

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JANUARY 1968

MISSING
THE
MARK
(GEMS)

HAPPY
NEW YEAR

AMERICAN
BIBLE
SOCIETY
REPORT

HOW
TO HAVE
REVIVAL



GETTING READY for MARRIAGE

by GEORGIA HILL

Booklet Now Available
for Young People
with Practical Answers
to Their Questions
Regarding Marriage



GIVE A COPY TO EVERY YOUNG PERSON IN YOUR CHURCH!

1 Booklet—25¢

12 Copies—\$2.00

25 Copies—\$3.00

All over 25—10¢ each

ORDER FROM / CTS DEPARTMENT
P.O. Box 1088
Nashville, Tennessee 37202

personally...

A PRAYER FOR REVIVAL

THE WORD "REVIVAL" comes from two root syllables "re" meaning *again* and "vive" meaning *give life*. As applied to the Christian, it speaks of spiritual renewal. It is the renovation and restoration of a soul who has lost touch with God. It is recovery of one languishing in a state of lethargy, discouragement, and defeat.

Revival is the work of God in the hearts of His people, resulting in the rekindling of fervent love, the refilling of the Spirit, resurgence of life and power, and the refreshing consciousness of being in fellowship with God.

Pastors, denominational leaders, and dedicated laymen are expressing sincere concern for revival. Like Habakkuk (3:1-2), the heart cry is "Oh, Lord, revive thy work in the midst of the years, in the midst of the years make known . . ." It is likewise the prayer of my heart as we launch out into a new year.

The pressing need of the hour is a revival in our nation, schools, churches, and homes. The reason is obvious. Our news media keep us aware of increased crime, anarchy in the streets, rebellion on the campus, declining morality, drunkenness, political and business corruption, racial tension, lawlessness and iniquity. It is not enough to diagnose our moral, social, and spiritual ills. What we need is a remedy for our sick society. The answer is found in revival. A spiritual awakening could change our chaotic condition.

There is also a particular need for spiritual renewal within our denomination. The pull of the world becomes more evident. The pressure to conform is mounting. Laxity in standards of separation are seen. Lust for pleasure and things weakens our spiritual life and impairs growth. Holiness of life appears to be the exception rather than the norm. Many are content with a shallow, superficial faith. Homelife reflects spiritual anemia. The most frequent lament of our pastors and laymen is the abounding apathy that plagues us. Many churches are engulfed in a spirit of indifference, self-complacency, and lukewarmness. Week after week our folk meet without purpose, motive, or conversions. There is an appalling lack of spiritual depth and dedicated discipleship.

It is easy to become elated over increased offerings or a ballooning Sunday school attendance, yet this does not always mean genuine spiritual growth. A better barometer to measure our church's spirituality would be the attendance on Sunday night, prayer meeting, or visitation. We might check the missionary giving of our church. The number of young people entering full-time Christian service is another test. What about the spiritual development of the membership? How many disciples have we really made?

Revival will produce a pulsating passion for souls. It will make a barren life fruitful. It will result in Spirit-filled holy living. It will cause us to have a hatred of evil. There will be a greater concern for world-wide missions. It will stimulate us to sacrificial giving. It will lead to confession of sin and restitution of wrongs.

My appeal is that we join together in prayer for God to revive us again in 1968.



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

CONTACT

Volume XV Number 3

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Editor
Assistant Editor
Circulation

STATE REPORTERS
Charles O. Hollingshead
Carl Johnson
Malcolm Fry
Lloyd Thomas
Winston Lawless
Roy Thomas
Elro Driggers
Mance R. Cason
Luther Sanders
Wade Jernigan
George Waggoner
Don Jackson
Bob Shockey
John Ruth
William Hill
Daniel Gaskins
Bud Hill
Ronald Creech
S. M. Aragon
Homer Nelson
N. R. Smith
Fred Kirby
Winston Sweeney
Odus Eubanks
J. B. Chism
Lloyd Plunkett
Carl Vallance

EXECUTIVE COMMITTEE

Robert Picirilli
J. B. Fletcher
William Atkinson
I. L. Stanley
Lloyd Thomas
Elro Driggers
Milton Hollifield

PUBLICATION DATA

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

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

SUBSCRIPTION RATES

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

Rufus Coffey
June R. Critcher
Linda Smith

Alabama
Alaska
Arizona
Arkansas
California
Colorado
Florida
Georgia
Hawaii
Idaho
Illinois
Indiana
Kentucky
Maine
Michigan
Mississippi
Missouri
North Carolina
New Mexico
Ohio
Oklahoma
South Carolina
Tennessee
Texas
Virginia
Washington
West Virginia

Moderator
Assistant Moderator
Clerk

ARTICLES

ORDINANCES OF THE CHURCH (Feet Washing) <i>George C. Lee, Jr.</i>	6
HOW TO HAVE REVIVAL <i>Joe Ange</i>	8
WHAT HAS FREE WILL BAPTIST BIBLE COLLEGE DONE FOR DANNY? <i>Bert Tippet</i>	12
AMERICAN BIBLE SOCIETY REPORT <i>Lonnie Sparks</i>	14
AFTER THE SHOUTING—POUTING? <i>Harrold Harrison</i>	17

FEATURES

EDITORIAL	3
RELIGIOUS NEWS	5
GLANCING AROUND THE STATES	10
WOMAN TO WOMAN	16
CO-OPERATIVE REPORT	18
GEMS FROM THE GREEK NEW TESTAMENT	18

COMING ARTICLES

Living through Sorrow
What Type of Preaching Do We Need Today?
The Layman Finds His Place in the Local Church

ABOUT THE COVER

The new year reminds the Christian of new opportunities of growth, new avenues of service, and new responsibilities in sharing the gospel. It rings in a call to the sinner to experience newness of life through Jesus Christ the Life-Giver.



religious news

Christian Day Schools Hailed

NEW CASTLE, Pa. (EP)—The educational facilities of churches should be pressed into service all week to present the Christian revelation in its claim on the whole realm of liberal learning.

Hailing the development of Christian day schools and making the plea for churches' double duty was Editor Carl F. H. Henry of Christianity Today.

Admitting that the Christian day school in many communities was "not now economically feasible," Henry offered this alternative:

"Another possibility," he said, "is the offering of competent Christian scholars of university or college extension classes in special areas of interest to church members, both college-age students and adults."

Churches could also enlist as leaders and teachers in the church school "those church members who are engaged in public school administration and teaching."

This, he declared, will impress the younger generation "with continuity rather than discontinuity between faith and knowledge."

NAE Drafts Multiple Membership Plan

MINNEAPOLIS (EP)—A plan to open membership in the National Association of Evangelicals to churches and organizations now holding membership in the NCC, WCC, or ACCC was announced by NAE's executive director in his speech to the National Sunday School Association. Dr. Billy A. Melvin, NAE executive Director, said, "This is not new for NAE. Individual churches whose denominations were aligned with other transdenominational groups but who desired a relationship with the National Association of Evangelicals have after meeting membership requirements, been admitted at a single church level.

"Throughout our 25 years, we have provided membership at several levels," Melvin said. "Denominations, associations, organizations and local churches have comprised our conservative Protestant organization. The action taken at Chicago formalizes the practice with regard to a prescription on dual membership for denominations."

