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JULY 1967



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CONTACT

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Linda Smith

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ABOUT THE COVER

"In the beginning God created" (Genesis 1:1). All the beauties of nature are ours to enjoy because God created. We learn certain things about God from creation. The Apostle Paul tells us we can know God's power and majesty (Romans 1). We cannot learn from creation, however, the most significant fact of all—the fact of God's love. That is why God sent His Son, Jesus Christ. "God so loved the world that he gave . . ." (John 3:16).



religious news

NSSA CONVENTION

MINNEAPOLIS, MINN.—Like the proverbial old gray mare, Sunday School conventions aren't what they used to be. The 22nd Annual Convention of the National Sunday School Association will relate Sunday School teaching to spaceage science, Time's "Now Generation" (youth), world affairs, and the latest in teaching methods and equipment.

The Convention will convene in Minneapolis, Minnesota, October 25-28, 1967. The theme will match the tempo of the times: **IN TIMES LIKE THESE PROCLAIM CHRIST.**

The conventioners will select from 125 general workshops, 27 departmental clinic sessions, and 9 seminars for pastors, superintendents, and missionaries.

JUDGMENT ON CHURCH

MANCHESTER, ENGLAND (EP)—Communism might be explained as God's judgment on a church which had failed.

That suggestion was made here by the Rt. Rev. A. G. MacLeod, moderator of the Presbyterian Church of England as he addressed its annual assembly.

"May not the communist revolution of this century be God's judgment on the church for its failure to care for the oppressed and to see that all men share the good things God has provided?" he asked.

SUNDAY TIMES PURCHASED

CLEVELAND, O. (EP)—The Sunday Times, a weekly Christian newspaper incorporating The Sunday School Times published since 1859, has been bought by Union Gospel Press, according to an announcement by trustees of The Sunday School Times Foundation in Philadelphia, Pa.

The May 7, 1967 issue of The Sunday Times was the last for the 108-year-old publication, until last December called The Sunday School Times. In the last issue, subscribers were provided with International Uniform Sunday School lessons through June 1967.

JEWISH HISTORY PRESERVED

NEW YORK (EP)—To "chronicle and preserve the rich and unique American Jewish experience of the last seven decades," the American Jewish Committee plans to prepare the first all-inclusive Jewish Oral History Collection.

The collection will eventually include thousands of tapes, with accompanying transcriptions, interviews, speeches, reminiscences, conversations, poems, and sermons. The records will document what has happened and will preserve the flavor of our times and the sights and sounds that pass our way but once.

CHRISTIAN OSCARS PRESENTED

CLENSIDE, PA. (EP)—The National Evangelical Film Foundation has picked its winners and announces as the "Best Film of the Year" Gospel Films' "Worlds Apart."

Dr. Harry G. Bristow, N.E.F.F. president, said the "Christian Oscar" for the Best Actress is Lynn Borden for her part in "Worlds Apart." Best Actor of the Year award (second year in a row) goes to Robert Sampson in "For Pete's Sake."

The presentations marked the 16th year of the Christian Oscar Awards.

EXPULSION MODIFIED

CONAKRY, GUINEA (MNS)—The government of this West African republic has modified the expulsion order which had demanded that all foreign missionaries be out of the country by June 1. The new arrangement will allow some of the Protestant missionaries to stay on while beginning to phase out missionary work.

Missionaries involved in the "Africanization" of the Guinean church, including teachers at the Bible training school, will be allowed to stay for the present. The school for missionary children will also be allowed to function.

HEALTH PROGRAM PROPOSED

WHEATON, ILL. (MNS)—A Mission-

ary Health Program was proposed by the annual meeting of the Christian Medical Society's House of Delegates in Toronto. The program, when instituted, will provide health insurance at reasonable cost for participating missionaries. The Christian Medical Society will act as administrative intermediary between an insurance underwriter and mission boards.

Insurance companies have indicated the Missionary Health Program is feasible, and are working on the submission of bids.

STATION MARKS ANNIVERSARY

WHITTIER, CALIF. (MNS)—June 4 marked the Far East Broadcasting Company's 19th anniversary "on the air" from Manila. FEBC's primary target areas today include Japan, China, the Soviet Union, all of Southeast Asia, as far west as India, south to Indonesia and the South Pacific.

A daily broadcast schedule includes 36 major languages and dialects of Asia from the Philippines and Okinawa. Four spoken in Latin American are aired from FEBC's international "Voice of Friendship," KGEI in San Francisco.

SOUTHERN BAPTISTS APPOINT NEGRO

WASHINGTON, D. C. (MNS)—A young woman appointed by the Foreign Mission Board of the Southern Baptist Convention (USA) is the first Negro to be chosen for regular missionary service by the US board in 84 years. She is Miss Sue Thompson from the State of Missouri.

The appointment, made at the board's monthly meeting in April, was received without any ado. Miss Thompson was one of 23 missionaries who received their career appointments at the meeting. Although the board's policy has never excluded Negroes, there have been few Negroes in SBC churches. Membership in a church affiliated with the Southern Baptists is a requirement for missionaries chosen by the SBC agency.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33).

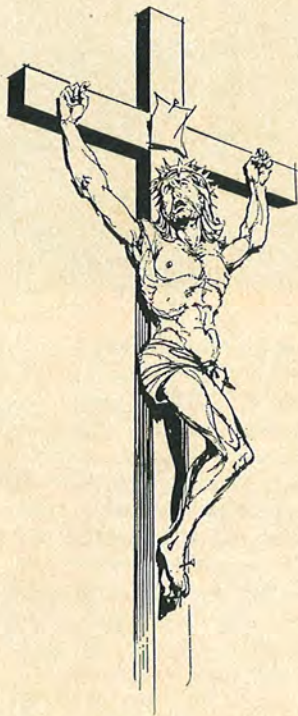
IN THE HEART of Luke 23:33 are four words I want to call to your attention. *There they crucified him.* These four words form the outline for our message. In the word "there" we find the place of Calvary. In the word "they" we find the people of Calvary. In the word "crucified" we find the punishment of Calvary. And in the pronoun "him" we find the Great Person and His purpose at Calvary. We want to consider in the conclusion of the message the great purpose of Calvary. *There*, the place; *they*, the people; *crucified*, the punishment; *him*, the purpose.

Matthew 27:36 tells us that when they had placed Jesus upon a cross, the milling multitudes chose for themselves comfortable positions, and standing around or sitting on the ground they watched Jesus as He slowly died. I want us to do just that. As much as it is possible I invite you to come aside from the many things that clamor for your attention, fix your eyes upon the cross, and together let's watch Jesus die.

The focal point of all the Bible is the cross. The finger of divine inspiration in the law, the prophets, and the writings of the Old Testament, points to the cross. The Gospels, the Epistles, the Revelation, and the history in the Acts of the Apostles also point to Calvary. No part of the Bible can be interpreted correctly apart from the cross of Jesus Christ. Take the cross out of the Bible and you have a meaningless book; you have prophecies that never were fulfilled; you have claims that could never be kept; you have no hope, you have no peace for the human heart that is stricken with the guilt of sin. Charles Spurgeon, a great preacher of another generation, said concerning his chief method of preaching, "I take a text anywhere in the Bible. As quickly as I can I cut across country until I come to the cross. There I stand and preach my message." This is just another way to say that at the heart of all Scripture is the cross of Jesus Christ.

The Place

Now with that in mind I want us to turn our attention, first of all, to the place of Calvary. Three times it is called Golgotha. Matthew, Mark and John refer to it so. Only once is it called Calvary, here in our text in Luke 23:33. The meaning of the two words is perhaps the same; yet the Bible says the interpretation of Golgotha is "the place of a skull,"



WATCHING JESUS DIE

by Jack Paramore

while the interpretation of Calvary is "the skull." Now why was it called this? Where did it get its name? There are two explanations available to us. Golgotha was the place of execution for criminals convicted of capital crimes. It was located beside the most heavily traveled road that led to and from the city of Jerusalem. Here despicable men, condemned by the law of the land, were placed to hang upon a cross before public scorn and shame. It was, consequently, the hangman's noose, the electric chair, or gas chamber of that day. It has been suggested that some of these criminals were so hated that they were not even afforded decent burial. Their bodies were left to decompose. The vultures of the air would pick their bones clean. The sun would bleach out the skeleton, and it would disjoint itself and fall to litter the brow of the hill. Consequently, it was not an uncommon thing to find here and there lying on the crest of that little knoll a human skull. So they called it Golgotha, the place of a skull. There's another explanation, however, which is probably nearer the truth. It seems the very appearance of that hill is the appearance of a human skull. I have never seen it except through the eye of a movie camera. Indeed as you stand on a vantage point outside the wall of Jerusalem and view that hill from one particular direction, it does take on the appearance of a human skull. There are two indentions that look like the sockets of a man's eyes. There's a little ridge that looks like a man's nose. Beneath that ridge is a small cave that looks like the twisted, perverted lips of a man dying in agony and pain. So that the appearance of the place is the appearance of a human skull. Consequently, they say it was called Calvary, the skull.

Regardless, however, of why it got its name may I say to you, my friend, that no man can come to Calvary, in a spiritual sense, without seeing three definite things. First of all, we see the great love of God. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "For God so loved the world, that he gave his only begotten Son," (John 3:16a). God gave the priceless, precious possession of Heaven, that which was closest to His heart. God gave His only Son that sinners might be saved. Like no where else in all human experience, like no other time in all history, we see at Calvary the great demonstration of God's matchless love for lost humanity.

Secondly, one cannot see Calvary spiritually without seeing the true nature of men. What are men really like? There are those in the world who tell us that

Continued on page 18

by Damon C. Dodd



"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Timothy 1:13).

IT IS AS IF this would be the last sermon I will ever preach. I have come to the end of the way, my discharge from the army of the Lord is even now in the hands of my Great Commander. I am to be relieved of active duty and be promoted to higher realms. There remains but this one final opportunity to speak out in His Name.

What am I to say? Shall I bemoan my fate? Shall I express regrets for the errors of the past? Shall I, like Hezekiah of old, review the good which might have been the parital results of my "less than best" ministry and beg God to grant me a few more years? Or shall I speak out of my soul another warning to those of you who are yet unsaved and urge upon you the Saviour of mankind?

The truth of the matter is that none of these things really burden my heart at this moment.

Of what, then, shall I speak?

It occurs to me that I could best improve on this one remaining privilege of preaching to address these remarks to those of you who are true servants of Jesus Christ. I have some things to say to you, some last requests to make, some suggestions. Listen well and heed what you hear. For in so doing you will be able to carry on for the Lord Jesus in a far more acceptable manner than I have ever done.

My intentions may be paraphrased in the words of the poem, *In Flander's Field*.

"Take up the battle here below,
To you from failing hands I throw
The torch. Be yours to hold it
high..."

Let us turn now to Paul's second letter to Timothy. So far as we are able to determine this was his last message to his "son in the faith." It is not a tear-soaked letter in which the writer gives way to an emotional outburst. Rather it is filled with confidence and faith which exude from every line. It is a solemn but joyous transfer of authority and responsibility from an old soldier to a young one. In it the departing one speaks of practical matters which relate to the ongoing work of the Church.

There are three things which may be pointed up in this last message of Paul's.

First, "Be not thou ashamed of the testimony of the Lord" (1:8). Appearances are against Paul as he writes these words and against Timothy as he receives them. Virtue is in prison, Nero is on the throne, the devil is loose in Rome. To testify of one's Christian faith is to endanger one's very existence. Christians are anathema in the Emperor's estimation. No doubt that many of the timid and reluctant followers of Christ had already "hidden themselves among the stuff," refusing to identify themselves with the movement. Paul says to the young preacher, "This is the time, my son, when we must look up in confidence and love and in hope."

In a measure Christianity has always been unpopular. It cuts across the grain of natural human reasoning and behavior so viciously that the tremulous and weaklings shun it. Its demands separate the men from the boys; the stout-hearted from the simpering; the truth from tradition. It is no religion for the coward or the crass. God wants men who will stand tall for righteousness and be counted. Peril and risk bring out the best in the true child of God.

That we are living in an age when the multitudes outnumber the chosen few

none can doubt. Shallowness and superficiality characterize the average church member of our day. Men love the idea of making their religion a thing of convenience; a cloak that can be put on or taken off as best suits the occasion. It is a repetition of Pharaoh's suggestion to Moses and the people of Israel, "Go . . . ye that are men . . . but not very far."

The yardstick by which Christ measures His followers is found in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

At the entrance of a driveway of a church is a sign, "ENTER AT YOUR OWN RISK". How intriguing is that sign! Though placed there for a different purpose, it proclaims the fact that church affiliation, if it means what it ought to mean—separation from sin and total dedication to God—could be risky and dangerous. Discipleship costs something. Many have hazarded their lives for Christ (Acts 15:26). Some have even lain down their lives for Him (Rev. 12:11).

Second, "Hold fast that good thing which was committed unto thee" (1:13a, 14). Here is a word-picture of a child who is going away from home on a visit or is preparing for his daily nap. Having a special toy which he treasures highly he gives it to his mother and asks that she keep it for him. What has the child done? Why, he has simply committed his treasure to the custody of one in whose strength and fidelity he has confidence.

