

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

MAY 1967





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For The Future



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Executive Church Bonds, Inc.

P. O. BOX 1088

NASHVILLE, TENNESSEE 37202

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PUBLICATION DATA

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

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

SUBSCRIPTION RATES

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

ARTICLES

LET'S TAKE A LOOK AT CHURCH CAMPING	5
<i>Ralph Hampton</i>	
THE PASTOR AS COUNSELOR	6
<i>Claudia Hampleman</i>	
THE INVISIBLE SHIELD	8
<i>William Hill</i>	
THAT'S MY MOTHER	9
<i>June Critcher</i>	
IT CAN HAPPEN TODAY	10
<i>Ronald Christ</i>	
THE REVIVAL WE NEED	13
<i>Othel T. Dixon</i>	
HAPPINESS IN MARRIAGE	18
<i>Malcolm Fry</i>	
FUND RAISING IN THE LOCAL CHURCH	20
<i>Don Pegram</i>	

FEATURES

RELIGIOUS NEWS	4
GEMS FROM THE GREEK NEW TESTAMENT	13
<i>Robert E. Picirilli</i>	
WHAT'S YOUR PROBLEM?	14
<i>Louis Moulton</i>	
OF SPECIAL INTEREST	19
<i>Darrell Fulton</i>	
GLANCING AROUND THE STATES	20
IN THE VINEYARD	23
WOMAN TO WOMAN	27
<i>Cleo Pursell</i>	
READERS RESPOND	28
COOPERATIVE PLAN OF SUPPORT	29

COMING ARTICLES

National Association Program
Come Over to Our House
Have We Hindered Our Witness?



ABOUT THE COVER

Three hands—those of father, mother and child. Underneath the hand of father. To him falls the responsibility of providing and caring for the family. Then the hand of mother. Helpmate to her husband and early teacher of the child. Making the family circle complete, the child's hand. A life to train and cultivate for God. Thank God for our children. *Photo by H. Armstrong Roberts.*



religious news

PROSELYTISM MUST STOP

PHILADELPHIA, PA. (MNS)—The Minister of Religious Affairs of the Moroccan government has informed the president of the Reformed Church in Morocco that the government is becoming increasingly concerned at the growing amount of "proselytism" among its Muslim subjects, according to a report in *The Sunday Times* of March 11, 1967. He warned that if a curb were not put on this activity, legislative action would be taken to stop it.

Christians and Jews, the Minister said, have liberty to practice their religions, but this liberty does not include the right to proselytize. Consequently, conversions from Islam cannot be allowed.

He further indicated that because of the king's position as religious leader as well as head of state, any activity intended to turn a Muslim from his religious allegiance may be regarded as against the "head of state."

PENTECOSTAL WORLD CONFERENCE

RIO DE JANEIRO, BRAZIL (MNS)—The Eighth Pentecostal World Conference, to be held here July 18-23, 1967, will bring together representatives from nearly every major Pentecostal organization in the world as well as many hundreds of members of those organizations.

The conference will use Rio's giant twin stadium. Maracanazinho Stadium will seat 30,000. The adjoining Maracana Stadium will seat 200,000, and it is expected that at least the closing services will see that stadium filled.

RETRACE CHRIST'S STEPS

JERUSALEM (EP)—Braving heavy rains here on Good Friday, thousands of Christians trod the alleged path where Christ carried his cross to Calvary.

Vendors sold umbrellas along the way, and the smell of incense vied with that of fish and spices as the procession wound its way through the crowded bazaars. The procession ended at the Church of the Holy Sepulchre which Roman Catholics say was built over Christ's tomb.

CURB CRITICISM

JOHANNESBURG, S. AFRICA (EP)—Visit-

ing ministers who condemn South Africa's racial segregation may have their temporary residential permits lifted. The government warned it would take action against those who preached or wrote in magazines dissenting views on the racial policy.

Increasing antagonism between the pro-government Dutch Reformed Church and other religious bodies has influenced the government to take action, said the Associated Press.

YOUNGSTER ASKS ADMISSION TO HIGH SCHOOL

VAN NUYS, CALIF. (EP)—Officials here are caught in a dilemma because a two-and-a-half-year-old Korean lad wants to enroll in the largest school here.

In a six-page letter, half in Korean and half in English, Kim Ung Yong, stated: "I want to study with you at your Grant High School. I do not want to go to any other school in America. Many people ask me to come to England, France, Germany, but I like your school."

Ung Yong included some mathematical abstractions and poetry in his letter. He also speaks four languages.

Principal Henry O. Dyck said the child is "too small to turn loose on a campus this size (33 acres)" but he and the students were pondering a way to accommodate the gifted boy.

CALLS FOR BIBLE STUDY

CHICAGO, ILL. (EP)—David Ben-Gurion, 80-year-old former Prime Minister of Israel who calls himself a "Bible missionary," has been devoting part of his month-long visit to this country in the promotion of Bible study.

While in Chicago he participated in the first National Bible Conference of the World Jewish Bible Society Foundation at which an American Section of the society was formally established. Mr. Ben-Gurion, addressing about 2,000 delegates, called the Bible the "greatest book created in 4,000 years," but maintained that it could not be fully appreciated "unless read in the original Hebrew."

RECORD AMOUNT IN 1966

SPRINGFIELD, MO.—Giving to world ministries in 1966 by the 8,443 Assemblies of God churches in the U.S. exceeded the \$11 million mark for the first time in the 52-year history of the Pentecostal denomination headquartered here.

The new total is 14.7 per cent or \$2.26 million more than in 1965 when approximately \$9.1 million was contributed, officials said. The 1966 increase is about five times larger than the 1965 increase of 2.8 per cent.

TAX CHURCH PROPERTY

CHICAGO, ILL. (EP)—Retired Episcopal Bishop James A. Pike has joined a growing list of churchmen and others who have called for tax levies on the property and income of churches.

Writing in the April issue of *Playboy* magazine, published here, Bishop Pike said that if tax exemptions were lifted from churches and their organizations, every citizen "could have his personal income tax significantly reduced and every homeowner could have his property tax abated."

BACCALAUREATE ABOLISHED

MINNEAPOLIS, MINN. (EP)—The Minneapolis Board of Education has voted to eliminate baccalaureates or other religious services in the city's public schools.

The decision was based on the belief that "religious exercises are best carried on in places of worship," but religious groups represented by students in the graduating class were encouraged to conduct baccalaureate services in their own churches or synagogues.

PIGGY BANK YIELDS

SPRINGFIELD, MO. (EP)—Assemblies of God Sunday school children under age 12 throughout the nation contributed 203,069 to the Boys and Girls Missionary Crusade fund-raising program during 1966, surpassing last year's total of \$192,600 by \$10,469. Funds from the drive help provide text and library books for the 80 Assemblies of God Foreign ministerial training schools, according to Mrs. Frances Foster, BGMC coordinator.

CONTACT



Let's Take A Look At Church Camping

by Ralph Hampton

THIS SUMMER six million or more boys and girls will go to camp. Most of these youngsters will attend a church camp. Several thousand will be in camps operated by Free Will Baptists. Many of these will make decisions for Christ. Camping is big in our country, and Free Will Baptists love camping! It is growing rapidly in the missions fields of the world. However, camping seems to go with America. It is the most distinctively American Christian education activity of modern times. Perhaps our traditions of pioneering, our camp meeting heritage, and our beautiful land have something to do with that.

As an educational tool, camping is hard to equal. A week at church camp is worth more than a year in Sunday school. At camp the youngster is near God's creation, and that alone creates an ideal atmosphere for spiritual instruction. The controlled, Christian environment is as near perfect as one could create. There are no distractions such as radios, televisions, movies, or comic books. The hostilities of a non-Christian world are removed. Even the indifference found in many professed Christian homes and in some churches is absent. Everything from getting up in the morning until bedtime is geared to a Christian purpose. At camp Christianity is real, and it is seen around the clock, not just at church time. Most important, camp produces results. Only God knows how many boys and girls have found Christ as their Saviour through camping experiences. Numbers

more now serve God in special ministries because of the challenge presented in camp.

Perhaps some Free Will Baptists have little appreciation for camping, but most are enthusiastic about this unusual ministry. In spite of enthusiasm, we are just beginning to scratch the surface when it comes to the rich possibilities offered in camping. We must seriously study the needs of our youth, count the cost, and build camping programs that can help meet these needs.

One of the basic questions we must answer is: What kind of camping should be done? Of course we must do *Christian* camping, but that still leaves a lot of room for different approaches. For example, are our camps to be used only to reach the youth of our churches and Sunday schools? If so, our camping will be partly evangelistic and partly for Christian development. On the other hand, there are rich possibilities for using the camp as a tool for missionary work, taking unsaved, un-churched youth from the streets of our cities with the clear purpose of evangelizing them at camp. There are several successful camps which do this with the church or the camp paying the full cost of the camper. Perhaps you would do well to have some weeks set aside at your camp for such an evangelistic ministry in addition to your regular program.

Types of Camping

Generally speaking, there are three

basic approaches to building a camp program. We may designate these as conference camping, counselor oriented camping, and primitive camping. Primitive camping involves learning to live in the outdoors like real woodsmen. No doubt there is a real ministry here for those with a pioneering spirit, but its use is limited. It does not appeal to everyone; few are qualified to lead in such a program. Here Bible teaching would be entirely informal, however, primitive camping has been used by some as a highly fruitful evangelistic ministry.

Free Will Baptist camping is usually not camping in the strict sense but is a conference ministry. The program for the camp is closely scheduled with classes and the chapel pulpit as the central features of the camp. The spiritual work of the camp is usually done through these means. The campers are usually housed in rather large dormitories. None can doubt that God has blessed our use of this ministry, but that does not mean it is the best method we can use.

Counselor oriented camping, in its purest form, plays down the formal classes and regular preaching services, sometimes leaving them out altogether. The campers are housed in cabin units of six to eight campers with a counselor. The counselor lives with his group, eats with them, sleeps with them, plays with them, worships with them and does anything else with them they find to do. The

Continued on page 16



COULD IT BE that Christian pastors are failing to use an extremely valuable tool in their service to mankind? Should pastor's calling cards and church bulletins announce the pastor as minister and counselor? Would it be ethical for pastors to announce themselves as counselors if they have no degree in psychology?

The answer is "yes." No one is more qualified to give counsel on all the problems of life than a mature, thoughtful scholar of the Bible. And the fruition of preaching is counseling. A sermon may be general rather than specific—inspiring hope, encouragement, and desire to live a closer life to God. Even if it is specific on some points, it should arouse interest that will result in crisis or developmental counseling. Counseling is an outgrowth of preaching and should result in causing another individual to resolve his problem or crisis. A minister may use the number of individuals who come to him for counsel as a criterion for the effectiveness of his ministry.

Counseling, as an outgrowth of preaching, is an avenue for the pastoral touch. Notice the number of recorded incidents in the life of Jesus where someone came to Him for specific help, after he preached. These cries for help, or further elaborations, were in response to the teaching and preaching of Jesus. Teaching to the multitude had its fruition by a personal touch from Jesus to meet the specific need of an individual. Perhaps the most outstanding examples are Nicodemus and the rich young ruler.

Pastors will often be sought out by those they scarcely know. By the same token, people will be driven away if they discover personality deficiencies in their pastor they have themselves. This suggests a need for Christian pastors to consciously develop a "private logic" that is theologically sound. The pastor's mental health, private logic and understanding of his pattern of life will be

foundation of his counseling. These are the springs from which counseling emanate, because we tend to perceive in others what we see in ourselves. Another way to say the same thing is that we see in others what we see in ourselves. For example, if we are usually defensive, we will tend to treat others as though they were on the defensive. Thus the unending pattern of life propitiates itself in movement of life that we privately think will cause us to achieve our goals. It doesn't matter whether these are immediate or future goals.

