires a \$50,000 initial investment plus about \$25,000 annually to be put and kept in working order, Mrs. Carlson said. They expect to open the hospital in less than a year.

HARVEY EVANGELICAL CHRISTIAN

CHICAGO, ILL. (EP)—Pausing in his nationally broadcast high noon radio pro-

gram, news commentator Paul Harvey lamented what he called a “pussy-footing around” in describing one’s doctrinal position in this day of ecumenical advance.

“In today’s terminology I call myself a Christian . . . an *evangelical* Christian.” Mr. Harvey recently spoke at a NAE Convention in Ohio.

MORE DIDN’T THAN DID

NEW YORK, N. Y. (EP)—An editorial in the September 16 edition of LIFE magazine considers it worth noting that “At the end of another ‘long, hot summer,’ approximately 21,990,000 U.S. Negroes (out of 22 million) did not throw any Molotov cocktails, tip over any automobiles, smash any store windows, or otherwise rampage or riot.

“Approximately 172,990,000 U.S. whites (out of 173 million) did not throw rocks or rotten vegetables or otherwise insult or interfere with Negroes staging lawful demonstrations.”

PROTESTANT-CATHOLIC SERVICES

ALLENTOWN, PA. (EP) — Protestant-Catholic services are being started at a Lutheran college here by a priest and a Lutheran pastor.

Taking part in the unique ecumenical venture at Muhlenberg College are Dr. David H. Bremer, college chaplain, and Father James E. Sweeney of the Cathedral of St. Catharine of Siena in Allentown.

CRITICISM OF LIQUOR SHIPMENTS

PORTLAND, ORE. (EP)—Sharp criticism of liquor shipments to military forces in Vietnam was voiced here by the president of the National Woman’s Christian Temperance Union.

Mrs. Fred J. Tooze of Evanston, Illinois, addressing an executive committee session in advance of the opening of the WCTU’s 92nd annual convention, asked how the military establishment can expect fighting men in Vietnam “to go

clearheaded into battle after shipping them large supplies of liquor.”

She said that 22,500 cases of whiskey, gin, vodka, and rum went to the war zone in September a year ago—and that similar large amounts subsequently have been shipped.

“The charge that the American military has become a ‘school for alcoholism’ is substantiated by this and by the fact that alcoholics in Veterans Hospitals are increasing,” she commented.

SUNDAY SCHOOL FAILING

MINNEAPOLIS, MINN. (EP)—Today’s Sunday school is like the novice in track who starts strong but comes staggering and wheezing across the finish line after everyone else, according to the editor of Decision, publication of the Billy Graham Evangelistic Association.

Dr. Wirt said some of the things wrong with the Sunday are its name, tiresome opening exercises, listless singing, encroachment on the teaching time and antiquated lessons.

CALLS FOR YEAR OF EVANGELISM

BERLIN, GERMANY (CNS)—Arthur M. Climenhaga, executive director of the National Association of Evangelicals, with offices at Wheaton, Illinois, announced here a formal call to a year of special evangelism emphasis across the United States.

One of 1200 participants in the ten-day World Congress on Evangelism concluded here in Berlin on November 4, Dr. Climenhaga briefly outlined the “call” as a way to help implement the purposes of the World Congress. He said his organization will develop workshops and training programs on a theology of evangelism and strategies for evangelism.

A particular call was given to the 41 constituent denominational members, to member churches and to other member organizations of the National Association of Evangelicals and an invitation was extended to all evangelical Christians to join in the evangelism emphasis.

I BELIEVE THAT every person is born into the family of God to "do the work of an evangelist." In the same chapter in which Jesus said, "I go to prepare a place for you," He also said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father." Speaking unto the body of believers and addressing them individually, Jesus said, "... ye shall be witnesses unto me. ..."

God speaks to us through the writings of the apostle Paul, "... God ... hath given to us the ministry of reconciliation ... and hath committed unto us the word of reconciliation."

Finley Hunter in his tract, "How Did They Do It?" quotes Acts 19:10, "And this continued about a space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" and draws the illustration that everyone in an area twice the size of Pennsylvania heard the gospel in two years' time. He further points out that they had neither radio, television, nor an effective means of mass literature distribution at their disposal, but they accomplished the task through individual implementation of the believers.

Hunter points out that their method was simple but mightily effective. They had a careful follow-up program with every soul that they won. They gave great attention to the young Christians as recorded in Acts 15:36, "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do;" on another occasion Paul writes, "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls. ..."

Paul, a great soul winner, made foot-steps that could be safely followed by his young converts. "Those things which you have both learned and received and heard, and seen in me, do: and the God of peace shall be with you." I believe the factor of teaching the young converts to win other men, women, boys, and girls to the Lord Jesus Christ was a great cause of the Christian faith spreading throughout the known world like an uncontrollable epidemic. I do not really believe that we have directed a man toward the road of Christian maturity until we have seen that man bring someone to Jesus.

Certainly it would be difficult to terminate our responsibility to the new convert in light of the words of Jesus, "Teaching them to observe all things whatsoever I have commanded you;"

(Continued on next page)



The Individual In Evangelism

by Mark Vandivort

and Paul wrote to young Timothy, "And the things that thou hast heard of me among so many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Finally, we refer to the words of Jesus, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, that your fruit should remain. . . ." Can God trust you to win another to Christ and train him to witness and win souls also?

In winning souls to the Lord and training young converts to be soul winners, I believe that we should make use of radio and literature and every modern means of communication and distribution that will help us to share the message as quickly and efficiently as possible.

The North Africa Mission has employed the use of Bible correspondence courses and other forms of literature evangelism for several years among the Moslem population of North Africa. In a recent letter Francis R. Steele, home secretary of the North Africa Mission, writes, "Over the years untold thousands of pieces of literature have been distributed and personal conversations held whereby the seed of the gospel has been widely sown in North Africa. But in recent years, two changes have taken place. Not only have efforts been multiplied and new means employed, but also, there appears to be a much more open reception to the Bible among Moslems today. There has been a significant reduction in the normal resistance to the Christian message. Hundreds, possibly thousands, are reading and studying the Scriptures. But most of them still require personal attention and they are widely scattered across the land. We need scores of Philips who can preach unto them Jesus."

In Acts, chapter eight, we read the story of Philip and the Ethiopian eunuch. The eunuch had been reading the fifty-third chapter of Isaiah which is perhaps one of the most clear salvation passages of the Old Testament. The Holy Spirit had taken the evangelist, Philip, away from a rich harvest of souls in Samaria to this one man who was reading God's Word and seeking to know God. In answer to Philip's query as to whether or not he understood what he was reading the eunuch replied, "How can I, except some man should guide me?" This brings to light a very real problem which some aspects of evangelism might obscure, and that is, that many, and possibly most, people require personal attention before they understand the gospel properly and can make a genuine decision for salvation.

I believe there is ample evidence and personal testimony that many people have been saved through reading litera-



ture and through communication of the gospel by radio and television. Even in these cases, I believe the young convert is strengthened in his faith when he finds the fellowship and encouragement of another believer.

Recently, I heard missionary Fred Hersey relate the story of their first convert in Hokkaido, Japan. This man had received a gospel tract seven or eight years prior to meeting Brother Hersey. He had saved the tract, studied, and meditated on its contents. After seeing Brother Hersey's services advertised, he thought that perhaps Brother Hersey might be the man who could lead him to know more about the God that he had read about in the tract. Consequently, the fellow was saved and grew in the Lord. Later, he met a Japanese girl whom he loved and through patient and prayerful Bible study, he was able to lead his girl friend to a saving knowledge of the Lord. Shortly thereafter, Brother Hersey performed his first marriage ceremony in Japan. Truly, a marvelous testimony of the value of mass distribution of the gospel as well as the individual implementation of the personal evangelist.

One Missionary

Recently, missionary appointee Larry Powell and I visited the British West Indies island of St. Kitts in connection with our survey trip to the Virgin Islands. St. Kitts is an isolated island about twenty-five miles long and ten miles wide on which approximately 40,000 Negro people reside. There is one American missionary on this island.

While traveling from the airport to the town of Basseterre, Brother Powell and I became engaged in conversation with our taxi driver, James. We were surprised when James told us that his favorite preacher was Dr. John R. Rice. James knew what we were talking about

when we asked him if he were saved and if he knew the meaning of John 3:16. This was the first of much evidence pointing to the ministry of the powerful evangelical radio station PJD2 which reaches several million people in the Caribbean islands. It was evident that the seed had been both sown and watered through radio.

In our fellowship with our American missionary friend, we saw that here there is an open door for a great harvest. One of the missionary's neighbors was saved after the missionary and his wife moved next door. The lady stated that she had been waiting and hoping to meet someone who could lead her to the Lord Jesus Christ. This same lady has been growing in the Lord and has been instrumental in leading other people to make a personal commitment to Jesus Christ as their Lord and Saviour.

Again, I want to emphasize that I believe we should use every modern means available to communicate the gospel. However, we have not discharged our duty to our Lord Jesus Christ nor our fellowman if we only employ radio, T.V., and literature distribution and fail to personally do the work of an evangelist.

We see great extremes in the methods of personal evangelism. There are some groups who have a cut-and-dried formula for leading men to make a "yes" or "no" decision for receiving Jesus Christ. Such groups will usually talk to great numbers of people each day and ask them to make a commitment to Jesus. A certain percentage of those people contacted will respond by praying and asking Jesus Christ to come into their hearts. I am persuaded that a certain number of these decisions are genuine. There is evidence that some of these people do grow into Christian maturity. On the other extreme, there are Christian groups who

rarely talk to a person about salvation and will only become interested in souls when it is a neighbor, friend, or relative. Then after much prayer and many repeated efforts, some of these people are won to the Lord Jesus Christ.

In the New Testament I believe we see the emphasis placed upon the individual doing the work of the evangelist and not a promotion of any one particular method. Of course, our methods should be kept within obedience of scriptural principles. I think Brother Gordon Sebastian, while speaking here in the missionary conference two years ago, expressed a truth when he stated that the great need on the part of most of us is to simply get out and do something for the Lord Jesus.

I believe that a lost soul needs someone who will weep and be used of God in the ministry of intercessory prayer for that lost soul. Personal implementation of the evangelist will always be needed and required along with the various methods of mass communication which we employ. Give us men who will cry out to God as the apostle Paul, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." May our church be filled with personal evangelists who can see the value of praying for an open door of utterance. As Paul requests prayer in Colossians 4:3, "With all praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ for which I am also in bonds." May God help us to be humbly dedicated to the task that we might sow in tears and reap in joy. It is so necessary that we be persevering in prayer, persuading until we see lost sinners come to Jesus. In some areas it will take longer to sow the seed, patiently pray, and persuade; but eventually the harvest will come if we are faithful to the task.

