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NOVEMBER 1969

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of preserving lectures, music, voices of loved ones. Meditate on the possibilities of a recorded cassette in the Sunday school classroom to stimulate discussion. In the home they can be used for recording live music or your favorite records.

Cassettes are coming!

Newsweek magazine reported: "These combination cassette-radio units, which permit the consumer to record as he listens," says Irwin Tarr, marketing vice-president of RCA Records, "have all kinds of implications which frighten the whole music industry. In Europe blank cassette cartridges outsell pre-recorded cassettes 10 to 1. It's enough to scare you." Cassettes are coming, ready or not! (Newsweek, April 28, 1969.)

For more information write:

Free Will Baptist Sunday School Department
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Nashville, Tennessee 37202



HOME MISSIONS: WHO IS RESPONSIBLE?

The Jewish population in New York City exceeds that of Palestine. The Italian population is greater than in Rome. There are more Irishmen there than in Dublin. Along with the Latin, Japanese and a multitude of other immigrants, who will reach those people with the gospel? In addition, we have a host of Indians throughout the United States and millions of black people who have never been evangelized.

Whose job is it to reach these souls? Who is to lead the way in reaching the millions of deaf people or the vast number of students on the secular campus? Who is responsible for our homeland? Blinded by false religions, engulfed in social and moral decay, America is a strategic mission field. It is time we come to grips with evangelizing our nation for Christ. What will it profit us if we gain the whole world and lose our own nation? A tremendous opportunity confronts the Church to fulfill the mission committed to it by Christ to reach our Jerusalem and Judea.

Home missions is our responsibility to reach every segment of society with the good news of Christ. It is the realization that each Christian is to share in penetrating every level of culture with the gospel. It is hypocritical to talk about the regions beyond and make little or no effort to reach those of every nation, tribe and tongue at our own doorstep.

While the mission board serves as a channel to correlate home missions activities, it is the task of both the church and specifically individual Christians to establish a witness among those surrounding groups who are without Christ. Such a witness will not be established because of the national missions office, but because it is the desire of individuals who are burdened for those in their community who have never known Christ as Saviour.

With the population figures mounting like the sales slips at a supermarket checkout counter, the task may seem impossible. Look at these facts that motivated the early church to overcome seemingly insurmountable obstacles:

The Great Commission was originally given to an insignificant number of disciples. Yet, this dedicated group began to multiply in spite of great opposition. Although castigated as "ignorant and unlearned men" they became so effective in their witness that they were accused of turning the world upside down. The success of the early church may be attributed to the grassroots movement of the laity. Every believer was a witness.

Second, according to the book of Acts, each church established was imbued with the spirit of missions. The local church became an agency for sending forth more missionaries. The church at Antioch had a vision beyond itself. The church at Thessalonica had this testimony, "Your faith in God has gone forth everywhere." Long before Paul went to Rome their faith was proclaimed in all the world. Paul's missionary teammates were composed of various nationalities, vocations and cultures. Yet they were all possessed with one central purpose — the winning of souls to Christ.

Third, these missionary believers were fully instructed in "the whole council of God." They were taught "to observe all things." Thus they became actively involved in missions because of this sense of observing the Word of God.

Home missions will become a reality when we stop excusing our failures and evading our responsibilities. The example of the early church reveals that in reaching our homeland for Christ it provides a home base for extending the witness of Christ into all the world.



A LETTER FROM THE EDITOR

Jim Owen Jones

Free Will Baptists number approximately 180,000 in membership, enough to comprise an average city. The denomination began with an estimated quarter million members. What happened? Did we lose them all?

We not only have failed to increase our number, but we lost about 45,000 Free Will Baptists. Or we never had that many to begin with, affiliated or not. That's a 20 per cent loss. The total U. S. residential population increase since 1935 is roughly 63 per cent, which means Free Will Baptists should have gained 63 per cent. So our actual loss has been 83 per cent when figured in terms of population.

Something is amiss. We've been clucking on the nest. We don't know how many Free Will Baptists have died since 1935, how many actual members we had then, nor how large a turnover we've had in those 34 years. But it's a sure thing that we have a loss on our hands.

