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Circulation

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Linda Smith

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COMING EVENTS

Worry Proof Christians
The Ordinances of the Church
Christians and the Race Question



ABOUT THE COVER

The Apostle Paul in a discussion of the resurrection says this: "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). What a sad prospect! But, Paul continues, "Now is Christ risen from the dead . . ." (I Cor. 15:20). What a glorious hope! Because Jesus rose from the dead, we have the promise of sins forgiven and the resurrection of the body. Photo by Lambert is "Way to Emmaus" by Robert Zund.



religious news

ANNUAL CONVENTION SLATED

WASHINGTON, D. C. (MNS)—The 22nd annual convention of the Evangelical Foreign Missions Association will be held April 4-6, 1967 in Los Angeles, concurrently with the National Association of Evangelicals convention, it was announced here by Dr. Clyde W. Taylor, EFMA's executive secretary. The EFMA program will stress evangelism under several topics during the three-day convention.

A program on "Mobilizing Technology—Space Age Evangelism" will be led by Mr. Edward R. Dayton, former Aerospace executive. With the aid of others involved in Church Growth studies, he will demonstrate how modern technology can be applied to missions research and endeavor.

PAMPHLET ON N.C.C. RELEASED

WHEATON, ILL. (MNS)—"Ramifications of the Council (NCC) affect most spheres of life in the churches and the nation in a manner similar to influences of the Roman Catholic system in our land. It has gone beyond an adventure in interchurch cooperation to a species of super-church domination," writes Dr. James DeForest Murch in a pamphlet just released by the National Association of Evangelicals. He makes the charge at the conclusion of a section which reviews the NCC history and provides an extensive listing of the divisions, departments and commissions which make up its complex organization.

In a chapter dealing with activities in the field of education Murch charges that "Education is the National Council's strong arm. Through its services for and controls over media of instruction and propaganda it is changing the course of thought and action in American Protestant churches. Every conceivable branch of Christian education has been brought under the general supervision of the Council." A long list of the educational entities is given.

COMPUTARIZED RESEARCH CENTER

PASADENA, CALIF. (MNS)—Missions Advanced Research and Communication Center (MARC) is the name of a project set up to develop the use of technological "know-how" for missionary endeavor.

Jointly sponsored by World Vision International and Fuller Theological Seminary, MARC has announced its purpose "to serve the Church by (1) making available up-to-date and detailed information on missions to all who need such information, (2) promoting and sponsoring research and development in the field of missions, and (3) making available and understandable the tools of technology which can aid the Church in giving every man an opportunity to say yes to Jesus Christ."

RELIGION COURSES ASKED

ROCHESTER, N. Y. (EP)—Students at the University of Rochester made an unusual request—they want more courses in religion—and the administration decided that their petition warranted quick action.

Signed by 1,008 students (more than one-third of the undergraduates on the university's main campus here), the petition asked that the university add at least two courses in religion next semester, and at least three the following semester. It also requested that the university consider establishment of a department of religion.

HELP MINISTER BUY OWN HOME

ATLANTA, GA. (EP)—Advice to the Protestant laity: why should your minister live in a church-owned parsonage? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is

the Rev. D. P. McGeachy III, pastor of the Westminister Presbyterian church in Nashville—the son and grandson of Presbyterian ministers.

For the minister, wrote Mr. McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real estate business" and includes a housing allowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant.

It may even be cheaper for the church to pay "a substantial housing allowance" than cope with utilities, upkeep, basic costs, depreciation and the like. In any case, Mr. McGeachy argued, the housing allowance plan would permit church budgets to operate with a more constant figure—avoiding sudden repairs, redecorating for a new minister or similar expenses that must be taken into consideration.

SILVER ANNIVERSARY

WHEATON, ILL. (CNS)—The National Association of Evangelicals will mark 25 years of service to American evangelical Protestantism with a silver anniversary convention at the Statler-Hilton in Los Angeles, April 4-6.

With the theme, Evangelical Certainty in a World of Confusion, the conclave is expected to attract 1500 key evangelical leaders to consider the major church issues of today's world.



The Resurrection Of Christ

by H. C. Morrison

*"Now is Christ risen from the dead"
(I Corinthians 15:20).*

CHRISTIANITY stands or falls by this statement. Like a bridge that spans a chasm with but one massive pillar midway to support it—the Christian system bridges the abyss between heaven and earth and the resurrection of Christ is the central pillar that supports it. Take this out and all is wrecked. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

Was He Dead?

Did He die, or was it simply a case of suspended animation? Can His stay in the tomb be accounted for on some hypnotic principle? Let His enemies answer this question.

They nailed Him to the cross. They watched Him during the time. They came to hasten His death by breaking His bones as in the case of the other two who suffered with Him, but they said, "we found him dead already." A crucified victim never died under three days and sometimes lived for seven days; and yet He is dead in six hours.

But they would be sure of His death and hence made the crucial test. "A soldier thrust a spear into his side, and forthwith came there out both blood and water." Not blood alone, but water and blood. Scientific proof that He was dead. That old Parthian spear pierces infidelity to the heart, while that flood-tide of water and blood washes its foundations from existence.

He Was Placed In The Tomb

His body lay for three days under the power of death. That three days was not a time of carelessness on the part of his enemies. They sealed the huge stone before the door of the sepulchre with the Governor's seal, and placed sixty strong and fearless men to guard the grave.

Six hours on the cross, pronounced dead by His enemies, pierced to the heart by a huge spear, then wrapped and laid in the tomb and watched by these enemies for three days and nights. His death was so absolutely certain that those enemies have never called it in question.

The Body Was Missing From The Tomb

This fact has never been disputed. His friends say so, His enemies say so. Then how, and by whom, was the body removed? There has never been but two answers. Either the body was stolen from the tomb or He arose from the dead. One or the other is true.

The story made up to cover their

chagrin was that "his disciples came and stole him away while they slept."

Let us see. Were the disciples the kind of men for such a feat? They were few in number, timid in spirit, and had forsaken Him in the face of the mob. The bravest and the leader, had "thrown away his sword" and swore he "didn't know him." Living, they deserted Him; will they now hazard life for His dead body?

To make the attempt was death at the hands of the guard. To break the Governor's seal on the door of the sepulchre was to incur the vengeance of the Roman power. Besides, it was the feast, and the moon was at its full. The grave adjacent to the city and the vicinity thronged with people from every part of the land. Hence to perpetrate such a theft was simply impossible. Again, we ask what would they want with the body, and what could they have done with it?

The Guard

Sixty trained Roman warriors on watch in the pure open air with nothing to make them stupid or sleepy, and the penalty of death if they did sleep. Is it likely that one of them would go to sleep under such conditions? Would thirty of the sixty fall asleep? Would fifty out of the three score? Would fifty-nine out of the sixty be found sleeping and only one left on watch? Would this last sixtieth man go to sleep, and all be sleeping at the same time, and sleeping so soundly that the disciples could come in a company, and with all the noise of removing the great stone from the door and carrying away the body, not wake even one of the sixty armed men all sleeping under penalty of death? All these absurdities are true, or else "he is risen from the dead."

They were either asleep or awake. If awake, why did they allow the body to be stolen? If asleep, how could they know the body was stolen, or who did it? Why didn't they arrest the disciples and make them confess the theft? You say, "The disciples had run away?" They didn't run very far. They were preaching Christ to these very men in less than two moons from that time. Charging His blood home upon them. Matthew published the made-up story and they made no reply.

If He were a blasphemer and deserved to die, then there was nothing wrong in putting Him to death. Then why did not He go as the other two went? If He were not the Christ, then why hold a caucus, and fix the seal and place a guard? If He were not the christ, then He was the prince of imposters and far worse than the two who died with Him. The answer to all this is found in the words, "Of a

Continued on page 8



The Minister And His Family

by Joe Haas

THERE is no profession in which a man's success is so largely determined by his family as that of the ministry. Unhappy and unwholesome family relationships are always a detriment to any man in any profession, but there are many professions in which a man may be successful in spite of unhappy or disrupted family relationships. This is not true in the ministry. If his family relationships are not happy and in order, his ministry will be doomed. The whole family is most vitally bound up with the minister in the effectiveness of his ministry. It behooves every preacher, therefore, to give extra care and consideration to the family ties. We cannot, and we must not, ignore or minimize the seriousness of the minister's relation to his own family" (*The Minister's Mission* by C. E. Colton).

The greatest proving ground for our ministry is the family that God has so graciously blessed us with. When we fail to be a good husband, father, and spiritual leader to our family, we have failed our most important congregation. If we are failures in our home, we likewise are failures in our church. Too many times we set a high standard in our preaching and then live at a low level in our homes. I am afraid Matthew 23:3, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not," is true of some of our Free Will Baptist pastors. We preach loud and long on how to raise a family and then turn our children loose to live like the devil. We should ask the Lord to give us the testimony that was given of Abraham in Genesis 18:19, "For I know him, that he will command his children and his household after him."

It is my firm conviction that the home is the basic unit of society. The home was established long before the church and it can be said in reality, "as the home goes, so goes the church, or even the nation." This makes it doubly important that the minister's family be an example to the church and community.

The minister is faced with the perplexing task of a work for the Lord, through the church, which is never finished. It is not possible to say I will work forty, sixty or even one hundred hours this week and the job will be finished. This problem of never being able to finish the job forces many ministers to neglect their health and their families in trying to finish the work. The work will never be completed until Jesus returns.

It is imperative that the minister work out a plan so that he can be a husband to his wife and a father to his children. I would like to share with you some thoughts on family life that we try to put into practice in our home.

The Minister and His Wife

You have placed upon your wife the world's most difficult job . . . the role of minister's wife. In the average Free Will Baptist Church, the wife becomes the phone answering service for the church, the secretary to her husband, the housekeeper of the parsonage, which must be open to all—missionaries, evangelists, relatives, church friends and the list could go on endlessly.

Just because you are a preacher, you are not excused from the responsibility of being a good husband. Many times ministers are called upon to give advice to husbands and wives on how to have a happy Christian home. We then go home to our wives and live as though we do not know how to have this type of home.

First, the minister's wife must be assured that she is the pastor's *first lady*. You are the pastor to many women in your congregation, but you also are the husband to your wife. Paul gives the young minister, Timothy, the following advice on how to treat the women of the church, "the older women as mothers; the younger as sisters, with all purity." Remember to prove to your wife through love, that she is your "first lady."

Second, the minister must plan some time to give his wife a change from the daily routine of the home. I believe a woman's place is in the home with the children that God has given to her care. Many ministers weaken their ministry by letting their wives work outside the home. (However, if there is a desperate financial need that is another thing.) It is right that we let our wives know that we appreciate their part of our ministry. Because of the limited salary of most Free Will Baptist ministers, it may be impossible to take your wife out to dinner every week. You could, however, on special occasions like a birthday or anniversary. Whatever you might think to do for her in this way, she'll appreciate.

Third, the minister must be willing to share the happenings of the day with his companion. It is all too easy, after a day spent in study, witnessing and visiting, to come home to the easy chair and get the evening paper and lean back to a time of "silence." We must remember that our wives have heard only the talk of

the children all day. She yearns for fellowship with her husband. Most of us are wonderful conversationalists everywhere except at home. Remember your wife wants you to communicate with her.