I believe that it is important to know as much as possible about the person whom we are trying to win to the Lord. For example, Paul Little, who is associated with Inter-Varsity Christian Fellowship, reports that he has learned one of the most effective methods for him to bring the secular campus student to a knowledge of the Lord Jesus Christ is to give the student an opportunity to ask questions about God and religion. While moderating the questions, he endeavors to keep the discussion upon the crucial issue; namely, the Lord Jesus Christ Himself, who He is, what He has done, and how one can come to a personal and vital relationship with Jesus Christ as Lord and Saviour. Mr. Little lists the questions most frequently asked by college students as, "What about the heathen? What about the person who has never heard about Jesus Christ? Is God

going to condemn that person to hell? What about the sincere Moslem, Buddhist, and so on? Doesn't he worship the same God but under a different name? In the issue of how a good God can allow so much evil to exist in the world, earthquakes, etc.? Is God an all-powerful God but not an all-good God? Relative to an age of modern science, how do you know God exists? How can you accept the Bible? Isn't it full of errors and myths? Hasn't evolution shown it to be completely outdated, archaic, etc.? How do you know what is a true experience? How do you know that this whole thing isn't just an emotional upset and there is no objective reality to it? Isn't a good life all that is needed to get to heaven?"

Must Communicate

We must face the facts. These types of intellectual doubts and questions are affecting the minds of a great segment of our society. Somehow, we must be prepared to communicate to these people the hope that lies within us in the living person of Jesus Christ as He said, "Ye shall be witnesses unto me (the living Saviour)."

The student evangelist's heart is made to leap when he occasionally hears a student ask, "How can this thing you have been talking about become real to me? How can I know Jesus Christ in my own life and be sure? How can I get this for myself? How can it be meaningful for me today?"

Should we wait until we have all the answers before we begin to witness? Certainly, we should be as well prepared as possible through knowledge and prayer, but we must be honest. We will not always have the answers, but we can say with the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

We need to have pure motives in our personal evangelism. Our Lord and Saviour "came to seek and to save that which was lost." Lost men are to be found among every race, creed, and social economic strata. I believe too often our personal evangelism is bound by personal prejudice and traditions. In the Gospels we see that the Jews were very adverse to communicating with the Samaritans. Jesus preached deliverance to the Samaritan woman and her friends, completely disregarding the traditional taboos. Will we follow in His steps?

The apostle Peter was certainly a Spirit-filled Bible preacher, but he was dead set against preaching to the Gentiles until God opened his eyes and heart through the vision recorded in Acts 10. Can we really fulfill the work of a personal evangelist when we ignore certain houses along the street or certain sec-

tions of the city because of color, creed, or social economic class? I personally find myself negligent in witnessing to the total strata of our society. I certainly believe that we are held accountable before God to make an effort to win lost men everywhere. Can we honestly testify with the apostle Paul, "For the love of Christ constraineth us?"

I believe that we have a tendency in evangelism to categorize people as Catholics, Mormons, WCC, NCC, etc. We find literature directed toward people in various categories of religious thought and background. This is good and helpful, but I feel that it is very important that we do not have such a broad view of the forest that we cannot make an intent study of the individual. Regardless of the category in which we find people or the background from which they have come, we must treat people as individuals for whom Christ died and have a love and concern for them as individual persons.

One day Jesus met Zacchaeus, a hated tax collector, and said to him, "Zacchaeus, make haste, and come down; for today I must abide at thy house." Perhaps for the first time in his life Zacchaeus found himself being treated as a real person and not just as a hated tax collector. His life was transformed. I believe that Jesus saw Mary Magdalene not only as one who was devil possessed, but as a woman in need of genuine love and forgiveness unto salvation.

Nicodemus was a member of a religious order that perhaps could be compared with some of the religious orders of our day. I believe Jesus saw Nicodemus as a man with an open heart for the truth.

Is any place in the world too difficult to do the work of an evangelist? Perhaps we should consider the city of Jerusalem. In our day a city similar to Jerusalem would be considered a most difficult area in which to witness. Jerusalem was the place where the religious leaders had just crucified Jesus Christ! Yet here a few Galileans preached the gospel in the power of the Spirit and multitudes were saved. It was in this same city that God gave Stephen the strength to die for his faith. I do not believe that we find any place too difficult for men who are Spirit-filled and sent by God to do the work of an evangelist. □□



MR. VANDIVORT is Field Secretary for the National Home Mission and Church Extension department.

HOME MISSIONS WORK ACROSS THE YEARS

THE FREE WILL Baptist movement in New England was started by Benjamin Randall in New Durham, New Hampshire, in 1780. Randall assisted in establishing approximately 100 churches in Vermont, New Hampshire, and Maine during his ministry. The northern Free Will Baptists movement spread throughout the eastern United States and Canada, and then on to the midwest and southwest through the ministry of home missionaries. In 1910 and 1911, most of the northern Free Will Baptists, including the missions program and educational institutions, were merged with the Northern Baptists.

In New England one can learn of the evidence of former Free Will Baptist Churches in many cities and villages. Some of these churches are still preaching the Gospel. However, most of them are either closed or are no longer Free Will Baptist. Our present home mission work in New England was pioneered by Rev. and Mrs. Mack Owens who established a Free Will Baptist mission in Littleton, New Hampshire.

Littleton is a town of about 5,000 people. There were two small evangelical churches in Littleton that had less than 100 active members between the two churches. During 1958 the Owens' began their ministry in Littleton, where they served for about four years. God helped them to establish a small group of Christian believers who are solid in the faith. They have acquired some good property. During the winter of 1961 the group experienced difficulty with their building payments. One of the members decided to park his car for the winter so he could have the money he would spend for insurance and operation to give toward the financial needs of the church. He chose to walk a mile through 20 to 30 degrees below zero temperatures to work. His wife and five chil-

dren suffered the hardship also.

In 1962 the Mack Owens family visited in Millville, New Brunswick, Canada. Afterwards, they felt compelled to go to this area. The Littleton church called Rev. Bill Evans from Springfield, Missouri, as pastor.

In 1960 Rev. and Mrs. Mark Vandivort entered the New England area. They labored in Littleton, New Hampshire, and Twin Mountain, New Hampshire. A Free Will Baptist church had been established in Twin Mountain in 1881. The building was still standing and in good condition.

Rev. Herman Brooks entered Canada in 1963 as a summer missionary. After 3 months on the field he decided to stay. He was recently joined by the Bill Adkisson family.

Mexico

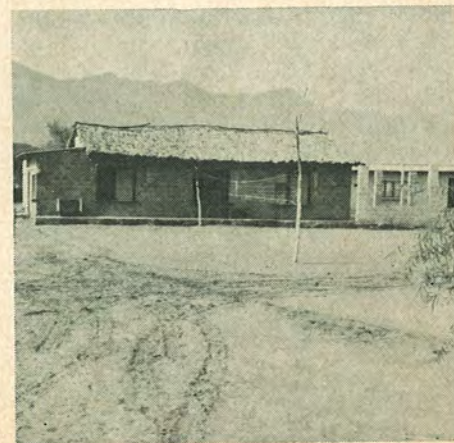
Even though Mexico is just south of the United States, to many people it is as foreign as India or Japan. Spanish is the official language of the country of Mexico. Spain granted independence to Mexico in 1810. Mexico became a federated republic early in the 20th Century. The power of the church was curbed in 1917 by the constitution. Things have not changed. Today ministers in Mexico cannot vote and there are no religious orders. Church buildings are considered to be government property. According to missionary Arthur Billows, there are two classes of people in Mexico—the very rich and the very poor.

Rev. and Mrs. Arthur Billows went to Mexico as missionaries in 1958. Mr. Billows decided to give up his American citizenship to become a Mexican citizen so that he could preach the gospel more freely. They obtained the use of an old building and on December 28, 1958, held their first service with 24 Mexicans. On

Linneus, Maine



Monterrey, Mexico



May 24, 1959, the church was organized with 34 charter members. That same year the church began night training classes.

The church purchased property outside the city and began to build the Institute of Gold. Today there are over forty students studying in this institute. They live on the property and study nine months without leaving campus except for church services in Monterrey, Mexico. All are natives who will soon take the gospel to their villages, towns and cities.

Rev. and Mrs. Harvey Aguirre are the newest missionary appointees to Mexico. Mr. Aguirre is a Mexican.

Washington, D. C.

Rev. and Mrs. Kenneth Walker were the first Free Will Baptist missionaries to our nation's capital. In September 1963 the church launched into a \$50,000 building program. In February 1964 the building was completed with an auditorium seating 250, seven classrooms, nursery, pastor's office and Sunday school office. The church also owns a parsonage located next door to the church.

Alabama

In 1964 Rev. and Mrs. E. B. Ledlow began work in Montgomery, Alabama, as Church Extension workers under the Home Mission Board. After a year, the church had 27 members. They are now enjoying a new building. Montgomery is an air base city which presents some problems to the missionaries.

Nebraska

In May 1963, Rev. and Mrs. Lewis Perry entered Lincoln, Nebraska, as the first Free Will Baptist home missionaries in that state. They had originally planned to begin a work in Cheyenne, Wyoming, however, there were several families in

Lincoln who were anxious for a Free Will Baptist Church to be established in their city.

At the first service there were 14 present. The work continued to grow. A building was rented from the Assembly of God Church. At one time the attendance averaged 50 to 75. The Perrys have now moved to Jerome, Idaho, where Lewis is pastoring the church founded by home missionary Wade Jernigan.

Hawaii

The first Free Will Baptist missionaries to Hawaii were Luther, Helen and Brenda Sanders. The Sanders began the Free Will Baptist mission in Hawaii in September, 1959, in the city of Waipahu on the island of Oahu. In September, 1965, the Waipahu Church had a total enrollment in Vacation Bible School of 117. There were over 150 people at the closing service of the Bible School. Many of them were parents of the children and some had never been to church before. The Sunday school has an enrolment of 100.

Idaho

The Wade Jernigan family entered Idaho in 1964 as our first Free Will Baptist missionaries. With them went the Keifers, a family who worked with them in Oklahoma. Sunday school was started on August 30, 1964, in a rented building. There were 15 present for the first service. The church now owns its own church building and parsonage. In 1965 the Jerome church started a mission in Wendell, about ten miles west of Jerome.

Washington

In the fall of 1965, Rev. and Mrs. Lloyd Plunkett arrived in Washington as Church Extension workers in the city of Seattle. There are approximately 561,000 in the city. It is surrounded by other

large cities so that within a fifty mile radius there are about three million people. There were two families anxious for a Free Will Baptist Church when the Plunketts arrived. These have been a great help. The Sunday school attendance now averages better than thirty.