This issue of *Contact* talks about Free Will Baptist Home Missions. Because of a lack of space we had to confine the content to the operations of the department and its development. Past issues have reported on the churches and missions on the field. Several of these have experienced unusual growth, and a few have had a unique outreach in their ministry. Regretfully we could not include them this time.

We offer you this issue with a bit of hope. That you will recognize your own position in the world of missions and what there is for you to do.

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contact NOVEMBER 1969

Official publication of the National Association of Free Will Baptists

The University Student and Christian Service

by Mark Vandivort

THE SECULAR UNIVERSITY
OFFERS A TREMENDOUS SOURCE
OF SPIRITUAL ENERGY FOR EVANGELISTIC
MINISTRIES. THIS STORY TELLS WHY AND WHAT
CHRISTIANS CAN DO ABOUT IT.



God needed a man to lead two million slaves out of bondage and draw the blueprint of a national government. He chose a man who had 40 years of training amid the highest order of intellectual achievement. After Moses had spent another 40 years learning about God, he led a colossal revolutionary movement.

God used Paul, Dr. Luke, and others with higher learning to spearhead the first century missionary movement.

To evangelize the world in our generation will require men and women who are academically equipped in the latest technology and communication methods coupled with a fundamental study of the Bible.

The challenge of the ages calls for extending the gospel witness to all peoples of the world, people who can't read, who can understand nothing but the very basic realities of daily living, whose civilization is largely undeveloped. Getting the gospel witness out means overcoming complex social ills of degraded, forlorn, forgotten people, of people who have known only crime and violence. These 20th-century inheritances of modern progress demand more know-how, more skills in dealing with human behavior, more experience than ever before.



The modern university campus offers a wealth of missionary potential to meet these demands of the 20th century. On campus, university students have already been tested and have proven that they can survive intellectual combat between secular, materialistic philosophy and the gospel of Jesus Christ.

God has already used the secular college student in world evangelism. Dr. Bill Bright, founder and president of Campus Crusade, shares his testimony in his new book, *Revolution Now*:

"While a college student (UCLA), I received many honors — editor of the college yearbook, student body president, 'Who's Who in American Colleges and Universities,' and many others. I knew hundreds of students personally and counted many members of the faculty as special friends. Yet, I look back on my college career with much regret. Had I known the Lord Jesus Christ then, so much more of lasting and eternal significance could have been accomplished for Him. Following my college graduation, I joined the faculty of Oklahoma State University, Extension Department. Later I pursued an active business career until, through my mother's prayers and the ministries of Dr. Henrietta C. Mears, Dr. Louis Evans, Sr., and others the Lord Jesus became my personal Savior. Immediately I was impressed to share this thrilling new life in Christ with others."

In 1947 Dr. Bright founded Campus Crusade on the UCLA campus. He began by starting a 24-hour chain of prayer and organizing four teams to visit the various groups living on campus. During the first year 250 students made decisions for Christ. Campus Crusade is a compassionate, evangelistic movement which places strong emphasis on the living Christ, the Holy Spirit, the authority of the Bible and the importance of the church. Today the organization has a staff of more than 1,800 who minister to students and laymen across America and in

more than half of the major countries of the world (*Revolution Now*, Campus Crusade).

International students offer possibly greater potential than American students for ministries in their own country. Recently, International Students, Incorporated, conducted an institute at their Washington headquarters in which secular students from 18 nations participated. These people are being trained to return to their home country to establish indigenous Bible-preaching churches.

American students have been used of the Lord in increasing numbers to witness in foreign countries. During the 1967 Inter-Varsity Tri-annual Missionary Conference at the University of Illinois it was reported that 400 missionaries were on the field who had made commitments during the previous I-V convention. Most evangelical mission boards of America were represented at the 9000-student convention. Free Will Baptist secular college students were there, and they were not unwilling to give their lives to witnessing to people of other lands.

Despite remarkable advances of Christian movements on university campuses, the secular university continues to remain an untapped source of spiritual energy for evangelistic ministries. We must take the light of the gospel out from behind our monastery walls and let it shine in the marketplace of the university campus where we will be in touch with future community, national, and world leaders.

