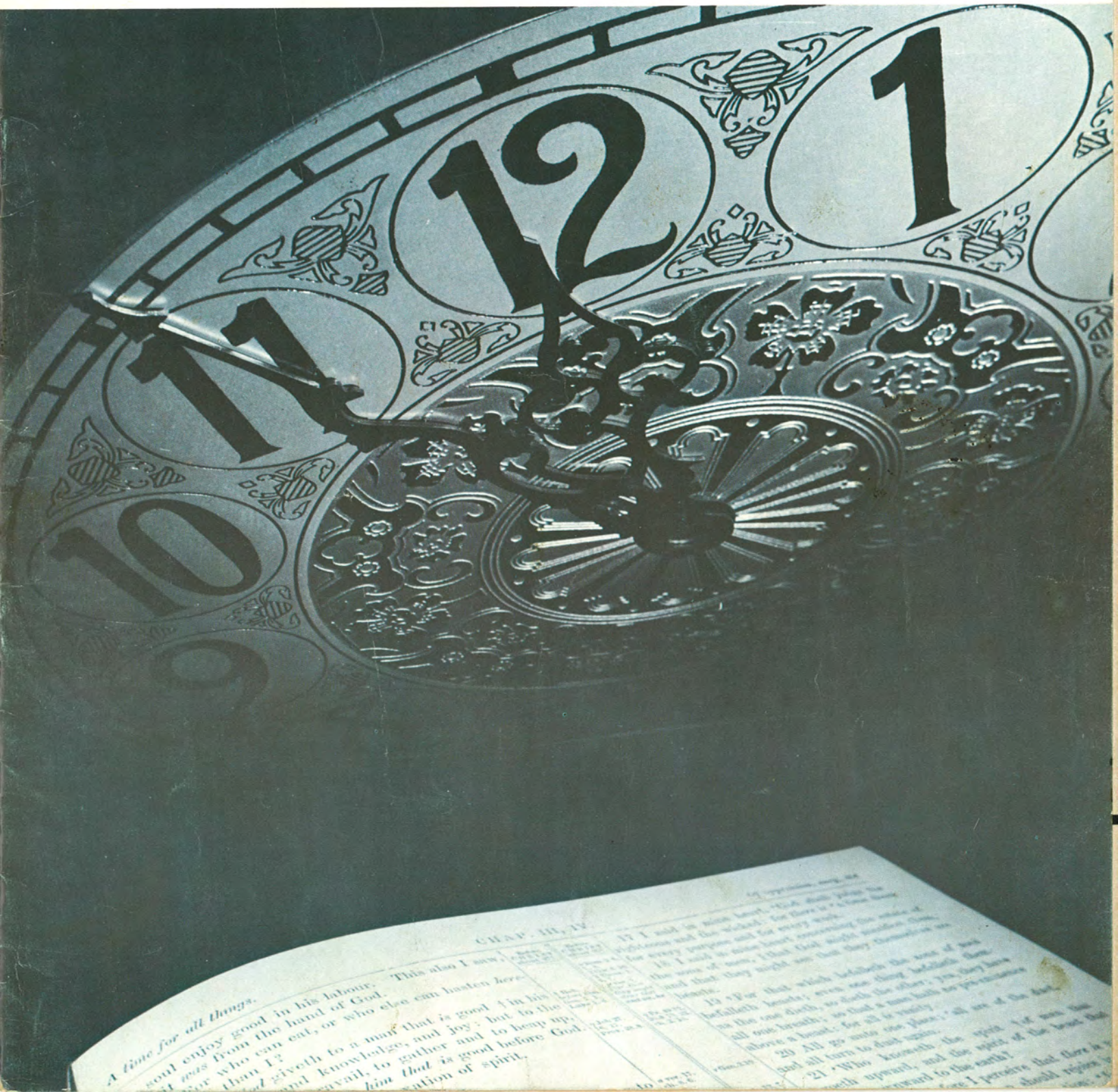


CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JANUARY, 1967





So Send I You

NATIONAL YOUTH WEEK

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COMING ISSUES

The Preaching We Need
Is Your Church In A Rut?
Effective Visitation In The Local Church

ABOUT THE COVER

Another year is gone and it is impossible to call back even one minute. What is done—is done. We could wish there were time to do some things we should have done and perhaps undo some things which have already been committed in the past. However, there is the prospect of the future and through Christ we can find forgiveness for the past and strength for today.
Photo by H. Armstrong Roberts.





religious news

NARROWLY ESCAPED

HARRISBURG, PA. (MNS)—An article in a recent issue of *The Alliance Witness* reviews reports from Indonesia indicating the gravity of the threat which was narrowly averted when a Communist coup failed last year.

In Bali the leader of a Communist cell was captured. On his person was found a list of the Balinese pastors who were to have been killed when the Communists took over. In Karubag, West Irian, a Javanese government official told a group of missionaries, "If the coup had succeeded, their plans were to exterminate 250,000, present company included."

A Christian and Missionary Alliance missionary was told about the grave that had been dug for him and his family in the woods near their house.

PRIEST ASKS FOR HELP

NEW YORK CITY (MNS)—Rev. Walter M. Abbott, a Roman Catholic priest, spoke to the Advisory Council of the American Bible Society which met here November 14-16, bringing news that Paul VI has approved cooperation with the Bible Societies in the printing and distribution of the Scriptures.

In an announcement from Rome the previous week, Rev. Abbott had said that "the great asset of the Bible societies is in their scholarship in vernacular tongues, and their experience in rendering the Bible into meaningful wording in them."

He based his request to the Bible Society on the action of the Vatican II Council which he said "decreed that 'the Word of God should be available at all times' and therefore, 'suitable and correct translations' are to be 'made into the different languages.' Working with them will make possible much better translations than we could ever have produced ourselves in many cases."

TENTH ANNIVERSARY

WHEATON, ILL. (MNS)—A 50,000-watt

multilingual Gospel voice at Inchon, Korea celebrates a full ten years on the air this month. Radio station HLKX, operated by the Evangelical Alliance Mission, began broadcasts on December 23, 1956. Since that time, programs in Russian, Chinese, Korean and English have gone out 16 hours daily over the missionary transmitter.

TEACHERS ABROAD

AKRON, PA. (MNS)—Forty-one teachers were sent to Africa during 1966 under the Teachers Abroad Program (TAP) of the Mennonite Central Committee, it was reported here.

The Mennonite Central Committee began placing teachers in Newfoundland and several other locations abroad in 1950. In 1962 TAP was organized and a concerted effort to assign teachers to overseas schools was begun.

Those going out in 1966 brought to 129 the total number of teachers assigned to Africa in TAP's five-year history. TAP personnel now serve in Algeria, Congo, Kenya, Malawi, Newfoundland, Nigeria, Tanzania and Zambia.

MISSIONARY CONFERENCE ANNOUNCED

DETROIT, MICH. (MNS)—A Missionary Leadership Conference will be held February 12-18, 1967 under the joint sponsorship of the Far Eastern Gospel Crusade and America's Keswick, it was announced here by the Rev. Alan Hendrix, FEGD's home secretary.

The program is designed to benefit missionaries on furlough, missionary candidates, and mission executives. Inquiries should be sent to Rev. William Raws, America's Keswick, Whiting, New Jersey 08759.

MATERIALS IN 30 LANGUAGES

GLEN ELLYN, ILL. (MNS)—Scripture Press Foundation has announced that its Christian education materials are available in 30 languages. These include

a number of major languages and some minor ones.

This outreach of Scripture Press materials is possible because "the materials are adapted, translated, and distributed by faithful missionaries and nationals right on the field," said Dr. Roy B. Zuck, executive director of Scripture Press Foundation.

For a full listing of the languages and the addresses where they may be obtained, write Scripture Press Foundation, Box 513, Glen Ellyn, Illinois 60187.

VISA CHANGES

WASHINGTON, D. C. (MNS)—India has changed its practice of issuing without delay the "special endorsement" needed by Commonwealth citizens entering India. The present procedure requires Commonwealth citizens (including Canadians) to apply for a "special endorsement" and then wait for it to be approved or denied by the government in New Delhi.

The new practice went into effect in October, 1966. It is not known whether the same standard used in considering applications of U.S. citizens will be used on Commonwealth citizens.

Thailand will require visas of all U.S. citizens starting January 1, 1967. In the past, U.S. citizens going as tourists were permitted to enter Thailand without a visa.

GUARDS DESTROY BIBLES

DOWNERS GROVE, ILL. (MNS)—"It is very difficult to describe what we are undergoing now," says a letter from Shanghai which was quoted in the International Christian Broadcasters *Bulletin* for November. "Perhaps you have heard the news that all of the Bibles have been taken out of the churches and burned. It is a true fact! It is very likely that some day soon men will come into the homes to burn the Bibles. We have now learned to look to God individually. Although we are like a ship in a storm, we shall not be afraid, as He is with us and enables us to feel more calm than ever before."

THE PROBLEM of the church today is not that the gospel has lost its power, but that the church has lost its audience.

Frequently, on a group level, no one is listening when the gospel is preached. This is usually because contact has been lost with non-Christians on a personal level.

Someone has said, "The Holy Spirit cannot save saints or seats." In how many churches is the gospel preached week after week to the same people? The result is sterility, deadness, and an increasing unconscious feeling that the gospel is unattractive and powerless. Another result is a growing inferiority complex.

Contact with non-Christians on a personal level has also been lost. This is much more true of those who have been raised in evangelical churches, or of young Christians who have been clamped into this mold, than of new Christians who have been brought to Christ out of a pagan background.

A friend recently discussed the whole question of personal witness with me. He has been a Christian for more than twenty years and is a successful businessman with a prominent firm. His work brings him into continual contact with people. Earnestly desiring to serve the Lord, he felt that he should devote more time to Christian activity—even though he was already very busy. He became an activist: Night after night he went to rescue missions, children's meetings, and all sorts of other meetings where he spoke or helped in some way. His continual activity kept him from personal fellowship with God. The barrenness of his heart increased with his activity.

When he came to see me, he had begun to think that perhaps instead of going to so many meetings, God wanted him to witness to his next-door neighbors. "But," he said rather desperately, "I don't have any idea what to say to them. If I invited them into my house, they wouldn't enjoy the things we do, and if we were invited into their home, we wouldn't be able to do some of the things I know they would invite us to do."

Though very successful in his business dealings with people, my friend was at a complete loss when it came to being a friend and witnessing to his next-door neighbor. And so he took the easy path to isolation and avoided the problems. But this isolation left his neighbors unevangelized.

A Wrong Conception

Unfortunately he is not alone in thus resolving the problem. This tragic situation has risen for two reasons: one is doctrinal; the other is practical.

Doctrinally, a perversion of biblical

LOST AUDIENCE

by Paul E. Little

truth has received almost universal acceptance; it is common teaching that separation from the world means isolation from the world.

This misconception interprets the world as people and external things rather than as the whole world system and its values. Consequently a person who has as little contact as possible with non-Christians and who abstains from certain material things or activities is thereby considered spiritual; whereas one who has contact with non-Christians and participates in some *worldly* activities is automatically considered worldly. The question of *why* a person does or does not do something is completely ignored. Judging, in this way, on the basis of externals is clearly prohibited in Romans 14.

Recently a Christian professor in a state university told me of attending a professional meeting sponsored by his department on campus. Alcoholic beverages were served to those who wanted them. My friend had ginger ale as did many non-Christians. But he remarked, "If the board members of my church knew I was even at a meeting where drinks were served, they would demand my resignation."

Such an attitude completely ignores the example of our Lord (Luke 5:27-32). Jesus was criticized by Pharisees for *being worldly* in the same way that

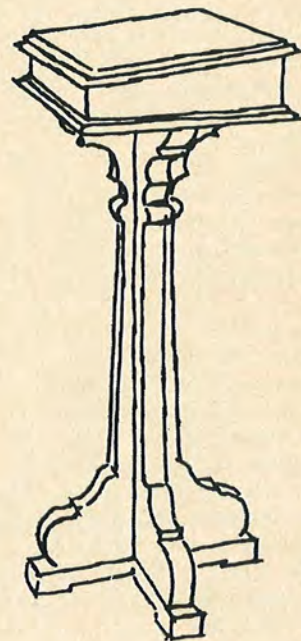
people think of worldliness today. He pointed out to them what should have been obvious: association with tax collectors and sinners was absolutely essential if those who were sick were to learn about the Physician who could cure them. Later Christ rebuked the Pharisees for not understanding *why* he ate and drank with those who needed him. (Luke 7: 31-35).

When He promised Simon and Andrew, "Follow me and I will make you fishers of men" (Mark 1:17), is seemed obvious that they would have to go where the fish were. In the spiritual realm, however, we seem to feel that it is enough to set up a barrel and invite the fish to jump into it. After a while the barrel filled with Christians becomes a discouraging place because non-Christians simply do not jump in, not even for flashy bait.

In a way it's helpful to know that the problem is not new. Paul said in his letters to the Corinthians (I Corinthians 5: 9-11):

I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would go out of the world. But rather I wrote to you not to associate with anyone who bears the name of brother if he is guilty of immorality or

Continued on next page



greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one.