Alaska

Rev. and Mrs. Lee Whaley were the first Free Will Baptist missionaries in Alaska. Their work began in April, 1958. The mission at Anchorage was organized into a church a year later. Recently the Whaleys have returned to the Southern states because of Mrs. Whaley's health.

In April, 1961 the second missionary family, Rev. and Mrs. Kirby Godwin, began work in Fairbanks. They later moved to Juneau. In September, 1963, the arrival of Rev. and Mrs. Carl Johnson increased to six the missionary total in this north state.

Arizona

Rev. and Mrs. Malcolm Fry went to Tucson, Arizona, in 1964 under the National Home Mission Board. Their support for a while was provided by Central Free Will Baptist Church, Detroit, Michigan. Adequate facilities were already available when they arrived in Tucson. A nice brick auditorium and a separate Sunday school building were in existence. However, due to lack of leadership for over a year prior to their arrival, the attendance had fallen to only six. On their first Sunday the attendance was 31. During the first year there were 41 conversions, 42 baptized, 87 new church members, and 226 other decisions. Their first missionary conference was held in May, 1965. The church has become self-supporting and no longer receives help from the National Home Mission Board. □ □

Millville, Canada



Wapaho, Hawaii



Anchorage, Alaska



Does Doctrine Matter

by T. O. Terry

DOES DOCTRINE matter? One may help to answer this question by asking, "Is a solid foundation necessary to the safe erection of a superstructure?" That such a foundation is indispensable we would all agree. We are molded in character by the things we believe. We must have the solid foundation of a faith anchored in the truth of God if we are going to withstand the rains that fall and the winds that blow.

The Apostle Paul believed doctrine was important. As he wrote to Timothy, he reminded his son in the ministry that "Thou hast fully known my doctrine . . ." (II Tim. 3:10). Then Paul charges him to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). I am aware that the word "doctrine" here has been translated "teaching." But the context will surely bear out the fact that Paul is admonishing Timothy to remain faithful to those great truths of the Word which he had learned from the Apostle. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14).

There seems to be an aversion to doctrinal preaching in many churches today.

This is nurtured by so-called "modern theology" that rejects the Bible as the infallible Word of God and therefore contends it is unsafe to have any fixed views about God and truth.

The great preachers out of the past were preachers of doctrine. They stayed close to the big issues rather than giving way to side issues and sensationalism. It is my thinking that we would do well to follow the example of these men who left behind stalwart Christian congregations rooted and grounded in the truth.

Combats Error

A knowledge and belief in the great doctrines of Scriptures are important in combatting the flood tide of error. We read the words of Paul, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4). These words describe well the inroads the cults are making as they draw after them members from many churches.

There has hardly been a time when there were more so-called religious leaders pretending to follow the Scriptures but in reality they are the enemies of God's Word and of our Christ. They profess to know God but they deny His plan of redemption and other cardinal

doctrines that of necessity one must believe to be a Christian.

The dangers that face the Church in this area are from philosophy and what is termed modern theology. Our colleges and seminaries, for the most part, have become saturated with atheism, agnosticism and other godless philosophies. I have heard of one professor of religion in a certain college who makes a point of showing his contempt for the Bible by throwing it on the floor and then stepping on it before his class.

The graduates coming from such institutions have been well oriented in such systems of belief. Their knowledge of their position is not fragmentary but it is a well organized system of beliefs. Such men, feeling secure in their knowledge, will not be won from such gross error by shallow arguments with an isolated verse of Scripture thrown in once in awhile. We must know assuredly the doctrine in order to give a convincing "reason of the hope that is in you."

There are those who would tell us we should not separate ourselves from nor take a stand against any on the basis of doctrinal beliefs. They view it as a lack of love and concern for our Lord's prayer, "that they all may be one." We have specific instructions as to our attitude and actions in regards to those unsound in doctrine given us in the second epistle of John. "For many deceivers are entered into the world, who confess not

MR. TERRY is pastor of the Sherwood Forest Church in New Bern, North Carolina. He is a frequent contributor to the pages of CONTACT.

that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (vs. 7-11).

The best defense is a good offense. Therefore the best way to combat error is to preach the truth. How we need more doctrinal preaching. No preacher can do anything better than keep himself occupied with the Word until he is prepared to speak "the things which become sound doctrine."

Brings Christian Maturity

Doctrine is also important to the maturity of Christian Character. There are those who would contend that there is little connection between belief and character. They point to the wide gap existing between the teaching of orthodox Christianity and the practice of many of the members of such churches. We must grant that a mere intellectual assent to a certain doctrinal creed will not change man's life or character. But a true belief in the fundamentals of the Christian faith will be evidenced in a changed life.

Some seem to believe that too much doctrinal preaching would produce deadness in our spiritual life and in our services. We reply by saying that this could only be true if we fail to comprehend that doctrine has a direct bearing on our conduct. What could do more to incite us to purity of life than the doctrines respecting God's holiness, man as a sinner, and Christ as the Saviour?

Paul believed the preaching of sound doctrine included the matters respecting the proper Christian conduct of all ages and all groups of Christian people. As he wrote to Titus (chapter 2), he brings out, in full contrast with the vain talk of the heretical teachers, the sober teaching of the true man of God, in harmony with the sound doctrine of the gospel of Christ. He did not believe that familiarity with the highest doctrines of revelation would depreciate the importance of the humblest duties of daily life. He saw that it magnified such Christian duties by raising them to Divine commands. Here as we read the admonition to "speak thou the things which become sound doctrine," we could hardly find anywhere a more detailed list of practices on which a well ordered society depends for its

happiness. The conduct of aged men and women; the behaviour of young women and men; and even the duties of slaves to their masters are dealt with here. Under the influence of sound doctrine new principles are called into life. The old life of dishonesty, insolence and deceit is put aside and the exercise of the highest virtues of Christian conduct are brought into display.

Men act according to what they really believe. "For as he thinketh in his heart, so is he . . ." (Prov. 23:7). You cannot fill a man with doctrinal error and expect him to bear the fruit of true Christianity. It is also true that you cannot feed a congregation continually on shallow oratory and produce well disciplined Christians. Joseph Parker and T. De Witt Talmadge drew crowds by their great oratorical abilities; but City Temple in London fell into the hands of R. J. Campbell, founder of the New Theology, soon after Parker's death, and Brooklyn Tabernacle into the hands of Charles T. Russell and the Watchtower Society. Only those thoroughly indoctrinated in the Word of God become staunch Christians who withstand the winds of doctrinal error and produce the fruits of holy living.

Doctrine Unifies

Lastly, I would like to relate our question to us as a particular denomination. Does doctrine really matter here? I believe it is of utmost importance as the factor that should and does bring unification to us. We are a heterogeneous people. We come from all walks of life. We have as much variation in our methods and order of worship as could be found in any denomination. We cherish our doctrine of the freedom of the will as it pertains to our relation with God and we have insisted also on the right to exercise our wills in the choice of methods and order of worship. And this is rightly so. Some of our churches find that the needs of the worshipping community are best met by an informal service without the aid of any printed order of the service. Others prefer a bulletin and perhaps more stately hymns. We believe that each should be persuaded by that which meets the needs of the local congregation. It should never become our purpose to have a stereotype ritual for our worship.

It is important, on the other hand, that we have a church that is agreed on certain basic doctrine and that our people be taught these doctrines.

An understanding and agreement in doctrine will help to solidify us. I may not always agree with everyone in my denomination; nor think that every pro-

(Continued on page 24)

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

NOT too long ago this writer received a letter from a person who was wondering about an answer to a problem created by Acts 2:38. This is the verse used often by "Campbellite" preachers to prove that baptism is essential to salvation. The verse is a part of Peter's sermon at Pentecost in which he says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The letter-writer stated that he had heard an answer to this problem based on the meaning of the word "for." Whoever had given him this "answer" had noted that sometimes, in the English Bible, the word "for" is used to mean "because of." An example of this is Luke 19:3, where we are told that Zacchaeus could not see Jesus "for the press." "For" here obviously means "because of."

Well, that certainly would be a convenient answer to the "Campbellite," but it won't work. And if you happen to use such an argument against a "Campbellite" who knows even a little about the Greek New Testament, he will soon show you it won't work.

The point is this: the Greek preposition translated "for" in Acts 2:38, and the one translated "for" in places like Luke 19:3 are two entirely different words with different meanings. In Luke 19:3, the preposition is *apo*, which ordinarily means "from" and often is used in the sense of "because of." Another similar verse is Mark 2:4, where the four men had to carry their lame friend up to the roof "for the press." There, the Greek word is *dia*, which definitely means "because of."

But in Acts 2:38, the Greek preposition is *eis*, and this preposition most commonly means "into" or "for the purpose of." There is no clear-cut instance in the whole New Testament where this preposition means "because of," and it is used hundreds of times.

The word "for" isn't the answer to the apparent problem created by Acts 2:38. While it isn't our purpose at this time to tell where the answer really does lie, at least the reader will be saved from a false solution. □ □



Kindergartens

ONE OF THE world's largest religious bodies, the Roman Catholic Church, has boasted, "Give us a child until he is seven years old and he will always be a Roman Catholic." Perhaps they are reflecting on the generally agreed consensus of psychologists that the most impressive years in all of life are the first seven years.

Average Protestant Child

Take a critical look at the religious training of the average Protestant child. As a rule, the child may be brought to Sunday school by his parents and promptly deposited into the cradle roll of his church about two or three Sundays a month. Parents may feel they are fulfilling their religious duties by bringing the child to church and the cradle roll attendant may feel she is worthily accomplishing her assignment by merely keeping an attentive eye on the baby while he sleeps.

The child may be "watched-over" for as much as two years by the volunteer attendant of the cradle roll, while he plays with "cast-off" toys in a remote corner of the church building. Usually, the cradle roll attendant considers herself no more than a baby-sitter and is somewhat resentful because no one else will take the responsibility to care for these children.

Promoted to Nursery

Many churches move the child to the nursery department when they reach their second birthday. But what kind of religious training do they receive in this department? It is more toys with the addition of crayons with Biblical pictures? A Bible story is usually added each Sun-

by Georgia Hill

Provide Spiritual Training

day if the teacher can get the children settled long enough.

Now, consider our efforts for this child in the most impressionable years of his life. If he is brought to Sunday school every Sunday of his first seven years, he will be in a class, receiving actual religious training by a somewhat qualified teacher only 130 hours during the entire span of these early years, if he is brought to Sunday school every Sunday.

Kindergartens Provide Answer

Religious educators have realized our insufficiencies for a long time. Our Children need more than 130 hours of religious training in seven years. Kindergartens in the church can provide this education when the child needs it most. Within 10 short weeks, of 15 hours each, the child can get more concentrated training than in seven years spent in Sunday school.

If a child attends kindergarten during his fourth and fifth years, he will get more than 1000 hours of religious training, possibly more than he will get the rest of his life.

