

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

SEPTEMBER 1967

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An Open Mission Field



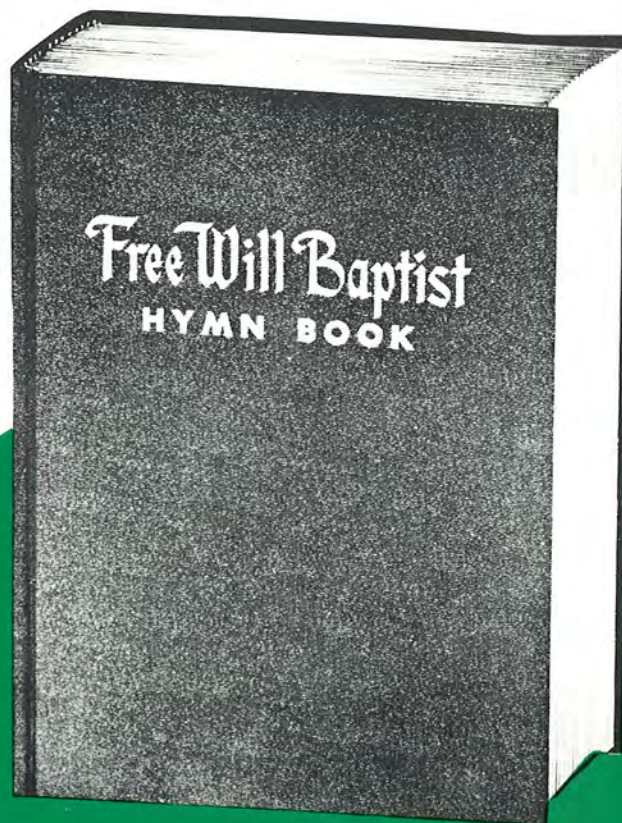
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That's What Happiness Is
The Ordinances of The Church
How God Taught Me To Give



ABOUT THE COVER

It's back to the campus for hundreds of Free Will Baptist young people, and for many more, their first year on campus. For each of our college students, may this be a year of making new friends, developing leadership qualities in the classroom and in social situations, attaining high educational goals—but most important, a year of getting to know Christ more intimately and, consequently, reflecting His beauty more perfectly.



religious news

Relief Goods For Vietnam

MONROVIA, CALIF.—World Vision International, a missionary service agency headquartered in Monrovia, is shipping this month more than 75,000 pounds of relief goods to South Vietnam aboard the SS President Van Buren.

The vessel sailed from Long Beach bound for South Vietnam, carrying the \$130,000 shipment among its cargo, according to World Vision President, Dr. Bob Pierce.

Included in the shipment are such diverse materials as a complete blood bank, a kidney pump, clothing, surgical supplies, 4,680 cases of beef and turkey, and 13,500 Viet Kits.

The Viet Kits contain five personal hygiene items in a transparent plastic envelope and will be given to wounded men and refugees in the steaming tropical nation where there is a lack of soap and other materials for cleanliness and comfort.

The shipment was one in a continuing stream which World Vision has dispatched to South Vietnam for two years. The agency spends some \$4,000,000 a year overseas to meet emergency needs, assist in evangelistic efforts, care for orphans and needy children, and perform other welfare work in depressed areas.

British Methodist Decline

MIDDLESBROUGH, ENG. (EP)—The British Methodist Church's largest membership decline in recent years—a loss of 11,581—was reported to the Conference, denominational governing body at its 1967 session.

Statistics released showed that total membership as of December 31, 1966 was 678,766. During the year the church gained 17,390 new members, but these did not make up for 13,737 who died and 12,740 who ceased to be members. In 1965 the decline in membership was 10,959.

Christian Book Distribution Center

TOKYO (EP)—Eight publishers here have established a cooperative Christian Book Distribution Center which will act as wholesaler to secular book stores.

The Center will give Christian publishers their first entry into commercial book stores and make possible a streamlined program of research, promotion and distribution geared to Japan's highly developed book business.

Registered with the government as a non-profit foundation, the Center will represent the Japan Bible Society, United Church of Christ in Japan, Protestant Publishing Co., Lutheran Publishing House, Jordan Press, the YMCA, Kyobunkwan and Christ Weekly.

Missionary Pilot and Passengers Lost

WEWAK, Territory of New Guinea (EP)—Airman John Harverson of the Australian Missionary Aviation Fellowship, and two native Bible school student passengers, have been lost in a severe storm reportedly centered above the village where they had intended to land in a light plane.

The fatal accident is the third in the 22 year, 30 million mile history of specialist—operated “bush” lifelines for missionaries, and is the first involving a passenger fatality.

Students March in Hollywood

LOS ANGELES, CALIF. (EP)—“Project Christ-In” is filling the streets of Hollywood, California with eager Christian Youth on the march with banners reading “Christ in you the hope of glory,” “Christ in—Hate Out,” “Christ in—crime down,” “Christ in, morals up.”

More than a thousand international students and young people from some 60 churches in the area are expected to participate.

Sponsored by Chinese for Christ, Inc., the march will terminate on the lawn of Hollywood High where Dale Evans Rogers is scheduled to speak.

“Play For Keeps” in Spanish

MUSKEGON, MICH. (EP)—A sports film which allegedly has been the means of bringing thousands of young people to faith in Jesus Christ will be released in Spanish.

Joe Weatherly, vice president—overseas of Gospel Films, Inc. which produced the film, says the lifetime lease

fee is less than the company's cost. “It is not a profit-making venture,” he said, “but a service to workers outside the U. S. A. The 40-minute color film carries the testimonies of athletic notables.

Telegram Asked Tshombe's Release

NEW YORK, N. Y. (EP)—In the interests of peace, security and international law, a committee of prominent Americans has issued a 500-word telegram calling for support in asking for the release of anti-Communist leader Moise Tshombe, African leader and former President of Katanga, held captive in Algeria.

When in office the stalwart friend of the U. S. had solicited the prayers of missionaries in embattled Congo to hasten the end of hostilities following the 1960 independence which came to Congo.

Open Air Evangelism

WHITTIER, CALIF. (EP)—After nearly 20 years of missionary radio outreach in Asia, the pioneering Far East Broadcasting Company has formed an agency devoted to open-air evangelism in countries its transmitters have served.

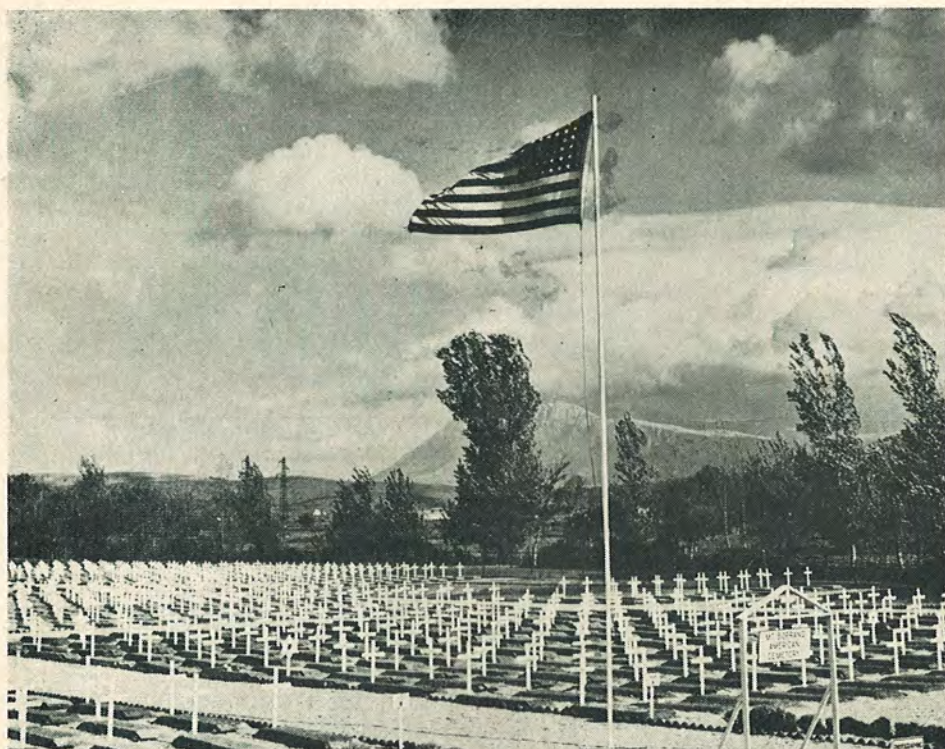
The Rev. Max D. Atienza, FEBC Vice President for Public Affairs in the Philippines, directs the new office called the “Division of Asian Evangelism.”

The mobile gospel team will serve in the population centers of the Philippines and other large metropolitan areas of Asia. The team will also minister to churches in the major cities of Indonesia on invitation of the Christian and Missionary Alliance church there.

Wrath Turned on Christians

WHEATON, ILL. (MNS)—As a result of the Arab-Israeli crisis, Kashmir, a heavily Muslim area of India, was torn by riots recently, according to a news item in *Christian Times* (July 23, 1967). In the Srinagar area Muslims burned three churches to the ground, and in other places Christians were mobbed and stoned.

One evangelistic team was stoned by the mob but was finally able to escape as the Indian army escorted their Gospel van out of Srinagar and into safety.



The Post Bugler

by Bert Tippet

HANGING UP THE dormitory phone that Sunday morning, I walked out into the icy drizzle that was falling on Nashville. My stomach seemed to knot up inside me and I was only vaguely aware of the rain. My mind drifted back, retracing those warm days of fun and fellowship I had enjoyed with Ronnie.

I had met him just two years earlier, on another Sunday, one warm and friendly. As a newly arrived dependent, I had been fascinated with life on the Naval base at Guantanamo Bay, Cuba. The Sunday morning worship service in the base chapel had been typical of others I had attended elsewhere, but the Sunday evening service was another matter. A group of 45 to 50 Christian people had met together for worship and fellowship. A pleasant breeze blew in off the bay and through the open-air assembly hall adjoining the main chapel. The odor from a bottle of bug-repellant worked its way back, from row to row, discouraging unwelcome visitors. As the service began,

the people sang with a warmth and an enthusiasm I had not seen for some time. A young sailor, a Baptist layman, brought a simple message from the Scriptures. As the service progressed, I noticed a handsome Marine sitting two rows in front of me. He sang with hearty gusto and listened to the speaker in rapt silence. In his hands was a Bible, obviously new.

When the service closed, groups of Christian friends clustered about the hall, inviting one another to their homes for continued fellowship. But I saw this young Marine standing to one side, shyly smiling, as the others milled around. His smile broadened to a pleasant grin as I walked over and introduced myself. The friendship kindled between Ronnie and myself in the next few moments was to grow into a deep spiritual fellowship in the weeks to come.

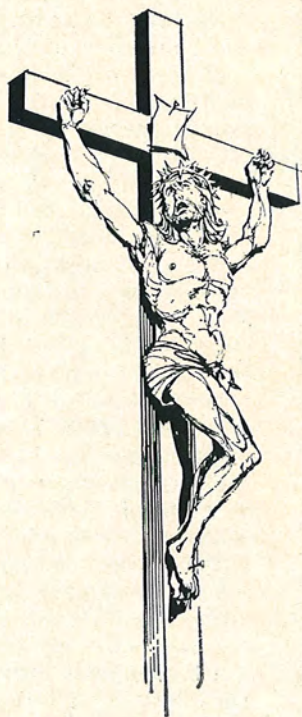
I spent much of my time that summer teaching swimming in the Marine pool. Ronnie would drop by often on his off-

hours and we would talk at length. He was the post bugler and during the day I could hear the notes of his bugle echo down the rows of barracks toward the pool. Then in the afternoons we would play tennis. It was following one of these matches, as we sat in the shade of an old banyan tree, that Ronnie revealed much of his life to me. I had already learned that he had been a Christian only a few weeks. But then he told me that he had been raised in a Christian home and that his father was a minister. As a teen, Ronnie had rebelled against the strict discipline of his parents and had lived as he pleased. A too-early marriage had resulted in a divorce and the loss of a daughter he had never seen. In disgust and revolt, he had gone over the fence into the Cuban countryside only to be captured by the Military Police and confined to the brig. It was after his release, in the home of some Christian friends, that Ronnie finally gave his heart to the Lord. Though he was still young, he had felt that his life had been wrecked. Jesus Christ offered the only hope in sight. With the new birth came a new hope and Ronnie grew rapidly in the Lord. He was faithful to every worship service, studied his Bible avidly, and tried to witness to other Marines in his barracks. In spite of jeers and mild persecution, he knelt beside his bunk every night to pray. A tremendous change indeed had taken place in Ronnie.