Several members of our new church in Columbia, Missouri are working on their undergraduate and graduate degrees. Recently I told one of them who is preparing for a career in college administration that I was proud to know a dedicated Christian was filling such a position. Other members and former members of our church are filling positions as a teacher, a university professor, and an engineer.

Recently my wife and I received a letter from friends who had prayed for Christian teachers for their five chil-

dren. The Lord answered prayer for all five. Think what Christian teachers on university campuses could do for thousands of students!

So the challenge before us is a strong one. Unfortunately, people seem to have grown afraid of university students, or at least, have lost confidence in them as leaders because of the bad images projected by minority groups of militant action. We must recognize, however, that the majority of students are sound, American youths with a tremendous capacity for learning and service. They can be won to Christ, trained, and placed into important positions of Christian service.

I believe the first approach to university evangelism of the secular campus should be through our own Free Will Baptist students. And there are several ways to reach them.

Dr. Bob Bremner, medical doctor in Cedar Falls, Iowa, has an active ministry among university students. He said:

"Now I don't go out and evangelize the students on campus. I would probably run into obstacles. There is a team of young Christian students doing this. I help these Christians, counsel them, pray with them; but I leave the original contacting of new students to them. I witness to my patients and through my church. I feel I am a Christian who just happens to be a doctor" (The Navigators Log 4-69).

I basically agree with Dr. Bremner that the most effective method is to train and encourage the student to evangelize his own kind. This follows the same principle as training the national Christian on the foreign field. In this case, the national Christian is the secular student and the field is his campus.

Unless the student happens to have had Bible college training or personal tutoring of some sort, the job of counseling and preparing Free Will Baptist students — or any

Christian student — is basically left to the church and family. It may be that he is half-way through college before he begins to witness, or he may receive help all the way through his college career. But what matters is that he is being trained to reach those of his own age.

Another way to mobilize Free Will Baptist youths — again, or any Christian student — is to encourage them to seek the company of other Bible-believing Christians. Any Christian student can start a dorm room Bible discussion. This was the salvaging of my life when I was a secular campus student. Now, as a pastor, I enjoy visiting on campus. I never know what to expect when I knock on a dorm or apartment door. Sometimes I discover small groups of fellows engaged in Bible study and prayer. What joy! What fellowship!

Pastors and lay leaders in university towns can become actively engaged in student evangelism. Those without a secular college background would do well to audit or take for credit some university classes. This helps one become acquainted with the student world. It is important to fellowship with the student in his setting.

Multitudes of students on the campus today are seeking for peace, but they do not know the source. Many will listen and respond to the authority of the scriptures when given an opportunity. Somewhere on campus there is a person who is thirsty to drink of the living water (John 4:14). Will you find him?

THE AUTHOR: Mark Vandivort is a Free Will Baptist pastor and a former home missionary to the Northeast. He resigned a post as field secretary for the Department of Home Missions in 1967 to begin a church in Columbia, Missouri. Much of his ministry in Columbia is with university students.

Evangelism is the proclamation of the gospel of the crucified and risen Christ, the Savior of men, according to the Holy Scriptures, with the purpose of persuading condemned, lost sinners to repent of their sins, believe and receive Jesus Christ as their Savior through the power of the Holy Spirit.

Authority to Evangelize

by **Bob Shockey**

No greater authority can be given to the Church to evangelize than that which is given in Matthew 28:18, 19, and 20. The Evangelism Department of the Free Will Baptist Home Missions Board is taking this ultimatum to heart.



IN THE LAST 100 YEARS a revival of evangelism has swept America and even some parts of the world. Much of this has been through mass evangelism. But there is little doubt that we will not see real revival until we get back to personal evangelism as it is clearly taught in the book of Acts. (see Acts 2:46-5:42).

Free Will Baptists have made limited progress in this field in the past few years, but it has been very little in comparison to what the denomination could have done. We can not say we do not have the preachers. God has given us some of the finest preachers capable of ministering the Word. We can not say that we have not had the opportunity, for ours has been as great as that of any other denomination.

My observation is that we do not have many churches with a vital aggressive, soul-winning program to reach the community for Jesus Christ. Could this reflect our limited vision of the souls in our own back yard and on the other continents of the world?