Resources Available

Usually, the church has adequate space available to begin the kindergarten. As a rule, most of our churches invest thousands of dollars in a building to be used only a few hours during the whole week. Most church buildings are used about 6 hours weekly and are the most expensive buildings in the community. We may spend \$15,000 on a home and use it nearly 24 hours daily. We spend \$30,000 to \$50,000 on a church building and use it about 6 hours a week.

But, there is more to a kindergarten

than just a building. Equipment is necessary, supplies must be added, and a qualified teacher must be sought. Plans must be made, committees appointed and policies adopted.

Is It Worth It?

A lot of hard work and planning precede the opening of a kindergarten and some church members will ask, "Is it really worth all the trouble?" I say, emphatically, "Yes!"

Take the case of four-year-old Teri, the only child of a busy young couple who are both working to keep up with the pressing, financial needs of the family. Teri has been to Sunday school part of the time but sickness, vacations and visits to grandparents on weekends has kept her from Sunday school almost half of the time.

Shy, backward, and somewhat spoiled, she knew very little about God, His Son, Jesus, or the Bible, and balked occasionally about coming to Sunday school. Teri was with her working parents only a few hours each day before going to bed and, with all the household chores to finish, neither parent had much time to devote to Teri during her most formative years.

After a few weeks of kindergarten, Teri was a new girl. She had learned to get along with other children, she had learned the meaning of obedience and most of all, Teri was learning about her heavenly Father and His Son, Jesus. Her parents were completely surprised at the marvelous change in Teri and asked what magic formula we used in teaching her. There is no magic formula. It only takes time, added with patience, and

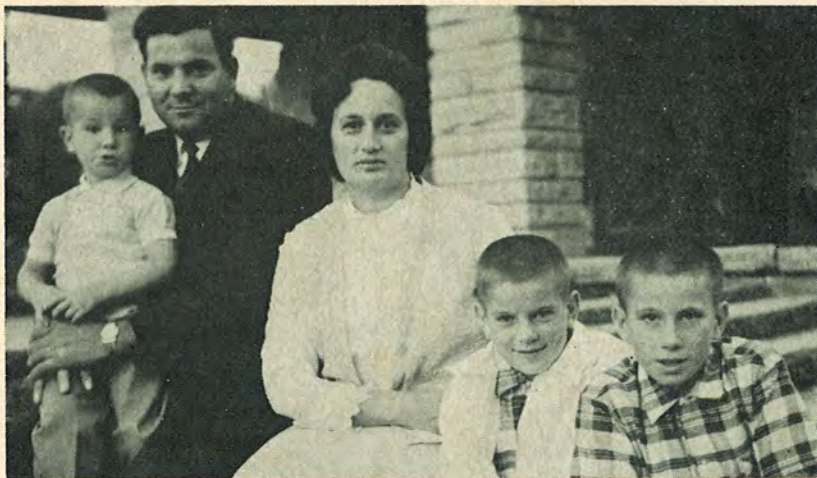
Godly dedication. In Sunday school there just isn't enough time.

Church Kindergarten vs. Public

Several state and county school boards provide public school kindergarten in our country and it is not necessarily the intention of the church to compete with them. In such cases, the church should check with the Department of Health, Education and Welfare at the state capitol. They can give the requirements for an accredited kindergarten and the church should strive to reach these minimum standards. This department will also furnish information to those who desire to offer nursery school education for three-year-olds. While the state board is interested primarily in the educational values of the kindergarten, the church's aim is to incorporate religious training with these educational requirements in preparing the child for first-grade readiness. In communities where public kindergartens are not provided, the church has a tremendous opportunity to reach the unchurched population by enrolling children in kindergarten (and nursery school), whose parents want them to have the privilege of preschool education.

It is the intention of our church kindergarten to provide accredited, pre-school instruction to our children to develop them spiritually, physically, emotionally, and educationally for life, both here and hereafter. □ □

MRS. HILL directs a church kindergarten at the First Church, Richmond, Virginia, where her husband is pastor.



The Adkisson Family

God's Plan and God's Place

by Peggy Adkisson

MANY TIMES the need for laborers is great right where we are. This was the case in the Los Angeles area with cults, many nationalities, Catholicism, and even Buddhism prevalent. Yet, God wanted us in Canada to minister in a small village with a completely different climate and surroundings. Here, we face the same challenge—cults, Catholicism, and many lost people, bound for eternity in hell.

Often we attempt to plan our own lives, but we should remember that God has a plan if we will be willing to say "Here am I, send me."

I was reared in Missouri near a small town and lived in the country until I was married. I attended Sunday school and church and was converted at the age of fifteen. I never was the witness for Christ that I should have been. I married an unbeliever and we very seldom attended church. My heart's desire was to have a Christian home for my children.

We moved to Ontario, California, in 1961 and became acquainted with Free Will Baptists. We began attending the Princeton Free Will Baptist Church.

After attending six services my husband, Bill, was converted and I rededicated my life to God, willing to be used that Jesus might be glorified. A few months later, Bill announced his call to the ministry. We enrolled in the California Bible Institute where we attended two years.

Soon after entering school, we began meeting some of our missionaries. Our hearts were burdened for each of them and for the country in which they were serving.

After our first year of school, we felt God would have us serve in home mission work, but we didn't know where. Soon after our second year of school, we moved to Gardena, California, to take a pastorate. This was a real mission field. Our ministry was growing. We had a nice church in which to worship and could have enjoyed staying in California, but God laid the Northeast on our hearts.

In February our church had a missionary service with Rev. and Mrs. Mack Owens. In this service God spoke to our hearts about Canada. We immediately wrote to the home mission

office where our application was on file and told them of our burden for Canada. In May we were appointed to be on the field by the fall of '67. We left our church in June to do itinerary work in California.

We were very anxious and our heart's desire was to be in Canada. We felt God would have us there soon. When the National Home Mission Board met in August, they decided that we were needed in Canada immediately. We then began preparing to enter Canada in September.

As we look back over our moving across country and itinerary work we can see God moving in many ways for us to be in Canada today. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and He will direct thy path" (Proverbs 3:5, 6).

We were a little shaky, as we entered Canada, about going into a foreign country, meeting different people, and adjusting to a cold climate. But we still had the same God directing our paths. We feared that we would not be able to take our possessions in with us and that perhaps our boys couldn't enter school until our papers were processed. But again we saw God working and we were allowed to move in as residents immediately.

As we were entering the small village of Millville, we saw much woods, farm area, and poor living conditions. There were many children in each house, and my heart was broken for these people. I began thinking of the need for evangelizing the children.

We moved here knowing there were adjustments to be made, such as being without modern conveniences, but then we think of what "consecration" means—to dedicate or separate unto God. The Biblical ideal is that this is a once-for-all dedication, that it is in the nature of a gift or a living sacrifice. When we make a gift to God, ownership of that thing passes to Him. When a sacrifice was placed on the altar, it no longer belonged to the one who offered it. Neither, did he have any further control of it. In the same way we consecrate ourselves to God for service. We give ourselves, with all that we have or ever hope to have.

There is a world to win, and we all are to be fully consecrated. Whether we go or stay, our all should be on the altar for all time.

How far should I go for the sheep that is lost,

I asked of my shepherd true;

He said, All the way, all the way

I went in my love for you. □ □

MRS. ADKISSON, with her husband and family, serves as a home missionary in Canada.

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CONTACT

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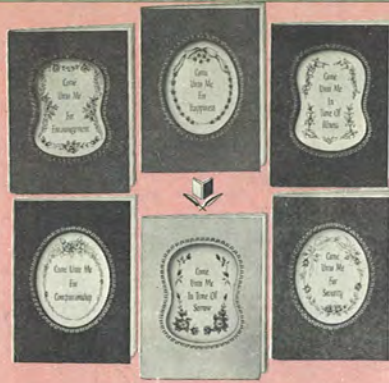
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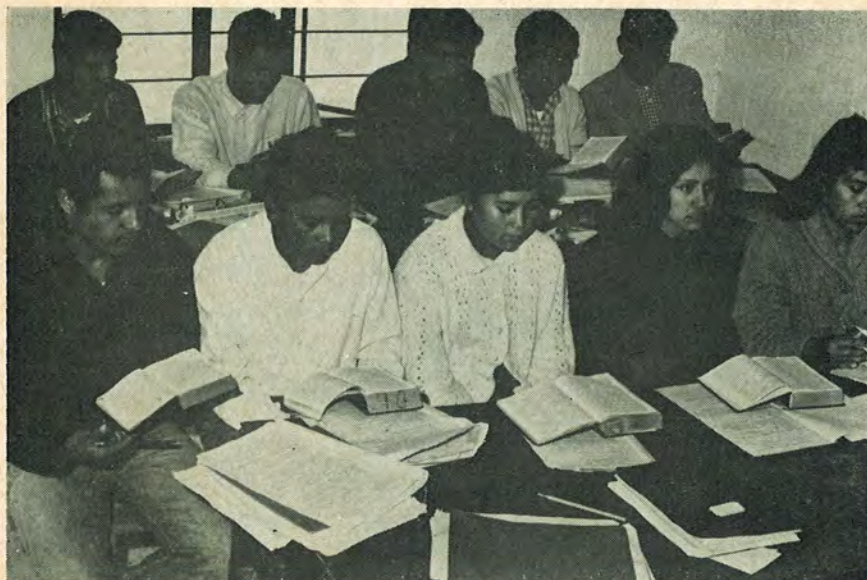
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Mexican Nationals in Training

Training The National Worker In Mexico

by Arthur Billows

PERHAPS BEFORE we explain *how* we trained the national worker in Mexico it would be best to explain *why* we so early saw the need to train the national worker. Since the constitution of Mexico states that to teach religious beliefs in Mexico one must be a Mexican citizen, he must be Mexican born, we immediately went about the task of training the native.

When a Mexican is converted in our services, he is not immediately taken into the church. He must go through a three month trial of faithfulness to the church, then he must study for three additional months. This is only to be a member of the church. Training in the institute begins after he has passed these six months of study.

In Mexico native training poses some difficult problems. Sixty-five percent of the Mexican people do not read or write. We have no compulsory school law. You would think this to be true only in the rural areas, but it is true in the large cities. The children begin to work by the time they are old enough to go to school. We know this to be true by comparing the ones who are converted in the church in Monterrey and the ones in the rural areas.

Seeing this, we knew the only way to effectively train workers was to enlist them into a full-time training course. The first thing to do was to teach them to read and write. In the early part of 1959 we began our first training.

We searched for material to be used

but found none we thought suitable. Finally, we decided to use notes on "Assurance of Salvation" prepared by Rev. Paul Inbody, pastor of Lewis Avenue Free Will Baptist Church, Tulsa, Oklahoma. It was translated into Spanish and we began to teach them how to know they were saved.