Mental Health

It is doubtful that a pastor upset by nervous fatigue and fears about himself could be of assistance to anyone. The pastor with good mental health will be perceptive and wise as a serpent. He will perceive the weakness and needs of people, but will not despise. Rather he will have compassion as he looks at them and talks to them. He will be free from feelings of guilt and anxiety and flexible to react without fear. He conforms for sake of convenience, but resists molding by the culture. He is not rebellious, but allows himself freedom from the culture to be creative and expressive. The Bible is current, but the people of God must be free from current worldly conditions. He has inner potential and a mission for life that transcends concern for self.

The pastor is focused on problems outside himself; however, he has satisfaction within that gives him autonomy. Small talk is a bore to him. He has something important to do. He has inward power and peace from an unseen source which he knows will never fail. He is not afraid of failure. Failure has never been clearly defined. He knows that he cannot fail by God's standards if he is true to God. He knows he is not of the world, even though he must remain in the world to be useful by God. Because of inward satisfaction he can detach from arguments and

because he is democratic does not feel threatened. Like a child he maintains a daily naive appreciation of life and receives each new day as a gift from God. A pastor must identify with people regardless of race, creed, class or color. He knows the gospel is for all, even the "Samaritans." Without doubt the most important prerequisites of mental health is a mystical experience that promotes a strong sense of right and wrong. He would have to be completely democratic or be in constant frustration defending his position, propositions, and ideas.

If a pastor is "running scared," he will, at the expense of developmental counseling, practice on crisis counseling. Crisis counseling is sometimes called life adjustment and is needful whenever a crisis arises in the life of a person. Crisis counseling takes place when a person is faced with their sins and sees the need to repent and be saved.

There are other examples of crisis counseling that comes to mind, however, in many cases crisis counseling is much like following someone around who is setting fires in a large field of grass. Whenever they start a fire, an attempt is made to put it out. Sometimes it isn't out before another fire is started. If this were to continue, several fires could be started while an attempt is being made to put them out. One of two people will be blamed, the person setting the fires or the person putting them out. It could be said that if he would work harder and be in the right places, he could put those fires out. He will be blamed if he speaks out. He will be blamed if he doesn't speak out. If a pastor finds himself doing nothing but "putting out fires," he is practicing crisis counseling. This pastor is the subject of poor mental health and has lost his perspective.

Let it be well understood that crisis counseling is necessary in the life of each human being, but a person that is

by Claude Hampleman

The Pastor As Counselor

in constant need of counseling for life adjustment is sick mentally. A pastor must be careful not to encourage this kind of counseling, but be ready to give first aid if necessary. A pastor in poor mental health will be observed practicing only "first aid" counseling. He isn't thinking of developmental counseling that prepares his congregation for the present and future.

Why may a pastor practice only crisis instead of developmental counseling? The answer is quite simple. He needs to prove to himself that he has done something. Further, he may want assurance from his deacon board that he is actually doing something. Whether this is true or not will take soul searching on the part of the pastor as he tries to understand his motives. He may hate to face problems and be always looking for an escape by changing pastorates, although the same kind of people will be there too.

Has the stigma of poor mental health disappeared? Heathens once threw their deformed children to the wolves. Now deformity or poor physical health is no longer a reproach. Medical doctors have a respectable profession. Christian people send medical missionaries to foreign lands. People who are physically deformed or physically sick are no longer despised and feared by their neighbors.

Are mentally ill people still burned at the stake in Salem? Are mentally ill people still chained to a bed in some back room and never discussed by the family? Some medical doctors observe that only 45% of their patients are physically ill. Is this significant? Can poor mental health bring on poor physical health? When the pressures and strains of pastoring a church sends a pastor to a medical doctor, should the pastor be cognizant that the root of the trouble might be poor mental health! To whom will he go? He may go to his wife, another pastor or a physician. He will usually go in the order named. If he goes to a

psychologist and his congregation finds out, he will probably be subjected to criticism.

Is it strange that a pastor can preach from a wheel chair and be admired and revered, while a pastor, who has been seeing a psychologist regularly, is viewed with apprehension, distaste and suspicion. "Physician heal thyself" is then cast into his face.

Pattern of Life

At birth the human being begins to develop methods to cope with the problems of life. These methods result in a pattern of life. Some psychologists use pattern of life and style of life interchangeable.

"This style of life is the frame of reference of all . . . attitudes. It reflects . . . private logic and basic convictions" (Dinkmeyer, 1967).

Some styles of life can be characterized by those who demonstrate disability, those who wish to be more perfect than others, and those who commit themselves to upsetting other people. The pastor, who is aware of his life style, will be in a better position to help others. Everyone has a life style. Once we understand our life style, we may decide to change some aspect of it. Whether we wish to change or not, we should be aware of our own pattern of life.

We need another person to point out our pattern of life to us. We don't usually recognize our life style until someone else points it out to us. At this point a Christian psychologist can be of great assistance to a pastor. Needless to say, the Holy Spirit will be of great assistance in pointing out our pattern of life and the methods we use to achieve our goals. With this new knowledge, we may choose to change our pattern of life or at least some aspects of it. Once we understand a person's life style, we can pretty well predict how they will react in most situ-

ations. Too, we know what methods he will use to achieve his goals.

It is imperative that pastors know their own life style. He can be much more successful in counseling if he does. A pastor must be a partaker of the fruit of understanding self before he can impart a spirit of understanding self to others. Some questions about himself a pastor might answer are: Does it bother me when I am wrong? Do I have to be a "big" one in any group? Which position on a ball team do I wish to play? Could it be that a wish to be the pitcher is a tip that you wish to "run" things? Do you like to compete? One man said he was competitive. Further questioning revealed he was competitive only when he was sure he could win. He abstained from any activity that he might fail to win or that would put him in a bad light. Do I feel inferior? Do I feel superior? Am I afraid of people? Am I a loner? Would I prefer someone else to talk for me because I don't want to displease anyone?

The answers we give may not be true. Like the man mentioned above who thought he was competitive, we don't really know ourselves until someone helps us to understand ourselves.

Who is going to help pastors understand their life style? It will have to be someone who likes or loves them enough to really observe them and be frank. It needs to be someone who is trained. Perhaps each student pastor should have at least three sessions of one hour duration each with a Christian psychologist, before graduation.

Unless a pastor recognizes his own style of life and makes necessary adjustments he will never reach his potential as minister and counselor. □ □

MR. HAMPLEMAN has pastored in the state of Illinois. He holds a Master's degree from Southern Illinois University and is presently Superintendent of the Sandoval (Illinois) Community Unit School.

THE INVISIBLE SHIELD

by William Hill

WHY DO so many sermons fall on deaf ears Sunday mornings in congregations all across America? What is the invisible shield that seems to separate the pastor from his people? This shield that seems almost impenetrable and places the people in the pew and the pastor in the pulpit into two different worlds?

Sunday morning arrives and the pews fill up with people from different neighborhoods, different backgrounds and a multiplicity of problems. Some are filled with anxiety, fear, failure or sin. Into

the pulpit steps a man who is tired, perhaps frustrated, fearful and perhaps unprepared to face his people. He may even be somewhat upset because of the poor attendance. His ego is humiliated because so few are interested in what he has to say.

There they face each other—the congregation determined not to be whipped, threatened and badgered into doing things which do not interest them. Before the preacher begins, they tune him out. The preacher is determined he will make them listen even if he has to call down God's judgment to get them to do so.

In so many churches across our land the worship hour becomes a veritable battle ground. The congregation and the pastor trying to out maneuver each other. The pastor taking the offensive, determined he will call all the plays, and the congregation taking the defensive, determined to stop him cold. So the invisible shield is built and the pastor and his people find communication all but impossible.

Why the great gulf fixed between pastor and people? Why the misunderstanding? Why the strained relationship? Many church splits revolve around strained relationships between pastor and people. Who is to blame? The pastor blames the people. He feels the layman demands too much of him, will not cooperate, does not heed his sermons. The layman feels the pastor doesn't understand him and his needs. He thinks the pastor's sermons are irrelevant and uninteresting. One lady was heard to remark, "Our pastor is always scratching us where we don't itch." One man said of his pastor, "We can't talk back to our pastor, but we can feel back."

Perhaps the pastor and the people need to re-evaluate their own attitudes and demands on each other. Perhaps each needs to look inwardly and see if there has been any contribution to the misunderstanding. Each needs to accept the other for what they are and recognize those qualities which are good and place less emphasis on mistakes. Each needs to recognize present limitations and seek to make up for it by zeal and cooperation.

When the Apostle John introduced John the Baptist, he said he was "a man sent from God." Every called minister is a man sent from God. There are two things each layman and pastor need to recognize. First, the pastor is a man, with like passions and needs as the layman. Laymen need to recognize their pastor is subject to mistakes, faults, failures, and weaknesses. Second, he is sent from God. He is God's spokesman and is responsible for preaching the "whole counsel of God."

The pastor must also recognize in himself that he is human and subject to failures, sins and mistakes. He is not to play God. He is not the community's conscience. He can be wrong. He can learn many things from the layman. He is not infallible. But he too must recognize that despite his humanity, he is sent from God. He is not to apologize for God's Word or his avowal to preach the "whole counsel." He is to be "instant in season and out of season." He is to reprove and rebuke. But he must do so with a compassionate, loving heart for his people.

A man said to a young preacher one day following his sermon, "You really love to preach don't you." "I certainly do," replied the young man. "Well, do you love the people to whom you preach? This is the important thing," the man concluded.

A pastor who fails to express love to his people in his visitation and preaching is one who may be personally insecure himself. Pastor and people must realize they are on the same team and not in opposition with one another.

One of my greatly admired professors, Dr. William Greathouse, told us in theology class, "Fellows, if you can't preach Hell with a broken, compassionate heart, don't preach it at all."

Very often the criticism of people toward the sermon is not to God's Word, or even the message itself, as much as the way in which the sermon was delivered. The people hear and feel the attitude of the pastor whether it be in love or revenge. Yes, we must check our own emotions and be sure that when we are preaching judgmental sermons, we are doing it in love and concern and not to use the situation to release our own pent up emotions of resentment. If the pastor hammers home the Gospel without love, he must also be willing to hear the sting of resentment from the people.

The pastor is not to be a dictator. He is a servant of the people. Jesus said He came not to be served, but to serve. If God's own Son was willing to become the servant of His own creation, can the pastor afford to be any less to his congregation. The title, minister, means servant. The pastor, while being a servant, is also the leader. When a proper relationship and confidence is established between pastor and people, God blesses the efforts.

A genuine love for God and a love for each other is the only thing that can melt this invisible shield and bring about the proper communication between pulpit and pew. May God give us this kind of love in all our churches. □ □

MR. HILL is pastor of the First Church in Hazel Park, Michigan.

That's My Mother

by June R. Critcher

MOTHER RETURNED home from a shopping spree one afternoon in 1937 with a brand new booksatchel for my brother who was just entering the first grade. Concerned that I not feel left out of this spectacular occasion, she brought me a wooden picture of a young boy and girl to be hung in my room. Today this picture is one of my most prized possessions—not because of its material worth—but because it symbolizes her thoughtfulness, her impartial spirit, and her loving concern.