In the fall I returned to the States, a college junior. It happened that Ronnie's family lived in Nashville, where I attended school, so I contacted them when I arrived. They invited me to their home for dinner and rejoiced in the news of Ronnie's glowing testimony for the Lord.

Everything seemed so wonderful. So many doors had been opened and so many hearts gladdened. Perhaps that is why I found it so impossible to grasp what Ronnie's father told me on the dorm phone that rainy Sunday morning. Ronnie had just been killed in a plane crash.

As I stood beside his grave, I watched them lower his body into the frozen ground. A Marine standing nearby played Taps on Ronnie's bugle. I had to ask "Why?" That question has never been answered but I know that those few months of testimony and witness that Ronnie had left behind him were not wasted. I'm sure there is a Marine somewhere, perhaps in Viet Nam, who responded to the testimony Ronnie gave. I'm sure that when a bugle calls, some of those men who shared his barracks remember Ronnie. And I'm sure that eternity will reveal the fruit Ronnie's brief Christian life reaped. □ □



The Death Of A Saviour

by Bobby Jackson

IF I HAD ONLY one sermon to preach, what would it be?

That's a sobering question. It is difficult, if not impossible, to answer.

The sermon would certainly vary according to the audience. If it were to the backslidden, the sermon would be an urgent warning to repent and return to the Lord. If it were to an unconcerned, lukewarm church, the message would be to fire up, lest it be ejected with disgust by the Lord. If it were to lost sinners, I would want to cry out of my soul that "Christ died for our sins according to the scriptures" I Cor. 15:3.

So, I'll be forced to create my own imaginary audience. If the opportunity were afforded me through the means of television to bring one sermon to the whole world, the text might be "... while we were yet sinners, Christ died for us" Romans 5:8.

Christ came from heaven to earth, from eternity into time, for one purpose—to give His life on a cross for sinners. As He lived and moved among men, every step He took brought Him closer to calvary. The cross was always before Him. Its dark shadow was cast continually upon the roadway of His life.

For about thirty-three years He lived on earth, waiting for that hour to come. Finally, the hour came.

Jesus left the upper room and went into the garden to pray. While the disciples slept, He knelt in the midst of the olive trees, and prayed in such agony of soul that the pores of the skin were opened. Sweat, like great drops of blood, was forced through the flesh. In crimson little streams it trickled down His face and dripped to the earth. Fresh, red blood stained that moonlit ground for your sins.

The Arrest

Suddenly, the dark night was aglow from flaming torches carried by soldiers. Judas led the way. A great multitude followed. They had come to take Him captive.

That's when the apostle Peter thought he would save Jesus. He took a fast swing at the high priest's servant, and cut his ear off.

To Peter, Jesus said, "Put up thy sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

That is 72,000 angels, standing at the battlements of heaven with swords of fire unsheathed, waiting for the softest whisper for help from the lips of their Lord. One angel slew 185,000 of Sennacherib's army in a moment, while they

lay in wait outside Jerusalem, against Hezekiah. What do you suppose 72,000 angels could have done, turned loose upon this wicked world? They would have passed from heaven to earth like the lightning's flash, and swept that mad, murdering mob into hell without batting an eye.

He never called for them. He had come to die. He was not an unfortunate character caught in the circumstances. He said, "I lay down my life. No man taketh it from me." They could not have taken it, if they wanted to. He gave that life, a substitute for sinners.

There in the garden Jesus was arrested.

The Trial

They led Him away before Caiaphas and the Sanhedrin, a council of seventy ruling elders of the Jews. They accused Him of blasphemy. In their rage, fired by religious hatred, they spat in His face. They beat Him with closed fists, until the eyes were swollen, bruised, black and blue. They smote His face with open palms. Isaiah said that the hair was plucked from the cheeks, and the visage so marred it was inhuman. They gripped the beard firmly, twisting it in their fingers, and ripped it from the cheek, tearing the flesh. Soon His face was a mass of marred, mutilated, bloody flesh, torn and distorted beyond recognition.

But they couldn't kill Him. So they took Him to Pilate. Pilate didn't want to kill Him, so he sent Him to Herod. Herod didn't care if they killed Him, so He sent Him back to Pilate. Pilate tried not to kill Him, by having Him scourged. He may have thought that the sight of blood would satisfy that angry mob, and they'd be content with a lesser punishment than crucifixion.

The Scourging

For the scourging, Jesus was stripped to the waist, bound to a post, in a stooping position, with His hands behind His back. The Roman scourge was made of thongs, with pieces of lead or brass, or small sharp-pointed bones attached to the lashes. In the hand of a robust soldier, when that scourge encircled the naked back of a condemned criminal, those pieces of lead or bone would act as hooks, and catching in the flesh, pulled around the body would rip the meat off the bones.

Time after time that whistling scourge crashed into the back, tearing the sinews, cutting open the wounds, ripping the muscles, laying the veins bare, spattering the blood. The cruel cry of that killing scourge cracked the air as it lacerated His back. Hot surges of pain flashed through His torn body.

Some men died under the weight of the scourge, beaten until the bowels were laid open. But Jesus didn't die. He had come to be nailed on a cross. All the demons in hell could not have killed Him in the courtyard.

The Crucifixion

Pilate at last gave in to the screaming mob. "Take Him away and crucify Him," he said.

The soldiers took Him into the common hall, stripped Him, and draped a scarlet robe about Him.

One of them said, "He claims to be a king. Every king needs a crown."

So they made Him a crown of thorns. These thorns were not little rose-bush briars like grow in your yard. The thorns in Jesus' crown were three inches long, like needles, sharp, long, hard. They were beaten through the skin into the skull, sending fresh little streams of blood trickling down His brow, dripping in His eyes.

He never opened His mouth. He had come to suffer, and pour out His blood for sinners.

Jesus left the courtyard bearing the heavy beam of a cross upon His bloody back. He dragged it through bloody tracks down the narrow street of Jerusalem. He was moving slowly. As they reached the gates, the soldiers stopped a big man from Cyrene, Simon, and forced him to take the cross. So the murderous procession picked up momentum as it moved along a narrow rocky way of tears, and sorrow, and misery, and pain, and blood.

They arrived at the place of death, a small hill, outside the walls of the city, shaped like a skull, covered with the bones of dead men—Calvary—Golgotha. It was a conspicuous spot, a place of execution, humiliation, pain, death. These were not the first men to die here, nor would they be the last. But there would never be another man like this One.

Simon came to the spot, and dropped the cross on the ground. Jesus laid His body down, and stretched His form against the splintered timbers of a rough, hewn cross. He felt the spikes touch in the palms. He saw the shadow of a mallet, reflected on the ground, as it was lifted over a soldier's head. With the swift movement of that shadow, came a sudden, hot surge of pain. The spike ripped open the flesh, tearing its way through the tissue, scraping the bones as it forced them apart, cutting the nerves. The body quivered as burning pain ran the course of the nervous system. The muscles twitched and tied into knots. He gripped those spikes, with aching fingers

in closed fists from pain. The hands were nailed fast to the cross.

Another spike they drove through the feet. Finding its way between the bones, forcing them apart, the spikes sank firmly into the cross.

Upon their shoulders they lifted the cross in the air, and dropped it with a thud into the socket in the earth. The weight of His body pulled against the nails, opening the wounds letting the blood flow freely to the ground.

It was about nine o'clock in the morning. It would be six hours before death came—six long, terrible, tormenting, horrible, suffering hours. No one will ever know the physical pain, and spiritual agony endured by Jesus on that hill for our sins.

The hot, blazing sun scorched the flesh, cooking the meat on the bones, dehydrating the body. His throat was dry, and on fire with thirst. His lips were parched. His tongue was swollen, until it filled His mouth. His tangled hair, matted with blood, dangled about His face.

Suddenly, at noon, the bright, burning sun hid its face behind a black cloud. Darkness like midnight covered the land. For three hours it was black as pitch.

Then Jesus cried with a loud voice, "Eli, Eli, lama sabachani?" My God, my God, why hast thou forsaken me?

He wasn't really expecting an answer. He wasn't asking for information. It is the cry of His soul in anguish. Forsaken of God, He was suffering hell on that hill for lost sinners. God was withdrawn from Jesus, and separated from Him, as He is from every soul in hell forever.

At about three o'clock in the afternoon, Jesus looked toward heaven, through those dark rolling skies, and cried, in joy, and glory, and triumph, "Tetelestai." It is finished. The work given Him to do was completed. The purpose for which He had been sent into the world was accomplished. God's plan to provide salvation by substituting Jesus for the sinner was finished.

"Father, into thy hands, I commend my spirit," He said.

The neck relaxed. The head fell forward on the chest. The tense, tight, torn muscles, released from pain by death, relaxed. The beaten, battered, bruised body of Jesus dangled limp and lifeless, dripping with blood, dead on a cross.

The soldiers were charged by Pilate, upon the request of the Jews, that the legs of these be broken to insure death before sundown. So the soldiers came.

I can see one of them take a battle-ax. Standing by the cross of a dying thief,

(Continued on page 9)

WORRY—perpetual worry—one of the scourges of our time, is a common complaint. Men worry about their jobs, paying their debts, and taxes. Politicians worry about the next election, world and national conditions, and Communism. Protestant worry about Catholics. Everyone worries about racial conflict, the past, the future, and social position. No one, it seems, is immune—not even Christians.

This should not be. But it is, and apparently it has always been; take, for instance, that day in the house in Bethany . . .

Surely there was no more gracious home in all the little village nestled alongside the Jericho Road just over the Mount of Olives from Jerusalem's Temple, for Martha appears to have been a woman of better-than-average means. She must have excelled both as a homemaker and a hostess, certainly she must have known that that carpenter called Jesus, whom many—Martha among

the many jobs at hand. Mary would not turn obstinate. Mary refused to help with even supervise the servants. Instead, Mary seated herself with The Master and the others, as if she, too, were one of the guests.

Finally, Martha could hide her anxieties and resentment no longer. "Lord, dost thou not care that my sister hath left me to serve alone? Bid her . . . help me!" There must have been an instant of utter silence. And Mary's face must have crimsoned—perhaps a little guiltily—for Mary probably had forgotten all about the bustle and confusion in the kitchen. Instead, Mary had been listening to her Master talk and had been dreaming her eternal dream.

"Martha, Martha—" Christ's voice was gentle to the point of tenderness. "Thou art careful and troubled about many things. But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her . . ."

that even now, whatsoever thou wilt ask of God, God will give thee."

And it was Martha who first heard The Master say, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

Furthermore, it may be that that day in Bethany was the first time Martha—like most of us—had stopped worrying long enough to actually hear Jesus tell her to *really* trust Him for this life as well as eternity. Perhaps she had not been privileged to sit at the foot of a low mountain and hear Him say, "Behold the fowls of the air: for they sow not, neither do they reap . . . Are ye not much better than they?"

But there were others there who had heard Him. For instance, there was Peter.

