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OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

AUGUST, 1967



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THE EDITOR TODAY FOR DETAILS.**



religious news

HUNGER IN AMERICA

WASHINGTON, D. C. (EP)—“Shocking!” “A national emergency!”

Chairman Joseph S. Clark (D., Pa.) of the Senate Subcommittee on Employment, Manpower and Poverty used these words to describe the plight of hungry Americans in making his observations as he opened hearings on the problem of hunger in America.

The subcommittee heard reports of malnutrition, disease and inadequate medical facilities among the poor in several states. Because of recent claims of “starvation” among Negroes in the Mississippi Delta, most of the testimony related to this area.

One witness, a physician, said that the situation in many areas was so critical that an emergency program of health education is needed. He recommended that churches be used for this.

EVANGELISM-LITERACY PROJECT

ATLANTA, GA. (EP)—An overseas evangelism-literacy project has been arranged between the John Haggai Evangelistic Association here and directors of Laubach Literacy, Inc. of Syracuse, New York.

The teachers will precede the evangelists seeking to teach the people to read, and the evangelists will follow through with evangelistic campaigns and materials to read.

The countries listed as “good possibilities” for such joint efforts are: “Kenya, Rhodesia, Zambia, Jordan, Kerala State in South India, South India, Hong Kong, Colombia, Mexico, Ecuador, Brazil and Central America.

WOMAN SUFFRAGE TO BE STUDIED

NEW YORK, N. Y. (EP)—Women will have to wait at least two more years for a decision that could give them the right to vote in the Lutheran Church-Missouri Synod.

The all-male 47th Regular Convention of the 2.8 million-member denomination, meeting here, called for a “detailed and

exhaustive study of the entire question of woman suffrage in the church.” Congregations of the Synod were requested to “wait in patience” until the 1969 convention establishes a policy for them. This is to be based on a study conducted by the Synod’s Commission on Theology and Church Relations.

SHOPPING CENTER MINISTRY

WINSTON-SALEM, N. C. (EP)—The Rev. George Colgin, who has opened a non-denominational ministry in a shopping center here, says “it is a most exciting thing—it puts you right where the people live.”

Minister of Knollwood Baptist Church, he spends a minimum of 15 hours a week at his shopping center office. His congregation has endorsed the special ministry he launched in January. The pastor sees an average of 30 persons weekly.

CATHOLIC PASTOR ARRESTED

BETHLEHEM, PA. (EP)—Another Roman Catholic pastor in the Diocese of Allentown has been charged with conducting a lottery (bingo). The warrant for the priest’s arrest was sworn to by a man who, along with another Catholic priest, was convicted on a similar charge last month.

Thomas J. Doyle, pastor of Notre Dame Catholic Church here, waived a hearing and was released on \$500 bail pending a court hearing.

UNIFIED JERUSALEM ENDORSED

NEW YORK, N. Y. (EP)—Sixteen Christian theologians issued a statement here asking that the unity of the city of Jerusalem under Israeli authority be preserved.

“During the past twenty years the city of David has experienced an artificial division,” the statement said. “We see no justification in proposals which seek once again to destroy the unity which has been restored to Jerusalem.”

SCHOOL EXEMPTION FOR AMISH

DES MOINES (EP)—The Iowa legislature has voted to exempt Iowa’s Old Order

Amish from the state school standards law.

A bill passed in the closing days of the 1967 session will permit the Amish to send their children to private Amish schools and to be taught by their own non-certified teachers.

WEEKLY MASS IN PRESBYTERIAN CHURCH

HEBER SPRINGS, ARK. (EP)—Weekly Masses are being offered here in a Presbyterian Church by a Roman Catholic priest whose congregations has no building.

Father Edward E. Simpson, pastor of the St. James Church in Searcy, Arkansas, was invited by the Rev. Fleet G. Cook, pastor of the First Presbyterian Church, to use his church for Sunday Mass.

Both the Session and the Diaconate of the Presbyterian Church endorsed the invitation as an act of kindness to Catholic neighbors who have no permanent place in which to worship.

MIDDLE EAST RELIEF

WASHINGTON, D. C. (EP)—The Seventh-day Adventist Welfare Service here has allocated \$103,500 for emergency aid to victims of the Israeli-Arab war.

W. E. Phillips, president of the service, said that 400 family-sized tents, 2,000 blankets and 600 bales of clothing weighing 125 pounds each will be shipped to Lebanon for distribution throughout the Middle East.

MINISTER ASKS GOVERNOR FOR PROTECTION

MOUNT VERNON, N. Y. (EP)—The Rev. Martin Duffy, United Church of Christ pastor who has charged that the city of 80,000 “is controlled by a vicious group of gangsters,” has appealed to New York’s Gov. Rockefeller for police protection.

Mr. Duffy’s telegram was sent after what he claimed was an attempt to run down his wife and daughter by an unidentified car. The governor’s office is considering Mr. Duffy’s appeal for help.

"The slothful man saith, There is a lion without. I shall be slain in the streets" (Proverbs 22:13); "The slothful man saith, There is a lion in the way; a lion is in the streets" (Proverbs 26:13).

LIONS, though now extinct in Palestine, seem to have lingered until the time of the crusades, and some of them became man-eaters. The old and feeble were in real danger of being destroyed. However, the report that a lion was near was what the sluggard was looking for. Then, he could remain inactive. He was not afraid of the lion, but only looking for a reason to remain at home in his inactivity. His problem was that he was lazy and looking for a means to justify himself.

The case is somewhat different today. People say they *know* there is a "lion" in the streets, but "I am only one, and there is nothing I can do about it." Therefore, we remain inactive because we say it is a hopeless case.

Was there only one when David killed Goliath, the giant? No! Was there only one when Sampson killed a thousand Philistines, and the young lion which attacked him? No! "And the Spirit of the Lord came upon him, and he rent the lion as he would a young kid..." (Judges 14:6a). One and God is always a majority. When we are fighting the "lion" that is in our streets, we are fighting God's enemy, and we are never alone or out numbered.

According to I Peter 4:8 the lion in our streets today is Satan. Regardless of what form Satan takes, he has the nature of a roaring hungry lion, seeking whom he may devour. "Be sober, be vigilant (or watchful); because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." We will discuss briefly his form, his character and his purpose.

Today he takes the form of materialism and deceives many to believe that a man's life consists of the things which he possesses when the Scripture clearly states that this is false. This is an old trick, for it is the form Satan used to destroy Achan in Joshua 7. He likes nothing better than to get our eyes upon material things until we are so busy making money that we have no time or energy left for God. He wants us to be like the rich fool in Luke 12 who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Then God can say, "Thou fool, this night thy soul shall be required of thee."

Pleasure is also one of Satan's forms. He wishes every man, woman, boy or girl to be entertained to death by the pleasures of this world. He wants them so

A Lion Is In The Streets

by Bob King

entertained that the door to their pleasure mad hearts and lives will say "No Vacancy" to God. If he can keep one eating and drinking, going and seeing until the same thing happens to them that happened to Job's children, then he will have captured more souls for hell. Job's children were making merry when the great wind smote the four corners of the house and destroyed them.

But, Satan also takes the form of an angel of light. If he fails to destroy by materialism or pleasure, he will attempt to deceive by pretending to be a servant of God. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (II Cor. 13-15).

Now, this is Satan's prime form today, because most people are not familiar enough with the scripture to recognize Satan in this form. He loves to use some pulpiter to confuse a poor lost soul about the plan of salvation or Christian

living. Where would you least expect to find Satan—why, in the pulpit! And so it is that the angel of light leads masses of religious people astray.

So, Satan is the lion in our streets and may take on any number of forms.

Let us study our enemy's character. We know from our study of God's Word that God is omnipotent or all powerful. He is omnipresent, meaning that He is everywhere at the same time. And, He is omniscient, or has all knowledge. But Satan's character is different. He is none of these. He is not omnipotent, therefore he depends upon the powers of men to accomplish his purposes. Even in the last battle spoken of in Revelation 22 Satan gathers the *men* of the world together to attack God's saints and God rains down fire and brimstone out of Heaven to destroy them. It is through the yielded powers of people that Satan lies, steals and kills. It is through them he is able to destroy peace and cause wars.

Satan is not omnipresent, therefore, he depends upon the presence of men and his angels. Since he cannot be present everywhere at the same time, he seeks

Continued on page 6

. . . if Satan cannot destroy you by ridicule, greed, or conflict, he will use compromise.

A LION / from page 5

to place a Judas in every camp to destroy and hinder God's work.

He is not omniscient. Surely if he had all knowledge, he could have seen his future destiny and never would have started this futile war with the All Powerful. Yes, as cunning as Satan is in deceiving men, and with his great knowledge, he is not as the Omniscient One.

Now we will look at Satan's purpose. He, the roaring lion, has one purpose, and that is to destroy and he has no ethics whatsoever. What do I mean? Satan is out to get you, and he has no scruples concerning his methods.

When Nehemiah was rebuilding the walls of Jerusalem, Satan, through Sandballat and Tobiah, tried every means to destroy him, the Jews and the wall. They tried ridicule. Then they tried discouragement, greed and finally direct conflict. When none of these worked, they tried compromise. Their first methods had not worked, so they offered to be his friends. They would shake hands, make a truce and forget the whole matter. But God's servant knew they were of Satan, and he knew it was Satan's purpose to destroy. Therefore, he would not come to conference at all with them.

My friend, if Satan cannot destroy you by ridicule, discouragements, greed or direct conflict, he will use compromise. He likes nothing better than to get some strong, God-fearing, God-loving Christian with strong convictions concerning sin to hold hands with a wishy-washy, weak-kneed, spineless, so-called Christian, so that association will destroy his testimony.

Now let us discuss the proper remedy for overcoming our most feared enemy. Thank God He does not save us and forget us and leave us at the mercies of this vicious enemy. But instead, He gives us the remedy.

First, we cannot ignore him and expect him to go away. This is being tried in many circles today. I hear this often, "Let us be hush-mouthed and wait a while, and it will work itself out." Others say, "Let's not bring personalities into this matter, for fear we might hurt someone's feelings. You may narrow our ranks." Hogwash! Satan, the roaring lion, is not a modern-day fad that is here for a time and then vanishes away. He has been here since he was cast out of Heaven, using the same methods to destroy man. He will remain so until Jesus comes again. So, let me say this. Anything in our church or denomination that is not scriptural, whether it be in the preaching of the Word, the methods used or in Christian living, it should be spoken against and eliminated if possible.

Secondly, we cannot make a pet out of a roaring lion. I have heard and read of incidents when an animal trainer considered his lion to be gentle as a lamb. Then one day he turned his back and was destroyed by his pet. Satan may lie down, roll over and purr like a small kitten, but the minute he catches you off guard, he will attack you. Eve's experience is evidence of this. She got too friendly with the serpent, and he destroyed her.

Religious leaders today are trying to make a pet out of Satan through the one world church idea. Someone is going to be bitten, and it is not going to be Satan, for he is the lion. They are trying to get fundamental, Bible believing Christians to quit fighting the cults or false religions of the world. They say we are all going to the same place. Not me, brother, they may be going to the same place, but I expect to make Heaven my home. And besides this, when you quit fighting, you are defeated.

Thirdly, we cannot forget our differences and have cooperative evangelism. Jesus said in Matthew 12 "that house divided against itself shall not stand."

Neighbor, we can cooperate with those who disagree with us on perseverance, immersion as the mode of baptism, church government or communion. But we cannot forget and cooperate with one who denies the virgin birth, the blood atonement, God's account of the creation story, the inspiration of the Bible and Jesus as the only means of salvation. We have no basis for cooperation, because we disagree on the very thing which we are supposed to be cooperating in—evangelism. Evangelism means the preaching of the Gospel. The Gospel means the good news about Christ and salvation. And we don't know the same Jesus. Theirs is the son of man, and ours is the Son of God. Did Elijah tell the four hundred and fifty prophets of Baal, "Let's forget our differences and cooperate?" No! Absolutely not! After he had proven that Jehovah was the only true God, he had the prophets of Baal destroyed. I am not advocating that we kill all who do not accept the fundamentals or basic truths of the Bible, but I am saying this, let us not join hands with the enemy and be destroyed.

Satan likes to get God's ministers in a cooperative religious service and on the same platform with an unbeliever. This is his means of making our ministers of confusion. The Bible teaches in I Corinthians 14 "that God is not the author of confusion." Here it had reference to the gifts in the local church, however, it is true of God in all things. And what greater confusion can there be than for people to see ministers of all beliefs, Christians and cults, working together. They are led to believe that sincerity is the key to heaven—not Jesus.

Fourthly, let us be suspicious. I Peter 5:8 says, "Be sober, be vigilant (or watchful) . . ." We must not be gullible and accept everything that is done in the name of religion. We are to try the spirits to see if they are of God. Try

in the vineyard

every thing with the Word, even if it is spelled in capital letters RELIGION.

There are some things to know and remember.

Know that the Bible teaches separation, not union with unbelievers. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord . . ." (II Cor. 6:14-17).

Separation in the Scripture is two fold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose. Separation from evil implies separation in desire, motive and act from the world, and separation from unbelievers, especially false teachers who are "vessels unto dishonour." Separation is not from contact with evil in the world of the church, but from complicity with and conformity to it. (This paragraph from Scofield's notes.)

Know that Satan in any form is your adversary and intends to destroy you. This world is a battle field and we as children of God are on the front lines. Satan is our enemy and we must be constantly aware of this to keep from being destroyed. We are told that the frightening thing about the war in Veit Nam is one never knows who the enemy is. We

know who our enemy is, so let us never be caught off guard.

Remember in this battle that error is heresy and heresy is of Satan. Satan is a liar and has been from the beginning. He will insert error anywhere he can into the life of the Christian.

Remember that Satan has already destroyed and devoured men through false doctrines and will continue to do so until he meets his final doom. False doctrines exist today such as: The Roman Catholic Church which cries tolerance, when it is the least tolerant of all when it is the majority. It teaches that salvation rests in that church.

There is Christian Science which teaches that one sacrifice, however great, is insufficient to pay the debt of sin.

The Jehovah's Witnesses who believe one unforfeited life could redeem one forfeited life, and no more.