Through continuous practice of thoughtful acts toward others, Mother has cultivated the habit of being thoughtful. For years she prepared lunch once a week for an invalid in her community (until his death several months ago). Neither of us three children can ever point an accusing finger and say, "You were partial." Her philosophy was "What I do for one I'll do for all three." She possessed an indescribable concern for our personal feelings as children. When my brother started to school she was concerned that I feel a part of the event. Instead of my being left out, she drew me into the situation by her loving concern.

Mother never engaged in public work after her first child was born. When I became old enough to understand her motive for this she explained the importance of her being home when school was out in the afternoons so we could unload both barrels of our "yakkity-yak." I always went into detail about everything that had happened at school. Patiently, she endured my childish nonsense—interspersed, I suppose, with a few grains of worthwhile listening. She had time to be a mother. She put me

(my brother and sister too) on her priority list each day. We were not an interruption in her daily schedule. Looking back on those years, I am grateful for a mother who stayed home so she could share both my happy and discouraging hours.

During my teen years I was firmly convinced she was the world's strictest mother. There was no doubt in my mind. How could anyone possibly be stricter, I wondered. Once she became established in her conviction nothing could deter her from standing for it. I appreciate her firmness in this area.

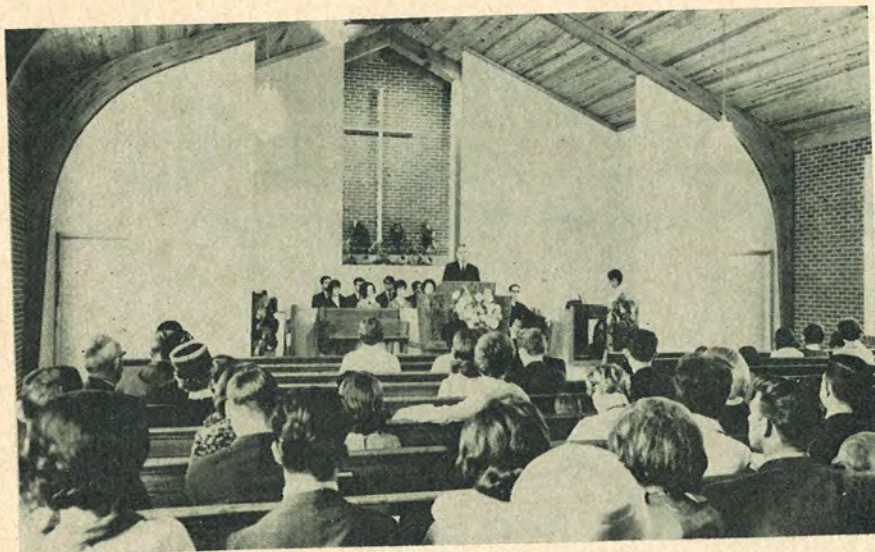
Her children, her husband, her friends—all admire her ability to control her tongue. Never once can I remember her gossiping. Conversely, she uses her tongue in nobler ways. Many times I have squirmed in bed with a minor ache, or been plagued with a teenage problem. And when I called Mother for advice or sympathy, she'd ask, "Have you prayed about it?" Her advice often came in the form of questions. And nothing was ever too small to pray about, she thought.

Her life is being lived to the hilt—not sensationally, but its effects reach me even today as I find myself wanting to lay hold on those qualities that make her relationship with Christ so satisfying and meaningful.

Mother epitomizes all that is worthwhile in motherhood, combining love, humility, strength of character, purity, understanding, unmixed motives, a practical mind, and poise.

A woman after God's own heart—*that's my mother.* □ □

MRS. CRITCHER is a literature editor for the Church Training Service department and wife of CONTACT's production editor.



It Can Happen Today

by Ronald Christ

WHO'LL TAKE Christ now? That's all you want. With Christ you have eternal life and everything else you need. Without Him you must perish. He offers Himself to you. Who'll take Him?" The instant you yield, God's plan for salvation is thrown into gear." "You are not following anybody, you great big fool, you. You lie from your head to your heel!"

These are voices of yesteryear when mass revivalism was at its height. Men like D. L. Moody, Wilbur J. Chapman, Sam Jones, Gypsy Smith, Billy Sunday

and a host of other great men stood in the pulpits across America and shook this nation for God. Many of us have wished we could relive those days when the Word of God was preached and multitudes flooded the aisles for salvation. In connection with this desire there comes the perplexing thought: Why are we not experiencing revivals like that today? I wish I knew the answer. Evidently from the knowledge we have God in His wisdom and master plan has not provided it, for studying the lives of such men as D. L. Moody, Billy Sunday

and the others, we notice they were men of outstanding calibre—men born to do a special task.

The next question that confronts us is: Are revivals really dead? Is there a chance great revivals can once more sweep our nation? Revivals are not dead. We may not be experiencing great nation-wide revivals, but God still is in the revival business as sure as John 3:16 is in the Bible. Revivals today can be accomplished in the hearts of men and in the individual local church. By studying past revivals and their surrounding conditions, we may be able to understand the workings of revivals. I would like for us to consider two aspects we have in each revival—the physical and spiritual.

As we study the physical aspect, we notice that men like D. L. Moody and others were highly efficient, organized men. Moody would rise at four o'clock in the morning to have his devotions and then start a day of activities that would stagger many of us, concluding in the invitation of the evening message. He seldom wasted a minute of time. His services were just as efficient. Sankey would lead the singing without much talking. Moody's opening prayer was simple, short and to the point. As we compare this efficiency to the services in some churches today, we can notice the slothfulness in the handling of the Lord's time during our preliminaries. Consider the pastor in his prolonged welcome; the song leader's remarks; the all-inclusive, earth-girdling opening prayer; the lengthy testimonies before special music; not to mention the time wasted by those presenting the special music approaching and departing the platform.

We probably would find in the evaluation of our services that the pastor or evangelist could have ten to fifteen extra minutes for preaching. And after all, it is the preaching that brings conviction not the preliminaries. I am convinced if businessmen ran their businesses as we run God's business, they would file bankruptcy within a year.

In connection with efficiency comes another by-product—good, old-fashioned enthusiasm. From the announcement of the first song to the "Amen" of the benediction, enthusiasm prevailed in these great revivals. A spark of enthusiasm from the pulpit can light many a bonfire in the pew that will reach out and touch the lost. It is a blessing from God—use it!

Concerning the spiritual aspect, God gave the formula for revival in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked way..."

As we look into the lives of these

CONTACT

past evangelists, we can notice several things which, though their styles were different, were similar in each man's ministry. If we could learn to apply these basic principles in our lives, God would give us a revival in our personal lives and our individual churches.

First, each man was endowed and empowered by the Holy Spirit. D. L. Moody said, "My heart was not in the work of begging . . . I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted."

Charles G. Finney knew the power of the Holy Spirit described in his testimony quoted by Dr. Oswald J. Smith in the book, *The Revival We Need*. "I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endowed with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would hasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression, I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of the apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life."

Dr. Homer Rodeheaver in the book *My Twenty Years With Billy Sunday* tells how Billy Sunday, no matter what sermon he would preach nor where, always opened his Bible to Isaiah 61:1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to

them that are bound" and then over the open Bible he would lay his manuscript and notes and preach his sermon with this verse before him throughout the message.

The fullness of the Spirit, the power to win souls, is for all flesh—old and young, rich and poor, sons and daughters—all who will pay God's price for fullness of power.

Preached The Word

Secondly, they preached and lived by the Word of God. In Psalm 138:2 the Psalmist said, ". . . Thou has magnified thy Word above all thy name." Someone once asked George Whitefield why he preached, "Ye must be born again" to which he replied sternly, "Because ye must be born again."

In preaching the Word they preached against something. Moody had no use for smoking, chewing, drinking, horse-racing, dancing, card-playing Christians." Sam Jones preached against present day society as a "Heartless old wretch that is cursing every city in America." Billy Sunday preached against the liquor traffic with untiring fervency. One young evangelist once said that he found if he could preach long enough against sin, he could get some people lost enough; then he could get them saved.

Presence of Grace

Thirdly, they preached the present of the grace and love and mercy of God. God through Isaiah proclaimed judgment after judgment upon the nation of Judah, but in the midst of these judgments He told them that "his hand was stretched out still." God's mercy and love is always present however dark the situation, and Paul says that where sin abounds grace does much more abound. It is comforting to know that there is something greater in this world than its sin.

Men of Prayer

Lastly, they were men of prayer. Prayer is asking. Prayer changes things. Prayer moves the hand that moves the world. James tells us, "Ye have not, because ye ask not." We need Christians with persistent, prevailing, broken-hearted prayer. Are conditions wrong for a revival? Then prayer can change conditions. Are people wrong for revival? Then prayer can change people. "The king's heart is in the hand of the Lord" (Proverbs 21:1). Prayer is a mighty weapon that makes revival inevitable for all who seek God's face as they ought to seek it.

What hinders revival? Backsliding Christians who have lost power with God and their compassion for the lost. Preachers who have lost the enthusiasm and zeal to preach the whole council of God with the power supplied by the

Holy Spirit. Churches that are playing church thought their ritualistic pantomimes instead of seeking the lost with tears and a broken heart.

How can we have revival? Let us look again at II Chronicles 7:14. "If my people, which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked way . . ." If we do these four things, God promises He will do three: ". . . then will I hear from heaven, and forgive their sin, and will heal their land." The infinite grace of God, always loving sinners, grace greater than all their sin; the mighty power of the Word of God when preached and witnessed in the Spirit; "The power of God unto salvation," the miracle-working energy of the Holy Spirit when He fills and endues Christians; and the power of persistent, prevailing, heart-broken, believing prayer are resources that are absolutely irresistible and make revival possible now, or any time, and any place in the world.

What are the results of revival? A stirring of hearts and a transformed ministry among the pastors. An increase of attendance for all services including the week-night services and a desire for Scriptural instruction. Spirited singing during church services. Increased interest for missions. The increase of attendance and effectiveness of teachers in Sunday schools. The interest of the church channeled to the man on the street, to the poor and needy, the unfortunate.

You say that you would like to see this happen in your church, your community? Then take God at His Word. Pray with a clean heart in faith believing that God will give the answer. Sam Jones once said, "Many a fellow is praying for rain with his tub the wrong side up." He meant that we often pray but really do not expect God to answer.

The greatest revivals in the past always came when sin was at its worst. One of the contributing factors to the Apostles' success during the first century was that the people were tired of their god worship and were looking for a religion that could satisfy their deepest longings. When men grow sick of sin and Christians get sick of their hypocrisy and start praying, God may once more raise up men as in days gone by to bring this nation back to God. It is possible God could do it through individuals and churches of our denomination. Who knows, perhaps God has called our denomination to do this very thing. As Mordecai told Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" □ □

MR. CHRIST is Educational Director and Minister of Music at the Grace Free Will Baptist Church, Greenville, North Carolina.



CIVIC AUDITORIUM

SPECIAL CONVENTION FEATURES

National Association of Free Will Baptists

JACKSONVILLE, FLORIDA

JULY 10-13, 1967

FELLOWSHIP OF CHURCH MUSICIANS Monday, July 10, 2:30 P.M.

Organized last year at Little Rock, this will be the second meeting of the fellowship which seeks to share knowledge of church music, methods and materials, and to improve the effectiveness of church music throughout the denomination.

WORKSHOP ON CAMPING Monday, July 10, 1:30 P.M.

For all individuals interested in the camping program of their church, district or state. Conducted by Jack L. Franck, Associate Director of Christian Camps and Conferences.

WNAC FELLOWSHIP DINNER Monday, July 10, 5:00 P.M.

Friendly get-together for all women of the auxiliary and others interested in this time of fellowship. Speaker will be Anita Sparks, missionary to Ivory Coast. Theme for the dinner will be "The New Africa—Unlimited Opportunity."