Regardless of his eventual faith, there were many times, while The Lord was here, that Peter appears to have been unduly concerned with proving his ability to fulfill the leadership role he had

Worryproof Christians

by John Deaton

them—considered the long-awaited Messiah, was coming. He usually visited her house when he came to Jerusalem.

And surely she must have made some advance preparations; surely she knew He would be accompanied by the twelve men He called His disciples.

But perhaps more people than Martha considered "outsiders" had attached themselves to The Nazarene's party than Martha expected. Perhaps she had more guests than she could handle conveniently. In any event, she was worried. Would there be enough food? Would the mutton be roasted to just the proper turn? Would the salad remain crisp and fresh until the last person was served? Would the boiled vegetables be just right, delicately seasoned, well-cooked, yet firm, and would the dessert be as tasty as she intended? Furthermore, as if Martha hadn't enough to worry about already, Martha's sister Mary had chosen this day of all days to

Perhaps some of us remember only this incident in Martha's life. And, indeed, there may be much to admire in Martha, that day. She was practical. She worried that things should be just right, even as we do; that the table be set, that the food be ample, that the whole affair be perfect. So she worked, even as we should, we may reason. After all, somebody must do the work.

And so they must. But do we forget there are different kinds of work and food and tables? Do we forget, too, that, after that day, there was a new Martha, a revived Martha, who accepted her Lord's rebuke and forsook her over-anxieties?

It was Martha who remained calm and confident, when Lazarus died, while Mary let her bereavement crush her and "sat still in the house."

It was Martha who met her Lord, when He finally came, with ". . . I know,

assumed. "I will never forsake thee," he shouted, confidently, in the presence of the other disciples, then among strangers and worried for his own welfare, he cursed and said, "I know Him not." He leaped from a boat to demonstrate his superior faith to the others by walking on the sea, then worried about the height of the waves, and sank.

Nevertheless, he declared, "Thou art the Christ!" And finally, after the resurrection, he gave his very life to the service of his Lord, regardless of the opinions of others.

And there was Philip. It appears doubtful that Philip ever fully knew his Lord. He appears to have worried about it, too, for he blurted out, "Lord, show us the Father!" He worried about food, too: "Two hundred pennyworth of bread is not sufficient . . ." And he worried about doing what was socially acceptable; for instance—should foreigners be

led to Christ, he wondered, when Greeks came saying, "We would see Jesus."

Then there was Thomas, beset by his doubts to the point of unbelief.

There were James and John, worried about sitting beside their Lord in His Kingdom.

Also, there was Judas Iscariot. Judas worried so much over financial matters that he stole from a widow, sold his Lord, and hanged himself.

And there were the others. None of the disciples appear to have been free from worry, save Andrew; Andrew took The Lord literally, when He said, "Take no thought . . ." True, Andrew never performed a miracle nor preached a resounding sermon. But when Philip became upset over feeding the multitude, Andrew simply passed the problem on to Jesus with, "Lord, there is a lad here with five barley loaves and two small fishes."

When Philip worried whether foreigners should be allowed in the church, Andrew simply took them to his Lord. "I have found the Messiah," he announced to Peter, and completely trusted that Messiah from that day on . . .

Yet, few of us seem to be able to be like Andrew. Instead, we are more like Martha, that day in Bethany. Or we're like Peter, first overly enthusiastic, then worried and weak. Or we're like James or John or Philip. Perhaps even a little like Judas.

This should not be so.

As a matter of fact, it need not be so. If we remember that the same Jesus who said, "I am the way," also said, "Take no thought . . . But seek ye first the kingdom of God . . . and all these things shall be added . . .," if we *actually* believe this, we can, like Martha, eventually become *complete* Christians, worryproof Christians.

And that is the kind of Christians our Christ intended us to be. □ □

MR. DEATON, a Free Will Baptist layman, has been a frequent contributor to Contact. His articles have been well received.

**NOVEMBER
IS
HOME
MISSIONS
MONTH**

Death of a Saviour

(Continued from page 7)

he watches the body twist and writhe in pain. He smiles and says, "He's dying rather slowly."

He swings that battle-ax, crushing, cracking, and splintering the bones in the legs. The thief groans and slumps helplessly on his arms. The soldier breathes a sigh, "He'll be dead by sunset."

Sure. He'll be dead by sunset. He'll be dead in a few minutes. Death by crucifixion finally came from asphyxiation.

The process of death on a cross was this. When a man's body is hanging full weight on the arms, the arms are pulled in a tight V over the head. This brings so much pressure to bear on the diaphragm that breathing is difficult. When it would become nearly impossible to breathe, the victim would push against the spike in his feet. This would relax the arms to relieve the pressure on the lungs; until the pain became unbearable in the feet, then he would fall back on his arms.

This process would continue, back and forth, until the exhausted man could no longer stand against the spikes. The chest would cave in. Breathing would stop. The victim was dead.

That's why they broke their legs. When the legs were broken the dying man could press no more against those spikes in the feet. He was left hanging helplessly on the arms. Shortly, the chest would collapse in death.

The soldier moved quickly to the second thief. There was the same gory, gruesome, painful, killing process. The sound of cracking bones, and groans of agony. The dangling, dripping legs. The slumping body hanging by the arms. The soldier said, "He'll be dead before sundown."

Then they came to Jesus.

The body was already hanging full weight on the arms. The knees were bent. The legs were relaxed. The hair, twisted and tangled with clots of blood, fell about the face. The nostrils were closed with cold blood. The eyes were shut. The lashes were matted with blood. The lips were sealed tight, dry and stuck together. The chest had collapsed. The diaphragm was motionless. He wasn't breathing.

A soldier said, "There's no need to break that man's legs. He's dead already."

One of the soldiers laid down his battle-ax, and picked up a spear. Standing by the body of Jesus, he thrust that spear through the ribs of the left side, all the way to His heart.

Blood and water gushed forth from

CONTACT
P.O. Box 1088
Nashville, Tenn. 37202

readers respond

Correction Please

Thank you for the announcement of my revival schedule. However, the city was incorrectly listed. I can be reached at 102 Tubb Road, Amory, Mississippi 38821, not Tupelo.

Van Dale Hudson
Amory, Mississippi

I notice in your June, 1967, issue of Religious News World you published the E. P. news statement about the cheapest Bible in the world being the Roman Catholic edition of the Revised Standard Version, selling for \$1.18.

I am happy to report that for many, many years the American Bible Society has sold a Bible at one dollar, and for years before that under one dollar. We have one very fine small edition of our English Reference Bible, King James Version, which sells for 95 cents. It is described on pages 14 and 15 of our catalog. I doubt if there is a better missionary edition of the Bible anywhere in the world.

James Z. Nettinga
Executive Secretary
New York, N. Y.

that open wound, and ran like a river down the cracks and crevices of that cruel, hewn cross, and puddled in a pool on the ground—poured out for our sins.

Our Substitute

Stand in imagination today outside Jerusalem, on a small hill. See a Man's body nailed to a cross. Watch Him suffer and die.

While you watch, keep this in mind. Those spikes in His hands should have fastened you to a cross in hell hereafter. Those thorns in His brow should have pierced your heart with pain and agony. That spear should have torn your soul in eternal anguish. He's dying on your cross, suffering your penalty, enduring your hell, executed in your stead.

He is your substitute. By His death you may receive a full, free pardon. You may now escape death, and live.

Will you at this moment, bow in repentance, by that cross, and let the blood of Jesus Christ, God's Son, our Saviour, wash away all your sins? □ □

MR. JACKSON has been in full time evangelistic work for approximately thirteen years.

Looking For A Mission Field?

THERE IS NO division between the secular and the sacred." This quote has been attributed to many different individuals, but it was the Rev. Robert Tuck, author of many commentaries, who coined it in its original context which contained a great deal of depth and truth. For many years I have frequently heard people express their future by saying they are going into "full-time Christian service." To those who say this, the connotation generally means that they are contemplating entering the ministry or serving as evangelists, missionaries, or some field of Christian service which is classified as a paid profession.

What is full-time Christian service? What does it enhance? Who goes into it? These are questions which plague my mind when people say they are entering full-time Christian service. I believe we are constantly erring by making unnecessary distinctions between the secular and the sacred. We are putting superior honor on life-missions which we class as sacred. But if a man works for God his work ceases to be secular—it becomes sacred. The division is altogether lost. Are we part-time Christians? Do we just live the Christian life on Sunday and then show no separatedness during the week? What makes a life-mission sacred is the cher-

ished spirit and purpose of the man who carries it out. Therefore, full-time Christian service is living the life constantly in whatever service we find ourselves.

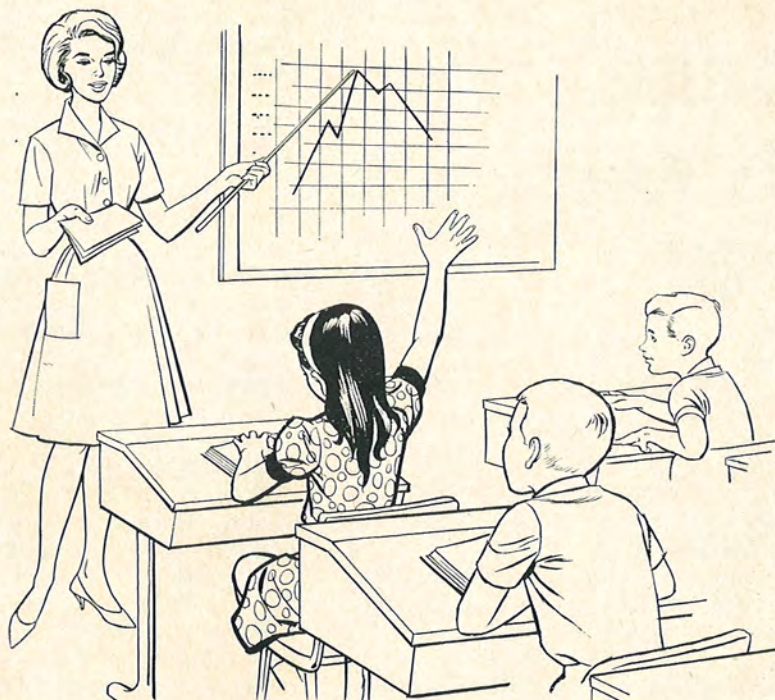
"Full-time Christian service," or to phrase it better, constant service for a Christian to perform, can be fulfilled in the public school classroom. I have been more convinced more than ever before that one of the most challenging mission fields that exists in the world is in the classroom of the public schools. Dedicated Christians are desperately needed to serve in the classroom as a positive Christian influence on those with whom they come in contact. The rewards of putting a Christian in the classroom are immeasurable.

There are definite limitations on what a teacher can do in the classroom as far as teaching the Bible is concerned. There are state and federal laws which prohibit the Bible being read, taught, or discussed in the classroom. But not all states abide by these laws. Besides, teaching the Bible is not the only way to offer a Christian testimony before others. How often do we witness to someone by reading or teaching the Bible to them? In our personal witness we generally try to lead one to the Master by being an influence.

The printed words of the Bible, in and of themselves, have no value. It is only as the Holy Spirit makes them alive and active in the experience and the life of an individual that they produce any spiritual effect.

The minds and thought of men, educators as well as others, have been influenced by a narrow academic conception of education dependent upon formal work in a school situation which, all too frequently, fails to meet the child's needs. To think of the teaching process, one must think of needs felt, situations faced, and experiences shared leading to the development of the learner.

In terms of the Christian teaching, life is just one situation after another, and every situation affords opportunity for both new teaching and new learning. Everywhere a Christian finds himself, be it in the church or in the world, in the factory or in the school, wherever he is in such contact with others that they and he must associate together, there he may be a teacher for Jesus Christ. In the classroom the opportunity for witness is never lacking so long as there is a human being whom he can approach. Educators are trying many approaches to meet the needs of every child. Welfare programs, clothing programs, free lunches and



by L. Donald Hill

breakfasts are used to show concern for each child in the classroom. Added to this must be a genuine Christian love for all, which, unfortunately, the government does not provide.