Thoughtless Actions

The second reason we have lost an audience for the gospel is practical. We have failed to think through and solve effectively the daily conflicts in social behavior which confront us in a non-Christian world.

The result is that most of us know non-Christians only as acquaintances and not as friends. Those who do have real friends among non-Christians are often accused of compromise (nothing new—so was our Lord). Those who have no non-Christian friends are frequently active in church, but non-Christians do not respond to their invitations to evangelistic meetings. For the invitation itself comes as an invasion of their life and world rather than as the word of a friend.

Another result of our negative out-look is the false gospel that is often conveyed to our friends who sense that Christianity is *not doing* certain things, instead of seeing that Christianity is Christ. In such a situation many Christians are frustrated. They feel inferior and inadequate in comparison to the people of the world in which they are forced to live and work and study.

What's the Answer?

The first part of a solution is doctrinal. We must get back to the positive biblical teaching about worldliness and separation from the world. We must recognize that separation from the world is an attitude of heart: we have given our complete life to Jesus Christ; therefore, we must view everything from His point of view and with His standard of values. It is not so much external as attitude. It is *why?* instead of *what?* Then perhaps, recognizing this, we will begin to understand Luther's advice—"Love God, and do as you please!"—not as compartmentalization, but as a more effective guide than legalism.

Second, we must think through, both personally and with other Christians, the social situations involving conflict and the barriers which tend to rise between us and non-Christians. Thoughtful and intelligent consideration of these problems will direct the way for everyday relationships which are stimulating.

Some of these situations are: (1) invitations from non-Christians to do things in which we do not feel free to participate; (2) swearing and off-color jokes told in our presence; (3) the question of bowing our heads to say grace when hav-

ing a meal in public with someone who does not know us; (4) the problem of being part of a group which decides on some activity we don't feel free to share; and, (5) the need to work out with non-Christians areas of common interest in which we can whole-heartedly share.

Accept the Person

How should we respond to invitations to do things in which we do not feel free to engage? A common reaction is to say or imply, "I don't do that because I'm a Christian." This sort of answers condemns the other person and places him (according to his understanding) in a class with the pagan. It also conveys to him a false doctrine: he thinks we are saying that Christianity is *not doing whatever it is that he has invited us to do.*

Many of us think that by making it known that we do not drink or smoke, etc., we are witnessing. I remember a football player, just back from a trip, who answered my question as to whether he had opportunity to witness by saying, "Well, I told them that I don't drink or smoke."

I continued, "But did you have an opportunity for witnessing?"

He was puzzled because he thought he had done a good job.

Then I asked him if any of the other students or players, having been with him on the trip, had learned about Jesus Christ. He had to confess that they hadn't learned a thing.

How many non-Christians tell us that Christianity is *not doing* this or that? Obviously, they have not thought up the idea themselves, but have very often gotten it from well-meaning friends who have succeeded in garbling the gospel; and thus, making it even more difficult to reach them with the reality of the good news about Jesus Christ.

When invitations come for activities in which we do not wish to take part, we must always recognize the good will of the person who invites us. Since he wants our company his invitation is a compliment. In refusing his invitation we must be very careful that we do not refuse him personally. For example, if a classmate or acquaintance invites us to go out and have a beer and we don't feel free to do this, we might say, "Thanks very much. Personally, I don't drink beer, but I'll be glad to have a coke with you." Some may not feel free to enter a bar to have a coke. In such a case the situation is more awkward and we should invite our friend to the soda fountain—a prospect not too appealing to him if he wants a beer.

If any Christian's whole "testimony" falls because he is seen entering or leaving a bar, I wonder how vital his testimony is—or if it is based only on ex-

ternals. Christians may criticize him, but most non-Christians won't think twice about it.

Suppose we are invited to a dance or some other activity in which we don't feel free to participate. We could say, "Thanks a lot, but personally I don't care for that. Drop around sometime when you want to play ping pong or go to a basketball game," etc. By substituting one activity for another, we make it clear that we are not rejecting the one who invites us, and that we would like to do something with him, even though we are not particularly interested in the thing he has suggested at the moment.

This sort of reply should never be made apologetically, but with casual confidence. There is no reason for a Christian to feel inferior or apologetic if he doesn't feel free to drink or smoke, etc. Many non-Christians don't do these things either, nor a great many other things. They are in no way apologetic nor should they be. If they're invited to play chess but are not interested, they don't say, "No thanks I don't play chess; I'm a non-Christian!"

There are very good reasons, not associated with Christianity, for not smoking or drinking. Research has demonstrated that lung cancer is higher among those who are heavy smokers. The Yale studies on alcoholism reveal that one out of every fourteen social drinkers becomes an alcoholic—and there is no way to determine in advance which of any fourteen will be the one.

The main thing is: do not convey the idea that Christianity is *not smoking or drinking*. Some earnest Christians do smoke and/or drink and many non-Christians do not. But if you turn down a cigarette do it as graciously as you'd turn down a candy bar. Do not relate your refusal either to Christianity or cancer.

Speak Casually

How should we react to swearing and off-color stories told in our presence? Frequently, the reaction is to "freeze" or in a condemnatory way to "take our stand." It is important that we take our stand, but it is extremely important *how* we do this. If we are really interested in a person's knowing Christ, rather than the fact that we do not swear or tell off-color stories, we will not condemn him for doing what is natural to him. Nor do we want to condone what he is doing. Our Lord in John 8 did not condone the sin of the woman taken in adultery, but neither did he condemn her. The best way to approach the situation is to be casual and offhand. At the appropriate time a half-joking, yet serious, attitude will not offend the other person. To a

friend persists in swearing we might say, "Have a rather limited vocabulary, you?" Our friend will recognize the repulsive to us and probably will stir in our presence—if we have his respect.

If our stories are being told, we should begin with a good clean joke; one that is really funny, i.e., one that has gotten a laugh before. (The only way to be a funny joke is to tell it to the person you see.) Gradually people recognize that even though we do not appreciate the off-color stories, we do have a sense of humor. If we have not condemned them, they will stop telling them in our presence. If we do condemn them, they'll probably avoid us. The worse approach is to be self-righteous—usually results in people deliberately trying to antagonize us. But worse than the antagonism is the fact that it is an opportunity for positive witness—presenting the good news of the Lord Jesus—longer possible.

Include Friend

A third area in which we must do some thinking is that of saying grace in public when we are people with us who do not know and might misunderstand. Again, we must recognize that our motivation is right and we must also put ourselves in the shoes of our friend.

Often, as Christians who feel we must publicly give thanks for our food, we attempt to conceal what we are doing. We wish that our friend would take a mouthful of food and be quiet for a moment so that we can bow our heads and give thanks before he gets any colder. Many of us further fold our napkins or in other ways try to conceal what we are doing.

At a meal one Christian friend caught me with my head halfway to my forehead. He asked, "Shall we scratch our eyebrows?" Recognizing how automatic my reflex was I bowed with laughter. I have vowed since then never to touch my head when saying grace, but always to bow my head so that what I am doing is obvious.

Again the problem is not to condemn our friend. If we bow our head and give thanks and he does not, he feels uneasy. He may think that he is being condemned for not giving thanks and he may misunderstand and think we have a headache—or that we are smelling the soup! It is embarrassing for all if this is discovered that this is not the case.

What is the solution? There are several possibilities. One is to give thanks with our eyes open. This does not say that our eyes must be closed to give thanks for food. Secondly, one might say to our friend, "Shall I say grace for both

of us?" In this case he will usually, very graciously, say Yes. As a third possibility, we might say, "Would you pardon me just a moment? It is my custom to give thanks before my meals?" The most polite thing, however, is to invite our friend to participate.

By doing any one of these things we in no way condemn our friend or erect an artificial barrier. Such a barrier may prevent us from getting to the real issue—Jesus Christ and who He is—in any personal conversation that develops.

Of course, if we are eating alone in a restaurant, there need never be any question about bowing our heads and giving thanks for the food that God has given us. In our homes it is certainly in order to say to our guests, "It is our custom to say grace," and they will politely join in with us. When we are guests in the homes of people who do not say grace, it is discourteous to bow our heads and put them on the spot. Here it is far better to give thanks for our food silently with our eyes open, rather than to embarrass our host. His resentment of what he may consider rudeness is apt to carry over to some basic aspect of Christianity. Such an incident may harden him and spoil opportunities for personal conversation because he has been offended.

Discuss the Real Issues

Sometimes in our business or as a member of a club on campus the group may decide on some activity over which we have no control. What should we do in this situation? If we are in a position of authority and respect, perhaps we can suggest another activity which would be acceptable to everyone in the group. Or if this is not possible, we may have to say that although we are not attempting to legislate for the rest, we do not feel free to participate. Often there are clear-cut issues of moral right and wrong in fraternity and sorority activities. Non-Christians often acknowledge some things to be immoral, even though they may be quite happy to participate in them. In such a case we must make it very clear that we will not agree to what is wrong—no matter what the group pressure is. The controversy should be focused on the real issues of what is right and what is wrong and not on the Christian's personal customs.

If we stand firm on a genuine moral issue in the face of strong group pressure we will usually gain the respect of many members of the group, even though they may oppose us and possibly expel us. In such a case, however, the non-Christian sees clearly that our attitude is inherent in our relationship to Jesus Christ and that it is not something which

is secondary and unrelated to Christianity.

Find Common Interests

A fifth area in which we must do some positive thinking is the question of activities in which we can engage with non-Christians. These activities include going out with them as well as entertaining them in our homes. A great many wholesome forms of entertainment and sports exist—in the areas of music, art, athletic events, travel, civic meetings, etc.—in which we can engage wholeheartedly with our non-Christian friends without compromise.

When entertaining at home, or in a Christian home to which you have access, non-juvenile games that stimulate thinking can be as entertaining to non-Christians as to Christians. Often after a well-planned evening of creative and stimulating activity, non-Christians have commented that it has been the best evening they've had in years and that they were glad to realize people could have a good time without drinking, etc.

When we are invited into the home of a non-Christian, we can graciously explain our inability to play card games, for instance, and suggest something common to all.

In these practical areas of everyday contact with the non-Christian world we must often demonstrate to our non-Christian audience that we are normal human beings before they will listen to us. Unfortunately many non-Christians have a stereotyped idea about Christians which leads them to conclude that in order to be a Christian one must be an *oddball*. Not wanting to be an *oddball* they reject Christianity. There is a cost in becoming a Christian and a reproach, but we must be very careful that any offense given is the offense of the Cross or something which is inherent in Christianity and not the result of an unwise approach.

Current Awareness

We must develop the capacity for being interesting people in order to facilitate conversation. Many Christians have nothing to do with non-Christians because they are afraid and would not know what to say if left alone with them for an hour in a social situation. They become so removed from the mainstream of life that they have lost touch with the things which are of interest to many people. A good knowledge of current events, significant current books, and progress of the local ball team are some of the things that will keep us fresh and give us common ground. Getting the other person to explain to us his business or hobby helps to establish rapport.

Continued on page 12

friend who persists in swearing we might say, "You have a rather limited vocabulary, don't you?" Our friend will recognize that it is repulsive to us and probably will stop swearing in our presence—if we have gained his respect.

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A fifth area in which we must do some positive thinking is the question of activities in which we can engage with non-Christians. These activities include going out with them as well as entertaining them in our homes. A great many wholesome forms of entertainment and sports exist—in the areas of music, art, athletic events, travel, civic meetings, etc.—in which we can engage wholeheartedly with our non-Christian friends without compromise.

When entertaining at home, or in a Christian home to which you have access, non-juvenile games that stimulate thinking can be as entertaining to non-Christians as to Christians. Often after a well-planned evening of creative and stimulating activity, non-Christians have commented that it has been the best evening they've had in years and that they were glad to realize people could have a good time without drinking, etc.

When we are invited into the home of a non-Christian, we can graciously explain our inability to play card games, for instance, and suggest something common to all.

In these practical areas of everyday contact with the non-Christian world we must often demonstrate to our non-Christian *audience* that we are *normal* human beings before they will listen to us. Unfortunately many non-Christians have a stereotyped idea about Christians which leads them to conclude that in order to be a Christian one must be an *oddball*. Not wanting to be an *oddball* they reject Christianity. There is a cost in becoming a Christian and a reproach, but we must be very careful that any offense given is the offense of the Cross or something which is inherent in Christianity and not the result of an unwise approach.

Current Awareness

We must develop the capacity for being interesting people in order to facilitate conversation. Many Christians have nothing to do with non-Christians because they are afraid and would not know what to say if left alone with them for an hour in a social situation. They become so removed from the mainstream of life that they have lost touch with the things which are of interest to many people. A good knowledge of current events, significant current books, and progress of the local ball team are some of the things that will keep us fresh and give us common ground. Getting the other person to explain to us his business or hobby helps to establish rapport.

Continued on page 12

YOUR CHURCH AND THE EXECUTIVE DEPARTMENT

by Robert E. Picirilli



SHOULDN'T YOUR church support the ministry of the Executive Department? Before you make a hasty answer, there are some things you should consider. Perhaps we ought to begin by asking does your church support this ministry? Well, if your church uses the Cooperative Plan of Support, it is supporting the Executive Department. You know that a certain percentage of your cooperative giving goes to the Executive Department. In 1965, churches gave \$15,639.25 to the department through this plan.