Governor Asks Legislators to Shun Smoking, Drinking

ATLANTA, Ga. (EP)—Georgia Governor Lester Maddox reportedly has asked members of the Georgia Legislature to take a pledge not to smoke or drink.

Legislators received the pledge cards in a letter asking for help in recruiting new members for the Governor's Youth Council on Alcohol, Tobacco, and Health.

They were asked to pass along names—and presumably signed pledge cards—to a minister, The Rev. Clifford Brewton, director of the program.

"I got a letter with a pledge card in it—and tore it up," one DeKalb County legislator reported.

Another, an Atlanta lawmaker, commented: "If they are serious about this, they'd really have to reapportion the Georgia General Assembly."

The program originally started out as a project to combat use of tobacco. The council was known in the beginning as the Conference on Youth, Smoking, and Health. Somewhere along the line, alcohol was added.

Praying Out Loud, GIs Fight Desperately

DAK TO, South Vietnam (EP)—"There wasn't a man out there who wasn't scared and praying." So said Pfc. Michael McKenzie, 21, of Pine Bluff, Ark., describing the horror of war here on Hill 724. "You could hear the 'Our Fathers' out loud," he said. "You could hear them praying to God for forgiveness." The battalion of GIs had walked into a Communist ambush.

Teletypewriter Links Azusa

AZUSA, Calif. (EP)—A Teletypewriter unit, installed in the library of Azusa Pacific College here, facilitates the schools' research by linking it with large academic libraries.

Researchers can find out in minutes what is or is not available to them through 34 libraries in America using the system. This allegedly represents a combined potential in excess of 25 million volumes.

Hit-Run Evangelism

WASHINGTON, D.C. (EP)—In De-

troit to participate in a discussion on racial issues led by an incisive young Negro leader, a pastor here says he became "deeply conscious of the sheer inhumanity of hit and run evangelism."

Dr. Richard C. Halverson, writing in *Perspective*, a weekly devotional letter for the business man, explained that the kind of evangelism he condemned was that which "equates witnessing with words and makes no attempt to understand persons or relate to them . . . evangelism which treats persons as 'its' to be converted."

The Presbyterian minister, and First Vice President of World Vision International, Monrovia, Calif., pointed out that "God's witness to man stands out in sharp contrast." He went on to quote John 1:14, "And the Word was made flesh, and dwelt among us, and we beheld his glory . . ."

"Words are important," Halverson said, "but they were never meant to stand alone. The apostles," he said, "Heard, to be sure, but they saw first! Seeing was believing. This is authentic witness—embody what you believe and there'll be plenty of opportunity to talk."

Tax Shows More Americans Drinking

WASHINGTON, D.C. (EP)—Intake of alcoholic beverages is showing an increase on the government's tax collection records. The Internal Revenue Service reports that alcohol tax collections for the year which ended June 30 reached a record \$4.08 billion, up 6.8 per cent from the previous fiscal year.

Tobacco tax collections increased just three-tenths of one percent to \$2.08 billion, shy of the 1965 record of \$2.15 billion in fiscal 1964-65.

Alien Immersion Debated

LITTLE ROCK, Ark. (EP)—The practices of open communion and "alien immersion" sparked debate at the annual session of the Arkansas Baptist Convention here.

Open communion is the opening of congregational communion services to those not members of the denomination; "alien immersion" is the acceptance of new members on the basis of baptism in other denominations.

ORDINANCES OF THE CHURCH

by George C. Lee, Jr.

THE THIRD AND FINAL ordinance set forth by Free Will Baptists and a few other evangelical groups, but which is rejected by most theologians and church groups as it is used in the literal sense, is the washing of the saints' feet.

"Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God: He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a bason and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to Him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:3-14). Other passages which may be cited are 1 Timothy 5:10, John 20:30-31 and John 21:25.

First, let us consider the negative side to this ordinance. For verses 14 and 15 of John 13, the *Pulpit Commentary* explains it thus: "The Greek word *kathos* is used 'like as' and not 'that which.' The Greek word for 'given an example' comes from the Greek word meaning 'I deliver over.' Therefore, it shows that He had set before His disciples a parallel, an example, a symbolic type of the service they were to render to one another and was not establishing a custom or exact ordinance. The service demanded is the self-forgetting ministry of love, which places the interest of self behind and this below those of others. Another says this:

"Two of the Great Historic churches consider this to mean that our Lord meant those who represent Him to do *what* He did. No interpretation of His words could be more purile. If the scene is to be transacted literally, then a Judas should always be among the twelve! Christ said 'Do as I have done unto you, standing in the place of a minister among you.' It was an actual service which had been omitted that Jesus performed and from which He drew a spiritual lesson. But times and customs change, dress and habits; also what in that land in those days might be essential is not so now. But the lesson of ministering love remains for all men and all times. The Christian life is to be a life of service in imitation of our Lord and Master, Jesus Christ" (*Preacher's Homiletic Commentary*).

D. B. Montgomery, author of *General Baptist History*, makes this summary of the negative side:

"Jesus washed His disciples' feet at the Bethany supper. The Bethany supper was a social occasion, in a Bethany home. The feet washing incident was not a religious ceremony at all. Feet washing and the Lord's Supper are in no manner connected. The disciples never washed each other's feet as a religious ceremony. The disciples never commanded others to wash feet as a religious service. There is not a word in the Bible to indicate that washing feet is a church ordinance. The church was 30 years old before 1 Timothy was written—the first reference to foot washing and then only as an act of hospitality; John 13 was written at least 47 years after Pentecost, and probably 60 years after. The primitive church never practiced feet washing as an ordinance. It was hundreds of years before feet washing was ever mentioned in church literature. The Scriptures plainly teach that there are only two ordinances of the church—baptism and the Lord's Supper. If General Baptists have a right to add one ordinance, Catholics have a right to add five. But no one has the right to add to or take from the ordinances of the church."

Perhaps these arguments are well and good, but let us look at the picture from the other side. In the first place the Greek word *paradidomi* may be translated "just as" so that the latter part of verse 15 would be ". . . ye should do just as I have done to you." It is the same word used as the one where Jesus says that we should love one another just as He has loved us. Also the Greek word means to deliver over as an *injunction* or *instruction*. Thus, "I have given you an example" may mean "I have delivered to you an injunction or instruction that ye should do just as I have done to you." And should a Judas always be in the crowd? Was not Judas present at the Lord's Supper? And yet we do not believe that a Judas has to be present each time we partake of the Lord's Supper.

As to whether their feet were dirty, we shall see in further statements. In the Gospels we find that the life of Jesus was made up of the most unexpected things. His words and actions were so unlike other men's that He often startled and surprised His disciples. The multitudes marvelled and said, "Never a man spake as this man spake." However, in all His words and deeds we find no parallel to the washing of the disciples' feet. Such humiliation as is portrayed in the act is without parallel. The disciples had never seen or heard anything like it. Never in all the history of the world did a king or ruler get down and wash the feet of his followers. For the first time, Peter rebuked His Master. Jesus said that if he was not washed he had not any part in Him. Was Jesus making a mystery of this? Was it some other cleansing He was speaking of? Many think not. He was rebuking Peter who refused to submit to his Master's request. Then in verse 15 again the term "should" may be noted. "Ye should do as I have done to you." The terms *should* and *shall* are synonymous as used in this sense. It was something they were to do in the future and surely He was not just asking them to carry out the old oriental customs. And we say that for this reason—

Is Christ's command concerning feet-washing to be taken literally? Or, was this a custom meant only for Oriental worshippers?



the hosts did not wash the feet of guests in oriental days and neither did servants. They all washed their own feet.