Soon we saw a steady Christian growth among the students. After they were sure of their salvation, it was time to go to the next step—to tell others how to be saved. Before our converts could tell others how to be saved they had to convince their friends that they were lost. Everyone is Catholic and thinks he is a Christian. Since each one is baptized when he is eight days old and told he is saved, no one knows he is lost.

Again we were confronted with the problem of the right literature. We took the notes on "Personal Evangelism" from Free Will Baptist Bible College and notes taken in Mr. Forlines' class, simplified them, translated them into Spanish and another class was born.

During the first two years of the school these were the only classes taught. When we felt the students were ready to go further, we began other classes. We are now teaching the following subjects: Assurance of Salvation, Personal Evangelism, Bible Synthesis, Reading and Writing, Church History, Free Will Baptist Doctrine, Stewardship, Pastoral Theology, Homiletics, Organization, Church and its Auxiliaries, Romans, Pauline Writings, and Music.

By the time a student has gone through three years at the institute he has gone through what we call "going through the mill." By this time he knows whether he is a true Free Will Baptist or not. We had our first graduation class three years ago. Today we have thirteen of our graduates in full-time work in the various churches. We have lost only two of our students to other denominations. We feel that the training must be very strict in order for them to be able to really know what they believe. Because of poverty it is easy for the native to be "sold." There is always some group ready to "hire" a trained worker and pay him more money. For this reason, the training must be very rigid. The ones who take three years of training usually have the doctrine grounded in their hearts until they are not willing to be sold at any price. Needless to say, some only come to the institute for one year, some return for the second year, but those that return for the third year the "chosen ones." They are ready to make any sacrifice for the work of the Lord.

We believe that native training is the teaching of our Lord. It is the secret of success in any land. The plan that we have tried to follow is recorded in John 15:16. He blessed the bread, and broke it, gave it to His disciples, and the disciples to the people. We have trained our people, and they in turn are giving the gospel to their people. □ □

MR. BILLOWS is director of Free Will Baptist missions in Mexico. He pioneered the work.



WHEN THE children are in bed asleep, and your husband is out for the evening, you may find a few brief moments to relax and truly think—time to think about what you have done, and where you are going, and what you have accomplished. So many things come into our lives and minds in a day's activities that we don't have time to think about, pray about, and evaluate what we are doing. Often we get involved in activities that are not as important as they seem. We all need to stop and take a look at our service, our families, and our lives as they really are.

As we consider what we have done and the goals we have set for ourselves, we will usually become discouraged. Or if things are going well and the Lord is sending great spiritual or material blessings, our first thought may be: I have obeyed the Lord and done my best and now He is rewarding me. It is true God does reward and bless us according to our faithfulness, but it may or may not be in ways we can calculate in facts and figures. We see many dear saints of the Lord who have been humble, faithful servants through the years who do not have great material blessings and then we are brought to the realization that all of God's gifts to us are pure mercy and grace. For some reason, known only to the heavenly Father, He has chosen to bless us in a special way.

To me thankfulness is a gift, or fruit, of the Holy Spirit. It is constant aware-

ness that all things are from a loving Father's hand. It is easy to thank Him when things are going very well. Even though we are grown-ups we often think like children. We think if we get all the things our hearts desire then God is pleased with us. Yet when we deny our children things that are not good for them, and make them do tasks that take discipline and hard work; we want them to understand that we love them and that these are for their good. These are the things that will help them to become mature adults. We want them to appreciate what we are trying to do.

So, when God sends seeming tragedy, or puts us in places of need, or great stress; He wants us to love and trust Him. He wants us to know that whatever the circumstances may be, it is from a wise Father, who would have us all mature Christians. It is then by faith we must offer the sacrifice of praise. It does not take great faith to praise the Lord when things go well, though it takes faith to consistently do it. The unsaved world has songs and happiness for the day, but it is the indwelling Christ who makes the difference and gives us songs in the night.

"By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Hebrews 13: 15-16).

Often I like to sing around the house for my own pleasure and spiritual uplifting. No matter how good the church soloist may be, the song is never as sweet as that one that comes from your own heart to the Lord, whether you have an audience or not. At different times, certain songs are a great comfort and blessing to me. Linda Sana Sandell's song "Day by Day" has meant a great deal to me in the past few months.

Day by Day, and with each passing moment

Strength I find to meet my trials here;
Trusting in my Father's wise bestowment,

I've no cause for worry or for fear.

He, whose heart is kind beyond all measure,

Gives unto each day what He deems best,

Lovingly it's part of pain and pleasure,
Mingling toil with peace and rest.

Help me then, in every tribulation,

So to trust Thy promises, O Lord,

That I lose not faith's sweet

consolation,

Offered me within Thy holy word.

Help me, Lord, when toil and trouble meeting,

E're to take, as from a father's hand,

One by one, the days, the moments fleeting,

Till I reach the promised land.

Just taking time to think about what I have to be thankful for as a housewife

by Dianne Worthington

Forget Not All His Benefits

and mother has helped me. Only those blessings that you have experienced personally can fill your heart with praise and adoration.

"Bless the Lord, O my soul: and all that is within me, Bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth . . . Who healeth . . . Who redeemeth . . . Who satisfieth . . . Who pitieth . . ."

I have always enjoyed reading the 103rd Psalm aloud. I cannot help thinking of incidents in my own life that fit into some of these phrases taken from it.

"Who forgiveth all thine iniquities . . ."

It is so wonderful to know that all selfishness, bitter feelings, anxiety, lusts to make provision for the flesh; can be forgiven. Our conscience can be made clean so that we can have full assurance of our salvation, and be used in His service. The merciful forgiveness of the Lord is a balm that brings peace to the soul of a Christian.

"Who healeth all thy diseases . . ."

I know it is not God's will for everyone to have perfect health all of the time; but we do have so many things for which to be thankful—the normal development of our children, that we are able to do a day's work and take care of the needs of our family. When funds are not available, or when we have given an extra portion to the Lord, He provides good health so there are no medical bills. When we see and hear of thousands of people who are handicapped, and bent low with

disease, we might ask, "Why am I so blessed?" I do not know, but God has given me this good health, and I feel obligated to use it to serve Him.

"Who redeemeth thy life from destruction . . ."

God has kept me from destroying my soul in hell, by allowing me to take His Son as my Saviour. Also, I thank Him that He keeps me from destroying my present physical life with sins that lead to misery and grief. Oh the blessings of untangled Christian homes. Every year I am more thankful for the Christian homes that my husband and I come from; for the fellowship between them and us. As you deal with and see so many tangled family relationships in the world, you realize what a rare blessing this is. I pray the power of the Gospel will keep my children from destroying their lives both here and in the life to come.

"Who satisfieth thy mouth with good things . . ."

All satisfaction must be felt in the soul. The things we grasp for are but ways to bring inward satisfaction. Our souls are like empty cups; and they *must* be filled. A few good experiences along the way, obtaining some goals, acquiring desired material gains; manage to keep the cup from being empty. They take the edge off the hunger and desire of the soul, but only Christ can fill it. "For he satisfieth the longing soul, and filleth the hungry soul with goodness"

(Psalm 107:9). As the Thanksgiving dinner fills and satisfies the hungry stomach, so Christ fills and satisfies the longing soul. The starvation in men's souls is causing them to seek in every possible way a means of satisfaction. Oh the blessedness to be content in the Lord. Every year God has given me abundantly above all the I could ask or think. Think of the knowledge you have of God's Word, the ways you have been able to serve Him, the conveniences you have in your home and the clothes and good food you have. This is a day when the word "need" has very little, if any, meaning to us. People do not know what will satisfy them. Christ is our satisfaction and then we are satisfied with what we have.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

It is a comfort to know that someone understands. Though God does not condone our sin, He does know our weakness and what we can bear. He will not test us beyond what we can endure. He was tempted in all points like as we are, He understands, and most of all, He is able to help us.

Truly the Lord has done great things for us. Let us, in turn, bless His name from the depth of our soul. □ □

MRS. WORTHINGTON is a pastor's wife and mother living in Tupelo, Mississippi.



glancing around the states

Church and Parsonage Dedicated in S. C.

SPARTANBURG, S. C.—The membership of the First Free Will Baptist Church here gathered recently to dedicate a new church and parsonage. The church membership stands at 295 with total church property valued at \$89,000.

The red-brick gold medallion parsonage is ranch style with three bedrooms, two large baths, living and dining rooms, den and kitchen combination, double carport, storage room and pastor's study with a private entrance.

Mrs. Donald Russell, wife of the South Carolina Senator, formerly owned the property and donated the land for the parsonage.

Rev. Billy A. Melvin, Executive Secretary of the National Association, delivered the dedicatory message. Rev. Jack Millwood is the pastor.

False Claims Made

NASHVILLE, TENN.—Attention is called to the fact that a man by the name of Elmer Cato has been traveling between Cookeville, Tennessee, and Mexico making claims to individuals and churches that he is transporting goods to Free Will Baptist missionaries in Mexico and is in need of money for gas, car repairs or other reasons. This man has

no official capacity with Free Will Baptist work and is guilty of receiving money under false pretenses.

College Has Record Enrollment

NASHVILLE, TENN.—A record 339 students registered for the fall semester at Free Will Baptist Bible College, reports Registrar Robert E. Picirilli. This enrollment is 24 percent above that of any previous year. Including Summer Session and Evening School students, the total for the year has now reached 397. With nearly 250 students living in the

Bible College dormitories, facilities have been increased to provide three buildings to house the women and two, including the new property, for the men.

By classes, the enrolment is 163 freshmen, 93 sophomores, 43 juniors, 24 seniors, and 16 special students. 107 are enrolled as ministerial students.

Record Attendance

WAYNE, MICH.—The Community Free Will Baptist Church here recently broke all attendance records with 888 present for Sunday school. Thus far in 1966 the

Pictured below is a portion of a record turnout recently at the Joy Free Will Baptist Church where members are participating in a national Sunday School attendance contest. Attendance this Sunday was 198, according to Rev. J. W. Long, Jr., pastor. Church is located in Tarboro, N.C.



average attendance is 584. Plans are now on the drawing board for an auditorium that will seat 1,000 and educational facilities that will house over 2,000. Rev. Robert Porter is the pastor.

S. S. Convention Shares

NASHVILLE, TENN.—The Sunday School Convention of the South Carolina Conference recently adopted the Development Program of Free Will Baptist Bible College as its special project. A check for \$640.73 was presented to Jack Paramore, Campaign Director, on October 1 following his message to the convention. An unofficial goal of \$1,000 has been set for the next convention. Plans call for duration of the College's Expansion Program.