But if you do not use the Cooperative Plan, the chances are good that you are not helping to support this ministry. Last year, 14 churches gave \$750.20 to the department through direct giving.

Now I do not necessarily mean to suggest that your church adopt the Cooperative Plan. That is up to you, and I am a strong believer in the local church exercising its right to choose for itself what it will support and by what means. But even though you may not prefer the Cooperative Plan, *should you sit back and allow the churches who use the Cooperative Plan to do all the supporting of the Executive Department?* I mean, is it fair?

And, by the way, don't think you are supporting the Executive Department by using its services—like subscribing to *Contact* or making purchases through the book store. So far, the book store contributes very little to the support of the department, and *Contact* doesn't even break even!

So, now, the question once again is: Shouldn't your church support the ministry of the Executive Department? Let us assume that your church does not use the Cooperative Plan and wishes to be convinced of the merits of each department it supports. I'll buy that, so here are some of the things the Executive Department does—things that give it a worthy claim to your support.

For one thing, there is our magazine *Contact*. As already indicated, denominational gifts must subsidize this publication. And it certainly is an excellent magazine! I, for one, cannot conceive of

a Free Will Baptist family without *Contact* coming into its home. This magazine keeps us informed about what is going on in the denomination. It is a great force for bringing understanding and unity to our denomination.

For another thing, there is the promotional work done by the Executive Secretary. This department is unique in that it promotes the work of *all* departments and the total denominational cause. In one respect, this is a fund-raising promotion since the department promotes the Cooperative Plan, which brings funds into the treasury of each department of the denomination. More important, perhaps, is the general publicity given to the various departments through a broad range of promotion—literature, advertising, feature articles and the personal appearances of the Executive Secretary throughout the denomination. Most of the time, the Executive Department is not speaking for itself, but for the cause it seeks to promote—the total denominational program.

In close connection with this general promotion, but distinct enough to call for separate mention, is the work done by the Executive Department in the planning and promoting of the annual convention of the National Association. Most people are unaware of the tremendous amount of work now necessary for this annual convention. Sites are explored several years in advance. Detailed arrangements are made with local organizations hosting the association. Facilities are arranged. Programs are planned and re-planned; printed; promoted. This annual convention is one of the most powerful factors in the life of our denomination, and the Executive Secretary is the Executive Committee's arm in the preparation and promoting of these conventions.

Another area where the Executive Secretary serves an important function is the representation of the denomination to various other bodies. If the Free Will Baptist denomination is to be promoted among those outside its own ranks, the Executive Department has this responsibility. Our present Executive Secretary

has served, with distinction, to promote the name of Free Will Baptists in this world in which we live, and to represent us in various circles.

Finally, but not less important, we should not lose sight of the fact that the Executive Secretary is the busy right arm of the Executive Committee, General Board and National Association in various ways. Stop and recall how many projects or studies have been directed to the Executive Committee in recent sessions of the association. Such projects are dependent, mostly, on the availability of the Executive Secretary as a full-time employee. Or, on the other hand, recall how many recommendations, how many ideas for the improvement of our program, how many studies have been presented to the association from the Executive Committee. Many of these could not have been realized without the full-time work of the Executive Secretary through the year.

I think these are considerations which suggest your church *should* support the Executive Department. After all, the budget is not a large one—very small, in fact, when compared to our major departments. And the budget has not changed significantly over the last several years. If every church would give *something* regularly, each one would not have to give much.

And now, I want to add this important note. The Executive Department has—to put it frankly—been operating in the red for several months. We have not reached emergency status yet, but things could become serious if new support is not found right away for the department. Operations are being maintained at an absolute minimum. I wish every reader of this article would determine that his church will consider right away, whether it shouldn't be supporting the ministry of the Executive Department. We think the people in every church ought, at least, to be given the opportunity of deciding this issue. □ □

DR. PICIRILLI is moderator of the National Association and serves as Chairman of the Executive Committee.

THERE ARE MANY professing Christians that have little or no power. However, they need not remain in this state. The Bible says, "Ye shall receive power." A professing Christian with no power is a sad sight. He is miserable. Everyone is aware that we live in a day when all are accustomed to power. As we travel along the highways of our country we observe mighty machinery digging and moving dirt by the tons. This is power. Even an automobile manufacturer has advertised its product by saying, "Keep a light foot on the accelerator." There is power under the hood.

Most of us fly at one time or another. Therefore, we are familiar with the vibration that takes place during take-off. The engines exert great power. This is earthly power. Far too many Christians are aware of this kind of power but know nothing of spiritual power. Jesus told the disciples that they would receive power after that the Holy Spirit came upon them. Since the Holy Spirit has come, it is difficult to understand how one can be a Christian without spiritual power. There is nothing to take the place of spiritual power in the heart of a Christian.

In these days Satan is bombarding Christians with everything that he has at his command. He seems to be winning the battle and gaining momentum daily. God has commanded us to be overcomers and in this day we must have spiritual power or go down in defeat.

I would like to point out the need for power in the life of a Christian. Before we can get our prayers answered, we must have power with God. We need the power to refuse the temptations of Satan. We need power to forgive the wrong doings of our friends. This is impossible in a weak Christian. We need power to overcome selfishness. This is one of the most difficult characteristics of the human flesh. Powerless Christians never master this obstacle. We need power to overcome worldliness. This too is difficult when the world has so much to offer. I am sure that without the power of the Lord it is impossible to overcome. Satan calls in so many different ways. It takes the power of the Lord in our lives to refuse.

It is possible for the powerless to become powerful. First, there must be a full surrender to Christ. A halfhearted religion is a worthless religion. God wants the whole heart. A full consecration to Him is necessary. A laying of ourselves on the altar and taking our hands off our lives and letting Him do with us what He wants is needed. There are no bargains at Calvary. He gave His all.

Second, there is a need for obedience to Christ. We are sure the reason some Christians do not have spiritual power is that they write their own Bibles. God de-

Christian Power

mands obedience to His Word.

Saul was commanded to slay the Amalekites. When he saw some animals that he thought would make good sacrifices, he saved them. When he made his report to Samuel he said, "I have performed the commandment of the Lord." Samuel said, "Why do I hear the bleating of the sheep and the lowing of the cattle." He lost the blessing because he took things in his own hands and did not obey orders. Obedience is better than sacrifice.

My father could not sing. But many times I have heard him as he went about his work saying, "I'll go where you want me to go dear Lord, I'll say what you want me to say."

Third, our spiritual lives must be exercised. We are all aware that if we do not use our physical bodies we will become weaklings. This is true of our spiritual lives also. We become powerless when we fail to render service. We only serve Christ by serving humanity. When Jesus went away, He left His work in our hands. There is much to do. Jesus said, "Lift up your eyes and look on the fields for they are white already to harvest." There is nothing better for a powerless Christian than serving humanity. There is something about service to the Lord that gives power in our lives.

Finally, let me point out that reading the Word of God is essential to a powerful Christian. This is an activity of the Christian that cannot be neglected.

The question that all believers face is this: Do we want power in our lives? I believe that a powerless Christian can follow the points mentioned above and find that powerful life God wants him to have. It will be a blessed experience. □□

by John West

Mr. West is pastor of the First Church in Tulsa, Oklahoma. He also serves as a member of the National Sunday School Board.

Echoes From Berlin

Mr. Willis is pictured (circled at center) in a group of delegates during one of the official sessions of the congress. All messages were given in four different languages. This is only a portion of the delegates in attendance.



BY THE GRACE of God I was privileged to be a delegate to the World Congress on Evangelism recently held in Berlin, Germany. There have been hundreds of reports from this congress published in papers throughout the world. It is my intention in this article to present some of the highlights as I personally observed them.

First, let me deal with the needs of the world as pointed out by various speakers. The world population now is 3,200,000,000 and is expected to double within the next thirty years. At the present time, there is a net gain of three souls per second in the world with one hundred eighty children being born into the world every minute, giving the United States a net gain of one soul every twelve seconds. It was pointed out in the congress that fifty percent of the people of Australia are still unreached with the gospel, that there are 700,000,000 Chinese behind the iron curtain and not one missionary now working among them. This is alarming when we realize that one out of every four people in the world is Chinese. There are now 224,000,000 souls in Russia, most of them not now hearing the gospel. World population is growing ten times faster than the church population. In every nation on the earth the church seems to be losing ground except in the Latin American countries. Brazil now has the fastest growing church in the world, and all of us can be thankful to the Lord that we have a dedicated group of Free Will Baptist ministers active in this Brazilian revival. With all the nations of the world presenting such a need for evangelism in our day, let us explore some of the avenues with which we can meet these needs.

God has given us the Sunday school movement and, according to the Southern Baptists, which is the largest free church group in the world, ninety percent of their baptisms come from Sunday school converts. All fundamental churches can increase their evangelistic outreach by placing greater emphasis upon the ministry of the Sunday school.

by Homer E. Willis

There must be in the church a new awakening. If men will make themselves available, the Holy Spirit will do His work. We need a new emphasis upon the old-fashioned gospel that will make men see that they are sinners so they will desire to be saints. The sinner must again hear the thunder of Sinai so that he can understand the love of Calvary. The pulpit today is answering questions no one is asking. Those of us who preach the gospel need to be answering the questions of our generation. We need a revival of holy boldness, for too many want to be men in whom man can find no fault, but in taking this attitude, they become men in whom God can find no fruit. One of the great prayers prayed at the congress was this: "Oh, Lord, I cannot return empty to the empty." I recommend that all of us pray this prayer daily that we, too, may be filled anew with the Holy Ghost and have a message to take to the hungry. The time is now that we must get out of our seats and into the streets with the message of Jesus Christ. If we are to influence this generation, we must communicate with them.

There are many hindrances to the work of evangelization, and the chief hindrance seems to be that love is missing among believers. In the early church they said, "Oh, how they love one another," and today the world looks at Christian workers and many times says, "Oh, how they hate one another." This great hindrance of ill will among believers should be eliminated. It appears in this day that many are prone to reverse the scriptural teaching—they rejoice when another suffers and suffer when another is honored.

Another hindrance to evangelization is the discontentment of Christian workers. One speaker said, "If you are of no use where you are, you certainly are of no use where you are not." These hindrances on the inside must be overcome before we can reach the outside. In America we have an affluent society and such a society always creates ease in Zion. We have taken a cushion for a cross.

Language is another barrier to world

evangelization. For instance, one fourth of all the world's languages are spoken in Australia and the nearby islands, and one hundred twenty languages are spoken in New Guinea alone. Let us all pray more for our missionaries who face the difficult task of language study and preaching in other languages.

At this congress my world suddenly became a much bigger place. In fellowship with born again believers from more than one hundred nations, I caught a new glimpse of what Pentecost must have been like. I was reminded over and over again of the great heritage we have in America. We are the last nation on earth which has the potential personnel and finances to evangelize the world, and because we have shared the gospel, God's blessings have been upon us. If we cease to evangelize, we endanger our national freedom and our privilege of worship.

In Jerusalem today there are less than one hundred believers in a population of 120,000. Yet, at one time we read in the New Testament that the Jerusalem church had over 5,000,000 members. What happened? When they ceased to be evangelistic, they ceased to exist. China had freedom to preach the gospel for one hundred sixty years. Yet, from all evidence, the church of China never caught a real evangelistic and missionary vision to send the gospel to other peoples. One refugee from that nation pointed this out with emphasis. When the church takes her blessings for granted, she is in danger of annihilation. Not only are Asia, Australia, and Africa waiting to be evangelized, but the Americas stand in great need.

I close this article with a plea for prayer, especially for Europe. This continent has produced great preachers and scholars. This continent has given great evangelists and theologians to the world. Yet, today Europe is among the major mission fields of the world. Church attendance in England is deplorable, even in the evangelical circles. In Germany, not more than five percent of the people attend church. With one third of the peo-

ple of the world behind the iron curtain and at least another third in spiritual darkness, we find our task to be the greatest of any generation which has lived upon the earth.

I would ask you to pray for the city of Berlin, divided by the wall—a city where every family lost a close loved one in the last war, a city in which two out of three homes were destroyed, a city that witnessed fifty-two evangelical pastors being put to death by Hitler for preaching the gospel, a city where Hitler killed 200,000 Jews, a city where every one of the one hundred eighty seven evangelistic churches were destroyed in the war. Yes, pray for Berlin.

I shall never again see as many great servants of God gathered in one meeting until I get to heaven. On the platform were such giants as Billy Graham, Dr. Charles E. Fuller, Dr. Oswald C. Hoffman, Dr. Hyman Appleman, Dr. W. S. Mooneyham, Dr. Oral Roberts, Dr. Carl Henry, Dr. Harold John Ockenga, and many more. My heart was warmed and blessed by the address of His Imperial Majesty Haile Selassie I. The emperor of Ethiopia gave a warm personal testimony of his faith in Christ and said that he was a member of the church which was established nearly 2,000 years ago by the Ethiopian eunuch who was converted at the crossroads of Gaza and Jerusalem. Two Auca Indians gave their testimony of saving faith in Jesus Christ. Ten years ago they were leaders in that group which took the lives of five missionaries in the jungles of Ecuador. How I praise God for representatives of the ancient church and for these trophies of God's grace from a recent church.