Mormon's teach redemption from personal sins can only be obtained through obedience to the requirements of their church and a life of good works.

Then there are liberal protestants, with their modern theology, who perhaps are most dangerous of all. They teach every man must atone for his own soul, and that all are sons of God and will eventually be saved.

You say, "Wait a minute, these people are sincere." This is one of Satan's strongest weapons. Millions of people are sincere, but sincerely wrong. Elijah was not deceived by the sincerity of the prophets of Baal.

The Jews of Paul's day were sincere, but Paul said it was his heart's desire that they be saved.

There is a lion in our streets. Let us beware lest we be devoured. □ □

MR. KING is pastor of First Free Will Baptist Church, Farmington, Missouri.

Director of Development for Free Will Baptist Bible College, **Jack Paramore**, attended the Youth Camp at Sandia, Texas, August 7-11. He was in a Camp Meeting, Flat River, Missouri, August 13-18 and in revival services in Chillicothe, Ohio, August 27-September 3.

Homer E. Willis, Director of National Home Missions and Church Extension, was in the Kingsport-Bristol, Tennessee, area August 12 and 13. Beginning on August 14 and concluding August 17, Mr. Willis visited Bloss Memorial Church, Arlington, Virginia; Fairfax, Virginia; Mt. Calvary Church, Perryman, Maryland, and the new work in Trenton, New Jersey. On August 19 and 20 he visited the First Free Will Baptist Church in Galetton, Pennsylvania.

Director of Deputation for Foreign Missions, **Henry VanKluyve**, attended the Annual Missions Retreat at Montgomery Bell Park near Nashville, Tennessee, August 20-26.

Reford Wilson, Director of National Foreign Missions, attended the Arkansas State Association, August 16-17. Mr. Wilson attended the Annual Missions Retreat at Montgomery Bell Park near Nashville, Tennessee August 20-26.

Director of Executive Church Bonds, **Francis Boyle**, visited the First Free Will Baptist Church, Kirksville, Missouri, August 2 and the Fourth Free Will Baptist Church, St. Louis, Missouri, August 3. Mr. Boyle conducted a bond program at the First Free Will Baptist Church of Cape Girardeau, Missouri, August 6-10. He was in Canton, North Carolina, August 13 and 14 visiting with the Canton Free Will Baptist Church and attended the Arkansas State Meeting at Conway, Arkansas, August 16-18.

Building A Bigger Sunday School

by O. W. Polen

IT MAKES little difference what method a mother may use to get the family to dinner—or whether she uses any method at all—if it is known that she always provides a good dinner. Even so, it makes little difference what methods we use to get people to Sunday school, if it is known that those who do attend will receive something worthwhile.

Some of us are too much concerned about getting people to come to Sunday school, but we are too little concerned about what we should do for them after we get them there. A bigger Sunday school will *not* be the result, if we only get people to come. But a bigger Sunday school will be the result of holding the people after they come.

We must have a genuine desire for a bigger Sunday school before we can ever have one. Jesus said, "What things soever ye desire . . . believe that ye receive them" (Mark 11:24). When a school is satisfied with the status quo, there will be no growth, for it is generally true that the Sunday school will be as large as the people want it to be.

There was a time when I thought everybody—pastors, church members, workers, and friends—wanted a bigger Sunday school. But what a shock I experienced one day when I came face-to-face with people who said, "Our church is big enough. When it gets too big, we won't know everybody, and we like a friendly church." However, there is no reason in the world why a big church cannot be a friendly church. A bigger church should really mean that there are more friendly people.

Just as life, in the normal sense, means reproduction and growth, so the Sunday

school that is alive is destined to become a bigger Sunday school.

Building a bigger Sunday school, of course, involves good organization and a visitation program. Drawing from my own personal experience, I have a few thoughts to share with you on "Building a Bigger Sunday School." These thoughts may not be startling or new to you, but this I know—they work! And that is the important thing.

We will build a bigger Sunday school when we have a bigger vision.

The late Dr. Henrietta Mears, the lady whom Billy Graham described as the number one Sunday school woman of America, made this striking statement: "Be the dreamer for your Sunday school. The Lord has promised to supply all our needs. Tell him: 'Lord, here are the people. Now supply the need.'"

There is vision, I suppose, in every single church, but, in too many cases, it is the wrong kind of vision. Some churches have a vision that looks back and remembers every failure and all the problems the church has ever had, or a vision that God is on the verge of bankruptcy.

However, we need the right kind of vision, if we are to have a bigger Sunday school. We need the kind of vision that enables us to look through the "eyes of faith" and see greater things for God, that sees larger and more adequate facilities, that sees more people in attendance, and that sees God as the One who promised growth in His kingdom.

About five years ago I would stand in my pulpit at West Flint on Sunday morning and look out one of the windows in the sanctuary to a large parking lot. Time

and time again I would tell the congregation—and I was most sincere—that, through the eyes of faith, I could see a beautiful educational building on that parking lot. Today, it is there! How I thank God for a church which, for the most part, has people with the right kind of vision. They, too, through the eyes of faith could see a beautiful building.

Of course there are some members with poor vision. They could not understand why we needed more space, when all the Sunday school rooms that we presently had were not filled to capacity, or were not packed like sardines in a can. But I am praying that the poor, spiritual vision of these few members will improve.

We will build a bigger Sunday school when we have bigger facilities.

Remember this: The Lord cannot fill a building which we do not have. Let us remember also that it is difficult to put the right kind of Sunday school into the wrong kind of building. It is like trying to put a square peg in a round hole. It will never work. When the need for bigger facilities exists, I believe God will supply the money for people who will believe Him and trust Him for it.

We will build a bigger Sunday school when we build a bigger foundation.

In speaking of a bigger foundation, I refer to "more real teaching of the Word of God." Building a bigger foundation involves training. It is necessary for a person to be trained, in addition to being consecrated and dedicated.

At West Flint we have a Family Night service on Tuesday night and a wonderful, old-fashioned Pentecostal service on

Thursday night. Many times this service is attended by people from other churches who come for prayer for their bodies and for other needs. But there definitely exists a training consciousness among our people. For, when training month comes around twice a year, we have nearly as many who come for the training course as who come for the regular mid-week meetings. They realize the value of training in order to build a bigger Sunday School.

"Hot servings of the Word of God" must flow from our Sunday school teachers to our students. The souls of men, women, and teenagers are hungry. They long for, and need, the milk and the meat of the Word of God. If a given restaurant serves nourishing meals and does it well, soon the whole community will know about it and crowd in for service. So it is true of the Sunday school and the teachers who are in constant touch with "the heavenly bakery."

In Flint, Michigan, there is a restaurant called Tony's. He serves steaks that hang over the edge of the platter. He gives individual servings of mashed potatoes and gravy that would normally be enough for a family of three or four. His pies have meringue that stands up inches high, and his sundaes are the biggest—all at reasonable prices.

You know the result! People flock to his restaurant. The whole city knows about Tony's Restaurant. He does a thriving business.

I sincerely believe this: If our Sunday schools feed those who come, they will be back for more, and they will bring someone else with them. The Sunday school that "feeds well" will grow bigger!

We will build a bigger Sunday school when we have a bigger compassion.

How shall we reach the hearts of our pupils? We are familiar with the statement that the way to a man's heart is through his stomach, but we do not quite believe it. However, some of us really imagine that the way to a child's heart is through picnics, Easter egg hunts, and pretty cards with stars pasted on them. These things will draw a child's attention—and that is good as far as it goes—but, they do not reach his heart!

It takes "heart" to reach "heart." It takes a "teacher's heart" to reach a "student's heart." We may reach a child's heart with our heart through the touch of the hand, through teaching from lips warmed with the love of God, and through eyes that reflect the love of God. We may reach a child's heart with God's heart by implanting the Word of God—which comes from God's heart—in the child's mind and in his heart. If we are not reaching the hearts of pupils in either

of these ways, we are just not reaching them and we will not build a bigger Sunday school. There is no other way.

For one reason, we have non-growing Sunday schools because we have too many dry-eyed teachers. A teacher without compassion will never win anyone to Christ. The Sunday school that will win and hold people, thus growing bigger, must have workers and teachers who have compassion and understanding.

In the adult class may sit a woman or man who has an unsaved companion at home who is causing a lot of trouble. In the boys Sunday school class may be a student whose father is a drunkard and his home life is everything but pleasant. He comes to Sunday school with a real need. In the girls class may be a teenager whose mother and father are on the verge of divorce, and the home is already divided.

Teachers, it is not a matter of just teaching a lesson. It is a matter of helping the student and meeting his need.

Recently I received a notice from an agency in Flint, asking my help with a young man who had been put on probation. I called the probation officer and found that the boy had gotten in with the wrong crowd, and unknowingly, was riding with them in a stolen car when the police caught them.

I called the boy into my office and talked to him. He is a handsome young man, intelligent and very personable. In the course of the conversation, he stated that he would like to get to know the young people of our church and to make friends with them. After the session, I talked to the teacher of one of our teenage classes and told her, in confidence, about this boy. Knowing this woman as I do, she will accept her responsibility. She will see that the boy has an opportunity to make friends. In her class teaching, she will seek the guidance of the Holy Spirit in helping the boy get on the right road.

Why? Because she is a teacher with compassion. A few weeks ago, a young husband and father of one of our newest families now attending our church called and asked if he could see me after the morning worship service. My heart was touched as this young man told me of a serious problem existing in his home.

After counseling and advising him, I called—again in confidence—the teacher of one of our adult classes, ages 25-35. I shared the need of this family with the teacher, who is consecrated, dedicated, and led by the Holy Ghost. The teacher made plans to visit the home. Knowing this teacher as I do, the Sunday school lesson will be beamed to help this family. This kind of teacher, filled with compassion and understanding, is one of the

greatest contributing factors in causing the Sunday school to grow bigger.

Several years ago, one of our leading preachers spoke in my church on a Sunday night. He is a great speaker and preached an inspirational message. At the close of the sermon, a young man and his wife came forward and were gloriously saved. Today they are established Christians and are doing a great work for God.

One day this young man said to me, "The speaker that night, Brother Polen, was wonderful, but it was not his sermon that made us decide for Christ. In Sunday school class that morning, Sister Carnes, our teacher, reached our hearts. That afternoon Judy and I decided we would give our hearts to Christ that night. It would not have mattered who preached; Judy and I had already decided to go to the altar."

Sunday school evangelism must become a passion with us before it can become a program. Could it be that this is one of our problems today—that our program and our passion for the lost are not in balance? We might as well set up a tombstone at the head of a class as to have a teacher whose pupils have discovered that his heart is not in his teaching.

Then, we will build a bigger Sunday school when we have a bigger love.

Having a real love for his students and for their souls is communicated to the class by the teacher. Real love for students has a "drawing power" that will draw people to your Sunday school.

A little boy in Chicago was asked why he went clear across the city to attend a certain church. He answered, "Because they love a fella over there!"

You may ask, How can you love an "unlovable boy"? First, stop thinking of him as an unlovable boy. You will never learn to love him so long as you think of him as unlovable. Think of him as your boy, or if you can, as God's boy who has been put into your hands to be molded into the image of His Son.

A fervent, Spirit-filled pastor went to an old down-town church. He enlisted scores and scores of people to take part in house-to-house visitation. They worked up bus routes to bring to the services hundreds of children and young people from far and near. Some of these folks were poorly dressed, some were dirty, some did not know how to fit into the routine of a big city church—but they were loved, and hundreds of them were won to Christ.

A wealthy member approached the pastor and asked indignantly, "What are we going to do with all these dirty-nosed

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what's your problem?



by LOUIS H. MOULTON

During the National Association at Jacksonville, Florida, word reached us that Louis Moulton had gone to be with the Lord. Brother Moulton has been the faithful scribe of this column since its beginning some thirteen years ago. He will be missed, but we find comfort in the assurance that he is now with Him whom he loved and served. Send all questions now to "What's Your Problem?" P. O. Box 1088, Nashville, Tennessee 37202.

I visited in a home for a week recently and every night just before bedtime the entire family repeated the Lord's prayer together. It got rather monotonous to me and I wonder if perhaps my feelings on this are wrong.

That which we call the Lord's Prayer recorded in Matthew 6 was given by Jesus to His disciples as a model to pattern after. In verse 9 He says "After this manner therefore pray ye: Our Father which art in heaven, etc." Just prior to this Jesus had given some very definite instructions about praying. In verse 5 he says not to pray like hypocrites; verse 6 He says to pray secretly; in verse 7 He taught them not to pray as do the heathen, that is to use so much repetition. Then He gave them a model to follow which we call the Lord's Prayer. There is nothing wrong in using these very words in our praying but to use them over and over again without any further praying is to deny the plain, clear teaching on the subject of prayer.

Recently my family and I moved to a city where there is no Free Will Baptist Church. We are wondering just where we should go to church?

I am glad that you agree that you should and must go somewhere to church even though one of your own faith is not to be found. I cannot advise you to any single denomination since a local congregation of many denominations oftentimes depends so much upon the local pastor and his leadership. Since so many false doctrines are being taught today you must be careful, but search out a good, sound, Bible-believing church, where the truth is taught concerning the death, resurrection and coming again of the Lord Jesus Christ. You cannot be too careful in your selection of the church where you go for spiritual food.

I am studying the Bible for a real understanding of it. I cannot be satisfied to just go along with the crowd. We have some Free Will Baptists in our church who had rather talk and praise their church doctrine than get people saved. Is this right?

We believe that we have doctrine second to none and there is nothing wrong with anyone standing for right doctrine. However, soul-winning should be pre-eminent. Proverbs 11:30 says "... he that winneth souls is wise." Daniel 12:3 "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The word "doctrine" means "teaching." If the doctrine of one's church is what it should be, soul-winning will be the major emphasis.

SUNDAY SCHOOL / from page 9

children here?" The pastor answered, "I don't know what you are going to do about them, but I'm going to love them with all my heart."

The wealthy man replied sternly, "If they stay, I go!"

So they stayed—and he went.

The church that leaves out the poor, the ill-dressed, the ignorant, the drunkards, the harlots, and the bums, will not have the main crowd it should be winning to Christ."