Because of the pressing challenge before us, our National Association has established a Department of Evangelism within the Home Missions Department. Its responsibility is to help promote area-wide revivals, literature evangelism, conferences on evangelism and evangelism study courses.

Two church evangelism conferences presented by the department in the past year have had a tremendous impact on many of the churches in the southeastern and mid-western United States. Two such conferences are planned for each year in centrally located sections of the country where there are a large number of churches.

These conferences give new vitality for a forward thrust in soul winning and faithful witnessing. About 95% of the church never wins anyone to Christ. Neither do many

preachers win anyone to Christ except those who come forward in the services or when someone requests his services at the hospital.

The objectives of these conferences reveal our sense of urgency in promoting the evangelism ministry:

1. To deepen the spiritual life of our churches, homes and individuals.
2. To stimulate the desire to evangelize communities within the reach of the churches.
3. To explain the methods which can be used to reach the people in the community for Christ.
4. To give sessions on how to stimulate a Sunday school to reach and maintain 300 or more in attendance.

These conferences provide a fresh depth to one's understanding of evangelism. Not only are we to win men to Christ but we must give sufficient attention to helping the new convert as well as the more mature Christians to follow Christ faithfully.

Evangelism conferences help us understand the need for new methods in reaching the people for Christ. These times call for revolutionary changes in methods. This does not mean that we should discard effective methods, but it does mean that we should be willing to discover new methods that will help us to reach more souls for Christ.

Evangelism conferences are being used of the Lord to challenge pastors and laymen who in turn touch the lives of thousands of people.

We must recognize that the ministry of reconciliation is given to everyone. We ought to covenant together to obey the divine commission to spread, challenge and confront the people of our communities and the communities of the world with the claims of Christ our Lord. □

an editorial

by Jim Owen Jones

Paranoid Evangelism

In retrospect to the apocalyptic faith of evangels it should be said that without their devotion Christianity would still be in the Roman catacombs. But the horde of evidence stockpiled against the fractured walls of Christian history points to an alarming increase of paranoid evangelism — a life style of fruitlessness.

Anyone who reads the Bible regularly knows that the purest form of evangelism and church planting existed in the days during and immediately following the ministry of Christ and that it has never been duplicated since.

At best one can only conclude that the principles of reaching men with the gospel of Christ have all but been abandoned. Evangels have slowly replaced worship with ceremony, the staff with the pulpit, and private meditation with responsive reading. Evangelism no longer finds men on the streets, in the hills, and down in the valleys. If it finds him at all, it is in a church house. The speed freaks, the Mafia, the fags, prostitutes, vigilantes, black terrorists, moral vagabonds, and all other notorious degenerates slip quietly and ignorantly into the blank scenarios of perdition. By the standards of modern-day evangels they are only a step or two ahead of the atheistic elite, the theatrical crowds, and crooked politicians. The most persistent theory is that they have heard of Christ but have rejected Him and His philosophy. And to reach them in their habitat is to be an accomplice to their crime.

Evangels can consequently be found during any one of three time periods — Sunday morning, Sunday night, or Wednesday night — doing their thing. An entire religious attitude can be recognized from this tradition. Those who are in church regularly at any one or all of these times are dedicated Christians. Those who identify with any other form of Christian propagation are either seriously backslidden or apostate.

Each new method of evangelism today works within its

own vortex of conviction, surrounded by fragments of know-how, until in one way or another a small congregation is formed. In respect for hundreds of churches that carry on effective ministries, it should be said that the newly-formed congregation is predictably subject to gimmicks of increasing its number until it becomes “indigenous.” From there the spirit of evangelism habitually fades into oblivion as the congregation gathers about itself the full complement of church paraphernalia, hardware, and robes. The same abject details can be cited again and again.

Is there a reason that so many evangels sustain a brief surge of insight into Christ-like evangelism, then let it slip ever so lightly into a mindless past? One does not wonder that the victims of his convictions develop an indignation for his so-called vital, living message and leave his congregation. One does not wonder at the cold, bleak, church buildings that no longer echo their warm spirit throughout the community. One does not wonder at the countless shepherds without sheep, whose drawn faces of apprehension suggest a lifetime of fruitlessness, whose frowns reflect agonies of anxiety and martyrdom, whose sterile ministries leave them nothing but a spirit of paranoia.