In Genesis 18 we read that the Lord appeared to Abraham in the plains of Mamre, and Abraham saw three men (or angels, as they afterwards proved to be). He ran to meet them and said, "My Lord, if I have found favor in thy sight, pass not away, I pray thee, from thy servant; let a little water I pray thee, be fetched and wash *your* feet . . ." Then, in Genesis 19, when the messengers appeared to Lot, he too asked them to tarry and wash their feet. Also in Genesis 24:32, at the well of Rebekah, the servant of Abraham was so joyfully received, and water was given to wash his feet and the men's feet who were with him. Judges 19 shows us an old man and others who were received at a house for the night and were given water "and they washed their feet" (vs. 21). Too, these all occurred *before* supper. Jesus washed the disciples' feet after supper which would have broken the custom. Jesus said that they were clean every whit. "Them" means "every little particle." Does not that mean their feet were clean as well? Why should He wash their feet if they were already clean? Jesus wasn't concerned with carnal washings either, for He rebuked the Jews for their endless washing of pots and pans after the customs. Jesus asked, "Know ye what I have done unto you?" It would have been unintelligent for Jesus to have supposed that they did not know what it means as far as washing the feet. He said *unto* you and not *for* you. He gave the example. We are to duplicate what He has done.

Others reject it because no reference is made to such, either in Acts or Epistles, and because First Timothy refers only to custom. The Apostle was giving instructions concerning widows and one of the good words was washing the saints' feet. If it had not been practiced in the church, why call it a good work, or requirement of widows? No one denies the intentions of the Lord's Supper. Only one definite reference is made of it after Luke and that is in 1 Corinthians 10 and 11. This reference in Corinthians doubtless never would have been made had not the church corrupted the ordinance. (Acts 2: 42-46 is believed to have doubtful suggestion on the part of some as to whether or not it refers to the Lord's Supper.)

Why should we practice it?

(1) Jesus said do it. He has never taken back or reversed Himself on the subject. If it's wrong we may charge it to ignorance. If not, what excuse will we give for not doing it?

(2) There is only one way you can do it. Some people say you can do it in caring for the sick. The disciples were not sick. If you try it some other way, you are trying to substitute for it. It is better to ignore it. If trying substitutes, why not substitute the evening meal for the Lord's Supper? Christ said to do it *unto* others and not *for* them. It means for one to do exactly as the other does.

(3) It should be practiced for what it does to us. People will not practice it because their pride rebels against it. It really does something to you. One may approach the Lord's table and commemorate Christ's sufferings and death with

envy and malice in his heart towards a brother, but no one who has not the best of feelings towards his brother is likely to readily get down and wash his feet.

(4) We practice it because we do not want to attach to the words of Jesus the word *lie*. If we turn our backs upon it we say that Christ lied about it. If Christ, the Lord and Master, washed feet, we ought also to wash one another's feet.

(5) We practice it because Christ said, "Happy are ye if ye do it" Says Elder M. J. Bonner:

"I believe in anything that God blesses and God blesses me while I am doing it, and God does bless others when we wash the saints' feet. That is the reason I like immersion because God blesses immersion and doesn't bless affusion. The reason is—'My Spirit shall guide you into all truth.' Therefore, God's good Spirit makes me and the candidate happy in immersion and in washing Saints' feet. All the world can't make me believe that His Children will get happy and shout glory when doing wrong. So, then, God's Holy Spirit, that Jesus sent into the world to guide His people into all truth, says washing Saints' feet is right by His presence and blessings on the service."

The Free Will Baptist Church accepts all of the teachings of Christ, including John 13:1-17. We believe the ordinance of Feet Washing should be practiced in connection with the Lord's Supper. We give herewith a few extracts from what some prominent men have said about the matter.

Dr. Torrey said: "It is in the Book; what are you going to do about it?"

Kitts says: "Feet-washing became, as might be expected, part of the observances practiced in the early church."

Godfried Arnold says: "Among the services of duties which were observed by the first Christians, that of feetwashing was included."—History of Primitive Christians.

Henry Ward Beecher in a sermon declared that he could not understand why feet-washing never was made an ordinance. He said: "It sinks deeper than the Lord's Supper. It has a profounder grip upon man's nature, duty and destiny."

Dr. Lyman Abbott said: "Is the Lord's Supper (the eucharist) commanded? The language is not one-half so explicit as that which accompanied the rite of feet-washing, which the church discarded because it ceased to be profitable."

"The same arguments that would dislodge feet-washing from the gospel as a church ordinance, would dislodge all other ordinances."—Dr. Yoder.

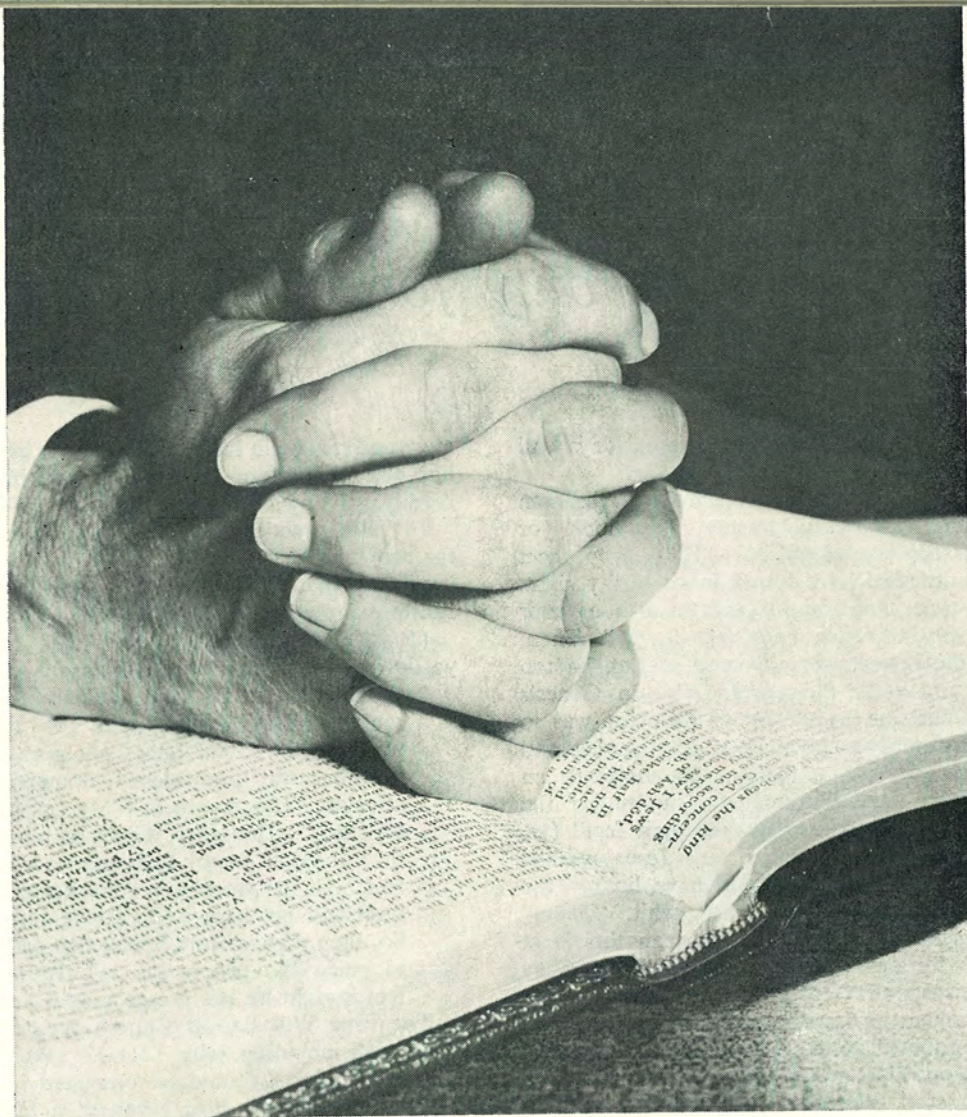
Jesus Said:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example.