If we can commit our souls to God He can commit His truth to us. We then become responsible to hold fast that committed truth of God. It would be a report of defeat if when we come to the end of the way we told Christ that we were occupied with other things and a thief stole the precious treasure that we were to guard.

BENEDICTUS

Onesipherous remembered that he was a custodian of the gospel's demands when he ministered to Paul. Of him Paul said, "For he oft refreshed me, and was not ashamed of my chain" (1:16). Paul was footsore and Onesipherous came with cold, refreshing water and bathed his feet. The Apostle's head was burning with fever and his benefactor dipped his hands into the cool stream and laved the throbbing temples. If some of the water fell on the chains of the prisoner nought was lost. For Jesus had promised to bless the cup of cold water given in His Name.

The gospel's healing, soothing balm is efficacious only if applied. We as the recipients of the gospel are to urge it upon those footsore, feverish ones who are in need of its healing powers. Note in verse 17 Paul says that when Onesipherous came to Rome, "He sought me out very diligently, and found me." We can always find a needy soul if we want to. Too many times we go out with the gospel and look about us casually and timidly, only to decide that our needy friend is not available, and depart to our homes with the gift unused. Had we really wanted to find him, we could have done so! We take our ambassadorship too lightly! We are too little concerned about the plight of the lost ones about us. This good thing that we have must be shared if it is to be meaningful.

Keep the faith! In the midst of scoffers and critics ever hold up the eternal truths of God. This is the "pearl of great price," our undying, never-failing, ever-precious heritage. Hold it fast, for it has been given to you to safeguard. There is a God even though some may deny Him. Christ was and is God's virgin-born Son, though skeptics question it. The Bible is God's inspired Word, even though critics have slashed it with the penknives of their insulting intelligence.

Three boys gave their definition of

faith. "Faith is taking hold of God," said the first. The second boy said, "Faith is holding on to God." The third one said, "Faith is not letting go." Combine the three definitions and you have real faith.

Finally, "Be strong in the grace that is in Christ Jesus" (2:1). Strong in grace, mighty in influence and Christian beauty, valiant in gentleness, faithful in duty. There is no other source of strength to qualify one for service to Christ and his fellow man. This grace not only enables one to stay strong himself, but also to assure a good succession of "men for the Master." This grace at the same time enables and obligates us. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2:2). What a delicate business! What a refined profession! But is it? Read on into verse three. "Thou therefore endure hardness as a good soldier of Jesus Christ."

This business of soldiering requires something extra. There is the rigorous training under demanding drillmasters. There is the long, tiring march laden with full pack. Remember the endless wheeling, turning, running, wriggling, falling prone, always being urged and harried and prodded. There is rain in the face and mud underfoot; hills to climb and rivers to ford; obstacles to overcome and pain to endure. What right had Paul to ask this of Timothy? What right has the old soldier to ask it of a younger? Look at verse ten of this chapter. "I endure all things for the elect's sake that they may also obtain . . ." Only by the grace of God could Timothy endure. And only by this same grace can any of you hold out.

Timothy, because of his youth, was exposed to intellectual ambition and temptation. Paul the elder knew this and warned the younger man, ". . . shun profane and vain babblings: for they will

increase unto more ungodliness." What a timely admonition for Christians in our day when Bible truth is being sacrificed on the altars of intellectualism: when it is a point of honor to be able to gainsay the Word of God by pious-sounding phrases that apologize for the ancient and proved doctrines. Only the grace of God will enable you to hold to the truth at the risk of personal popularity and acceptance.

But note the assurance which he who stands on the holy-ground of truth has by the grace of God. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2:19). Keep that word "sure" in mind. It can be traced to a Hebrew word meaning "rock." Literally Paul was telling Timothy to "stand on the rock." And we know that Rock is Christ.

In the pursuit of heavenly things you will be the objects of Satan's wrath. He will come at you from every conceivable angle. But if you will stand unashamed for the Lord Jesus with the testimony of His grace on your lips and in your life, hold fast the Word of promise, and rely on His never-failing grace, you will surely be the victor in the end.

John Burroughs, the naturalist, observed that when a hawk was attacked by crows or kingbirds, he did not make a counter-attack. Instead, he soared higher and higher in ever-widening circles until his tormentors could no longer reach him. Do not God's children overcome the enemy by living on a higher plane of fellowship and communion with their Lord and by prayerfully waiting before Him for daily renewal of strength? □ □

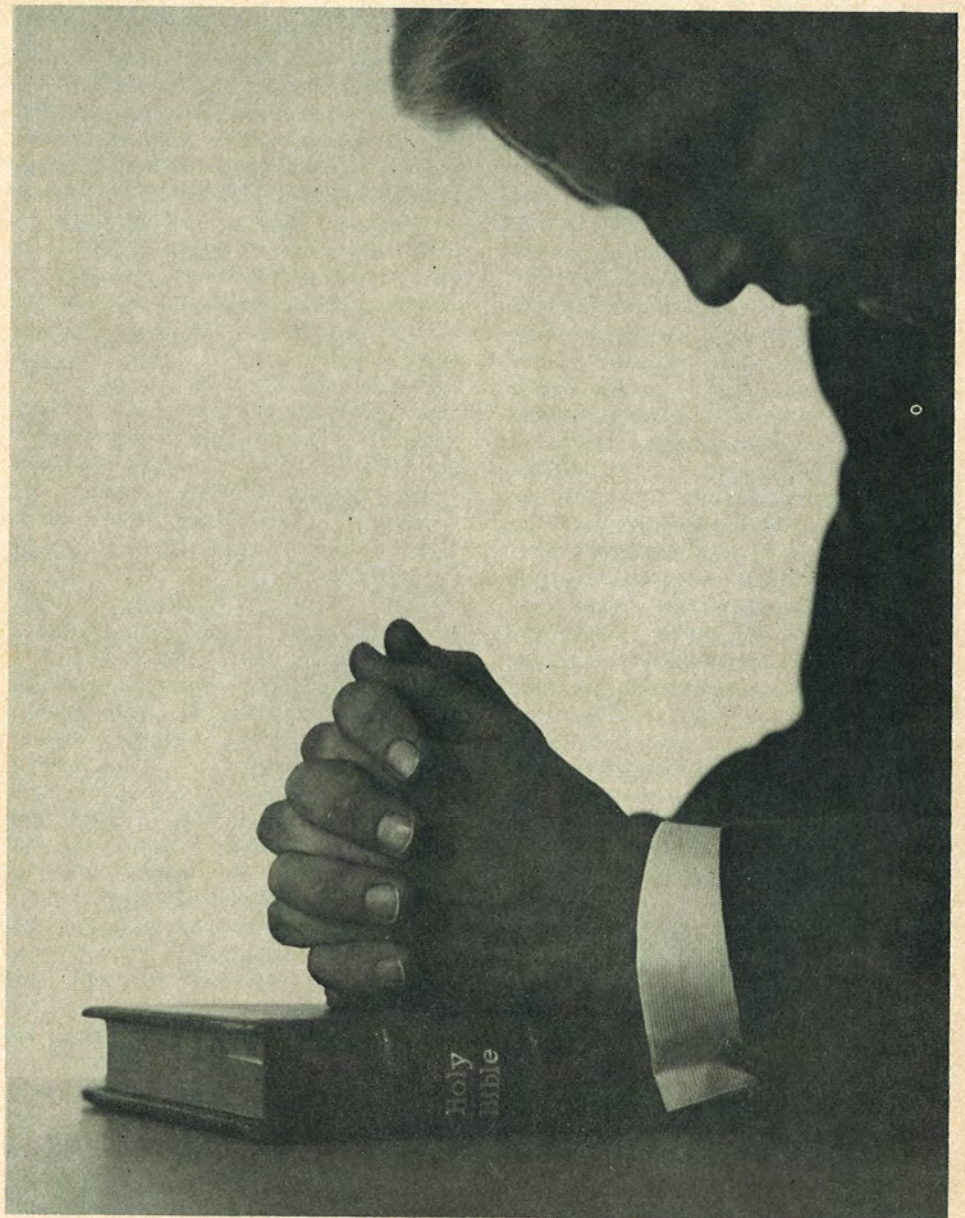
MR. DODD is pastor of the Free Will Baptist Church in Homerville, Georgia. He is also a member of the Bible College Board of Trustees.

by Malcolm C. Fry

The Heart First

DID YOU KNOW that God loves us for ourselves? He is far more interested in leading us to live the rich life of joy and faith and love and obedience than He is in getting our money.

Do you know of some churches which raise money in other ways than that of receiving an offering? What do you think of these churches? Do you think they have great revivals, develop spiritually mature Christians, send out missionaries who die for Christ in heathen lands, send out preachers and soul winners with lives laid on the altar, and feed on the Word of God? Do you think these kind of churches find giving a joy?



Real Christian giving is a grace of God. It comes as spiritual development and spiritual prosperity. God wants the man, the woman, the child, not primarily the money.

In the portion of the Bible we are to study today, we have an example of the kind of Christian giving that God wants and which can only grow out of radiant, joyous Christian loving and living.

Open your Bible to II Corinthians 8:1-7 and note several things about the giving of the Christians at Macedonia. Their giving was so unusual that Paul wrote other Christians and said, "I call your attention to the wonderful example of the giving of the churches of Macedonia. It was nothing less than the grace of God. I have begged Titus that he would come to you and develop in you the same grace." "Oh," Paul said, "you are wonderful Christians in faith, in utterance and knowledge, in diligence, and in the way you love me. But please, make sure to abound in this wonderful grace which the Macedonian Christians have!"

Giving Abundantly

In giving, they "abounded," Paul said. Their giving was true "liberality." They gave "to the power" and even "beyond their power." Literally they gave all they could give, even more than they could give by any human standard! The amount of their gifts, considering the circumstances, must have been amazing.

Giving in Distress

Did you notice the circumstances out of which the Macedonian Christians gave? It was "in a great trial of affliction." They were in trouble. Very likely there was real persecution. Certainly there was some kind of great trouble that might have distracted them. But it did not!

Again, they gave out of "deep poverty." Many would suppose that poverty prevents people from giving. It never does, unless it be spiritual poverty! The Christian who has something to eat has something to give. The Christian who has something to wear can have something to give. The Christian who can pay house rent can give to the cause of Christ. The Christian who has money or possessions or anything else can have money for God. Poor giving does not come out of material poverty. It comes out of spiritual poverty. These Macedonian Christians who gave so liberally, even beyond their power, gave out of "deep poverty," Paul says.

Strange things may happen when scientists put some of God's earthly chemicals together. Sodium and chlorine, two deadly poisons, may be combined to-

gether to make sodium chloride, common table salt, a blessing to mankind, palatable and healthful in food. Just so, God's spiritual chemistry brings forth some wonderful surprises. God helped these Macedonian Christians just to take all their great trial of affliction and their deep poverty, and to mix it up with "the abundance of their joy;" and what an amazing result! This mixture, stirred well with prayer and tears and love, "abounded unto the riches of their liberality!" Let Christians everywhere mix with their trials, with their poverty, a real abundance of Christian joy, and they can give with happy liberality.

Giving Voluntarily

We find the giving of Christians well illustrated by the story of the city boy who visited a farm and learned to milk.

"How much did she give?" the farmer asked the young man returning from the cow barn with milk pail.

"She didn't give any," he said. "I had to take every drop of it away from her, and there wasn't much even then!"

That is the way with much of Christian giving. Not so with the Macedonian Christians. Paul tells us that "beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" (II Corinthians 8:3, 4). They really begged Paul to take their gifts. They volunteered, they insisted, they begged Paul to let them have a part!

How blessed it is when Christian people give because they long to give, they enjoy giving, and they don't have to be begged. (See example of the people and Moses, Exodus, chapters 35 and 36.)

Giving Properly

The offering among the Macedonians was never a reproach to Christ. Sometimes in our churches the giving is such a burden, the plea for money is so persistent, and the giving itself is so meager and so unwilling that it causes bad talk and brings a reproach on the church, or on the preacher, or on Christ Himself! Oh, what a sin that God's people should ever make an offering a matter of embarrassment. The Macedonian Christians wanted to give! Paul called their giving a grace of God. Paul urged everybody to pattern after it. It was the kind of giving to make lost sinners want to be Christians! It was a kind of giving to bring a refreshing of heart to everyone who loved God.

What fundamental thing brought all this joy, all this liberality, all this praise to God, all this growing in grace of

Christian character? It was simply this: The people of Macedonia first gave themselves to God and to God's preacher, Paul. Then the money became incidental, and their loving hearts poured out in gratitude to God anything God wanted. "And this they did," Paul says, "not as he hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Paul had hoped they would give, but they did far more than Paul had hoped. They not only gave their money; they gave themselves first. If a man gives himself, then, of course, his pocketbook is included. Any kind of consecration that does not reach the purse has not really reached the heart. And before any of us can hope to give in such a manner as to please the Lord Jesus Christ, we must give ourselves, without any restraint, without any reservation, into His hands! Oh, that we may be His, unreservedly, this moment, and tomorrow, and forever!