Where is the man whose heart is not divided, whose reverberations of compassion sway the imagination of his people and awaken their power of witness?

One may luxuriate in the reflected glow of his creations. One may frown in his martyr complex. One may refuse to gladden the frail faces of oppression. But he is a sorry man indeed who wallows in his plight for long.

The excellence of a faithful evangel is all too rare. His majestic face of reassurance, his delightful enthusiasm, his sincerity and contagious faith deserve our silent prayer of gratitude. People just won't follow any other kind of evangel, at least for long.

BY THE EDITOR. The Free Will Baptist Home Missions Department began its ministry amid a spirit of church renewal and evangelism. Free Will Baptists had regrouped themselves after a devastating loss from a 1911 merger, and they immediately set out to draw the remnant Free Will Baptists of the nation into one body. Today, with churches planted in three U. S. territories and several strategic centers of the country, the department is engaging in a renewed evangelistic ministry. This is their story.



Bob Shockey, field secretary



Mrs. Ann Barker, bookkeeper



Homer Willis, general director



Rosie Crisher, secretary

toward renewed evangelism

The National Association of Free Will Baptists established the Home Missions Board in 1938 at their second national session. Putting a program of stateside expansion into action came just three years after remnant groups of a once strong Free Will Baptist denomination came together to re-establish an identity lost in the 1911 merger with the Northern Baptists.

But the unsettled war and post-war years brought immediate hopes for rapid development to a virtual standstill. Traveling to distant meetings was economically and often physically impossible during the 1940's, and the message of the new formation of Free Will Baptists had not reached all the churches. It would be a long beginning for home missions.

After 15 years during which churches eventually came together and the National Association took on significant importance, the message of evangelism again caught the imagination of Free Will Baptists.

Estimates of the denomination's scattered membership ranged as high as a quarter-million and there was speculation that many more existed under another name whose doctrine and practice were the same.

The Home Missions Board set out on a multi-purpose campaign in the early 1950's to bring remnant groups into the association, to build new churches, and to revive the spirit of evangelism of early years.

Between August, 1952 and July, 1954, an average of one new Free Will Baptist church was organized every five days, according to reports to the National Association. Counting 56 unaffiliated churches that either united or expressed intent to unite, a total of 202 organizations were reported to be added to the denomination's role.

The 1954 report to the national body indicated a Free Will Baptist constituency in 39 of the then 48 states compared to 15 states reported in 1944. Home missions income in 1954 was up 300 per cent over 1953, and three couples were placed on the field during that banner year by the Home Missions Board. The beginning was over.

Like the Sunday School Department, the Home Missions Department traces its ministry all the way back to early Free Will Baptist movements of colonial days. Paul Palmer, Dr. Josiah Hart, William and Joseph Parker and Benjamin Randall are all credited with home missionary activity.

A forerunner of the present department is said to be the Free Will Baptist General Conference's Home Missionary Society. Organized in 1836, the society built churches in Chicago, Cleveland and Boston.

The newly-elected Home Mission Board of 1938 chose Rev. M. L. Hollis as board chairman. Hollis rode out those war-torn years of development and in 1944 Rev. J. F. Miller replaced him. Rev. J. B. Bloss took the chairmanship in 1950, with Rev. Harry Staires assisting him as promotional secretary.

The National Home Mission Board took complete responsibility for stateside ministries without the benefit of full-time personnel and without a national office from 1939 to 1953.

With the sudden growth in home missions in the early 1950's, the board was able to employ their first full-time promotional secretary, Rev. Damon Dodd, in 1953. The burden of work then, shifted to him and the home missions ministry took on a new dimension.

Rev. Homer Willis became promotional secretary of Free Will Baptists' stateside ministry in 1955, and immediately concentrated his major goals on unreached territory. Mexico, Canada, Washington, and the unaffiliated remnant churches of the northeast became target areas for home missions work. Within three years, missionaries were established in all three territories.

The home missions operations have grown steadily during the past 16 years, with major attention given to missionary occupation in barren territory where little or no gospel witness is evident. Today, 32 missionaries are working in 11 states, Canada, Mexico, Puerto Rico and the Virgin Islands. Special attention has been given to establishing ministries in the United States capital cities and in cities with more than 100,000 population.