Mr. W. Maxey Jarman, president of General Shoe Corporation of Nashville, Tennessee, said to the group what I want to say to close this article. "Let us go on with the business of preaching the gospel which will make new men out of those who believe." □ □

MR. WILLIS is General Director of the Home Mission and Church Extension department of the National Association.

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.

I do not like the way my church spends money so I have stopped giving to the church. I now use my tithe and any other money which I might ordinarily give to help the poor and needy. Do you not think I am justified in doing this?

The fact that you are concerned about it seems to imply that there is a question in your mind as to whether you are doing the right thing or not. Personally, I think you are wrong. If the church where I was attending or had my membership was not a good steward of the tithes and offerings which came into it, I would try to exercise my influence by word and prayer in getting some changes made. If that were impossible, then I would make a change and find a church where first things were put first and where stewardship was taught and practiced according to the Scriptures. Let me suggest that you read carefully I Cor. 16:2, Luke 6:38, Malachi 3:8-11, Matthew 23:23.

Where do certain denominations get their right to baptize infants?

I can find no scriptural grounds for the baptism of infants. Infants can neither believe nor understand the plan of salvation and baptism is for those who by faith have believed on and received Christ as Lord and Savior. In Acts 8:37 Phillip told the eunuch in answer to his inquiry as to whether he might be baptized, "If thou believest with all thine heart, thou mayest." The scriptural order is "Repent, and be baptized . . ." (Acts 2:38). Since it is impossible for an infant to exercise faith to believe, neither can he repent, there is no scriptural grounds for them being baptized.

I know I am a Christian. I have been saved, but I lack joy and happiness which so many Christians have. I know others like me. Can you help me?

It could be because of a lack of faith in God that makes you feel the way you do. Looking at temporal things of life rather than looking at the spiritual, occupied with the things now rather than things hereafter, giving way to temptation and having to repent often, these could be some of the things that hinder you from enjoying your Christian life. We have to mortify the flesh, our members which are upon the earth, to take our place in Christ and realize that the things of this life are perishable and they will soon be gone. We find peace and joy in knowing that our trust is in HIM and through HIM we can do all things (Phil. 4:13). We endure by seeing him who is invisible.

AUDIENCE / from page 7

In addition to church work it is well for us to participate in the Parent-Teacher Association, neighborhood coffee "klatches," one of the service clubs like Rotary or Lions, etc. The purpose is to penetrate the mainstream of life for Jesus Christ and to go where the "fish" are.

Doubtless such participation in the community will occasionally confront us with the social conflicts already described. But unless we are to say that the solution is withdrawal, and thus completely contradict the teaching of the New Testament, we must take these in our stride and solve them constructively.

Principles for Conversation

Conversation comes much more easily when we have something in common with the other person. Often, however, one is at a loss to know how to swing a conversation in a natural way to something spiritual. Awkward attempts which fail only make it more difficult.

It is obvious that forcing conversation about Christianity does more harm than good. Equally clear is the fact that *natural* opportunities come only in answer to prayer by the work of the Holy Spirit. Should we then wait until people bring up the subject themselves? Perhaps, particularly if they already have all of the necessary information about Jesus Christ and their need now is to act with the will. However, we must guard against being too passive. It is possible to be aggressive without being obnoxious. The secret is to broach the subject casually and to be ready to pass on casually to something else if there is no response. Where the Holy Spirit is at work the other person takes up the "bait," and we can then develop the conversation. But we have taken the initiative to see if there is any response or interest.

How may this be done? It might develop from a discussion of the current news by asking, "What do you think is the basic problem with the world today?" After expressing his opinion our friend will more than likely ask us what we think. We can then point out that Jesus Christ diagnosed the problem as being rooted in the nature of man (Mark 7:21). The basic problem of the world is that men are living independently from God—which is the essence of sin. What we need is a solution that will change men on the inside. This probably will lead to a discussion of how Jesus Christ is the solution and what the gospel is.

A direct approach is often helpful. "I'm interested in different peoples' ideas about things. Who do you think Jesus Christ is?" The person then will say whether he thinks He is a great teacher, the Son of God, or that He never existed.

We learn where he is in his thinking and can then suggest some of the claims Jesus Christ made about Himself and their implications. Asking a person how he defines Christianity is also a good springboard for profitable conversation as we compare his answer with what Jesus said.

Sometimes, when we are wondering whether a person actually is a Christian or when we would like to be specific with him, we can ask, "Have you ever personally trusted Christ or are you still on the way?" By giving him a negative alternative he does not feel put on the spot. By defining *Christian* in personal terms we prevent a lot of *yes* answers to the vague question, Are you a Christian?—given because he may not be clear as to what a Christian is, but sincerely thinks he is one. Next we ask him if he wants to become a Christian and, if so, does he know how to become a Christian.

All of this must be done very casually and naturally—in the same tone of voice as though we were talking about Saturday's game. Over-eagerness and over-intenseness drive many people away. Naturalness comes out a warm, vital, and personal daily relationship with Jesus Christ.

A development of these approaches enables one to be free in the presence of non-Christians. Fear is lost, but dependence on the Holy Spirit is maintained as one dynamically goes on the offensive for Jesus Christ—and begins to recapture the audience that has been lost.

We must think these things through creatively. Let's make sure that our message is Jesus Christ and that it does not have tangential emphasis. Also let's try to communicate Him effectively without condemning those around us who do not know Him. If we do these things, we will find new dimensions to witness that we did not know existed. By following our Lord's example and by being a fisher of men we will develop a positive attitude which is loving and unafraid.

Our home can be the center of evangelism: first by means of conversation and later, through Bible study discussions. When we know non-Christians as friends, they will be much more inclined to accept our invitations to church than they would be otherwise. The church will then be fed from the fishing nets of the home.

Each of us must learn to live graciously in a non-Christian society for the sake of Jesus Christ. We are His ambassadors, but in order to be effective we must have an audience for the message which we are commissioned to deliver. □□

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by DARRELL FULTON

of special interest

GOD PLANTED FIVE SEEDS

by Jean Dye Johnson
Harper & Row, \$4.95

Years before the dramatic killing of Jim Elliott and his friends by Aucas Indians, five other young missionaries traveled to the edge of the Bolivian jungle to bring the Word of God to the Auores, a savage tribe never before contacted by white people. At Santa Cruz the missionaries left the wives of the three married men in the care of a trusted helper, and plunged deeper into the jungle. They were never seen again.

God Planted Five Seeds, written by one of the wives, tells the story of all that happened before and after the disappearance of the men. The author describes the agony of suspense endured by the women as they awaited news of any kind, and their courageous decision when, all hope gone, they vowed they would carry on the work of their husbands. Despite danger and hardship, their trust in God never faltered. Thus was born the New Tribes Mission of today.

UNGER'S BIBLE HANDBOOK

by Merrill F. Unger
Moody Press, \$4.95

This new, carefully organized guide to understanding the Scriptures incorporated the latest findings from evangelical scholarship and archaeological discovery. In nearly 1000 pages this compact work places Bible events in historical, cultural, and geographical perspective, forms a commentary of God's Word, and provides a wealth of charts, maps, photos and outlines.

THE REVELATION OF JESUS CHRIST

by John F. Walvoord
Moody Press, \$5.95

A verse by verse exposition of the book of Revelation by the president of Dallas Theological Seminary. The Bible, Dr. Walvoord maintains, was intended to be understood, and Revelation is no exception. To grasp the tremendous themes of this book is to hold the key to current trends and the climax of history. Defends a literal interpretation for some sections while acknowledging the symbolic nature of others.

THE BIBLICAL WORLD

Charles F. Pfeiffer, ed.
Baker Book House, \$8.95

This is the first dictionary of Biblical archaeology to be made available. It is a volume which is as interesting and readable as it is informative and educational. The text material is illuminated with an ample number of appropriate photographs and illustrations.

PLAIN TALK ON LUKE

by Manford George Gutzke
Zondervan, \$3.95

One of the great Bible teachers of our time presents a penetrating study of the gospel of Luke, often described as "the most beautiful book ever written." Dr. Gutzke keys his newest book to Christ's humanity—His dependence upon prayer. His need of the Holy Spirit, His poverty. This work captures Luke's depth of feeling and ability to paint word pictures of the Savior.

IF I PERISH, I PERISH

by W. Ian Thomas
Zondervan, \$2.50

A unique and unusual approach to the Old Testament story of Esther. Esther stood alone—a commanding figure of total trust in God—willing to face whatever her future held, whether good or bad. Today's Christians will be challenged to take the same position.

In this contemporary documentary on the book of Esther, Ian Thomas presents important truths in simple, understandable form.

WORDS OF LIFE

Charles L. Wallis, Compiler
Harper & Row, \$4.95

This album is filled with material that will inspire the Christian faith. It is a stunning Bible centered volume with more than 1,000 selections in poetry and prose. Forty full page scenes of the Bible lands accent this book's luxurious easy-to-read pages. Two toned brown and tan bindings, with stained edges, goldtone stamping and matching cord tie. An excellent gift for every occasion.

All items noted in this column may be ordered from Randall Book Store, P. O. Box 1088, Nashville, Tennessee 37202. Postage and handling may be figured on the basis of 20¢ for the first dollar and 5¢ for each additional dollar.



Rev. Henry Melvin, pastor of the East Nashville (Tenn.) Church, receives the contribution of Phillip Cantrell for the American Bible Society during the special offering received on Bible Sunday. Phillip is the youngest son of Mr. and Mrs. Dave Cantrell. As each person gave their offering, they also left their Bible as a visible indication of the number of Bibles being purchased by the congregation.

Churches Respond To Challenge of Bible Sunday

NASHVILLE, TENN.—Indicating their willingness to share God's Word when given the opportunity, Free Will Baptists across the nation responded to the challenge of giving the price of a Bible on Bible Sunday, December 11.

In the First Free Will Baptist Church of Henderson, Texas, Mr. Foy L. Alexander, age 76, went forward to give the price of a Bible. The following morning he died of a heart attack. Children saved from their allowances and gave the price of a Bible. Pastors reported that with little "push" their people came forward to give the price of a Bible and that this time of sharing was a blessing to the church.

At press time a total of \$1,667.45 had been received and forwarded to the American Bible Society. Late offerings may push the total near \$2,000.00. Denominational leaders will be meeting in the immediate future to designate these funds to various mission fields.

Pleasant Surprise

THOMASTON, GA.—During the recent holidays the shoppers here received a pleasant surprise when returning to automobiles parked overtime. The local chief of police had Christmas cards with

the following message placed on each violator: "As a gesture of courtesy and 'Peace on Earth, good will toward men' your Police Department has given you this Christmas wish for you and yours in lieu of a parking ticket." The cards were presented as a courtesy of the First Free Will Baptist Church.

The suggestion came from Rev. William Travis, pastor of the local congregation. Plans are under way to make this an annual event.

Northwest Association Meets

ROCKPORT, WASH.—The Northwest Association met recently with the Liberty Free Will Baptist Church here. The association was called to order on Friday evening and Rev. Orville Thurman delivered the opening message.

Items of business included the licensing of Victor Horner, Gene Whittaker and Raymond Gilmore. A vote was taken to obtain the facilities for a youth camp during the summer.

Officers for the coming year are: Moderator, Edwin Wade; Assistant Moderator, Ernest Snowden; Clerk, Johnnie Postlewaite; and Credential Board Member, Fred Dellinger. The next association will meet in Seattle during May.

Subscription Campaign

NASHVILLE, TENN.—The fall subscription campaign for CONTACT conducted by the Woman's National Auxiliary Convention has come to a close. There were

glancing around the states

597 new subscriptions. Tennessee and Michigan were the leaders with 54 and 53 respectively.

Chesterfield Church Gives \$1,000

CHESTERFIELD, IND.—Soon after last Easter the First Free Will Baptist Church here adopted a church-wide project to raise \$1,000 for the Development Program of Free Will Baptist Bible College. December 11 was designated to climax the project at which time Evangelist Jack Paramore, Campaign Director of the program, was scheduled to close a revival meeting. Under the leadership of Harry Jones and Kenneth Cade the goal was reached on schedule.

The project involved the members of the entire family. Two bake sales yielded \$335. The Junior Church gave \$60. The youth hired themselves out one Saturday to do any work at 75 cents per hour, thus raising \$35. The intermediate class sold tickets for a skating party. Dime folders were distributed throughout the church. There were only two offerings received during the nine-month campaign.

The completion of the project places the Chesterfield Church in the One Thousand Church Campaign which officially launched January 1. At least 12 other churches have contributed \$1,000 or more to the Development Program.

State Association Meets

FLORENCE, ALA.—The Alabama State Association of Free Will Baptists met re-

cently with the First Free Will Baptist Church here.

Jack Paramore delivered the keynote message which was a challenge to be alert to the dangers of apostasy.

Mr. William H. Atkinson, an attorney of Winfield, Alabama, addressed the Friday morning Layman's Breakfast.

Officers for the coming year are: Moderator, John Edwards; Assistant Moderator, Willie Justice; Clerk, Ray Ritch, and Assistant Clerk, Milton Crowson.