If you have never received blessings from the service or participated in the service, try it!

Therefore let us by the ordinances as well as other commandments follow Christ and look to His Word when He said, "If ye love me, keep my commandments."

MR. LEE is pastor of Donelson Free Will Baptist Church, Nashville, Tennessee.



How To Have Revival

by Joseph G. Ange

THERE IS A great need for revival in our land today. Many fear that unless we have revival our nation is headed for the trash heap of nations.

The lustre of America no longer attracts the nations of the world. Instead there is the cry, "Yankee, go home." The Bible has been banned from our schools. Atheism, socialism, communism, evolution and immorality have invaded many of our schools and colleges. The greatest Teacher who ever lived has been crowded out. Homes are crumbling and falling

apart at an unprecedented pace. Christ is crowded out of most churches. *Ichabod* is fast being written over the church doors of America. Individuals are sold out to a pseudo Christ without deity, a Bible without Christ, a salvation without the atoning work of Christ, a salvation without yieldedness, and a yieldedness without compassion.

Yes, we need a revival. How can we have it? That is the big question.

Realization of Need

There must be the realization of *need* before revival will be sought and before revival will come. David realized a need when he prayed, "Wilt thou not revive us again: that thy people may rejoice in thee" (Psalm 85:6)? A similar need pressed upon Habakkuk when he cried out, "O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years . . ." (Habakkuk 3:2a). Many flashing signals in our world should be sufficient to convince us that we need a visitation from God.

Just think of the lack of love and Christian confidence today. Dissentions, jealousies and evil speaking abound all around us. Church members, falling into gross sins, have become commonplace. The world has come into the church while sinners remain careless, corrupted and sinking into hell. The spirit of victorious conquest has slipped from the churches. Christians have become so backslidden until many are "tied up" in sin. The church can no longer sing "Onward, Christian Soldiers," but now their true song is, "Hold the Fort." It is about time we sang with repenting hearts, "Lord, I'm Coming Home." There is a need. Before revival will come the need must be clearly seen.

Revival Demands Revival Praying

Revival never comes without great revival praying. There must be earnest desire. Desire that results in desperate praying such as heartbroken Rachel prayed when she besought her husband saying, ". . . Give me children, or else I die" (Genesis 30:1b). Revival praying will "wait" (Acts 1:4). Praying that rends the heavens will "tarry" (Luke 24:49). Revival praying is "two agreeing" until the answer comes (Matthew 18:19). Revival will come when "prayer is made without ceasing" (Acts 12:5). Revival "rain" will fall if enough Elijahs will believe and pray. The church will again have bread for sinners when there is continual knocking, persistent seeking (Luke 11 and 18).

We cannot be casual on the matter

of praying and hope for revival. Prayer that is effectual is fervent (James 5:16). Our praying must be earnest praying (James 5:17).

Counterfeits Must Be Put Away

Paul instructed Timothy that the love of money was the root of all evil. One of the counterfeits that must be put away is an inordinate craving for "cash." Many of God's people are more interested in "overtime" than they are in revival.

Then, too, ceremony untrue to the Word must be dealt with. Some people talk more about baptism than they do being born again. Many pious saints have a great creed but little compassion. Great numbers are more interested in their lodge than they are the Lord. There is danger of majoring on big buildings than begetting sinners. It's possible to be more interested in clean robes than a clean heart. Ornaments on the altar should not take precedence over a Christlike character.

Any ceremonious action that stifles the Holy Spirit and that leads to form without power should be done away with.

Must Take Hold of God

The prophet Isaiah indicted the people when he said, "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee . . ." (Isaiah 64:7a).

None to take hold of God—what an indictment. A mariner could not be idle while his companions were drowning. A fireman could not play checkers while the town burned down. A doctor could not just shrug his shoulders and let his patient die. God likewise reproves the complacent Christian by saying, "Woe to them that are at ease in Zion . . ." (Amos 6:1).

Christians must be stirred up to take hold of God. Nehemiah saw the broken down wall and the gates burned with fire and was stirred (Nehemiah 1:4-7). Isaiah saw the condition of his people, then saw the Lord, and was stirred into action (Isaiah 1:1-18; Isaiah 6:1-8). Paul saw the Macedonian in his need and was moved. William Booth saw the slums of London and was compelled to action.

Our apathy, complacency, indifference and lukewarmness must be changed into earnest "taking hold of God."

The church must quit saying, "I have need of nothing" (Revelation 3:17). We must admit that we are lean, lazy, luxury-loving, loveless, lacking and lukewarm. A prodigal church must depart from the hopeness of sin and start home. A church

destitute of nearly all of the blessings and endowments of the early church must lay hold of God for the revival we need.

Cleansing From Corroding Sin

God's Word instructs us to "turn from our wicked way," then God will hear from heaven. As long as iniquity separates between us and our God, we will not see revival. Modern Sauls must utterly slay the Amalekites. Nothing that savors of sin must be spared.

Our cold heartedness must be confessed. Shallow zeal must be laid bare and forgiven. Bitter, backslidden and disobedient children must humbly confess that they have offended a holy God and ask for mercy and pardon. Our fruitlessness and powerlessness must be confessed as sin and abandoned. Our tearless ministries must be replaced with burdened, concerned and broken hearts.

Christ has been wounded in the house of his friends. Jesus has suffered more from His exponents than He has His opponents. We must humbly confess and forsake these offences. Most of our lives have been invaded by deception, Satan's biggest tool. Filthy communications must be put out of our mouths. We need to be broken over our carelessness concerning the Great Commission.

Sins of omission, as well as sins of commission, must be confessed. The greatest barrier to revival is *sin*. God help us to remove these barriers.

Do we need a revival?

Do we expect revival?

Are we doing our best to promote revival?

Are we willing to make the sacrifice for revival?

Are we willing for it to begin now?

At the Virginia Convention, March 23, 1775, Patrick Henry said, "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God. I know not what course others may take. But as for me, give me liberty or give me death."

Perhaps the church should say, "Is life's span so dear and are home comforts so engrossing as to be purchased with my unfaithfulness and dry-eyed prayerlessness? At the final bar of God, shall the perishing millions accuse me of materialism coated with a few Scriptures? Forbid it, Almighty God. I know not what course others may take, but as for me, give me revival in my soul and in my church and in my nation—or give me death."

MR. ANGE is pastor of Liberty Free Will Baptist Church, Durham, North Carolina.