The Home Missions Department's major achievements in more recent years center around their expansion into the field of evangelism. The thrust given this ministry has been an apparent awakening of the spirit of evangelism that permeated the early years of the association.

Helping in this renewed thrust is Rev. Bob Shockey who came to the department in 1968, replacing Field Secretary Mark Vandivort. Formerly working as a missionary in New Hampshire and Maine, Vandivort had taken field secretary responsibilities in the national office to relieve increasing work loads on the director. He resigned in 1967 to resume his church planting ministry, this time in Columbia, Missouri.

Rev. Shockey has placed primary efforts on motivating local churches to extend their outreach. This revitalizing of the original missionary concept of the church has taken the form of regional evangelism conferences, study courses, and a full program on evangelism know-how. Results from first attempts of the regional conferences on evangelism indicate a wide, popular reaction on the part of both laymen and pastors.

The chaplaincy has been another recent phase of home missions expansion. Begun in 1967 the Chaplain's Commission has become a service agency to assist young men interested in the chaplaincy of both armed services and industrial programs. In addition to endorsing full-time chaplains, the department also gives ecclesiastical approval to men who desire to serve as Civil Air Patrol or Air National Guard chaplains. With the government's attempts to cut back armed forces personnel in line with defense cuts, increasing interest has centered around the industrial chaplaincy. Hospitals, prisons, training centers, clinics, and major industries have expressed a desire to employ full-time chaplains.

Consequently, the home missions department views the chaplain's ministry as an expanding field for men who want to become involved in realistic problems of today's society.

The home missions picture for the coming decade of the 70's is basically a solidifying one. More efforts will be given to developing a strong evangelism and church renewal program, expanding the ministry of the chaplaincy, and solidifying the new churches in Canada, Mexico, Virgin Islands, Puerto Rico and the United States.

With home bases in virgin territory firmly established, they may themselves become missionary-sending agencies of strategic importance. After all, that's what home missions is all about. □

the religious world

LEAVE IF SBC STATEMENTS UNACCEPTABLE CRISWELL TELLS DISSIDENTS

Nashville, Tenn. (EP) — "In my humble judgment, I think we ought to take those articles of faith of 1925 and 1963 and say: 'This is what it is, being a Baptist. If you don't believe that, you are not a Baptist.'"

So stated Dr. W. A. Criswell, pastor of the 115,000-member First Baptist Church at Dallas and president of the 11-million-member Southern Baptist Convention.

He made the statements in a personal report to the Southern Baptist Executive Committee meeting here.

Dr. Criswell questioned how long the SBC can stay together with so much diversity within its ranks. Baptists who don't accept the convention-adopted statements of faith ought to leave and join another church, he declared.

The outspoken pastor titled his report, "Being a Baptist — My Greatest Dilemma." He described his "dilemma of despair . . . dilemma of grief" with this question:

"How far do you compromise what you believe in order to stay together?"

CHRISTIAN DECLARATION SPONSORED BY NAE

Wheaton, Ill. (NAE) — The National Association of Evangelicals is inviting Christians across the country to participate in a program to call America back to God and spiritual values through individual commitment to Christian witness, prayer and involvement.

The program, launched in October is a concerted effort to call all Christians to declare themselves in a nationwide stand for the priority of moral and spiritual values as taught in the Word of God.

The "Christian Declaration" will be distributed by NAE to Christians all across America. Those signing will make a commitment to pray for the

nation, to support their church's spiritual outreach, to individually share their faith in Jesus Christ, and to become personally involved in turning the nation back to God and biblical principles.

At an appropriate time officials of NAE plan to seek an audience with the President to share with him the Christian's concern for the spiritual and moral strength of the nation and the effort NAE is making through the "Christian Declaration" program.

For a copy of the "Christian Declaration," write: The National Association of Evangelicals, Box 28, Wheaton, Ill. 60187.

AUCA MISSIONARIES MAKE SUCCESSFUL CONTACT

Ecuador (WBT) — Native Auca missionary Kimo and two companions have successfully contacted a new savage section of their tribe. First reports of the potentially explosive first meeting indicate an openness to the preaching of the gospel.