Schedule Announced

AMORY, MISS.—Evangelist Van Dale Hudson recently announced his revival schedule for 1967. Presently there are twenty meetings scheduled with two open dates. The first is May 21 through 31 and the second is October 15 through 22. Anyone desiring the services of Mr. Hudson may contact him at 102 Tubb Road, Amory, Mississippi.

Fall Enlargement Winners

NASHVILLE, TENN.—The Fall Enlargement Campaign which is sponsored annually by the Free Will Baptist Sunday School department met with unusual success for those who participated.

Harrold Harrison, director of the national contest, indicated the response was greater than in previous campaigns and that those who won generally had very sizable increase in their Sunday school attendance.

The campaign was titled "Good News." It gave emphasis to the importance of getting the gospel out and the prospects in. The 1967 campaign will be titled "God Speaks."

Sunday schools were placed in six different divisions according to enrollment and competed with churches within their

own division for the greatest percentage of increase in attendance over their April, May and June average attendance.

First and second place awards will be made. The winners in the various divisions are as follows: *Division A* (over 300 attendance) First Place—Fairmont Park Church, Norfolk, Virginia, Dale Burden, Pastor; Second Place—First Church, Hazel Park, Michigan, William Hill, Pastor. *Division B* (200-299) First Place—Collinswood Church, Portsmouth, Virginia, Charles Brown, Pastor; Second Place—Bethany Church, Norfolk, Virginia, Raymond Riggs, Pastor. *Division C* (150-199) First Place—Johnston City Church, Johnston City, Illinois, Leon McBride, Pastor; Second Place—Overland Church, Overland, Missouri, Harry Asher, Pastor. *Division D* (100-199) First Place—North Crossett Church, Crossett, Arkansas, Jack Dodson, Pastor; Second Place—Joy Church, Tarboro, North Carolina, J. W. Long, Pastor. *Division E* (50-99) First Place—Hazel Dell Church, Benton, Illinois, Bobby Carden, Pastor; Second Place—Homerville Church, Homerville, Georgia, Damon, Dodd, Pastor. *Division F* (49 and under) First Place—First Church, Lexington, Oklahoma, Kermit Argo, Pastor; Second Place—First Church, Hixon, Tennessee, Don Sexton, Pastor.

Radio Presentation

COLUMBUS, MISS.—The American Bosch Arma Corporation here presented a series of area music programs this year on Radio Station WCBI. The programs began on December 18th and were presented nightly through the 23rd.

The series was climaxed by a presentation of "The Story Unchanged" by the First Free Will Baptist Church choir. Rev. Randy Cox is pastor.

Donald Sexton, pastor of the First Church in Hixon, Tennessee, is pictured at the front of the church's sanctuary with a portion of his congregation. He pioneered this work in cooperation with the Tennessee State Home Mission Board.



Leaders in the First Church of Chesterfield, Indiana, are all smiles as they share the thrill of reaching their goal for the Bible College. Pictured are Rev. W. H. Patterson, Rev. Jack Paramore, Kenneth Cade and Harry Jones.



readers respond

AN EXPLANATION

□ Since some may misunderstand your recent editorial (October 1966) and wrongly interpret your comments to mean that our brother Homer Willis "officially" represented Free Will Baptists at the World Congress on Evangelism, I feel some word of explanation is in order. Mr. Willis was, according to my understanding, invited by the committee sponsoring the Congress and sponsored by the Home Mission Board.

Sincerely,
Robert E. Picirilli, Moderator
National Association of
Free Will Baptists

EDITOR'S NOTE: The editor did not state and did not intend to infer that Mr. Willis was "officially" representing Free Will Baptists. Mr. Picirilli is correct in stating that Mr. Willis was invited by the sponsoring committee and sponsored by the Home Mission Board. Actually, no one attending the congress was present as an "official" representative from any organization or denomination. Invitations went to individuals only.

Final work on the building involves the bricking of the exterior. The congregation has enough 6% First Mortgage Bonds to accomplish this, but needs interested individuals to invest. Contact the pastor at 624 Ely Road, Hixon, Tennessee.



Three Deaths

by Herman E. Brooks

IT IS APPOINTED unto man once to die," is a portion of scripture credited to Christ. It is and always will be true. Ever since the sin of Adam and Eve, God has appointed man to die. Only two persons escaped death in the past. They were Elijah and Enoch. Except in the rapture, no one will escape its awful clutches. Everyone must face the reality of dying. We must also recognize that this experience could come at any time.

We view death in different ways. Some view death as a simple experience through which we pass and then return to the elements of the earth. Some view it as a dark river or rushing tide coming upon them. Jesus taught that we should not be afraid of death. He also taught that we should be prepared to die. As Christians, our hearts vibrate with the words of the inspired writer, "O death, where is thy sting? O Grave, thy victory?" The Bible speaks of three entirely different deaths.

Physical Death

The consequences of sin results in death. The moment the spark of life enters into man the body begins to deteriorate. There is no stopping point. Its decay is steady and sure. Though all prayers be lifted up, there comes a time

when we will be doomed at the icy fingers of death. It does not matter whether you are bond or free; pauper or king; poorest or richest; live on the right or wrong side of the tracks; or sweep floors or speak fluently in an embassy, the declaration holds true, "In Adam all die!"

One may escape a terrible automobile accident or be narrowly missed by a falling beam. We may see the ambulance racing to the scene of a murder. We may sit silently in the pew as the well suited men roll the metal box down the aisle. But as surely as the flowers fade, our flesh is decaying and in a short time we will lie silent in the grave.

Spiritual Death

The contentment of souls results in death. There is a mysterious disease called "laughing death," that is killing off many of the women of the Fore Tribe in the eastern highlands of New Guinea. There are many housekeepers missing and, therefore, many motherless children. There is no known cure for this disease which effects only this tribe and especially the women. Is this the disease that has long been the plague of millions of Americans? Are we not a people laughing ourselves to death? We have escaped into a little world of pleasure, joyfully contented ourselves with amusements and forgotten the seriousness of the state of mankind. It seems that we want a jeer, a leer, and a jug of gin. But "even in laughter the heart is sorrowful; and the end of that mirth is heaviness" (Proverbs 14:13).

The fact is men and women need Jesus Christ. Unless they replace pleasure with this joy unspeakable, they will never find everlasting happiness. Christ is life and joy. He brings peace. Unless the thirsty soul drinks from this spring, he will never be satisfied or filled. If he drinks at the world's well he will thirst again. To drink at the springs of living water will bring new life, new hope, and everlasting peace. This is avoiding spiritual death.

Second Death

Man has for centuries been trying to escape the first death, but to no avail. In the northern United States and Canada there are some 440 persons who have filled out applications to "freeze now and thaw later." Supposedly, when they die they can be frozen hurriedly and perhaps a hundred years later their redeemers will thaw them out and once again life will be theirs. How ridiculous! It is just like trying to put a clothespin on the tail of a rattlesnake and believing he will not bite you. The first death is sure. But thanks be to Jesus Christ, it is not final. For in Adam all die, and in Christ, all are made alive. Eternal life provided by Christ

abides forever. We become conquerors over death, hell, sin and the grave.

In the days when the ruling passion of the Roman Emperor Nero was the extermination of the Christians, there lived and served him a band of soldiers known as the "Emperor's Wrestlers." Fine, stalwart men they were, picked from the best and the bravest of the land, recruited from the great athletes of the Roman amphitheater.

In the great amphitheater they upheld the arms of the Emperor against all challengers. Before each contest they stood before the Emperor's throne. Then through the courts of Rome rang the cry, "We, the wrestlers, wrestling for thee O Emperor, to win for thee the victory and from thee, the victors crown."

When the great Roman army was sent to fight in faraway Gaul, no soldiers were braver or more loyal than this band of wrestlers led by their centurion, Vespasian. But news reached Nero that many had accepted the Christian faith.

To be a Christian meant death, even to those who served Nero best; therefore, this decree was straightway dispatched to the centurion Vespasian: "If there be any among the soldiers who cling to the faith of the Christian, they must die."

The decree was received in the dead of winter. The soldiers were camped on the shore of a frozen inland lake. The winter had been hard, but the many hardships they had endured together had served to unite them more closely. It was with sinking heart that Vespasian, the centurion, read the Emperor's message. Yet to a soldier there is one word supreme—that is "duty."

Vespasian called the soldiers together and asked the question, "Are there any among you who cling to the faith of the Christian? If so, let him step forward!"

Forty wrestlers instantly stepped forward two paces, respectfully saluted, and stood at attention! Vespasian paused. He had not expected so many. "The decree has come from your Emperor," he said, "that any who cling to the faith of the Christian must die!" But then he added, "For the sake of your country, your comrades, your loved ones, renounce this false faith." Not one of the 40 moved. "Until sundown I shall await your answer," said Vespasian. Sundown came and again the question was asked, "Are there any among you who cling to the faith of the Christian?" He paused and then cried, "Let him step forward."

Again the forty wrestlers stepped forward and stood at attention. Vespasian pleaded with them long and earnestly without prevailing upon a single man to deny his Lord. Finally he said, "The decree of the Emperor must be obeyed, but I am not willing that your blood be on your comrades. I am going to order that

CONTACT

you march out upon the lake of ice and I shall leave you there to the mercy of the elements. Fires, however, will be waiting to welcome any willing to renounce this false faith."

The forty wrestlers were stripped and then without a word they wheeled and falling into columns of four, marched toward the lake of ice. As they marched they broke into chorus with the old chant of the arena: "Forty wrestlers, wrestling for Thee, O Christ, to win for Thee the victory and from Thee, the victor's crown."

Through the long hours of the night, Vespasian, the centurion, stood by his campfire and waited, and all through the night there came to him fainter and fainter the wrestler's song.

As morning drew near one figure, overcome by exposure, crept quietly toward the fire. In the extremity of his suffering he had renounced his Lord. Faintly but clearly from out of the darkness came

the song, "Thirty-nine wrestlers, wrestling for Thee, O Christ, to win for Thee the victory and from Thee the victor's crown."

Vespasian looked at the figure drawing close to the fire—and out into the darkness whence came the song of faith. Once again he looked—ah, who can say, perhaps he saw the greater light shining there in the darkness. Off came his helmet, down went his shield, and he sprang upon the ice, crying, "Forty wrestlers, wrestling for Thee, O Christ, to win for Thee the victory and from Thee the victor's crown."

And the number of God's forty singing wrestlers was complete.

We need this kind of determination in our service for Christ. We should say with the Apostle Paul, "For me to live is Christ and to die is gain." □□

MR. BROOKS is a home missionary working in Canada.

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

AGAIN THIS month, the preposition "of" comes up for attention. It should be understood by the reader that many of the prepositional phrases beginning with "of" in English are translations of the Greek genitive case. This means that the preposition "of" isn't a separate word in the Greek original.

My point is this: Often, an "of" phrase in our English Bible (when it is a translation of the Greek genitive case), may actually be referring to the very same thing as the word the phrase modifies. In order to make this clearer, let me use a common illustration. Often, I might refer to "the city of Nashville." Obviously, the noun in the "of" phrase (Nashville) is exactly the same thing as the noun it modifies (city). Basically, it is the same as saying "the city which is Nashville."

There are many times in our English Bible when we could better understand the significance of an "of" phrase if we would reword it in our minds "which is." For instance, in describing the Christian's armor (Ephesians 6), Paul refers to "the shield of faith." Here, he is clearly using a soldier's armor as an allegory for spiritual things: the phrase simply means we should have the shield *which is* faith, faith as our shield. Another example can be seen in the expression "the earnest of the Spirit" (2 Cor. 5:5); this simply means "the earnest, which is the Holy Spirit. In other words, God has given us the Holy Spirit as earnest. As yet another example, we might note "the temple of His body," which simply means "the temple which is His body" (John 2:21).

It appears to me that this type of interpretation of an "of" phrase holds the key to an otherwise difficult passage, Ephesians 4:9. Here we read that Christ, who ascended is the same person as He who descended first to "the lower parts of the earth." This may simply mean: "the lower parts, namely the earth," viewing the *earth* as the lower parts referred to, lower in contrast to heaven from which He came. If so, the point concerns His coming to earth rather than a descent into Hell, and the meaning will be about the same as a statement Christ Himself made in John 3:13. □□

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The Ministry of the Printed Page

by

J. H. Hunter

WHAT IS THE most powerful invention God has committed to man?

I think it was the late John R. Mott who observed that it was the alphabet. What he said is true. For good or for evil, no more potent weapon has been placed in the hands of mankind than that of the printed page.

Long ago Solomon stated that man had sought out many inventions, but of all his inventions none has exercised such an effect upon the history of the world or contained such potentialities as the art of printing.

Much of the history of the world is wrapped up in the making of books and in the dissemination of the printed page. The present is being molded by them and the future, to a great extent, lies potentially unrevealed in the pages that are yet to be, but which are destined to influence the mind, the will and the heart of mankind.

Again and again it has been a book that has influenced someone to great deeds and mighty achievements, making them instruments of blessing or otherwise to mankind. The biographies of great men tell us again and again of the tremendous part reading has played in their lives, and of inspiration and incentive caught from the printed page. The whole history of Christianity is replete with illustrations of the power of God made

manifest through some inconspicuous piece of printed matter used to lead some soul from darkness to light and from the power of Satan to salvation in Christ, and which set in motion a chain of events that girdled the world with blessing.