Pastoral Changes

NASHVILLE, TENN.—The editorial staff of CONTACT has received notice of the following changes in pastorates: Rev. Gene Anderson from Beulah Free Will Baptist Church, Pamplico, South Carolina, to First Free Will Baptist Church, Grand Rapids, Michigan; Rev. Billy Van Winkle from Faith Free Will Baptist Church, Columbia, Tennessee, to First Free Will Baptist Church, Grubbs, Arkansas; Rev. Joe Ange from Central Free Will Baptist Church, Royal Oak, Michigan, to Liberty Free Will Baptist Church, Durham, North Carolina; Rev. I. Bennie Turner from West Side Free Will Baptist Church, Johnsonville, South Carolina, to Beulah Free Will Baptist Church, Pamplico, South Carolina, and Rev. Paul C. Reid from South Avenue Free Will Baptist, Lancaster, South Carolina, to West Side Free Will Baptist, Johnsonville, South Carolina.

Attendance Record Set

SESSER, ILL.—The Hazel Dell Free Will Baptist Church here recently set an all

Jerry Hefner is shown receiving the God and Country Emblem during ceremonies at the Grant Avenue Free Will Baptist Church, Springfield, Missouri. Rev. Othel T. Dixon is pastor.



time record in Sunday school attendance of 213. Rev. Bobby Carden has been pastor of the church approximately four months.

Successful Revival

THOMASTON, GA.—The First Free Will Baptist Church here experienced a revival recently with Rev. Willis Justice as evangelist. Plans are being made to break ground for a new church in the early part of 1967. Rev. William Travis is the pastor.

Extension Work in Uniform

PANAMA CITY, FLA.—Mr. William Ford, Radioman First Class, is a member of the First Free Will Baptist Church here. He requested a Sunday school quarterly be mailed to him for study while aboard the ship. When the material arrived he decided to share with other navy personnel. The result was a regular Sunday school class with an average of 10. New material is mailed to Mr. Ford by the church. Rev. Milton Gann is the pastor.

Mission Makes Progress

PURELY, MO.—The new Free Will Baptist Mission located near here experienced a successful revival recently with Rev. Clarence Burton, pastor of Berkley City Free Will Baptist Church, St. Louis, Missouri.

The mission now meets in rented property. Plans are under way to purchase land and construct a building. The average Sunday school attendance is 43. Rev. Charles Moyers is the pastor.

Pastor Needed

ALBUQUERQUE, N. M.—The Free Will Baptist Church here is urgently in need of a pastor. Interested persons may contact Mr. Arthur D. Cook, 409 Sycamore, N.E., Albuquerque, New Mexico 87106, for further information.

The Cramerton (N.C.) Free Will Baptist Church has broken ground for a Family Care Home. Committee members are (l. to r.) Kenneth Vaughn, Bill Ervin, Kenneth Ratchford, Rev. Roy Rikard and Horace Shoemaker.



in the vineyard

Mark Vandivort, Field Secretary for National Home Missions, will attend the Georgia State Association, November 15-16. He will attend the South Carolina State Association, November 17-18.

Director of Conference Ministries for Foreign Missions **Rufus Coffey** will be in revival services at Hookerton, North Carolina, November 7-13. He will be in missionary conferences at Ceres, California, and El Sobrante, California, November 16-20. Mr. Coffey will conclude the month in Houston, Texas, for a missionary conference, November 27-30.

Reford Wilson, General Director of Foreign Missions, will attend the Georgia State Association, November 15-16, and the South Carolina State Association, November 17-18.

Director of Publications for Foreign Missions **Jerry Ballard** will be in a missionary conference November 22-27 at the Central Free Will Baptist Church, Royal Oak, Michigan.

Harrold Harrison, Director of Teacher Training for the Sunday School Board, will be conducting Sunday School Institutes at Portsmouth, Virginia, November 7-11 and at Johnson City, Tennessee, November 14-18.

Director of the Sunday School Board **Roger Reeds** will attend the Alabama State Association, November 10-12. He will attend the Georgia State Association, November 15-17 and the South Carolina State Association, November 17-18.

Jack Paramore, Director of the Development Program for the Bible College, will be speaking at a college promotional meeting in Pocahontas, Arkansas, November 7. He will attend the Alabama State Association, November 10-11. Promotional services will be held in Texas, November 21-23 and in Albany, Georgia, November 28.

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.

Our pastor says that God has never had but one plan of salvation, that Old Testament people were saved by the blood of Christ the same as we are saved through faith in Him and His shed blood. How is this true?

The promise of a Saviour, a Redeemer, was given by God early in the history of mankind. In fact to the first couple of whom there is any record—Adam and Eve—the promise was given in Genesis 3:15. Today we are saved through faith in the substitutionary death of the Lord Jesus Christ which happened over nineteen hundred years ago. We look back upon that event and by faith appropriate the shed blood of Christ as a covering for our sins today. In Old Testament days, they had the promise of God and by faith looked ahead to the coming of the Messiah and to his sacrificial death of which all the blood of sheep and goats and animals in Old Testament times was but a type.

Do you think Christians talked in the unknown tongue in Paul's day (I Corinthians 14) as they do in the holiness movements today?

The gift of tongues was the least understood and most perverted of all gifts present in the Corinthian Church. These Christians were still infants in the faith, immature and in great need of instruction to correct all of the foolish, disorderly, childish errors and practices into which they had fallen. First Corinthians was written to correct and point out their unscriptural use of the gift and the counterfeiting which came about as a result of ignorance of the real purpose of the gift of tongues as bestowed upon the early church. Notice the word "ignorant" used in I Corinthians 12:1 and in I Corinthians 14:38. The same word can be applied to modern movements in many instances.

Do you believe Adam and Eve were saved after they had plunged the whole of their posterity into a fallen condition?

Yes, I think they were. God made coats of skin and clothed them after their fall. They already had sewed fig leaves together but God provided the covering of an innocent substitute whose blood was shed. The shedding of the blood of innocent animals pointed forward to the shed blood of Christ. The skins actually were a type of the righteousness of Christ with which we are robed when we believe on Jesus as our Saviour.

I believe in tithing and practice it. However, there is one thing that is not clear. Should a person tithe on the amount he makes or draws?

You pay income tax on the amount you make. Your employer may withhold union dues, insurance, old age benefits, savings bonds, etc., all of which are for your benefit. In Malachi 3:10, the admonition is to bring all, or the whole part of, the tithe into the storehouse. Surely you are not tithing your income when you just tithe your take-home pay.

DOCTRINE / from page 11

gram which is proposed is exactly what I would like. But as long as I know what my church believes and I have convictions that this is founded upon God's Word; and as long as I can believe my denomination is remaining true to her doctrine, I find something that binds me to my Church despite petty differences that arise. I have seen great numbers from the flock in some of our churches stolen away to form independent groups because these had not been rooted and grounded in our doctrine.

Doctrine is important to our denomination because it gives us identity. Our very name identifies us with certain precious doctrines. I say with due respect to the many Baptist groups that too long our people when asked their church affiliation have replied, "Baptist." Such become fair game for every sort of Baptist in the community. Such an answer reveals an ignorance of our beliefs or a lack of appreciation for those distinctive doctrines that identify us as a denomination.

I hear some say that these differences are minor and have no significance. I ask, "Does it matter whether the atonement of Christ was limited or if He died for all? Does it matter if grace is irresistible or if man has the freedom of choice? Does it matter if God has predestined some few to salvation or if all who will believe shall be saved?" These show the broad differences that exist between our denomination and some others who have the "Baptist" name.

I have talked with several of my brother pastors who work in the cities. They tell of the tremendous losses we have as our people move from the rural areas and leave our denomination through affiliation with another. Could it not be that many of these were not indoctrinated in our faith? I know of one fine Christian businessman who went into a large city in another state from where he was reared. He found no Free Will Baptist Church, but the things he had been taught gave him convictions that our doctrine was sound. While attending other churches he maintained his identity and worked toward the goal of the establishment of a Free Will Baptist Church until it was realized some years later.

Let us "continue in the things which we have learned" and hold fast to the faith delivered to us. For the perpetuation of our faith and the growth of our Church. Let us say to the younger generation, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2) □ □

Strawberry Harvesting

by Gary Williams

I STOOD ON the edge of a vast green field, watching intently as workers arrived and knelt among the leafy green plants wet with the morning dew. I had recently returned home after studying for a year at Strawberry Harvesting School. I had learned much that was very valuable, and was now eager to see classroom principles being applied in the field. But what I saw horrified me!

The workers attacked the field of strawberries like a mob of ignoramuses. Paying no attention to whether the berries were ripe or not, they grabbed every berry they saw, pulled it from its plant, and threw it in the general direction of a nearby flat with its twelve boxes. Some of the workers wielded machete-like knives, with which they blindly slashed through the berry plants, stooping only to pick up the loose strawberries and toss them at the flat. The workers wandered wherever the fruit looked thickest, picking now here, now there. Their only concern seemed to be to pick as many berries as quickly as possible.

When a worker had filled his flat he took it to an elderly man who was recording numbers, then to a spot beside the road where the flats were carelessly stacked. Often people driving along the road stopped to buy berries, but there was no one there to sell them. I thought perhaps the berries were intended for the cannery, but one of the workers told me that some of the berries had been sitting beside the road for several days. Upon close inspection I discovered that some of the boxes had holes in them and that a number of the flats were very weak and poorly constructed.

I was not only horrified by what I saw, I was angry that these workers should so abuse the strawberries that God had created. I longed to give these people a vision of the possibilities. I searched for the foreman, but was told that there was none. So I turned to the man who was counting the berries since he was the oldest and the only non-picker in the field.

I asked him why the workers were dealing so carelessly with the fruit, why the green berries weren't left to ripen, why they didn't have an overall plan of organization so that no section of the field would be missed, why no one was responsible for supervising, selling, watering, weeding, fertilizing, and spraying with insecticide. I asked why they didn't care for the picked fruit instead of letting it rot in the flats. The old man listened as I demonstrated how a ripe berry could be picked by gently rotating the berry and the stem of the plant in opposite directions until they were separate. I mentioned that the use of knives should be discarded and the poorly constructed boxes should be replaced.

I took a deep breath as I finished my little speech, expecting my friend to be excited over the prospects that seemed to logical and sensible to me. However he just looked at me with what appeared to be condescension. He replied that he had been harvesting strawberries successfully for years without the help of the new methods that I had described. He told me that the workers in this field trusted God, not methods, to assure a good harvest. If

I didn't believe that God would give a good harvest without the use of these methods, my concept of God was too small. If only the ripe berries were picked, it would take too long to harvest all of them, and some might be lost. All the innovations I suggested would be too expensive, too restricting, or too time-consuming.