Fourth, the minister must protect his wife from becoming so involved in the church that she neglects the home. We must help her feel that her job as mother and wife is the most important job God ever gave any woman. She hears you compliment some other lady on a good cake. What about the good food she prepares for you everyday? She hears you say nice things about the homes which you visit. What about the good job she does in the parsonage? Let's remember to compliment our wives on the daily tasks they do. It is not easy to be a minister's wife, but we can help to make it easier by our thoughtfulness.

The Minister and His Children

God has blessed our home with five wonderful children. It has been our privilege to see each of them come to know the Lord as personal Saviour. It has also been a joy to see them follow the Lord in baptism. Many times as I sit at the table and look into their faces, I cry out in my soul, "O Lord, help me to be a good daddy and pastor to them."

We must let our children know that we are genuinely interested in their activities. We must find time to spend with each child as an individual. It is through this avenue that we may share with them in their moments of joy and encourage them to share with us their disappointments.

Soon let us learn that our children are *ordinary* and the fact that they are "minister's children," is no need to let them rebel. Our children are labeled as "P K's" and with this goes a stigma that is completely wrong. From statistics, ministers children usually are above average. There are more ministers children listed in Who's Who per capita than in any other single group. We need to ask the Lord to help us show our children they should be happy because God chose them to be born into the parsonage family. We can do much to help in this area by refusing to place prohibitions on our children *just* because they are "preacher's kids." If it is right or wrong for the church member's children, then it is right or wrong for the pastor's children. Too many people have the mistaken idea that the pastor and his family are super-human and that God expects *more* of them than other Christians. This is completely false.

The pastor must take time to share in the interests of his sons and daughters. Most preacher's boys like the same activities as the average growing boy. Each season brings something new for you to do with your sons. Right now my sons and I have enjoyed getting into the "out-of-doors" and doing some rabbit hunting. Many lessons of a spiritual nature have been taught while tramping through the woods with my boys. Other activities like horse-back riding, playing football, etc. will let your son know how much his "preacher dad" does love and appreciate him.

Don't neglect your daughters in this area of showing interest in them personally. Watch your daughters brighten up when you compliment her on some accomplishment she has made as a cook, junior housekeeper for mom, maybe sewing her first apron, etc. Each of our daughters, no matter what the age, likes to have dad notice some "good" things about them. We should let our daughters know that we are not too busy as preachers to care about every area of their lives.

We try to have one "family night" at our home each week. This is usually on Friday. Sometimes it is no more than a special supper. "Taco's" is a favorite right now with a few other mexican dishes. A football game is always fun for the family and sometimes it is an evening of games. Putting together large puzzles is a current favorite. Try it.

Vacation time is always a blessing to us. We ask the Lord to show us each year where He would have us go. Again limited finances make it necessary to budget the vacation. One of the most refreshing, spiritual vacations with the family was experienced last summer. We took a camping trip. The Lord permitted us to be alone many days with our family in the edge of the primitive area of the Sawtooth Mountains in Idaho. I cannot tell you what we felt in our hearts each day as we communed with God. We owe it to our families to take a vacation with them.

Please do not conclude from this article that ours is a perfect family. We are only trying to be what God desires. Daily, as I view my failures, I ask God to help me be a better father and husband to my family and to remind me that I am a pastor to them also. To paraphrase a verse of scripture, "What shall it profit a minister, if he gain the whole community and lose his own family?" □ □

JOE HAAS is pastor of the New Home Free Will Baptist Church in Tulsa, Oklahoma.

truth this was the Son of God." And "Now is Christ risen from the dead."

Testimony Of The Disciples

Infidelity says, "His disciples were ignorant, weak and credulous men, and were deceived into the belief that he arose from the dead." So far from this, His disciples were incredulous. Notably so. They would hardly believe anything. Jesus had upbraided them with this, "Oh, slow of heart to believe. How long shall I suffer you?" This was true while He was living, and after His death they became absolutely incredulous.

When the women told them that He had risen they did not believe it; but it was to them "as an idle tale." When they had all seen Him but one, that one would not believe all the others. No doubt he said, "You are a set of fanatics. Someone has made fools of you. You say, you saw the nail-prints in his hands and spear-wound in his side. I don't believe it, and wouldn't if I had seen it all myself. Unless I put my finger into the prints of the nails, and thrust my hand into his side, I will not believe."

But the proof of His resurrection was made so strong, so overwhelming, that even the doubting Thomas, with all the others, became His witnesses and sealed their testimony with their blood. If any fact was ever made certain in this universe, it is the fact that "Christ arose from the dead."

What Christianity Can Do

It can turn out its least friend and shut itself in with its enemies and they will establish its truth. This is just what was done in the providence of God. As "his hour" drew near in the passion-week, His friends withdrew and His enemies form the circle about Him and give their testimony. First, Pilate's wife. "Have nothing to do with that just man; for I have suffered many things this day in a dream because of him." Pilate, with uplifted hands dripping with the water of innocence, "I am innocent of the blood of this just person." Judas, who betrayed him, "I have sinned in that I have betrayed the innocent blood." The thief, dying by His side, "We indeed suffer justly; but this man hath done nothing amiss." The old Parthian soldier in command of the squad that crucified Him, as his armor quivered as he saw the convulsion of nature, "Of a truth this was the Son of God."

Here is the testimony of His enemies. "Their rock is not as our Rock; our enemies, and by that alone, Christianity is established. Well may we risk the soul for time and eternity on such a system!

His Resurrection In Its Effect On Men

St. Paul makes this the pivot of per-

sonal destiny. "If thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Christ's claims center here. However perfect in His teaching, and pure in His life, all is failure if He be not "risen from the dead."

Joseph's new tomb, and that empty, is the corner-stone of the Christian system. The tree of life strikes its roots down through the fissures of Aramathean rocks, while its body towers heavenward and flings its shadow ever over every nation, kindred, tongue and people.

"If thou shalt believe in thine heart." Mark the character of faith. It is a heart faith. Mere intellectual faith never saved anyone. It will save from heresy, because heresy lies in the brain. But it will not save from sin because sin lies in the heart. Hence it is with the heart that men must believe.

You believe a certain lady to be the wife of your neighbor, and that she has all the graces of the highest womanhood; but that has no influence over your life. You see your neighbor's child, proper and promising. You recognize another lady as being your wife, and another child as being your child, and with this intellectual recognition you have also a heart recognition which makes their lives one with your life. A relation which causes you to live for them, and if need be to die for them. It is the heart that makes the relation. Hence, to believe with the heart is to have that sort of belief that gives you away to Christ as you give yourself to your wife or child. May you so take hold of this great truth at this hour!

It Transforms Soul and Body

It transforms the life here and the body in the life to come. "If we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

These flowers tell us of resurrection power. How were they produced? How do we rear a flower? We begin with a burial. We put the seed or bulb in the ground and leave it there until God shall touch it. There is no other way to make a flower. You may work a life-time and get a thousand people to help you, and you cannot make a violet. True we make pretty imitations and call them flowers, but they are only imitations. But to make a real flower we must get God to help us. Bury the bulb and leave Him to raise it from the dead. Then you have a real flower with fragrance because God has touched it. Carry such a flower into the sick-room, and the sleepless sufferer will tell you, "This is a flower of God's make because its fragrance has touched me." We can always tell God's work. The flowers He touches have fragrance, and the souls that He touches have virtues.

Shall I Know My Loved Ones?

Do you know your flowers after God has raised them from the dead? They don't look like they did when you buried them. You buried it a little, homely, nut-brown bulb, but it had had a resurrection. God has touched it; and now it stands a bright and fragrant beauty. And you say, "My hyacinth is in lovely bloom." You buried it in dishonor. God has raised it in glory." "He giveth it a body; and to every seed its own body." This is the resurrection body of your flower; and yet you recognized it when you saw it.

Thus we carry our loved ones to the cemetery and lay them on the ground. "Earth to earth; ashes to ashes; dust to dust." But God will raise them as He raises the flowers, and you will know them as you know the floral beauties.

If you can say confidently, "this is my flower," how much more confidently will you say, "this is my mother; this is my father; this is my precious child; this is my baby brother who went away and left us so sad." But if the flowers be so much more beautiful when God has touched them and they stand in resurrection life, how much more glorious shall our loved ones be when we see them in resurrection beauty and life?

This Is The Sowing Time

Young and old, parents and children; all before me are but a handful of seed in the hand of the great sower. We shall be sown broadcast over the earth; one here, another there. I shall sleep in one place and you in another. Families sleep in separate kingdoms. Oceans beat between the graves which are filled from the same home-circle.

But we shall not be forgotten. The time will come when no loved one will be living to bring the floral offering to your grave; but God will not forget. Abel's grave in the sand, is as fresh to God as that of the little child where the unused toys have lain—but a night.

"The Lord himself shall descend from heaven with a shout." We have heard the shout of an army in battle advance, as they charged the belching ramparts. There is in such a shout something unearthly and seemingly akin to hell itself. You feel your hair rise and your flesh creep upon the bones. But, "the shout of God." "What can it mean" It is language unheard save this once in all the inspired Book.

We make our resurrection life. Character made here is immortal. Tell me how men live and look in time, and I will tell you how they will live and look in eternity. Heaven never retrogrades. Hell never advances. Are you willing to be forever what you are today? □□

From the book The Simple Gospel by H. C. Morrison, published in 1919.

DIVINE DELIVERANCE

by Billy A. Melvin

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5).

NO ONE will ever know why I did this." Those were the words found penciled on a block of wood by a sixteen year old youth of Prestonburg, Kentucky, after he had committed suicide. This incident, and others similar, is duplicated hundreds of times every day. What is the trouble? Is there no way out? Is there no deliverance?

Mankind has tried to face the storms of life alone, but he has miserably failed. All too few have learned that God, and God alone, is the Great Deliverer. He is ever mindful of His people and is able to deliver them from every difficulty of life.

The imprisonment of Peter was the problem which faced the early church. Many of the leaders had already suffered death and every attempt was being made to put down the fast growing movement. Another leader, James the brother of John, had already been slain and now Peter was in prison.

Peter was a saint, but Peter was in prison. Does this not show us that even the saints of God have their "hard

places"? The Apostles experienced them and we can expect them. Annie Johnson Flint in the first stanza of her poem "What God Hath Promised," has well expressed the thought.

God hath not promised skies always blue,
Flower-strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, Peace without pain.

Peter was in prison, and had every reason to believe that he would be slain the next day, but he knew a rest—a rest that was in God. Peter was sleeping. He was sleeping profoundly and calmly, because he felt himself in the hands of an Almighty Father who would order everything for the best.

The interior rest amid the greatest trials, which an assured confidence like that enjoyed by Peter can confer, is something marvellous and has not been confined to apostolic times. Our Lord's servants have in every age proved the same wondrous power. I know of course that criminals are often said to enjoy a profound sleep the night before their execution. But then habitual criminals and hardened murderers have their spiritual natures so completely overmastered and dominated by their lower material powers that they realize nothing beyond the present. But persons with highly strung nervous powers, who realize the awful charge impending, cannot be as they, specially if they have no such sure hope as that which sustained Peter.

He slept calmly here as Paul and Silas rejoiced in the Philippian prison house, as the Master Himself slept calmly in the stern of the wave-rocked boat on the Galilean lake, because he knew himself to be reposing in the arms of Everlasting Love, and this knowledge bestowed upon him a sweet and calm repose at the moment of supreme danger. A repose which the fevered children of time know nothing.