It was the Word of God shining in the darkness of Luther's soul that sparked the Reformation, kindling a flame that will never be extinguished "till the moon is old and the stars are cold, and the books of the Judgment Day unfold."

The printed page is a double-edged weapon and may bring a curse as well as a blessing. A new weapon has been added to the armory of nations in recent years. It is that of propaganda by which the soul of a people can be destroyed, falsehood made to appear as truth, and the light that is within turned to darkness.

It is impossible to exaggerate the effect of a good book upon the life of the world. "A good book," said Milton, "is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life . . . As good almost to kill a man as to kill a good book. Who kills a man kills a reasonable creature—God's image, but he who destroys a good book kills reason itself . . . kills the image of God, as it were, in the eye."

It was not for nothing that Paul enjoined his young friend Timothy to give attention to reading. His own personal

interest in the subject is seen in his pathetic request to "bring the books, but especially the parchments" to him in prison. The injunction of Paul needs to be given earnest heed today when men and women stand confused and bewildered at the multiplicity of books that surround them.

Today many of the printing presses of the world are pouring forth a stream of pernicious literature, debasing and corrupting in its influence—a fearful force in the hands of the evil one to lead multitudes astray into ways of spiritual darkness and eternal death. There is another and more blessed side to the story, of course. Great printing presses are constantly employed in the work of sending out into the world the Word of God and publishing material that will help to heal the sins and sorrows and "open sores" of the world.

Some years ago I heard Dr. Frank Laubach speak at a meeting of the Canadian Branch of the British and Foreign Bible Society. He is one who is making it possible for millions of people all over the world to become literate. Dr. Laubach said that had he one hundred million dollars to spend he would invest every cent in the dissemination of Christian literature so convinced was he of the power resident in the printed page to bring enlightenment to the nations that still sit in darkness and the shadow of death.

The words of Daniel Webster are as appropriate today—perhaps more so—as they were one hundred years ago: "If religious books are not widely circulated among the masses in this country I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every Christian and every patriot. If truth is not diffused, error will be. If God and His Word are not known and received, the devil and his works will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

The day that Daniel Webster foresaw is with us. Evil propaganda floods the world and a sleeping Church seems unaware of the enemy in our midst and at our doors. But to us has been entrusted a force more powerful than the H-bomb, a force that is mighty through God to the pulling down of strongholds of the devil and of destroying his works.

That force is the ministry of the printed page. Let us see to it that we use it well. □□

Take The Message

by Marion Pettus

THERE IS A way that seemeth right unto man but the end thereof are the ways of death" (Proverbs 14:12).

Not very many years ago it would have been impossible to eat breakfast in New York and dinner in San Francisco. Twenty or thirty years ago we wouldn't have believed that a man could be put into outer space. Now we think nothing of a man orbiting the earth for several days. No one seems to doubt that in the next few years a man will land on the moon. This present generation has seen so many things come to pass that nothing seems to shock or awaken us to the fact that time is running out.

There are many different religions in

the world today. Each one claiming to be the right way. I am reminded of Naaman when he came and stood at the door of the house of Elisha. He thought that Elisha would surely come out and make a big thing over who he was and how much he was worth. He thought he knew the way it should be done. He thought it should have been done his way or not at all. That is the trend with many today. Jesus said "I am the way, the truth and the life, and no man cometh unto the Father but by me" (John 14:6). "Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved" (Acts 4:12). It doesn't make any difference what scientist, lawyer, professor, president, priest, or preacher might say, there is no other way of salvation except through the blood of Jesus Christ.

Now if He is the way then surely He would be the authority on how a person is to be used to help others. Let us look then at Matthew 28:18-20, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." First, Jesus said that all power was His. That was not an assumption, but a declaration. Because of this power we should put our trust in Him. This same Jesus that said go, teach, baptize, teaching them to observe also said, "And lo, I am with you alway." He gives us to the power to accomplish the job He has given us to do. The available power is ours for the asking. The early church had this power and stood for what was right regardless of the trials and persecutions. They grew in number. God was with them.

God has chosen to limit himself by using man as his messenger from the beginning of time. Jesus chose men from all walks of life to be numbered in the twelve disciples. He is still choosing men from all walks of life. We, in turn, should do our best to reach all kinds of men.

As I view the beginning of Free Will Baptists in America, I see men who were used by God to help others and they stood for what the Bible taught. Also in our history I see some who compromised their convictions. When we as preachers, deacons, teachers and laymen fail to stand for God's way, we always lose. May God give us power to be a witness that will not be afraid to take advantage of every opportunity to get the message of Jesus Christ to all the world. □□

MR. PETTUS is pastor of the Free Will Baptist Church in Texarkana, Arkansas.

in the vineyard

Homer Willis, Director of National Home Missions and Church Extension, preached the dedicatory message for a new church in Mt. Vernon, Illinois, January 1. Mr. Willis will preach at Horton Heights Church in Nashville, Tenn. January 8.

Director of the Development Program at Free Will Baptist Bible College, **Jack Paramore**, will be in revival services in Greensboro, North Carolina, January 8-15. He will be in Florida January 16-29 doing promotional work for the Bible College.

Samuel Johnson, Director of Church Training Service, will be meeting with the Executive Committee of the CTS Board January 19-20 in Nashville.

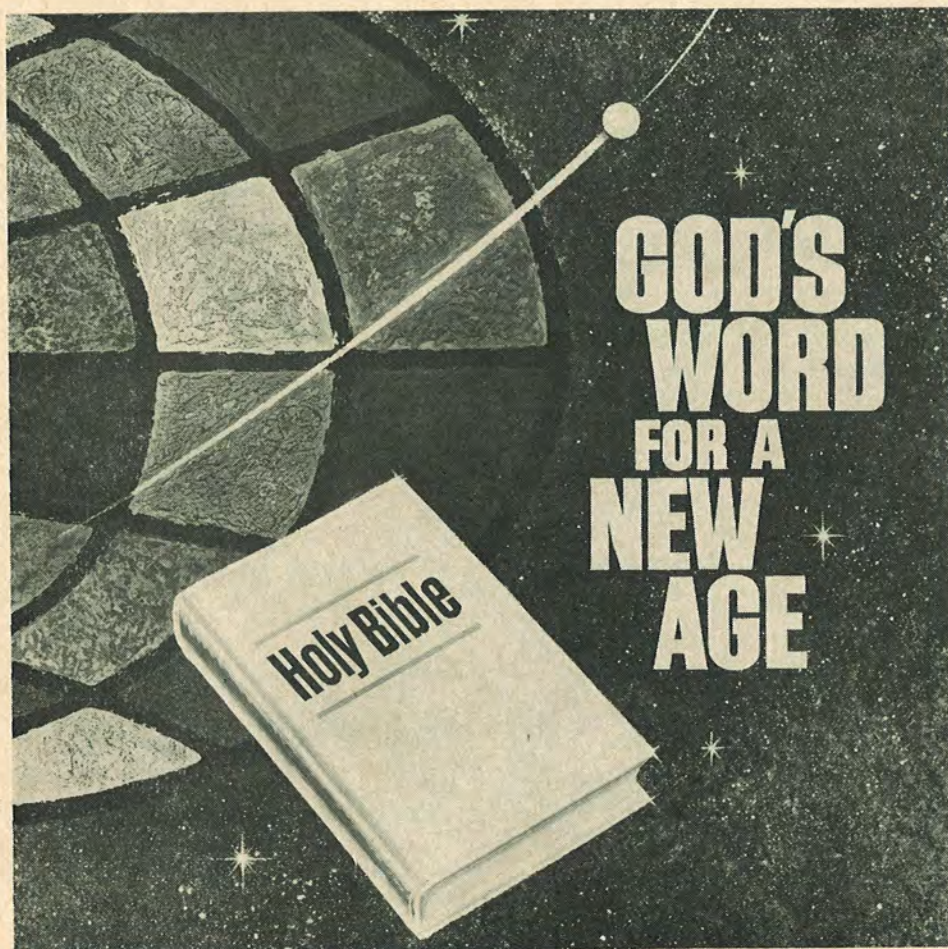
Director of Foreign Missions, **Reford Wilson**, will be attending a Field Council Meeting in Brazil December 30 through January 27. Mr. Wilson will also visit Uruguay, Panama and Ecuador.

Rufus Coffey, Director of Conference Ministries for Foreign Missions, will be directing the first Latin America Tour of Free Will Baptist work. He will lead the group in visits to Panama, Ecuador, Uruguay and Brazil.

Director of Teacher Training for the Sunday School department, **Harrold Harrison**, will conduct Sunday School Institutes in St. Louis, Missouri, January 9-13 and Richmond, Virginia, January 16-20.

Roger Reeds, Director of the Sunday School department, will be in Oklahoma January 23-28 touring the state with their Promotional Secretary N. R. Smith.

Executive Secretary **Billy A. Melvin** will speak at the White River Conference in Anderson, Indiana, on January 28. On Sunday, January 29, he will speak at the First Church of Chesterfield, Indiana.



by John H. McCombe

OURS IS A new age. Men have said this, of course, in every period of history. Each era is different from others. However, there is a uniqueness about our present epoch which makes it truly "new"—not just dissimilar from other ages. Some of the factors setting it apart are: the urbanization of culture in all lands, widespread industrialization, the emancipation of women, mobility and travel, emergence of the United Nations, the unprecedented rise of new nations, automation and increased leisure, total scientific advance, including nuclear power, space exploration and bio-chemical discoveries. We are, indeed, living in a *new* age in the radical sense of the word.

Our time is characterized by still another phenomenon hitherto unknown to the world—total population explosion.

Let us consider what this population explosion means to the immediate future of our Christian faith.

We are reminded by demographic experts that world population will double by the year 2,000 and that by 2050 it will have quadrupled, if present trends continue. Great natural or man-created catastrophes could affect this prediction, as could the widespread use of effective means of birth control. However, it is very unlikely that in 84 years birth control measures will be undertaken with sufficient thoroughness in the areas of greatest fertility—Asia, Africa and Latin America—to alter significantly the estimate. Thus, barring great nuclear or natural disasters, it is quite probable that 84 years from now there will be four persons alive for each of us today.

Statistics involving millions and billions of persons can become dulling by sheer size. Let's telescope the population explosion a bit. What is happening in just one minute of this new age? One hundred and fifty children are born, and of these

150 babies cuddling in their mother's arms, 103 of them are in Asia, Africa and Latin America. In one country, India, every month a population the size of Seattle comes into being over and above the death rate. Latin America will account for the fastest growth in the next few years. Already more populous than North America, in just 16 years the people of Latin America will out-number us almost two to one. Asia will have the largest absolute increase. It is predicted that 84 years from now this area will contain some 60 percent of total world population.

The Christian church is not growing at these phenomenal rates. It is estimated that about 20 million Christians are added to the churches yearly, as contrasted to a total population growth of some 70 million. Non-Christian strength has an apparent margin of relative increase of five-sevenths. Christians now number about 32 percent of world population. It has been extrapolated that if both Christian growth and world population continue at present ratios, Christians will account for less than 25 percent of world population by the year 2,000 and somewhere above 15 percent by 2050.

This is the new age we Christians confront. But are we facing its challenge? Let's keep right on doing what we are doing now, and our strength will be cut in half in 84 years. Let's do just what we are doing now to advance the cause of Christ and our grandchildren will know a church less than half its present relative strength. Let's invest the same amount of commitment, prayer and support that we are now devoting to God's kingdom—that is all we have to do, just carry on our present level of involvement—and the entire Christian enterprise will be reduced by some 50 percent in about 84 years.

There is another factor in the new age that may well be as significant as the population explosion for the Christian church—the literacy explosion. It was

Only one out of eight Christians in the world now owns a New Testament. Only 50 percent of Christian families have a Bible.

estimated that at mid-century there were about 700 million adult illiterates in the world. They represented approximately 44 percent of the total world population 15 years old and over. Millions upon millions of adults, as well as boys and girls, are learning to read and write each year. No one knows exactly what the total figures are; however, conservative estimates include between 10 and 20 million adults and more than 145 million children entering literacy yearly. As my colleague, Dr. Laton E. Holmgren, has observed: "It is likely that when future historians write the achievements of our century, long after the beneficent uses of atomic energy have become as commonplace as the incandescent light, they will speak chiefly about this as the century of literacy and learning, rather than the century of nuclear fission or interplanetary travel. For there is still more power in the written word than there is in all the nuclear stockpiles combined."

For instance, in Latin America, 30 million Scriptures are estimated to be circulating in these 21 nations which comprise a total population of more than 230 million. This means that there are some 200 million Latin Americans without God's Word. Two hundred million of our neighbors to the south are without the Book that could guide their hearts and souls in the ways of God, that could nourish and strengthen their inner lives and inform their minds!

Or, consider Africa. Although the whole Bible has been translated into 79 of the languages and dialects of this continent, there are yet about 400 languages that do not have a single book of the Scriptures.