Giving Ourselves

When will we learn how little God cares about worldly possessions as compared with heart devotion and love and obedience?

The cattle on a thousand hills belong to Jesus Christ. He made them. The silver and gold are His. If He were hungry, He would not ask us for food. How, then, can we think He is so much concerned about such things?

God loves our gifts very much, if they come from hearts that are surrendered. Ask yourself if you have given to the Lord yourself first. What He really wants is your love, your praise, your believing faith, that trusts Him to repay. He wants our obedience, faithfully and always, to come from a loving heart. You see, God wants the man first, and not the money first.

God wants the heart. After you give Him that, He will make easy the giving of money or property. But all talk of tithing, of pledges, of offerings must surely be distasteful to God if, first of all, the great foundation decision has not been made. God wants YOU. He wants all your heart's love. He wants your will made subject to Him alone. He wants you to put Him before father or mother or wife or children or brother or sister—before life itself. And then He will give you the privilege of sharing with His cause your means. Giving will then be just a natural expression of the heart's devotion. And that is what God wants!

This article is chapter one of the book "Total Involvement" prepared by Mr. Fry for stewardship study. Books can be ordered from Randall Book Store, P. O. Box 1088, Nashville, Tennessee 37202. The book makes a profitable four week study for mid-week services.

what's your problem?



by LOUIS H. MOULTON

Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Send your questions to Rev. Louis H. Moulton, 2719 North Landing Road, Virginia Beach, Virginia 23456.

I noticed the other day where a Free Will Baptist Church was offering a \$25.00 gift certificate to the individual in the Sunday school who brought the most visitors in a given period of time. This seems to be a cheap commercial appeal which should have no place within the church. What do you think of such gimmicks to get people in Sunday school and church?

Incentives for regular attendance begin with children when they are very young as they are promised a gold star on the attendance chart. Many of our churches have adopted the Cross and Crown pins for attendance awards. Adults proudly wear their five, ten or more year pins indicating faithful attendance. Nearly every Sunday school, at one time or another, enters into some kind of contest to promote attendance. The winners of such contests are often treated to a banquet or some other prize. Those who use gift certificates, etc., might ask "What is the difference?" I have talked with some who use gimmicks and they say they use them to get people under the sound of the gospel.

Is there any scripture to back up the modern day conscientious objector?

I believe the Word of God teaches us to be in obedience to those in authority or to "be subject unto the higher powers" as Romans 13 says. As a citizen of the United States it is my moral obligation to help defend our nation against its enemies. I could never be a conscientious objector because I believe in saluting the flag. I don't always like to, but I pay taxes. I believe in serving in the armed forces. I believe that any born again child of God can do these things without any mixed emotions. In fact I find no grounds in the scriptures for being a conscientious objector.

My wife and I are having trouble over my giving to the Lord's work. She says we are not going to give any more money to the church for missions. She even puts up a fuss over our regular church offering. What should be my attitude toward her, and to keep peace in my home should I do as she suggests?

The Apostle Paul says in I Timothy 2:12 "But I suffer not a woman . . . to usurp authority over the man . . ." The Christian husband is actually the high priest of the home, and as such should never allow himself to be brought into subordination to her. She is overstepping God's divine plan and, though you may disagree, I think she needs a good old fashioned spanking on the place God provided. So many women today who "wear the pants" in the home and dictate to their husbands are ignorant of the Word of God. Ladies, the woman was made for the man, and not the man for the woman. Read Genesis 2:18-22 and you will see that is what the Bible says. So ladies, when you took your marriage vows, you pledged your love and obedience to your husband. He is the head of your family in the sight of God and if you are keeping God's high priest of the home from performing his rightful responsibility to the Lord and his church, then you are in error.

The Gospel According to Hip-Love

THREE TIMES in two weeks, bearded and miniskirted Los Angeles "hippies" staged what they called "love-ins" at parks and recreation areas of the city.

They manifested complete boredom, apathy and uncouth language as they sprawled out on the warm, green grass.

At Elysian Park an estimated 4,500 of them heard organizer Peter German declare: "Christ is here with us, baby, and so is Buddha." Some offered their bodies as "canvases" while self-styled artists smeared their skin with sketchy patterns of paint.

In Central Park, New York, 10,000 staged the city's first "Be-in," featuring love and "happenings." A group of about 1,000 among them painted "love" on their foreheads and demonstrated good fellowship about every 15 minutes or so by joining hands in a "love circle."

San Francisco hippies passed out pamphlets or argued on behalf of "the Gospel According to Hip-Love" to all who passed by. Others danced, begged or slept sprawled out on the sidewalk or up against a building.

Officials estimate that 85 percent of the hippies use drugs. These include LSD, the psychedelic drug which they call Psychodelphia, and the "electric banana"—white fibers from inside of the peels which is boiled, made into a paste then baked. The dark brown ash that results is smoked in hand-rolled cigarettes.

Dr. Robert McAfee Brown, professor of religion at Stanford University, observed that the hippies "represent something a good deal closer to the early Christian movement than the churches. They provide something we have not provided," he continued, "something we have got to embrace. We can't dismiss them simply because they have beards and wear sandals. We must listen to the creative ideas they have—something we lack."

The hippies are not concerned with politics or with the social structure, but "want to live and enjoy the world without regimentation."

The early Christian believers may have been bearded and sandaled with love in their hearts for all. But we doubt if they could have "turned the world upside down" by begging, sleeping in the streets and seeking the thrills of drugs.

If the Gospel of Jesus Christ does not lead the hip-lovers out of their mod-ness they will continue to do little more than turn their own world upside down—to the danger and distress of us all.—NBR □ □

The Wonderful World Of Women

by Eunice Edwards

THIS ARTICLE was begun once and then put aside. I wanted to write a light, airy, piece, but the Lord did not give satisfaction of heart with the theme. There was nothing to do but try and follow His leading.

The world that Christian women live in is wonderful. Their world seems, however, to be growing smaller. At least fewer and fewer Christian women seem concerned about enlarging their wonderful world to include those who don't live in it.

This trend of thought was enforced recently when Tracy Lee was placed in our hearts. She was six days old. She had large, soft, brown eyes, long, dark hair, and the darker skin of an Italian. A tiny bit of humanity without parents or a home. It was so easy to fall in love with her.

Looking at her, the writer could not avoid the blunt question: If the world of Christian women is so wonderful—where does Tracy belong? Does she belong in that world? Does she have a right to claim a little corner of it? Well—does she? If she has a right to a share of this wonderful world, how can she claim it? She is only a helpless infant. Christian

women, should we claim a corner for her and also for the 350,000 other illegitimate children that will be born in our country this year?

"Are You A Color Coward?" Thus reads a current advertisement for a particular kind of house paint. The writer could not help applying the thought to this wonderful world of Christian women we have under consideration.

Do you know a woman of another race intimately? Do you have any idea of the kind of world she lives in? Is your wonderful world big enough to share it with her? Or, are you afraid of what she might really be like under her skin—red, yellow, black, or even white?

No one argues that a social revolution exists in American homes, on non-Christian campuses, and even in the attitudes of Christian women.

The Wise Man said, "... a prudent wife is from the Lord." He also said, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life" (Proverbs 31).

Dr. Maurice M. Osborne, director of Stanford University's health service, believes coeds over 21 should be able to get contraceptives from a campus physician. Any student "regardless of age or sex," he says, should be able to discuss contraception with the health service.

It is a practical matter, he says, and too tight restriction "finds too many young college people in lonely sexual trouble, involving them and their babies in unstable, forced marriages, in adoptions, and in illegal and dangerous abortions."

Dr. Walton Prescott, senior physician at the University of California, believes it (the sexual revolution) is a moral issue.

Sociologists and educators are asking if changing mores are impairing student mental health. What do Christian women think about it? The writer fears that too many Christian women live in "Ivory Towers" and have little opinion about anything. They sit there resplendent in their robes of self-righteousness comfortably ensconced and refuse to move. They turn aside from the social issues facing the church today.

The misfits cannot enter the wonderful world of Christian women without Christ, but who will make Him known to them. Who will direct them to this wonderful place?

Titus plainly says, "The aged women likewise . . ." "Likewise," what? "That they be in behaviour as becometh holiness, . . . teachers of good things . . ." (Read Titus 2).

Where are the mothers who will dare tell their daughters, without apologizing, "Don't be silly." Joseph Wood Krutch, in a recent article in *Saturday Review*, makes the point that in the midst of a daily, growing revolt against puritanism, modern-day literature is saturated with perverse sexual indulgence, philosophical nihilism, sadism, cruelty, vandalism, violence, etc., and yet hardly anyone dares say, "Don't be silly." He could have said the same regarding the present day music, art, etc., also.

Who said a revolutionist was an exemplary example? Sometimes a revolution is better than the status quo. Not always!

The "hippies" are revolutionists and so are the homosexual cults. The "in crowd", "be-ins", "love-ins", etc., are all growing revolutions. What are they revolting against?

This writer believes they are revealing their deep-seated contempt for the poorly-kept standards of their elders. Including their self-righteous mothers who should have 'held the line' but instead were too silly themselves to say, "Don't be silly."

Most American women no longer occupy their traditional roles. They are the aggressors in courtship, breadwinners instead of breadmakers, and from childhood to old age seek sops for their sick emotions.

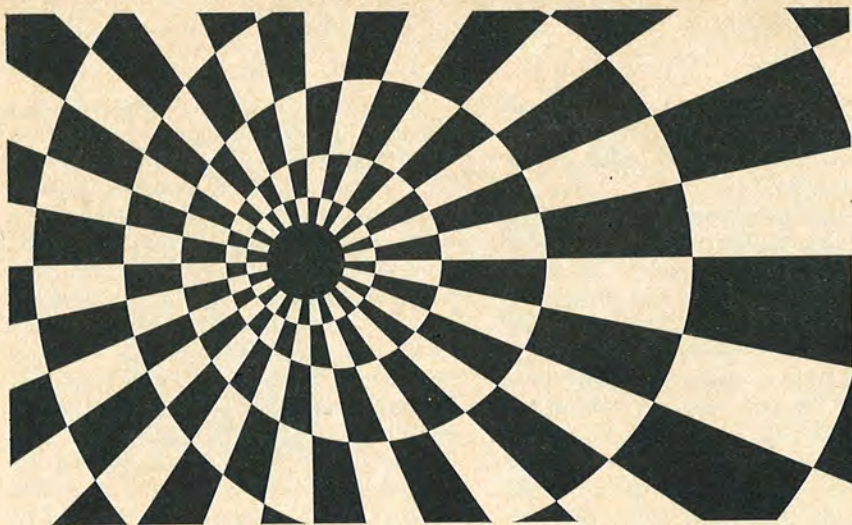
Titus actually said, "Mothers, grow up!" "Grandmothers, act your age!" He even defines the kind of teaching they are to do: "... teach the young women to be sober, to love their husbands, to love their children."

Even at the risk of being labeled "straight-laced," the writer adds a fervent "Amen" to Titus' sermon. And then immediately adds an even more fervent prayer, "God help me to see values as You see them and to so regulate my daily life."

Yes, Christian women live in a wonderful world. Sinner women live in a hellish world now and will live in an eternal hell when this world is ended. Will you join forces with the will of God and bring these out into the wonderful world of Christian women?

Here are some brief guidelines: (1) Look into and examine your own heart. (2) Look into God's Word for His standard for Christian women. (3) Look at the lives of the women whom you see and know. (4) Claim the Holy Spirit for your strength as you enter this battle. (5) Expect God to enlarge the boundaries of your own experience as you lead other women into this wonderful world. □ □

MRS. EDWARDS is a former Executive Secretary of the WNAC. She now resides in the state of Missouri.



Current Issues Among Evangelicals

SPACE DOES not permit a re-tracing of the material covered in last month's article. It should be re-read before this concluding part. Suffice it to say that we have observed disagreement within the evangelical camp over such issues as Scriptural inerrancy, intellectualism, and social concern. There are other similar issues, but only three more of the main ones will be dealt with here.

The Issue Of Science And Scripture

The relationship between "science" and Scripture is rapidly becoming one of the most crucial issues among evangelicals. The previous article noted the newer concern for a more "intellectual" approach; that same concern relates closely to the desire for a "harmonization" between science and Scripture.

The first step in this direction is to point up the fact that Scripture does not teach a scientific system. Donald Barnhouse, former editor of *Eternity* (which often carries the newer evangelical sentiments), says: "We Christians do not have a model that will synthesize the findings in nature and the statements of Scripture. And until we do, we have to be careful about pulling down the scientific model that is functioning so well in all the laboratories of the world. We do not have a better one" ("Adam and Modern Science," May, 1960).

The next step is an attempt to "reconcile" Scripture with scientific theories (always in that order!). Nash says: "Fundamentalists came to believe that evolution was perhaps the most dangerous enemy they faced . . . A large number of conservatives did not share this feeling and found ways of reconciling their faith with science. Many were confident that they could reconcile Christianity with evolution" (*The New Evangelicalism*, p. 25).