It was a serious problem that faced the early church, but they knew how to deal with it. What was the solution? Simply the intercession of the saints. They could have gone to the officials, perhaps, and pleaded with them to release Peter, but they chose to go to God in Prayer.

"Prayer, earnest prayer, was made of the church unto God for him." And evidently, from the place in which that fact is stated, it is intended that we should say to ourselves that it was "because" prayer was made for him that what came to pass did come to pass. It is not jerked out as an unconnected incident; it is set in a logical sequence. "Prayer was made earnestly of the church unto God for.

Continued on page 16

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

OFTEN, ONE of the most helpful things about the knowledge of the original Greek of the New Testament lies in the understanding gained about the specific meaning of important words used. Such a word is "repentance."

The Greek word which is commonly translated "repentance" in the New Testament is *metanoia* (the noun) or *metanoeo* (the verb, "I repent"). It is important to note that this Greek word was a compound of two words, *meta* (a prepositional prefix denoting a *change*) and *noeo* (which means to *think*, and comes from the word *nous*, meaning the *mind*).

The Greek word *metanoia*, then, means literally a "change of mind," a "change in one's way of thinking." This is exactly what is meant, therefore, by *repentance*; and this is the meaning we should see in the many uses of this word throughout the New Testament. There is, for example, the idea of the rich man in Hell that if his brothers who are still alive could hear one who would go to them from the dead, they would "repent" (Luke 16:30). He thinks *that* would change their minds, even though nothing else would; but Abraham answers that they will not even be *persuaded* by one from the grave (verse 31).

Since repentance involves a complete change of mind, there are two observations that are helpful. First, we must recognize that repentance is far more than a mere emotional sorrow for sins. Indeed, as Paul puts it in 2 Cor. 7:10, "godly sorrow *worketh* repentance," but is not the same thing. Repentance includes the whole change of one's way of thinking about his sinful way of life and his relationship to Christ.

Second, we can note that repentance and faith are really two slightly different aspects of the same basic mental attitude. For example, in Mark 1:15, Jesus is said to have preached: "repent ye, and believe the gospel." That is exactly the way it *ought* to be said, for repentance includes not only the turning *away* from one's former sins, but the turning *to* God in belief (faith). □□

by Paul C. Reid



A FEW YEARS ago a next door neighbor and myself left early one morning for a fishing trip. About 4:30 A.M. we arrived at the home of a brother-in-law of my neighbor. As we entered through the kitchen door, the first thing I noticed was a Bible laying on the dining room table. The mother prepared breakfast for us and her family. As we sat down, the father picked up the Bible, turned to a marked scripture, read a portion and then prayed. He thanked God for His blessings to his family, remembered us in his prayer and asked God's strength for the new day.

This family had two sons. One was in high school and the other was in college. This particular morning both sons were home. As we talked at the table, they gave their testimony. You could sense God's love in their lives. I was blessed by just being in their home. This is a Christian home where everyone lets God's love shine through.

Although we went home that day without any fish, God had shown me what a Christian home was like. This home, and others like it, is unique. It is approved in God's sight.

The Christian home doesn't happen by chance. There is a plan. First, God provided His Son, Jesus, to be our Saviour from sin. "But God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Romans 5:8). Christ lived a perfect life. He knew no sin. He gave Himself for us so we could have eternal life.

The Christian home is a home of

joy—Jesus first, Others second, Yourself last. To be Christ-like is to share. The Christian home is God's hands and feet. It is an example that Christ has given to the world.

The Scriptures state that "God is love" (I John 4:8). God's love is clean, high, noble, unselfish and eternal. Only as we know God's love and reciprocate by loving Him can we truly love each other.

In the Christian home we find communication. There is communication with each other and with God. In the Christian home there is a daily recognition of God's presence. Christ is the Honored Guest always. We hold conversation with Him, even talk privately with Him in prayer. It's marvelous to know that we can talk with Him as long as we wish and He'll listen. The whole family prays too. This time is called the family altar.

In the Christian home we find hospitality. It is written over the home in large letters. Visiting missionaries are welcomed. Visits from the pastor are encouraged. There will be singing, parties and wholesome recreation for everything is right and proper if Jesus approves.

Jesus calls the redeemed His friends. We cannot be friends with the world in the sense of following it. Being friends to Christ in the union of our home will cause others to see Christ being manifest through our Christian homes.

In the Christian home we find dedication. On the pages of our Bible is stamped the hallmark of God's author-

ship. No question in human life is unanswered. To follow the Book is to be in the center of God's will. When His gracious presence is acknowledged, His blessing sought, and His Word read, the goodness of His favor will fill every corner of your home. He graciously supplies every need, and with divine wisdom answers every question.

Christ is the King and the home is operated on His wise and loving principles. Things which do not honor Him are excluded. His advice is sought on everything coming into the home—friends, parties, magazines, radio, television and drink. If He doesn't approve, out it goes. The reward is happiness.

In the Christian home we find obedience. The husband is the head of the home in the same manner as Christ is the head of the Church. The wife is subject to her husband to the same degree that the Church is subject to Christ.

Husbands love their wives in the Christian home, even as Christ loved the Church and gave Himself for it. This is a plain duty of husbands and to fail to do so is a sin.

The wife is obedient to her husband. Not in a sullen, resentful way, but as "unto the Lord," in the same loving manner as the Church is to be subject to its Head, even Christ—each for the other and both for the Lord. If wives find difficulty in obeying these plain statements of the Bible, they should go to God in prayer and ask Him to give them the necessary grace.

The Christian home finds its fullest

The Christian Home

purpose in the beautiful culmination of love when a darling child is born. The home is a haven for that child. It is utterly indispensable to the rearing of children.

A little four-year-old child was brought under deep conviction during family worship. Before breakfast and in tears, he gave his heart to the Lord. The next Sunday night at church this little boy stood up and joyfully announced that now, since he was saved Thursday morning, he would go to Heaven if he died. In just a few weeks the child died. We cannot begin to teach our children too soon.

Father and mother are teachers. The home is by far the world's greatest school. The early training received by children in the home shapes and determines their future lives.

I took a piece of plastic clay
And idly fashioned it one day
And, as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past,
The bit of clay was hard at last.
The form I gave it, it still bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day
And molded with my power and art
A young child's soft and yielding
heart.

I came again when years were gone

It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore.
—Unknown

Man is the highest of God's creation. God's plan was that man should have dominion over all the things which he had made. So, God made man and breathed into his nostrils the breath of life and man became a living soul.

No place in all of creation do we find greater evidence of God's omniscience. Men have eyes to see. There are sunsets to behold. Men have ears to hear. There are the songs of the birds. Men have appetites whetted by taste. There are peaches and cream. Men have feet to walk. There are mountains to climb. Man is God's creation. God made him for a purpose.

God planned man's life too. It is God's will that children shall be born, grow into maturity, marry and establish a home. Into this new home children should be born, grow up, marry and establish their own home. All of life revolves around the home. The home is God's basic unit. Everything in life is related to it.

The fifth thing we find in the Christian home is devotion. The Christian home invites God to speak. He does so from the Word. The Bible will teach you, encourage, comfort you, advise you, admonish you, reprimand you and correct you. A Christian home life is utterly impossible without the Bible.

The serious disease of sin and prob-

lems of homelife must be attacked with spiritual knowledge and defeated "in the power of His might" (Ephesians 6:10). Because it is with spiritual wickedness in high places and rulers of the darkness of this world that students of the Word wrestle (Ephesians 6:12)

We are to believe the Word. It makes all the difference in the world what a person believes about the Bible. The precious Book is shorn of its authority and brought down to the level of any other book, if we do not believe it to be the inspired Word of God. It is written to show us the path wherein to walk. It indeed, is a "lamp unto my feet and a light unto my path" (Psalms 119:105). Through the message revealed on its pages, thieves have been made honest, drunkards have been made sober, fallen women have been made pure.

Then we are to obey the word, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). Moffatt's translation of John 9:4 reads: "While daylight lasts, we must be busy with the work of God. Night comes when no one can do any work." These are harvest days for each of us.

May it not be said by any of us that we have no field wherein to labor as long as we have a home. Our children are "an heritage from God." We should be the ones to win them to the Lord, even in our family worship. □ □

PAUL C. REID is pastor of the South Avenue Free Will Baptist Church in Lancaster, South Carolina.



Can any member of your church keep informed of his denomination's news and views without CONTACT?



Can a missionary burden be sustained without the information and inspiration from *Heartbeat* and *Missiongrams*?



Can a proper response be made to the men's and women's work and Christian education without these?

Are These At Work In Your Church?

by the Contact staff

THERE WAS a time when Free Will Baptist Churches were handicapped by a limited number of printed materials with which to work. In recent years, a steady flow of new and improved publications has considerably altered this situation. The production of new materials has been so significant that many of our churches are hardly aware of all that is available to help them in their work.

Unawareness of any one of the available publications can be a handicap to the local church. Everyone who labors to provide the many and varied materials is anxious to have you and your church make full use of them. They are prepared to provide information to any inquirer about the nature and use of each item.

It has been demonstrated that a church



Ought any new convert be left without guidance when *Into the Word* will get him into the Bible?

can do a better job for the Lord if it puts the right books, magazines, quarterlies and other literature to work in the right ways. In fact, through the right use of Free Will Baptist literature, each member of the congregation can enhance his soul winning efforts, his Bible study and teaching, his worship experiences, his weekday Christian life and his personal role in our world mission.

Now would be a good time to evaluate the use of literature in your church. Is your church a leader or a laggar? Why not re-examine your church's literature strategy and see if there may not be some overlooked ways to make more productive use of the literature now available?

Pastors, Christian Education leaders, deacons, Sunday school teachers and Youth leaders especially should take part



Ought any of your new members be denied a full study of our statement of faith through this book?

in such a study. However, the wise use of literature is a proper concern of each member of the congregation. Any breakthrough in a church's use of literature is dependent upon the awareness and cooperation of its individual members.

As a first step, one might thoughtfully consider the examples illustrated on these two pages, beginning with CONTACT, the official publication of the National Association of Free Will Baptists. Ask yourself and others the prodding questions which appear under the pictures. Then arrange to become better acquainted with each of the materials—individually, or better still, in a churchwide presentation which includes a full display and "how-to-use-them" discussion period. We believe your efforts will pay off in increased fruit for Christ. □□



Should any Free Will Baptist home be without the devotional and prayer fellowship afforded by *Depth*?



Should new converts be deprived of immediate help and encouragement which is available in this booklet?



Should any of your teenagers be denied the spiritual challenge and guidance found in the youth program?



Would your Sunday school teachers be able to do as well without the training materials now available?



Should any church be without a complete supply of Sunday school material to aid in effective Bible teaching?



Should any church be without a complete supply of CTS material to make training effective at every age level?