In every classroom the teacher must provide an atmosphere of formal education. This the teacher does by approaching academic studies to provide an adequate frame for reference for more advanced studies. This is the area which demands uniform attention from all teachers, Christian or non-Christian. But there is another area of teaching where teachers are given the liberty, beyond the law, to teach in the manner which best suits their personality. This is the area of informal education. Informal education brings about a change in human beings. This is a change resulting from uncontrolled conditions and undirected methods. Informal changes grow out of the individual's experiences on the play ground, in the classroom, or wherever he is influenced in ways other than academic. This is where the Christian teacher's influence is felt. If one is a Christian he can no more hide his moral and Christian standards than he can his political beliefs or opinions of current events, which professional organizations encourage. Teaching is essentially the work of

stimulating and directing the learning of others. It is not an activity or a combination of activities alone; it is an influence. Therefore, the Christian teacher has a definite advantage to be a witness in the classroom.

It might be interesting to take the extreme position in this matter. What if a teacher is absolutely prohibited from making any reference to his religious beliefs? Can his influence still be felt? While there might be laws prohibiting teaching religion, there is no law prohibiting the teacher from acting like a Christian. A state recently approved of Catholic nuns teaching in the public schools and allowed them to wear their religious attire. Is this not in itself a declaration of a religious ideal? If nuns are allowed to show their religious feelings by their wearing apparel certainly the Christian will have many opportunities through his daily living to show that he is a Christian. Example is a higher and more universal force than commandment. Commands we give to mere children. Examples are the inspiration of men.

The classroom teacher has a better opportunity to change lives than a pastor does. The teacher has a group of children for about seven hours a day.

The pastor meets with a group for only a couple of hours a week. Therefore, the teacher can play a definite role in molding the lives of young people. Think back to when you were in school. Were you able to distinguish the Christian teachers you had from the non-Christian? How was it done? There are numerous opportunities for witness in the public school classroom. If we do not accept it as a mission field, some other religion or cult will. The harvest is ripe but the real laborers are few. Perhaps fundamental Christians should take a new look at this field. It is an opportunity for Christian service which makes the secular become sacred. Full-time Christian service is not limited to the ministry, but includes all Christians who give their full lives to Christ. Our programs of higher education need to stimulate and encourage young people to go to the mission field of the classroom. Christian colleges need to revamp their curriculum to include all areas of service in which Christians find themselves. This is the essence of Christ's command to "Go ye into all the world" □ □

MR. HILL is Superintendent of Rhea County Schools, Dayton, Tennessee. In addition to this he is teaching part-time at Bryan College.

Getting To Know YOU

by Mary R. Wisehart

KNOW THYSELF," a wise man said. With certain cautions this is good instruction.

Have you watched a child discovering his own hands? He looks them over carefully as though wondering just what they are good for. He soon learns he can touch with them, feel things, cling, hold, and pick things up with them.

Just as he learns what his hands are good for, so sometimes he continues to learn about his own potential and capacity, who he is and what is his purpose. Some people seem to understand themselves well enough to know their capabilities and how to use every talent and capacity they have for a full and satisfying life. Others never seem to realize their full growth. They become drifters or jumpers. They drift from one place to another, one job to another, one belief to another. Others are always jumping into another pasture, being quite sure that at each jump they have found IT—the right place for them.

What makes the difference? At least one important thing is this question of knowing themselves. The one group is willing to explore and accept what they find. The others are not willing to look and face themselves as they really are.

Genesis, the book of beginnings, records the names of men given abilities to be farmers, artists, and craftsmen. God gave to men the abilities and capacities necessary for sustaining and enriching human life on the earth. He has also placed in the Church individuals with different gifts so that the Church may be built up and enlarged.

No one has exactly the same gifts and capacities, but each one is equally important in filling the place God intended him to fill. Since every one is different, no one can exactly fill the place of another. So then every person is responsible for developing his abilities.

Remember the parable of the talents. Here these servants received talents varying in number according to their own

personal—and varying—abilities. Yet the one who developed the two and gained two more received the same words of praise as the one who doubled his five. God holds us responsible for what we have, not what we lack.

Use what you have.

But first you must know what you have.

How do you get to know yourself? The same way you get to know others. Spend some time with yourself. Sometimes we appear to be afraid of ourselves. We fill all our waking moments with activity and sound: people, stereos, TVs, radios, telephones—never alone for a moment and never without sound. Have you tried the psalmist's instruction in Psalm 4:4? "Commune with your own heart upon your bed, and be still." Everyone needs that time of stillness and communion with himself. Have you tried it? Who knows, you may be missing out on knowing a very delightful person!

Learn to know and understand other varied personalities and temperaments. Some people shut themselves off from others because of fears, prejudices, or feelings of their own inadequacies. As a result they remain unwhole, never realizing themselves fully because they reject others. Knowing and understanding others helps us know and understand ourselves better.

Experiencing other personalities can come through reading as well as through associating with others. Just think of the varied personalities of the Bible. We can identify ourselves with them even though we may never have had the same experiences. King Darius, caught in a trap set by his own vanity, forced to condemn his favorite, Daniel, and suffering almost unbearable torture as he longed for that dawn. David, weeping for Absalom. Moses, discouraged by the murmuring of the people. Martha, upset because it never occurred to tranquil Mary to get all hot and bothered about the kitchen work. Jonah sulking under his gourd vine. And Elijah feeling all, all alone. Meeting these, we can say, "Oh, yes, I've felt that way. Now I see why I acted like that," or "Yes, I can imagine how that would feel." And so we come to understand ourselves and our own feelings better. A broader understanding helps us to accept ourselves as we are, facing realistically our strengths and our weaknesses.

The Bible is basic to true self-knowledge. James suggests a likeness between looking at a reflection of ourselves in a mirror and seeing ourselves in the Word. The Bible shows us as God's creation, made in His image and likeness, capable of fellowship with Him. It also reveals

that the image is marred by sin and that we are alienated from God. But the Word makes it clear that God wants to restore us to fellowship with Him through His Son, Jesus. Only in the Word can we find a clear picture of man as he really is, and only after we accept the image in God's mirror can we begin to use this self-knowledge aright.

Self-knowledge not only helps us live with ourselves and others more comfortably, it helps us find and accept our place in life.

In choosing a life's work we need a knowledge of ourselves. What are our strengths? What gifts and abilities do we have? And all of us have some. What are our limitations? In what areas are we weak? And all of us have some of these also. In what do we find the most fulfillment and satisfaction? Our capacities fit us for some particular place. We need to know ourselves in order to find that place and fill it the very best we can, using our potential to the fullest, as the servant with two talents did.

Our work in the Church of Jesus Christ demands a knowledge of the gift God has given us. We are not to waste our energies sighing for another's gifts, or lose our reward by excusing ourselves because we don't have gifts like Brother Paul.

Some words of caution! Too much of the wrong kind of self-study can lead to either of two extremes. In the days of the early church Herod got to thinking he was the greatest, and God judged him. Paul warns that a man should be careful not to think of himself more highly than he ought to think. True self-knowledge doesn't puff a man up with pride. Neither does it weight him down with hopelessness. Self-study can become morbid and depressive. True self-knowledge, however, leads us to see ourselves as we are, then look to God.

The look toward God tells us to beware of thinking that we have the last word in self-knowledge. (Jeremiah 17:9-10) Only God knows completely the heart of man. We must depend on Him to guide us in self-knowledge and in the use of it. (Jeremiah 10:23; Proverbs 3:5-6) Then we know that the abundant grace of God and the power of the Holy Spirit are ours to mold us as God wants us to be. And we have the further assurance that God is going to bring to completion that design He has planned for our lives. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Philippians 1:6). □ □

MISS WISEHART has been a frequent contributor to *Contact*. She is professor of English at the Bible College.

GIVE ATTENDANCE TO reading" (I Timothy 4:13), "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

When the Apostle Paul was almost to the gates of paradise he cried to Timothy, "bring the books" (II Timothy 4:13). If an apostle himself, with his race almost over is crying for books, what ought we younger Christians to be doing about reading? Other renderings of "give attendance to reading" are most instructive. "Devote yourself to reading" (Amplified). "Concentrate . . . on your reading" (Phillips). Some versions refer to "public reading of the Scriptures." But that reading is exhorted here none can deny.

One can "grow in grace" only by two means—through the mind and through the spirit. Application of this growth may spread to the moral, social, intellectual and spiritual areas of life, affecting us both as to our inward life and outward ethics; but it must come to us alone through mind and spirit.

Reading is the best avenue to the mind. Psychologists tell us that we retain somewhere about one-third or slightly over of what we hear, as against possibly more than two-thirds of what we see. Reading is seeing, if done properly, and one of the best of all ways to fix an idea in the mind.

Christians should be avid readers. No matter how limited the education, everyone should cultivate the desire and pleasure of reading. Many people are dead today simply because they failed to read the instructions at a railway crossing, on a bottle of medicine, or something else very important! And many Christians are cold, indifferent ineffective and backward because of their lack of reading helpful materials. It is doubtful whether anyone who can read, who constantly neglects good reading can actually be spiritual-minded. He may be very emotional and expressive, but at the same time be a shallow, unstable Christian—because he lacks the balance that good spiritual reading will give to him. Remember, God puts no premium on ignorance! Sam P. Jones once said, "Ignorance is a heterogeneous compound which neither God nor man can use." One should try to rid himself of some amount of this dangerous commodity every day by reading enlightening and soul feeding literature.

Multitudes of our people today do not seem to realize the important place which was given to reading in the early days of the formation of their own and other similar denominations. In those early days revivals, in general were accompanied by the Gospel Bookstore, which sold books and other literature and

helped to settle people into the doctrines preached. Almost every outstanding evangelist was either an author or an agent for books and papers teaching the things they were preaching. The people were constantly buying books and feeding upon them.

I remember a Brother Mease, in Pennsylvania, who sold thousands of such books, saying in his last days, "The people are not buying half the books they once did." His business was spreading the Word by the printed page, in revivals and camps.

A few dear older people are prejudiced against even religious books being sold during revivals in the church, largely because of their complete misunderstanding of the scene where Jesus drove the moneychangers out of the temple. His reference to making the temple a "den of thieves" is the key to this scene. The Jewish leaders demanded that all money for offerings, or for the purchase of sacrificial animals be in temple shekels. Then, in turn, they charged the people outrageous, excessive prices for the exchange of their Greek, Roman and other monies, probably pocketing the profits they made. Jesus well knew that a man could not bring a sacrificial lamb from Rome, Greece, Persia, or even from distant points in Palestine. His condemnation was on their wicked, greedy profiteering in His house. It had nothing to do with the spreading of the gospel by the printed page in the church today.

In over 25 years of evangelism I have found only one or two churches where

the gospel bookstand was banned, and one of them opened its doors freely to this work on my second visit. Wesley well said, "A reading people will be a growing people." Where reading is neglected, people tend to be narrow, shallow, sometimes even conceited, and never deeply spiritual. I have never found this rule to vary in my entire ministry!

One who grows in knowledge alone may become puffed up and proud, dry and formal; one who grows in his emotions alone, will become eccentric, shallow, sometimes a "know-it-all," and many times will tend to become fanatical, full of excessive zeal but with no true spiritual power in his life. Often such people are very unstable, filled with doubts, fears and many problems. They are spiritually stunted, dwarfed and pitiful. A full head and an empty heart makes a dead formalist; a full heart and an empty head usually makes a bigoted fanatic—and either one is a deadweight on the work of God!

Every church should have available a good selection of helpful books. The pastor should be the key man in the choice of books and their circulation.