This "reconciliation" generally takes the form of reinterpreting Scripture. Carnell, for example, boldly states: "geological evidence fails to verify a universal flood. Orthodoxy has no decisive resolution to offer" (p. 96). Again, he bows to paleontology (the science of dating ancient things) and admits: "Even a conservative estimate says that man has been on earth from one to two hundred thousand years. Much of the speculation has been eliminated by new measuring techniques" (pp. 96, 97). To cap it all off, he says: "The Genesis account implies an act of immediate creation, but the same account also implies that God made the world in six literal days; and since orthodoxy has given up the literal-day theory (!) out of respect for geology, it would certainly forfeit no principle if it gave up the immediate-creation theory out of respect for paleontology. The two seem to be quite parallel . . . Scripture only requires us to say that the physical antecedent of man was not denoted *man* until God performed the miraculous act of divine inbreathing" (*The Case for Orthodox Theology*, p. 95; exclamation added).

As can already be seen, the matter of evolution creates the biggest argument, though not the only one. Bernard Ramm, of California Baptist Theological Seminary, has probable been the most influential evangelical expressing the newer tendencies toward "peaceful coexistence" with evolutionism. He says there is "strong evidence that evolution is not metaphysically incompatible with Christianity," and that he has many friends who are "theistic evolutionists," whose "loyalty to Christ he admires," although he prefers to believe in what he calls "progressive creationism" (*The Christian View of Science and Scripture*, p. 293).

In developing this view, he makes such statements as "The Bible tells us *that* God created, but it is silent as to *how*" (p. 104). He says he "resists any effort to dogmatize about the time involved in creation" (p. 114). In giving an example, he says "If dry land is to appear, the Spirit sets those laws of geology to work which will produce dry land . . . In the process of time . . . the command of God is fulfilled . . . The completed product is at the end of process" (pp. 116, 117). He accepts the view that the "days" of Genesis 1 "are to be interpreted metaphorically and not literally," meaning "long periods of time" (p. 211).

He touches on other scientific "problems": in respect to the "sun standing still" in Joshua's day, he prefers to interpret the phrase to mean the sun was to "keep from shining," though he considers it a "live possibility" that the language is "poetic" (pp. 159-161).

He believes the flood was "local" rather than universal, and that it did not cover all the earth nor destroy all men (pp. 238-240); again he interprets the language of Genesis as "phenomenal," saying: "The universality of the flood simply means the universality of the experience of the man who reported it" (p. 241).

It is quite obvious, from this extended treatment, that Ramm and Carnell have had to give some rather unusual twists to the interpretation of Scripture in order to "harmonize" it with modern scientific theories. These "interpretations" often place a meaning on the Bible clearly contrary to its obvious intent. One is inclined to appreciate the observation of Barton Payne of Wheaton that such interpretation is really a "cloak for the denial of Scripture" (*Evangelical Theological Society Bulletin*, Fall 1960, pp. 93-99).

It is too bad that all evangelicals do not feel the same way.

The Issue Of Morality

In the area of specific, individual sins, the issues between fundamentalism and a newer type of evangelicalism are not yet fully developed—probably because more attention has been devoted to other subjects up to now. There are some clear indications, however, of a matter of differences on the subject; some severe criticisms against the fundamentalist's moral code are being leveled.

Carnell serves as a good example: "When the fundamentalist develops his ethical code, he is somewhat prompted by a quest for status in the cult. Consequently, he defines the *good* life as the *separated* life—separated, that is, from prevailing social mores. Whereas Christ was virtuous because he loved God with all his heart and his neighbor as himself, the fundamentalist is virtuous because he does not smoke, dance, or play cards" (p. 120).

He mocks the attitude of some toward movies: "The fundamentalist is also very certain that movie attendance is sinful, for the movie industry is a tool of Satan. But when the fundamentalist judges films on television, he uses a radically different criterion Fundamentalists, it so happens, are afraid of one another. If a fundamentalist is seen entering a theater, he may be tattled on by a fellow fundamentalist. In this event the guilty party would 'lose his testimony,' i.e., his status in the cult would be threatened. But when he watches movies on television, this threat does not exist. Drawn shades keep prying eyes out. One of the unexpected blessings of television is that it lets the fundamentalist catch up on all the movies he missed on religious principles" (p. 121).

Again, he says: "The fundamentalist takes an absolute stand against dancing. In so doing he . . . outrages the natural instincts of the body" (p. 124). Carl Henry, in his book *Christian Personal Ethics*, makes some eyebrow-raising statements: "The fundamentalist attitude toward dancing, movies and wine often takes an extreme form . . . This attitude . . . wrongly regards as intrinsically evil that which is in fact not so . . . There is nothing intrinsically evil about the camera or dancing or wine" (p. 422). Now it is true he goes on a few pages later to urge that he is "not arguing for drinking, for smoking, for dancing, for gambling, even for movie-attendance," but "is concerned lest Christians confuse ethical living with an arbitrary legalistic bondage . . . lest externals become so prominent that internal virtue and vices are not treated at all" (p. 426). All the

same, this critical attitude toward the negative code of fundamentalism may very well explain where some recent implications of laxity are coming from.

We fundamentalists might well admit that our negatives need to be undergirded by positive moral and inner virtues. But we are not ready to admit that the "negatives" have lost their place. Evidently many are ready to do so, and perhaps this is the reason much writing today tends to suggest we "go along" with moral laxity; perhaps this is the reason, for example, the "converted" Hollywood star is not urged to leave behind his way of life. Perhaps this is the reason we are told not to make people feel "uncomfortable" about their sins nor "condemn" them, but to give instead a "positive" Christian witness. This writer feels we have little danger of going too far in our condemnation of sin and separation from sins; most of our dangers today are in going too far in assimilating the standards of the world into our way of life.

The Issue Of Separation And Cooperation

Closely related to the issue of separation from moral vices is that of separation from doctrinal heresy within the professing church. This matter has occupied a great deal of attention.

The issue is simply this: should genuine Christians, who do believe the fundamental gospel truths, work together with those who *do not* in carrying out Christian endeavors (such as evangelistic campaigns)? In general, the fundamentalist says not, while the newer evangelical tendency is to work in close harmony with *anyone*, even with Catholics, or with modernists who deny such basic truths as the virgin birth, the deity of Christ, His vicarious atonement, or His resurrection.

The fundamentalist's argument is based on such Scriptural passages as Galatians 1:8, 9; I John 4:1-3; II John 7-11; and II Cor. 6:14-17. But from the men who preach the opposing line comes such a statement as this from Carnell: "While doctrine illuminates the plan of salvation, the mark of a true disciple is *love*, not doctrine . . . Doctrine puffs up, love edifies" (p. 128). This unwarranted distinction between purity of doctrine and love is the first basis for the inclusivistic attitude of many evangelicals.

Carnell gives another basis when he urges that "A Christian should judge the claims of a church by its official creed or confession" rather than by "whether the gospel, in fact, is being preached" (p. 134). He continues: "A denomination may be part of the Christian church even though there are many . . . who not only reject that gospel, but take active steps

to preach a false gospel" (pp. 134, 135). This argument, simply stated, means that you do not decide cooperation on the basis of whether the individual involved is a heretic; as long as he is a member of a denomination that has Jesus in its *creed* (whether anyone still believes it or not), cooperation is called for.

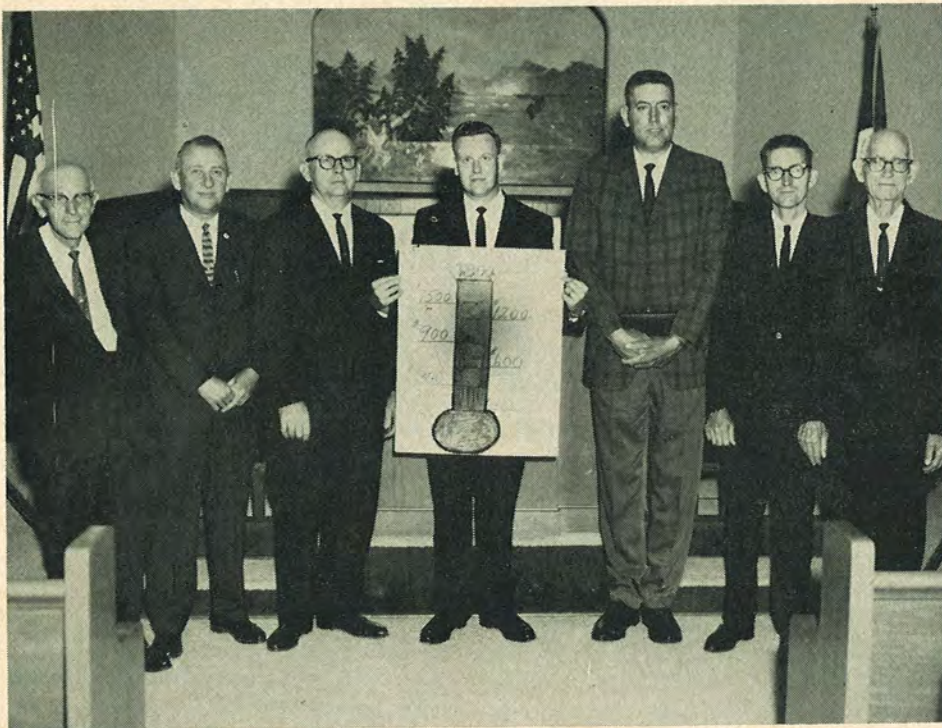
The third basis for cooperative effort on the part of evangelicals and heretics is the argument that the cooperative method gives greater opportunity. Nash, for example, admits that John W. Sander-son, in an article for the *Sunday School Times* (Feb. 11, 1961—the article is opposed to cooperative evangelism), has "clearly seen the alternatives here when he speaks of 'purity of testimony—or opportunity?'" (p. 108). He continues: "the evangelical admits that perhaps cooperative evangelism is not the *normal* thing. But when faced with a choice between an evangelism that reaches the masses and one that will not do it as effectively, the evangelical chooses cooperative evangelism" (p. 109).

A fourth basis for a wider, more inclusive fellowship, is the fact that these newer evangelicals tend to recognize many as genuine Christians apart from a clear position on fundamental doctrines. Ockenga, already noted as one of the most outspoken of the evangelicals manifesting the newer thinking, says: "The younger orthodox scholars are repudiating the separatist position . . . and have recognized the honesty and Christianity of some who hold views different from their own in some particulars" (*Christianity Today*, Oct. 10, 1960, p. 13).

It is too bad that most of the argument among evangelicals about this particular issue has centered around the ministry of Billy Graham, whom Ockenga admires as "an evangelical who crossed all theological lines" (*ibid.*). Because of Dr. Graham's immense popularity and tremendous influence for good, it is difficult to disagree with any of his methods without arousing intense emotion. But *personalities* should not be the issue; and there is no doubt that one of the current evangelistic *policies* is to insist on the active cooperation of all "professing" Christians, including unbelieving modernistic preachers. Liberals are regularly involved on campaign committees, used on the public platform, and converts sent back to their churches. Catholics are courted, along with such questionable sects as Seventh-Day Adventists.

There are many of us who simply remain unconvinced that such practice is either Scriptural or helpful. While we rejoice in the positive gospel of salvation that is preached, and in the souls truly

Continued on page 24



Pocahontas pastor Dean Dobbs holds mission thermometer used during recent missionary conference. Standing with him are members of his church board: (L-R) Robert Counts, G. G. Wooldridge, W. H. Cox, Pastor Dobbs, Sterling Jackson, chairman, Alden Jones, Luther Croys. Not pictured: Virl Jones.

Missionary Conference Brings Blessing

POCAHONTAS, ARK.—Amidst four days of thunder, lightening and heavy rains the First Free Will Baptist Church here experienced its greatest missionary conference to date resulting in numerous decisions of consecration by young people and parents and record financial commitment to foreign missions.

The Rev. Henry Van Kluyve, director of deputation for the foreign missions department, set the pace with an opening keynote message on the supreme task of the church. He urged the congregation to "see the world as God sees it—every individual an object of His redeeming love as revealed through His Son at Calvary." Under God's command, "every born again Believer is obligated to dedicate his energies for spreading Christ's gospel to every creature."

Featured missionary for the conference was the Rev. Fred Hersey of Japan. He brought up-to-the-minute reports of missionary activity in "Land of the Rising Sun," in addition to Bible messages on missions.

The congregation adopted a proposal by its church board to make a faith commitment for the year of \$1,800 to be allocated to several missionaries and the operational fund of the foreign department. Tally of individual faith promises exceeded the \$1,800 goal.

A letter of support signed by the church clerk, board chairman and pastor Dean Dobbs has been received by the foreign missions home office committing the church to its goal.

Also included in the conference was the Sutton Church near Pocahontas, pastored by Zane Kirkland, which made a monthly commitment of \$29.50.