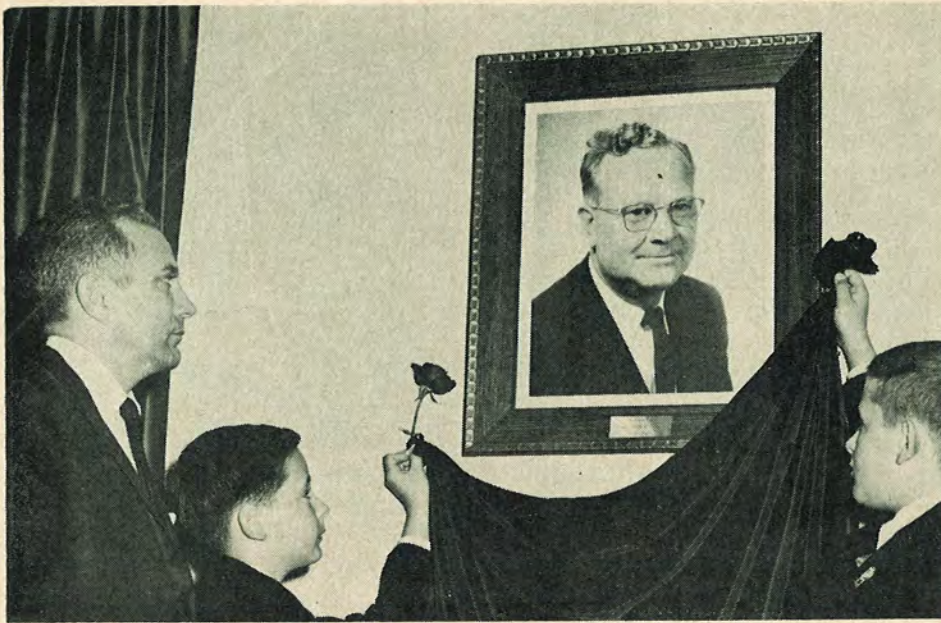
Should your church, choir and your home be without copies of the inspirational *Free Will Baptist Hymn Book*?



Should any year go by without the addition of choice new books to your church or home library?



Should any of your absentees, GI's or college students not get your church bulletin each week by mail?



The Hazel Park (Michigan) Free Will Baptist Church has dedicated a new educational building in memory of a former pastor, the Rev. Mark Lewis. Pastor William Hill (left) stands with David and Dan Gardner, nephews of Mr. Lewis, during the unveiling of a picture which hangs in the new facility.

Educational Building Dedicated In Michigan

HAZEL PARK, MICH.—The First Free Will Baptist Church here recently dedicated a new educational building in memory of the late Rev. Mark M. Lewis, a former pastor.

Mr. Lewis was pastor of the church from June 1952 to 1958. It was under his ministry that the first unit—the basement—of the present church was begun. The educational wing completes the fourth stage of the building program.

Rev. Homer Willis, pastor of the Hazel Park Church from 1947 to March, 1952, delivered the dedicatory sermon. Mr. Willis is director of National Home Missions and Church Extension of the National Association of Free Will Baptists.

Rev. William Hill, pastor, has been at the church since October 1958. Under his leadership, the sanctuary and classrooms were built, in addition to the educational wing.

The church has approximately 300 members. Sunday school attendance averages over 400.

Oldest Bible

THOMASTON, GA.—During December the First Free Will Baptist Church here observed Double Bible Sunday. There was a display of 35 Bibles. Among the Bibles was an "Oxford" Bible printed in England in 1864. This was the oldest Bible displayed. A total of \$52.50 was

raised for the American Bible Society. Rev. William Travis is pastor.

Progress Report

NASHVILLE, TENN.—The Free Will Baptist Bible College here has released a progress report for the expansion program. The report shows North Carolina leading with over \$47,000 in cash gifts and commitments.

By the end of December total cash received totaled \$122,532.28. Other gifts and commitments received totaled \$127,216.68. This brings the combined total of gifts and commitments to \$249,748.96 as of December, 1966. There have been a total of 37 individual gifts of \$1,000. There have been 11 individual gifts in excess of \$1,000.

Northeastern Association Meets

TWIN MOUNTAIN' N. H.—The Northeastern Association of Free Will Baptists met recently with the Community Free Will Baptist Church here. There were delegates from Maine, New Brunswick, Nova Scotia, Canada, and New Hampshire.

The association opened its meeting with a Youth program. Among the events was the annual sword drill. Winners of the contest were Lorna Merrill, Jane Furlong, and Debra Golden. The opening message was delivered by Rev. Billy Jackson from Augusta, Georgia.

New officers for the coming year are: Moderator, Rev. Billy Adkisson; Assistant Moderator, Warren Vendt; Clerk-Treasurer Wayne Golden. Rev. Herbert

glancing around the states

Bryan and Rev. Ronnie Dail were named to the credentials board.

Ordination Held

COLUMBUS, MISS.—On Saturday night, January 14, Milton B. Fields was ordained to the gospel ministry at the First Free Will Baptist Church here. Mr. Fields is a member of the church and is the son of Rev. and Mrs. O. L. Fields.

The ordination message was preached by Rev. Robert Owen of Bratt, Florida.

Homer E. Willis, director of National Home Missions, stands with the Oklahoma State Missions Board which led the state to record giving last year. They are (l. to r.) Homer Willis, Homer Young, James Murrey, Robert Duncan, Lynn Wood, Adrian Condit and James Blair.



who is the father-in-law of Mr. Fields. Rev. and Mrs. Milton Fields are presently living in Nashville, Tennessee, where he is completing work for his B.A. degree from Free Will Baptist Bible College.

New Church in Oregon

CENTRAL POINT, ORE.—Rev. Johnnie Postlewaite reports the recent organization of a new Free Will Baptist Church here. The organizational message was delivered by Rev. Wade Jernigan, Field Secretary of the Western Division for National Home Missions.

Fourteen people responded for membership in the new organization. The group voted to leave the charter open for thirty days and to petition the Northwest Association for membership at its May meeting.

Laymen's Board Meets

NASHVILLE, TENN.—The Laymen's Board of the National Association of Free Will Baptists met here for a special called meeting on February 4. The board announced the resignation of Rev. Robert C. Hill as Executive Director. Mr. Hill will continue as editor of *Attack* magazine on a temporary basis, with the assistance of Mr. M. E. Howard of Richmond, Virginia.

Herbert H. Peppers of Donelson, Tennessee, will assume the responsibility of handling all orders, correspondence, and mailing of *Attack*. He plans to secure part-time clerical help when needed and promises that all matters will be handled promptly.

The Laymen's Board plans to secure an Executive Director on a full time basis as quickly as possible, depending primarily on the availability of a qualified person and adequate funds.

Meanwhile all inquiries or orders for supplies should be directed to Master's Men, P. O. Box 1088, Nashville, Tennessee 37202.

Song Published

HOUSTON, TEX.—Mr. Raymond Lee has announced the publication of a song with words and music by the late Rev. Raymond E. Lee. Mr. Lee's son was a senior student at Free Will Baptist Bible College and died suddenly during an inter-society basketball game.

The music can be purchased for fifty cents from Mr. Raymond Lee, 9010 Rockhurst Drive, Houston, Texas 77055.

New Courses Offered

MOORE, OKLA.—Eleven additional course offerings will be available to students of Oklahoma Bible College with the beginning of the second semester. One of these courses, Song Directing, is being offered for the first time.

Other new courses include, Sociology, Isaiah, Life of Christ, Acts, Vacation Bible School, Contemporary Cults, Introduction to Missions, and Church Administration. Night courses will include Minor Prophets, Parliamentary Law and Song Directing.

March For Missions

SMITHVILLE, MISS.—The Mississippi State Association of Free Will Baptists voted at its annual meeting in November, 1966, to designate March as State Missions Month. All of the Free Will Baptist Churches in the state have been asked to participate. Promotional posters and handbills have been made available to every church.

The State Board of Missions and Church Extension in its January, 1967, meeting adopted a goal of \$1500.00 for the March campaign. Through prayer, planning and Spirit-directed giving this goal is expected to be met for God's glory.

The money received from churches and individuals designated for this missions thrust will be used to place a missionary in a city of Mississippi where there is no Free Will Baptist Church. All gifts are to be mailed to Mr. A. V. Armstrong, Treasurer—Route 1, Box 278—Smithville, Mississippi, 38870.

Pastoral Changes

NASHVILLE, TENN.—The following pastoral changes have been reported to the editorial staff of *CONTACT*: Rev. Raymond Riggs from Bethany Church, Norfolk, Virginia to Central Church, Royal Oak, Michigan; Rev. Bill Davidson from Southside Church, Paintsville, Kentucky to Bethany Church, Norfolk, Virginia; Rev. Teddy Wilbanks from First Church, Ashland City, Tennessee to Immanuel Church, Durham, North Carolina; Rev. Billy Morris from Immanuel Church,



Hersey



Smith

Bible Conference Set For April 2-6

NASHVILLE, TENN.—The 24th meeting of Free Will Baptist Bible College's annual Bible Conference will convene on the campus April 2-6. Dr. L. C. Johnson has announced that the speakers for the session will be Rev. Rolla Smith and Rev. Herman Hersey.

Rev. Smith, an alumnus of the Bible College and Missouri native, pastored in that state for a number of years prior to serving as general director of Free Will Baptist Foreign Missions. He has recently assumed pastorate of the First Free Will Baptist Church in Savannah, Georgia, following a five year term with the Donelson Free Will Baptist Church.

Rev. Hersey is a well-known North Carolina pastor and musician. He received his B.A. degree from Bob Jones University and has studied music in Chicago and St. Louis. Hersey now pastors the Garner Free Will Baptist Church near Raleigh, North Carolina.

The conference will open on Sunday evening, April 2, and close Thursday morning, April 6. All evening services, except Sunday, will be held in the West End High School auditorium, near the Bible College. Crowds exceeding 1000 are expected.

Durham, North Carolina, to Hyde Park Church, Norfolk, Virginia; Rev. J. C. Lynn from Hyde Park, Norfolk, Virginia to Hookerton Church, Hookerton, North Carolina; Rev. S. M. Aragon from First Church Grants, New Mexico. Mr. Aragon's plans are indefinite.

To Upgrade Teacher's Guides

NASHVILLE, TENN.—Steps are being taken to improve the quality in writing and printing of the complete line of teacher's guides offered by the Free Will Baptist Sunday School Department. According to Roger Reeds, General Director of the department, additional writers will be employed and a new more readable typeface selected. In the future the Teen Teacher will be divided so that it will no longer be bi-level. A teacher's guide written for the High Teen level added to the present line of teacher's guides will give a more complete coverage.

The First Free Will Baptist Church of Thomaston, Georgia, had a generous response to its appeal for the American Bible Society. A wide variety of Bibles were displayed as the congregation gave to share God's Word. Pictured are (l. to r.) H. H. Watson, William Travis, pastor and Al Wells.



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.

If drinking and other sins of the flesh will not send souls to hell, how would you explain Galatians 5:19-21? I thought all Free Will Baptists were Arminian and believed that one sin unrepented of would send a soul to hell.

The works of the flesh are enumerated in the scriptures you refer to and Paul says, "They which do such things shall not inherit the kingdom of God." In verse 24 he follows up the above statement with, "They that are Christ's have crucified the flesh with the affections and lusts." In other words, Paul indicates that if a person continues in these works of the flesh he either is not born again or else he is an apostate. As to one sin unrepented of, suppose a man explodes during a church business meeting. He has been a devout Christian for years, but now he says some rough things about his pastor or another brother. He certainly has sinned. He goes out of the meeting, has a heart attack and dies. Is he lost? I say no! He has not rejected Jesus Christ, his Saviour. He has not repudiated his faith in Christ's shed blood. There is only one place where this wrong can be made right or judged and that is at the judgment seat of Christ. Lost rewards, works burned, but the soul of the Christian saved as by fire (see I Corinthians 3:11-16). And, Brother, that's not Calvinism.