The church which becomes a reading church will become a well-developed work of God. The road to spiritual success does not lead through the wilderness of ignorance, but over the high tablelands of mental and spiritual enlightenment through an abundance of good reading. □ □

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Revival—and the Gospel Bookstore

by William S. Deal



Shown in the picture is Rev. Roy Rikard, pastor of Cramerton Free Will Baptist Church, presenting a check for \$1,000 to Robert Picirilli, Registrar at Free Will Baptist Bible College. The check was given for the College Development Program, making Cramerton Church another of the "One in a Thousand" churches.

glancing around the states

Cramerton Church Gives \$1,000

The Cramerton Free Will Baptist Church recently raised one thousand dollars for Free Will Baptist Bible College during a week of revival services. The community wide services were attended by many and Dr. Picirilli served as evangelist. The church raised the money during the week by individual gifts. Since several of the givers work for Burlington Mills, which matches the gifts of its employees to educational institutions, an-

other three or four hundred dollars will be received by the college as a result.

Sunday School Enlargement Campaign

NASHVILLE, TENN.—The National Sunday School Department is again sponsoring a Fall Enlargement Campaign. The program will begin October 1 and continue until October 29.

The major theme for the materials is "God Speaks." There are sub-themes for each of the five weeks. Churches participating in the campaign should order materials immediately from the Sunday School Department.

Crusaders Purchase Church Bus

BRIDGETON, MO.—The Crusader

group of Trinity Free Will Baptist Church here is living proof that the combination of the enthusiasm of youth plus dedicated leaders can accomplish great things for the Lord.

In March, 1966, after prayer and careful consideration, the teenagers voted to accept the responsibility of buying a bus for the church by collecting trading stamps.

Many hours were spent each Saturday, walking from house to house, asking for trading stamps. The Crusaders also used



Mr. Charles Mathis, above, received the Superintendent of the Year award presented by the National Sunday School Department. Our denomination is indebted to men like Mr. Mathis who work diligently for the promotion of our local churches.



Standing on the left is Mr. David Bandimere, Oklahoma State Director of Child Evangelism. He is checking the schedule of events shortly after arrival on the campus of Oklahoma Bible College. In the group are Child Evangelism workers from the state.



The Cramerton Free Will Baptist Church recently erected a new church sign. The cross and sign are made of plastic and lights up from 8:30 p.m. until 12:00 p.m. each evening. The pastor, Rev. Roy Rikard, says; "It pays to advertise."

this opportunity to witness for Christ. They visited over 1400 homes. The teens also did cleaning and other tasks for the church and donated the money earned to the bus project.

Recently the teenagers presented the bus keys to the Chairman of the Board of Trustees. The Crusader leaders are Mr. and Mrs. Hal Colby. Rev. R. B. Spurgeon is the pastor.

Anniversary Celebration

CERES, CALIF.—The Village Chapel Free Will Baptist Church here observed its tenth anniversary with special services. The speaker for the morning service was Rev. Orbin Doss and the afternoon speaker was Rev. Paul Lee.

The Village Chapel Church was organized 10 years ago under the leadership of Rev. Joe Mooneyham with 27 charter members. The present membership is 217. Due to failing health and under the advise of his physician Mr. Mooneyham resigned his pastoral duties. The church is now seeking a new pastor.

Superintendent of the Year

DOTHAN, ALA.—Each year the Free Will Baptist Sunday School Department names a Superintendent of the Year from among Sunday school superintendents across the nation. The honor this year went to Mr. Charles Mathis, General Sunday School Superintendent of the First Free Will Baptist Church here. His pastor, Rev. John Edwards, in nominating him for this honor wrote the following: "He has brought our Sunday school to be the number one Sunday school in Free Will Baptist churches in Alabama."



Pictured (l. to r.) are Orvel Sweetin, Pastor Jim Walker, Don Galloway, and Ray Hutchison. The church will construct a new building on this site after completing a successful \$40,000 bond program conducted by Executive Church Bonds, Inc.

SEPTEMBER 1967



Pictured above is the new bus purchased by the Crusader group standing in front. The group visited over 1400 homes collecting trading stamps and doing odd jobs to purchase the bus. Rev. Russel Spurgeon, pastor of Trinity Free Will Baptist Church, Bridgeton, Missouri, is grateful for dedicated teenagers and leaders.

Our Sunday school exceeds all others in the state in the number of classes, enrolment and average attendance."

There are twenty-two classes and fifty workers besides the class presidents and secretaries. The Sunday school is completely graded.

NSSA To Convene

WHEATON, ILL.—The 22nd Annual Convention of the National Sunday School Association will convene in Minneapolis, Minnesota October 25-28. The theme will match the tempo of the times: "In Times Like These Proclaim Christ."

Among the speakers will be Dr. Erling



The Immanuel Free Will Baptist Church educational building under construction is shown above. The building will house fifteen classrooms and an office. The church is only two years old and has the building paid for. Rev. Weldon Key is the pastor.

Wold, Dr. Harold Fichett, pastors; Paul Little of Inter-Varsity Christian Fellowship, William Pannell of Youth for Christ International, youth leaders; Ulric Jelinik, scientist; and Bobby Richardson, former New York Yankee baseball player.

Institute Opened

TULSA, OKLA.—The Tulsa Free Will Baptist Ministerial Alliance here is sponsoring an Institute of Teaching and Training that will be helpful to teachers and workers from the local churches.

The Institute will begin its classes September 11, 1967 at the First Free Will Baptist Church. Serving on the faculty will be Rev. Homer Young, Director; Rev. John West, Rev. Waldo Young, Rev. Robert Ketchum and Rev. W. C. Day will serve as teachers.

Missionary Training School

MOORE, OKLA.—Students and instructors of the summer missionary training school of the Oklahoma Child Evangelism Fellowship were hosted on the Oklahoma Bible College campus during their annual ten-day session. Forty students received training prior to summer assignments throughout the state.

The Christian Service Department of OBC cooperated with the State CEF during the past school year in conducting Good News Clubs in Moore and Oklahoma City neighborhoods.

Oklahoma Bible College will open for its fall semester September 12. College officials are expecting a record number of students.

PASTORS DO COUNSELING everywhere. Following fellowship meetings, in the homes he visits and before or after services, the pastor is always counseling. Much of this type of counseling is done without a conscious effort on the part of a pastor, but a molding of personality occurs in every human contact. We could state a definition of counseling as a process whereby a competent individual works with another individual to help that individual resolve his problems. This process is done in a private setting. There may be times when someone is helped with their problems in groups. In fact, this may be desirable in some circumstances, but usually for the purpose of counseling we think of working with a person in complete privacy.

A person who is competent to counsel individuals is a person that has been "born again", knows his life style, knows his private logic, and has good mental health. These assets have been discussed in a previous article but need reiteration because of their importance. Everyone can counsel if we think of the term counsel in broad generalities. We are limiting our term of counseling to that of a pastor who is counseling for the good of the counselee.

Mental health is the quality of mind, body and attitude that, on the whole usually leads a person to feel reasonably comfortable. It is that quality which frees him to use whatever capabilities he has much of the time and which leave him open and sensitive to what is going

on around him instead of needing to defend his own structure.

Mental health does not mean that every pastor must mold himself into a pattern of smiling, calm, responsive patience, and have no quirks. They get pleasure from most of their congregation. They feel satisfied enough with their work and their lives so that they can view their own successes and failures with some objectivity. They feel hopeful enough to keep the capacity to learn and grow, and are comfortable enough to ask for help and to use it. We will not say any more about mental health and if you wish to review what we mean by private logic and style of life you can look back at the June issue of CONTACT.

A minister has a very favorable situation in setting up a counseling program. He is welcomed to the heart of his congregation and is the confidant of persons of all ages. His pastoral visits are excellent opportunities for specific counseling. He should not waste his time on incidentals but be sensitive to the situation and pierce to the heart of the problems of the individuals concerned. This will lead to individuals calling on the pastor for individual counsel, which is more advantageous for counseling.

The pastor as counselor must have an understanding of his congregation as individuals. For example, if ten people came forward for salvation at the close of a sermon, God would save each one individually not collectively. God meets the need of each one as to his fears,

doubts, uncertainty and metes out to each the necessary light, insights, and faith to be saved. The pastor, as pastor and counselor, must take a lesson from God and try to understand the needs of each person that he faces, whether it be from the pulpit or in an individual counseling session. This understanding is available to each of us through empathy. Empathy is a projection of our personality into that of another and an intellectual or emotional identification with fellow human beings. Empathy that stimulates the understanding of another human so that we can help him comes only from an unselfish love. True love is never selfish. Indeed true love is never satisfied until it expresses itself toward its object at real cost to self. We have every right to say that infinite Love partakes of this self-giving, sacrificial quality to an infinite degree. God's very nature is of the essence of self-giving love. And if that Divine Nature expresses itself, it will express itself in sacrifice. Not until we understand this, at least faintly, do we understand why the world was created or Christ died. From this understanding let us take another lesson from God and appropriate it to our own loves in relation to those we would help. Notice the sequence in God's dealing with us—unselfish love, Christ's life on earth and death, resurrection and present life, which makes possible the present state of empathy from God, in which He is able to meet our needs.

Consider for an example the way Jesus



handled the case of the rich young ruler. Jesus epitomizes empathy preceded by love as he look at the young man, who had come for counsel. Jesus perceived beyond the question. Every counselor must perceive beyond the surface. This is possible only as we project ourselves into the motions and personality of another. This projection must and will be preceded by unselfish love or there will be no real projection. Would it be remiss to state that our ability to perceive the need in human hearts is in proportion to our ability to empathise and our ability to empathise is in proportion to our ability to love unselfishly.

We all have had friends or acquaintances, who have been under great emotional stress that led to terrible acts. In many cases we might have been intimately associated with them or at least had come in recent contact with them. After the initial shock was over, we were made to wonder why we didn't see their need in time to help them.

The answer is that we were too selfish to love them enough to *listen* to them and therefore we were unable to empathise with them. In other words we loved ourselves too much to notice someone else. Without doubt this person was crying for help but we failed to see and perceive. All we saw was the smile and all we heard were the words he spoke. We didn't look beneath the surface, for the simple fact that we really didn't care.

This lack of empathy and the implications that accompany it stops pastors and

causes them to be ineffective in their ministry and counseling. This is a spiritual law of God and man can't negate or substitute and be successful in helping his fellowman. Sermons as well as counseling sessions should work on the principle of empathy. The counselor feels the needs of the counselee so much he feels the same emotion. But the counselor or pastor is able to lift his congregation or counselee because he brings the truth to bear upon the present problem and thus the counselee is enlightened, encouraged and strengthened by their new understanding of reality. The counselee is always seeking reality. From this standpoint truth and reality are the same but are not thus perceived by many folks especially those in emotional stress.

As counselor and counselee face each other the counselor must try to discover the personality pattern that brought on the maladjustment. Both should work together on this because the counselee must readjust his personality in order to relieve tensions and be free. The counselor must guard against allowing the counselee to shift the problem to some area outside himself. For example, to illustrate the point of shifting the problem to another area, no one can hurt you unless you allow them to do so. It is a fact that some people wish to be hurt and they wish to shift the reason to the person that hurt them. You must make them face reality or the truth that it is the personality that receives the hurt and sometimes nourishes it. This happens in churches and even between husbands and

wives. The hurt is assumed in hope that it will cause the other person to feel some obligation to remove it.

The counselor must not be arrogant or self-righteous for he is potentially like the person he counsels. He can always say "There go I but for the grace of God."

Sometimes during the confession of a counselee the counselor tends to be shocked or offended. If this happens you have lost your value as a counselor. The counselor must cultivate an attitude like God's. God takes us as we are—dirty, dispicable, shocking and without one plea.

The counselor and counselee working together can make an interpretation and suggestions are then made by the counselor. An hour is probably long enough at a setting and if a pastor can't help a person after three or four sessions he may wish to refer him to someone else. The sessions should not be any more often than once a week as the counselee needs time to think and apply what he has learned at the last counseling session.