Mr. Van Kluyve commended the actions of these churches and commented, "God will bless a missionary church that honors its commitment to spread the gospel of Christ's saving grace throughout the world. A church fully dedicated to world evangelism is an obedient church. While Satan fights this kind of church with all his power, God will uphold it with all of His might."

The deputational director urges churches to commit themselves to the foreign missions program through specific missions faith goals. "This puts purpose in your missions concern and gives God an opportunity to prove His faithfulness as congregations step out on faith for the cause of Christ around the world," Mr. Van Kluyve said.

Ministry In Eight States

AMORY, MISS.—Evangelist Van Dale Hudson reports that his schedule for the year 1967 is complete. Mr. Hudson has been in full time evangelistic work for only a short time, but God has already given him a fruitful ministry. Christians

glancing around the states

are asked to pray for the remaining campaigns of this year.

Evangelistic meetings in 1968 will carry Mr. Hudson into the states of Illinois, Missouri, Oklahoma, Tennessee, Alabama, Mississippi, Michigan, and Ohio. Some open dates are still available in 1968. Churches interested in the ministry of evangelist Hudson should write him at 102 Tubb Road, Tupelo, Mississippi 38821.

Pictured (L-R) are ministers who attended the Northeastern Association in May. Rev. Herbert Bryan, Linneus, Maine; Rev. Eddie Riddick, Littleton, New Hampshire; Rev. Mack Owens, Nova Scotia; Rev. Herman Brooks, Woodstock, New Brunswick; Rev. Bill Adkisson, Millville, New Brunswick; Rev. Angus MacDougall, Nova Scotia and Rev. James Nason, Charlotte, Maine.



Successful Bible Conference

HOUSTON, TEX.—Four churches cooperated in the Houston Bible Conference here May 25-28 to make it a resounding success. Paul J. Ketteman, Director of Public Relations at Free Will Baptist Bible College, and Evangelist Jack Paramore, Director of Development at Free Will Baptist Bible College, were the featured speakers. Services were held at 10:00 A.M. and 7:30 P.M. with both speakers bringing messages each session.

The final service drew a crowd of approximately three hundred from across the greater Houston area. Exceptional music was rendered nightly by the conference choir and other groups and individuals under the direction of Mr. Raymond Lee.

In addition to the spiritual benefit and rich fellowship enjoyed by all, the Houston churches rallied behind the needs of Free Will Baptist Bible College by pledging their support to the Development Program and General Fund. Total gifts and commitments for the conference were about \$2,000.

The cooperating pastors were: Rev. Bobby Ferguson, coordinator and pastor of First Free Will Baptist Church; Rev. Keith Phipps, pastor of Calvary Free Will Baptist Church; Rev. Rashie Kennedy, pastor of Bayshore Free Will Baptist Church and Rev. Mack Humbles, pastor of South Houston Free Will Baptist Church.

Campaign Materials Available

NASHVILLE, TENN.—The newly developed Sunday School Fall Enlargement Campaign materials are expected to be in use by hundreds of Sunday schools

Rev. Byford Campbell is pictured with song leader Ivan Young and pianist Sherry Campbell. The new piano was purchased with money placed on a tree shown on the piano. The project was completed in about four months. Mr. Campbell pastors the Oak Valley Free Will Baptist Church near Ina, Illinois.



Two Free Will Baptists were awarded honorary Doctor of Divinity degrees in recent graduation exercises. Robert E. Picirilli (left), Moderator of the National Association and registrar at the Bible College, was granted his degree by Bob Jones University, Greenville, South Carolina. Dr. Bob Jones, Jr., President, presented the degree. Billy A. Melvin (right), Executive Secretary of the National Association, was granted his degree by Azusa Pacific College, Azusa, California. Mr. Melvin brought the baccalaureate sermon to the graduating class. Pictured with him (L-R) are Dr. George Ford, Executive Vice-President; Dr. Robert Anderson, Chairman of the board; and Dr. Cornelius Haggard, President.



across the nation this fall.

Rev. H. D. Harrison, Promotional Secretary of Free Will Baptist Sunday School Department reports that these approved materials for this unique program are a very helpful means of encouraging the enlargement of local Sunday schools. The campaign theme "God Speaks" directs the attention to the pronouncements of God's Word on subjects of warning, salvation, judgment, guidance and love. Eight simple, inexpensive tools have been devised in conducting the enlargement campaign. These include a planning guide; four miniature handout folders; campaign poster; progress stickers for individual pupil records; a metal

lapel clip portraying an exclamation point, the campaign symbol; pledge cards to record commitments to visit and invite prospects; song sheets; and a 33½ r.p.m. record of the campaign song. The campaign song has a vital message as well as a "catchy" tune. It could well become a favorite chorus. Materials will be available in July through the Free Will Baptist Sunday School Department.

Northeast Association Convened

NEW BRUNSWICK, CANADA—The Northeastern Association of Free Will Baptists convened here at the Cloverdale Church May 12 and 13. Delegates registered from New Hampshire, Maine, Nova Scotia and New Brunswick.

Samuel Johnson (front right) was surprised recently when he was honored by a "Boss Appreciation Day." Sharing in the special occasion were members of his staff. (L-R) Lorenzo Stox, June Critcher, Mrs. Harold Baker, Brenda Walker, Jane Johnson and Mrs. Roger Phoenix. Mr. Johnson, a layman, is Director of the Church Training Service department of the National Association. He reports that he was completely surprised by the efforts of his staff to so honor him.





ENOC—

IN GENESIS 5:21-24 we read of Enoch, one of the world's greatest teachers. Enoch, the man who disappeared. We do not know that Enoch ever taught in a college or school, but he taught the world by his life, his preaching, and by his translation (Jude 14, 15.) Note these things about his life.

He walked with God

Several aspects of our walk are emphasized in the scripture. God said to Abram, "Walk before me, and be thou perfect," (Gen. 17:1) implying sincerity. In Deut. 13:4 God said to Israel, "Walk after the Lord your God, and fear him, and keep his commandments, obey his voice," implying obedience. We need to find what way God is going today and get in step with Him, and not He with us.

Col. 2:6 tells us, "Walk ye in him," speaking of union with Christ. Walking with God means fellowship of the highest kind. This is God's good purpose of man.

What Enoch's life teaches us about walking with God.

(1) That we can walk with God in any age, no matter how dark that age.

Has there ever been a darker age than that of Enoch's and Noah's days? We read in Gen. 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Man had gone to the depth of sin, and all moral and godly restraint had been overridden. Hence, only judgment from God was left. Yet these men walked with God.

(2) Enoch's life also teaches us we can live for God no matter how busy we become with the cares of life.

THE FIRST ASTRONAUT

The excuse of thousands today is, "I can't find time to pray, read the Word and walk with God." But if we are too busy to pray and witness for Christ we are too busy! This is what Jesus was talking about in Luke 21:34 when He warned, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." In this context He is talking about His coming again. Yes, we are busy, busy, busy today. But in what? Some are so busy making a living that they have forgotten how to live.

(3) Enoch's life teaches us we can walk with God for as long as we want.

Enoch walked with God three hundred years, which is a long time in this wicked world. I would hate to think that I had to fight sin, the flesh and the devil that long, but I'm sure God's grace would be sufficient today as it was in Enoch's day. What a testimony to leave behind. "He pleased God," (Heb. 11:5).

A walk with God denotes three things more.

(1) There must be agreement with God to walk with Him. In Amos 3:3 we read, "Can two walk together, except they be agreed?" This is something we need to learn well today. We talk about walking with God, while at the same time we want to keep walking our own way. But God's ways are not man's ways and His thoughts are higher than the heavens from man's thoughts (Isa. 55:8, 9). So in order to have an agreement, someone must give in, and it won't be God. This is the day of a small god (if any at all) and the big man. Man in his evil nature

would like to bring God down from his throne. Even Christians are trying to do God's work without God's presence. Our cold, powerless churches and a lack of souls being won manifest this all too often today. To have God's presence we must agree with God's divine principles. Read II Cor. 6:14-18. Here Paul says: (1) righteousness hath no fellowship with unrighteousness; (2) light hath no communion with darkness; (3) Christ hath no concord with Belial; (4) the believer hath no part with an infidel; and (5) the temple of God (believers) hath no agreement with idols.

Many ignore and even laugh at these eternal principles today. But they still remain God's word, and the unbelief and scoffing of man will not change them. I'm sure they must have had some kind of an ecumenical movement in Enoch's day where they said, "Let's all get together and be one. Take the good and bad, the regenerate and unregenerate and mix them all together and something good has to come." You can be sure Enoch did not join this movement. Sin is still as sinful and God is still holy, and we must agree with Him to walk with Him.

(2) A walk with God also denotes denial of self (Luke 9:23).

It has always cost something to walk with God. It cost Joseph imprisonment, but God took him from prison and put him in a palace and made him prime minister of Egypt.

It cost Daniel. He was thrown into the lion's den, but God brought him out safe and sound.

It cost Peter, James and Paul their

lives, but what an impact these men made on the world. May God give us what they had that we may walk true to God in these last days.

(3) A walk with God denotes a knowledge of God's plans (John 7:17; Jude 14, 15).

Enoch was given a son by the name of Methuselah. His name meant "when he is gone, then shall it (the flood) come." No doubt every time Enoch looked at that boy it reminded him of judgment day. Thus he warned of this judgment to come.

Enoch worked and witnessed for God

You can't work for God if you don't walk with God. God is still giving divine calls to His service today, even though many seek His service as a mere profession. We don't work to get saved, but if we are saved we will work for God.

What was Enoch's work?

(1) He preached of the coming judgment. He witnessed to the ungodly. Jude 14, 15 says, "Enoch . . . prophesied . . . saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly committed." That kind of preaching is work in anyone's book.

(2) He witnessed to his own family.

How sad that many parents set in church pews Sunday after Sunday and lose their own family to the world. How we need to realize as Christians the truth of Matt. 5:14, "Ye are the light of the world. A city that is set on a hill *cannot* be hid." Someone has said, "The darker the night, the brighter the light." I am sure it could be said of Enoch as was

Continued on page 24

within every man there is a spark of divinity. This spark needs only to be fanned and in the right environment it will burst forth and consume the very life of the individual. We're told thereby that men are basically good, that the problem with man is in his circumstances, his environments, his surroundings, and if man were placed under the right conditions and were educated properly he would show that he is basically a good person. But this is the very opposite of what the Bible teaches the true nature of man is. The Bible says that there is none good, not one, that within man dwells no good thing, that all have sinned and come short of the glory of God. There is no difference, there is no exception. Every man is a fallen creature, is born in sin and goes astray from his mother's womb. I remind you that man had his beginning in a lovely garden, a beautiful paradise. If environment and circumstances would make a man be what he ought to be, then man would never have fallen in the first place. But the truth is, man has a basic problem within. The Bible calls it sin. And until a man is set free from the bondage of sin by the power of the Gospel, that man is a wicked, depraved, corrupted creature. Now, at Calvary we see the true nature of man expressed. When Jesus was placed along beside Barrabbas and Pilate asked the multitude which they would have set free, the crowd chose Barrabbas, a convicted murderer and thief. But what shall I do with Christ? Pilate wanted to know. And the answer came back, Crucify him! Crucify him! Away with him! We'll have nothing to do with him. Upon the Roman cross a few hours later we see the milling multitude walking around the cross wagging their heads, mocking, and railing on Jesus Christ. What an awful scene. Yet it shows us what man is really like. I am convinced, my dear friend, that should Jesus Christ come to live in your city or mine in this generation, that the results would not be any different. Only God sees the sin that goes on behind closed doors shrouded in the darkness of night; but God does see it. Only God knows how many crooked political and commercial deals are pulled day by day; but God does see it. God is no more tolerant of sin today than he was when Jesus walked the shores of Galilee and the dusty roads of Palestine and pointed his finger at men, calling them vipers and hypocrites. If Jesus Christ came to your town or mine and preached plainly and boldly as he did when he was upon the face of this earth nearly 2,000 years ago, this society would crucify Jesus Christ

before the rising of another day's sun. Men who are basically corrupt will not tolerate One who is basically good. Away with Him! we would hear them cry. Crucify him! we would hear them say. Calvary reveals to us the true nature of men.

Thirdly, no one can see Calvary spiritually without seeing the sinfulness of rejecting Jesus. Oh, how lightly we take this matter! In fact, here is the one sin that will take people to hell. Men are condemned already, the Bible teaches, because they have not believed in the name of the only begotten Son of God. The place of Calvary, a hill a thousand yards outside Jerusalem, where Jesus died to show us the great love of God, the true nature of men, and the sinfulness of rejecting Jesus Christ.

The People

Now note with me the people of Calvary. The context of Luke 23:33 points out in clear detail at least five groups and individuals who represent five attitudes concerning the cross. In verse 35 the Bible says, "And *the people* stood beholding." This is talking about nobody in particular but everybody in general. Some have suggested that there might have been as many as a million people in and around Jerusalem for this Passover Season, the highest of all Jewish feasts. Some no doubt had come early, were in a gay mood enjoying the sights, touring the area, relaxing until the passover started at sundown on Friday afternoon. Word got around, no doubt, that three men would be crucified. So the masses flocked to the scene. I can almost see them standing there with faces lifted up viewing the malefactors and then the Lord Jesus himself.