Does God have a body or a form or is he now, and will he forever be, an invisible Spirit? Do you think we'll ever actually see God?

Matthew 5:8 says, "Blessed are the pure in heart; for they shall see God." I believe it. Before Jesus became flesh Philippians 2:6 says he was "in the form of God." The scripture sets forth God as seated upon a throne (Ps. 11:4; Rev. 6:16; Rev. 19:4 etc.). Psalm 17:15 quotes the Psalmist as saying "I shall be satisfied, when I awake, with thy likeness." With thy form," the margin reads.

It seems that the Wednesday evening prayer meeting at my church is anything but a prayer meeting. Don't you agree that the church should engage in more than one or two brief prayers during the mid-week prayer meeting?

Your experience could be multiplied many times over in the churches which still have prayer meetings. In so many churches, prayer has been replaced on Wednesday night with a study course (which in itself is fine) or a Bible book study (which also is fine). But we need a return to the old fashioned prayer meeting where prayer is the chief business, where Christians pray through to victory and where hearts are poured out in behalf of missions and the lost everywhere.

Do you think Jesus will return in our lifetime?

Yes, and if I had lived one hundred or five hundred years ago, I would have expected Him in my lifetime. Matthew 24:44 admonishes, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

DELIVERANCE / from page 9

him. And so, when Herod would have brought him forth, behold, the angel of the Lord came, and the light shined in the prison.

Alexander Maclaren in his *Expositions of Holy Scripture* has this to say about the prayer of the church: "It is the same sequence of thought that occurs in the eighteenth Psalm, 'My cry entered into His ears; then the earth shook and trembled—and there came all the magnificence of the thunderstorm and the earthquake and the divine manifestation; and this was the purpose of it all—'He sent from above, He took me, He drew me out of many waters.' The whole energy of the divine nature is set in motion, and comes swooping down from highest heaven to the trembling earth. And of that fact the one end is one poor man's cry, and the other end is his deliverance. The moving spring of the divine manifestation was an individual's prayer; the aim of it was the individual's deliverance. A little water is put into a hydraulic ram at the right place, and the outcome is the lifting of tons. So the helpless men who could only pray were stronger than Herod and his soldiers, his chains, and his gates. Prayer was made, therefore, all that happened was brought to pass, and Peter was delivered."

The problem, then, which faced the early church was the imprisonment of Peter and it was met by the intercession of the saints. God intervened and Peter was delivered.

It is interesting to note that when God intervenes all human precautions are useless. Peter was led past all the obstacles: "the first ward," and the soldiers at it; "the second ward," and the soldiers at it; "and the third gate that leads into the city," which was no doubt bolted and barred. So regardless of what our fate in life may be, and though difficulties may stand before us as great mountains, let us remember that God, the Great Deliverer, is able to deliver us.

In answer to the prayers of the saints, God sent an angel to lead Peter to safety, but when the angel came into the cell look how slowly and leisurely, he went about it.

"Put on thy shoes." He had taken them off, with his girdle and his upper garment, that he might lie the less uncomfortable. "Put on thy shoes; lace them; make them all right. Never mind about these two soldiers; they will not awake. Gird thyself; tighten the girdle, put on thy garment. Do not be afraid. Do not be in a hurry; there is plenty of time. Now, are you ready? Come!"

It would have been quite as easy for the angel to have whisked him out of the

Continued on page 25

My Experience With

The Cooperative Plan of Support

WHEN SOME experience or event has proven a real blessing in the life of a Christian, that Christian desires to share his blessing with others. The Christian desire to share is the motivating factor in my effort to write this article.

Having been privileged to preach the gospel in several states, to pastor several churches, to help organize and lead in the building of others; I feel that many of the problems, which face our ministers in their labors for Christ, have been mine. One of those problems was, "How may I share in the support of all our denominational ministries?" For me this was a source of real concern as I worked to lead and direct people in the service of God. I must confess that many times I suffered from a guilty conscience because I had been responsible for a substantial offering going to one or two phases of our work, while little or nothing went to the other phases which are equally important to the over-all program of our ministry for Christ.

Frequently I found myself hard pressed to go on my knees and pray sincerely for those programs which I was not supporting, neither was I seriously endeavoring to lead God's people to support them. All too often I would arise from prayer with a pharisaical feeling of having shown partiality and respect of persons. Invariably I tried to fall back on the excuse that the church was not financially able to send support to each department of our national work and support local and state works as well. However, I soon found that this did not solve any problems for me nor bring forth the equality of support which I knew Christian principles demanded. I knew that there must be a better method than haphazard giving, first to one, then another phase of our work. Also I

realized that a perfect plan, without any flaws, probably did not exist. After years of experience I still would not say that any one, or all, our methods are perfect and ideal in every respect, due to the fact of human error.

When the Cooperative Plan first appeared, I admit that I shared the questions and doubts of many others, but upon close examination I found these questions and doubts to be lacking real support. Most of all, when the Cooperative Plan was put to work where I pastored, I found that the plan not only solved some serious problems for me, but also opened the door to some of the greatest blessings of ministry. These blessings I sincerely desire to share with you.

This plan gives the church and pastor a true sense of really sharing in the support of each phase of our denominational effort for Christ. This plan is also one of the greatest educational programs any church has ever used. Where this plan is truly put to work people know where our mission fields are, who our missionaries are, and what their needs are as well as the "why" of missions. They know where our Bible Colleges are and understand the needs of our denominational program of education. They know about the Children's Home, Superannuation, State Ministries, etc.

Representatives of the several departments of our National Association find a warm welcome, a measure of understanding and genuine support in the churches where this program is made an integral part of the ministry of the church. I have never been connected with any building program anywhere that had any serious financial problems where the Cooperative Plan of Support was made

an important fact within the church. Experience has proven time and again that tithes and offerings increase considerably in fellowship with the Cooperative Plan of Support. One outstanding fact relative to this program is that I have found great depth of spirituality among the people who put this plan to work in their churches with compassion and dedication, in order that they may share in the entire program of world-wide diffusion of the Gospel of Jesus Christ. This is true, I believe, because this program is scripturally sound.

In summation I would like to call attention to these verses of scripture as a means of examining what has been said. "For the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor. 12:12). "But now hath God set the members every one of them in the body, as it hath pleased Him" (I Cor. 12:1). "That there should be no division in the body; but that the members should have the same care one for another" (I Cor. 12:25).

There are many other blessings and experiences which have been mine in connection with this plan which added to the effectiveness of my work in the Gospel and brought many of God's rich promises to fruition in my life. These promises and blessings I feel I would have missed, in part or completely, apart from the Christian principle of equality in sharing. When this spirit of sharing equally in the blessings, work and support of the Gospel permeates our hearts and lives, we shall witness a work of the Lord such as we have not seen in our lives as His witnesses. □□

ODELL HARRIS is pastor of the Free Will Baptist Church in Moultrie, Georgia. This article first appeared in The Bulletin.



DRIVING LIKE A CHRISTIAN

by Suzanne Willis

THAT MAGIC day has arrived at last! That day you have dreamed of for so long! You walk into the police station—you take some tests—answer some questions—and then you walk out. But you are not the same person you were when you entered that door. For in your hand you clutch a priceless possession. You are sixteen, and you have just received your driver's license. You slip behind the wheel of your dad's car—turn the key and feel the motor start—your foot presses the accelerator and you are in a new dimension.

"But," you ask, "What does driving a car have to do with being a Christian? Is my acknowledgement of Christ as my Lord and Saviour connected in any way with my actions and reactions behind a steering wheel? Surely the Bible has nothing to say on this subject. Why, in Jesus' time there was no such thing as an automobile. People traveled on foot, rode donkeys or camels. What possible relationship can there be to my belief in Christ and the way I drive?"

Well, let's delve into the subject for a few moments. The liberals tell us that the Bible is outdated. It is not applicable to the times in which we live. But this is not true. The God we serve is the same yesterday, today, and forever. The Lord of the Genesis Age is just as much the Lord of the space age. And it stands to reason, therefore, that if He was concerned with the way the Israelites traveled through the desert, He must, naturally, be equally as concerned with the way Americans travel on the highways.

In I Corinthians we are told that "Whatsoever ye do, do all to the glory of God." Does this pertain to driving a car? It definitely does. America has become a nation on wheels. Whereas the automobile used to be a status symbol, today it is a necessity of life as much as a bed or a toothbrush. One passes the meanest of shacks on a back road so miserable and run down as to signify nothing but the lowest poverty, and nine times out of ten there will be a car of some description parked in the yard. People today can do without washing machines, or electricity, or even, in some cases, indoor plumb-

ing, but a car is essential.

You, as a teen-ager or even an older person, have grown up taking the automobile for granted. You have probably ridden in one most of your life. It would seem, therefore, that because you move from the rider's seat to the driver's seat, things won't be so much different. But they are. For the moment you sit down behind that wheel, and turn that ignition key, you are in control of a deadly weapon—a machine that is capable of great power and awful destruction. And God is vitally concerned that you handle that weapon in a way that would not only protect your life and the lives of others, but would glorify Him as well.

You, as a young person, driving for the first time, are intensely aware of the power at your disposal. You feel an understandable thrill as accelerator, gears, and brakes respond to your touch. The normal, natural instinct is to show-off, to speed, to squeal the tires, to be reckless and to say to the world, "Look at me." "I'm driving this car." But, as wrong as these things are for the unbeliever, for the Christian they are an act of open defiance to God's laws. In Romans 13:1-2, we read "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

Do you feel the urge to run the speedometer up to levels past the speed limit? Then stop for a moment and consider that in 1965, according to statistics, 1,800,000 people were injured in automobile accidents, and 49,000 were killed. "It won't happen to me," you say. "I know what I'm doing." Well, don't you suppose those 49,000 thought they did too? Probably not one of them intended to die. But they died anyway.

The *Reader's Digest* of October 1966 carried a horribly gory article on the subject of automobile wrecks, entitled "And Sudden Death." In it the writer stated that speaking of death on the highway can never make the picture real—one would have to include motion

picture and sound effects too—the awful movements and groans and hysterical screaming—the broken bodies, the blood, and the shock. "That's sickening," you say. Yes, it is sickening. But not nearly as much as the actual sight would be to your loved ones if they were called to witness such a scene in which you were the victim.

Some young people delight in playing wild games in a car. "Chicken" is an example. Their lives hang on the supposition that they will be able to swerve in time to avoid a head-on collision at a terrifically high speed. Would a game like this bring anything but reproach to the Lord? Your life is very precious to Him. Your body is the temple of the Holy Spirit. To participate in such idiotic pastime is a sign only of immaturity and lack of respect for human life and for the One who died that you might live.