The United Bible Societies recently conducted an extended survey to determine world-wide Scripture needs. Here are the appalling results of this study:

1. Only one out of eight Christians in the world now owns a New Testament;
2. Only 50 percent of Christian families have a Bible;

3. Most new literates have almost no access to any part of God's Word;

4. Throughout the world most Christians who wish to share God's Word have insufficient supplies to do so. This study of Scripture needs revealed that in the Philippines, a Christian nation, if not one person were added to the population in the next 100 years it will take that long at present rates of distribution for each Philippine Christian to own his own New Testament. In Greece, a Christian nation, allowing for no increase in population, it will take 300 years, at present rates of distribution, for every Greek Christian family to own its own Bible.

This is the emergency situation in which the Christian churches find themselves as they confront the new age of exploding population and exploding literacy. To meet this challenge Christian churches in the USA are annually contributing, on the average, less than a bar of soap per member to the Bible cause. Episcopalians are giving less than .01 cent per member for the total work of translating, publishing and distributing God's Word throughout the world. Methodists are averaging less than .02 cents per member and Presbyterians about .05 cents. And so it goes throughout the denominations. We churchmen are saying to the world that we rate the circulation of the Scriptures in our scale of priorities less than the cost of a couple of cigarettes.

Last year all the churches of the world together, in all countries and in all languages, spent less than an estimated 15 million dollars on the total task of translating, producing and distributing God's Word. At the same time the Soviet Union is estimated to have expended about one and a half billion dollars for literature for distribution outside her borders—all of it atheistic and much of it anti-American. And we Christians are going to win the allegiance of this and coming generations for Christ? Hardly! "Like a mighty

army moves the church of God." Really now, whom are we deluding? Rather than moving out as disciplined troops with the upraised cross of Christ in our hands we more resemble undisciplined middle-class burghers clutching a butter knife. The war on spiritual poverty will not be won by us—unless drastic revision is made in our strategy, our tactics, and in provision for weapons.

Right now, today, we are saying to Christians in Nigeria, South Korea, India, Bolivia, Ghana, South Viet Nam, Venezuela, Indonesia—to name but a few crucial areas: "Stand tall for Christ. Witness and live for Him in the midst of all the pressures confronting you. But, do it without the Gospel! Spread the Good News in difficult times and hard situations, but do it without the Gospel! Be true to your faith and glow with the burning devotion of the early Christians, but do this without the Gospel."

I suggest that we in the churches of the USA are something akin to spiritual schizophrenics when we think and talk like this. Where is our sense of balance and our focus on reality? How long would we support our government if it sent helicopters to our forces without rotors, rifles without ammunition, shoes without socks, trucks without wheels? But isn't this precisely what we Christians are doing in our war on spiritual poverty? Carry on, we are saying, but do it without the Word of God.

Dr. Eric M. North, former ABS General Secretary, put the matter clearly in *Purpose and Processes of the American Bible Society*:

"No matter what the language, no matter whether rich or poor, no matter where—the man or woman or literate child without the Scriptures is our sole concern. Our one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it his Book for what it may mean in new life for him, for the world and for God's kingdom.

Continued on page 25

CHURCH CAMPING PREVIEW



MY HEART was thrilled over and over again as reports came in last summer at the conclusion of youth camps in many parts of our denomination. Hundreds of young people met Christ either for the first time or for a rededication of their lives to Him. There has been at least one report of a follow-up retreat in the Fall and the fire kindled at camp in the summer was still burning.

The Church Training Service has been charged with the responsibility for providing you with help in building a bigger and better camp ministry. In Little Rock last July we held a brief one hour session on camping and the expected twenty-five

grew to seventy-five before the meeting ended. This spoke to us that there was a real desire on the part of Free Will Baptists to learn how to take full advantage of one of the best means available to the church for reaching its youth.

A camp seminar is planned for February 28-March 2 in the Nashville area. You are invited to be a participant. We will spend two nights and eat six meals together plus be involved in numerous discussions on how to do a better job at camp. Mr. Jack Franck, Associate Executive Director of Christian Camps and Conferences, will be with us plus other resource personnel. For further parti-

culars write to Camp Seminar, P.O. Box 1088, Nashville, Tennessee 37202. You will not want to miss this exciting meeting of camp leaders from many states.

Plans should already be well underway for your camping program in 1967. We have outlined below the theme and daily subject titles of the camp literature available from your National CTS Office. Camps using the literature have found the investment to be a wise one in that more is accomplished during the study hours. Some camps use all three of the studies while others use only two with other special areas completing their curriculum.

Theme for 1967 Camp Curriculum: Great Discoveries

MISSIONS STUDY: Discovering for Christ

	Junior	Junior High	Senior High
First Day	Concern of Nehemiah	Concern of Nehemiah	Concern of Nehemiah
Second Day	Work of Nehemiah	Work of Nehemiah	Work of Nehemiah
Third Day	Opposition Faced by Nehemiah	Opposition Faced by Nehemiah	Opposition Faced by Nehemiah
Fourth Day	Watchfulness of Nehemiah	Watchfulness of Nehemiah	Watchfulness of Nehemiah
Fifth Day	Victory for Nehemiah	Victory for Nehemiah	Victory for Nehemiah

PRACTICAL STUDY: Youth's Great Discoveries

First Day	Discovering Nature	Discovering Myself	Discovering Myself
Second Day	Discovering Friends	Discovering Friends	Discovering Friends
Third Day	Discovering God's Word	Discovering a Career	Discovering a Career
Fourth Day	Discovering My Church	Discovering God's Word	Discovering a Mate
Fifth Day	Discovering God's Salvation	Discovering the Formula	Discovering God's Will

BIBLE STUDY: Nehemiah's Great Discovery

First Day	Discovering for Christ in Africa	Discovering for Christ in Africa	Discovering for Christ in Africa
Second Day	Discovering for Christ in India	Discovering for Christ in India	Discovering for Christ in India
Third Day	Discovering for Christ in Japan	Discovering for Christ in Japan	Discovering for Christ in Japan
Fourth Day	Discovering for Christ in S. America	Discovering for Christ in S. America	Discovering for Christ in S. America
Fifth Day	Discovering for Christ in N. America	Discovering for Christ in N. America	Discovering for Christ in N. America

You may order an introductory kit for only \$5.95, a savings of eighty cents. If you order right away, we will send to you as a bonus, one-half dozen ballpoint pens. These pens are silver and green with our camp emblem imprinted on the side. It is a regular three dollar value, retail.

The introductory kit contains the instructor's guides for juniors, junior highs, and senior highs plus one workbook for each. Instructor's guides will sell for \$2.00 each and the workbooks, twenty-five cents each. Write to CTS, P.O. Box 1088, Nashville, Tennessee 37202.

woman to woman



by CLEO PURSELL

The Antidote For Fear Is Faith

Women Worry

"Woman's worry, like her work, is never done," according to an article by Joy Miller, AP women's editor. "Never before, perhaps, have women had so much they could worry about all at once."

A nationwide Associated Press survey found them troubled about war, racial tension, taxes, credit spending, the cost of living, educating their children, crime in the streets, finding enough time to do all required of them, and coping with what a majority felt was a declining morality. They also worry about the atomic bomb, and the manner of dress of women.

Towering above all their worries, the survey showed, was a deep concern about world peace and the war in Viet Nam. They were sharply divided, though, over just what to do about the Vietnamese war. Mrs. Jane M. Alexander of Dillsburg, Pennsylvania, a practicing attorney and a member of the State House of Representatives, said she was concerned about Americans dying in Viet Nam but believed we must "continue the policy of restricting communism from expanding in Asia."

Most people agreed they didn't have enough money, or as one woman put it: "The money you earn isn't keeping up with what you have to buy." A majority of mothers interviewed seemed satisfied with the education their children were getting, but many were worried where the money would come from to pay for their college education, if they desired to go on.

The controversial teen population came in for criticism—spoiled, lazy, undisciplined, disrespectful—but most people in the survey said they thought the kids were a petty responsible group: "A wholesome bunch. The exceptions make the news." "Teenagers are growing up in a world full of turmoil and are rebelling by wild behavior, ridiculous hair and

clothes styles, but they'll make out. It's more delinquent parents than delinquent children."

Public and private morality is on a lower plane than it was say, 30 years ago, a majority of the women agreed. Why? Morality is becoming secondary to pleasure; patriotism, Christianity, old fashioned virtues, and self dignity are ridiculed; too much freedom—automobiles, liquor in all forms and America's obsession with sex.

A new year always brings change regardless of how routine ones daily pattern may seem. We need to face it with composure, understanding and love for our fellowman. Whatever shock experiences it may bring, the Christian woman knows that prayer is a powerful worry-remover. Her antidote for fear is faith—faith in a loving heavenly Father whose Word teaches her—"Be glad in the Lord always . . . do not be anxious about anything; but in everything by prayer and petition with thanksgiving make your requests known to God. And the peace of God, beyond our understanding, shall guard your hearts and minds in Christ Jesus" (Philippians 4:4-6, Williams translation).

Nuts and Bolts

If you plan to have a group over during National Youth Week (or for any other occasion!) here is an excellent recipe:

- 2 cups Cheerios or OK cereal
- 2 cups Corn Chex
- 2 cups Wheat Chex
- 2 cups Veri-Thin pretzel sticks
- 1 cup salted mixed nuts
- 1 stick butter or oleo
- ½ teaspoon salt
- 1/8 teaspoon garlic salt
- 4 teaspoons Worcestershire sauce

Set an electric skillet at 250 degrees. Melt the butter. Add the seasoning. Add cereal, pretzel sticks and nuts. Mix until all pieces are coated. Place a lid on the skillet. Cook for one hour, stirring every

15 minutes. Spread the mixture on absorbent paper to cool.

Christmas Plant

The most popular Christmas gift plant is the poinsettia. If you received one for Christmas and now don't know just what to do about it, follow these tips. Locate this plant near a sunny window, away from artificial light. Water well, but provide good drainage. When leaves fall in late winter, cut stems back to two "eyes" reduce watering to a minimum and store in cool place until the ground warms up. Then sink the pot into the ground in the sunny outdoors.

Annoyance Calls

Nuisance calls by anonymous callers have been a source of irritation for telephone customers for some time. Women, especially, have been singled out as the target of abuse. Among those who abuse the telephone are the caller who dials a number then hangs up, the breather, the prankster, and the obscene caller.

Telephone companies are working to curb such calls and offer the following suggestions: Hang up if the party doesn't answer after you have said "hello" twice or at the first lewd or suggestive remark. This deprives the caller of his audience and discourages future attempts. Do not stay on the line trying to learn the identity of the caller. This is what the caller wants. Curiosity of the person who keeps asking "Who is this?" may lead to repeated calls. Those who get repeated abusive calls should contact the local telephone business office for assistance. People trained to handle the problem will instruct you on what to do.

Gem

Pardon me, may I exchange
This cowboy suit I bought ?
My six-year-old flew off the range
To be an astronaut!

—Madeleine Loefer

PROMOTE

NATIONAL YOUTH WEEK

JANUARY 29 TO
FEBRUARY 5, 1967

IN YOUR SUNDAY SCHOOL AND CHURCH

by Samuel Johnson

ONE OF THE richest resources that a church has is her young people. The instruction and guidance of her youth is a major basic responsibility of the church. Many of the basic responsibilities of the home and Christian parents must be assumed by the church for those who do not have a Christ-centered home. Even in many Christian homes the complexity of modern living has reduced the effectiveness of Christian training in the home and thus added a large load to the church.

The church cannot meet its responsibility by pointing out the failures of the home, the school, and the community. It is true that these short-comings should be noted, but the energy of the church should be directed in greater degree toward positive action of its own. As a church we must not fall into the trap of taking the easy road of criticism while doing nothing to improve our own ministry.

It is not too difficult to recognize that the need exists for a better ministry to our youth. While the solution to the question of "how" may be difficult, nevertheless, we can succeed providing we are willing to pay the price.

On Sunday January 29, we begin the observance of National Youth Week and this observance continues through the following Sunday, February 5. This is an annual event and many churches have used this emphasis to renew their focus on their youth. Regardless of whether you have observed one or none in the past, you are urged to plan, prepare, and

promote an emphasis on youth this year.

There are certain events which you will plan for and complete during the week which has been set aside. However, this should only be a beginning. A special emphasis week can help you focus on the needs of youth and ideas for meeting the needs will begin to develop, but you cannot hope to complete the task in such a short time. It is hoped that during the youth week emphasis the church will become more aware of its responsibility to its young people.

It is not the intent of this article to spell out in detail how to conduct a youth week emphasis. You may write to National Youth Week, Box 685, Wheaton, Illinois 60187, for ideas, suggestions, and printed materials such as posters and bulletin inserts.

In the way of general suggestions there are several recommendations that should be made. Involve your young people in the planning stage at the very beginning. The idea is to bring about greater participation by the young people in the total program of the church. This will help your young people to have a better understanding of the church activities and will add new life to some activities which may be in a rut.

Do not make the mistake of assuming that a youth week emphasis is a time just for more intensive preaching at the youth of your church. Messages should be prepared and presented which will speak to the needs of youth and inspire them to a closer walk with Christ. Young people want to hear in simple clear lan-

guage how they may relate the teachings of the Bible to the world in which they live. It is important that they know what is right and wrong, and just as important they must know how to live a victorious Christian life. A minister needs to speak directly about the problems young people face and not cloud the issues in ecclesiastical jargon. What is true for the minister is likewise true for the Sunday school teacher and CTS youth leader.