The Ecuadorian Auca Indians who killed five American missionaries in 1956 have been given the Gospel in their own language, and one group of them are believers in Christ. But other primitive Aucas still live in isolated pockets of jungle and are still occasionally killing their neighbors.

Rachel Saint, sister of pilot Nate Saint who was among those murdered in 1956, has translated portions of the New Testament for the Aucas. Among her converts is Kimo, one of the men who killed her brother. Kimo and other tribesmen have been much concerned because one savage group was facing eminent conflict with oil company workers penetrating their neighborhood. They sensed that in order to prevent bloodshed and share the message of Christ they must establish contact immediately with their separated tribesmen, and possibly bring them to live in their own Christian village.

But the possibility of contacting and convincing the savage group was extremely precarious. The last time Kimo paid a visit to this group was before he was a Christian — on a killing raid. He could well expect to be killed on sight.

But his missionary zeal was now bigger than his fear of being speared. He set out travelling with his wife, Dawa, and another Indian. They carried a portable two-way radio over which they had daily contact with Rachel Saint. His mission was supported by airplane flights over the village of the savage group — to speak to them over a loudspeaker and encourage peace and also to drop gifts into their jungle clearing. The Auca missionaries are now reported to have arrived safely. Their lives have been spared and the people are glad to bury the hatchet. Most of them plan to travel with Kimo to the Christian village and learn of Christ.

POLIO STRIKES AUCA TRIBE

Ecuador (WBT) — Tragedy has struck the Auca tribe in Ecuador. Polio has taken a total of at least 15 dead, and as many as 60 have been affected.

The disease apparently first struck an Auca early in September. He was a part of one of the "downriver" groups that have come out during the past year to Tiwaeno, the location of translator Rachel Saint. At the time he was not at the village, and the source of the infection is not known. It is known, however, that polio has occurred during the past year in other jungle tribes.

Most of the polio cases have occurred in the new groups that have joined the Christians at Tiwaeno. They have had the least opportunity to build resistance to such diseases, and do not yet fully understand the benefits of modern medicine. Some have refused to take the remedies offered.

Currently at least eight of the Aucas are in the HCJB Hospital at Shell Mera. Those at Tiwaeno who have recovered

but have been left with varying degrees of paralysis will be airlifted to Wycliffe's base at Limoncocha for physiotherapy. This will place a heavy burden on personnel and facilities there.

The work among the Auca Indians has been the principal responsibility of Wycliffe translator Rachel Saint for the past twelve years. Considerable progress has been made in translation and training of the original Auca group. Developments in the past year have brought in new groups of previously uncontacted "downriver" Indians who have not as yet accepted Christian teaching nor adapted their lives in the same degree to new ideas from the outside world. There is already some indication of reversion to ancient practices of witchcraft in the face of the epidemic on the part of these new groups.

DAILY CHILD'S PRAYER WILL APPEAR IN CONGRESSIONAL RECORD

Washington, D.C. (EP) — Congressman Richard L. Roudebush (R. Ind.) says he is going to put a child's prayer in the Congressional Record each day so it can be used in schools and avoid the U.S. Supreme Court prohibitions.

The Hoosier representative said he does not believe the Supreme Court can stop a school teacher from reading an excerpt from the Congressional Record to her class.

In Netcong, N.J., the board of education has announced its intention of using the daily prayers offered in the House or Senate and printed in the Congressional Record. However, Roudebush believes that some of the Record's invocations won't fit the classroom.

"With Senator Dirksen gone," he said, "we have lost our strongest proponent of public school prayer and the likelihood of our legislation passing is remote, I'm sorry to say."

WRC TAKES OVER VIET NAM CHILDREN'S HOSPITAL

DaNang, South Viet Nam — WRC officials accepted the 120-bed Hoa Khanh Children's Hospital from the U.S. Marines in a recent transfer and dedication ceremony at headquarters of the Force Logistic Command located outside DaNang. The facility was publicly accepted by Dr. Nathan Bailey, president for the commission. Mr. Jerry Ballard, secretary of the WRC, and director of communications for Free Will Baptists, was among WRC officials present.