Seven times He spoke from the cross. Only once did He speak relative to personal need. He said, "I thirst." Surely someone in the great mass would run for a drink of water and place it upon His swollen tongue to give to Him just a touch of comfort in this hour of great agony and pain. But instead they took a sponge, saturated it with vinegar, placed it upon a reed and pressed it against His lips. When Jesus tasted, He would not drink. No doubt, He could not drink. And the masses stood by with their arms folded viewing the death of Christ but no one lifting a finger to aid him in the hour of his death. They were *indifferent* to the cross. And, my friend, the attitude of indifference is in the world today perhaps like never before in the history of the New Testament church. Build the finest building that money can buy, hire the best preacher that God ever raised up, send forth the advertisement to the

multitudes about you; but they do not respond, they do not give, they do not seem to care about the claims of Christ, the cross, or the destiny of their own souls. Oh my friend, the attitude of indifference is very prevalent about us today.

Read also in the thirty-fifth verse the phrase, "and *the rulers* also with them derided him." The rulers. Who were these men? Not political rulers as some might suppose, but rather religious rulers. They were the ordained authority of that day. They would compare with the ministerial association of your city or mine. Yet when Jesus was hanging upon the cross, they joined with the indifferent multitudes deriding Christ. Now do not be mistaken. These men were not against religion. Nobody is against religion. But the thing the rulers opposed was the cross. You see, the cross demands something of you; religion does not. That's the reason that people pick out religions to join and scorn the Gospel of Jesus Christ and the teachings of Christianity. They want a religion that demands nothing of them. They want something that's easy for them, something that suits the way they want to live.

Also, in verse 36 we read these words, "And *the soldiers* also mocked him, coming to him, and offering him vinegar." Who were the soldiers? These were young men in pursuit of a career. They were Romans, away from home, around the cross because they were paid to be there. Most of these men were so steeped in materialism that they had sold themselves for the almighty dollar and what it can buy. This attitude is seen clearly in that when they had stripped the body of Jesus of all of its clothing, while the multitudes walked by the cross in indifference, while the rulers scorned the crucified Christ, the soldiers cast lots for the seamless robe at the foot of the cross. What a picture of materialism! Men who will do anything for a little more of this world's goods. The attitude of materialism is represented among the soldiers who crucified Christ.

Now note with me two others briefly. First of all, there was a malefactor hanging on a cross near Jesus who railed on him. Here is a dying man who finds no place of repentance. He has spent his life in sin, he is at death's door, yet his heart is unmoved, unbroken. In just a few hours he died and went to hell. This is typical of those who spend their lives without Christ and come down to death's door without a penitent heart.

But on the opposite side of Christ is another man who depicts another attitude

altogether. Dost not thou fear God, seeing we're in the same condemnation? he said, and we indeed justly; but he hath done nothing amiss. And turning to Jesus Christ with a heart burdened by sin, he pled, "Lord, remember me when thou comest into thy kingdom." His penitence, his humility, and his absolute faith in a dying Christ touched the heart of Jesus Christ and evoked his precious response, "Today shalt thou be with me in paradise." He became a believer and died with peace in his heart and pardon for his sins.

Now somewhere in the crowd all of us stand. Like the multitude, some are indifferent. Like the rulers, some do not want the responsibility of a cross. Like the thief, some have hardened their hearts against Christ through continual sin and cannot repent. But like the conscious, convicted thief who repented, as it were on his deathbed, some have turned to Christ and have been saved. Hence, we have seen the people of Calvary.

The Punishment

Note with me briefly the punishment of Calvary. First of all, His punishment was physical. Doctors tell us that all human wounds fall in five categories. First of all, there is the contusion, which means to strike with a blunt object not breaking the skin. The Bible says, "They . . . buffeted him." To buffet is neither to punch with a fist nor to slap with the palm of the hand. It is a combination of the two, and means to smite with the heel of the hand mainly about the face. Likewise, they smote Him with reeds and rods. As a result, His head puffed and swelled. And Jesus suffered the common bruise or the contusion. Then there is the penetration which means to bore down into. The Bible says they platted a crown of thorns, not rosebush, catclaw thorns, but Palestinian thorns that were sometimes two to three inches long and as stiff as a large needles. Placing the crown upon His brow, the cruel hands of a Roman soldier pressed them down until his scalp was penetrated. Jesus, thereby, suffered the penetration. Thirdly, there is the laceration which means to rip or tear unevenly with a dull instrument. The Bible says they scourged him, that is with the cat-o'-nine-tails. They placed thirty-nine stripes upon His back. In each of the nine strips of leather were placed sometimes as many as seven instruments to cut. The flesh was torn and ripped until, no doubt, it hung in ragged strips to His side, and dripped with blood. Isaiah taught us that

He lost the very appearance of a man so great were His sufferings and the wounds of His body.

Then there's the perforation which means to bore all the way through. And the Bible says they nailed His hands and His feet to the cross. Consequently, Jesus suffered the perforation. The final wound is the incision which means to cut with a sharp instrument. And Jesus, after He had died, was gashed open by a spear placed in His side by a soldier who was testing to make sure that Jesus was dead. So Jesus suffered in every category it is possible for the human body to experience.

But this is not even the beginning of the sufferings of Christ, for His physical sufferings cannot compare with His spiritual sufferings. Isaiah 53 tells us that He made His *soul* an offering for sin. The physical sufferings of Christ were complete and the spiritual sufferings of Christ were complete. Since He was God in human flesh He could suffer in a few moments time what unbelieving mortals will suffer for an eternity. He could pay the price in full in a brief period of time while you and I could not pay the price of our sins though we suffer physically and spiritually forever and forever.

The Purpose

Having seen the punishment of Calvary let us conclude with the purpose of Calvary. Why did Jesus suffer so? Why such an awful price? Why such shame and agony? What is the purpose behind it? We can answer these questions with one verse of scripture. Hebrews 9:22, ". . . and without shedding of blood is no remission." No remission! No forgiveness! No pardon! No cleansing! We might add, also, no hope for the souls of men. No prospects of eternal life. No Heaven at last. All misery, condemnation, guilt, death.

Whether all men realize it or not the one thing that all men need is remission, forgiveness of sins. And Jesus died to provide this for us. There is power in the blood of Jesus to wash away every sin. Here is the great promise. Salvation's plan is now complete. The price for man's sin has been fully paid. All are invited to partake by faith in this salvation. Dear reader, if you have not received Christ as your Lord and Saviour, do so today. □ □

MR. PARAMORE is a full time evangelist. At present he is devoting a portion of his time to the expansion program of Free Will Baptist Bible College.

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

HAVING recently gone, once again, through the book of Hebrews, I find a stronger impression than ever that Hebrews is one book which makes crystal clear the possibility of apostasy. There is one word in particular which is repeated over and over throughout the Epistle that forms a key to grasping this point.

The first occurrence of this word is in 2:1, where the King James says we ought to give more earnest *heed* to what we've heard lest we drift away. But actually the King James translators missed the exact force of the word, since it actually means *hold to*. Verse one should have been translated thus: "Therefore we must *hold* the more earnestly to the things heard, lest perchance we drift away."

Another form of the same word occurs twice in chapter three, in verse 6 and in verse 14. Here we are told to *hold fast* the beginning of our confidence unto the end. The same word occurs again in 10:23; at this point we are urged to *hold fast* the confession of our hope without wavering.

The simple word "hold" occurs in 12:28: "Let us *hold* grace!" As already indicated above, these are all forms of the same Greek word, *echo* ("hold"). The simple verb occurs in this last example. The word is compounded with the Greek preposition *pros* ("to") in the first reference, thus meaning *hold to*. The word is compounded with *kata* ("down") in the uses in chapter three and ten, thus meaning *hold down* or *hold fast*.

There is yet another very similar, and even stronger word used in 4:14. This word is the Greek *krateo*, a word that means to cling to, seize onto, grasp, hold on for dear life. Thus we are told to *cling* to our confession.

There are many other things about Hebrews that substantiate this same truth; but this particular family of words might well be spoken of as the *theme* word of Hebrews: "Hold on!" It is difficult to understand how those of a Calvinistic persuasion can read Hebrews and still insist a Christian cannot fall. □ □

But This Once

by Sigbee Dilda

WHEN ABRAHAM says in Genesis 18:32, "I will speak yet but this once," he was pleading with God for the souls in Sodom and Gomorrah. Abraham's knowledge of these souls coming under God's judgment put an urgency in

his plea. Abraham knew that the wrath of God abides on the wicked.

Perhaps Abraham had been told of the time when men were so wicked that God had to bring a flood and destroy the whole world. The Tower of Babel may have come into his thoughts for a moment. In any event, Abraham knew that sin must be punished. God has not changed. John 3:36 says God's wrath is upon all who will not believe in His Son. The person who refuses to believe is at this moment under the wrath of God. The lost man does not have to wait for the Judgment Day to be pronounced guilty, he is already guilty, dead in trespasses and sins. The lost can be saved, but not by church membership or head belief. He must believe with his heart; then God's wrath is removed along with the guilt.

The Bible mentions other times when men were under the wrath of God. When King Josiah found the law of Moses, he was greatly disturbed at what he read there. He went to the priest to inquire of God on behalf of the King and the people. Josiah had found in reading the law that God's wrath was upon him and all of Israel because their fathers had not followed or hearkened to the law of God (II Kings 22:13).

Sodom and Gomorrah had turned from God to their own sinful lust. They did not care what God thought of them. America has put aside the word of God for the wisdom of man. God may very well be working in such a manner as to place this nation under His judgment because it has ceased to let God's word be its guide. The America of today has lost all respect for the God who gave His only Son that men might be saved and spared the punishment for sin.

Just as the leaders in Sodom and Gomorrah, people in responsible positions lead others into thinking that anything the human race wants to do is all right. Advocates of free love and LSD are leading the unsaved away from the truth. Romans 1:18 and II Peter 2:1 clearly teach that destruction will come to such as lead the people into error.

In Glenwood, Arkansas, three men were inside the city water tank. One of the men was hanging by a rope welding. Sparks began to fly from the torch and fell on some rags. The rags burst into flames, and in a matter of seconds the whole tank was engulfed with fire. The two men at the top of the tank tried to pull the burning man up, but the heat was so intense they had to let go and let him fall back into the burning flames. How horrible! God's wrath on those who refuse His ways will be even worse than a man burning in a water tank. The Bible

says they will be crying for the rocks and mountains to fall on them, but death will not come. Abraham knew the awfulness of God's wrath, but he also knew the witness of the righteous.

Abraham's pleading with God was that the lives of the righteous might save the wicked. He started pleading for fifty righteous people and pleaded until the number was reduced to ten. For the sake of ten righteous men, God would spare the whole city. Abraham may have started with the number fifty because at sometime many citizens had expressed their belief in God. They were like those of today who say, "I am a Christian," but have never been born again. A person who has never been saved cannot live for or tell about Jesus Christ, therefore, the professor does not have the righteousness that Christ gives to believers. We have no righteousness of our own. The only way we can be righteous is by faith in the righteousness of Jesus. Hebrews 11:7 clearly shows that because of Noah's faith he became an heir of righteousness. If just ten people had put their faith in God, they too could have become an heir of this same righteousness, and God would have spared the city.

What about your community, or even your church? If Jesus would suddenly come back, would He find ten people living the kind of lives they ought to be living for Jesus. Paul says in Ephesians 4:24 that the new man is created in righteousness and true holiness. The Christian is to put on the new man. Serving Christ is not a hide-and-seek game; trying to hide sins and seeking to do wrong. Christianity involves serving a living Saviour and warring against Satan. God does not look at a person's profession as much as He does the fruit of clean living. I Thessalonians 4:7 says, "For God has not called us unto uncleanness, but unto holiness." The Christian is to be a light shining in this evil world. One can't be like Lot, fellowshiping with sin, and be the light the world and God expects.

Sodom and Gomorrah could have been saved. Many souls could have been delivered if only ten people had been living for God. Many could be saved today if only those who profess to be Christians would live the clean, dedicated life God expects them to live. Abraham knew the witness of the righteous, but he also knew the willingness of God.

God is the God of Judgment, but at the same time He is a God of love. Second Peter 3:9 says, "The Lord is . . . not willing that any should perish, but that all should come to repentance." God's coming to Sodom and Gomorrah is not a picture of God smiling and wring-

ing His hands in pleasure. Instead the scene is one of a God who is willing to be merciful a while longer.

In Sodom and Gomorrah were some of the same sins as today; adultery, idolatry, homosexuality and drunkenness. There were also people like Lot, people who would never commit the sins mentioned, but would not stand against them either. God's heart is just as grieved with the person who sits back in a chair of ease and condones sin as He is with the one who commits it.

God would be completely just in destroying the world today because of sin. God hates sin. In fact God hates sin so much He was willing to send His only Son into the world to save men from their sins. Jesus came to seek and to save that which was lost. God is willing to save any person no matter how great their sins, if they will only come to Jesus in faith and repentance.