Standing (l. to r.) Rev. Bill Robinson, Assistant Pastor of Central Church, Paul Robinson, missionary to Uruguay, and Rev. Raymond Riggs, Pastor of Central Church. With them is pictured the thermometer showing the completion of the missionary goal. A goal of \$25,000 for foreign missions is set for next year.

glancing around the states

Successful Conference

Eleven missionaries representing six foreign countries spoke at Central's annual missionary conference in Royal Oak, Michigan, November 19-26. The conference was highlighted by a Youth Banquet featuring costumed missionaries in their country's native dress and select foods of the different fields.

Missionaries attending were Rev. Lonnie Sparks of Ivory Coast, West Africa; Rev. and Mrs. Tom Willey, Sr., Cuba; Rev. and Mrs. Dan Cronk, India; Mr. and Mrs. Paul Robinson, Uruguay; and Rev. and Mrs. Bill Phipps, Panama; and Rev. Estenio Garcia, Panama.

Although a goal of \$3,500 had been set to be raised during the conference, which would give each participating couple \$500, members of the church found themselves \$1,100 short with only one final service left. But after the last service, contributions and pledges ran offerings well above \$3,700.

"We long to see the day," Rev. Raymond Riggs, pastor of the church said, "when our church will be giving at least \$50,000 per year to foreign missions." A goal of \$25,000 is set for next year.

Other Free Will Baptist Churches in the Detroit area participated simultaneously in the missionary conference. All of them reported good success.

Bible College Honors Founders

NASHVILLE, TENN.—November 23 was set aside on the Bible College campus to honor those who were instrumental in founding the school. The entire day was spent in expressing gratitude and giving honor to people such as Rev. L. R. Ennis, Rev. J. R. Davidson, Rev. and Mrs. J. L. Welch, and Mr. and Mrs. C. F. Goen.

The climax of the day's activities was an evening program depicting events that led up to the founding of the school as well as highlights from the Bible College's history. Scenes such as the 1942 National Association, at which the denomination voted to found the school, were re-enacted. The ministry of FWBBC alumni around the world was graphically displayed.

Special tribute was paid to Rev. Ennis and Rev. Davidson. President L. C. Johnson presented both men with plaques symbolic of the school's appreciation for their work in its behalf. Rev. Ennis, who was Free Will Baptists' first Executive Secretary, worked untiringly in promoting the idea of a denominational Bible school. From 1944-1947 he also served as Bible College president. Rev. Davidson travelled to Free Will Baptist church-

es across the country encouraging active support for the school.

Free Will Baptist Bible College took this occasion to express to these men, and to hundreds of others, its appreciation for their interest, prayers and faithful support.

Co-op Percentage Plan

NASHVILLE, TENN.—The National Association last July approved a new percentage plan for disbursing the Co-operative gifts beginning in January. This proposed plan seems to be more equitable and feasible for meeting present needs.

According to this newly adopted procedure the total budget of the Executive Department is underwritten. One-twelfth of this budget will be paid each month. Of the balance that remains, ten percent will go to the Church Training Service Board, five percent to Superannuation, three percent to the Master's Men, and the other eighty-two percent will be equally divided (on a budgetary formula basis) between the Bible College, Foreign Missions, and Home Missions.

Anticipated giving next year is \$100,000 through the Cooperative Plan. After the Executive Department budget of approximately \$40,000 is met, the rest will be distributed to the various departments on the above percentage plan. When the



The above scene from the Bible College program honoring founders of the school (set depicts 1942 National Association in Columbus, Mississippi, where denomination voted to found school).

Executive Department receives income from other sources, the amount taken from the Cooperative Plan is correspondingly reduced.

Enlargement Campaign Winners

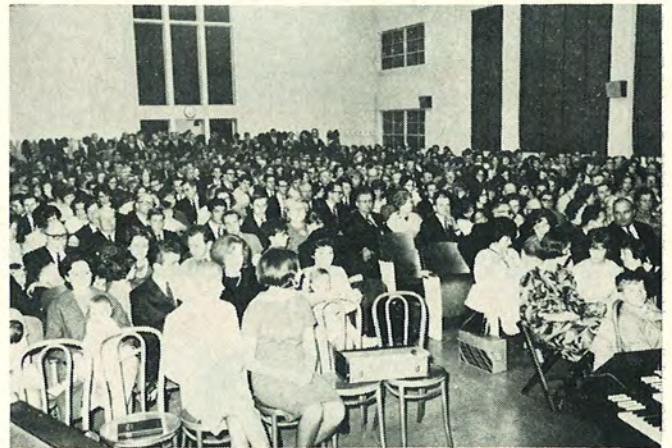
NASHVILLE, TENN.—The Sunday School Enlargement Campaign sponsored annually by the Sunday School Department sparkled with enthusiasm and a wholesome spirit of competition among many Free Will Baptist Churches across the nation.

Increases in attendance over the April, May and June average during the five-week campaign rose sharply in several of the six different divisions according to H. D. Harrison, Promotional Secretary. The winners and those who placed second were as follows:

First Place—Division A over 300; First Church at Hazel Park, Michigan, 33 percent increase; Division B 200-299; Cramerton, North Carolina, 3.04 percent; Division C 150-199; Overland, Overland, Missouri, 44.9 percent; Division D 100-149; Lewis Avenue, Tulsa, Oklahoma, 60.8 percent; Division E 50-99; Southside, Paintsville, Kentucky, 75.6 percent; Division F 49 and under; Holley Grove, Marianna, Florida, 106 percent.

Second Place—Division A over 300; First, Ypsilanti, Michigan, 30.4 percent; Division B 200-299; First, Elizabethton, Tennessee, 2.1 percent; Division C 150-199; First, Albany, Georgia, 30.1 percent; Division D 100-149; First, Kalamazoo, Michigan, 43.5 percent; Division E 50-99; First, Campbell, California, 53.6 percent; Division F 49 and under; Friendship, Wilmington, North Carolina, 4.7 percent.

Appropriate awards are being given to the winners and runners up.



More than 550 people packed College's auditorium for evening program.



Founders monument describes opening of Bible College in 1942. Rests in front of the Davidson Hall building.

NAME: DANNY THOMAS
AGE: 20 YEARS
HOME: LOUISVILLE, KENTUCKY



Danny is a sophomore at Free Will Baptist Bible College, minoring in Christian Education. His father is a pastor. He plans to be a Christian Education director. He is a prayer captain in the men's dormitory.

What Has Free Will Baptist



It has taught him the value of a consistent, disciplined devotional life.



It has taught him the value of fellowship with others of "like precious faith".

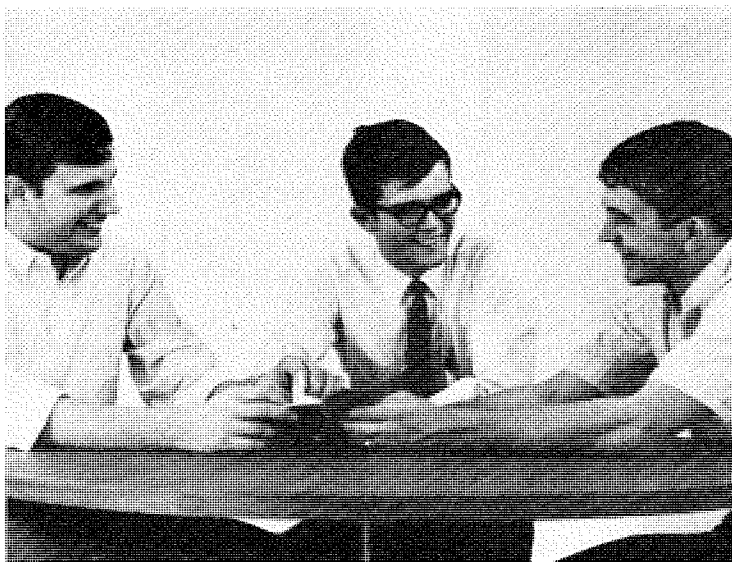


It has taught him the meaning of "study to show thyself approved unto God."