In general it would be well for pastors to have in-service training where they could observe an actual counseling session and eventually set in and co-counsel before they counsel on their own. This might be a problem where the college could expand and perform a very useful service. □ □

This is the final article in this series. We are grateful to Mr. Hampleman for this timely information.

The Pastor As Counselor

by Claude Hampleman

WE ARE LIVING IN a country where one out of every ten Americans is a Negro and a world where a high percentage of the people are non-white. Communism is working militantly to turn black against white. In America this aggressive campaign is not in the interest of the colored minority but rather for the promotion of the world-wide cause of communism. We have to concede that the communists are being successful with their promotion of the black power movement and other similar agitations. We are forced to face the reality that death and destruction of racial violence can race through our streets at any time. Is there any hope for a work of God among America's colored population in such an hour? I believe there is a powerful potential in a colored man who has been saved, has received thorough Bible training and is executing a vital testimony for our Lord Jesus Christ through the power of the Holy Spirit.

What is the responsibility of the white Christian? I do not believe we should be as concerned about integration or segregation as we are for salvation of the American Negro. Negro evangelist Tom Skinner, who before salvation was a Negro gang leader in Harlem says, "The Negro is a person with a deep religious heritage in music and church membership. Yet, relatively few Negroes know Jesus Christ as personal Saviour."

Mr. B. M. Nottage writing in the book *Fields at Home* concerning the Negro says, "The Christian church has to a large degree ignored his spiritual need . . . There was a time when the Negroes were the most religious people in this nation. The Christian church has failed, however; unless we awaken to their spiritual needs, they will soon become the most godless element in the nation."

The American Negro is a religious per-

son but too few of their religious leaders have received training in a fundamental Bible believing institution.

Mr. C. L. Roesler, who wrote a thesis at Columbia Bible College on the American Negro says, "Not only has the Negro church of today strongly embraced the social gospel, but it has, to a large degree, endorsed modernism and its accompanying ecumenical councils. Many of its better trained leaders were instructed in institutions in which the doctrine of plenary inspiration of the scriptures is not held. A large number of pastors who have had the benefits of our higher education condone and encourage extreme emotionalism. In various places across the United States there are, however, those churches in which the fundamental doctrines of the Christian church are taught and the gospel of the Lord Jesus Christ is preached in clarity and power.

I believe we as Free Will Baptists have too long held a head-in-sand attitude toward our responsibility to the American Negro. We must not avoid the responsibility of evangelizing and training of the colored people because of prejudiced attitudes and traditions.

The Apostle Peter was a fundamental, Spirit-Filled preacher, but prior to his sermon in Cornelius' house, he had never preached to a Gentile. In the introduction ". . . he said unto them, ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for . . ." (Acts 10:28, 29a).

I am confident that anyone who has fellowship with his Negro brethren can expect contention from some of the white brethren as was true with Peter when he

faced the Jerusalem Council. "And when Peter was come up to Jerusalem they that were of the circumcision contended with him" (Acts 11:2). It is thrilling to read Peter's defense of his action. He says, "The Spirit bade me go" (Acts 11:12). "The Holy Ghost fell on them as on us" (Acts 11:15). "What was I, that I could withstand God?" (Acts 11:17) Most of you reading this article are from Gentile background. Had not Peter, Paul and others refused to be bound by customs and traditions we may not have had the opportunity for our Christian heritage.

Mr. Nottage writes, "Most Bible conferences, Bible schools and colleges, Bible camps, rescue missions and other Christian gatherings are not geared for the Negro. Usually he isn't welcome and is not allowed to enjoy such fellowship. He isn't exposed to that type of teaching which makes for godly character among white Christians. But if the Christian church doesn't take the lead in training the Negro as an equal and giving him spiritual help and Bible training, who will? This is a responsibility that cannot be ignored."

We face many problems when we consider evangelizing and training of the American Negro. I know of no easy answer to those problems. I do not believe that we should wait on the other person for a solution. Rather than do all the waiting upon one another, may we as individuals launch forward into this ministry as God calls and leads with hearts filled with His love.

During our 1967 National Association in Jacksonville, Florida, our denomination gave earnest heed to the report of the Reverend Lonnie Sparks and the Reverend Lonnie Palmer, missionaries to the Ivory Coast, concerning the ecumenical involvement of the American Bible

*In the past Free
Will Baptists established
schools for the
American Negro.*

BLACK POWER

Society in Africa. Will we also follow Brother Sparks' and Palmer's example in seeking to win the colored man to Christ and training him for effective service?

Evangelist Tom Skinner says, "... As a result of the Civil Rights movement, more and more Negroes are rejecting white evangelists, and with them the gospel they preach."

Mr. Nottage says, "... The greatest need is to train the Negro to do the job himself and to help him get the tools to do an adequate job." This would not be a new step for Free Will Baptists. In the 1800's Free Will Baptists participated in establishing schools and training institutions for the American Negro.

The Roman Catholics have recently learned of the open door of opportunity to make great gains among the American Negroes. This turning to Catholicism, plus the open rebellion of the American Negro are in great part due to the lack of solid Bible teaching.

Mr. Roesler in his thesis writes, "There are many forces that hinder the progress of evangelical Christianity among Negroes in the United States. Among the foremost are Communism, Romanism, Modernism, Emotionalism, and racial discrimination." It is an alarming situation, but none the less true, that fellowship among all these groups and many others is more possible than among evangelical Christians.

In order to see the Negro won to Christ we must be willing to come together at the foot of the cross of Christ and recognize that they can be equal members of the body of Christ. The love of Christ is sufficient to melt racial and class barriers. The Spirit of Christ in our hearts can help us build bridges of fellowship between born-again believers of respective races and social-economic status. "But if we walk in the light, as he is in the light, we have fellowship one

with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

I feel that integration of the local church would not be practical in some areas. For example, I don't believe it would be in the best interest to bring Negroes from their environment and community just for the purpose of integrating a white church or vice versa. However, I do believe we need to stop following the example of the Jewish Pharisees as they detoured around the country and people of Samaria. Rather, we should follow the example of Jesus, the Son of God, as He led His disciples through Samaria and stopped to meet the spiritual needs of the Samaritans (John 4).

I believe it would be good to hear of more reports of successful Vacation Bible Schools in colored neighborhoods as one Free Will Baptist church recently reported. Perhaps we could consider branch Sunday schools along with teacher-training institutions among our colored neighbors. Perhaps we could show our colored brethren that we would like to help them develop strong lay leadership through Christian education, workshops, etc.

I feel that there is a great open door of opportunity to help train the colored preacher both on the local institutional level and the college level. Recently, one of the Negro Free Will Baptist leaders inquired of one of our denominational leaders concerning the possibility of training Negro missionary candidates.

I believe the first solution to this overwhelming problem is to love the American Negro as a person for whom Christ died and to believe that the "Gospel of Christ" is indeed "the power of God unto salvation to everyone that believeth" whether Jew or Gentile, red, yellow, black or white. □ □

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

EPHESIANS 1:13, REFERRING to the Christian, says: "After ye believed, ye were sealed with the Holy Spirit of promise, who is the earnest of our inheritance." This expression that refers to *sealing* often causes some misunderstanding. In fact, some Calvinistic teachers are fond of using this verse as part of their argument for eternal security, saying that the idea is that we are *sealed* up in Christ by the Holy Spirit and thus cannot possibly leave Him.

incorrect. The verb used here is *sphragizo*, and the basic meaning of the word is "to mark with a seal," "to stamp with an impression."

Thus, it is clear the meaning of the word is to put a mark on, to make the impression of a seal on something. All of us are used to seeing official papers marked with the "seal" of the notary public. In the old days important persons, especially royalty, would place a bit of soft wax on a paper or letter and make the impression of their official seal—usually with a ring worn on the finger—in the wax.

This is obviously what "sealed" means in Ephesians 1:13 (and in 4:30 as well). The idea is clearly that the Holy Spirit is given to God's child as a *mark*, a *stamp* on the individual to show that the individual is officially the property of the Lord. Surely this "seal" is also a witness to us that we belong to God and are thus scheduled, as His children, to participate in a wonderful inheritance; but there is absolutely no indication whatsoever in this word that implies eternal security. The word does not mean the "seal" cannot be violated, or that the one sealed cannot escape. In this connection, it is interesting to note that the official government seal of Pilate was placed on the stone that blocked the entrance to Christ's tomb (for this is what is meant by Matthew 27:66, where the same word is used); but the one sealed within was certainly not held by *that* seal!

by Mark Vandivort

by Bill Davidson



THIS IS JESUS

NOT TOO MANY days ago, I was shown an article entitled: "Jesus Is Not God's Son, And I Can Prove It". It was a rather juvenile attempt to disprove the Divinity of Jesus, but the headlines were large and bold because the editors knew that this was a story that would gain an audience. It especially interested me because I realized that this was just one part of a vast movement in our world today that is dedicated to the task of destroying the Christian's image of Jesus Christ as the Son of God.

The real tragedy is that this movement finds most of its following within the confines of the modern church. It is here that the real damage is done as so-called "ministers of the gospel" strike at the very foundations of our concepts of the Saviour by refuting the doctrines of the Virgin Birth and the Resurrection, from the pulpit.

It is becoming increasingly popular to deny the divine nature of Christ. Some contend that He was simply a good man, a fine example, a moral teacher; but that He was by no means God Incarnate. Another pictures Him as a dead Christ still bound by the spikes of Calvary's cross. In a recent book, "The Passover Plot", one writer has gone even further than this by contending that Jesus merely read the Old Testament and became convinced that He could fill the prophecies of the coming Messiah. Then, the writer continues, Jesus connived and schemed to make every part of His life fit the Scriptures. The writer's final conclusion is that Jesus died accidentally on the cross and His great life's plan became a failure.

In the light of such happenings as these, the church must once and for all proclaim the message of Jesus Christ, God's Son and the Redeemer of lost mankind.

This Jesus Is God's Son

This is the message of the Bible from cover to cover. From Genesis 1:26 where God says "Let us make man in our image . . .", to Revelation 22 Jesus is revealed as God's Son. The testimony of the Scriptures is emphatic, uncompromising—Jesus is the Son of God.

At least two times in the New Testament, at Jesus' baptism and at the Transfiguration the Father proclaimed the Sonship of Jesus. The words still ring out and have been accepted by Christians everywhere as divine proof of the Divi-

nity of Christ: "This is my beloved Son, in whom I am well pleased . . ." (Matt. 3:17 and 17:5).

Jesus had already revealed His power over sickness and sin, but one final proof—one final stamp of approval was needed. It came in the Father's testimony, "This is my beloved Son . . ."

I am persuaded that we learn more about the real character of an individual by talking to his friends. Let's talk to some of the friends of Jesus.

John says of Him in John 1:1-2 "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John writes from his own personal experience as well as at the direction of the Holy Spirit. He had been with Jesus for three years and had seen His miracles and His mighty power. Now the words bubble out of his heart, "Jesus is God". He sums up the whole thing in verse 14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

When we think of Jesus and His followers we always are reminded of Simon Peter. No testimony has ever shaken the world like the testimony that Peter gives in Matthew 16:16, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Peter has also lived with Jesus and his testimony is the cry of a heart that has simply been overwhelmed by God's greatness as revealed in His Son. Do you doubt the Sonship, the Divinity of Jesus? then ask someone who knows. Ask Peter, and hear his cry, "Jesus is the Christ, the Son of the living God."

I always get a little shaken when I read the account of the demon possession of the man of Gadara, because it reminds me of the power of sin. Yet the story thrills me because it reveals the even greater power of God's Son. Even the demons of Hell recognize His power and His position in glory. He might have fooled you and me or even Peter and John, but in order to gain this claim it was necessary that He be the only begotten Son of God. Listen as the demons proclaim in Matthew 8:29: ". . . What have we to do with thee, Jesus, thou Son of God? . . ." The devil himself must proclaim the majesty of Jesus.