We will have a bigger Sunday school when we have a bigger portion of the power of God.

D. L. Moody has wisely said, "It is foolish to try to do the work of God," It is also foolish to try to build a bigger Sunday school without the power of God. At the center of all Sunday school success will be the Holy Ghost, working and moving in the Sunday school and in the lives of the workers.

Do not expect to set the hearts of your pupils on fire, if your own heart is not on fire. And do not expect your own heart to be on fire, if you never furnish any fuel for the flame.

Teachers, if you want to stand before your class with your heart aflame, you must find time to study the Word of God and take time to wait before God for the anointing of the Holy Spirit. There will never be "fire" in our Sunday schools and our Sunday schools will never be bigger, unless there is fire in the hearts and souls of the pastor and the Sunday school staff.

Tell The Lord that you want a bigger Sunday school.

God is more interested in your Sunday school than you can ever possibly be. Although organization is very necessary, do not try to substitute organization for the work of the Holy Spirit. Pray your prospects in, as well as going out after them. Ask for God's approval and help.

The secret of a bigger Sunday school does not lie in drives, contests, short-lived spasms of effort, or high-pressure campaign. The answer is found in a strong, Holy-Ghost anointed leadership and teaching staff, in a well-planned program of teaching and training, and in a faithful follow-up of the absentees and prospects.

A bigger Sunday school means bigger responsibilities. But, it also means something else: bigger rewards.

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A STORY that has always touched my heart is the one about a little dog which was seen running frantically along a backwoods Kentucky road many years ago, yelping at a high pitch. He was seeking for help because his master, a seven-year-old lad, was trapped in an old cave, slowly smothering beneath an earthslide. He attracted attention for the boy's rescue, and he was saved. That lad was Abe Lincoln. Many believe that the little dog made the difference—for a life, for a people, for a nation, and yes—for history.

For mankind, Jesus Christ is the whole difference! The difference between light and darkness, good and evil, victory and defeat, success and failure—between heaven and hell. Everything hinges on a person's relationship to Christ. Jesus is the heart, the nucleus, the core, the center for our faith. Take Him away and we have nothing. The Bible can be summarized in two short sentences. "I am a lost sinner." "Christ died for me."

Reasons for Repentance

John the Baptist began his public ministry by calling on men to repent. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand" (Matthew 3:1-2).

Jesus also began His ministry by calling on men to repent. "From that time Jesus began to preach, and to say, repent: for the kingdom of heaven is at hand" (Matthew 4:17).

Before Jesus was taken up into Heaven, He commissioned His followers to evangelize the world by preaching repentance. "And (Christ) said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (Luke 24:46-47).

The Apostles preached repentance. "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38). Paul also taught repentance.

God's command to all men everywhere is the same. This is simply to repent. His mercy is revealed by the fact that He is not willing for any to perish. He desires all to repent.

Repentance Defined

Biblical repentance is much more than is believed by many. It is threefold in that it involves a change of mind, a change of feeling and a change of purpose.

In Matthew 21:28-32 we have recorded a parable of two sons. One son said, "I will not: but afterward he repented, and

WHAT IS REPENTANCE?

by

Alton Loveless

went." The word used here for "repent" means "to change one's mind" about a thing. The prodigal son when he had spent all that he had in riotous living in a far country and had nothing to eat but the husks that the swine ate, came to himself. He changed his mind about the freedom and privileges of the far country and realized that the things he really sought were to be found not in the far country by riotous living but in his father's own household. This young man had a great change of mind.

When Peter on the day of Pentecost called the Jews to repent in Acts 2:14-40, he called upon them to change their minds regarding Christ. They had considered Christ to be nothing more than another man, but Peter says His resurrection from the dead and His ascension were positive proofs that He was none other than the Son of God and the Saviour of the world that He claimed to be.

Change of Feeling

Light attitudes toward sin always produce shallow conversions. Men who do not realize how black and terrible sin is and that it is an offense against a Holy and righteous God will see little need for any change of heart. When men come face to face with their sin placed beside the perfect righteousness and sinlessness of Christ, they realize how far down the ladder they have gone.

The Pharisee and the Publican showed two completely different attitudes toward sin. The Pharisee's sin was so hidden behind his own self-righteousness that he did not see it. The Publican's sin was open before God and himself. It showed him how black it was and he beat upon his breast indicating his sorrow of heart in sinning against a Holy God. Every man who comes face to face with his sin will experience sorrow of heart.

If a man gets caught stealing from his friend, he is sorry but what he is really sorry about is that he got caught and lost a friend. If the crime is reported to the law, he is sorry, but what he really means is that he is sorry he got caught and has to be punished for his crime.

Godly sorrow is realizing that when we sin we have broken God's commandments and sinned against Him. David sinned against God but repented in tears with a sorrowful heart. Writing his Psalm of repentance he said, "against

thee, have I sinned, and done this evil in thy sight." Saul, also, sinned against the Lord and said, "I have sinned: for I have transgressed the commandment of the Lord." He regarded his sin lightly and wanted it hidden from the people so that he might go on as their king as though nothing had happened.

Being sorry for our sins means we have asked forgiveness of them and we are going to quit it and turn to God for strength to live for Him.

Change of Purpose

A change of purpose includes confession of sin to God, the forsaking of sin, and turning unto God. These go together and cannot be separated. The prodigal son not only thought upon his ways and felt sorry because of them but he turned his steps in the direction of home. Repentance is not only a heart broken for sin, but from sin also.

Our whole purpose in the past has been to try to hide our sins both from those around us and from God. Nothing can be hidden from God. His all-seeing eye is constantly upon us. "The eyes of the Lord are in every place beholding the evil and the good" (Proverbs 15:3).

The writer of the Psalms said, "I will declare mine iniquity: I will be sorry for my sin." When the Publican prayed, he beat upon his breast and said, "God be merciful to me a sinner." The lost son said, "I have sinned against heaven." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

Some people seem to thoroughly enjoy confessing their sins over and over again in such vivid and picturesque terms that they live again the experience of the original sin. If God has blotted out our sins from His remembrance, we are not to return to review the remains. We are to forsake and put from our minds those sins which God has already blotted out.

Every step man takes is away from God, and turning from sin does not profit anything unless we turn to God. Paul reminded the Thessalonians how they had turned from idols to serve the living and true God. When Paul was giving his testimony before King Agrippa, he told how Jesus had spoken to him in a vision on the road to Damascus, telling Him that he was to turn men "from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:18).

The message of the Bible is repentance. It is "be ye saved." It is "prepare to meet thy God." It is "come unto Me." The Word of God in its entirety is an invitation for the lost to come to Jesus Christ by repentance. □ □

MR. LOVELESS is pastor of First Free Will Baptist Church, Joplin, Missouri.

A total of 268 years in the gospel ministry was represented by ministers 60 years of age or older at the annual pastor's dinner in Jacksonville. Executive Secretary Billy A. Melvin (left) stands with the group (l. to r.) J. V. Johnson, John Floyd, John Henson, S. T. Shutes, John West, E. E. Morris, Henry Melvin and Carlos Craft.



FREE WILL BAPTIST roots go back to the latter part of the 16th and the early part of the 17th centuries in Europe. The theological soil was hyper-Calvinism. This is (1) The atonement of Christ was limited only to the "elect of God," (2) The election of the "elect" was unconditional, since they had been chosen of God to be saved, (3) The Gospel Call was not co-extensive, but reached only the elect, (4) The Grace of God and the call of the Holy Spirit were irresistible, for they came only to those who were "elected to salvation," (5) That a person thus saved would persevere to the end of life with no possibility of falling away.

Over against this hyper-Calvinism, the doctrine to be known as Arminianism emerged. That is (1) The atonement of Christ was unlimited, having been designed for all men everywhere, (2) Election was conditional, depending upon the individual's acceptance of the terms of salvation, (3) The Gospel Call was co-extensive and the message of salvation was to be preached to all, (4) The Grace of God and the Holy Spirit were resistible, in as much as man had the exercise of his "free will" to accept or reject as he chose, (5) That it was possible for a person who has accepted Christ as his Saviour, by faith in the atonement, to renounce the faith, disown Christ, and be forever lost.

This dim past is prelude to 1720, when Paul Palmer settled in Perquimans Precinct, North Carolina and preached: "Free Grace, Free Salvation, Free Will" which resulted in the establishment of the first Free Will Baptist Church in 1727, near the present town of Cisco, Perquimans County, North Carolina.

Some 50 years later, in 1780, Benjamin Randall, without prior knowledge of the "Free Willers" in the South, organized the first Free Will Baptist Church in the North at New Durham, New Hampshire. The followers of Palmer carried the gospel principally through North Carolina, South Carolina, Georgia, Florida, Alabama and Tennessee and conducted business under a General Conference which carried on until 1911, holding its last session in Florence, Alabama.

In the meantime, Randall's followers spread through the New England States, mid-West, West and south-West, and also functioned under a General Conference until a merger was consummated with the Northern Baptist Convention in 1910.

Thus with the loss of identity of the churches; the loss of educational, missionary and publishing enterprises in the North and West and the failure to hold our people in communication with one another in the South, due to the failure of the southern General Conference, dark and evil days befell the cause of Free Will Baptists. It is a wonder of God's Grace that there was survival!

But stout hearts held by men of mighty faith and vision brought into existence in the West and "Cooperative General Association of Free Will Baptists" in 1916. Likewise, other stout hearts held by men of mighty faith and vision revived the old General Conference of the South in 1921 in Nashville, Tennessee. Thus, two camps of Free Will Baptists existed and functioned. While these two bodies were separate organizations, they had the same background and worked for like interests. So, it was natural that in the course of time they should begin to think and talk in terms

of cooperation and merger. As early as 1924, representatives were visiting back and forth, and by 1930 it was not uncommon for representative brethren to be present in almost every meeting.

The common losses and needs of the two groups were bringing them closer together than they themselves realized. In 1927, Tecumseh College was lost by fire, so that there was no educational institution in the West. The East and South suffered also by fire the loss of Eureka College, so that they, too, were without educational facilities. Both groups realized here a deep need and also that the need could well be met unitedly.

The missionary vision began to clamor for recognition.

Exploratory talks regarding a merger of the East and the West soon became planning sessions. It seemed that the people realized as never before the need of cooperation and unity, so that soon the idea of uniting was in everyone's mind. Both organizations appointed committees to further the talks and to explore thoroughly any and all possibilities for uniting the groups. The two committees worked untiringly and in June 1933, made the first report of their work. However, two more years were to pass before the historic date, November 7, 1935, when in Cofer's Chapel, Nashville, Tennessee the National Association of Free Will Baptists was born. Thus, Free Will Baptists as known today, are 32 years old. May it be truly said among us and of us:

"Like a mighty Army
Moves this Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided;

The Past Is Prologue

All one body we,
One in hope and doctrine,
One in Charity."

Free Will Baptists have, across these years, had certain characteristics that distinguished them. One, namely: to accept any believer in Jesus Christ as brother. That is to say, we have never considered ourselves as the only rocket on the launching pad, but we have contended, we are on the pad. Let's take a look at some of our rockets.

There's the rocket of the Sunday School Department, charged with the responsibility of printing literature, put on the pad in 1962, completely bankrupt, but which did a business last year of one quarter of a million dollars.

Then I see the C. T. S. on the pad. Begun in bankruptcy but which did approximately \$100,000 business last year.

Then I see Homer Willis standing over by the rocket of Home Missions and Church Extension, with its first budget in 1950 of less than a \$1,000—completing last year with a budget of a little less than \$175,000, 33 missionaries on the field in 11 states, including Hawaii and Alaska. Two couples in Canada, two in Mexico and one couple headed for the Virgin Islands. All together opening one new Free Will Baptist Church per week.

I look again and see Francis Boyle standing over by the newest rocket on the pad, that of Executive Church Bonds, Inc. Selling Bonds North, East, South, and West to finance new Free Will Baptist Churches at the rate of one per week.

Over on this pad stands Astronaut Billy A. Melvin by the rocket of the Executive Department which began in 1940 and that has sought to correlate and give

guidance to the overall program of work. With the various departments housed hither and yon, I see them brought in 1965 to its very advantageous location in Nashville, Tennessee, housed in property worth approximately \$300,000, which is already too small to efficiently and adequately care for the various departments as we carry on our world-wide ministry.

Then I look and see Astronaut L. C. Johnson standing by the pad of the Free Will Baptist Bible College. Launched in 1942 in physical facilities purchased for \$15,000, a student body of nine and a faculty of 2 full-time and 1 part-time, whose plant value is now \$782,000.00, with an income last year of approximately one half of a million dollars, a student body of 430, a faculty of 19 full-time professors and 5 part-time. An immediate building program of 1½ million dollars and 3 to 5 million in the future.

Not owned by this National Association, but in hearty accord with it, I see Astronaut J. D. O'Donnell by his pad with Oklahoma Bible College. And way out in California, there is Astronaut Gene Rogers with California Bible Institute. Both of these poised for their tremendous job of training Free Will Baptist youth.

Ante-dating this National Association by five years, I see another pad with a rocket poised on it, for as I've earlier said tonight: "The missionary vision began to clamor for recognition," and the missionary vision was one of the things God used to bring us together as a united people. This rocket appeared in Vernon, Alabama in 1930, 37 years ago, when at a session of the old General Conference, without a missionary on the field or one in training, I received the first missionary

offering of \$27.90. The rocket was poised and now Astronaut Reford Wilson stands by to tell us that by 1967 our missionary giving had increased in these 37 years by 15,626 percent or to a total of approximately one-half million dollars, with 77 missionaries on the field in 9 countries.

Here sit our rockets on their pads. The present is the "count down," the future lies ahead! Where there are hundreds in Free Will Baptist institutions of learning, there can be, and will be the thousands. No longer is it "dimes for education," it is "millions for education," with a constant procession of preachers, missionaries and the laity going forth with minds, hearts and hands, trained and aflame to do the will of God.

It is not enough to be in 11 states and two other countries in continental United States for there are 10,000 towns and villages without a single protestant, evangelical witness.