He then offered to take me on a tour of the whole field to show me the results. What I saw was not exactly what I had expected to see. I actually saw green berries pulled from their plants immediately ripen. I saw ripe berries squeezed, thrown, dropped, sliced, and even stepped on without apparent damage. A surprising number of berries thrown toward the flats arrived at their intended destination. Few berries fell out of the boxes with holes, and some of the flats were held together by just a few splinters. Several people came and took away flats of berries, leaving money in payment.

My guide pointed all these fantastic phenomena to me, praising God for His goodness. I too marvelled and praised God for the miraculous way in which He had rewarded the faithfulness of these workers.

Yet I noticed what my guide evidently failed to notice; that these miracles were the exception rather than the rule. Most of the green berries that were cut or pulled from the plants remained green and withered away. Most of the berries that were squeezed, thrown, dropped, sliced, or stepped on suffered damage. Many of the berries that were thrown toward the flats were left on the ground where they fell. A large number of ripe berries were left on the plants to rot. Several stacks of flats were so carelessly piled that they were spilled and never picked up. Many berries were left by the side of the road to rot or were partially eaten by the birds.

Then I prayed fervently that these earnest workers would work *with* rather than *against* God, by harvesting in harmony with His laws of growth so that waste would be eliminated. I desperately wanted my guide to realize this too, and stop abusing God's creation. I wanted him to—

The alarm rang, and suddenly I found myself sitting up in bed, reaching for my clock. I was relieved to discover that my experience in the strawberry patch was only a dream. I felt a little foolish for thinking that outside a dream workers would harvest berries in such a ridiculous manner and that outside a dream I would be so foolhardy as to expect a man to change immediately his lifelong system of harvesting. □ □

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A Layman Speaks of Prayer

by M. E. Howard

THE GOSPEL according to John, chapter fifteen and verse seven, reveals whose prayers are answered. It reads, "If you abide in me and my words abide in you, you shall ask what you will, and it shall be done unto you."

In the fourth chapter of James, verse three, we find whose prayers are not answered. It reads, "You ask and receive not, because you ask amiss." We ask improperly.

There are many prayers not answered because they are improperly motivated. The person praying has not complied with the Word of God. We ask amiss. It is a good thing the prayer is not answered when we ask amiss.

It is my opinion that it is of no consequence what station in life one fills. It may be clergyman, businessman, professional man or woman, or student. To expect an answer to our prayers, we must of necessity, "Abide in him and let his words abide in us." Otherwise we will not be qualified to discern whether we are praying amiss.

We find that sometimes our prayers are answered at once. At other times the answer is delayed. Especially when we pray for mercy, the answer comes quickly. The publican who went into the temple to pray received an immediate answer.

The thief on the cross prayed, "Lord remember me when thou comest into Thy Kingdom!" The answer came immediately. They were both praying for mercy.

The place prayer should hold in the life of a Christian layman should be one that envelopes his being, and will not let him make any move that is not preceded by a subconscious asking the Master what move to make. When dealing with other business people, employee-employer relationships, his church, his customer, his family and all others, this should be a fact.

To depend on prayer does not mean that we are bringing God down to our thoughts and purposes, and persuade Him according to our sinful notions. Prayer means to be raised into union and design with him, to enter into his counsel and to carry out his purpose.

The Christian layman today is faced daily with making many decisions. He can hardly tell what is the right thing to do in the matter. The whole order of things has evolved to the place that it seems that any decision will have some element of imbalance so far as equitable treatment is concerned. A businessman needs to have counsel with Christ. So many of the situations in which he be-

comes involved pose action he will take in matters that will be totally anonymous. The results of his decision will be known only to him and God. This makes it important to pray and receive guidance from God in order to have justice meted out to all in every respect. A diligent prayer life will naturally lead into asking God to guide in all decisions.

Diligence in prayer keeps one always conscious of the deceitfulness of the heart where material success might become a measure of separating one from a right relationship with Christ. By the same token, diligence in prayer can keep the Christian layman from frustrations when it seems that all of his efforts have failed to come to fruition. There is also the relief in unburdening the mind and faith in God through the dialogue of prayer. This makes one feel faith abundantly.

The zenith of praying is beyond asking and seeking. It is knocking. Knock continually until the answer comes. This, of course, is what happens when prayer is not immediately answered and petitions about those matters on one's heart are repeatedly brought to the Saviour's attention. It is then one has learned to wait patiently for the answer.

The young man who starts out in his business career by asking God for guidance will find that his experience in praying, and praying in God's will, will grow the same way as his experience in business activity causes him to be more qualified. As he pursues them throughout life, he learns to lean on Christ more all the time. He makes mistakes in judgment in his business and pays the consequences. He errs in his prayer life and God mercifully does not answer the prayers that he prays amiss. God answers those prayed in his will and rewards his child with blessings beyond his comprehension, until after a time the two are so entwined that each component makes up the whole.

Such is the case in point in my life. After twenty years of business activity that has had its times of material success and times of reversals, there has been constant and diligent prayer for guidance in making decisions. Decisions and prayer have become one. God gives the increase or takes as he sees fit. Management is left only one task, and that is to be faithful to the trust of working with vigor and praying fervently.

One of the greatest prayer blessings of my life has been to see Free Will Baptist congregations in Richmond, Virginia. Sixteen years ago, I was privileged to help get a work started. There are now two churches. The Lord, now as then, continues to answer our prayer. □ □

MR. HOWARD is a general contractor in Richmond, Virginia. He serves on the Board of Trustees of the Bible College.

woman to woman



by CLEO PURSELL

A New Page For Free Will Baptist Women

THANKS TO the editors of *Contact* we now have a column exclusively for women! This column will cover a wide range of subjects of interest to women. Not only inspirational thoughts but household hints, recipes, seasonal activities, helps for the family, and, perhaps even a few beauty tips—all treated from a Christian viewpoint. We want you to help write the column. Send us your favorite recipes or some choice bit of information that women will enjoy reading. We are depending upon you!

One Woman's Crusade

This November when Americans sit down to their traditional turkey and trimmings, few will realize that it was because of one woman's relentless crusade that Thanksgiving became a national holiday. For 17 years, Sarah Hale, editor of *Godey's Lady's Book*, campaigned to unify the states in common observance of a day of thanks. Despite national contempt in the 19th century for feminine meddling in public affairs, not once did this hoop-skirted little woman abandon her crusade! From 1846 to 1863 she pleaded with three Presidents (Fillmore, Pierce, and Buchanan) and wrote countless editorials in her magazine, fighting for her cause. In 1863 her appeal to another great American ended in victory. Through a proclamation by Abraham Lincoln, the last Thursday in November was named as a day of national Thanksgiving.

Worldwide Bible Reading

Again, November brings the opportunity of participation in "Worldwide Bible Reading." The American Bible Society has sponsored these selected readings for the past 23 years. The idea was sparked by the request of an unknown Marine on Guadalcanal during World War II who asked his family to join him in reading certain verses from the Bible each day. Write the American Bible Society, 450

Park Avenue, New York, N.Y., 10022 for the free "Worldwide Bible Reading bookmarks" (send small amount to help defray expenses). Request as many as you can distribute among friends and neighbors. Enclose bookmarks in personal letters, or on Thanksgiving Day place them on trays in hospitals and other institutions.

Successful Losers

Recently there has been much emphasis on physical fitness . . . and women, especially have become exercise conscious. Fashion today demands a slim, trim, figure but fashion trends aren't the only reason for good daily exercise. Health authorities assure us that a person who exercises regularly is a healthier person—a person who looks and feels better and will probably live longer.

A recent newspaper article outlined several exercises as a physical fitness test. One woman was astonished to find she could not do any of them! Determined to get back in shape, she began the prescribed exercises. It certainly is strange what a little physical exercise will do to unused muscles. She was so sore she could hardly move, but was delighted a few days later to find that after only a few exercises her muscles were strong enough to enable her to pass the test.

It is easy to become soft spiritually too. To stay in shape, one must exercise every day . . . study God's Word, pray, and render service to one's fellowman. With "turkey days" ahead and the extra "stuffing" we will do, why not start now to form a regular exercise habit. You may purchase a booklet called *PHYSICAL FITNESS FOR ADULTS*, for only 35¢ from the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402.

Horn of Plenty

Looking for a treat to serve your holiday guests? Try these luscious raisin tarts

each simulating the horn-of-plenty. The secret of success is light, flaky pastry shells filled with a mouth-watering filling of plump, dark raisins and chopped walnuts. Just follow this 1-2-3 recipe: (Makes six tarts).

- 1 egg, lightly beaten
- ½ cup sugar
- ⅛ teaspoon salt
- ½ cup half and half
- 1 tablespoon lemon juice
- 1 cup dark or golden raisins
- ½ cup chopped walnuts
- pastry for 6 (3-inch) tarts

(1) Mix your favorite pastry recipe. (2) Combine all filling ingredients and spoon into pastry-lined tart pans. Cut out pastry horns-of-plenty to top filling. (3) Bake in hot oven (425°) for ten minutes. Reduce heat to moderate (350°) oven and bake twenty minutes longer, until pastry is browned and filling is set. Before serving, top with whipped cream and a whole walnut.

Days To Remember in November

- Home Missions Month
- Pre-Thanksgiving Season of Prayer
- Thanksgiving Day

Campaign for Contact

October was designated *Contact Subscription Month* when Woman's Auxiliary members were to solicit new subscriptions for *Contact*. However, if your corresponding secretary has not yet sent in the subscriptions from your auxiliary, this month's issue, containing the woman's page, should be a good selling point.

Gems

Thou hast
giv'n so much to me,
give one thing more,
a grateful heart.
... George Herbert

by Jack Paramore



How It's Being Done

AT THE TIME of this writing the One Thousand Laymen Campaign has yielded more than \$215,000 in cash and commitments. Approximately \$7,000 of this amount came in during the period of August, 1965, to February, 1966, at which time no emphasis was placed on the Development Program. Officially, the Laymen Campaign was launched February 18. \$208,000 therefore has been registered in eight months for an average of more than \$26,000 per month. This is a commendable response and the stories behind many of these gifts are fascinating and spiritually refreshing.

There is the young man who makes less than an average salary. Because he and his wife apparently can have no children they decided years ago stay in a small apartment so as to be in a position to make sizable contributions to various denominational appeals. When confronted with the Bible College Development Program they committed themselves for \$1,000 and within six months have given nearly \$500 on the commitment.

There is the farmer and businessman who volunteered to give the proceeds of a watermelon crop, the rancher who gave the price of a prize bull, the preacher who will give part of the sale price of an automobile, the widow who hopes to give \$500 from her small sewing shop.

Then there is the elderly couple who will give their gift from the sale of a piece of property, the struggling preacher who gave \$200 and is committed to a larger gift when a piece of property is sold even though he has a child with a physical condition that requires constant medical attention.

Yet the stories go on. There is the group of men who together will give \$1,000; the new convert who is committed to \$300; yet another man in the South who will try to find three others to match his \$250 so as to make a \$1,000 unit gift.