This point of the message is not complete until we hear the testimony of Jesus. The new book that we mentioned a moment ago declared that Jesus had trumped up His claim to glory, but now, in view of the other testimonies to His divine nature, the words of Jesus take on new weight and meaning. In John 17:21, Jesus proclaims His own right to the throne of glory. "That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." There is no other message for the church but this: "This is Jesus and this Jesus is the Son of the Almighty God."

This Jesus Is Our Redeemer

Until man is convinced that Jesus is the Son of God, salvation is impossible, but once this has been settled, Jesus is able to begin His work of redemption. This again is the message of the entire Bible—Jesus is our Redeemer. In fact, the central theme of the Bible from beginning to end, is the story of redemption.

I can't help but wonder at the hopelessness of the liberal churches of our day. If they contend that Jesus is not God, then they are also contending that the whole message of the Bible is false, and if this is true, then they have no hope at all for eternity. How terrible it must be to go to church week in and week out without ever knowing the redeeming power of the blood of Jesus. How wasted the hours in church that are used to destroy the hope of salvation. If Jesus is not God, then He is also not our Redeemer, and if not our Redeemer we are destined to punishment in an everlasting Hell. The Scripture leaves no room for doubt. The sinner must be redeemed or he must pay for his sins, for "the wages of sin is death . . ." (Romans 6:23a). We have no hope—we are of all men most miserable unless Jesus is our Redeemer.

The one thing that we learn about man in the Scriptures is that he is unlovely and unlovable. We can look at our own lives and see that it is true. And if that is not enough, the Scripture pictures the sin of man in all its ugliness and shame. In Romans 3:23 we read: "For all have sinned, and come short of the glory of

God," and in Isaiah 64:6 ". . . all our righteousness is as filthy rags." Again, we feel so very hopeless and helpless. Our hearts are black with sin, our lives are controlled by sin. The Bible even goes so far as to say that we are "dead in trespasses and sin." We are so unworthy of love and especially the love of a righteous and Holy God. But Jesus has revealed God's love for the unlovely. God loves us in spite of our sin.

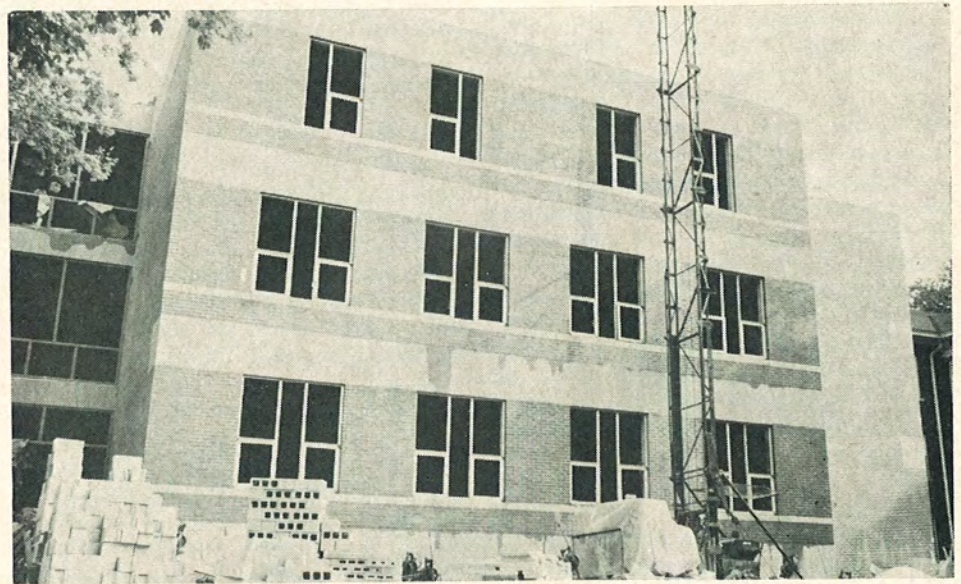
In Romans 5:7-8 Paul gives a precious illustration of this matchless love of God revealed in the Saviour. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The illustration is simple. No one would die for a righteous man—a man who keeps the law; a man who never beats his wife; a man who simply does what is expected of him and nothing more. On the other hand, some might be inspired to lay down their life for a good man—a man who goes further than the law requires; a man who not only refuses to beat his wife, but who also shows his love for her; a man who is kind and beneficent, willing to go the extra mile. But the real beauty of the Scripture is this: when we were still unlovely, still sinful, neither good nor righteous—JESUS DIED FOR US. How precious, how marvelous the love of God for an unlovely, sinful people. It is expressed in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus, as our Redeemer expressed the love of God for the sinner.

Let's stop for a moment and consider the words "redemption" and Redeemer". The dictionary says that redemption "is the act of re-purchasing a once-owned possession", and then adds, "to deliver from sin and its consequences by means of a sacrifice offered for the sinner." The meaning of the word in the Scriptures is much the same. The whole matter of redemption depends on a price being paid, and in every case the object being redeemed is being re-purchased or bought a second time. We once belonged to God, we were created in His image,

(Continued on page 24)



A modern new dormitory will greet men students as they return to the campus of Free Will Baptist Bible College. The much needed building stands ready for the hustle and bustle of approximately 120 men students.



Workers are hard at work to complete the new classroom building. This new building will be appreciated by every person on the campus of Free Will Baptist Bible College. On its three floors instruction in many subjects will take place.



The Library of Free Will Baptist Bible College had its beginning in a garage. With the opening of school this year it will find a new resting place in the Grizzard building.

woman to woman



by CLEO PURSELL

Woman Power In Our Country

Proof of the old adage, "Man works from sun to sun but woman's work is never done," is found in statistics released by the U.S. Department of Labor. More than a third, in fact, 37 percent of all American women between eighteen and sixty-four years of age hold jobs outside their homes. Three fourths of them work full time, the rest on a part-time basis. Fully half the women around fifty years of age work.

It is no exaggeration, therefore, when the newest book from the Woman's Bureau, U.S. Department of Labor, begins with this paragraph: "Womanpower is one of our country's greatest resources. Woman's skills and abilities are being used more fully and more creatively than ever before—in the home, in the community, and on the job." These working women make up 35 percent of the nation's labor force. Some women head America's large industries, some are lawyers, 1.4 million are teachers. Several million fill jobs as stenographers, typists, clerks, and secretaries in offices throughout the big cities and little towns across the country. Other millions work in factories, in restaurants, laundries, and service industries.

There are many reasons why a woman works. Most modern girls like to work between graduation and marriage. She may be a newlywed, hoping to buy furnishings for the house before the baby comes. She may be a mother who has difficulty stretching her husband's paycheck to buy groceries and clothes for a growing family. She may be putting her husband through college, or seeking extra dollars to pay her children's tuition in college. Mrs. Esther Peterson, Assistant Secretary of Labor said: "Most women do not work for pin money; if they do, it's for the pins that hold the family together."

These women are your neighbors. You see them in the supermarkets, in department stores, doctor's offices, and in church. Many of them may also be unenlisted persons in your church area. Perhaps our churches would do well to become more aware of the changing role

of woman in today's world, and to explore new areas of service to her.

Women In Russia

In a society where women are a 54.4 majority, Russian women hold an unusual place. Three-fourths of all physicians, two-thirds of all economists and nearly half of all factory workers in Russia are female. The world's first woman space explorer was a Russian. Soviet women have received about one-third of all government awards and medals, particularly that of "Hero of Socialist Labor." Russia's rubber-stamp parliament, *Supreme Soviet*, includes 390 women. *Pravda*, the main organ of the Communist Party, boasted that "It is only under conditions of socialism woman acquires true liberation, the opportunity to develop her abilities and talents in labor and in social activities." But the "emancipation" of the Soviet woman has not been without its problems. According to a UPI article by Neil A. Martin, the Kremlin has become worried about the heavy burden of domestic duties borne by working wives and mothers and the lack of modern household conveniences to ease their burden. They are fearful of the effects upon their health and home-life.

Women In Cuba

"Cuban women," says Havana radio, "never had it so good . . . No more of that inferior sex nonsense." The Miami-monitored broadcast boasted: "The Cuban women of today are agricultural workers, cane cutters, mechanics, traffic police, members of the revolutionary armed forces and invaluable companions in difficult moments when the fatherland needs their services." They were reminded the revolution has allowed women to show they can handle heavy work. The occasion was a national meeting of the Cuban Women's Federation.

Christ In Your Work

Regardless of where a woman lives or under what circumstances she must labor, there is a difference in her work when Christ controls her heart and life. She can glorify God not only at church but in the kitchen, at the office, or the

factory, if she will view her work as not just a job or career, but a divine calling. Eugenia Price, in *Woman to Woman*, said: "Woman is free now to do almost any kind of work which interests her. Had I lived in the days before women were set free, I should have headed all parades with the largest banner of all held high proclaiming our rights to be people. Men have always been permitted to be people. We have just recently made it. But thank God, we have made it. And now and forever, as long as the earth shall last, I hope that it will never be possible to classify woman's work."

"I believe there will be work in heaven. Good creative work to keep us growing and to keep us learning. In Mark's gospel is a much overlooked line which is the key to our working conditions on earth: 'And they went forth . . . the Lord working with them.' Jesus Christ wants to work with us."

Dates To Remember In September

- Christian Education Month
- Student Loan Fund
- Stewardship Emphasis
- National Sunday School Week
- Labor Day
- Citizenship Day

ON A RECENT TRIP to Texas, I was served a piece of *Vanilla Wafer* cake (it's the crunchy-chewy kind!) and promptly asked for the recipe. Credit goes to Mrs. Hazel Rains, Conroe, Texas, for the following delicious and easy to prepare cake.

Vanilla Wafer Cake

- | | |
|--------------------|--------------------|
| 2 sticks margarine | 12 oz. box vanilla |
| 2 cups sugar | wafers |
| 6 eggs | 7 oz. package |
| 1/2 cup milk | coconut |
| | 1 cup pecans |

Cream margarine and sugar. Add eggs, one at a time, beating after each addition. Add milk and crushed wafers alternately. Add coconut, fold in chopped pecans and bake in greased and floured tube pan about one hour and 13 minutes at 275 degrees.

Gem

Housework is what the woman does that nobody notices until she doesn't do it.

This Is Jesus

(Continued from page 21)

but because of sin, we lost our relationship to Him. Now, as the unlovely and unlovable sinners we mentioned a moment ago, we need a Redeemer. But this presents a monumental problem: a price must be paid for our redemption and the price is beyond our ability to pay. The Scripture says: "the wages of sin is death . . ." (Romans 6:23). If we pay such a price, our eternity is sealed; if we die to pay for our sins then salvation is lost to us. But the Scripture remains uncompromising—someone must die, blood must be shed, the sacrifice must be made. It is here that Jesus reveals His task in the world, when as the spotless, sinless Lamb of God He freely gives His life for our redemption. Jesus is our Redeemer, but oh, the suffering that was His as He accepted our sin and died in our stead.

Even before Jesus was born, Isaiah began to describe His great suffering on Calvary's tree. In Isaiah 53:5 we read, "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

In the New Testament, Peter pours out his great heart in his testimony of the sufferings of Jesus as He paid the price for our sins. Peter was there. He had seen Jesus' suffering and knew himself to be responsible for much of that suffering through his own denial of the Saviour. He cries out from his own eyewitness experience, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Peter 2:24) We can't begin to imagine the physical pain that Jesus bore for our sins. The last phrase of the verse tells the story of His suffering, "by whose stripes ye were healed." How vividly this reminds us of those last hours of torture that ended on the cross. The stripes were just a part of the agony that Jesus tasted as He became our Redeemer.