It is not enough to be in nine countries; there are 201 countries yet to go; 1,000 tongues yet to hear the gospel message of salvation; 1,000 tongues in which the blessed story of redemption has not yet been told!

With the dim as well as the immediate past as prelude, we are ready to fire the rockets. The rockets are firmly on their pads; the Astronauts stand by, but let's not just fire them "into the wild blue yonder." Let us set our goals and aim to hit the one target for Jesus' sake—the redemption of sinners! The Church of Jesus Christ must remain true to the ministry of the redemption of the individual. She must never serve as an agency for political action and social revolution. Her

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Order by Number

Price \$1.00 each

No. V6270—Key Ring No. V6271—Bracelet No. V6272—Necklace

Praying Hands Circle Pin — "Faithful Witness"

The praying hands are set in a one inch circle with a unique sliding design which moves without interference with the safety clasp on the back. The rhodium finish and the clear plastic gift box add to the appeal of this unusually attractive pin.

No. V4925 Price \$1.25

"Praying Hands" Series

Each attractive item is made of exquisite high-fashion rhodium (silver) finish. Individually boxed in plastic gift box.

No. V6332—Tie Tack, in gift box

Price 85 cents

No. V6334—Pin, in gift box

Price 85 cents

No. V6931—Tie Bar, 3/4" long

Price 75 cents

Oval Cross Cuff Links

The perfectly shaped oval background in this set are scored in a crosshatch design which makes an unusually perfect setting for the raised cross on each cuff link. The finish is rubbed to just the right luster then the links are set in a plastic gift box on a suede type platform. Size of oval is 1 1/8".

Order by Number

Price \$2.50

No. V4318—Silver finish

No. V4319—Gold finish

Picture Key Chains

A silent witness for Christ on luggage, in the car or as keys are loaned for a short time. These durable key chains are molded from hard clear plastic, and feature a full-color Sallman print on one side and an identification card on the reverse side. Size 1 3/8 x 1 1/8 inches on beaded chain.

Order by Number

Price 15 cents each

No. V2280—Head

No. V2282—Door

No. V2283—Shepherd

"Christian Witness" Key Tags

Each is 1 1/2 inches in diameter.

Order by Number

Price 19 cents

No. V2291—Cross design; caption "God Is Love"; red; gold stamped.

No. V2292—Praying Hands design; caption "Prayer Changes Things"; black; silver stamped.

No. V2293—Head of Christ design; caption "Jesus Never Fails"; white; gold stamped.

Knife Key Ring

The chrome finished knife with the imprint "Christ My Guide" features a screwdriver, bottle opener combination, a nail file, and the blade.

No. V2314 Price \$1.00

Bat and Ball Knife

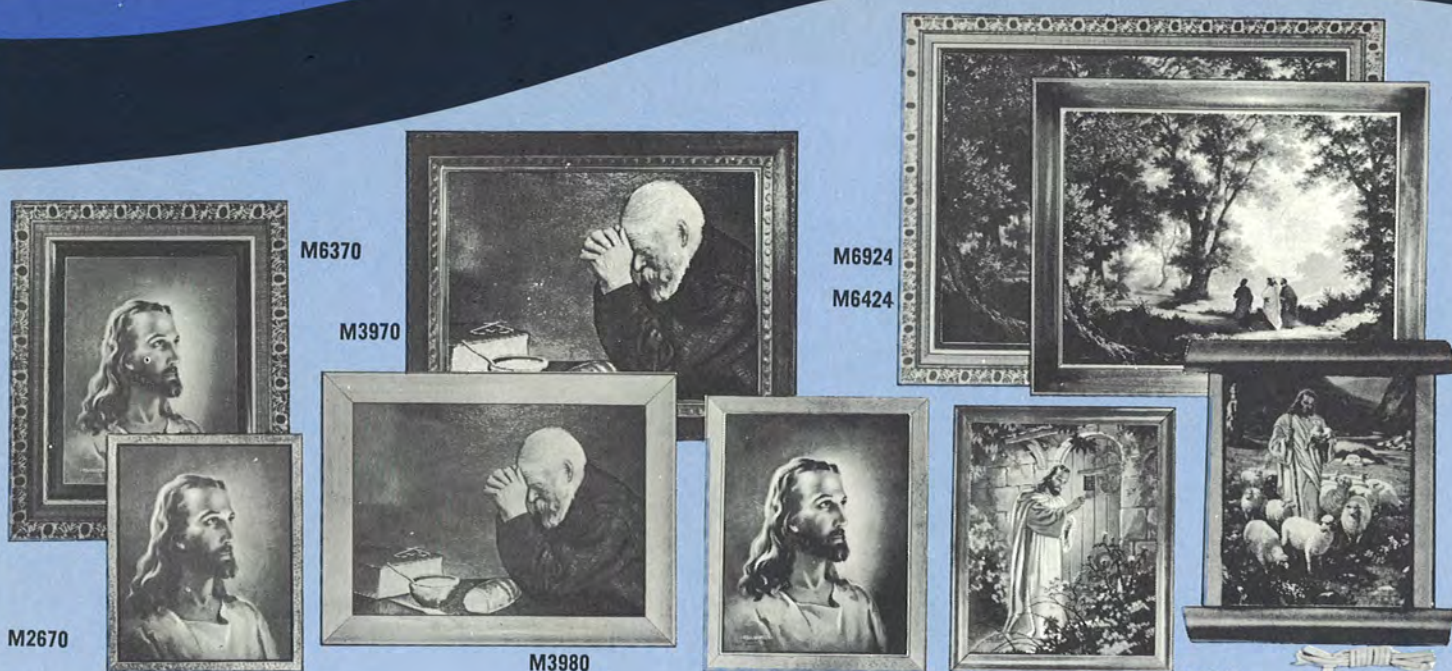
Sure to please every boy due to its very unusual design is this bat and ball knife and key holder. The sturdy brown colored, molded knife, is 2 1/2 inches long with a single blade. The white ball is attached to the crafted chain to tightly hold keys and other materials which boys like to carry. Text is: "My Best For God."

No. V5769—Gift boxed Price \$1.00

personal gifts



beautiful framed pictures



"Goldtone" Framed Picture

The most unique Head of Christ print ever available is here combined with a distinctive new frame. The print is reproduced on gold foil paper in full six-color process. The brilliant gold coloring shows through the inks and gives the picture an extra glow as if illuminated from within. The frame is white with hand rubbed gold highlights and a linen style center mat.

No. M6370—15x18 inches Price \$11.95

Florentine Gold Framed Pictures

Inexpensive and exquisite are these new burnished gold frames. Now you can have a rich gold metal frame which is simple and direct in style, just right for any room. Features a glass cover and an easel back which also contains a wall hanger. Size is 8 1/8 x 10 3/8 inches overall.

Order by Number

No. M2670—Head of Christ

No. M2672—Heart's Door

Price \$2.50 each

No. M2673—Good Shepherd

"Grace" Framed Picture

This moving and popular picture is now available in an inexpensive frame style. The picture is printed on embossed paper giving the effect of an original painting.

Popular Priced Oak Frame

A modern style frame of hard oak with an off-white finish.

Embossed Walnut Frame

A strikingly different frame in which the walnut grain is enriched by a sand blown embossing process. The bright gold bead next to the print perfectly weds the print to the frame.

No. M3970—13x16 1/2 inches Price \$9.95

Ramin Wood Framed Pictures

This beautiful wooden frame is grained like mahogany and has a soft slightly greyed fruitwood color. The graceful wood molding is set apart from the picture by a delicate gold inner beading. This is a perfect setting for the Sallman pictures. The variety of sizes gives a wide selection for any gift selection. The popular Sallman paintings of Christ are reproduced on embossed paper in full six colors.

No. M2100—Head of Christ, 8x10x3/4 inches

No. M3100—Head of Christ, 11x14x1 inch

No. M4100—Head of Christ, 16x20x1 1/2 inches

Price \$3.50

Price \$5.50

Price \$9.50

M6924

M6424

M3980

M3100

M3952

M6353

Gold Bronze Scroll Frame — Illuminated

A graceful scroll-design frame fashioned from gold-bronzed metal. Small bulb lights the picture from the top. Easy to change bulb. UL approved. Long rubber cord. Over-all size 10 1/2 x 12 inches. Excellent for use as a night light. Hang on wall or stand on desk or table. A rubber-tipped easel comes with picture. Packed in handsome gift box.

Order by Number

No. M6350—Head of Christ

No. M6352—Christ at Heart's Door

No. M6353—Good Shepherd

Price \$8.95

"Way to Emmaus" Framed Pictures — Painted by Zund

Here is one of the most popular religious pictures of all time by this famous artist. In this quiet pastoral setting you can sense the excitement of the two disciples as a stranger joins their journey. As they tell him what has happened, we witness some of the first evangelism in the early church. The prints are verplexed to achieve a brush stroke effect.

Order by Number

Early American Provincial Frame

Popular 2 1/2" walnut finish frame. No. M6424—20x16" Price \$14.95

Gold and White Embossed Frame

Classical new frame with beveled linen liner and bold beaded edge. White with hand brushed gold highlights.

No. M6924—22x28" Price \$24.95

Popular Priced Frames

An attractive light oak frame with special off-white finish. Available in three sizes and ideal for classrooms and children's rooms. Has modern, clean design that makes it ideal for gift purposes also.

\$2.75 Series—9x11 inches

No. M1950—Head of Christ

No. M1952—Heart's Door

No. M1953—Good Shepherd

\$8.75 Series—18x22 inches

No. M5950—Head of Christ

No. M5952—Heart's Door

No. M5953—Good Shepherd

\$4.75 Series—12 1/2 x 15 1/2 inches

No. M3950—Head of Christ

No. M3952—Heart's Door

No. M3953—Good Shepherd

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"sunshine line" greetings



Children's Birthday or Get-Well

What card is more appropriate for a child than a card featuring children? The color photographs are reproduced in full color on embossed Azalea paper. The sentiments and Bible verses on the inside have been especially selected for children. Single fold.

18 cards per box

G1316—All Birthday

Price \$1.00

G2316—All Get-Well

Faithful Greetings

Each of these cards carries a special greeting just right for the recipient whatever the occasion. Printed in five glorious colors with gold bronze highlights and delicate three dimensional embossing. The cards are designed with Christ-honoring sentiments and Bible texts combined with enchanting artwork which perfectly expresses your own best wishes. Eleven different designs, size 4x6 inches, single fold.

21 cards per box

G1367—All Birthday

G3367—All Occasion

Price \$1.00

G2367—All Get-Well

Blessed Birthday

A gift of flowers is a traditional birthday remembrance. These floral arrangements will express your kindest birthday greetings with their beauty. The Bible verse and religious sentiment featured inside are sure to make each card appreciated. Printed from natural photographs in full color on lightly embossed paper. Size 4x6 3/4 inches, single fold.

18 cards per box

G1307—All Birthday

Price \$1.00

Cheer and Hello

It is said that flowers are the perfect tonic to cheer and give assurance of God's continuing and wonderful promises. These vivid bouquets are sure to do just that as they give promise to the religious sentiments and Bible verses of assurance inside. The natural photographs are printed in striking full color on lightly embossed paper. Single fold, size 4x6 3/4 inches.

18 cards per box

G2307—Cheer and Hello

Price \$1.00

Sympathy

An expression of sympathy is one of the most sincere thoughts between individuals. Be sure your thoughtfulness is expressed in a meaningful way with "Sunshine Line" cards. Each card with its unique design in full subdued color is highlighted with silver bronzing and unusual background embossing. Seven different designs. 4x6 1/4 inches. French fold. Each verse of sympathy and understanding is coupled with a carefully selected Bible verse.

14 cards per box

G4317—Sympathy

Price \$1.00

Remembrance Greetings

Faith, Hope & Cheer Cards

Reminiscent of the old-fashioned samplers, and sure to be popular cards this year are these unique greetings. Each design features cross-stitch arrangements and lettered sentiments on the cover. Another significant sentiment and a Bible verse are printed on the inside. Printed in full color with gold bronzing. Size 4x6 3/8 inches. French fold.

18 cards per box

G5377—Remembrance Greetings

Price \$1.00

Woodtone Greetings

These most unusual greeting cards look just like exquisite woods, but are actually printed on fine quality coated paper in full color. The nice selection of stunning designs look as though they were painted right on wood and highlighted with gold bronze. The religious sentiment and Bible verse inside are complemented by simple rose designs. Die cut edges, single fold size 4x7 inches.

20 cards per box

G1517—All Birthday

G3517—All Occasion

Price \$1.25

G2517—All Get-Well

Faith and Cheer

Here are delightfully delicate parchment greetings in radiant full color. The borders are intricately die cut and a fine white floral border highlights each of the six pastel-soft designs. Inside are messages to inspire faith in God and spread cheer. The Bible verses are perfectly suited to the greeting. French fold 4 7/8 x 6 3/4 inches.