YOUTH COMPETITIVE ACTIVITIES Tuesday, July 11, 8:00 A.M.

National finals for Sword Drill, Bible Tic Tac Toe, Bible Bowl, Adventurer's Declamation, Herald's Declamation and Crusader's Declamation.

WOMAN'S NATIONAL AUXILIARY CONVENTION Tuesday, July 11, 9:00 A.M.

Over 1,000 women are expected to register for a review of last year's work and to approve plans for next year. Theme will be "So Send I You" with Dave Franks, missionary to Brazil, featured speaker.

PASTOR'S WORKSHOP Tuesday, July 11, 10:30 A.M.

"Building A Denominational Sunday School" will be the theme of the morning session. Roger C. Reeds and Harold Harrison will be speaking. In the afternoon session, Wayne E. Buchanan, Jr. of Moody Bible Institute will give a demonstration on the use of visual aids in teaching.

YOUTH RALLY Tuesday, July 11, 1:30 P.M.

For all young people attending the convention. The rally will feature The Bordermen in song and message. Immediately following, a field trip is planned for Learners and Adventurers (primary and junior age) to the Jacksonville City Zoo. Cost, including a picnic supper, is \$1.25.

PASTOR'S DINNER Tuesday, July 11, 5:00 P.M.

Pastor's 60 years of age and older will be our guests and will be given special recognition. Always a wonderful time of fellowship for pastors and their wives as they greet old friends. Henry Melvin, whose ministry spans the 31 sessions of our National Associations, will be the speaker.

HERALDS, CRUSADERS & AMBASSADORS BANQUETS Tuesday, July 11, 5:00 P.M.

Separate banquets are planned this year. One for the Heralds and another for the Crusaders and Ambassadors. Following special program events in each group, The Bordermen will present a program to both in a combined audience.

PRAYER MEETING Wednesday, July 12, 7:00 A.M.

A time of prayer when all convention delegates may join together in common intercession for God's will to be done in the business sessions. Bonnie Hughes, pastor of Loyal Chapel Church, Columbia, Tennessee, will be the leader.

LEADERSHIP WORKSHOP Wednesday, July 12, 7:30 A.M.

Short session planned for CTS leaders who work with Adventurers, Heralds and Crusaders.

MASTER'S MEN BREAKFAST Thursday, July 13, 7:00 A.M.

Planned as a time of fellowship, inspiration and challenge for the laymen of the denomination. Mr. Ray C. Turnage, Superintendent of the Free Will Baptist Children's Home, Greeneville, Tennessee, will be the speaker.

CONTACT

The Revival We Need

by Othel T. Dixon

JAMES BURNS in his book entitled *Revivals—Their Laws and Leaders*, says: "In the history of religion no phenomenon is more apparent than the recurrence of revivals. At certain intervals there sweeps over certain areas and nations a passion of repentance. Large numbers of persons, who have been dead or indifferent to spiritual realities, then become intensely awakened to them." There is a general consensus that such a revival or renewal is desperately needed in the church and across the world today.

In terms of percentage, the population of the world has been growing and church membership has been decreasing. The percentage of Christians in the world decreased from 32.2 per cent in 1900 to 30.3 per cent in 1960. Last year, for the first time in several years, the church growth in America failed to keep pace with the population increase. This is disturbing when the Christian must recognize the fact that many who are in the local church are not saved. We conclude, then, that there has been little concern for genuine revival.

It doesn't take an expert to get the message. Neither does it require genius to reveal symptoms. We need to take a long hard look at the text. "If my people, which are called by my name . . ." God tells us where renewal must begin. He gets right to the point. If revival is to come to pass it must start with you and me. "If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways . . ." God calls His people to confess their sins. What does this mean for us in 1967? Just what it meant for those peo-

ple about 967 B.C. It means coming clean with God, confessing that we are concentrating on self instead of the Saviour; concentrating on the physical instead of the spiritual; concentrating on possessions instead of people; concentrating on popularity instead of service; concentrating on what's in it for me instead of what is God's will in it; concentrating on man's cleverness instead of God's wisdom; concentrating on man's words instead of God's Word.

Yes! We are now concentrating on the hellish stuff pouring over our television sets more than the beautiful truths found in the Bible that would cause us to behold the Divine vision. Someone said a survey showed that in America today there were more television sets than bathtubs; and that's a dirty shame. When revival really comes you will see people turning off their televisions, leaving their telephone hanging on the hook, and put on their "Sunday go to meetin' best" and head for the church where, thank God, it will be MEETIN' TIME. One of my Sunday school teachers recently told me that she posed the question to the students, "What does repentance mean?" A long pause and then a little girl responded, "It means you have to be sorry—sorry enough to quit."

One of the most fascinating stories in the Bible is that of Jonah and Nineveh. Think for a moment of this great city—Queen of the East. In size, it took a man three days to walk around it. In population, she numbered 120,000 children alone. In spiritual health, she was sick unto death, and God sent Jonah to announce her destruction. The populace paid attention to what the prophet said. They repented. They proclaimed a fast, put on garments of mourning, plead with God for mercy, and God heard and heeded their cry.

Will He not do the same in 1967? Is He not just as anxious to hear and forgive and revive today as He was then?

What a grouping it would be if born again Christians would respond to the call made in the text. It would be a grouping of men resolved to speak out clearly with actions and pay up personally. It would mean that we acknowledge when men are sinning they are not Christians.

So, what about it dear friend? Are we willing to meet God's conditions for real heaven-sent revival? Remember we are free moral agents. We have the power, the authority, and the freedom to curse God and die, or accept Him and live.

How is it with you? Is there genuine concern for the revival we need. □ □

OTHEL T. DIXON is pastor of the Grant Avenue Church in Springfield, Missouri. He is also moderator of the Missouri State Association of Free Will Baptists.

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

ONE VERSE that sometimes gives all Christians a bit of trouble is I John 3:9 (and 10). There we read (King James): "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Perhaps the solution lies in the meaning of the Greek tenses. The Greeks had two contrasting ways of using tense to express the *kind of action* in a verb, whether it is seen as simple point action or action that is continuing and linear. This difference may well be the point that is involved in I John 3:9.

In this verse, we have two statements made about the person who is presently a child of God: he "doth not commit sin," and he "cannot sin." In both statements, the Greek verb-form used is in that tense which means continuing, *linear* action. Thus, we could easily translate the verse this way: "Whosoever is born of God *is not doing* (as a continuing way of life) sin; for his seed remaineth in him: and he is not able *to be sinning* (as a continuing way of life), because he is born of God."

If this is the right understanding of the verse, then the point is clear: you can tell the difference between a child of the devil and a child of God by the way they live (compare verse 10). The child of God does not live in sin as the continuing habit and practice of his life, as does the child of the devil. Not that he *never* commits a single act of sin (note 2:1), but sin is not the manner of his life; instead, the child of God lives in "righteousness" (note verses 6-10) as the continuing habit and practice of his life.

Once in a while someone wants to teach such a kind of salvation "by grace" that he implies one may die in a life of sin and yet go to heaven. Such an implication is not Scriptural! We cannot even say that a "backslider" is saved, if by a "backslider" we mean someone who is living in sin even though he once professed salvation. It may be he was never saved or it may be he was saved and has fallen from grace; but one thing is clear, his sinful life gives evidence he is not a child of God now. □ □

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.

Is a soldier justified in killing in time of war?

There are several accounts in the Old Testament of how God told the Israelites to war against certain nations and completely destroy and kill every man, woman and child. Space does not permit the printing, but please read Romans 13:1-7. We are told to be subject to the higher powers. Verse 2 says, "Whosoever resisteth the power resisteth the ordinance of God." There is a similar teaching in 2 Peter 2:13-14. Since we are to be subject to those in authority and power, a hired soldier serving his country in time of war could not be said to have broken the commandment, "thou shalt not kill."

What do you think of death bed repentance?

In John 6:37 Jesus said "... him that cometh unto me I will in no wise cast out." If a person is rational, has his thinking faculties, will confess his sins and by faith receive Jesus as Lord and Saviour, it makes no difference when or where—death bed included—he will be saved. I certainly do not advise a person to put off his decision, because now—today—is the day of salvation.

Why is it that the majority of Free Will Baptists do not practice the ordinance of feet washing? I say majority because in the churches I have attended they either do not practice it or else just a few participate.

There is more than one reason why some of our people do not practice the ordinance of feet washing. We have some people who believe the Lord's Supper and Feet Washing go together and cannot, or should not, be observed apart from each other. There are others who believe that greater emphasis should be put on the Lord's Supper and we have some who do not believe Feet Washing is an ordinance to be put alongside Baptism and the Lord's Supper. Still others perhaps think it is out-dated or old-fashioned. It is still a part of our doctrine, however, though it has never been made a test of fellowship. It is not the ordinance of Feet Washing solely that distinguishes Free Will Baptists from other Baptists. It is our Arminian theology in contrast to Calvinism as believed by most other Baptists.

When Satan rebelled against God in heaven and desired to be equal with God why did not God destroy him?

I cannot answer that. There are numbers of things in the Bible which we do not understand nor can we explain them. This is one of them. God is the Creator, we are His creatures. His creation. He does not have to explain to us why He does thus and so. But we by faith believe that our God makes no mistakes. His sovereignty gives Him the power to do as He pleases and we have no right to question Him as to the why of things we do not understand.

counselor is their friend, teacher, pastor, and spiritual guide. Personal evangelism replaces mass evangelism. Probably the best approach for Free Will Baptists is a mixture of conference type and counselor type camping. The classes and regular services should be retained and the cabin-counselor type setting should be used. This approach gives the camper the maximum personal attention.

The type of camping program we have will determine what camp facilities we need. Too often we let the facilities dictate the program. Regardless of the types of program, barracks—that we sometimes generously call dormitories—have no place in camp. They present problems of an infinite variety and prevent the close personal ministry available in a cottage type facility. The sleeping units should be small, six to eight campers and a counselor in each one. These cabins can be rustic, especially for younger campers. Unique ideas that are popular include teepee units and covered wagon sleepers. For adults and older teens something a little different will be needed. Camping facilities and programs should be suited to the age group similar to what we do in a modern Sunday school.

Rent or Buy

A big problem facing Free Will Baptists in many areas right now is whether to buy or rent camp property. This is a crucial decision. If you choose to rent you will avoid the huge outlay of money necessary to buy property, build buildings, and maintain the property. You will also be able to take your camp to various places, adding variety to your program. However, if you rent you may not be able to have camp when you want it every time. In fact, in a few years, you may not even be able to rent a camp at all. Increasing federal restrictions on our religious liberties may prohibit the use of any public facilities for church camping. Governmental regulations governing camping will no doubt be increasingly restrictive even when our own property is used.