A few years ago I was walking guard duty at Fort Bragg, N.C. About 3:00 A.M. I heard some drunk fellows coming in. They were laughing and talking. In the midst of their stupor, they decided to have a prayer meeting. One fellow called on Bro. Brown to pray. He would act as if he were praying. Then they called on Bro. Jones to preach. He started preaching on drunks; using God's name in vain he told them they were going to hell. As I stood on the opposite side of the barracks that dark night, I looked up into the stars and expected, and perhaps even hoped, that God would send a bolt of lightning and strike them dead. Nothing happened. The men finished their mockery and stumbled off to bed. After having some time to think, I remembered that God is not willing that any should perish. Even though I might have been pleased to see God strike them dead, God was not. God tolerates all the cursing and slander and is willing to suffer that all might live.

If I had only one sermon to preach, I, like Abraham would plead with God for souls. However, sermons are not the only way souls are saved. The life of a Christian should be one constant testimony for Jesus. Dear Christian, have you lived the kind of life whereby others could be saved? If not, repent and tell Jesus you will from now on. If you are unsaved, will you accept Him right now? Jesus is the only way you can go to heaven. □ □

Mr. DILDA has been pastoring in the State of Arkansas.

The National Association An Evangelistic Opportunity

The National Association of Free Will Baptists is an evangelistic opportunity for born-again, concerned Christians. Every year thousands of delegates, visitors, and pastors attend the national convention. All total, thousands of miles are driven and hundreds of people serve these Free Will Baptist in service stations, restaurants, motels, hotels, and gift shops. One of the best opportunities for presenting Christ to business people across our great country is as we travel to and from Jacksonville, Florida.

It should be natural that we present Christ through our language, actions, attitudes, and deeds. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17a). However, one of the most effective methods of presenting Christ in this day of rushing through life is through the ministry of the printed word. Merchants and residents of Jacksonville, Florida, should know that Free Will Baptists have "landed" in their great city not only because of the welcome signs, banners, increased business and newspaper publicity, but due to the gospel witness of kind words, courteous guests, gospel literature, and soul-winning efforts. We must return to our homes. Tracts will stay there.

We can secure inexpensively two to eight page tracts and pamphlets from many Christian literature publishing houses. If every Free Will Baptist attending the national convention would distribute such gospel literature as they travel to and from Jacksonville and in the city during the convention, surely the Word of God would produce results in many lives.

An attractive, well-written, neat tract placed in the hands of a service station attendant, hotel porter, restaurant waitress or simply left in a wash room or motel room will perform several functions. First, the people reading the literature will see the gospel message that Jesus saves. Second, the printed pamphlet, with your church name neatly stamped on the back, will reveal to the people that you are a Christian. Third, the literature may present the glorious opportunity for Free Will Baptist laymen and pastors to lead someone in Missouri or North Carolina or Florida to a saving knowledge of Jesus Christ.

The printed word can be a powerful instrument for God this year. Therefore, when you pack that suitcase, purchase those traveler cheques, and secure a map of Florida, why not include a nice assortment of Christ-centered, gospel-presenting tracts? Distribute the tracts prayerfully. Someday it will be wonderful to meet people in Heaven that were born-again the week of July 13 because *you* placed the gospel in printed form in their hands.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

Mr. WIGGS is pastor of the First Church in Charleston Heights, South Carolina.

by Dennis P. Wiggs

What Does The Church Offer

by Hazel A. Hartman

THE CHURCH offers more pleasures, benefits, and happiness than any place of entertainment in the world.

The fourth commandment given to Moses is "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

The Church should be holy and without blemish (Ephesians 5:27b). Jesus loved the church and gave himself for it. And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read (Luke 4:16). Many names have been given the modern day churches, such as, Friends, All Saints, Full Gospel, New Hope, New Haven, Progressive, Reformed, Spiritual, and United. Whatever the name, the true church should be an organized body of regenerated believers in Jesus, the personal Saviour of each member.

The Church, when entered reverently and prayerfully, supplies us with the needed strength whenever hardship, sorrow, death, or danger comes our way. Jesus dealt specifically with the same problems we have today and every problem of our daily lives can be solved by hearing the Word of God preached, and then searching the scriptures daily (Acts 17:11).

The Church is quite beneficial to our health. Today's doctors, physicians, and practitioners admit the more we believe in God, practice the Golden Rule (Matthew 7:12), devote energy to church and religious work, as a general rule the less money, time, and need for them. We need to get so weak we have to depend on God. Prayer lowers blood pressure,

cures many ailments, diseases, emotional illnesses, and has raised many from a bed of affliction.

The Church is the place to praise and thank God for everything by singing and praying (Hebrews 2:12, Psalms 92:1 and 150:6).

The Church offers much that you cannot get elsewhere. The most blessed and happiest moments in life can take place in church. The love of God will drive out all envies, hates, doubts, and evil thoughts.

The Church will bring you face to face with God and even your facial expression will change from frowns to smiles revealing the joy and peace that can only come from God. You can find the real purpose for living, not just existing.

The Church is a place to truly commune with God. It is not a chicken dinner cafe, potluck supper club, coffee house, or fashion show of clothes and hairdos. Jesus said, "My house shall be called the house of prayer" (Matthew 21:12).

The Church is a good "dumping ground for sin." Let the guilt of sin bend your knees at an altar of prayer. Confess all known sins and beg God to forgive you of all past sins, wrongdoings, idle words, wasted hours, and wasted money. Do not expect to be forgiven unless you unconditionally surrender your body, mind, heart, and soul and promise to serve God like you have been serving the devil. Your sins will be buried in the sea of forgetfulness. You will become a saint, not a perfect person, but one who by God's grace will progress toward holy perfection.

The Church will help you develop good habits of reading the Holy Bible, studying and searching for specific passages in The Word, praying and consulting God daily, and sharing your faith in God every day with others.

The Church does not mail out bills or statements for services rendered, but after you have experienced and know your sins have been forgiven and that you are a born again believer, be faithful in church attendance and support the church with your tithes and offerings. The more you put in the more you will get out (Malachi 3:10).

The Church challenges you to seek and find real and permanent happiness. Tranquilizers and alcohol may give temporary relief from a sinful life but only God has the "cure" and it is a free gift of God.

If you are tired of a life filled with sin and bored with being entertained by television, movies, bowling alleys, ballgames, dance halls, and other places of ill repute—GO TO CHURCH. □ □

GLANCING/ from page 15

During the business session of the association Rev. Herman Brooks was ordained to the ministry and final plans were made for the first youth camp in the area. The camp will be held at Glen Cove, Maine July 24-29 with Rev. James Nason serving as director.

Membership in the association includes five organized churches and four missions with eight ordained ministers. The next meeting of the association will be with the Littleton Free Will Baptist Church in November.

New Church

NASHVILLE, TENN.—The National Home Missions Department here has announced a new Free Will Baptist Church in Philadelphia, Pennsylvania. The church is located at 427 W. Susquehanna Street and the pastor is Rev. Ertle Dial. Interested Free Will Baptists should contact the pastor.

Pastor Needed

ANDREWS, TEX.—The Faith Free Will Baptist Church here is in need of a pastor. Interested persons should contact Mr. David Sellers, Box 2151 Andrews, Texas 79714.

Pastoral Changes

NASHVILLE, TENN.—The editorial staff of CONTACT has been informed of the following pastoral changes. Rev. D. L. Sharp has resigned the Richland Free Will Baptist Church here and is available for a full time pastorate after August of this year. Rev. George Lee has accepted the pastorate of the Donelson Free Will Baptist Church in Nashville, Tennessee. Rev. Charles Hollingshead has accepted the pastorate of the First Free Will Baptist Church, Albany, Georgia. Rev. Curtis Beculhimer has accepted the pastorate of the First Free Will Baptist Church in Flint, Michigan.

To Extend Evangelistic Ministry

SPRINGFIELD, MO.—After a ministry of more than four years, Rev. Othel T. Dixon has resigned as pastor of the Grant Avenue Free Will Baptist Church. Under his leadership the congregation has grown steadily and church properties have been improved through the purchase of additional land and the erection of a new sanctuary.

Mr. Dixon plans to extend his evangelistic ministry and is exploring the possibility of reviving his radio work. For the present he plans to remain in the city of Springfield. His address will remain the same: 305 Sunshine.

woman to woman



by CLEO PURSELL

Recall Christian Heritage And American Liberties

Did you see the Liberty Bell when it journeyed across our land a few years ago with the Freedom Train? If you did, you saw the famous crack in the bell as well as words from the Bible cast into the metal: "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10).

The bell which is twelve feet in circumference at the lip and weighs two thousand and eighty pounds is a cherished symbol of America's struggle for freedom. No one living has ever heard the bell ring for the last time it was actually rung was in 1835. The bell was tapped lightly at the beginning of World War I to emphasize the threat to our freedom. At the end of World War II the bell was tapped with a rubber hammer. Broadcast by radio, its tones proclaimed again liberty throughout the land.

Although the famous crack in the bell is prevented from widening by a device called a spider (installed inside the bell), it is feared that if the bell is ever struck violently again, the crack will deepen and perhaps destroy the bell. The bell was ordered in 1751 from a foundry in London and arrived safely the following year. When it was struck with a hammer to test it, the bell cracked. Not wanting to delay by returning the bell to England, statesmen ordered bell founders in Philadelphia to remedy the fault. They recast the bell but it was also defective and was again broken, melted and recast. The third casting is the bell now in Independence Hall.

The bell rang on such occasions as the adoption of the Declaration of Independence, July 8, 1776, and at the proclamation of peace on April 16, 1783. It tolled the death of George Washington and announced the election of Thomas Jefferson. On July 4, 1826, the bell's ringing celebrated the fiftieth birthday of the United States of America. On July 8, 1835, while tolling for the funeral of John Marshall, Chief Justice of the Supreme Court and one of the original

signers of the Declaration of Independence, the bell cracked.

A few years ago the foundry that originally cast the historic bell offered to have it shipped back to England and as a friendly gesture they would recast it into a perfect bell. The keepers of the bell replied: "We appreciate the offer but we like the crack!" They consider the bell with its wide crack an important part of their heritage, an emblem of liberty to be cherished, not changed. The crack in the old bell is a warning that freedom is costly. It has never been easily won nor kept. Men are fighting and dying today as they did two hundred years ago to preserve it. As we recall our Christian heritage and American liberties may we give thanks for these blessings and utter a prayer for those in the armed forces as well as the leaders of our nation who are faced with momentous decisions.

Most Influential Women

The ten most influential women in the world, according to a United Press International worldwide poll are Mrs. Indira Gandhi, Mrs. John F. Kennedy, Mrs. Lyndon B. Johnson, Queen Elizabeth of Great Britain, actress Elizabeth Taylor, Mme. Mao Tse-tung, anthropologist Margaret Mead, dress designer Mary Quant (who invented the mini-skirt), Helen Keller, and Senator Margaret Chase Smith. India's Prime Minister Mrs. Indira Gandhi and Mrs. John F. Kennedy are the top two with each receiving a perfect score of 100 points. Grouped in the voting just behind the top 10 came Alabama's Governor Lurleen Wallace, syndicated columnist Ann Landers, and Princess Margaret of Britain.

Mrs. Wallace Speaks

Mrs. Lurleen Wallace, Governor of Alabama, spoke briefly during the Alabama State CTS Rally June 2, in Montgomery. Her topic was *Youth's Place in Alabama's Future*. The meeting was held

in the Blue-Gray Room of the Whitley Hotel.

July Socials

Whether your July social is to be a picnic supper with an abundance of food and fun or something a bit more formal held indoors, here are some suggestions to help you plan.

Invitations to a Fourth of July party may be written with white ink on firecrackers cut from red cardboard, or with red ink on cards cut from blue paper sprinkled with silver stars. Word the invitation in a vertical line on the paper. Decorations may be red, white, and blue balloons tied on backs of chairs, or patriotic novelties which may be purchased at the dime stores. For a colorful table use center strips of red, white, and blue crepe paper (or bunting) on white paper table cloths. Use an arrangement of flags of all nations for the centerpiece, or flowers from your own garden. Red poppies, deep blue cornflowers, and candytuft arranged in a low blue bowl will carry out the color scheme. Make star-shaped program folders. For individual favors place a small American flag in a gum drop.

The menu may consist of raspberry sherbert and vanilla ice cream with small white cakes, each with a red, white, or blue candle on it. Sandwiches may be wrapped in white tissue paper and tied with striped ribbon. Chocolate and stick candy may be wrapped in red tissue paper to look like torpedoes and firecrackers. Freedom loving people enjoy games and singing. Try some old-fashioned patriotic songs. Good subjects for devotions are "These Truths We Hold," or "The Truth Shall Make You Free."

Gem

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

—F. W. Faber

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readers respond

Appreciates Continued Service

□ My thanks for your continued service plan which gives me news of my friends without a break. I enjoy *Contact* and the information it brings.