16 cards per box

G1507—All Birthday

G3507—All Occasion

Price \$1.25

G2507—All Get-Well

games & gifts

T3840



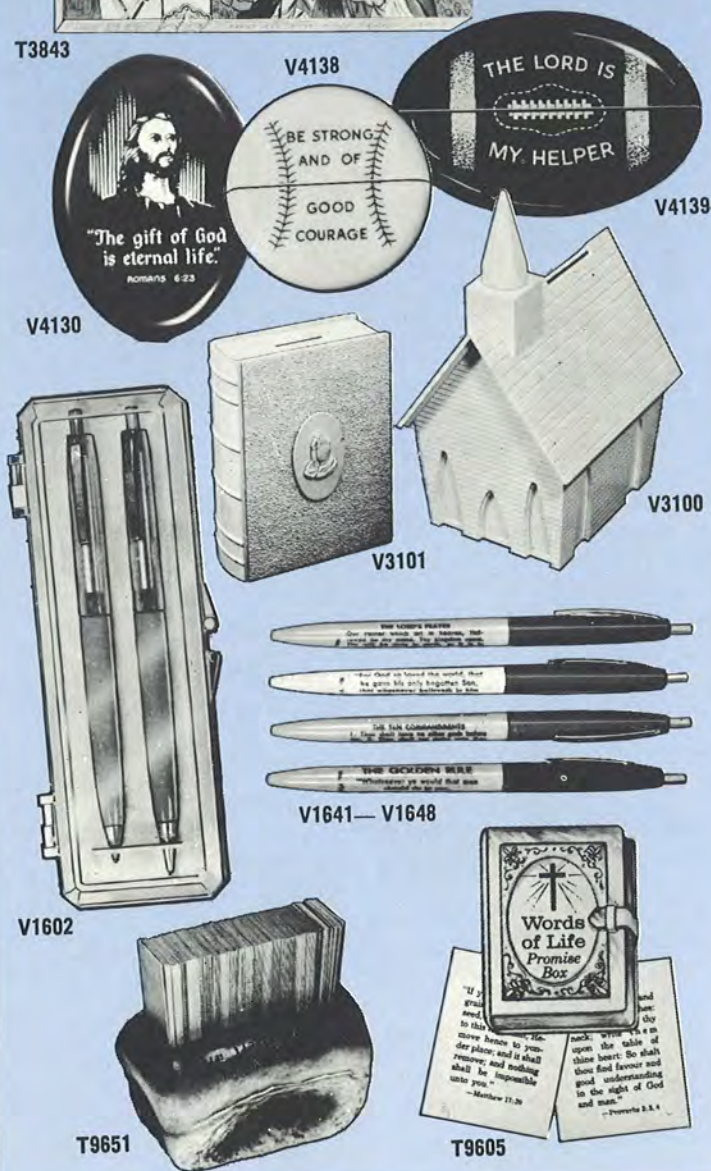
T3842

T3843

V4138

V4139

V4130



Bible Dominos

Seven Biblical designs (28 pieces)—the Bible, cross, church, ark, shepherd boy, Wise Men, and Baby Moses. These designs are printed in bright colors and varnished for longer wear. Mounted on heavy, durable cardboard. **No. T3840 Price \$1.50**

Bible Games Chest

This captivating game chest contains two complete Old and New Testament games. "Travel to the Promised Land" and "Travel with Jesus." Printed in four colors, these progressive type games are for children ages 6 through 14. **No. T3843 Price \$1.25**

Bible Checkers — "Fruit of the Spirit" Game

The object of this game is to move all the checkers into the "Fruits of the Spirit" squares at the opposite end of the board. Thus, it would be a profitable learning experience by remembering the "Fruits of the Spirit," love, joy, peace, long-suffering, etc. **No. T3842 Price \$1.25**

"Quikoin" Coin Holders

The original and finest squeeze type coin holder. Easy to use . . . simply squeeze at end and it pops open. Your change is instantly accessible. Coins can be emptied easily from the purse. Made of pliable "duralastic." Attractive design and text imprinted by silk screen with lifetime embossed enamel. Featured in three styles. **Price 49 cents each**

Order by Number

- No. V4130**—Oval design with the Head of Christ. Size: 2x3 inches. Assorted colors: black, blue, green and white.
- No. V4138**—Baseball design. Size 2½ inches in diameter. Color: cream with red imprint
- No. V4139**—Football design. Size 2x3 inches. Color: brown with white imprint.

Plastic Church Bank

A delightfully "different" bank. A white molded contemporary church design with steeple. A slot in the top for coins and turn button in base for coin removal. Your church will want one in every Sunday school classroom. Excellent for special family offerings. Size approximately 5½" tall, 2¾" wide and 3¾" long. Individually packaged. **No. V3100 Price 35 cents**

Bible Bank

The Bible design reminds the user of the word of God, while its function as a bank serves to remind the user to save his money. The semihard high impact plastic is white with a leather like finish and praying hand motif. 4¼x3x1¾" with removable plug in bottom. **No. V3101 Price 35 cents**

Ball-Point Pens — "Bible Verse"

New, inexpensive, and dependable. Imprinted with special texts for special occasions. Lord's Prayer, John 3:16, The Ten Commandments, The Golden Rule, Happy Birthday, Vacation Bible School. Assorted colors with chrome clip, 5 inches long. Excellent award and small gift pen.

Order by Number

Price 10c each

- No. V1641**—Lord's Prayer
- No. V1642**—John 3:16
- No. V1643**—Ten Commandments
- No. V1644**—Golden Rule
- No. V1645**—Happy Birthday
- No. V1646**—Vac. Bible School
- No. V1647**—Prayer of Serenity

Pen and Pencil Set

Imprinted pens and pencils always make thoughtful gifts and these are no exception. The black barrel highlighted with the bright chrome cap and clip are gift packaged in a rigid clear plastic box with blue foam pad. The pencil text is "Keep looking up," and the pen text is "Trust in the Lord." **No. V1602 Price \$1.25**

"Words of Life" Promise Box

White Bible shaped plastic box with hinged cover and tab closure with gold stamped title. Contains 52 Bible text Promise Cards. Box size 2¾x3¼ inches. **No. T9605 Price \$1.00**

"Our Daily Bread" Promise Box

This lifelike replica of a miniature loaf of bread contains 120 cards printed with Scripture text on both sides—240 Scriptures in all. Cards are heavy stock to resist wear and are assorted colors for decorative appearance. Size 4x2½x3 inches high. **No. T9651 Price \$1.75**

Egermeier's Bible Story Book By Elsie E. Egermeier

Acclaimed by adults as well as children, this exceptional Bible story book is now well on its way to its two millionth copy in print. **Standard Edition.** Contains 312 exciting stories illustrated with 122 full-page, full-color pictures. Durable four-color jacket covers the washable hard cover. Packaged in a special corrugated cardboard sleeve. 576 pages. **No. D2002—Clothbound Price \$4.95**

Deluxe Gift Edition. Contains all the features of the Standard Edition plus a pictured Bible-land photographs section, full-color animated maps, 64 pages of "Pictures and Stories of Bible Times" and a special question and answer section. Comes in an unusually attractive gift box. Durable kivar deluxe binding. 688 pages. **No. D2003—Clothbound Price \$6.50**

Egermeier's Favorite Bible Stories

By Elsie E. Egermeier and Dorothy Nicholson

Thirty of the all-time favorite stories from Egermeier's Bible Story Book, adapted to be read by small children. The beautiful all new full-color illustrations will be enjoyed by children and parents alike. 128 pages, hard binding. **No. D3695 Price \$2.95**

Egermeier's Picture Story Life of Jesus By E. Egermeier

The stories are connected in the narrative so there is no break in the story, yet each incident is complete in itself. The twenty-five new full-color paintings by Kenneth Inns which illustrate the book were all painted by the same artist to give continuity to the visual image of Christ in the mind of the young child. 128 pages, full-color jacket. **No. D2015—Hard cover Price \$2.95**

When Love Grows Up By Verna Joiner

Are youth really reckless and restless in a frenzy with wild new freedom? It's an often asked question, and needs prayerful answering and guidance from one who appreciates and understands the many problems and needs of youth, such as Verna Joiner does. The popularity of her previous books for youth has brought her in contact with thousands of young people, their parents and leaders. Her guidance will help all young people gain self-reliance, victory over failure and defeat and perspectives for love as it grows up. Full-color cover, 96 pages. **No. D8930—Paper Price \$1.50**

Schulz Youth Cartoon Books

Every author's philosophy shines through the pages of his books, and Charles Schulz is no exception. His understanding of the situations in which young people find themselves is revealed in each of these books. Schulz is the award-winning creator of the popular "Peanuts" comic strip, and in these books he presents a wholesome message of youth in the church and home. Each book is paperbound with 64 pages. Excellent for gifts or awards.

No. D7675—"Teen-Ager" Is Not a Disease Price \$1.00

No. D8953—What Was Bugging Ol' Pharaoh? Price \$1.00

No. D9420—Young Pillars Price \$1.00

Two-by-Fours By Charles M. Schulz and Kenneth F. Hall

Again, award-winning creator of the popular "Peanuts" has captured, to our delight, the popular explanation of the nursery age child in relation to the church's ministry with him. The cartoons are typical Schulz humor, with his "children" making adult-style commentary on the small child's situation. 40 pages. **No. D8304—Paper Price \$1.00**

God in My Home By Dorothy C. Haskin

A profoundly moving and inspiring guide for every homemaker. A rewarding sequel to her book, "God in My Kitchen." Here the woman of the house can truly find her way "from frustration to fulfillment." 96 pages. In white gift box. **No. D3838 Price \$2.00**

God in My Kitchen By Dorothy C. Haskin

Here is a practical guide to everyday Christian living in the home. It provides thoughts for homemakers. Most of the material is devotional. 52 sections. **No. D3840—Gift boxed Price \$2.00**

Food and Fellowship By Elizabeth S. Pistole

Here is an unusual collection of tasty recipes spiced with suggestions for entertaining other families and groups, and thought provoking meditation thoughts. 96 pages, paperbound, boxed in lovely white gift box. **No. D3754 Price \$2.00**

With the Passing Seasons By W. B. McCreary

A unique book of meditations for mature years which has grown out of the author's recent years of "active retirement." Each of the two-page meditations is written with a special meaning for older people to meet the passing years and contains suggestions for Bible reading and prayer thoughts. 96 pages, 4-color cover. **No. D9165—Spiral binding Price \$2.00**

Open My Eyes By Dorothy C. Haskin

Occasionally a book of meditations will be written which rises above the commonplace and communicates a strong sense of the spiritual yearnings of all people. Written as a result of her own contact with Christians around the world, the meditations all convey the deep worldwide mission of the church. In white gift box. 96 pages. **No. D5945 Price \$2.00**

books



Convention Capsule

■ In typical Florida weather, Free Will Baptists gathered in Jacksonville for the 31st annual session of the National Association. Nearly 3,000 attended the Wednesday evening service. The day services were well attended with one of the largest voting groups ever. Total registration exceeded 2,500 from 32 states. Several foreign countries were represented.

■ The new convention format again gave additional opportunities for fellowship and was enjoyed by everyone. Wednesday afternoon is fast becoming a time for sight-seeing tours. Many took advantage of this.

■ A large and attractive exhibit area was a popular gathering place and was visited by hundreds. Each ministry of the National Association was represented as well as other related ministries. Free literature and "give away" items were never more plentiful. This year we had a number of "outsiders" to display. The ministry of these groups was appreciated.

■ Business moved along with minimum difficulty and the moderator had little trouble maintaining time schedules. A recommendation to sever relationship with American Bible Society brought the longest discussion from the floor.

■ Laymen of the Year award went to Samuel Johnson, a member of the East Nashville Free Will Baptist Church, Nashville, Tennessee. Mr. Johnson teaches a Sunday school class in his church and serves in the local and state Masters Men organization. Under the leadership of Mr. Johnson we now have many young people coming to our National Convention. Their activities are a major highlight.

■ Total budget adopted for 1968 was well over one and one-half million. Information regarding the new arrangements for the Cooperative allocations will be discussed later.

■ Rev. Henry Melvin spoke to 350 persons at the annual Pastor's Dinner. Mr. Melvin's message is carried elsewhere in this issue.

■ A large crowd attended the Laymen's Breakfast and thrilled at the testimony of a substitute speaker, Mr. Jack Stack. Mr. Stack is a successful businessman.

■ A generous spirit was demonstrated by all in attendance through liberal giving. Nearly \$4,000 was given for convention expense. Approximately \$3,000 was given in the Wednesday missionary offering.

■ There were no fraternal delegates to visit our convention this year. However, we did receive a letter of greeting from the General Baptist denomination. Last year the General Baptists had four delegates to visit our convention. Their headquarters is located in Poplar Bluff, Missouri.

■ Free Will Baptist Bible College conducted an impressive service for those who have contributed \$1,000 toward the expansion program of the college. Two new buildings will be ready for the opening of school this year. The new dormitory for men will house approximately 120 students.

■ The Foreign Missions Board proposed a special study of the financial structure of the department. They will not permit any missionaries to go to their fields until

adequate support is underwritten. The board has adopted a "hold the line" policy by not appointing any additional missionaries until deficit accounts are cleared and all present missionaries are adequately underwritten. Deficit accounts total approximately \$50,000.00.

■ The Church Service Training Department reports that the largest increases in the CTS program has been in the area of competitive activities. This has been especially noticeable in the two quizzes, Bible Bowl and Bible Tic Tac Toe. This department announced a new publication called TEEN ACTION. This quarterly magazine replaces two older publications, TEEN MESSENGER AND TEEN VOICE. Plans are developing for a pilot project of intensive concentration in a limited area geographically. The project will provide leadership in organizing CTS programs in local churches, strengthening existing programs, assisting in the planning of district CTS rallies, and promoting camping and other phases of the total CTS ministry. A special day is being planned for September 17, 1967 to help put the National CTS Department on solid footing.

■ Officers elected for the coming year are: Robert E. Picirilli, Moderator; J. B. Fletcher, Assistant Moderator; William Atkinson, Clerk; Forest Chamberlin, Assistant Clerk. Rufus Coffey was elected to a two-year term as Executive Secretary.

■ Convention site for 1968 will be Oklahoma City, Oklahoma. The convention will go to St. Louis, Missouri for the 1969 session and Fresno, California for the 1970 session.



Mobile Chapel to be used in South Carolina

glancing around the states

Mobile Chapel Dedicated

INMAN, S. C.—The Beaver Creeck Association of Free Will Baptists recently dedicated a new mobile chapel here. Rev. Ansel Smith, the association's home mission director, delivered the dedicatorial message. Rev. Earl Hendrix is pastor of the Inman Free Will Baptist Mission.

The chapel is designed to be used in the early states of church extension work. When the new mission has completed the first unit of a permanent church plant, the mobile chapel can be moved on to a new location.

The mobile unit is 12 feet by 60 feet and will seat 75 people in its auditorium. By using the three folding doors the interior is divided into four classrooms. Restroom and storage facilities are located in the back of the chapel.

Mobile chapels are a recent venture for the Free Will Baptists in the area of church extension. There are many variations of plans and possibilities with a mobile chapel. If you are interested in more information on the use of mobile chapels, write to the National Home Missions office.

Camp Property Purchased

NORTON, VA.—The Free Will Baptists of Southwest Virginia have recently purchased camp property near Dungannon, Virginia. For the past three years Free Will Baptists in this area have rented camp sites.