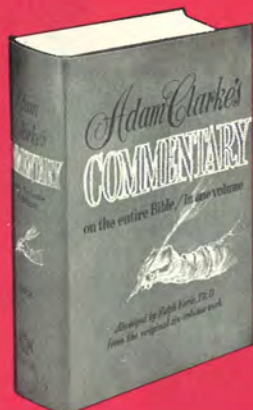
Furthermore, the increasing population will soon render the present number of camps now available inadequate to handle all the young people who want to attend camp. Good land for camping is already hard to find, and the cost is rising almost daily. In short, if we do not buy camp land now, we may not be able to afford it or even to find it in a few years. If ideal rental facilities are handy to your area, perhaps you should use

Continued on page 19

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THE RICH AND SCHOLARLY SIX VOLUME COMMENTARY OF ADAM CLARKE, SKILLFULLY ABRIDGED IN A SINGLE VOLUME

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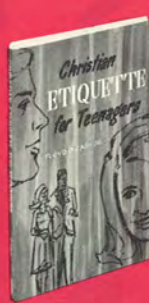
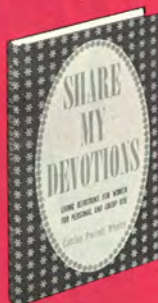
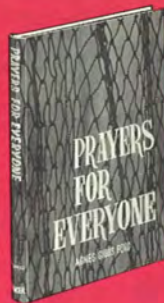
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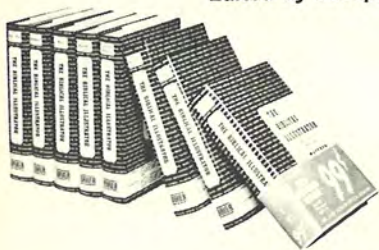
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II Kings
Jeremiah I
Jeremiah II-Lam.
I Chron.-Esther
Ezekiel
Daniel
Minor Prophets I
Minor Prophets II
Index N. T.

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them now and at the same time buy land for future development.

The cost of camp site development is quite high. In most parts of the country it would be easy to spend \$100,000 developing a fairly nice camp. Many camps have spent much more. Obviously, we cannot spend large sums of money on a camp to be used a few weeks during the summer. If and when Free Will Baptists develop significant camp sites, we must do it with a view to year round use. We should think in terms of camps and retreats for all ages and groups—juniors, young teens, older teens, college youth, young married couples, family camps, and even special purpose camps as music camps or teacher training camps. If you are in a good hunting area, why not have a week of camp for hunters with Bible study, fellowship and hunting? Naturally, small acreage sites near town will have a limited use. The camp should really be out in the woods and as large as possible, at least one or two acres per camper.

The most important area of camping is that of program and personnel. What we do while at camp is more important than site or facilities. Our Church Training Service Board now publishes a fine camp curriculum. However, we need people on the local level who will train to be camp counselors, camp directors, camp business managers, and camp specialists of every kind. Most of our camps last only one week; that is too short. The major reason is that we cannot get workers for longer periods. We need people who will give themselves to camping as a ministry.

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The future of camping is bright and challenging for Free Will Baptists. Our prosperous society will be providing more time and money for people of all ages to invest in camping. Our churches must take the lead in developing camping leadership, in creating sound camping programs, and in building adequate camp facilities. The future of our young people, the future of our churches, and even the future of our nation is at stake. The key to tomorrow is the disciplining of the young, and perhaps one of the best tools we have is camping. □ □

MR. HAMPTON is a member of the faculty at Free Will Baptist Bible College.

by DARRELL FULTON

of special interest

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The discipline of the first term paid off, and in the next thirteen years he saw an Ayore church grow. He saw the Gospel change fear and hatred into concern and love.

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Stories of Women Who Do

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Yoshiko Taguchi found God at Hiroshima in the aftermath of that first atomic blast. She discovered that Jesus Christ is God, is alive, and can heal even radiation sickness. Now she is helping Japanese university students find Him too.

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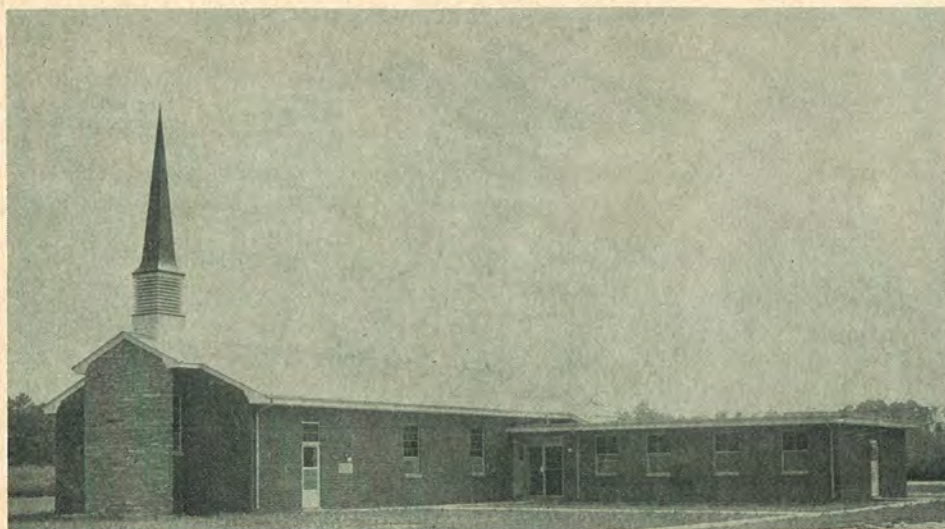
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Pictured above is the new building of the Sandy Acres Free Will Baptist Church of Columbia, North Carolina. Plans and financing were arranged through Executive Church Bonds, Inc. of Nashville, Tennessee. Rev. Herbert Bryan was pastor at the time of construction. Rev. Roger Russell is the present pastor.

glancing around the states

Executive Secretary Gives Resignation

NASHVILLE, TENN.—Billy A. Melvin, Executive Secretary of the National Association of Free Will Baptists and editor of *Contact* for almost eight years, has tendered his resignation to become effective on August 15. Mr. Melvin has been named Executive Director of the National Association of Evangelicals. Announcement was in conjunction with the 25th anniversary convention of the organization while meeting the first of April in Los Angeles.

Concerning the announcement, Dr. Rufus Jones, president of NAE, said, "I announce with pleasure the appointment of Mr. Melvin to this responsibility. He comes with an intimate knowledge of our organization, having served as a member of our Board of Administration since 1955 and as a member of the Executive Committee for five years."

Mr. Melvin will move with his family to Wheaton, Illinois, where the national offices of the 2.5 million member conservative Protestant association are located, during the month of August.

New Church Organized

SEATTLE, WASH.—The First Free Will Baptist Church here was organized recently with twenty charter members. Rev. Homer E. Willis, Director of National Home Missions, was in charge of the organization. Missionary Lloyd Plunkett was elected pastor. The church has purchased property and is now in the new place of worship. This is a church extension project sponsored jointly by the national and local mission boards.

VBS Offerings For Missions

NASHVILLE, TENN.—The Department of Home Missions and Church Extension of the National Association of Free Will Baptists adopted the 1967 budget with VBS offerings anticipated. The treasurer said recently that in past years many churches have given their VBS offerings to the account of the missionary of their choice or to the general fund. VBS offerings are needed and appreciated. They should be clearly earmarked "National Home Missions" when mailed.

Ground Breaking

DEERFIELD BEACH, FLA.—The First Free Will Baptist Church here recently held ground breaking ceremonies which officially launched their building program. Plans call for the erection of an educational building adjacent to the present auditorium. The new facility will house kitchen facilities, fellowship hall, and Sunday school rooms. Rev. James R. Puckett is the pastor.

Missionary To Be Placed

PEORIA, ILL.—Investigation is under way here by the Illinois State Home Mission Board with plans to place a home missionary in this city of 130,000. Announcement has been made in the local newspaper and there have been answers from interested families. Rev. Wallace Malone, 2850 N. 22 Street, Decatur, Illinois, should be contacted if you know of interested people in this area.

Land Purchased

PENSACOLA, FLA.—The Beulah Free Will Baptist Church located 12 miles west of here recently purchased four acres of land with frontage on the Pensacola-Mobile Highway. Plans are being made for the construction of a new church.

Rev. Linbergh Bass is the pastor of this 2 year-old congregation.

New Sanctuary

ENSLEY, FLA.—The Ensley Free Will Baptist Church here has a new sanctuary under construction with dimensions 45 feet by 90 feet. The seating capacity will be 400. Rev. Elzie Carroll is pastor of this growing congregation.

Building Completed

GAINESVILLE, FLA.—The First Free Will Baptist Church here is now worshipping in their new building. The new church is located with frontage on Lake Hamilton. In a community of 2,000 it is the only church. Rev. Bobby Clyatt is the pastor.

Services Resumed

OCALA, FLA.—The First Free Will Baptist Church here is now worshipping in their new building. The new church is located with frontage on Lake Hamilton. In a community of 2,000 it is the only church. Rev. Bobby Clyatt is the pastor.

Rev. James R. Puckett (left), pastor of the First Free Will Baptist Church of Deerfield Beach, Florida, is shown with Rev. E. D. Penton, former pastor, on the occasion of ground breaking ceremonies for a new addition to the church.



tist Church here is now under the direction of Rev. Wingate Hansley, Florida State Promotional Secretary. Services of the church had been discontinued, but have now been resumed. The church is located on new 301, 4 miles north of Ocala. If you know of Free Will Baptists in this area please contact Mr. Hansley at 1475 N.W. 42 Place, Ocala, Florida 32670.

Mission Grows

CHERAW, S.C.—Rev. and Mrs. Tommy Godley came here in April, 1966 to re-open the Windsor Park mission under the sponsorship of the South Carolina Home Mission Board. For the first service there were six people present. After one year the total attendance on Easter Sunday was 70. Interested Free Will Baptists in this area should contact Mr. Godley at P.O. Box 506, Cheraw, South Carolina 29520.

Dedication Service

COLUMBUS, OHIO—The Columbus First Free Will Baptist Church here recently held its dedication service with Rev. Homer E. Willis, Director of National Home Missions, as guest speaker. The Bell's Chapel Choir from Lawrence County, Kentucky furnished the special music for the occasion.

The present membership is 220 and the Sunday school attendance averages 246. Rev. James A. Hayes is the pastor.

Pastoral Changes

NASHVILLE, TENN.—Rev. Chester O'Donnell is now pastoring the First Free Will Baptist Church in Albuquerque, New Mexico. He originally pastored in Ashville, Alabama. He can be reached in his new work at 103 Reese Street N.E., Albuquerque, New Mexico 87107. Rev. Thomas Lilly formerly Interim Pastor at Central Free Will Baptist Church,



Promotional Secretaries and/or Moderators are pictured during a recess period at the fourth annual promotional meeting held in Nashville, March 30-31. All sessions were held at the National Office Building. Dr. W. Stanley Mooneyham spoke at the concluding banquet.

Royal Oak, Michigan now is pastoring the West Calvary Free Will Baptist Church, Smithfield, North Carolina. Rev. Thurman Murphy has resigned the pastorate of the Youngstown Ohio mission. He can be contacted at 606 W. Princeton, Youngstown, Ohio.

Growth Experienced

HAMLET, N.C.—The Highland Pines Free Will Baptist Church here has been experiencing a good growth for this year. Already 14 converts have been baptised. A new sanctuary was recently completed. Rev. M. E. Cox, pastor, reports that he will be leaving the church at the end of the church year.

New Work To Begin

GALETON, PENN.—Investigation is underway for a new Free Will Baptist work here. Any interested Free Will Baptists in this area should contact Rev. Jack Hartman at 110 First Street, Galeton, Pennsylvania.

Bible Conference Well Attended

NASHVILLE, TENN.—More than 1,000 people, from as far away as California and New Hampshire, attended Free Will Baptist Bible College's 24th annual Bible

Conference earlier this month. Pastors, students, and laymen packed to overflowing the school's Memorial Auditorium during the day services and nearly filled 1,200-seat High School auditorium in the evenings.

Among the highlights of the Conference was the presentation on Tuesday evening of a play entitled "The Black Sheep." Sponsored by the College speech department, the production was attended by more than 500 people. Fifteen young people responded to a plea for rededication at its conclusion.