It has taught him the advantages of studying in a Christian environment.

Bible College Done For Danny?



It has taught him the necessity of maintaining his Christian testimony at all times.



Danny serves as host in the dining room.

Withdrawal From American Bible Society

INFORMATION PRESENTED TO
THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS CON-
CERNING COLLABORATION
WITH THE AMERICAN BIBLE
SOCIETIES IN THE UNITED
BIBLE SOCIETY.

by Lonnie Sparks

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS has severed relations with the American Bible Society. The decisive vote came in its annual meeting. Even though one of their representatives was present, official notification has been sent to ABS.

Excerpts of the letter from the Moderator, Robert Picirilli, and Executive Secretary, Rufus Coffey, are given below, along with a condensed report of information presented in writing to a subcommittee and verbally to the convention by missionary Lonnie Sparks.

"In brief, we have two reasons for our action. First, there is the basic question of our own conscience involved in unequal fellowship (within the Society organization itself) with persons . . . who do not share similar convictions about cardinal doctrines of the 'faith.'

"We have justified our relationship on the basis of the idea that the American Bible Society was not a religious fellowship, but simply a neutral service organization through which any who wished could work together in the printing and distribution of the Bible. Now, however, it has become increasingly evident that the involvements of the ABS are so much broader than before. There is an ever-growing emphasis on inter-faith activities, an emphasis that causes special problems in respect to the Roman involvement and her apocrypha; there is the emphasis on the production and distribution of various versions of the Bible, some of which could certainly not be recommended by all the communions who have participated in the ABS; and there is the expanding emphasis on

translation work, an important one to be sure, but one that especially calls for care in regard to the view of inspiration held by translation consultants.

"The second reason for our withdrawal is based on this last activity. Our men who have been at work in this area are especially grieved over the fact that advise and consultation in translation may very well come from those who do not share belief in verbal inspiration. Such a point is vital when one considers the approach he will take to translating the Bible, and that a lack of agreement on such a vital point will inevitably result in serious problems in our working together.

"We have not necessarily arisen from any excesses within the ABS or variations from its real policies. The practices to which we have objected will probably be among those most highly prized by the majority of the ABS constituency. We are aware, for example, that we could hardly insist that the ABS employ, as translation consultants, only those who subscribe to plenary verbal inspiration since many ABS constituents would thus be ineligible; yet we could hardly be expected to be satisfied by anything less.

"Enclosed you will find a paper which was prepared by one of our missionary-translators, Rev. Lonnie Sparks. The paper is not an official document; it was presented as information to a subcommittee of the convention. We should also say that the wording of this present letter has not been submitted to the convention for adoption, but is our consensus of the correct explanation behind the action of the body."

I have been in contact with the American Bible Society for some time now. This contact was made in order to receive their technical aid. I wanted to do a good job in Bible translation, and I felt they would demand a high standard of work. Our relations have always been good and very helpful. For the most part, their workers are well qualified as far as education is concerned.

But there are two problems which we must face: First, their influence on Bible translators in so many languages around the world; secondly, they have begun to bring all communions together in meetings and, according to their own pronouncements, they recognize them all as Christians, whether Catholics, liberals, or cultists, and especially Catholics (N.Y. Herald Tribune—Washington Post, January 7-8, Paris; a letter—Message to the Churches, Winneoa, Ghana, March 7, 1967)—UBS).

In the sphere of translation, I am told that the view of inspiration held by some of the leaders in the translations department is not that presently held by fundamental evangelical Christianity. At Bobodjoulasso, Upper Volta, in September 1962, they explained their view of translation to two of our missionaries, Bill Jones and Lonnie Palmer. Here is roughly their view: *Men* were not inspired to record the Word of God, but the Church was inspired to remember it and transmit it from one generation to another. Hence the errors.

Again in an article in "The Bible Translator" published by the United Bible Societies (of which ABS is a member) we see further ideas on inspiration: "Unlike earlier generations who thought they could discern the Spirit of God in every word of the Bible, we hold that the Bible was written by sinful, fallible men . . . It is still God's Word . . . even if we do not accept every sentence word for word. Its divinity and holiness do not depend upon the literal acceptance of its text. Indeed, insistence upon verbal inspiration may even be harmful to them." (July 1960, pp. 115, 116)

readers respond

The consultants provided by the Bible Societies (or ABS) to help translators like myself—consultants who hold an erroneous view of inspiration—can influence translators to pervert the text, as has happened in I Cor. 16:1 or Matt. 1:23 of the Twi translation. Robert Bratcher who was responsible for *Today's English Version of the New Testament* took a lot of liberty and got the word "blood" out of such passages as Romans 3:25, 5:9; Ephesians 1:7, 2:17; I Peter 1:19; Revelation 1:5; Hebrews 10:19, 13:20; Colossians 1:20; Revelation 5:9. The fact that the American Bible Society would hire a man who would translate the Word in this manner is symptomatic of the condition of the Society proper.

They now plan to print Bibles for the Catholics with the Apocrypha (informant—E. M. Roulet, Director of Societe Biblique in Afrique Occidentale). Their view of inspiration allows them to put the Apocrypha between the Old and New Testaments and call it all the *Holy Bible*. Actually, I understand this has been done in the past by contract for certain churches (informant—Dr. Clyde Taylor, National Association of Evangelicals).

In reference to the problem of the interconfessional collaboration, which the United Bible Societies encourage, I mention a continental conference in Winneba, Ghana, March 2-7, 1967. The 85 participants came from 24 African nations and represent the whole spectrum of confessions: Protestants, Roman Catholics, Orthodox, Independents (cultists included). They dealt with Bible distribution, strengthening operations and the structure of Bible Societies in Africa. (The item of greatest concern in this is that the Evangelical Association of Africa and Madagascar of which we are members—an association encouraged by NAE, EFMA, and IFMA—was represented at the conference, along with Roman Catholics and liberals.

One of the vice presidents of the Bible Society of Nigeria is a Catholic priest.

The evangelicals cooperate—they helped form this Society. Is the Bible Society of Nigeria recognized as a neutral organization to serve the Church? According to their annual report of 1966, they recognize that it is a fellowship; here is what they said: "The feeling of frustration which many experienced because of the postponement of church union was countered by a sense of a wider fellowship provided by the new society" (The Bible Society of Nigeria, First Annual Report, 1966, page 8).