And, young man, even though that special girl is so sweet and pretty that you can't resist her charms, it is not only dangerous to drive with one arm around her, but it is also unbecoming to a Christian. When two people are really in love, that love is a very personal thing. It is not to be flaunted in front of others. The world reacts with disgust and repulsion to the sight of a boy and girl making love in public. To see them wrapped up in each others arms while driving down a highway is a disgusting sight. It is very doubtful that in such a case, too, the mind is as alert, and the reflexes as quick as they should be. If so, the girl should take offense, for she obviously is not as distracting as she would like to believe.

God's Word is very explicit on the subject of the way we treat our fellowman, and probably in no other area are bad manners so obvious today as on the road. Drivers crowd each other out. They yell at each other. They blow horns angrily if someone in front hesitates too long when a traffic light changes. They act, in many cases, like children in the midst of a temper tantrum. We, as Christians, are to obey the golden rule. We are to prefer one another above ourselves. We are to show forth Christ's love in our lives. He said that if a man smite us on one cheek we are to turn the other, and it is

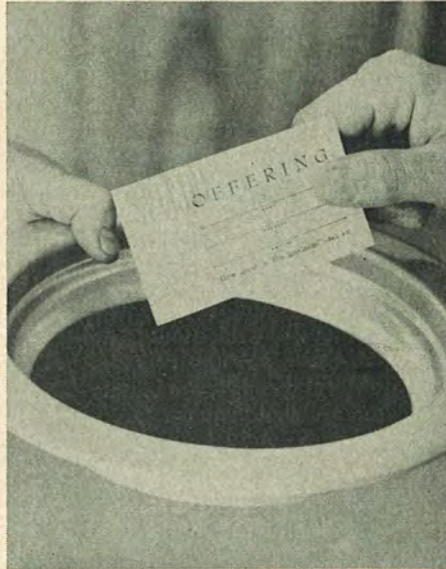
up to us to present such a testimony to the world. Stop and let that other person in line ahead of you. It won't hurt you, and it may be just the little gesture that will make his day a little happier. An act of courtesy is very noticeable in these days of unconcern.

Does the rest of the crowd want to go out to a lonely road and "drag" a little? Dare to be different. Many towns provide areas where young people can get the racing out of their systems under supervision and in safety. If yours doesn't, talk to someone about getting such a place started. Chances are that will go a lot further with your parents than having you come home with a ticket for speeding. And respect your parents' wishes. Remember that you are very dear to them. They see you as being much younger than you are. Seeing you go out at night in the family car all alone is a frightening experience. Try to put yourself in their place. They have been on the roads a lot longer than you have. They know the dangers that lurk around every curve and behind every big truck. They have read about a lot of accidents, and maybe seen a few. They know what that high-priced, metal monster in the garage is capable of. They are lecturing you and begging you to be careful, not because of the car—it is insured and can be replaced—you cannot be. Obey them, and respect their wishes and they will come to realize that you can be trusted. The law has decreed that you are old enough to accept this responsibility. It is up to you to prove it.

In I Timothy we are told "let no man despise thy youth," but we are to be an example of the believers in every way. There is no better place to be such an example than in a car. The world seems to have the idea that most teenagers are irresponsible hoodlums. You, as a thoughtful, considerate driver who obeys the traffic laws and observes rules of highway courtesy can do a lot to dispel this idea. You have an influence. Why not use it for the Lord's sake?

MRS. SUZANNE W'LLIS is a former member of the First Free Will Baptist Church in Savannah, Georgia. She now lives in Clewiston, Florida.

WHAT'S RIGHT WITH TITHING



NO ONE reading the Bible or professing to be a Christian would oppose the practice of presenting gifts and offerings to support the Lord's work. God's work must be supported, and God's people are responsible to do this.

But quite a few oppose tithing. The reason most often given is that tithing is a matter of law, not of grace; that it is a standard of the Old Testament, not of the New.

There is, I think, some validity to this argument. Tithing was directly and repeatedly commanded in the Old Testament. Details were given: what should be tithed, how often tithes were to be brought, and to what place the tithe should be brought. These were spelled out clearly. Israel was left no option in the matter. Though not a moral law in the sense of being included in the Ten Commandments, tithing was a law of the Sanctuary and the abuse or neglect of this practice brought down judgments from God upon His people.

Furthermore tithing is not set forth in the New Testament as a law to the Christian. No single verse and no combination of verses makes tithing necessary to salvation, so that a Christian who does not tithe becomes subject to God's wrath and disqualified for heaven.

Another reason for opposition to the tithe is that tithing establishes an amount to give. I am inclined to believe that most people who oppose the tithe for this reason oppose it because it is as much as 10 percent, not because it is as little as 10 percent. I think they dislike being told how to figure out the exact amount to give to the Lord's cause, as though

giving were to be left entirely to the believer's personal conscience.

Without seeming to be contentious, and without making a direct attack on those Christians who do not believe in tithing, I would like to set forth some positions that persuade me that tithing is a good practice for Christians.

Scripturally Sanctioned

Tithing is Scripturally sanctioned. No other plan is.

The practice of tithing preceded the law of Moses. Perhaps 500 years before Moses, Abraham "gave tithes of all" to Melchizedek, king of Salem and priest of the Most High God. In the New Testament, Melchizedek is regarded as a type of Christ. Thus, in type, Abraham tithed to Christ before the giving of the law.

Two interesting observations should

be made here. First, the reference to giving tithes (Gen. 14:20) is incidental, almost giving us the impression that Abraham did not originate the practice, that he only continued it. When Abel offered in sacrifice "the firstlings of his flock," that may have constituted the giving of a tithe to God. So the practice may be as old as Adam.

Second, the New Testament reference (Heb. 7:9) indicates that tithing was not incumbent only upon laymen: "Levi also . . . paid tithes in Abraham."

So the principle of tithing is very old, and covers all God's people, laity and ministry.

Furthermore, the practice of tithing outlived the law of Moses. There is no New Testament verse that outlaws or contradicts the principle of tithing, and there is at least one verse that commends it. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). The weightier matters have priority, but tithing has Christ's clear approval.

A Gentle Constraint

Secondly, tithing is right because it places upon believers a gentle constraint to give. It is wholesome for us to feel a sense of duty. This puts our activities on a regular and businesslike basis. To tithe regularly is as good for us as to go to work daily—and to attend church each Sunday.

No person who fully trusts Christ and tries to seek first the kingdom of God will

by

George E. Failing

make church attendance an open option. This would mean we must decide each Lord's Day whether we go to church or not. True, church attendance should be stimulated by desire but it may well be regulated by a sense of responsibility. They—other believers and God—are counting on me. I won't let them down.

Nor should giving be left to impulse. There may be a place for impulsive giving, but it should be outside the regular commitment a Christian makes to his own church, and beyond his tithe. It can be a spiritual thrill to give to missions the \$50 you intended to spend for a coat or a camera. But giving for missions will always be included if you consistently tithe. Thus, missions will be supported even when no immediate impulse is prompted. And besides, missions—as well as every other arm of Christ's work—require regular support, not simply the occasional impromptu gift.

I do not suggest that giving should be wholly governed by duty. But I candidly believe that a regular program of giving can best be accomplished within the clearly marked pathway of duty. Tithing, as Jesus taught, is not to be left undone!

Establishes Proportionate Giving

Tithing is right because it establishes proportionate giving.

Church needs could never be met by assigning to each member an equal amount. To some, \$100 in tithe each month is too little; to others, too much. Why? Because the tithe is based on a person's net earnings. The one who contributes \$100 for each \$1,000 earned is giving proportionate to the one who contributes \$1,000 for each \$10,000 earned.

The Bible clearly approves giving according to one's ability, or earnings. Paul exhorted the Corinthians to hoard at home week by week an offering for God made out of profits in trade—these to be given to Paul when he came (I Cor. 16: 2). The Macedonians, out of their eager love, had made contributions "beyond their power" (II Cor. 8:3), but this was exceptional.

Paul suggests the principle of equality (II Cor. 8:13-15) and illustrates his point by alluding to the gathering of manna in the wilderness. God sent manna equal to one "omer for every man" (Ex. 16:16-18), evidently because that was sufficient for life and strength. But the strong had to gather for the weak, and the parents for the babes and elderly. The equalization was in the distribution. So if each of us gives as God has prospered him, the combined store will meet the need of all of God's work.

God's Work Deserves Support

Tithing is right because God's work

deserves support. In I Corinthians 9: 7-14, Paul furnishes some analogies—and a final command. The soldier is supplied equipment by his government. The farmer or shepherd expects returns from the field or flock. And under the Law, those that ministered in the temple were supported by the tithes and gifts of the worshipers.

Both under law and under grace, those who minister in spiritual things deserve adequate recompense in earthly things. Otherwise, the ministers would not be able to "give themselves continually to prayer and to the ministry of the word" (Acts 6:4). "So hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). This ordinance is clearly based on Jesus' own teaching: "the laborer is worthy of his hire" (Luke 10:7; also Matt. 10:10).

Failure to tithe is like "cutting back" on a missionary and evangelistic program. When tithes are not brought in, "the house of God is forsaken" (Neh. 10:11) and its ministries curtailed. Consider how serious it would be to reduce the preaching of the Word, the ministries of prayer, and the care of the saints.

If we do not regularly and cheerfully support God's cause, there is not "meat in his house" and God is unable either to bless His people or to reach the lost with the gospel.

Brings Blessings

Tithing, as a systematic method of Christian giving, is right because it brings blessings to those who give as well as to those who receive.

When we give, God gives. In fact, "God loveth a cheerful giver," and God lavishly gives of His grace to those who lavishly give of their substance. If we seek first His kingdom, all things needful shall be added.

When we give, others also give. Those who benefit by our offerings will praise God for us. Thus, our giving will incite their praise. "Whoso offereth praise glorifieth me" and "it is a good thing to give thanks unto the Lord." Praising God is like plucking the strings of a harp. The music of praise is melody to God. The liberality of one Christian can cause another to sing.

Our offerings also cause Christians to pray for us. Their appreciation turns into petition. Thus our giving can set in motion a chain of prayer to God.

When these benefits await us, can we afford not to tithe? □□

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in the vineyard

Harrold Harrison, Director of Teacher Training for the National Sunday School Department, will conduct a Sunday School Institute in the Grifton Free Will Baptist Church, Grifton, North Carolina, March 12-17. He will be in Richlands, Virginia, for an Institute in the Lake Park Free Will Baptist Church March 20-24.

Jerry Ballard, Director of Communications for Foreign Missions, will be in revival services in Olney, Illinois, March 11-19. He will be in Wheaton, Illinois for a meeting of Evangelical Literature Overseas, March 27-30.

Jack Paramore, Director of Development Campaign for Free Will Baptist Bible College will be in promotional services at Fuquay Springs, North Carolina, March 3-5; revival services in Jacksonville, North Carolina, March 6-12; revival services in Fayetteville, North Carolina for promotional services, March 25; Greenville, North Carolina, March 26 and Portsmouth, Ohio, March 27-April 2 for revival services at the Scioto-dale Free Will Baptist Church.

Roger C. Reeds, Director of the National School Department, will be on itinerate in California March 2-6. He will return to Nashville, Tennessee, for the annual meeting of the National Sunday School Board, March 27-29.

Reford Wilson, Director of Foreign Missions, will be in Nashville, Tennessee, for a meeting of the Foreign Missions Board, March 6-10. He will be in an area missionary conference in Georgia, March 18-26.