W. J. Cherry
Tulsa, Oklahoma

About Opposition

□ I appreciate the "Readers Respond" section of *Contact*. Letters in opposition to printed material do not mean that our magazine is not good. It shows our people are not asleep. God help all of us to watch the trends of our time and just because a brother calls into question an article in *Contact*, or any other denominational publication, let's not call him a "heretic." Opposition will make the best writer better. A little opposition may help all of us get a little closer to the Lord.

Rev. Elro I. Driggers
Miami, Florida

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converted, we find ourselves wishing this practice would be changed. We fear it will lead to an unhealthy tolerance of false doctrine; and it obviously serves to confuse the minds of many who need to know what Christianity really is. On the other hand, this writer does not wish to mount a public campaign of exposure, nor does he feel this issue should be made a point over which Free Will Baptists would divide.

In these two articles, we have noted that there are serious issues of disagreement among some "evangelicals" today. What should we do?

First, we need to keep ourselves informed. Second, we must not relax our eternal vigilance against tolerance of false doctrine. Third, we must not allow ourselves to become suspicious and harsh.

But mainly, we need a revival of old-fashioned denominational integrity that will cause us to realize we are a distinct people with our own distinct place to fill. We must recognize our *own* responsibility and be *ourselves* (compare John 21:21, 22). □ □

MR. PICIRILLI is registrar at Free Will Baptist Bible College. He is also the moderator of the National Association.

ENOCH/ from page 17

said of Noah in Heb. 11:7, "He condemned the world, and became heir of the righteousness which is by faith." Does this not mean that his life was a rebuke to the darkness of that wicked world? His life was one that condemned the world, not condoned it.

Jesus said in John 3:19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." God give us preachers and saints today whose lives will be a rebuke to this dark world of sin! God demands that there be a line of demarkation in our lives from this world. The church has become so worldly and the world so churchy that you can hardly tell one from the other. Someone has said that just about every institution is gone today except the home, and we might add that many of them are going fast. Surely the godly homes around this world where the family gathers for prayer and Bible study are holding back the judgment of God today. David asked in Psa. 11:3, "If the foundations be destroyed, what can the righteous do?" When the foundation of the home is gone, God has nothing left but judgment.

Enoch went to heaven to God

Enoch could well be called the first astronaut. He is a type of the rapture of the church. Jesus said in Matt. 24, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Note that Jesus said the days before the flood. This would include Enoch's day. Then in verse 37, He says, "So shall also the coming of the Son of man be." As it was, so shall it be. Surely as we read the headlines of the newspapers today and see the sin, sex and wickedness, it should cause us to look for the soon and sudden return of our God for His own.

Enoch's rapture was secret.

Someone said that Enoch went to take his walk with God one day. As they walked it began to grow dark, and Enoch probably said, "Lord, I had better get back home; it's getting dark." God may have said, "Enoch, you are closer to my home than your's, so come over and spend the night with me." There is no night at God's home, so Enoch never came back.

To rapture means to catch away. Heb. 9:28 says, "Unto them that look for him shall he appear the second time without sin unto salvation." Jesus said His coming for the church was likened unto a thief's coming to steal. The thief does not come in bright daylight, but at night

when darkness falls and no one is expecting him. Christ will come when He is least expected. For this reason He warns us over and over to watch and be ready, "for in such an hour as ye think not the Son of man cometh." (Matt. 24:44) In the rapture, Jesus comes for His saints. (I Thess. 4:16, 17) In the revelation, Christ comes with His saints (Rev. 19:11, 14). But the thing we are told to watch for is the rapture, which may take place at any time. "Are you ready?" asked Jesus—not for a bomb or war-head missile, not just to live and raise a family—but for the coming of the Lord? This is the blessed hope of the church, but a warning to the lost.

Enoch's rapture from this earth no doubt was shocking. I am sure Enoch was missed by even the ungodly world. If they had had newspapers in his day, one might imagine there were headlines of judgment to come. Just so, what might be the headlines of our newspapers once the church of Christ is taken from this world of sin. It will be shocking, to say the least. Husband will come home, only to find the wife who has prayed so long for him is gone. There's no warm supper, no welcome kiss. Mother awakens to find that little Johnnie is not in bed, but has gone to be with Jesus. The faithful praying mother will be taken up to meet the Lord. I am not sure just how it will all take place, but this one thing I know, Jesus said in Matt. 24:40-42, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."

It is not so much our business to know just when He is coming, but to be ready—prayed up, dressed up, packed up and ready to go up at any time he does come. □ □

MR. RIGGS is pastor of Randall Memorial Free Will Baptist Church in Memphis, Tennessee.

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MAY 1967

	MAY 1967	YEAR TO DATE	TOTAL TO MAY 1966	DESIGNATED MAY 1967
Alabama	\$ 66.17	\$1,326.77	\$1,251.55	\$
Arizona		450.07	492.50	
Arkansas		1,315.13	2,064.75	
California	437.30	2,806.88	3,340.70	
Florida		1,271.60	1,080.34	
Georgia	204.27	1,228.32	875.77	
Idaho	36.18	154.67	193.28	
Illinois	377.53	2,869.69	3,339.21	
Indiana	95.20	163.20	94.00	
Kansas	75.30	469.30	850.00	
Kentucky		125.00	340.93	
Louisiana	63.88	159.66	64.43	
Michigan	331.92	1,527.97	173.22	
Missouri	1,293.52	8,253.51	6,380.37	
New Hampshire		178.15	80.43	
New Jersey	18.00	43.00		
New Mexico	37.40	172.10	141.67	
North Carolina	105.78	740.07	655.15	
Ohio	158.00	1,439.73	1,367.36	
Oklahoma	1,472.06	7,007.00	6,603.29	
Tennessee	707.86	2,839.46	1,202.48	
Texas		755.61	998.62	
Virginia	671.29	2,831.35	2,303.60	
Washington and Oregon ..	74.51	223.61	221.55	

	COOPERATIVE MAY 1967	RECEIPTS YEAR TO DATE	DESIGNATED MAY 1967	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions . . .	\$1,805.59	\$11,122.04	\$	\$116.27	\$11,238.31
Bible College	1,307.50	8,053.89		116.27	8,170.16
Executive Dept.	1,245.23	7,670.36		93.02	7,763.38
Home Missions	996.19	6,136.31		116.27	6,252.58
Church Training ...	622.62	3,835.19		13.96	3,849.15
Superannuation	186.78	1,150.54		4.65	1,155.19
Stewardship	62.26	383.52		4.65	388.17

JULY 1967

FIVE YEARS LATER

by Larry Ward

THE LITTLE ARMY plane circles low over the jungle, and I strain to see through the dense foliage. Somewhere down there is the leprosarium operated by the Christian and Missionary Alliance from which—five full years ago, May 30, 1962—three Americans were taken prisoner.

Five years ago . . . and to this moment, the fifth anniversary of their capture, there has been no definite word as to their fate or whereabouts. There have been rumors that they are alive and that through these years they have been used as a sort of medical team by the Communist Viet Cong. But only God knows where they are.

So my eyes search the jungles, and my heart cries out as it did five years ago, that wherever they are, those who hold them prisoner may see not three but four . . . and say with one of old, "The form of the fourth is like the Son of God."

Here in Vietnam, when we pray for them, we say "The Three." That's all. But we know and God knows who we mean: Dr. E. Ardel Vietti and the Rev. Archie Mitchell of the C & MA, and Mennonite volunteer Dan Gerber.

Five years, a long time. A long time for all of us—and what a long long time for their loved ones and co-workers who wait for them.

Our plane lands in Banmethuot, and I talk with Betty Mitchell. I marvel at her quiet composure, the radiance of her faith, the burden of heart God has given to her for Christian ministry to the Viet Cong.

And then the touching human reality of the situation comes home to me as I read the account by 14-year-old Loretta Mitchell of her father's capture. She relates the details simply, graphically. Then she bares her loving, trusting heart for all of us to see in the words of her last paragraph: "The Lord knows that we love Daddy, and He wants Daddy for His work right now. Someday we will understand it all. The only thing to do is stay and wait for the day when God's work through Daddy is finished, and God will give Daddy back to us to enjoy."

As you pray for Vietnam, won't you remember "The Three"—and let them be a reminder to pray for all the servants of Christ in this war-wracked little land.

MR. WARD has spent a major part of the last two years in Vietnam. He is Executive Vice President of World Vision.

personally...

NOT TOO LONG AGO a pastor remarked, "You just can't build a large congregation these days if you hold the line and preach against sin." Ordinarily I would not have given his statement a second thought except for the fact that I have heard so many pastors make similar statements lately. Each one, it seems to me, has quickly and easily justified the dismal growth of his church while sounding quite pious at the same time. That's something!

But is it really true that a man of God cannot preach the whole council of God and have a growing congregation at the same time? I don't think so. Such an attitude does not square with the New Testament and what we read of the early church. The sermons preached by the early apostles reveal that sin was openly denounced and people were called upon to repent and turn to God. All the while, in spite of persecution, multitudes were saved and added to the church.

Such consideration causes me to wonder: Have we excused the lack of growth within our churches on a false basis? I'm afraid so. It isn't our preaching of the gospel and call for separated Christian living (though granted this will keep some away) that has kept our congregations small, but other matters which obviously we are reluctant to admit.

I note, for example, the tendency to think small. This is reflected in every area of church life. As a result, we end up with small Sunday schools, small congregations, small budgets and a small number of converts. Far too many among us think that a hundred is a pretty good crowd. Small thinking, of course, reveals one's concept of God. Some Free Will Baptists are serving a rather small God!

Another hinderance to growth are those situations where pastors operate a "one man show." They are convinced that they can do everything better than anyone else or that no one else is to be trusted. So they take everything unto themselves and, as a result, can cover just so much ground. How much better it would be if they would invest some of their time as a teacher of others. They could thereby delegate responsibility and effectively care for much larger congregations.

I note also that some churches make little or no effort in the matter of follow up. People find Christ at the altars of these churches, but are left to shift for themselves as new born "babes in Christ." What a tragedy! There can never be growth without a conservation of results. Congregations grow when dedicated effort is spent month after month and year after year in building up individuals in the faith. Pastors should do the work of an evangelist, but they dare not neglect the responsibility of feeding the sheep.

Other churches limit their growth through inadequate facilities. Build for a hundred and it's almost certain that you'll end up with a hundred. Every church must wisely project their building programs, but I have noted far more sitting on their hands doing nothing than I have in difficulty because they over-extended themselves financially in a building program.

Limited vision is a final reason I will offer for small congregations. Pastor and people alike are satisfied, complimenting one another and rejoicing in the fact that they were able to operate the previous quarter and pay all bills. No concern for the lost! No concern over barren altars! No concern for what Jesus meant when he said, "God so loved the world . . ." (John 3:16). There can never be room for satisfaction while multitude are yet unreached with the gospel.

Is your church a growing church? It should be. Perhaps it would do us all good to look beneath our quick, ready-made answers which are so often mere excuses. Self examination is usually a painful experience, but a very necessary one if we are to move beyond the place of average to the extraordinary.



Billy A. Melvin

Executive Secretary Billy A. Melvin was caught by the camera of Rev. Winston Lawless, promotional secretary of the California State Association, at the spring promotional meeting held in Nashville. In addition to presiding over the two-day meeting, Mr. Melvin led one of the workshops.

Building For Their Future



■ Will there be a place in the future of your church for today's youth? Many churches will lose their opportunity to minister to this nation's bumper crop of young people simply because they do not have sufficient room to care for them. The alert church, with a desire to reach out into the community and bring more under the sound of the gospel, will not allow limited facilities to hinder their ministry.

Actually, there is no excuse for any Free Will Baptist Church not proceeding with a well planned program to have and keep adequate facilities equal to the demand. The National Association of Free Will Baptists owns and operates Executive Church Bonds, Inc., for the purpose of helping Free Will Baptist Churches in their building and remodeling programs. The company is incorporated as a non profit organization with nominal fees charged to cover cost of office expense, printing, travel and salaries. Offices are located at the National Office Building in Nashville. Rev. Francis Boyle serves as director.

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This month is convention time! From North, South, East and West, Free Will Baptists will converge on Jacksonville, Florida, for the 31st annual session of the National Association. All public sessions will be held in the beautiful Civic Auditorium located on the St. John's River in downtown Jacksonville.

Many of the convention activities will be held in the George Washington Hotel which will serve as convention headquarters. These annual sessions are exciting times as friendships are renewed, business conducted for the glory of God and hearts challenged through the preaching of the Word. Realizing it isn't enough to just evangelize, Free Will Baptists will give attention this year to the teaching responsibility of the church. Our theme is "Teach or Perish." Sessions of the Woman's National Auxiliary Convention will be held in conjunction with the convention and final elimination contests will be held to determine national youth winners. There will also be meetings for musicians, laymen and pastors. As hundreds of pastors, delegates and visitors attend these meetings, we urge you to remember them in prayer. Pray that they will enjoy good health, traveling mercies and that they will be guided by the Holy Spirit in all deliberations.

CONVENTION TIME