Gift For Expansion

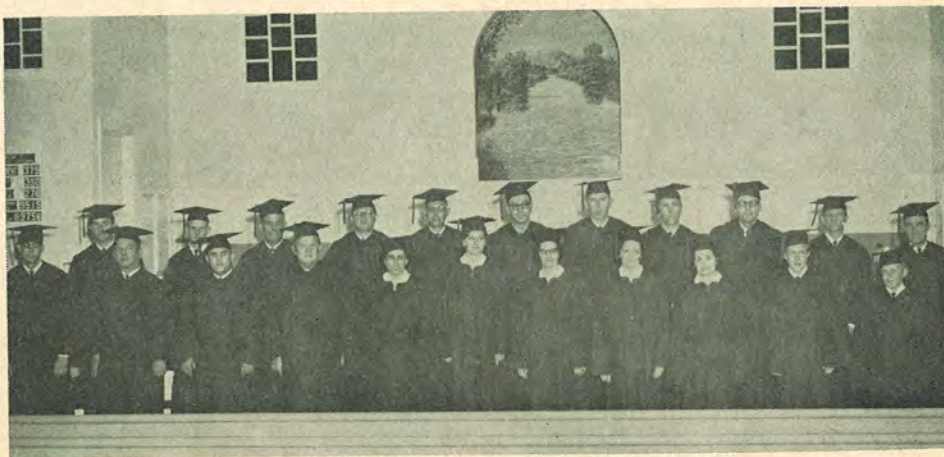
NASHVILLE, TENN.—The national Free Will Baptist Sunday School Board presented a check for \$1,000 to College President L. C. Johnson during one of the school's regular chapel services last month. The board passed by unanimous vote a motion to make the gift in recognition of the fact that both the Sunday School Board and the Bible College are involved in the vital ministry of Christian education within the denomination.

Rev. John West, Oklahoma pastor who has been a member of the board for 22 years, made the presentation.

The Master's Men and Woman's Auxiliary of the Bloss Memorial Church, Arlington, Virginia, are engaged in a Bible Tic Tac Toe challenge. The presidents of the organizations, Mrs. Cathy Goodlin and Leo Degges, exhibit the award to be given.



The Piedmont Bible Institute of Cramerton, North Carolina, graduated its largest class on March 11, 1967. Twenty-three students completed the three year diploma work. Dr. Stanley Mooneyham was guest speaker. The institute begun in 1953, now has a faculty of six with an enrollment of 172. Rev. Roy Rikard is president.





Happiness In Marriage

by Malcolm C. Fry

FRENCH HISTORIAN Hippolyte Taine said that marriage could be summed up as "three weeks of curiosity, three months of love, and thirty years of tolerance." No doubt this is quite true of most marriages where Christ is not involved. However, Christians can perpetually experience happiness in marriage if they but follow certain guidelines. Of course, some will not follow them and the result is like a lighthouse without a light. But if Christians let God work, they will find happiness in marriage that can only be attributed to the great love of God.

Marriage is human, yet supernatural

when God becomes a part of it to fulfill His purpose through it. This means He is constantly active in a marriage that includes Him. In the end, it is His touch, like the rubbing of Aladdin's lamp, which produces the happiness that goes beyond human explanation.

Marriage should never be appraised by what it was, nor by what it is, but by what it can be. As James H. Jauncey in his book, *Magic in Marriage*, puts it, "Marriage is fed from the springs of the human spirit. If those springs run dry then the marriage will quickly become a desert."

Let us consider three basic concepts

that will help pave the way to happiness in marriage.

Understanding

For a happy marriage to exist and continue, it becomes exceedingly important for the husband and wife to make periodic appraisals of each other. A marriage well along in years can still be happy and successful, if there is understanding.

First, there must be an understanding about the husband's role in the home. Biblically and traditionally, responsibility is vested predominantly in the husband. When men are not the head of the home

CONTACT

they fail in their God-given responsibility to God, for He commanded them to be the head. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16). The husband's responsibility is vested in the fact that he is the husband and father, not that he is morally or spiritually better than the wife. The authority or responsibility of the head of the house is limited to matters affecting the welfare of the family. For the husband to act like an oriental monarch would be prostituting his God-given status.

Second, there must be an understanding about the wife's role. The wife is not a servant, but a helpmeet. The subjection of a wife to her husband is not that of force, fear or slavery, but of loving subjection which comes from freedom. "Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything" (Ephesians 5:24). To "free" or "emancipate womanhood" is to take the wife entirely out of her God-given element. The result is not happiness, but disillusionment and frustration. Relative to decision making, the wife does have an important role to play. The Holy Spirit can, and should, work through husband and wife because the basis for making decisions is essentially spiritual. The husband's authority doesn't carry infallibility with it. Since the two have become "one flesh," the guidance has to come through both. This means that decisions which affect the whole family should not be put into effect until they are unanimous. With a reciprocal relationship existing in the home relative to the role of husband and wife, provision is made for good understanding which leads to continual happiness in marriage.

Love

Love, compatability, compassion also are tantamount to happiness in marriage. The romance of marriage, like old soldiers, soon fades away unless there is shearest effort on the part of husband and wife to maintain God's kind of love. God's love is unselfish, high, and noble. It's the kind of love that filled the heart of God when He sent His dearly beloved Son into the world to save sinners. A love that is mutual is essential to a successful, happy, and lasting marriage. Paul says in Ephesians 5:25, "Husbands, love your wives, even as Christ also loved the church . . ." In Titus 2:4, Paul says that older women are to teach younger women "to love their husbands." Sex attraction may be an aspect of love, but it certainly is not all of any true love

that is proper in marriage. The love that stimulates happiness in marriage can result from the love of children, or the love of people. It may be love that is given out or love that is received. How wonderful it is for a wife to know that in spite of other attractions her husband still chooses her. How sometimes surprising it is for the husband to realize that although his wife is beautiful enough to attract the best she still has no thought for anyone else. Is not this a happiness in marriage that can be experienced perpetually? There ought to exist that kind of love that is really a love of character, a love of personality, for the maintenance of that kind of love provides for real and continual happiness in marriage.

Sharing

Happiness in marriage is thus dependent upon understanding, love, and one other factor; that of sharing. God said in Genesis 2:24, "And they shall be one flesh." The union which God intends is a union of body and life and personality and love. Such a union comes only by sharing. As Adam gave a rib in order to gain Eve, so we give ourselves to another in order to gain more happiness in marriage. Marriages are not made by taking, or by expecting service, but by sharing. It is the Golden Rule laid down by Christ. Not only is it right, but sharing is also the gateway to happiness in marriage as everywhere else in life. This is simply living marriage the Christian way and the end result is happiness in marriage.

The main factor is the life in Christ. When Christ lives in the hearts of married couples He permeates the whole personality. Since He is the source of all happiness, the effect of His presence results in the production of happiness. When man and wife really sense the presence of Christ and live in that awareness, then happiness in marriage continues.

Marriage sometimes is like a flame that leaps up at the altar and then slowly dies until after a decade all that remains is the cold, gray ash of endurance. Yet, that is not God's plan. God said, "It is not good that the man should be alone; I will make him an help meet." God made man and He made woman. Without man, woman is incomplete and vice-versa. This fulfilling of personality is a process that deepens and broadens as it goes. Infatuation is replaced by romantic love and romantic love is replaced by the blending of personality. Through the process, husband and wife find wholeness and happiness in marriage. □ □

MR. FRY is pastor of the First Church in Tucson, Arizona. He is also clerk of the National Association.

in the vineyard

Harold Harrison, Promotional Secretary for National Sunday School Department, will be in revival services at the First Free Will Baptist Church, Albany, Georgia, May 7-14. He will conduct a Sunday School Institute in the Ben Avenue Free Will Baptist Church, Kannapolis, North Carolina, May 22-26.

Director of National Home Missions and Church Extension, **Homer E. Willis**, will attend the North Carolina State Association, May 1-3 at Cramerton, North Carolina. He will be in Dallas Texas, May 8-11 and in revival services in Dearborn, Michigan, May 24-28. Services will be held at the Dearborn Heights Free Will Baptist Church.

Jack Paramore, Director of Expansion Campaign for Free Will Baptist Bible College, will attend the North Carolina State Association at Cramerton, North Carolina, May 2 and will be in promotion services at Sweet Gum Grove Free Will Baptist Church, Kinston, North Carolina, May 7. He will be in revival services at the First Free Will Baptist Church, Washington, North Carolina, May 8-14; Mizpah Free Will Baptist Church, Washington, North Carolina, May 15-21; Bible Conference, Henderson, Texas, May 22-24; Bible Conference, Houston, Texas, May 25-28 and revival services at the Cramerton Free Will Baptist Church, Cramerton, North Carolina, May 29-June 4.

Director of Church Training Service, **Samuel Johnson**, will attend the North Carolina State Association at Cramerton, North Carolina, May 1-3.

Mark Vandivort, Field Secretary, for National Home Missions and Church Extension, will attend a Home Mission Board meeting at Dallas, Texas, May 9-11. He will be on Monterrey, Mexico, May 12-18 and in revival services in Augusta, Georgia, May 21-31.

Director of National Sunday School Department, **Roger C. Reeds**, will attend the North Carolina State Association in Cramerton, North Carolina, May 1-3. He will be in Chicago, Illinois, May 8-10 for the Evangelical Press Association.



Fund Raising In The Local Church

by Don R. Pegram

WHY TALK about money? Because Jesus did. He probed the conscience of the people about how they got their money, what they did with their money, and what their money did to them. Money can be a source of tremendous blessing to the Christian or it can become a cancer of iniquity that will eat away at the character of the soul. Jesus said much about money, and with the whited harvest open before us,

the demands upon the church's pocket book are great. Not only are the needs of the local work such as buildings, salaries, and materials great, but the pressing needs of the outside missionary ministries of the church lay heavy on the hearts of those who are genuinely concerned.

As with everything else, there is a right way and a wrong way to raise funds. As a matter of fact, methods of fund raising are almost unlimited. Hundreds are presently being used with varied degrees of alleged success.

The most common method is the old fashioned bake sale or bazar method. Who hasn't seen the ladies of the local "Pastor's Aid Bands" in banks and stores plaguing the unwary who happen to come in with their pleas for two dollars for a seventy five cent pie.

Then if you happen to live down South, there is Brunswick stew and barbecue. These always sell well and now some churches go to the factories during lunch hour and peddle their wares rather than have to clean up the church after a sale in the basement. However, if you run into much opposition from the local restaurant owners (they have to pay taxes for the privilege of selling food), then maybe the clothing business will go over big in your area. Clean out all your junk and have a Jim Dandy rummage sale.

One church in Wilson, North Carolina, did it this way. They placed jars with a slit in the lid in the local stores. On the jar was a little sign which read, "Vote for Miss _____ as queen of the Sunday School. One cent a vote. Proceeds will go toward the building program." I believe if I were pastor of that Church I would go about town with a sack over my head.

But if none of these fit the bill, there are always minstrel shows, dances, bingo parties, and other forms of entertainment. Possibly you read about the Methodist church in Collins, Iowa, that operated the local movie theater on Friday and Saturday nights in order to meet expenses. The young people made popcorn and sold candy to help make it the "glorious success" it was. I understand they had "Gone With The Wind," one weekend.

Another church I know of went in for bigger stakes than profit from a hot dog, so they rented a house next door, installed equipment, and opened a beauty shop. This was a real good operation until the state tax office got wind of it and withdrew their non-profit status.

This is getting "far out" isn't it. Actually, when you get away from the Bible method of doing God's business, the end result is always Christ dishonoring, a reproach on the church, and fails to accomplish what the Bible method would

have in the first place. The Bible *method* is just as important as the Bible *message*.