In a survey made by a commission of the National Sunday School Association one of the most frequent criticism of the church by young people was that the church did not provide enough activities. It seems likely that most churches provide a sufficient quantity of activities. You will doubtless agree as you look at your own church schedule. The question is whether or not the many activities provided are meeting a real need in the life of the average young person. Too often the bulk of our church program only speaks to older adults. As plans are formulated for a youth week emphasis give an ear to what the young people have to say. You will have to season their suggestions with experience in order to arrive at adequate conclusions. Again we say, involve the young people.

The theme for the 1967 emphasis, "So Send I You," is an excellent one. However, in presenting such challenge we must remember that in order for some one to go he must be prepared. A young person is going to witness to a friend or classmate only if he himself knows Christ in a real way. By that I mean he must know Christ in such a way that his daily walk exemplifies his talk. The church must help each young person find workable solutions to his problems and then he will be ready to share a living faith with others. Then as he shares, his own faith will become even stronger.

National Youth Week will be in the limelight for only a few days, but it can be the beginning of something that will bring an awakening to your church. Our youth are a resource of energy and power that needs to be drawn out and channeled into Christian service. The key to this resource is leadership in the church. The pastor has a role to play as well as each person who serves as a leader and especially those who work directly with the youth in any of the activities of the church. Youth week should be a time of renewal for leaders as well as a time for providing special activities for the young people. The opportunities are unlimited and the challenge now rests in your hands. You may choose to accept—I pray that you will. □□

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

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

	NOVEMBER 1966	YEAR TO DATE	TOTAL TO NOV., 1965	DESIGNATED NOV., 1966
Alabama	\$ 5.00	\$ 2,719.16	\$ 1,699.63	
Arizona		794.54	855.72	
Arkansas	399.10	4,310.10	3,755.83	
California	509.04	7,088.13	6,929.09	
Florida	1,007.41	3,260.43	2,098.88	
Georgia		1,823.16	2,390.86	
Idaho	60.74	456.12	418.53	
Illinois		6,668.37	6,511.00	
Indiana		94.00	282.60	
Kansas	323.00	2,211.00	1,527.85	
Kentucky		733.44	806.12	
Louisiana	29.55	253.78		
Michigan	227.81	710.08	600.00	
Mississippi			119.00	
Missouri	1,947.83	15,514.97	13,526.48	
New Hampshire	89.34	313.11	215.19	
New Mexico		249.95	246.08	
North Carolina	237.14	2,234.70	1,643.11	
Ohio	185.17	3,171.29	2,385.64	
Oklahoma	1,507.75	14,354.95	12,293.29	
Tennessee	388.10	2,779.45	3,499.24	
Texas	159.48	2,161.57	2,853.00	
Virginia	594.34	6,295.16	2,744.86	
Washington-Oregon ..	120.21	557.15	180.42	

	COOPERATIVE RECEIPTS NOVEMBER 1966	YEAR TO DATE	DESIGNATED NOVEMBER 1966	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,259.39	\$22,838.82	\$	\$417.31	\$23,256.13
Bible College	1,636.11	16,538.47		200.91	16,739.38
Executive Dept.	1,558.21	15,750.94		91.06	15,842.00
Home Missions	1,246.56	12,600.74		200.91	12,801.65
Church Training	779.10	7,875.46		8.91	7,884.37
Superannuation	233.73	2,362.63		34.65	2,397.28
Stewardship	77.91	787.55		2.97	790.52
Children's Home				31.68	31.68

GOD'S WORD / from page 21

Though this purpose is a very simple one, it is central . . . For literally millions of people their first and often their only chance to come face to face with Christ is when they face Him in the pages of a Gospel or the Testament . . . For all who take the first steps of faith, for all who have long known their Lord, this Book is the indispensable Book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. You cannot create and maintain the believing man without it; you cannot create the church without it: you cannot reach without it the great unhappy striving multitudes of the world for the redemption of their life. The Bible must be in their hands."

But, what can we do? What, in a practical way, can one congregation undertake? Several answers leap to mind. One thinks of St. John's Church of Christ in Archbold, Ohio which has recently completed its final payment on a three-year \$5,000 commitment to underwrite the cost of producing the New Testament for the aquiritare tribe in Venezuela. Here is a bold answer of one parish to meet urgent needs. A single congregation has opened the Word to a whole tribe with this imaginative and dedicated support. Scores of similar projects throughout the world await response by other churches which will give priority where priority belongs.

There is, however, another way in which a local church may help to answer the need. It also is simple and direct; namely, providing to overseas families without Bibles the same number of Bibles used by the families of the church. Each family thus shares a Bible. In 1966, the Year of the Bible, this would seem to be a particularly appropriate action for the churches in America to take. The average cost of a Bible overseas is \$1.50. Could not each family of the church contribute this small amount so that another family could have the Word? Contributions can be sent to the American Bible Society and applied to any designated area or country. How many Bibles are used by the families in your church? Could you duplicate this number overseas? What a difference it could make in the spread of Christian faith if church after church would undertake this positive program of sharing—now!

God's Word for a new age is a primary challenge confronting Christians of the twentieth century. The actions we take will largely determine whether or not the kingdoms of this world shall become the kingdoms of our God and of the Christ whom we serve. What will be our response? □ □

DR. McCOMBE is Secretary of Church Relations for the American Bible Society.

personally...

AT THE FIRST of each calendar year, businesses usually take an inventory. The purpose of the inventory is to determine exactly where the business stands and what has been the extent of activity through the year. Churches also might do well to take a spiritual inventory at the beginning of the year. Has the church been true to its purpose? What has been accomplished that is significant? What can be viewed as gold, silver and precious stones? What can be viewed as wood, hay and stubble?

A great segment of Protestantism today no longer believes the chief purpose of the church is to bring men on a personal basis into a right relationship with God through the Lord Jesus Christ. Some speak of slum clearance, social reform and community improvement as evangelism. This, of course, is not what the Bible teaches. God's Word declares, "Except a man be born again, he cannot see the kingdom of God" (John 3:3), and we are charged to "Go and make disciples of all men" (Matthew 28:19). When a person receives Christ and is changed on the inside, he will not be long in bringing change to his surroundings.

So far as I know, Free Will Baptist Churches still believe the chief function of the church is winning men to Jesus Christ. However, I must confess that there is often a world of difference between what some of our churches profess at this point and what they practice. Instead of maintaining a sustained thrust in the matter of getting people to Christ, they have been content to maintain the status quo. In fact, some churches seem to get a great deal of satisfaction out of the fact that they can report at the end of the year they have held their own.

I hope that we will never allow ourselves to be content with merely holding our own. If this is all that we accomplish, then with the present population increase, we are falling further and further behind.

Perhaps as never before, we need to be gripped with a sense of urgency about our God-ordained task. This urgency must be based upon a biblical theology which holds that man is a sinner, but a sinner who may be redeemed. It must be based upon the knowledge that God *so* loved the world. God knew man's desperate plight and was moved by love. He gave His Son, Jesus Christ, to die for our sins and purchase our redemption. And it must be based upon a personal experience. We must know Christ ourselves and out of the overflow of a Christ-filled heart, share Christ with others.

Let me suggest that we would do well in the New Year to discover the tremendous opportunities which await us if we are willing to go into the marketplace and share our faith. To remain within the four walls of our churches, defending the faith and testifying to one another, is not going to bring God's message to those who need it so desperately. The gospel does not need to be defended so much as it needs to be turned loose. We need to *share* the gospel.

For anything to happen within a denomination, something must happen to the individuals within that denomination. What would be the result if each of us allowed God to lead us into the marketplace where our personal commitment to Jesus Christ would make a difference? One function of the Holy Spirit is to aid us in this and through Him we can find unlimited opportunities to share our Christian faith. Let's determine that 1967 will be a year in which our faith is shared.



Billy A. Melvin

Benito Rodriguez (left) shares details of his work with Executive Secretary Billy A. Melvin. Mr. Rodriguez is pastor of our Spanish speaking church in Miami, Florida. He also heads our Cuban refugee work and will be active in Project Life (Literature in foreign evangelism) scheduled for Miami in early spring.

Church Finance Record System

A church finance record system especially planned to make church bookkeeping easy and yet accurate. Composed of a manual and various record forms described below.

CHURCH FINANCE RECORD SYSTEM MANUAL

J. Marvin Crowe and Merrill D. Moore

A complete guide to setting up and operating a businesslike church financial system. Includes examples of the various forms used in the system and explains their use. Size, 8½ x 11 inches, 48 pages. (Code 426-027) **\$2.00**

FINANCIAL RECORD SYSTEM PACKET CF-15

This packet includes all the financial records a church will need to keep books for one year. Contains forms for cash receipts, cash disbursements, building fund receipts, balance sheet accounts, and financial statements. Also gives instructions for keeping these records properly. (Code 436-459) **\$3.25**

WINDOW MAILING ENVELOPE CF-12

Gray granite window envelope for mailing quarterly record of contributions to individual members. With or without church imprint. Imprint is limited to three lines. 500 to a box. (Code 436-457)

	With Imprint	Without Imprint
100	\$ 1.85	\$.85
500	6.75	3.50
1,000	11.00	6.00
2,000	18.00	11.00

RECORD OF CONTRIBUTIONS CF-11

Easy-to-use means of recording a member's contributions during the whole year. Separate pages of this form permit each member to be given a quarterly report of his contributions. Special carbon paper permits making a permanent church record without additional bookkeeping. Available with or without church imprint. Imprint is limited to three lines. Wrapped in packages of 200's; 5,000 forms to a carton. (Code 436-456)

	With Imprint	Without Imprint
100	\$ 6.40	\$ 5.35
250	14.65	12.00
500	24.75	21.35
1,000	45.35	40.00
1,500	64.00	58.35
2,000	85.25	76.80

INDEX GUIDE CF-13

Alphabetical card guides for Granite Board File box described below. (Code 436-458) Set, **\$1.05**

GRANITE BOARD FILE BOX CF-14

File box the exact size for the church's permanent file copies of the Record of Contribution cards. (Code 434-205)

Each box, **\$3.50**

CASH DISBURSEMENT JOURNAL SHEETS CF-21

Extra cash disbursement forms like those in the original Record Packet. (Code 436-464) Package of 50 sheets, **\$2.00**

CASH RECEIPTS JOURNAL SHEETS CF-22

Extra cash receipts sheets to replace those in the original packet. (Code 436-465) Package of 50 sheets, **\$2.00**

BINDER CF-16

Standard 3-ring binder for the record forms in the packet and the extra sheets described above. Size 8½ x 11 inches. (Code 431-581) **\$4.50**

SUMMARY OF RECEIPTS BOOK CF-17

A triplicate receipt book for recording all income. Wrapped 10 to a package. (Code 436-460) **\$1.35**

PETTY CASH VOUCHER CF-20

For church offices to use to purchase small items, such as stamps. Wrapped 10 to a package. (Code 436-463) Pad of 100, **25¢**

PURCHASE REQUISITION CF-18

Forms to be filled out and sent to the purchasing agent by the person requesting the item. Wrapped 5 pads to a package. (Code 436-461) Pad of 100, **75¢**

PURCHASE ORDER CF-19

Designed for the use of the church's purchasing agent. Made in triplicate—one copy for the vendor, one for the person making the request, and one to be retained until the order is delivered. Wrapped 5 pads to a package. (Code 436-462)

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RECORD OF CONTRIBUTIONS									
CHURCH FINANCE RECORD SYSTEM									
Your church appreciates your gifts and offerings. Please complete with your records and report any gifts.									
Envelope No. _____								Year Beginning _____	
								Budget Pledge _____	
								\$ _____ Per Week	
Sub- Star	First Quarter	Second Quarter	Third Quarter	Fourth Quarter	Date	Special Gifts	Amount		
1									
2									
3									
4									
5									
1									
2									
3									
4									
5									
1									
2									
3									
4									
5									
Past Due Quarter									
Paid To Date									
Pledge To Date									
Over Pledge									
Under Pledge									
Total Specials for Year									
Total Budget for Year									
Total Budget and Special for Year									

*Totals for special gifts shown only at end of year. Do not include special gifts. Amount: 100¢ and 10¢. **Keep for Income Tax Purposes**



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C

Second-class postage paid at Nashville, Tennessee

One night recently I was doing some paper work at home when my ten year old son came and asked if he could have a sheet of my typing paper. He was planning to draw a picture as part of his school work. I gave him the paper and he disappeared for a while only to return again. "What now?" I asked. "I made too many mistakes on that sheet of paper," he said. "Can I have another?" I reached over and handed him another sheet and could not help but be attracted to his quick smile and sense of anticipation at the prospect of beginning again. Reflecting upon his reaction, I thought of a time when I rejoiced at the prospect of beginning again. My life had not been free of mistakes and blunders (the Bible calls them sins) and in spite of all efforts to forget the past and do better in the future, the conscienceness of sins unforgiven was still present. Then I learned of God's forgiveness through Christ. "Wherefore he is able also to save them to the uttermost that come unto God by him . . ." (Hebrews 7:25). The past could be blotted out. I could begin again. Perhaps you, too, have longed for an opportunity to begin again. You may do just that—through Christ!

Read I John 1:9.

BEGINNING AGAIN