The new property, named Camp Venture, was bought for \$30,000. There are approximately 500 acres located in beautiful Hunter's Valley. Three buildings located on the property will be used immediately. Although preparation time has been limited, there will be five weeks of youth camp and one week for women. Volunteer help has made the project possible.

One of the buildings on the property is approximately 100 years old. It is a brick structure with about 14 rooms. This building will be used as a girls dormitory, chapel, dining area and office. A nearby frame building will serve as the boys dormitory.

College Releases Statement

JACKSONVILLE, FLA.—The following statement was prepared and released by the Board of Trustees of Free Will Baptist Bible College during its session here. They met prior to the National Association. "Whereas, there has been growing concern in various areas of our denomination regarding the Bible College position on the perseverance of the believer as stated on page 27—Chapter 13—'Perseverance of the Saints' in the Treatise, and—Whereas, the Charter of Incorporation of Free Will Baptist Bible College states, 'Since this Bible College is being builded and maintained by donations from Free Will Baptists, it is therefore just and right that its creed and doctrinal platform shall conform unalter-

ably to the accepted faith and practices of said denomination as long as it shall endure as a college, and to this position its incorporators vow perpetual allegiance.' Therefore, be it resolved that your Board of Trustees of Free Will Baptist Bible College at this session again affirm its commitment to the doctrinal platform as set forth in the 'Treatise of the Faith and Practice of the Original Free Will Baptists' and its commitment to the statement from its charter to which previous references have been made."

New Parsonage Dedicated

GREENVILLE, S. C.—The First Free Will



Baptist Church here recently dedicated its new parsonage. Rev. Ansel Smith, pastor of Lancaster Free Will Baptist Church brought the dedicatory message. Rev. Bobby Bowers is the pastor.

New Association Meets

BASTROP, LA.—The first annual session of the North Louisiana District Association of Free Will Baptists met recently with the Hillview Free Will Baptist Church here. The two-day session was under the direction of Moderator Aubrey Rainey.

There are seven churches which have membership in this association. They report a combined membership of 274 with a Sunday school enrolment of 206. The total value of the church property is \$43,805.00.

Church Organized

LEWISBURG, TENN.—A Free Will Baptist Church was organized here recently with Rev. Homer E. Willis, Director of Church Extension in charge of the service. This work has operated as a mission for the past two years, and is the only Free Will Baptist church in Marshall County.

Assisting in the organization was Rev. C. A. Craft and Rev. E. A. Craft of Nashville, Tennessee. The new church elected Rev. Tom Coxwell as pastor. He has been the leader of the group since its beginning.

The church has purchased an attractive Church building completely furnished with plenty of Sunday school space. The location of the property is Highway 31 and East Street.

Church Covenant Available

AMORY, MISS.—Rev. M. L. Hollis here, announced that he has a large Free Will Baptist Church Covenant framed with glass. It is printed in large type and measured 32 by 40 inches. The cost is \$25.00 with the frame or \$10.00 without the frame. Anyone desiring additional information may contact Mr. Hollis at 503½ Boulevard Drive, Amory, Mississippi.



Fred Green

Office Manager Employed

NASHVILLE, TENN.—The National Church Training Service Department has employed Fred Green as office manager and shipping clerk. He assumed his duties on August 1, 1967.

Mr. Green is formerly from Springfield, Missouri, where he was an active worker in the Grant Avenue Free Will Baptist Church. He served as general director of CTS for six years, taught in the Sunday school, and held various offices in Master's Men.

The Greens have one daughter, Tamra, age four.



Melvin Bingham

Church Honors Pastor

TULSA, OKLA.—The members of the Trinity Temple Free Will Baptist Church here are making plans to honor their pastor, Rev. Melvin Bingham. The church will hold open house from 2:00 p.m. to 4:00 p.m. on Sunday, October 22, 1967. Mr. Bingham has been in the ministry for fifty years.

Resigns Editorial Post

NASHVILLE, TENN.—Harold Critcher, CONTACT Production Editor for the past five and one-half years, recently resigned this position. Mr. Critcher joined the Executive Department staff in March, 1962, as Administrative Assistant to the Executive Secretary. In addition to his editorial position, Mr. Critcher supervised the bookstore until a full-time manager was employed, handled office proceedings for Executive Church Bonds, Inc., until a full-time director was employed, and served as coordinator of our national conventions. He has been named Manager of Finance for the Department of Foreign Missions.

Mr. Critcher will continue some of his responsibilities with the Executive Department on a part-time basis.

God Is The Chinese People

IN MAINLAND CHINA today, the book book-readers read is a little volume called "Quotations from Chairman Mao Tse-Tung" colored (what else?) Red.

The little red book has suddenly become a runaway best seller in America despite the charge of subversion hurled at some booksellers who display the political heresy. Westerners are scrambling to read the doctrine of the head of the "Great Proletarian Cultural Revolution" in order to learn how to cope with China in the years ahead, to form an opinion political progress within the world's largest nation or to find out from Mao himself the official policy with regard to the Church.

The reader must wait until page 114 of the 179-page Bantam book to find the first mention of deity. "God," says Mao, "is none other than the masses of the Chinese people. If they stand up and dig together with us, why can't these . . . mountains be cleared away?"

Mao's slogan is: "Be united, alert, earnest and lively." He urges his people to free themselves "from selfishness, from ostentation, sloth, passivity, and arrogant sectarianism." Platitudes such as these abound: "Don't wait until problems pile up and cause a lot of trouble before trying to solve them." "Not to have a correct political point of view is like having no soul." "Do not talk behind people's backs. Whenever problems arise, call a meeting, place the problems on the table for discussion . . ." "Nothing in the world is difficult for one who sets his mind to it."

The book millions are memorizing lists "Eight Points for Attention" as follows: (1) Speak politely, (2) Pay fairly for what you buy, (3) Return everything you borrow, (4) Pay for anything you damage, (5) Do not hit or swear at people, (6) Do not damage crops, (7) Do not take liberties with women, (8) Do not ill-treat captives.

It also clearly names the enemy of the Great Proletarian Cultural Revolution—the people of the United States. "The imperialists invaded Taiwan and have occupied it for the past nine years," he says. "They sent their forces to invade and occupy Lebanon. The United States has set up hundreds of military bases in many countries of the world . . . All U. S. military bases for foreign soil are so many nooses around the neck of imperialism . . . Imperialism will not last long because it always does evil things.

"God is the masses of the Chinese people."—NBR

Protest In Jacksonville

by Samuel Johnson

MORE THAN five hundred young people rushed upon Jacksonville, Florida, during the week of July 10-14. This mass of youth and energy gave strong protest to the charge that all young Americans have gone the way of the world. These were young people with purpose and determination in life, young people with Jesus Christ as their leader. These were Free Will Baptist young people from the southern end of Florida, up the east coast, and across continental U.S.A. to California and Oregon.

In this group of outstanding young people were one hundred and fifty-five who met to represent their states, thousands of other young people, and to compete for national honors in CTS competitive activities. The four competitive contests which were conducted at the national meeting were the Sword Drill, Bible Tic Tac Toe, Bible Bowl, and Declamation.

Lovely gold-finished plaques were presented to the first place winners. Beautiful medals in gold, silver, and bronze were presented to first, second, and third place winners. The awards given this year were designed and manufactured exclusively for the Free Will Baptist Church Training Service Department. These awards are available for use by the local, district, and state CTS organizations. Distinction is made by engraving and the color of ribbon on each medal. For additional information and prices write to the National CTS Office.

We recognize that only a few can be national winners, and you may have one of these winners in your church. Regardless of the rewards which your young people may or may not obtain, the gain

that will be realized by their hours of study and preparation will only be measured in eternity. Now is time to lead your young people in active participation in as many of the CTS activities as possible. A brief summary of each competitive activity is given here to help you.

Sword Drill

The Sword Drill is a Bible drill for Adventurers for Christ. To compete in the national contest, contestants must be chosen to represent their state, and each contestant must have been in school grades four, five, or six during the year preceding the national contest.

A special study booklet has been prepared from which the 1968 national drill will be taken. This booklet is available from the National CTS Office for fifteen cents. It contains the study drill and rules.

Bible Tic Tac Toe

Bible Tic Tac Toe is a Bible quiz for Heralds for Christ. To compete at the national level a team must be chosen to represent its state, and team members must have been in school grade seven, eight, nine or in a combination of the three grades during the year preceding the national contest.

A study kit of questions plus other necessary material is available for \$3.95 plus postage and handling. The national quiz will include the questions from the kit plus others from the books of Daniel and Matthew. A booklet containing the basic nine hundred questions and answers is available for one dollar per copy.

Bible Bowl

Bible Bowl is a Bible quiz for Crusaders for Christ. To compete at the national level, a team must be chosen to represent its state, and team members must have been in school grades ten, eleven, twelve, or a combination of the three grades during the year preceding the national contest.

A study kit of questions is available plus postage and handling. The national quiz will include the questions from the kit plus others from the books of Genesis from the Nation CTS Office for \$2.95 and Acts. A booklet containing the basic nine hundred questions and answers is available for one dollar per copy.

Declamation Contest

A declamation is a memorized speech. The judging of the contest is based upon speaking ability. Three levels of competition are provided involving members of the Adventurers for Christ, Heralds for Christ, and Crusaders for Christ. In order to properly place each person, as to the level they may participate on, the public school grading shall be used. A person in grade four, five or six during the year preceding the national meeting may compete with Adventurers. Those

in grade seven, eight, or nine may compete with Heralds, and those in grade ten, eleven, or twelve may compete with Crusaders.

National contests shall be held annually, and each state may enter one contestant in each level of competition. The subject of declamations must be that of missions. Unless otherwise specified it shall be missions in a general reference. The declamation is not intended to be original. Other categories are provided for challenging and measuring writing skills. Declamations may be secured from the national office for fifteen cents per copy.

Essay Contest

Three levels of competition are provided involving members of the Adventurers for Christ, Heralds for Christ, and Crusaders for Christ. In order to properly place each person as to the level they may participate on, the public school grading shall be used. A person in grade four, five, or six during the year preceding the national meeting may compete with Adventurers. Those in grades seven, eight, or nine may compete with Heralds, and those in grades ten, eleven, or twelve may compete with Crusaders.

Subjects for the essay contest will be announced each year. The following theme titles shall be used for 1968 competition. Adventurers for Christ shall write on the topic, "God's Word in Many Sizes." Heralds for Christ shall write on the topic, "God's Word in Many Languages." Crusaders for Christ shall write on the topic, "God's Word in Many Versions."

Write for free copies of contest rules.

In addition to the contests many other exciting events were enjoyed by those present. Six hundred young people and youth leaders attended the inspirational rally on Tuesday afternoon. Featured on the program were the Boardermen. A program of secular and religious folk music was presented. Also appearing on the afternoon program were The Apostles Quartet, a Free Will Baptist group from Columbus, Ohio.

More than three hundred and fifty young people attended the patriotic youth banquet. Well over one hundred of the younger set took advantage of a field trip to the Jacksonville Zoo. Another activity, enjoyed by those who were able to get tickets, was a boat ride on the St. John's River at midnight.

Plans are already in the formative stage for an even greater program for Free Will Baptist young people at next year's meeting in Oklahoma City, Oklahoma, July 15-18, 1968. You are invited to be one in one thousand. □ □



CTS National Winners

Sword Drill

First Place:

Susie Presley
First Free Will Baptist Church
Sparta, Tennessee

Second Place:

Pat Hersey
Garner Free Will Baptist Church
Garner, North Carolina

Third Place:

Gerald Pennington
First Free Will Baptist Church
Odessa, Texas

Adventurer Declaration

First Place:

Steven Eaddy
West Side Free Will Baptist Church
Johnsonville, South Carolina

Second Place:

Michaellyn Waters
Glennville, Free Will Baptist Church
Glennville, Georgia

Third Place:

Randall Hood
Mt. Zion Free Will Baptist Church
Ashland City, Tennessee

Adventurer Essay

First Place:

Patsy Thomas
First Free Will Baptist Church
Denver, Colorado

Second Place:

Tim Tucker
Hazel Dell Free Will Baptist Church
Benton, Illinois

Bible Tic Tac Toe

First Place:

North Carolina
Sherwood Forest Free Will Baptist
Church
New Bern, North Carolina
Team Members: Debbie Alligood,
Hilda Elks, Sandra Manning, and
Cindy Stocks

Second Place:

Tennessee
Cofer's Chapel Free Will Baptist
Church

Nashville, Tennessee

Team Members: Raymond Coffey and
Jean Picirilli

Third Place:

Illinois and South Carolina
Blue Point Free Will Baptist Church
Cisne, Illinois
Team Members: Linda Cook, Bonnie
Gregory, Vickie Gregory, and
Pamela Smith

Liberty Free Will Baptist Church
Manning, South Carolina

Team Members: Elaine Richburg and
Kenny White

Herald's Declaration

First Place:

Becky Wilson
Horton Heights Free Will Baptist
Church
Nashville, Tennessee

Second Place:

Brenda Welch
Horse Branch Free Will Baptist
Church
Turbeville, South Carolina

Third Place:

Nelson Whittington
Unity Free Will Baptist Church
Smithfield, North Carolina

Herald's Essay

First Place:

Danny Earl Eason
Tippets Chapel Free Will Baptist
Church
Clayton, North Carolina

Second Place:

Enola Lewis
Hazel Dell Free Will Baptist Church
Benton, Illinois

Third Place:

Veronica Galloway
Hazel Dell Free Will Baptist Church
Benton, Illinois

Bible Bowl

First Place:

Oklahoma
Straight Street Free Will Baptist
Church

Norman, Oklahoma

Team Members: Roy Lynn Copeland,
Mary Ann Falley, Doyle Hawkins,
and Debbie Sullivan

Second Place:

North Carolina
Prospect Free Will Baptist Church
Dunn, North Carolina
Team Members: Terry McLeod, Conny
Parker, Lettie Pope, and Mike Tart

Third Place:

Florida and South Carolina
Christian Home Free Will Baptist
Church
McDavid, Florida
Team Members: Ann Cofield and
Linda Dockers
Liberty Free Will Baptist Church
Manning, South Carolina
Team Members: Betty Jo Holladay,
Peggy Ridgeway, and Mike White

Crusader Declaration

First Place:

Judy Waters
Glennville Free Will Baptist Church
Glennville, Georgia

Second Place:

Barbara Eubanks
Hazel Dell Free Will Baptist Church
Benton, Illinois

Third Place:

Elaine McKinney
West Calvary Free Will Baptist Church
Smithfield, North Carolina

Crusader's Essay

First Place:

Ann Cofield
Christian Home Free Will Baptist
Church
McDavid, Florida

Second Place:

Alex Morgan
Community Chapel Free Will Baptist
Church

Buies Creek, North Carolina

Third Place:

Dennis Ray Keen
West Calvary Free Will Baptist Church
Smithfield, North Carolina

LOVE'S KNOWLEDGE

by Larry Montgomery

WE KNOW. The note of assurance spills from John's pen. This is no "maybe" proposition about which he writes. This is no "hope-so" or "think-so" salvation which John boasts, nor does he speak as a reed shaken by the wind. With every possible ounce of assurance, John says, "We know." With the firmness of one rooted and grounded in the faith of Jesus Christ, he testifies to the certainty of his salvation. Standing on "the substance of things hoped for, the evidence of things not seen," John says "We know that we have passed from death unto life."