We believe the Bible to be the only rule of *faith* and *practice* for the Christian. It is the Bible that enables us to grow in grace. All we know of Heaven, Hell, the incarnation, and the church in general, we learn from the Bible. It is absolutely inconceivable that God would place an institution as important as the Church in the world without giving specific instructions as to how its work was to be financed. The Bible is far from silent on the subject. The responsibility for the support of the work of God is placed squarely on the shoulders of the people of God. The only Biblical plan of fund raising for the local church is through the tithes and free will offerings of Christians. Christian giving in a nutshell is expressed in I Corinthians 16: 1-2. Here we find that Paul listed a specific order or plan of giving for the churches of Galatia, the Corinthian church, and of course, through straight line application, to the churches of our day. He tells us *when* to give, *who* is to give, *how* to give, and *why* to give.

1. "Upon the first day of the week" (I Corinthians 16:2). The divine order is for our giving to be done as part of our worship on the Lord's Day.

2. "Let everyone of you." What a gracious privilege God has extended to each of us, that we may *all* share to some extent in the financial support of the greatest work on earth.

3. "As God has prospered him." Our responsibility in giving is based upon the extent of our material prosperity. "Let's all pledge five dollars a week." Is that fair? Does God expect a man who makes seventy five dollars a week to do the same thing as a man who makes one hundred and fifty? To some people ten dollars would mean nothing. To others it might mean tremendous sacrifice. Then how are we to determine it. God has already determined it for us, and has told us in the Bible that the correct proportion is a tenth or tithe of our blessings, and all above this is an offering.

Evidently, in the very beginning of human history, God in some way set apart the tithe as the proportion that belonged to Him. Tithe giving, as such, is seen first of all in the example of Abraham's giving of tithes to Melchizedek in Genesis 14:18-20. It appears in the account with perfect naturalness and without explanation, as though it were a well understood and accepted institution. Melchizedek was an Old Testament type of Christ as seen in Hebrews 7:1-10, and Abraham, the father of the faithful, gives us a beautiful picture of those who are justified and live by faith, giving tithes to the Lord Jesus Christ. In Genesis 28: 20-22, we have another illustration of

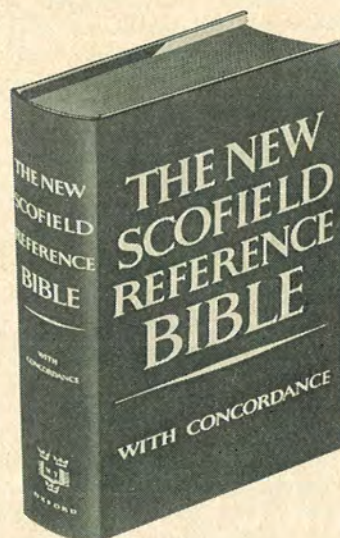
tithe giving. Jacob, after having a marvelous experience with God, promises, "of all that thou shalt give me, I will surely give the tenth unto thee." Hundreds of years later, Moses incorporated the tithe into the Mosaic Law as the system of giving for the chosen people of God. One of the severest indictments ever raised against the Jews was that given my Malachi, the last prophet before John the Baptist. Because of their failure to honor God with their tithes and offerings, the people were accused of robbing God. See Malachi 3:8-10.

And so through the Bible the responsibility for financing the work of God rests on the people of God. However, when you talk of systematic giving, there are those who object, "You're putting me under the law." While it is true that there are those who teach tithing in a strict legalistic sense, it is *not true* that teaching tithing as God's plan of financial support is legalistic. It has been by experience that most of those who raise this objection do so to cover their faithlessness and sinful failure in giving. Our love to Christ and dedication to Him is the basis of Christian giving. We are placed in the position of "full grown sons," according to Galatians 4:1-7. What a sad commentary on a Christian's devotion, when he by *Grace* will not do what a Jew had to do under *Law*!

The most outstanding New Testament example of Christian giving to me is the wonderful example of the Church at Macedonia as recorded in II Corinthians 8:1-8. This was a poor church in great trials of affliction, yet in spite of this, they were absolutely faithful in their giving. Paul said they were "willing beyond their power." In other words they went above and beyond that which they were able to do. How? Because they, "first gave their own selves to the Lord." Here is the secret. When people give themselves to God, you have no trouble with money. Notice also, the giving of the Macedonian Church was called *grace* and the Corinthians, (with saints in every age) are told to let this same grace abound (II Corinthians 8:6-7). Why? "To prove the sincerity of your love" (II Corinthians 8:8). The very fact that you are careless in the matter of your tithes and offerings is an indication that your love is not what you profess it to be.

God's plan for fund raising is simple. He blesses His people. Then from a heart brimming with love and devotion to Him, they are to return a proportionate amount back to His work. Then all the Christ dishonoring gimmicks, sales, and gatherings will not be necessary. ☐ ☐

MR. PEGRAM is pastor of the Sciotodale Church in Portsmouth, Ohio.



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Faithfulness

by

Luther Sanders

OUR LORD teaches us that "in stewards it is required that a man be found in faithful" (II Corinthians 4:2). The Word does not say we are required to be successful, glamorous, popular, handsome, beautiful, appealing, imposing in personality, well-liked, or well-known; it says that we are required to be *faithful*. A lot of us could never reach the requirements if they were these other things. But we all can be faithful!

A shepherd once came to the city of Edinburgh from the country. He had his small, obedient dog with him. While there he died and was buried. That little dog lay upon its master's grave—not for a day, a week, or a month, but for 12 years. Every day at one o'clock a gun was fired in the castle of Edinburgh. When the gun was fired the dog would run to the local baker who gave it food and water. Then back to the grave it would go. This continued till the dog died and that was 12 years. That was faithfulness!

The owner threw a goose, which had been run over and crushed by a car, into an oil drum. For 7 years the gander, that goose's mate, never went more than 10 feet away from that oil drum. Yes that gander kept watch by the drum till it died and that was 7 years. That was faithfulness!

George Mueller prayed for 52 years for a certain man to come to Christ. A pastor visited an elderly man 21 times before being admitted, but then he befriended the man and led him to Christ. That was faithfulness!

A Welsh postman had the British Empire Medal conferred upon him by Queen Elizabeth; he had not missed a day's service in 43 years. A Minneapolis man retired as a high school teacher without having missed a single day on the job for 43 years. Paul Ehrlick, the chemist, performed 605 unsuccessful experiments; the 606th was a success! Thomas Edison made 18,000 experiments before he perfected the arc light. At another time after 50 failures on a project he said, "I have found the 50th way it cannot be done! That was faithfulness!

During the Korean War a man buried himself in the muck and mud of a pig sty (except for his nose and mouth so he could breathe) for 8 days and nights rather than betray his buddies and surrender to the enemy. That was faithfulness!

Are you not glad that Jesus was faithful in dying for us and that He now lives and is faithful to care for us? God grant us grace to be faithful! □ □

Choir Clinic by Dave Randlett

IS YOUR CHOIR suffering from that run-down feeling, listlessness or just general lack of interest? What you need is a visit to your choir clinic! On July 10, 1967 at 2:30 p.m. a choir clinic will be held in the George Washington Hotel. This clinic is being sponsored by the Free Will Baptist Music Fellowship.

You are probably asking yourself, "What is a choir clinic?" Just as your doctor tries to prescribe a remedy for your physical ailments, this clinic will be dealing with one of the primary ailments of our church choirs. This ailment is mainly the lack of knowing what certain choir selections sound like and where to

buy them. As church choir directors and choir members, we sometimes get lists of songs or sample copies of songs from music publishers. We usually look over the list or we sit down at the piano and play through the music. Then in all probability we throw the whole mess away and are no further ahead than when we started. It is very difficult to tell what a song will sound like just by looking at the title and the composer's or arranger's name. It is a little better to be able to examine a sample copy of the music. The best solution is to be able to have enough trial copies for your entire choir. This is usually impossible. We

hope that the choir clinic will remedy some of these problems.

All who attend the clinic will be members of a large choir. We will be reading through music of all levels and grades of difficulty. There will be unison music for the children's choir, two and three part music for the young teen and teen choirs and several different types of music for the volunteer adult choir.

The clinic is open to all persons interested in church choirs. You don't have to be a director or even a choir member. All Music Fellowship members are urged to attend and to bring someone. □ □

CONTACT

woman to woman



by CLEO PURSELL

Meet The Grandmother Of An Astronaut

It isn't every woman who belongs to that small, exclusive group known as Grandmothers of Astronauts! Mrs. Orena Herd qualifies because she is the grandmother of Gordon Cooper, who four years ago this month, made his history making voyage around the world.



MRS. HERD

When Gordon was selected to make his first flight he called his grandmother and informed her he was going to try to go up in space. "I felt like I couldn't go through that trial," Mrs. Herd said. "But the dear Lord sustained me." "I asked the Lord if it was His will that Gordie make the flight, to verify His power and greatness in the flight that the world might know He is the only true God, and all power in Heaven and earth is in His hands."

"When the mechanical power failed to bring him down, Brother Roma Stewart (my pastor), Hattie (Gordon's mother) and I prayed for the dear Lord to give Gordie wisdom how to bring himself down, and He surely heard and answered prayer. I praise His Holy Name for it. I felt like the old Jews when they got home from captivity—"The lord hath done great things for us whereof we are glad."

"I was so happy to hear him pray to the Lord as he flew over this old world. He had been taught from his youth to trust in the Lord."

Mrs. Herd had reference to the prayer Cooper composed as his *Faith 7* capsule arched over the Indian Ocean on its 17th orbit, and which he read before Congressmen, justices of the Supreme Court, members of the Cabinet and diplomatic corps. Robert Thompson of the Los Angeles Times wrote, "In his moment of adulation on earth, as in his hour triumph in space, astronaut Gordon Cooper focused his hopes and those of his country on God's guidance . . . Long after

his White House greeting, congressional ovation and motorcade are forgotten, Cooper's simple and eloquent statement of faith will live in the American conscience."

Where did Gordon Cooper get his faith and courage? The answer may be found in Paul's writings to Timothy, "I call to remembrance your unfeigned faith which first dwelt in your grandmother . . . and in your mother . . ." (2 Timothy 1:5). "... from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

Mrs. Herd is the mother of four children—Buel, who lives in Los Angeles; Harvey, Tulare, California; Kizzie Hickok, Enid, Oklahoma; and Hattie Cooper, (mother of Gordon) Tecumseh, Oklahoma.

Although she recently passed her 86th birthday, she is still an active Sunday school teacher. She began teaching while a teenager and has taught the Ladies Bible class for 45 years (the past 15 in the Free Will Baptist Church of Tecumseh, Oklahoma).

The grandmother of a famed astronaut cannot escape her share of publicity and is often in the limelight. Shortly after Gordon returned to earth, someone told her Governor Belmon and his wife were coming in to see her. As she got up to meet them, she looked out and saw the yard and street were filled with people. Several newsmen asked her how she felt. "I told them I felt like praising the Lord," she said. When questioned concerning the secret of her alert mind and good health, she answered, "I try to live as close to the dear Lord as I can and depend on Him for strength and courage to do His will. I keep busy reading, writing, piecing quilts and quilting them. I attend Sunday school and church and try to encourage someone each day. I can't visit much but I can use my telephone." (Mrs. Herd graciously shares more of her life in an autobiography written especially for the next issue of *Co-Laborer*.)