Dr. Beguin (UBS) and M. Hopins (ABS) went to Rome in February 1967 (or about that time) then on to Ouagadougou, Upper Volta, to meet with a Roman Catholic Archbishop. They asked him to put his imprimatur on the new revision of the New Testament in French and asked for Roman Catholic collaboration in the translation of the Word of God in the Mossi language (to the consternation of the Assemblies of God). This information was given by E. M. Roulet, Director of Societe Biblique in Afrique Occidentale. In Tanzania in 1966 they had the intention to form a joint committee between Protestants and Roman Catholics (April 1966, *The Bible Translator*, page 78). In Turkey it appears they even had a Moslem on the translations committee, as well as a Catholic and two protestants (July 1966, *The Bible Translator*, pages 137-138).

Those who allow such things to happen show little respect for the Word of God. He who translates the Word must know the Author and must seek His mind by the Spirit. The Bible forbids us to co-labor with unbelievers in His work (II Cor. 6:14; II John 9-11). If we collaborate with the Catholics and ecumenists in translation and distribution of the Word of God and possibly in evangelization, then why can't we unite with the World Council of Churches? It isn't right to use the wrong means to arrive at right ends. We want all men to have the Word in their language, but there is a right and Scriptural way to do it. □ □

Dear Sir:

I want to take a moment to tell you how much I have enjoyed the past two issues of CONTACT. The articles have been outstanding, well chosen, and reaching the hearts of our people.

Sincerely,
Margarett Gribble
Santa Paula, California

Dear Sir:

I would like for you to announce my availability for pastoral work anytime after February 1, 1968. I have been an ordained Free Will Baptist minister since January, 1956 and have served as pastor or assistant pastor in North Carolina, Alaska, and New Jersey. I am retiring from the U. S. Army after 23 years of service. I may be contacted at 46 Avelino Drive, Fort Bragg, North Carolina 28307.

Sincerely,
Bob Breeden
Fort Bragg, N. C.

Dear Sir:

I would appreciate very much if you would extend our thanks and appreciation to our denomination through CONTACT for the nice response to Ray's song, "Since Jesus Came In."

We have a Ray Lee Student Loan Fund set up at the College with the proceeds from his song.

Sincerely,
Raymond Lee
Houston, Texas

Dear Sir:

The Midessa Association of Free Will Baptists has voted to help with the building of a Free Will Baptist Church in Abilene, Texas. If you know of any families that would be interested in a Free Will Baptist Church here please send their names to the Midessa Association Home Mission Board.

Sincerely,
Muril Wilson
Andrews, Texas

woman to woman



by CLEO PURSELL

A Woman Considers Time

As you grow older, perhaps you will notice a few signposts along the way. The new girl in the office looks barely old enough to be out of high school. The young couple who have moved into the house next door look like a couple of kids, in spite of the fact they have two children of their own. When you get up in the morning following a late night, you need more than a flick of the comb to meet yourself in the mirror without gasping!

A wise Scottish writer, William Barclay, offers a few pointers on living for both young and old: "As we grow older, and as time grows shorter, we should never leave things half-finished—in case by waiting we will not be able to finish them evermore.

"We should carefully choose what we are going to do, for there is no longer time to do everything, and we should do the things which really do matter.

"We should never come to the end of a day with a quarrel, or a difference, or a breach between us and any fellow man, for it may be that the quarrel will never be mended, and the breach will never be closed.

"And yet, with all this, we must avoid all sense of frantic haste and hurry. Even if there be much to do and little time in which to do it, there still remains the necessity of stillness, and quiet, and rest, and meditation, and communion with God.

"No man should ever be so busy that he has no time for thinking or so busy working that he has no time for praying.

"As we grow older, there is an even greater necessity for the life in which haste and idleness have no place, but on which all things are done in the light of eternity."

The Commodores' Prayer

The following prayer greatly impressed your writer several years ago when it

was clipped from a Los Angeles newspaper. The author is unknown. It is called the Commodores' Prayer because it was first found aboard ship in a Commodores' room. "Lord, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from getting talkative, and particularly, from the fatal habit of thinking I must say something on every subject.

"Release me from craving to try to straighten out everybody's affairs. Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

"Keep my mind free from the recital of endless details, give me wings to get to the point. Seal my lips on my many aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by. Teach me the glorious lesson that occasionally it is possible that I may be mistaken."

Woman's Life Center

Miss Alma Hunt, executive secretary of the Woman's Missionary Union, Southern Baptist Convention, explained the factors which caused the enrollment drop of 9,911 during 1966, in her organization. The Woman's Missionary Union is a missionary organization for women, girls, and children. "The church is becoming less and less a center of a woman's life outside the home," she said. "More women have careers, go to school, and work in civic activities, and, while these are worthy activities, they woo some women away from week day church programs."

A. V. Washburn, secretary of the Sunday School Department of the Southern Baptist Convention, speaking of the enrollment decreases in Sunday Schools, training unions, women's missionary unions and other church programs, said:

"In our churches there is an atmosphere

of lack of deep concern for reaching and meeting the needs of persons."

January Meetings

A good color scheme for a January women's meeting, or social, is blue and white. This can be effectively tied in with snow and *wintery* things. Snowflakes may be cut from blue or white paper folded three times. Cotton' batting or popcorn snowmen (see recipe following), and evergreen boughs combine attractively with a blue cloth and white candles (or white cloth and blue candles). If your meeting includes children they will especially enjoy the popcorn snowmen.

Popcorn Snowmen

(Makes six snowmen)

- 1 cup sugar
- 1/3 cup white corn syrup
- 1/3 cup water
- 1/4 cup butter
- 3/4 teaspoon salt
- 3/4 teaspoon vanilla
- 3 quarts popped corn

Combine all ingredients except popcorn, and boil until a drop of the mixture snaps when dropped in cold water. Remove from fire at once. Pour over corn and form into 6 large balls and 6 smaller balls. Set a small ball on each large ball. Make the snowmen's faces with small colored candies. Cut circles of black paper for hat brims. Place large gumdrops on the hat brims. Fasten the hats to the snowmen's heads with toothpicks. Place small candy canes on the side of each snowman.

GEM

Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!

—F. R. Havergal

HOW'S YOUR SUNDAY SCHOOL doing, John?" "Just great! We finished the annual Fall Enlargement Campaign two weeks ago. Our Sunday school came in first in our division. We had a 37% increase in attendance over our April, May, June average." "How has your attendance held up since, John?" "Lousy! The first Sunday after the campaign the bottom fell out. I just can't understand it. We reach them but we just can't seem to hold them once we get them."

Does this conversation between two pastors have a familiar ring? What is John's problem? Is there a remedy for it?

John's problem is a many faceted one. Its causes may be legion. Let us explore some of the more common ones. The basic problem is generally a *lack of projection in planning*. Year after year we prove that we have the know-how and the ability to reach new people through an enlargement campaign. These campaigns inflate our ecclesiastical balloons for a few weeks only to be suddenly and explosively deflated, much to our chagrin. We should plan for additional *personnel* to take care of the enlarged enrollment. There is a very definite relationship to growth in the worker to pupil ratio. When an enlargement campaign is planned, there should be provision made to begin new classes in order to accommodate the influx of new pupils.

The first law of Sunday school growth indicates that the enrollment will increase at the ratio of ten pupils for every trained worker put to work. You cannot expect present workers in the Sunday school to absorb and hold much of an increase in enrollment unless it is far below average already.

This additional increase in personnel will give you a definite advantage in *follow-up* work too. The basic purpose of an enlargement campaign is to reach new people—to locate new prospects and then to win them through follow-up work. The greater the worker to pupil ratio the greater the outreach and the greater number retained.