Satan would have us doubt our salvation. "If you are the Son of God . . ." he dared to whisper to Christ himself. And how often Satan whispers to God's

children, "if," "maybe," "perhaps," such that our confession is a weak "I hope I'm saved," or "I think I'm saved." But the beloved apostle John points to firmer ground and declares "We know." Some seventeen times in this book of I John he voices aloud the believer's assurance by repeating again and again, "We know." "We know that we know him" (2:3); "We know that when he shall appear, we shall be like him . . ." (3:2); "We know that whosoever is born of God sinneth not," (5:18). It is no wonder that we can sing today "Blessed assurance, Jesus is mine, oh what a foretaste of glory divine." There is assurance in Jesus Christ, such that every true believer can say with John, "We know."

As we focus on the text verse, we

ask, "What do we know?" And immediately the answer comes, "We know that we were dead; we know that we now live; we know that we have passed from death unto life."

There is every evidence from the Word of God that before we knew Christ as Savior we were dead. We were dead because of the very fact that we are children of Adam. He is our natural father, and because he sinned, death came upon him and all his children through the generations of time. We read in Rom. 5:15 that "through the offence of one, many be dead." Like produces like in God's creation plan, and Adam, who was dead in his offence, could only produce children who also abide in death. Just as a fig tree can't produce olives, neither could sinful Adam produce holy children. We know that we were dead because we are of Adam's race.

We were dead also because of our own sins. We cannot blame Adam or our fathers, for the judgment is clear that "all have sinned and come short of the glory of God." We, like Adam, chose to disobey God and turn to our own way of pleasure and sin. We lived in sin by our own choice, and we were pronounced guilty. The wages of sin is death, and we were dead in our trespasses and sin (Eph. 2:1,5).

Not only did we live in sin, but we also lived in pleasure. We did not care for God or man, but only for ourselves. Fun, happiness, pleasure were our main ambitions. God's Word testifies against us, "He that liveth in pleasure is dead while he liveth" (I Tim. 5:6).

We were dead also because we subjected ourselves to the law. Rejecting the grace of God, we clung to a system of law. We tried to justify ourselves through our own righteousness, good works, and by abstinence from sin. But in clinging to the law we signed our own death certificate. Try as we might, we could not measure up to the law's requirements, and instead of justifying us, the law accused us. Because we could not fulfill the law, it pronounced us guilty and worthy of death. Paul said, "I was alive without the law once: but when the law came, sin revived, and I died" (Romans 7:9). We know that we were dead because we were under the law's curse.

We were dead, simply because we were apart from the source of life. Jesus said, "I am the life." John also witnesses that life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I Jn. 5:11, 12). We had rejected the Son of God who is the source of all life, so we had no life. We know that we were dead.

We should recognize that we were not

only dead, but *all* were dead—*completely* dead. It does not matter to what depths of sin we have reached, for the man who has broken one commandment is just as guilty as the one who has broken them all. If we were in a cemetery and saw a grave marked 1965, we would agree the man buried there is dead. Upon seeing another grave marked 1950, we might say "He is really dead!" We see another grave marked 1900 and exclaim "my, he is the dearest of all!" But, actually, they are all dead, and the man buried one hundred years ago is no deader than the man buried yesterday. And so it is with the spiritually dead. All are dead and the good, moral man who rejects Christ is just as dead as the drunkard who wallows in the gutter of sin. We know that all men who are without Jesus Christ are dead.

But our text leads us past the knowledge that we were dead without Christ. At the same time that John declares "We know that we were dead," he also declares, "We know that we live." We now live because all that was true to make us dead has been changed in Christ. Whereas we were dead as Adam's children, we now live as children of God through Jesus Christ. Jesus took upon Himself the sin of the whole race, and through Him the penalty is paid. The death that came upon us through Adam has been overcome in Christ, the second Adam. "Even as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:21). Where sin abounded, grace has been more abundant, and we live in Jesus.

We know that we live because we no longer dwell in sin. We died to sin when we were baptized into Christ's death, (Romans 6:3). Through faith we come into union with Christ, and His death is counted our death. We are now dead to sin, and can no longer live in sin.

We live because we are no longer living under the law, but under grace. The Bible declares us to be dead to the law by the body of Christ (Romans 7:14), but alive unto Christ.

The law has dominion only on those who live under it. As long as you live in the United States, you are subject to its laws and maybe condemned by them. But if you move to South America, the law of the U. S. no longer has power over you. This is true spiritually, for when we are placed under the grace of God, the law has no more power to condemn. Since we are no longer under the law, it cannot pronounce us guilty and worthy of death. But rather, we live in Christ, and because He lives, we live also.

We know that we live because we now

possess the source of life. Jesus said, "He that believeth in me, though he were dead, yet shall he live." We who have believed in Christ now live, because that life that is in the Son is given to us. We cling to the Son of God as our Savior, and "He that hath the Son hath life." And we recognize the glorious truth that this is eternal life. Just as God cannot die, neither can we, for Christ lives in us. We know that we live because we are in the Son.

Such a change—from death to eternal life. How did this come about? Our text gives the answer. "We know that we have passed . . ." We were dead, and in order to live we had to pass from death to life. This we could not do alone. It is a miracle that can be performed only by God. It is the work of the Holy Spirit when we profess our faith in Christ as savior. We call it the New Birth, or regeneration. We cannot explain it, we merely experience it through faith in Christ. We know that we have experienced this passing because of the change in us. It was evident that Saul of Tarsus had "passed" from death to life when he arose from off the Damascus road. We, too were dead, and now live. We know that we have passed from death unto life.

One question has lingered in the background throughout this message of assurance. And now we bring it forward to ask, "How do we know?" Again our text is ready with the answer. We know "because we love the brethren." The love which we have for our brothers in Christ is evidence that we have experienced the new birth and now live in Christ. It is a necessary evidence, for the Scripture plainly says, "He that loveth not knoweth not God" (I Jn. 4:8). It is impossible not to love the brethren and yet be born of God. John asks "If we love not our brother whom we have seen, how can we love God whom we have not seen?" The answer is obvious that we cannot. Brotherly love is the evidence of our passing, and because we love the brethren, we can say with full assurance, "We know that we have passed from death unto life."

If we have that assurance today, let us rejoice in it. To Satan's whispers of doubt, we can say with John, "We know that we have passed from death unto life." If our love for the brethren assures us of our salvation we cannot be shaken. But if you recognize a lack of love, and therefore a lack of assurance in your life, come to the Lord today and find that assurance in Him. □□

This sermon won first place in a sermon contest at Free Will Baptist Bible College. We are grateful to Mr. Montgomery for permitting us to print it.

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

THE MIRACLES of Jesus (and the apostles) are presented in the New Testament under three different Greek words. All three are used together in Hebrews 2:4, where we read about "signs and wonders and divers miracles."

The first word is *semeion*, and the usual translation, "sign," is a good one. This word emphasizes the *purpose* of the miracle. The emphasis of this word is that the object of the miracle is to show us something, to convince us of something. A miracle viewed under this word is thus a kind of "finger-post of God" (Trench).

The second word is *teras*, and "wonder" is a very good translation. This word sees a miracle from the point of view of its *effect* on those who witness it; it causes great *wonder* and amazement. The miracle is regarded as a startling, amazing, strange thing that fills the viewers with wonder. It is interesting and important to note that *this* word is *never* used by itself to describe any of Christ's miracles.

The third word is *dunamis*, which literally means "power." Usually translated, as here, "miracle," the word sees the *means* of the miracle, the power and ability by which it is accomplished. A miracle is a manifestation of supernatural power.

We have a good lesson, then, from these three words: the miracles of Christ and other New Testament characters are demonstrations of great, divine *power*. While they certainly caused great *wonder* among the viewers, such was not their purpose. They were intended as *signs*, to teach us about God's great love and mercy.

By the way, the reference in Hebrews 2:4 may very well show that the spectacular miracle-working powers possessed by the apostles were not intended to pass along to succeeding generations. The writer says that those who heard Jesus (apostles) had *their* preaching witnessed by God with "signs and wonders and divers miracles." We can compare this with a statement Paul makes in II Corinthians 12:12 where he uses the very same three Greek words and calls them "the signs of an apostle."

Why Are We Still Doing This?

by Eunice Edwards

FRANK CLARK suggests the above question from a church member might be a greater contribution to his church than his tithe. The question stuck in my mind until this article is the result.

Have you ever asked such a question, "Why are we still doing this?" Are you asking? Asking will lead to information and "information will lead to inspiration and inspiration will lead to perspiration." (Agnes Frazier) At least it is to be hoped that this will happen.

Old Methods

Why are we still using old methods of teaching in our Sunday school classrooms? Why must the precious, fresh Truth of God be presented in the same, old, boring way? Usually the real answer can be found in the teacher's laziness. Because to present an old truth in a new, interesting way means mental calisthenics. It's work!

The "new math" is hieroglyphics to me. However, I was impressed by a TV program recently and by the teacher's approach to the subject. He had those children asking for more problems! It was most interesting and provocative.

Are our Sunday school drop-outs caused by dull, boring, lesson-presentations? Would these children remain in Sunday school if they were challenged with new ways of truth presentation?

Talking in Church

Why are we still talking on Sunday mornings during the prelude? Surely we are mature enough and respectful enough to listen when a person has gone to the trouble of preparing a special piece for us. Most of the time the church sounds like reverence for His House has gone out of style.

Why do we still chatter like magpies when it is time to listen to God? Why do we still behave as though God should feel honored that we even came to His House today? I suggest it is but one more manifestation of immaturity, of selfishness, of rudeness—to the Lord.

Spending On Local Church

Why are we still spending more on local church programs in one month than we give the missionary program in a year? A recent report given at a Quarterly Conference revealed these interesting figures: "Expenses of local church, (Literature, etc.) \$600.00; Missionary Offering, \$12.00."

I repeat, this situation suggests immaturity, selfishness, and a complete lack of vision with a big helping of indifference to what God said about these matters thrown in for a waste-basket full of waste.

Most young people realize more than their elders give them credit for. They know when the adults are being stingy, mealy-mouthed, and wishy-washy about

their religion. They may not say much about it, but they know. They also know when God's work is given first place in the hearts, minds, and pocketbooks of their elders and when it isn't.

Why are we still behaving as though a catchy phrase or a well-publicized speech will do the work of a prayed-down-sermon-from-God? A sermon that has been prayed down, watered by the Holy Spirit, and then channeled through a love-saturated heart will break stony hearts. Why are we still seeking other ways to accomplish the breaking? Do we really believe we know more than God about this sin business? The Word of God is too full, too rich, too precious for any man to think he can reach hearts for God with a few, well-memorized sermons, either.

Why are we still praying with an ear to how the prayer sounds to others rather than sincerely seeking the ear of God? We pray with more attention to the "thee's and thou's" than the condition of our hearts and the sincerity of our petitions.

Why are we still having political conventions instead of spiritual conventions blessed of God by His presence and His power? Most of our conventions have become so saturated with committees, reports, and campaigning for offices that they are travesties and tragedies. Committees and reports—to a point—are a necessary evil and must be endured, but to major on them means that we major on minors. We are—by these practices—placing ourselves in the dangerous position of having the "tail wag the dog."

God calls preachers to preach, teachers to teach, deacons to serve, missionaries to go, (etc.) and laymen to care for the cares and duties of keeping the whole operation running smoothly. If God has called a man to preach the Gospel, that man doesn't have time to be the janitor, bottle-holder for babies, bedside hand-holders, or campaigning for an office of some kind—in the church or out of it. He should be engaged in the practice of sermon preparation and in the delivery of God's message to God's heartthrob.

Why are we still excusing ourselves for our selfishness, our rudeness, our laziness, our lack of real vision?

Because we are still milk-drinking, immature, carnal Christians, and we don't want to acknowledge the truth. We rationalize our behaviour. We try to justify our immaturity with noises and further reveal our immaturity.

To continue longer in these practices is fatal. Fatal to growth, to personal growth in Christ, to the advancement of His Kingdom, and to all that God would give us if we would only permit Him to do so.

CONTACT

woman to woman



by CLEO PURSELL

WNAC CONVENTION NOTES

Mrs. Anita Sparks, returned missionary from the Ivory Coast, Africa, challenged approximately 300 persons at the WNAC Dinner to greater dedication through Bible study, prayer and disciplined Christian living.

Missionary Dave Franks, Brazil, brought the keynote message using the convention theme, "So Send I You" (John 20:21). Various mission fields were represented during Missionary Moments. Devotional speakers were Larry Powell, missionary appointee to the Virgin Islands, and Miss Mary Ellen Rice, Brazil, who has been instrumental in the establishment of a church through Child Evangelism classes.