Dates To Remember In May

Christian Home Month
National Family Week
Chaplain's and Servicemen's Sunday
Mother's Day
Memorial Day

Morale High—Morals Low In Vietnam

According to an article by *Christian Times*, Chaplain Donald Brown of the U.S. Army has recently returned from Vietnam where he served for seven months in an engineer battalion. He reports the morale of American fighting men is good—but is convinced Christians should do more in influencing the morals of young men. He suggests that churches, pastors and youth leaders should keep in touch with them. He points out that very few men get even a bulletin and less than 20 percent of the fellows he surveyed had received anything from the church within the last year and less than 25 percent had received anything from the church within the last year and less than 25 percent had received anything at all.

Christian Homes

Christian parents can help to stem the tide of moral decline in our nation. Discipline is necessary, yet moral strength, gained through a consistent devotional life is more desirable. Here are some ways this can be done: Private devotions; family altar; church membership and participation; family life; family outreach.

Moral training in this kind of a home is the kind which has lasting effect on each individual. Moral concepts become clear and there is little danger of doubt or deviation.

Gem

"All they children shall be taught of the Lord, and great shall be the peace of thy children."
—Isaiah 54:13



readers respond

Preacher And Family

□ I have just read the article by Joe Haas on the preacher and his family. It is absolutely tops, I think. He certainly did write that with a penetrating punch to it. Articles like that always get me under conviction because I am aware that I do not spend enough time with my family.

I want to sincerely thank you and him for that good article.

Ronald Creech
Durham, North Carolina

Wonders About Purpose

□ In regards to the article written by William Hill entitled "Spiritual Mote Hunter," what is the purpose of this article? He seems to be inferring that we have this of "Gestopo" or Pharisaical group within our ranks.

If so, who are they? What type of mote hunting? And if there is not such a group in our midst, what is the purpose of an article like this in our national magazine?

Billy Sharpston
Tom Johnson
Hartsell, Alabama

EDITOR'S NOTE: The obvious purpose of this article is to expound a truth from the Word of God. I do not believe that it is my prerogative to judge what may or may not have been an inference, if indeed there were any inference at all. It would seem to me that any article dealing with a Scriptural truth has a place in our magazine and if anyone has an argument with such articles, their argument is not with the article, but the Word of God.

Grieved By Article

□ I was grieved by the article in the April issue by James L. Hughes. Being the father of two students of our fine school from which he graduated, I shall continue to pray for and support, trust-

ing that God will not permit Mr. Hughes' thinking to become ours.

W. L. Collins
Jacksonville, Florida

Contact Brings Contact

□ We enjoy our subscription to Contact very much. We are living in a town that does not have a Free Will Baptist Church and we really appreciate the news of our denomination.

Mr. and Mrs. Jim Tate
Sonora, Texas

Keep Contact Coming

□ Enclosed is \$2.00 for my renewal to Contact. I enjoy Contact very much. It is a wonderful magazine.

Mrs. W. R. Ellis
Cedar Hill, Tennessee

THINK ON THIS

SOME CHURCH services might be improved by a few little changes or considerations. Think about these. Put a thin layer of sponge in the bottom of your songbook racks so that there is not a loud noise at the conclusion of a congregational number. Have a host family each week to greet visitors and members alike. The pastor shouldn't be expected to do it all. Put the clock in the rear of the sanctuary. The preacher needs to see it. Others don't. Be sure the flags (U.S. and Christian) are properly placed. Some people are sensitive to such. Take the offering after the choir is dismissed. Better yet, don't dismiss the choir. It is more impressive for adults to receive the offering than for children and for the pastor to offer the prayer. The congregation cannot join in a prayer unless they can hear it. Choir members should not chew gum like a cow chewing her cud, but please don't stick it under the seats. The invitation should be very, very clear. People can't respond if they don't know what to respond to. The preacher and the listeners should come out even. That is, the speaker should be through talking by the time people are through listening.

—Adopted from the Illinois Newsletter

A Study In Yellow And Red

IN 1949, a Communist approached Calvin Chao in Hong Kong, inviting him to mainland China as a spokesman for evangelical Christians.

"Since Communists brand preachers as social parasites, what sense would it make for me to return?" asked Chao.

"Well," his Red Friend replied, "you probably would be able to preach for 15 years."

"And after that?"

"After that there won't be any churches left, and you could devote yourself to the service the people."

Red Guards have now announced triumphantly that their "great proletarian cultural revolution" has closed all the churches in China. The Red Chinese in Hong Kong had been off in his prediction by only two years!

Ten years after his encounter with the Communist in Hong Kong, Chao founded Chinese For Christ in Los Angeles. It has become the largest evangelistic outreach to Chinese in North America. Chao estimates that there are some 15,000 Chinese students in the United States, including scientists and research personnel—quite a mission field for the 55 CFC staff members in four centers (L.A., Berkeley, Chicago and N.Y.) and in several overseas posts.

"After Red China exploded the atom bomb," Chao says, "we notice a definite swing toward sympathy for the Red regime among students. Although not in agreement with everything their country did, they were nevertheless proud of the achievements of their kin. Some 80 to 90 per cent of Chinese students were pro-Red. We found indifference, wry smiles and silence when we touched on the problem of Communism, although some Christian students stood with us.

"However, in the last few months the situation has changed," he adds. "When the Red Guards went wild on the mainland, burning Bibles and hymnbooks, persecuting Christians, even destroying the Confucious Temple, even pro-Red students could not convince us that Communist China meant well after all. Sentiment for Red China dropped noticeably."

For a few terrible months the Red Guards bared the fang against the Church, and as a result great volumes of prayer worldwide have been offered to God on behalf of the Church in Red China of some 100,000 to 200,000 believers. Once again God has made even the wrath of man to praise Him—this time on behalf of the yellow church among the Reds.—NBR □ □

CONTACT

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

March 1967

	MARCH 1967	YEAR TO DATE	TOTAL TO MARCH 1966	DESIGNATED MARCH 1967
Alabama	\$ 39.77	\$ 648.85	\$ 629.31	
Arizona		450.07	492.50	
Arkansas	597.30	1,315.13	1,165.41	
California	638.06	1,827.30	1,965.33	
Florida	298.10	1,271.60	515.43	
Georgia	197.29	586.65	538.67	
Idaho	18.66	54.19	122.97	
Illinois	151.74	1,668.73	1,915.38	
Indiana		68.00	94.00	
Kansas	76.00	233.00	600.00	
Kentucky	125.00	125.00	106.84	
Louisiana	29.78	95.78	25.00	
Michigan	128.35	946.05	7.90	
Missouri	1,600.94	5,029.89	3,261.37	
New Hampshire	58.01	178.15	33.16	
New Jersey	7.00	12.00		
New Mexico	57.96	95.24	105.59	
North Carolina	197.66	429.59	456.21	
Ohio	171.44	667.82	964.02	
Oklahoma	1,438.20	4,127.84	4,119.59	
Tennessee	351.50	1,787.38	650.55	
Texas	384.06	755.61	513.77	
Virginia	1,034.31	1,964.02	1,299.20	
Washington and Oregon	54.68	102.32	152.25	

	COOPERATIVE MARCH 1967	RECEIPTS YEAR TO DATE	MARCH 1967	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,220.19	\$7,087.66	\$	\$	\$7,087.66
Bible College	1,607.72	5,132.44			5,132.44
Executive Dept.	1,531.16	4,888.04			4,888.04
Home Missions	1,224.93	3,910.44			3,910.44
Church Training	765.58	2,444.02			2,444.02
Superannuation	229.67	733.20			733.20
Stewardship	76.56	244.41			244.41

MAY 1967

INVEST IN REST

PATRONS who turn to the Royal Bank of Canada get good financial advice—and something more in the helpful hints department.

This financial institution has issued a series of self-help pamphlets which, upon close inspection, contain a lot of plain old Biblical vanilla!

Without putting a finger on specifics, the bankers warn against that feeling of "being pushed." They declare that people who, like Longfellow's heroes "while their companions slept, were toiling upward in the night," are simply digging their own graves.

"Persons held up by our culture as most praiseworthy and desirable are the very people who are most likely to overdo the pace of life," says the Bank. "The man who keeps his balance realizes that he can't do, be, and have all he would like. Time, ability and opportunity limit what is possible. If he will reduce the number of his desires and fears he will find himself able to cast aside the jitters and to work toward accomplishment instead of striving."

A professor told his class, "Strenuousness is not always efficiency." An even pace, rather than spurts, makes the best use of energy and intellect. Meditation is one of the great needs of the age. Meditation brings life—its relationships and its purposes, its objectives and its rewards—into sharp focus. It is a sure aid for frazzled nerves, a practical tool for living.

"Let's slow down!" suggest the bankers. On this point, every sincere Christian believer should agree. People who are on the rush all day every day and far into the night are not living fully. The true life of man does not consist in reckless surrender to forces he cannot explain. We all need what Carlyle called "the calm supremacy of the spirit over its circumstances."

Frenzied toil has long been a curse in Christian circles, though often praised as a virtue. It's time we stopped trying to run the universe, to stop dragging our work to bed for pillow planning but rather to "rest in the Lord, and in the power of his might."

Now's the time to begin, for if you hurry you won't miss summer! □ □

personally...

A "New" Glove

LAST NIGHT my son, age eleven, came to me with a magazine which advertised a baseball glove. With great earnestness he spoke about the many features of the new glove, but he was even more emphatic about what was wrong with his old glove. It was not the kind he needed. The padding was not thick enough. Some of the leather cords which held the fingers together had come loose. On and on he went, playing down the old glove and building up the new. His final appeal was that the coach probably would not use him in regular play unless he had a new glove, because the old one had been responsible for him missing two grounders that very day.

I heard him out. Then it was time to point out that the old glove was not nearly as bad as he seemed to think. I reminded him of how much he liked the old glove when he first got it. I showed him how the padding was adequate and the importance of catching the ball in the "pocket." I worked the leather cords back through the holes and tied them again. Obviously there was nothing really wrong with the glove, and he knew it. I couldn't help but sense a bit of satisfaction as he finally said, "Next time, Dad, I'll think twice before asking for something new."

Later I reflected over the approach made by my son in his effort to get a new glove—discrediting and running down the old glove. Not exactly a new technique is it? Adults frequently seek to gain some advantage or advance themselves by the technique of running someone else down or by discounting their accomplishments. We see this frequently in the world and all too often we see it among Christians in the church. While some seek to maintain a positive witness for Christ and expend their energies to advance the gospel message, others spend time reacting and criticizing what others are doing. Here is a danger for everyone of us—criticizing others to enhance our own position. Do we think that some "new" thing will come our way through such a practice?

I recall the time Peter saw John with Jesus and said, "Lord what shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me."

Too often we concern ourselves with the place of others and our relationship to them. Our chief concern should be our relationship to Jesus Christ and the fulfillment of our responsibilities.

Let everyone of us learn to take care of self and find contentment in the place of God's appointment. To do so is to experience Christian joy and maintain an effective witness.

20 + 8 Campaign

AT THE FIRST of last month a letter went out to everyone on our mailing list regarding the need for additional funds to clear the outstanding balance on the two acres of land adjacent to our National Office Building. Response thus far has been fair, but we need many more of you to respond if there is to be an appreciable amount of money to apply to this indebtedness. The urgency at this point cannot be overstated and it is hoped that churches, classes and individuals will yet respond with generous offerings. Send your gift for our debt retirement to: 20 + 8 Campaign, P. O. Box 1088, Nashville, Tennessee 37202. Please do something today.



Billy A. Melvin

Executive Secretary Billy A. Melvin (right) comments on one of the missionary responsibilities of Free Will Baptists to the Rev. Henry Patterson, pastor of the Free Will Baptist Church in Chesterfield, Indiana. The church is a faithful supporter of missions. Mr. Melvin spoke at a morning worship service.