If a concerted effort is not made to follow-up the prospective pupils reached through the enlargement, little gain will result. On the other hand, absentee follow-up has proven to be 80% effective.

Facilities play a key role too. New people will not continue to attend a Sunday school or church where conditions are overcrowded. To reap the greatest benefit from an enlargement campaign, space must be available if new pupils are to be held. If extra classroom space is not presently available it should be on the drawing board. People will come if they see that something is being done to remedy the lack of present facilities. The Sunday school will always take

the shape of the building.

The initial planning of an enlargement campaign should be preceded by an in-depth *leadership training* program. If such a program of training is not initiated, the lack of trained personnel will be reflected in a limited vision for visitation and follow-up. The burden for an expansion of present facilities, if needed, may suffer as well. Perishing people should cause us to project our planning.

The place to begin then is with training. You can have a reserve of trained leadership if you set up a regular, systematic program of training for the leadership in your local church.

February has been designated National Teacher Training Month in our denomination. You can reap lasting benefits through training your church leadership. Your Sunday School Department has leadership training course material available. We are presently promoting the Evangelical Teacher Training Courses and the Sunday School Workers' Training Courses. Both may be taught for credit by the pastor of a local church.

Determine now to hold your increases in enrollment by having a trained and adequate staff of capable workers. Start a leadership training program in your church this February. You'll be glad you did. □ □

MR. HARRISON is Promotion Secretary of the National Sunday School Department.

After The Shouting— POUTING??

by Harrold Harrison

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

There is an amazing number of words in the Greek New Testament that describe sin. Perhaps the most common one, and the one most widely translated "sin" in our English versions, is *hamartia* (the verb is *hamartano*). The exact derivation of this word is somewhat uncertain, but the meaning it had in the Greek language is clear: the word plainly means *to miss the mark*. In ancient classical Greek usage (such as by the poet Homer) the word is used frequently in such contexts as of, for example, a warrior who hurls a spear but fails to strike his foe. The Greek philosopher Aristotle often used the word to refer to one who had set out to write a poem or treatise of a subject but had miserably failed to achieve the goal he claimed.

Thus, in the spiritual realm—and the Bible generally reserves this word for this realm—sin is seen as a missing of the mark, a failure to hit where we ought to have aimed according to the standard of righteousness set forth by God in His law and Word. Several Scripture verses take on more pointed meaning when we see them in the light of this understanding. For example, we learn—according to Romans 2:12—that people may miss the mark whether they have had God's law or not; this is a pretty reasonable point after all, when we consider that one may miss a target whether he sees it or not, and indeed is more likely to miss if he cannot see it.

I John 2:1 becomes clearer: John is writing to us that we *be not missing the mark* (continued action), but encourages us that if anyone ever *misses* the mark (single action) we have an intercessor with the Father! Indeed, all the uses in the third chapter of First John, which tell us a Christian does not live in sin make it plain that a Christian isn't one who regularly misses the mark.

We ought also to consider James 4:17 in this light: "to him that knoweth to do good and doeth it not, to him it is *sin*." Here the missing of the mark is a failure to do good things one knew he should do.

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

NOVEMBER, 1967

	November 1967	Year To Date	Total To Nov., 1966	Designated Nov., 1967
Alabama	\$ 46.25	\$ 2,959.01	\$ 2,719.16	
Arizona		858.97	794.54	
Arkansas	725.99	4,518.83	4,310.10	
California	333.09	5,666.36	7,088.13	
Florida		4,708.15	3,260.43	
Georgia		3,335.37	1,823.16	
Idaho	93.52	310.05	456.12	
Illinois		7,256.38	6,668.37	
Indiana	66.00	376.26	94.00	
Kansas	127.20	1,001.70	2,211.00	
Kentucky	135.69	700.42	733.44	
Louisiana	61.26	317.52	253.78	
Michigan	648.80	2,780.92	710.08	
Missouri	1,887.82	20,512.92	15,514.97	
New Hampshire		388.74	313.11	
New Jersey	21.00	158.00		
New Mexico	90.37	506.79	249.95	
North Carolina	239.86	2,092.34	2,234.70	
Ohio	164.38	3,307.09	3,171.29	
Oklahoma	1,415.74	15,882.30	14,354.95	
Tennessee	184.14	4,956.89	2,779.45	
Texas	199.58	1,928.82	2,161.57	
Virginia	559.80	6,761.72	6,295.16	
Washington and Oregon	354.89	621.96	557.15	

	Cooperative Nov. 1967	Receipts Year To Date	Designated Nov. 1967	Total Receipts To Date
Foreign Missions	\$2,133.06	\$26,653.18	\$ 116.27	\$26,769.45
Bible College	1,544.63	19,300.58	116.27	19,416.85
Executive Dept.	1,544.63	18,832.64	93.02	18,925.66
Home Missions	1,176.86	14,705.21	116.27	14,821.48
Church Training	735.54	9,190.75	13.96	9,204.71
Superannuation Board	220.66	2,757.22	4.65	472.58
Stewardship Com.		467.93	4.65	472.58

This makes the difference between learning and loving the Bible!



Hurlbut's Story of the Bible — Jesse Lyman Hurlbut's masterful narrative of the Scriptures, written with imaginative insight to capture the sincere interest of young children. Great heroes and events of the Bible come vibrantly alive, testifying to the wisdom of God's teachings. Profusely illustrated in full color, *Hurlbut's Story of the Bible* belongs wherever there are children.

Cloth, \$5.95

**RANDALL BOOKSTORE
P.O. BOX 1088
NASHVILLE, TENNESSEE 37202**

An open Bible for the world—
May this our glorious motto be!
On every breeze its flag unfurled
Shall scatter blessings rich and free.

Wherever it goes, its golden light,
Streaming as from an unveiled sun,
Shall dissipate the clouds of night,
Undo the work that sin has done.

It shows to men the Father's face,
All radiant with forgiving love;
And to the lost of Adam's race
Proclaims sweet mercy from above.

It offers rest to weary hearts;
It comforts those who sit in tears;
To all who faint, it strength imparts,
And gilds with hope the eternal years.

Blest Word of God!
Send forth thy light
O'er every land and every sea,
Till all who wander in the night
Are led to God and heaven by thee.

—Henry M. King

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

MRS JAMES STACK
RT-7
CLARKSVILLE TENN 37040
C

Are You Contagious?

Christians are good. But they should be more. Their goodness should bring worthy results.

Jesus indicated this when He said, "You, like the lamp, must shed light among your fellow, so that, when they see the good you do, they may give praise to your Father in heaven" (Matthew 5:16). The implication is that a Christian is to be not only morally correct; he is also to be winsome.

One trying to do good can do it so unattractively, even so rudely, that God and righteousness are actually discredited. It is possible, on the other hand, to live in a realm of such sentimental sweetness and light as to be too anemic to come to grips with anything. So God is misrepresented.

Christian living, prompted by the Holy Spirit, reveals God to others and creates in them a desire to know and to do His will. The mistake a little boy made while reading the Bible in family worship was not so bad after all. Reading Joshua 1: 1-7, his eager childish voice said, "Only be thou strong and very contagious." Mother and father both chuckled—then they were silent and thoughtful. The child had expressed a truth worth considering. Those who wholly follow the Lord are not only courageous; they are contagious.

—Selected