Total receipts for the fiscal year were \$77,556 with \$51,326 going to missions, missionaries, and missionary objectives. Allocations included \$30,238 for Foreign Missions; \$10,876 for Home Missions, and \$5,844 for Free Will Baptist Bible College. Gifts contributed through the missionary provision closet were evaluated at \$4,644, and student loan fund receipts totaled \$4,530. Seventeen loans were made this year. Mrs. Genevieve Waddell, Tennessee, installed the following officers: Mrs. Georgia Hill, Virginia, president; Mrs. Betty Hill, North Carolina, vice president; Mrs. Wanda Rogers, California, recording secretary; Mrs. Zetta Rose, Oklahoma, assistant recording secretary; Mrs. Cleo Pursell, Tennessee, executive secretary-treasurer; Mrs. Clara Picirilli, Tennessee, stewardship-prayer chairman; Mrs. Virginia Van Kluyve, Tennessee, missions chairman; Mrs. Violet Cox, Michigan, study course chairman; Mrs. Opal Hatcher, Georgia, personal service-evangelism chairman.

Business items included the appointment of a committee of five to make a thorough study of the WNAC entire plan of work to enable the Auxiliary to become more effective and make a greater contribution to the work of the denomination. Recognizing the observance of WNAC Emphasis month is necessary if WNAC is to continue its work of strengthening and correlating its growing program, and whereas the observance should

be a time of spiritual blessing and inspiration to the local churches as well as supplying the needs of WNAC, the following recommendations were adopted.

That WNAC Emphasis month be observed by each local auxiliary with a special program to acquaint new members with, and focus attention upon, the work of women, thereby creating new interest in missions.

That the national office offer co-ordinated helps prepared around a central theme for each WNAC Emphasis program.

That a suggested informative program be written around the theme, and visual aid and/or other helps be made available.

That the pastors first be sent information concerning the program and then each local program chairman receive program material far enough in advance to plan a Woman's Auxiliary Emphasis service in conference with the pastor. (Use of materials supplied by the national office is optional. They may be adapted, or another type program or service planned.)

Retreats For Women

August is Christian Camp month! If you are going to work in youth camp you may need to secure a copy of CREATIVE COUNSELING FOR CHRISTIAN CAMPS by Joy McKay. Order from Church Training Service department for one dollar and fifty cents plus postage.

More and more, women are recognizing the need for prayer retreats or camps for the *women* of the church. A time of withdrawal from daily routine and responsibility for the purpose of knowing God better and loving Him more, is needful. In a world of confusion and stress, Christians need to examine themselves and seek the will of God through study and prayer. A prayer retreat is not a withdrawal from reality, but an opportunity to gain new insights which will enrich their service.

Make Your Vacation Count

As you know, there are many ways of spending a vacation—You can take a trip, go fishing, visit relatives, or just

stay at home. Too often we return from vacation with a feeling of disappointment. The reason may be we have focused too much on our own comfort and neglected our spiritual lives. Here are some suggestions to make your vacation count.

Make an effort to begin every day with an unhurried time of Bible reading and prayer.

Take time to enjoy God's beautiful creation.

Distribute well-chosen literature as you are able.

Look for opportunities to witness to others of the love of Christ.

Attend church while on vacation.

Find time for Christian reading.

Yes, take a vacation—but not from God.

Moving?

Planning to move your household? If so, the post office department says its new streamlined "Change of Address Kits," should help you. The kits, about the size of an ordinary letter and containing all forms needed for changes of address, can be obtained from the post office windows or letter carriers. Get the kits before you move and use them to notify the post office, publishers, and correspondents of your new address.

Gem

There is not enough darkness in all the world to put out the light of one small candle.

Be Prepared

The Ohio State Woman's Auxiliary Convention met recently in Akron. At noon the officers entertained the two visiting speakers at a luncheon in a local restaurant. After a delicious meal a bowl was placed in the center of the table in which the ladies placed their tips for the waitress. "I wish we had a tract to leave," someone remarked. Each searched her purse but to no avail . . . except Miss Volena Wilson who pulled a small but appropriate tract from her purse and placed it on top of the coins. Printed in bold type across the page were these words, TAKE A TIP! A fleeting opportunity to witness . . . and only one out of a dozen Christian ladies came prepared.

SOME TRUTH

Only a few weeks ago a pastor in a respected denomination was pulled from his podium by scandalous gossip while another barely escaped the clutches of the rumor-mongers. The second minister was aided in his battle for truth by a courageous layman who six months later died from a heart attack.

Rumor and gossip are usually thought of as simple nuisances, but in these cases they led to dire consequences that have tragically reduced the influence of the congregations.

It's time to start a crusade to puncture the lies in the gossip we hear. One mark of a rumor that makes it distinct from truth is that it carries with it no secure standard of evidence. The teller seeks to protect his integrity by saying something like: "It is only a rumor, but I heard. . . ." Or he may say: "A man ought to know what he says. . . ."

Our churches seem to be saddled with gossipers. It arises from the love of one's own pet ideas. When we take a slap at something we don't like, we experience an emotional release. Just as important, we give ourselves a chance to explain to ourselves and to others just why we feel as we do. On a lower level, our gossip may be accusing others of having done what we would like to do.

Small talk will always be with us. It may include platitudes and a dash of witticism, but it should be flavored with good will and generosity. What we are exercised about is the intrusion into it of harmful gossip and rumor even in circles of committed Christians where love should abound.

Under the noise made by this grown-up's rattle, irreparable damage can be done by cunning people. Thus they find themselves in a position even of fighting against God.

Not all of the direful results belong to the victim. The loose talker sabotages his own integrity. Knowing his own unreliability he finds it hard to trust others. He misses many opportunities for true friendships, the stuff of which a happy life is woven.

Is your speech "always with grace, seasoned with salt"? Keep quiet if you should. Scotch a falsehood if you can. Expose error through proper channels if you must, but remember: the reputation you save will be your own, and the grief spared others no one may ever be able to measure.

—NBR

REGISTRATION BY STATES

31ST ANNUAL CONVENTION

STATES	VISITORS	MINISTERS	DELEGATES
Alabama	95	33	8
Arizona	4	2	2
Arkansas	41	20	9
California	14	12	7
Colorado	11	1	1
Florida	278	37	9
Georgia	172	36	20
Hawaii	2	1	1
Illinois	53	16	9
Indiana	19	4	3
Iowa	6	1	
Idaho		1	
Kansas	12	2	5
Kentucky	12	6	5
Louisiana	1		
Maryland		1	1
Michigan	26	18	8
Mississippi	63	11	7
Missouri	90	26	12
Nebraska	1		1
New Hampshire		1	
New Jersey		1	
New Mexico	3	1	1
New York	2		
North Carolina	218	71	31
Ohio	86	28	8
Oklahoma	76	36	14
Oregon	2	1	1
South Carolina	83	35	19
Tennessee	166	71	24
Texas	40	13	8
Virginia	66	13	7
West Virginia	12	5	4
Africa	9	2	
Canada	8	2	
Japan	1	1	
Panama	1	1	
South America	13	3	
Virgin Islands	1	1	
Totals	1686	452	224

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

JUNE 1967

	JUNE 1967	YEAR TO DATE	TOTAL TO JUNE 1966	DESIGNATED JUNE 1967
Alabama	\$ 53.85	\$ 1,380.62	\$1,445.96	\$
Arizona		450.07	492.50	
Arkansas	778.15	2,093.28	2,298.69	
California	456.43	3,263.31	3,813.29	
Florida	941.42	2,213.02	1,450.41	
Georgia		1,228.32	1,080.18	
Idaho	18.99	173.66	234.69	
Illinois	852.01	3,721.70	4,009.99	
Indiana	24.09	187.29	94.00	
Kansas	151.80	621.10	1,350.00	
Kentucky		125.00	465.93	
Louisiana	32.47	192.13	64.43	
Michigan		1,527.97	173.22	
Missouri	1,762.20	10,015.71	7,676.59	
New Hampshire	63.19	241.34	98.81	
New Jersey	20.00	63.00		
New Mexico	32.81	204.91	169.47	
North Carolina	180.01	920.08	944.15	
Ohio	445.00	1,884.73	1,868.02	
Oklahoma	1,437.26	8,444.26	7,807.29	
Tennessee	197.64	3,037.10	1,249.78	
Texas	401.41	1,157.02	1,414.61	
Virginia	548.33	3,379.68	3,222.26	
Washington and Oregon ..	43.46	267.07	221.55	

	COOPERATIVE RECEIPTS 1967 JUNE	YEAR TO DATE	DESIGNATED JUNE 1967	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,447.75	\$13,569.79	\$	\$116.27	\$13,686.06
Bible College	1,772.51	9,826.40		116.27	9,942.67
Executive Dept.	1,688.10	9,358.46		93.02	9,451.48
Home Missions	1,350.48	7,486.79		116.27	7,603.06
Church Training	844.05	4,679.24		13.96	4,693.20
Superannuation	253.22	1,403.76		4.65	1,408.41
Stewardship	84.41	467.93		4.65	472.58

AUGUST 1967

PROLOGUE / from page 13

business is to preach the gospel for it is still the power of God unto salvation to those that believe; it is still the one hope of lost man; it is still the one source of peace for the human heart.

Let all the rockets be aimed at that one target—the salvation of souls. This gospel must be preached and *that* you and I are commissioned to do; this Gospel that acknowledges the ruin of sin; the fulness of the atonement for all men; man's need of repentance and forgiveness; the prospect of immortality and the dangers of spiritual neglect.

Believe the gospel message and preach it! There need be no adulteration of truth nor compromise on the great biblical doctrines. Very little originality is permitted a Western Union messenger boy. His sole obligation is to carry the message he receives from the office to the person to whom it is addressed. He may not like to carry that message—it may contain bad news or distressing news for some person to whom he delivers it. But he dare not stop on the way, open the envelope and change the wording of the telegram. His duty is to take the message.

We Christian ministers have the Word of God! Our Commander said, "Go, take this message to a dying world!" Some messengers today neglect it; some tear up the message and substitute one of their own. Some delete parts of it. Some tell people that the Lord does not mean what He says. Others say that He really did not give the message, but that it was written by ordinary men who were all too prone to make mistakes.

Let us remember that we are sowing God's seed. Some indeed may fall on beaten paths and some among thorns, but it is our business to keep on sowing. We are not to stop because some of the soil looks unpromising.

We are holding a candle, and we are to let it shine. Though it may seem but a twinkling candle in a world of blackness; it is our business to let it shine.

We are blowing a trumpet. In the din and noise of battle the sound of our little trumpet may seem lost, but we must keep sounding the alarm to those in danger.

We are kindling a fire in this cold world of hatred and selfishness. Our little blaze may seem to have no effect, but we must keep our fire burning."

We are striking with a hammer. The blows may seem only to jar our hands as we strike, but we are to keep on hammering.

MR. MELVIN delivered this address to the Annual Pastor's Dinner in Jacksonville, Florida.

personally...

PREACH THE WORD

WHILE IN SCHOOL I learned that there were three basic types of sermons—topical, textual and expository. In at least one school that I attended, great emphasis was placed upon expository preaching. As students, we were told that God had promised to honor and bless His Word and that people needed to hear and learn God's Word. I don't recall that topical and textual preaching were ruled out, but every student was expected to become proficient in the art of expository preaching.

Some years later now, I find that I am deeply appreciative for this emphasis. How rarely do we hear the preacher dig into some passage of Scripture to lay open some truth that speaks to the heart! Instead we hear the routine presentations, which more often than not, are an expression of the preacher's ideas rather than the expression of God's Word. In fact, in many of our churches where there is constant talk about preaching the Word, not too much of the Word is really preached—or taught.

An outside observer would probably make two quick observations about the preaching in some of our churches. First, the tendency to equate fervent preaching with "preaching the Word." How often have I seen preachers take a text (which in reality was nothing more than a spring board for the expression of some of their ideas) and fervently address the congregation. It seemed that it didn't matter too much what was said, and even if it were repeated several times, just so it was stated with authority and fervor.

Now this is not a brief against fervent preaching. In fact, more of this kind of preaching is needed in the pulpit today. I like for the preacher to address me with a sense of urgency and with a note of authority, but at the same time, I like to hear the Word. By this I mean the presentation of Scriptural truth in proper context and with relevant application. This kind of preaching gets to me and is good for my soul.

A second observation would probably be the over use of illustrations by many of our preachers. This is a real danger in preaching. This is not to say that illustrations are completely out of place in a sermon. A few, well chosen illustrations which illustrate and are well told are good. Like windows in a house, they serve to let in light. But in some preaching heard today, if the illustrations were removed, very little would be left. Such preaching could hardly be called "preaching the Word."

When can we expect to see a return of expository preaching to our pulpits? It seems to me that this will come when pastors are willing to spend hours instead of minutes in the preparation of their sermons. Is some preacher reading this editorial who last Sunday morning, over an early cup of coffee, anxiously searched through the latest outline book hopeful that some outline might be spotted that would "catch fire?" This is what I am talking about. Expository preaching, or good preaching of any kind for that matter, does not come so easy. God's preacher must be willing to study.

It might also be stated that expository preaching will return to our pulpits when congregations recognize that the pastor needs time for Bible study and prayer. Many good and dedicated pastors would happily spend time in study and prayer—if their congregations would let them. How demanding some congregations can be! They seem to feel that the pastor must give careful attention to the slightest details that effect the church, as well as themselves, and somehow conclude that the preacher just naturally will have something worthwhile to say on Sunday morning. Nothing, of course, is further from the truth and the quicker some congregations learn this, the better it will be for the pulpit ministry of the church.



Billy A. Melvin



Billy A. Melvin (right) gives one of the early copies of the new minister's manual to Darrell Fulton, Manager of Randall Book Store.

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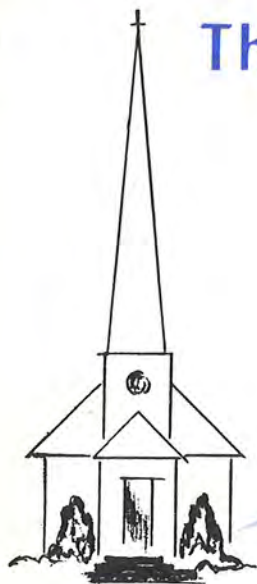
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