Churches are working on special projects like the one in Arkansas that raised approximately \$400 in a special project wherein families were asked to save coins at mealtime. What a victory when a member of each family came forward, on the Sunday designated to climax the drive, and poured his offering into a tub. Organizations are working on projects like the Woman's Auxiliary of a certain church that sends a monthly check and the one that will buy furniture for a dormitory room. Noteworthy also is the Sunday School Convention of the South Carolina Conference that has adopted the Development Program as a special project and will contribute regularly with sizable gifts, the first of which amounted to \$640.73. Also, there are Master's Men

Chapters raising \$1,000 within their groups.

Businessmen are giving sizable gifts out of their corporations as well as personal gifts from their incomes.

Wage earners working for companies that participate in the "Match Gift Program" are doubling or tripling their gifts like the dedicated Nashville employee of Ford Motor Company who already has given \$335 matched by his employer to the tune of \$670, and is yet committed to do the same for two more years. Likewise, there is the dedicated layman in a Northern city who has practiced the same plan for years with the blessings of his pastor and church.

Furthermore, there is the layman in finance who has already given twice in the One Thousand Laymen Campaign, a concerted effort to find one thousand donors of \$1,000. Yet others have given bonds from which we receive a small amount of interest until their maturity.

Besides the many who have made commitments of \$1,000 or more there is the host of concerned and interested individuals who have given or are committed to a lesser amount. Behind many there is a story to bless and challenge all of us.

There are several observations that we can make when viewing the record. First of all, not even the bulk of the money is coming from the wealthy or well-to-do. You would expect this, but the disappointing truth of the matter is that those who could give so easily simply will not do so many times. Some of them have a tendency to drag their feet or turn a deaf ear to the matter altogether. The money has come, therefore, from unusual and unexpected sources. More and more it becomes apparent that giving to an institution such as Free Will Baptist Bible College is a result of deep dedication and devotion to the cause of Christ. It has always been true that the bulk of the support for His work has come from the ordinary man: it is no less true in this campaign.

Another observation is that wherever the appeal is being made it meets with warm and immediate response. Though everyone in a position to help is not responding and though it is true that no one is breaking his neck trying to get to us to give a thousand dollars it is still true that our people are responding like never before to any denominational project placed before them. This is indicative of our interest in education and specifically to the distinct type of education represented by Free Will Baptist Bible College. It also suggests that we are more willing to underwrite the educational needs of our denomination than ever before, in other words, are in a better position to build adequate facilities. This

(Continued on next page)

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

SEPTEMBER, 1966

	SEPTEMBER 1966	YEAR TO DATE	TOTAL TO SEPT., 1965	DESIGNATED SEPT., 1966
Alabama	\$ 56.15	\$ 2,067.61	\$ 1,070.26	\$
Arizona		794.54	855.72	296.89
Arkansas	546.20	3,712.03	2,797.31	
California	819.89	5,941.15	5,680.35	
Florida	100.61	2,253.02	1,463.84	
Georgia	389.42	1,823.16	1,626.99	
Idaho	37.96	333.19	338.77	
Illinois	847.89	5,527.00	4,458.80	
Indiana		94.00	226.60	
Kansas		1,758.00	1,077.85	
Kentucky	125.00	733.44	675.95	
Louisiana	40.98	186.54		
Michigan	300.00	482.27	600.00	691.51
Mississippi			119.00	
Missouri	1,243.63	12,092.35	10,450.61	
New Hampshire	45.34	223.77	151.57	
New Mexico	70.04	249.95	174.66	
North Carolina	243.39	1,791.05	1,349.34	
Ohio	432.00	2,727.62	2,047.92	
Oklahoma	1,315.50	11,646.24	9,907.92	
Tennessee	181.74	1,947.71	3,000.64	
Texas	376.34	1,871.87	2,280.74	
Virginia	816.19	5,263.83	1,305.09	
Washington-Oregon	66.41	436.94	137.21	

	COOPERATIVE RECEIPTS SEPTEMBER 1966	RECEIPTS YEAR TO DATE	DESIGNATED SEPTEMBER 1966	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,335.85	\$18,547.60	\$417.31	\$417.31	\$18,964.91
Bible College	1,691.48	13,431.03	200.91	200.91	13,631.94
Executive Dept.	1,610.94	12,791.46	91.06	91.06	12,882.52
Home Missions	1,288.75	10,233.17	200.91	200.91	10,434.08
Church Training	805.47	6,395.73	8.91	8.91	6,404.64
Superannuation	241.64	1,918.71	34.65	34.65	1,953.36
Stewardship	80.55	639.58	2.97	2.97	642.55
Children's Home			31.68	31.68	31.68

HOW / from page 28

is encouraging especially since these facilities are so desperately needed, and have been needed for years as a casual glance at our crowded conditions will reveal.

Noteworthy also is the fact that much of the money being given is coming from new sources. That is, we are enlisting the support of churches and individuals who have not been reached by previous denominational appeals. New friends are being made and stewardship is being developed in many cases. This is a welcomed and healthy side benefit from the campaign.

Yet another blessed by-product is that in some cases the gifts, especially large gifts, are resulting in spiritual victories. Like the young successful businessman who said to this author, "God worked it out so I could make this gift in an unbelievable way. The devil tempted me not to give this \$1,000, but I resisted and gave anyway." He was glad he did. The whole affair resulted in spiritual victory. He is, therefore, spiritually better off and God will no doubt honor his sacrifice in countless ways.

But let us come to the crux of the matter. What have you done in this campaign? Perhaps you have not been confronted or contacted with the Development Program. Manpower is short and after we have done our best there, no doubt, will be some who have not been individually touched. Consequently, it will be of great help if you do not wait for someone to ask you. May I urge you to sit down now and send a check or commitment and let us together build a greater and more adequate Free Will Baptist Bible College. □□

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		Publisher: File two copies of this form with your postmaster.	
1. DATE OF FILING	2. TITLE OF PUBLICATION	3. PERIODICITY OF PUBLICATION	4. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)
Oct. 11, 1966	CONTACT	Monthly	1134 Murfreesboro Road, Nashville, Tennessee, 37217
5. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)	6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR	7. OWNERS (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)	
1134 Murfreesboro Road, Nashville, Tennessee 37217	National Association of Free Will Baptists, P. O. Box 1088 Nashville, Tenn. 37202	Bible A. Nelson, P. O. Box 1088 Nashville, Tennessee 37202	
1134 Murfreesboro Road, Nashville, Tennessee 37217	Harold C. Cline, P. O. Box 1088 Nashville, Tennessee 37202	None	
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Magazine celebrates birthday and editor visits states.

CONTACT has a new look! We hope that you will like it. With this issue, we begin our 14th year. Our new look was planned to coincide with our birthday. It has been a satisfying experience to have a part in bringing *Contact* to you for the past seven years. Many of you have helped with your suggestions, encouragement and prayers. As we think of another year together, I want you to feel free to respond to the material which we will carry. I believe there is nothing that will stimulate interest in a magazine more than a vigorous reader response, either pro or con.

Last month was subscription month for the magazine and we are expecting great things from the Woman Auxiliaries across the country who annually assist in this drive. Subscriptions have already been coming in and, in the event some auxiliary has not mailed their list, I would urge that this be done immediately. Every reader can help us build our subscription list by giving *Contact* for Christmas. A special offer and coupon is provided on the inside front cover of this issue.

Now is the time for every Free Will Baptist Church to consider joining the National Association of Evangelicals as a supporting member. This is the 25th anniversary of NAE and a good time to say "thank you for services rendered" through a local church membership. Full information was mailed to all pastors recently and it is hoped that at least 500 churches will become supporting members on the basis of \$25.00 per year.

In the past few weeks, it has been my privilege to attend State Associations in Oklahoma and Florida. I wish that you might have had this opportunity with me. How God has blessed our work in these states! On the closing afternoon of the Oklahoma State Association, a spontaneous missionary spirit broke out as pastor after pastor stood to commit himself or his church for a certain amount of money in order that two men from that state might get to the mission field soon. God honored the willing spirit of the pastors as hearts were stirred. At the Florida State Association, there was every indication that our work in this state is on the move. Several new works were reported during the past year and several areas present a challenge at this time. There was a new spirit felt throughout the sessions and I believe that we are going to hear a lot more from our brethren in the "sunshine state." Encouraging reports have come from other state associations which I have not been able to attend.

While in the state of Florida, I spent some time in Jacksonville making preparations for our national convention next July. The city has excellent facilities and is going all out to assure every visitor a pleasant stay. Our business sessions will be held in the Municipal Auditorium and the George Washington Hotel will serve as convention headquarters. Program preparations are well under way. There are indications that this will be a convention program you will not want to miss.

Let me remind you that this month is National Home Missions month. Every Free Will Baptist is asked to make a special gift to this ministry. Please do your part. Our Home Missions department is responsible for a number of vital ministries. If you have not already given through your church, you may send your gift direct, if you desire. The address is P. O. Box 1088, Nashville, Tennessee 37202. As you give, pray that God will bless and direct all who serve in this part of God's vineyard.



Biddy A. Melvin

personally...



"Everyone With A Bible Give A Bible"

DOUBLE BIBLE SUNDAY

DECEMBER 11, 1966

Give Through Your Church

ONE OF the most exciting opportunities ever presented Free Will Baptists will take place on Sunday, December 11. Traditionally Universal Bible Sunday, this day has been designated as "Double Bible Sunday." A concentrated effort will be made across the denomination to provide Bibles equal to the number of Bibles now owned by our members. This is to be accomplished through cash gifts. These gifts will provide Bibles for distribution overseas by our missionaries. The average price of a Bible, through the American Bible Society, is \$1.50. Thus each person who has a Bible can share a copy with someone else for a gift less than the monthly cost of a newspaper.



CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

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MRS. JAMES STACK

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HOME missions is evangelism at work on the home front. Jesus said we were to be witnesses in "Jerusalem." Of course we are not to be content with a witness in Jerusalem alone. We are to pass into "Judea, Samaria and the uttermost part of the earth." It is important, however, that we not overlook the needs at home.

Some Christians faithfully pray and give for the ministry of those overseas, but show little concern about those at home—neighbors, relatives, friends, business acquaintances. The right kind of concern for those at home will assure our concern for those in distant places.

Free Will Baptists have demonstrated a measure of concern for those in our midst who were without Christ, but we need not think for a moment that there are not many areas yet untouched. I think for example of prisoners in penal institutions, servicemen, students, migrant workers, Jews and other minority groups. These, too, are our responsibility. No doubt our ministry to these waits upon young men and women who will hear and answer the call of God to a ministry that promises unique problems and perhaps

HOME MISSIONS

long seasons of sowing with little reaping. Where is your place in the task of home missions?