Rufus Coffey, Director of Missions Education, will be in area missionary conferences in New Bern, North Carolina, March 1-5. He will return to Nashville, Tennessee, for a meeting of the Foreign Missions Board, March 6-10 and will be in a missionary conference in South Grand River Association, Oklahoma, March 20-26.

Homer E. Willis, Director of National Home Missions and Church Extension, will be in missionary revival services in Hector, Arkansas, March 13-19.

Billy A. Melvin, Executive Secretary, will be in revival services at Northport, Alabama, March 5-12. He will direct the Promotional Secretary's Meeting in Nashville March 30-31.

by DARRELL FULTON

of special interest

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.

THE MAN WHO CHANGED THE WORLD

by Herbert Lockyer
Zondervan, \$9.95 set

Dr. Herbert Lockyer has compiled an exhaustive reference work in two volumes that is fully indexed and cross referenced. In this work he shows how Christ and His principles have had their impact upon all of history, both secular and sacred.

This is a rich treasure of information on English, European, American, Asiatic and ecclesiastical history, a collection of ancient and modern facts that will prove to be an indispensable tool for ministers, Bible students, students of history, public speakers, as well as laymen and church libraries.

This book defines the role played through the course of history by such men as: Augustine, Beethoven, Browning, Calvin, Churchill, Eisenhower, and many others. It features the biographical sketches of men who lived in every century and traces the influence of Christ or Christian thought in their lives, and their own influence for good or ill in the day in which they lived.

A TREASURY OF HUMOR

by Clyde Murdock
Zondervan, \$3.95

This book is a treasury of more than 500 jokes, puns, anecdotes and humorous stories that can prove to be a value to speakers, teachers, ministers and the everyday layman who is called upon to address a group of people.

It is indexed and alphabetically arranged for easy reference. Included are stories, ect., which illustrate such subjects as: Accuracy, Bargains, Compassion, Danger, Revival, Security, Stealing, Stewardship, Teen-agers and Worry. These are only a few of the subjects covered in this exhaustive sourcebook of humor.

PLEASE TELL ME A STORY

by Velma B. Kiefer
Baker Book House, \$2.95

Here are stories which will keep children interested and occupied. Not only are they interesting, they are well written. They depict true life situations which confront our children today.

Even the titles of these stories are intended to be attention points. Some of the representative titles are: *Don's Penalty*, *Escape*, *The Happy Gardners*, *It Happened in India*, and *Freddie's Neighbor*.

Throughout the book are interesting pencil artist sketches which will aid in creating interest. Children will love the stories and so will you.

WORLD AFLAME

by Billy Graham
Spire Books, 75¢

The 500,000 copy national best seller at \$3.95 is now available in a popular paper-back edition. It is a complete edition in which Billy Graham tells why he believes the world is on a collision-course—and what this generation can and must do about it.

LIVING GOSPELS

by Kenneth Taylor
Spire Books, 75¢

This book, like *World Aflame*, is now available in a popular paper-back edition. With over a million copies in print, the New Testament writings of Matthew, Mark, Luke and John, and the Books of Acts are translated from the Bible into the fresh easy-to-understand language of today.

365 DEVOTIONS ON THE NAMES OF OUR LORD

by T. C. Horton
Baker House, \$2.95

Here is a devotional type book of unusual interest. The author has gone through the Bible—from Genesis to Revelation—and selected three hundred and sixty five names and titles of our Lord—one for each day of the year. After each name he has made a brief comment on the name or title. This is sufficient to direct the thoughts of the individual who might wish to use this book in his daily devotions.

As the pages of the book are turned and the different names of our Lord are presented for meditation, "they sparkle with diamond rays as they flash before us." In this we once again acknowledge Him as King of kings, and Lord of lords.

Ho Hum, Another Knuckle Bone

SOMEWHERE along the edge of an ancient African lake, the eye of a paleontologist has spotted a piece of bone which allegedly makes man 2.5 million years old—800,000 years older than previously calculated.

Professor Bryan Patterson, with the Harvard Museum of Comparative Zoology, announced his discovery in Kenya of an elbow bone which his staff identified as belonging to a "man-like creature who lived some 800,000 years earlier than *Homo Habilis*." The latter is said to have inhabited the Olduvai Gorge in Africa 1.7 million years ago. Until now, *Habilis* was the oldest known manlike fossil.

In a story copyrighted by the New York Times News Service, Patterson explains that the elbow bone, which consists of the lower portion of the upper arm bone, or humerus, was found in August, 1965 near Lake Rudolph in Kenya.

"It had been reduced to a rather zombie-like condition," Prof. Patterson said at a news conference. "I thought 'Ho hum, there's another knuckle bone,'" he said, "and pocketed the specimen." Then he did a classic "double take" a few moments later.

Patterson and his colleagues returned to comb the site but could not find additional fragments. "The rest may very well have been inside a crocodile," he said.

A subsequent story by the Associated Press said a Harvard computer has cleared up any doubts that the bone had been from a chimpanzee or other ape. Prof. Ernst Mayer, director of the museum, said the Patterson discovery indicates that the bone is from a type of early man called "*Australopithecus*, believed to be in the main line of man's evolution."

Scientists have nicknamed the Kenya man "K.H.I." and surmise he was about five feet tall, walked erect, had human-like teeth and possessed a small brain and large jaw when he lived 2.5 million years ago.

Seldom have so few drawn so many conclusions from such little evidence about so long a time on such a great issue!—NBR

woman to woman



by CLEO PURSELL

Their Whole World Was Completely Changed

Certain women followed Christ on the last journey from Galilee to Jerusalem; ministered to Him on the way to Calvary; witnessed His crucifixion and accompanied His body to the sepulcher; prepared spices and ointments for His burial and were the first at the tomb on the morning of the resurrection. Did you ever try to imagine how they felt when they were commanded to go tell the others "He is risen . . . He goes before you into Galilee"? Their hearts must have been bursting with joy and excitement as they ran to share the glad news.

Their whole world was completely changed by the fact that their Master and Friend had proved Himself to be the long expected Messiah—the Saviour of the World! Nothing was as important to them as bearing witness to the fact that He lives! Those women must have been grateful and glad all their lives that they were the ones first privileged to spread the Good News of His resurrection.

And yet, our privilege is just as great as theirs. We who own Him as Lord know that He lives within our hearts. We know that He is the Hope of the hopeless, the Answer to every problem. We know too that He has sent us with the same triumphant message!

The tomb . . . a dreadful word,
A shadowy place where the dead are
interred.

The hopes of the disciples were swept
away,
As they saw Him buried on that day.

But wait . . . all is not yet lost,
He lay down His life in excruciating
pain,

No grave so great nor soldiers strong,
Could hold the Incarnate Word for
long!

He came forth triumphant on the third
day.

Rejoice! The tomb is empty today!

. . . Joan Warren

Fort Worth, Texas
Rock of Ages Church

Easter at Home

Easter legends play a leading part in providing themes for home decorations at this time of the year. Carrying out holiday traditions is a part of wholesome family living and adds attractiveness as well as pleasure to the surroundings. Materials most families have on hand can be used to make attractive centerpieces for decorative arrangements for family enjoyment.

It is a good idea to plan arrangements for which all members of the family can help gather materials. When families do things together, it leads to family security. Anything that involves more than one family member can be considered progress along this line.

Dogwood is plentiful in some sections of our country, as are a number of spring flowers and blooming shrubs. Most of us get more pleasure from these early blossoms than at any other time of the year. They fit in well with the Easter themes, too.

Here is an idea for an arrangement with a religious emphasis. This could be used almost any place in the house, and might be a good suggestion for the breakfast table. A long, low flower bowl is suggested, and to serve as a focal point, a white cross cut from styrofoam.

Cut a paper pattern for the cross and draw it off onto the styrofoam. Then cut the cross with a saw or a knife with a serrated edge. The cross is held in place by using floral tape or clay in the bottom of the dish.

An appropriate flower to use with this arrangement is dogwood. The legend of the dogwood gives it a part in the Easter story. The blossoms are in the form of a cross with two long and two short petals. In the center of the outer edge of each petal, there are "nail-prints," brown with rust and stained with red. And in the center of the flower is a "crown of thorns."

Easter eggs are colorful and make attractive table decorations enjoyed by children and adults alike. The contents of

the eggs may be removed by making a quarter-inch hole in each end of the egg with a large darning needle. Blow with the mouth from the large end of the egg.

These eggs could be used for scrambling or other cooking. When it comes to decorating the shells, that's when you can let your imagination take over. The egg faces may be used for favors or place cards for an Easter party. They make amusing tray favors for hospitals and can be combined with other Easter decorations for attractive table centerpieces.

A collar or base for the egg is necessary to make a firm foundation. The shell can then be painted and features added. To add decorations, use a quick-drying cement. Small bits of felt and yarn will create a variety of effects.

An Easter Party

Write invitations on egg-shaped, pastel colored cards. They may read thus: An eggs-ellent Easter party has been planned for Friday night by the We are eggs-pecting you to be present. No eggs-cuses will be eggs-cepted. We begin eggs-actly at 7:30 p.m.

Decorate the room in yellow and white, which are the Easter colors; yellow as "emblem of the sun and typical of the goodness of God," white as "typical of purity and all things made new."

Furnish each couple with tissue paper, sissors, needle and thread, or paste. Each boy is requested to make an Easter bonnet for his partner to wear. Some wonderful creations will result. The girls will parade the hats before a committee of judges. Award the winner.

Dates to Remember in March

Pre-Easter Season of Prayer
Revival Crusade Month

Gem

Easter Day is *not* Decoration Day.



readers respond

Should Not Have Been Published

□ I have read and reread the January issue of CONTACT and especially the article by Paul E. Little.

There are many good things about the article and yet I do not believe it should have been published in our national magazine.

First, he says some earnest Christians drink. This I do not believe, neither do we as Free Will Baptists. This statement comes at a time when many of us across the state are spending a lot of time fighting the liquor liberalizing efforts of the liquor interests.

Second, this article quotes the R.S.V. Bible. I was under the impression that our national magazine and publications were not to use such. I'm disappointed.

Third, this article seems to advocate going in and out of bars and such in order to witness. This ought to be tried in some places I know and see what happens.

Fourth, this article seems to advocate that in order to witness a person should listen to off-color jokes, etc. and do nothing to stop them other than telling a clean joke.

Fifth, this article on page seven, column three, seems to suggest being a little wishy-washy, i.e. the card game—inability—when possibly before they were saved they played cards and really do know how to play.

I trust these comments will be received with the concern with which they are written.

Rev. Winston Sweeney
Kingsport, Tennessee

Contrary To Bible Teaching

□ I feel compelled to write and register a complaint about an article in the January issue of CONTACT magazine. "Lost Audience" by Paul Little is contrary to Bible teaching, therefore, Free Will Baptist doctrine . . . I'm ashamed to

pass this month's CONTACT on to weak Christians or unsaved persons as I usually do.

Mrs. Earl Yeomans
Jesup, Georgia

Others May Not Write

□ I realize that the article "Lost Audience" was a reprint from another magazine, but it is regrettable that the CONTACT staff saw fit to reprint such an article . . . Others may not write you about their objection but . . . All of them are of the opinion that there is no such thing as a sincere or earnest Christian who drinks.