The word "bare" here has the idea of the priest carrying the sacrifice up to the altar. The word is usually used in connection with the sacrifice and there is no reason to doubt but that it has the same idea here. Jesus, the sinless Son of God, literally took our sins and bare them to

Calvary giving Himself as a sacrifice for our atonement.

The stripes that are mentioned refer to the terrible beating that Jesus received as a prelude to the cross. The Romans used a whip of cords that had at their end pieces of lead, brass or sharp bone. The work was thorough, it left little life in the victim of its blows. Wuest says that "the victim was stripped to the waist and bound in a stooping position, with the hands behind the back . . .". Some, He says: "were so torn by the scourges that their veins were laid bare, and the inner muscles and sinews and even the bowels were exposed."

We note here that the word "stripes" in the Greek is not plural but singular—"stripe". The body of Jesus was so often struck, the wounds were so many that it looked as though His back was one open wound with no possible way to tell the end of one stripe and the beginning of another. Jesus suffered for our sins the agony of pain and finally the agony of death in order that we might be saved. This is Jesus and this Jesus is the Redeemer of sinful man.

The Bible has not changed. It is still true that "all have sinned" and that "the wages of sin is death", but because Jesus is more than man, more than moral teacher, more than a good example; because He is the Son of God and the Redeemer of man, we may be saved by His blood. The Scripture says in John 1:12 "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Now, let me ask this very important question. What estimate have *YOU* had of Jesus Christ? Have you thought of Him as a mere man? Have you proclaimed Him as Christ? or have you simply ignored Him and by your attitude and your rejection said, "This Jesus means nothing to me"? One day every man, woman, and child will tell what they have done with Jesus. One day we all will stand in God's presence and for the last time tell who Jesus is. Because He is God's Son and because He has paid the price for our redemption, we must decide what place He will hold in our hearts. The reward is heaven—the penalty is Hell. This is Jesus, and this Jesus stands ready to save you from your sin. □ □

MR. DAVIDSON is pastor of Bethany Free Will Baptist Church, Norfolk, Virginia.

The ministry of Christian education must be magnified. Our Sunday School Department and Church Training Service provide excellent materials for use in our local churches. These departments exist for the benefit of our churches. It is regrettable that many do not take advantage of the services which they render.

Christian day schools and four Bible Colleges are making a major contribution to our expanding Christian education emphasis. Each one is worth our prayerful and financial support. Christian education is the key to progress and the development of dynamic leadership. I believe our Free Will Baptist Schools are in a better position to produce competent dedicated leaders. If they fail to fulfill their mission, they forfeit their right to exist.

More effective ways must be sought to enlist the vast abilities and resources of our Masters Men. The future of our denomination may well hinge on the role which our laymen assume.

The outreach of our Home Mission and Church Extension ministry must be accelerated. Unless we give greater priority to this work our denominational growth will be stymied. This key ministry cannot be side tracked.

The major objective of reaching a world with the gospel must be kept central. We must combine all our energies into a balanced coordinated ministry of fulfilling our Lord's last commission. While we keep our eyes focused on this supreme goal we must not lose sight of how each agency is inter-related in accomplishing the task of world evangelism. Our vision must embrace all men and our hearts must pulsate with a passion to reach every creature.

The attainment of a total church ministry is not easily achieved. It is a slow process but an end which we should seek. It will require patience, understanding, and effort. It also demands faithfulness in our obligation of stewardship. The tempo of denominational progress will be determined by our willingness to give and share that which the Lord has entrusted us with. The length of our stride will be measured by the depth of our stewardship commitment.

It is my conviction that we must seek to understand what God wants us to do as a denomination to fulfill his sovereign purpose. Then we must chart the course that will keep us in step with His perfect will. It is this factor that will determine whether we are going somewhere as we endeavor to march forward.

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

JULY 1967

	July 1967	Year To Date	Total To July, 1966	Designated July, 1967
Alabama	\$ 594.26	\$ 1,974.88	\$1,500.08	\$
Arizona	408.90	858.97	794.54	
Arkansas	378.23	2,471.51	2,791.23	
California	627.12	3,890.43	4,597.61	
Florida		2,213.02	1,450.41	
Georgia	306.43	1,534.75	1,269.90	
Idaho		173.66	261.61	
Illinois	792.15	4,513.85	4,679.11	
Indiana	81.21	268.50	94.00	
Kansas	43.20	664.30	1,500.00	
Kentucky	125.00	250.00	465.93	
Louisiana	41.13	233.26	117.43	
Michigan	324.95	1,852.92	173.22	
Missouri	2,084.54	12,100.25	9,082.42	
New Hampshire	33.34	274.68	98.81	
New Jersey	18.00	81.00		
New Mexico	25.59	230.50	179.91	
North Carolina	327.29	1,247.37	1,245.95	
Ohio	298.60	2,183.33	2,154.62	
Oklahoma	1,570.43	10,014.69	9,130.10	
Tennessee	436.58	3,473.68	1,558.17	
Texas	328.94	1,485.96	1,495.53	
Virginia	511.30	3,890.98	3,637.14	
Washington and Oregon ..		267.07	221.55	

	Cooperative July 1967	Receipts Year To Date	Designated July 1967	Year To Date	Total Receipts To Date
Foreign Missions	\$2,713.58	\$16,283.37	\$	\$116.27	\$16,399.64
Bible College	1,965.01	11,791.41		116.27	11,907.68
Executive Dept.	1,965.01	11,323.47		93.02	11,416.49
Home Missions	1,497.15	8,983.94		116.27	9,100.21
Church Training	935.72	5,614.96		13.96	5,628.92
Superannuation	280.72	1,684.48		4.65	1,689.13
Stewardship		467.93		4.65	472.58

SEPTEMBER 1967

in the vineyard

Francis W. Boyle, Director of Executive Church Bonds, Inc., was with the Canton Free Will Baptist Church, Canton, North Carolina in a \$30,000 bond program September 5-9. He was with the Bethel Free Will Baptist Church in Gastonia, North Carolina for a \$25,000 bond program September 9-13; Cedar Creek Free Will Baptist Church, Hartsell, Alabama, September 14-15; First Free Will Baptist Church in Douglas, Georgia, September 18-22 for a \$15,000 bond program; First Free Will Baptist Church, Kirksville, Missouri for a \$45,000 bond program, September 26-30.

Jack Paramore, Director of Development for Free Will Baptist Bible College, will be in revival services in Bloom Free Will Baptist Church, Scioto Furnace, Ohio September 3-10 and Prospect Free Will Baptist Church, Dunn, North Carolina, September 11-17. Mr. Paramore will be in a City wide Bible Conference in Tulsa, Oklahoma, September 27-October 1.

Director of National Home Missions and Church Extension, **Homer E. Willis**, will be in revival services at the First Free Will Baptist Church, Marion, North Carolina, September 17-24.

Henry VanKluyve, Director of Deputation for Foreign Missions, will be in revival services with the Marietta Free Will Baptist Church, Lyons Georgia, September 17-24.

Director of Foreign Missions, **Reford Wilson**, will be visiting various churches for missions services in Oklahoma, September 17-24.

Harrold Harrison, Promotional Secretary for the National Sunday School Department, will attend the Northeast Mississippi Sunday School Convention, September 4. Mr. Harrison will conduct a Sunday School Institute at the First Free Will Baptist Church, Algood, Tennessee, September 11-15; Welch Avenue Free Will Baptist Church, Columbus, Ohio, September 18-22, and will be at Oklahoma Bible College, Moore, Oklahoma, September 29 for a TNT Rally.

personally...

FORWARD MARCH

Long ago, in another age, Moses faced the difficult problem of leading the children of Israel forward into a new adventure. As they began their trek, they encountered some apparent obstacles. When faced with fear and perplexity they cried out to God for help.

God's answer to their dilemma is found in Exodus 14:15, "Speak unto the children of Israel, that they go forward." It is evident that Moses did not know how God would intervene in behalf of His people. Yet he was confident that a wise loving, omnipotent God would lead them to victory.

Like Moses, I do not know the future but I am thankful that I know the One who holds the future. I believe that God will direct us in the right way if we are willing to follow in the pathway of obedience.

It is a humbling experience to continue serving our Lord and our people. Never was I more conscious of the need of your prayers and the wisdom of God for this new role given to me by the National Association. It is an arduous task to attempt to carry on in the traditions of our great heritage.

My predecessors have done a magnificent job. I believe I speak the sentiment of our people in commending them for their splendid work. Their achievements and accomplishments in behalf of our denomination are deeply appreciated.

We must not, however, become enchanted with the past. We must continually march forward. We face many social, secular and spiritual challenges. It is imperative that we come to grips with these perplexing problems. To stick our head in the sand as the proverbial ostrich and pretend they did not exist would be folly.

In this era of riot, rebellion and revolution we must confront a confused world with the answers to man's dilemma found in the Word of God. The anarchy of this age is only a symptom of the spiritual condition of the human heart. The Church has a responsibility to press upon these blind benighted reprobates the claims of the gospel.

A weak enemy, non-aggressive, stagnant church must be stirred with revival fires. It is not time to stand still, mark time or content ourselves with holding the fort. We must sound the battle cry. We must launch an offensive. Bravely and courageously we must push forward. We must not flinch from duty.

This age of apostasy demands alertness to the theological confusion that engulfs so many. Free Will Baptists do not hold some abstract belief but one of absolute certainty. We must affirm our faith more energetically in a time of growing fidelity. The web of ecumenicity must not ensnare us. The subtle overtures of Rome must be repelled. We must be on guard against any alliance that would be detrimental to a Biblical stand of separation.

We must face internal disagreements with love and spiritual maturity. It is not essential that we all agree on every matter but it is absolutely essential that we maintain respect for another's views. Loyalty to Christ, fidelity to the Word of God and Christian fellowship must bind us together in unity and harmony.

A better degree of communication must be maintained. Dissent is not disloyalty. But let it always be in the spirit of love. We cannot afford to become bogged down with strife and division over secondary matter.

There is no place for debating our fundamental heritage. Any form of foreign doctrine must not be tolerated. Our treatise must be upheld. The manner of discipline which it prescribed is our guidelines. The safeguard of our doctrinal position is primary. Any compromise would be traitorous to those who have faithfully preserved our movement.

(Continued on page 24)



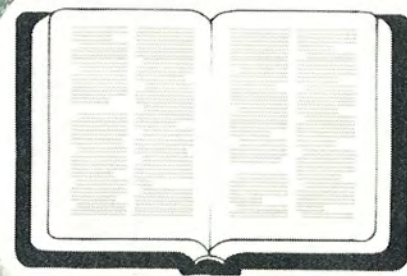
A handwritten signature in cursive script that reads "Rufus Coffey".

for times like these

God speaks!

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To keep pace with new concepts in adult education and provide Free Will Baptists with true-to-the-Word Bible studies, our Church Training Service Department has somewhat altered the image of their adult magazine, *Adult Focus*. Heretofore, the magazine featured a variety of subjects. Today, it develops one theme each month. In addition to weekly studies, *Focus* carries a "Bible Studies" series, ideally arranged for Sunday or Wednesday nights in the local church. Fourth quarter, 1967, Bible study theme is "Before and After" (studies in Ephesians, chapter 2). Each section concludes with review question on that section. The October theme is "God's Answers to Life's Problems." Problems discussed are: Broken Fellowship, Conformity, Laziness, Self-Centeredness, and Aimlessness. November theme is: "Men of the Bible"—Philip: The Unimpressive Apostle; Nathanael: The Guileless Apostle; Thomas: The Doubtful Apostle; and Demas: The Light That Failed. "The Life and Work of Christ" series for December includes: His Wondrous Birth, His Two Natures, His Teaching Ministry, Miracles He Performed, and His Last Days on earth. These outstanding life-related studies are perfect for Sunday or Wednesday night services. We urge you to order a copy *today* for each adult in your church.

LIFE-RELATED STUDIES