Rev. Wade Jernigan
Jerome, Idaho

Makes A Sad Blunder

□ Paul E. Little says many good things . . . however . . . he makes a sad blunder when he says, "Some earnest Christians do smoke and/or drink." If the tobacco and liquor industries could use this statement they would further their cause. I trust this is not the position of any Free Will Baptist.

Rev. Rashie Kennedy, Sr.
Bacliff, Texas

Concrete Advice

□ Just a note to let you know how much I appreciated the article in the January issue entitled "Lost Audience." Mr. Little presents some concrete advice that concerned laymen can "put their teeth in." Too many articles along this line either are hazy and obscure or else they limit witnessing to an elite group of "specialists," neither of which is Scriptural. Give us more such instructive articles which encourage laymen to be witnesses where they are.

Rev. Ronald Niebrugge
Nashville, Tennessee

EDITOR'S NOTE: The editor would like to assure all CONTACT readers that Mr. Little does not express his personal opinion concerning drinking—or for that matter—smoking. He expresses no one's opinion but his own, as indicated by our policy statement on page three. The editor does take, however, full responsibility for running the article. It was his judgment (which may have been a poor one) that the article spoke to an area most of us would do well to think about; i.e. How do we effectively communicate with those who are unsaved? All of us, of course,

have the right to agree or disagree with Mr. Little's suggestions and/or conclusion.

Misleading?

□ In the article "Echoes From Berlin" I noticed the author referred to Dr. Carl Henry and Dr. Harold John Ockenga as "great servants of God" and "giants." Is not Dr. Henry one of the outstanding leaders of the ecumenical movement and is not Dr. Ockenga known among evangelical circles as the father of Neo-Evangelicalism? . . . is it not misleading to . . . refer to such men . . . when they are leaders in the one world church movement?

Rev. J. B. Blanton
Jesup, Georgia

Sick This Time

□ I have just finished reading the January issue of CONTACT. I was especially sick this time with Mr. Willis' "Echoes From Berlin." It looks as if Mr. Willis has joined the camp of the Neo-Evangelicals or those that are sick of the term "fundamental."

I agree with C. Stacy Wood who said, "Its theme: 'One Race, One Gospel, One Task' was notable for the omission of 'One Truth'."

John Ray Peters
Nashville, Tennessee

Enjoys Contact

□ I enjoy CONTACT very much and don't want to miss an issue.

Maggie B. Gallahar
Booneville, Mississippi

Sunday School Section Helpful

□ I always receive a blessing from reading CONTACT. The section on "How to Have a Dynamic Sunday School" is especially helpful this month.

Alma B. Worthington
Ayden, North Carolina

Sample Copy Brings Subscription

□ I enjoyed the sample copy of CONTACT so much. Enclosed you will find my subscription for 16 months . . . I thank God that our denomination has a paper like the CONTACT. I'm looking forward to receiving it each month.

Roy C. Sanders
Orlando, Florida

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

JANUARY 1967

| | JANUARY 1967 | YEAR TO DATE | TOTAL TO JAN., 1966 | DESIGNATED JAN., 1967 |
|----------------------|-----------------|-----------------|------------------------|--------------------------|
| Alabama | \$ 604.08 | \$ 604.08 | \$ 361.62 | |
| Arkansas | 260.36 | 260.36 | 447.55 | |
| California | 570.89 | 570.89 | 788.57 | |
| Florida | | | 354.56 | |
| Georgia | | | 245.96 | |
| Idaho | 35.53 | 35.53 | 31.65 | |
| Illinois | 685.80 | 685.80 | 773.96 | |
| Indiana | 68.00 | 68.00 | | |
| Kansas | 157.00 | 157.00 | 450.00 | |
| Michigan | 214.42 | 214.42 | | |
| Missouri | 1,607.65 | 1,607.65 | | |
| New Hampshire | 79.64 | 79.64 | 11.52 | |
| New Mexico | 11.26 | 11.26 | 35.46 | |
| North Carolina | 98.90 | 98.90 | 132.00 | |
| Ohio | 328.56 | 328.56 | 310.20 | |
| Oklahoma | 1,574.22 | 1,574.22 | 1,491.07 | |
| Tennessee | 594.93 | 594.93 | 273.49 | |
| Texas | 371.55 | 371.55 | 221.11 | |
| Virginia | 131.94 | 131.94 | 223.27 | |

| | COOPERATIVE JANUARY 1967 | RECEIPTS YEAR TO DATE | DESIGNATED JAN. 1967 | YEAR TO DATE | TOTAL RECEIPTS TO DATE |
|------------------------|--------------------------------|-----------------------------|----------------------------|-----------------|------------------------------|
| Foreign Missions | \$2,144.47 | \$2,144.47 | \$ | \$ | \$2,144.47 |
| Bible College | 1,552.89 | 1,552.89 | | | 1,552.89 |
| Executive Dept. | 1,478.95 | 1,478.95 | | | 1,478.95 |
| Home Missions | 1,183.16 | 1,183.16 | | | 1,183.16 |
| Church Training | 739.47 | 739.47 | | | 739.47 |
| Superannuation | 221.84 | 221.84 | | | 221.84 |
| Stewardship | 73.95 | 73.95 | | | 73.95 |

MARCH 1967

DELIVERANCE from page 16

cell and put him down at Mary's door; but that was not to be the way. There was an element of leisuress throughout the entire deliverance.

Why? Because Omnipotence is never in a hurry, and God, not only in His judgments but in His mercies, very often works slowly, as becomes His majesty. "Ye shall not go out with haste; nor go by flight, for the Lord will go before you; and the God of Israel shall be your reward." We are impatient and hurry our work over. God works slowly, for He works certainly. That is the law of the divine working in all regions, and we have to regulate the pace of our eager expectation so as to fall in with the slow solemn march of divine purpose in regard to the providences that affect us individually.

Because God works certainly, we can always expect our deliverance to be complete! The angel conducted him through one street to assure him that he was really free and secure him from bewilderment, and then departed. The Apostle thereupon sought out the well-known center of Christian worship "the house of Mary the mother of John, whose surname was Mark," where stood the upper chamber, honoured as no other chamber had ever been. There he made known his escape, and then retired to some secret place where Herod could not find him, remaining there concealed till Herod was dead and direct Roman law and authority were once more in operation in Jerusalem.

So, what seemed an impossible task was accomplished. Peter was delivered because of the intervention of God.

From day to day you will face difficulties in life. Some of them may be insignificant while others may seem more than you can bear. In everyone of them, remember that God is a Sure Deliverer.

One day two men were riding in an automobile. As they traveled along the highway, a storm came up. Dark clouds were forming rapidly in the sky, and a strong wind was blowing. In the midst of the approaching storm, one of the men saw a bird perched on the limb of a tree singing merrily. Turning to the other man he asked, "Do you know why that bird can sing so merrily in the face of the storm which is approaching?" "No," replied the other man, "Why is it that the bird can sing so merrily?" Because he has wings and can fly above the storm," was the reply.

Those of us who know Jesus Christ as Saviour have wings, and when the storms of life beat upon our souls, we can sing the victor's song because in God we have a Sure Deliverer who enables us to soar above the storms of life. □□

personally...

MOST OF US have frequently been exhorted to take a stand as Christians. The point of reference is a stand against sin, worldliness, compromise, liberalism, etc. To this, every true believer would say amen! I observe, however, that these are not the things which trouble most of us. There are other things, often unmentioned, which seem to give us a great deal more trouble.

For example, what about a stand against untruth? How carelessly some Christians talk! They deal in half-truths and even lies. Taking secondhand information, they become authorities on almost any topic and can neatly pigeon-hole an individual without reviewing the facts or bothering to find out for themselves what a person really is or believes. We should all remember that just because something appears in print, that does not necessarily mean that it is true or accurate.

The Bible still says we are not to bear false witness and I do not know of anyone who has been given a special dispensation to violate this commandment. It is imperative that we exercise the greatest care in the remarks we make about others. Not only may we be guilty of speaking an untruth; we may be guilty of speaking against the Holy Ghost. Our loose talk may hinder a work of God.

Then, what about a stand against unbrotherly acts? The Bible says, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matthew 18:15). Is it no longer right for Christians who have ought against a brother to go to that individual alone to see if the problem can be settled? Do we have to deal in exposés? What has happened to the desire of God's people to care for one another; to carry at all times a deep concern for the spiritual welfare of others? Has the fleshly, competitive spirit of the world become such a part of the church that we have to deal in vicious attacks on others in an effort to build a name for ourselves?

Frankly, I do not know of anything that is hurting the cause of Jesus Christ more than unwarranted attacks by some Christians on other Christians. Such attacks can only bring division and we all know that God is not a party to unholy divisions. The church in Corinth was paralyzed in its efforts to reach that great metropolitan area with the gospel, because of division. This is the great hurt—souls unreached and the world smiles while Christians vie one against the other.

And finally, what about a stand against an unloving spirit? The Scriptures state, "Let brotherly love continue" (Hebrews 13:1). What might be accomplished for the glory of God and the salvation of souls if every Christian earnestly sought to let brotherly love continue? One thing is certain. If our love for our brother is not what it should be there is something wrong with our love for God.

Oh, that we might understand that our brothers and sisters in the Lord often carry burdens that we do not know anything about. There is need for encouragement, understanding and help, permeated with a loving Christian spirit. I wonder how often we have been guilty of crushing some individual to the dust simply because we were wrapped up in our own little schemes and selfish desires.

Actually, most of our problems stem from the fact that we do not love as we ought. Perhaps more than once our testimony has had the hollow ring of sounding brass or a tinkling cymbal. And all our acts—our stand against this or that—became nothing!

Jesus condemned the Scribes and Pharisees for omitting the weightier matters of the law. Is His condemnation any less upon those who omit the graces of truth, brotherly acts and a loving spirit?

Billy A. Melvin



Executive Secretary Billy A. Melvin (left) reviews some of the denominational activities planned for spring with the Rev. Burt Hall, pastor of the Trinity Free Will Baptist Church in Indianapolis, Indiana. The occasion was a meeting of the White River Conference of which Mr. Hall is moderator.



***Do you
care...
enough
to share?***

Poverty, hunger, political upheaval, natural disasters, disease, illiteracy—the distresses afflicting our fellow men throughout the world are many. Through “One Great Hour of Sharing,” millions of dollars are contributed to help alleviate suffering through programs of assistance to the needy overseas.

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Why should every Christian read God's Word and pray daily? To satisfy those who insist that this is required if you would be classified as spiritual? To keep up a good front and have fellow church members think well of you? To be prepared for arguementive situations?

Such reading has little real significance.

Christians should read God's Word and pray daily that they might be more like Christ. God desires to speak to us out of the Word and bring correction to our lives. As the Apostle Paul wrote to Timothy, "All Scripture is given by inspiration of

God . . . that the man of God may

be perfect, thoroughly furnished unto all good works"

(II Timothy 3:16-17). God seeks to change us;

to bring us into the image and likeness of Jesus Christ.

As we come to the Word, then, we should come with a sincere desire for the Lord to speak and perfect any correction that may be necessary. Let your time of Bible reading and prayer make you more like Christ. "For if any be a hearer of

the word, and not a doer, he is like unto a man

beholding his natural face in a glass: For he beholdeth

himself, and goeth his way, and

straightway forgetteth what manner of

man he was" (James 1:23-24).

LIKE CHRIST