Brig. General James A. Feeley, Jr., Commanding General of FLC said: "*We are here because we have to be. You are here because you want to be.*" As the Marines phase out, WRC will phase in with financial support and capable hospital personnel, as well as a children's chaplain. Eventually the hospital will be turned over to responsible Vietnamese as their own facility.

The hospital was started four years ago as a small first-aid station manned by off-duty Marine doctors and corpsmen who dispensed love along with medicine, and they used their own personal funds to erect the new \$300,000 building.

The World Relief Commission which also has active programs in Korea, Chile, and Nigeria/Biafra, is the overseas relief agency of the National Association of Evangelicals. It is a non-profit voluntary relief agency approved by the U.S. Department of State, with headquarters in Long Island City, N. Y.

GOLDWATER ASKS DRIVE ON 'SMUT PEDDLERS'

Washington, D.C. (EP) — "As a father and a grandfather, I know . . . what is obscene and what isn't."

That was Sen. Barry Goldwater's comment as he urged a House Post Office subcommittee to crack down on "smut peddlers" using the mail to pander to children.

In his testimony before the subcommittee, Sen. Goldwater endorsed proposals which would provide more stringent laws.

Warning that Congress must be careful to draft legislation that "will pass the scrutiny of a permissive Supreme Court," he said: "The courts have been wishy-washy about what is obscene and what isn't."

The traffic in the mailing of obscene material has increased to such an extent that more than 100 members of Congress have introduced bills this year in an effort to control it.

CHURCH ERECTED IN NEPAL

New York (EP) — The second church building of a nameless Christian group has been dedicated in Nepal, a country where Christians were outlawed before 1950, according to reports reaching Protestant mission agencies here.

The new church is in Katmandu, the Nepalese capital. It houses one of the five Christian groups in the city. The first church building was erected in 1962. The congregations in Katmandu and others in Nepal have no formal denominational organization, no national structure and no constitution. They are affiliated in a Nepal Christian Fellowship.

CONGO CHURCH VIBRANT, REPORTS FREE CHURCH LEADER

Minneapolis (EP) — The present Congolese church is "far above the expectations of it a few years ago," according to a missionary leader of the Evangelical Free Church of America.

The Rev. Robert Dillon, associate secretary of overseas missions of his denomination, said upon returning home from a visit to central Africa that the Congo church in the Ubangi area (northwest Congo) has grown to an autonomous, vibrant body of 25,000 members, including a Christian community of some 75,000.

GRAYSVILLE MINISTER KEEPS PROMISE

Birmingham, Ala. — Reverend W. H. Ryland, pastor of the Graysville Free Will Baptist Church, once remarked that when the Sunday School attendance reached the 100 mark, he would eat lunch on top of the church building.

Recently the secretary registered more than 100 and the minister had to fulfill his promise.

After services, a ladder was mounted and the minister climbed upon the roof. The congregation stood in the church yard and watched as Rev. Ryland stood atop the church house and enjoyed a special barbecue lunch.

U.S. CONGRESS ON EVANGELISM DRAWS MIXED REACTION

Editor's note: While reporting this story as news, CONTACT takes no position on the controversies surrounding the conference. The following excerpts were taken from a report submitted to CONTACT by Rev. Mark Vandivort, a Free Will Baptist pastor who attended the Minneapolis evangelical meeting Sept. 8-13.

Minneapolis, Minn. — During the final day of the week-long U.S. Congress on Evangelism a man told me, "This has been a once in a lifetime experience." I agreed. It was a rare privilege to have attended the congress.

About 4,700 delegates from 50 states and 10 foreign countries represented 93 denominations at the U.S. Congress. It became a reality as a result of an independent committee working together in the Minneapolis-St. Paul area. Dr. Oswald C. Hoffman of the Lutheran Hour and Dr. Billy Graham served as chairman and honorary chairman.

On the sixth day a man told me he was so tired he could hardly write or think. There were prayer meetings, Bible studies, and position papers by such notable men as Dr. Leighton Ford, Dr. Paul Rees, Dr. Richard Halverson, Senator Mark Hatfield, Dr.

Harold Ockenga, Archbishop Marcus L. Loane, and Dr. Harold Lindsell.

One of the most significant contrasts in presentations came on Friday afternoon from Dr. Stephen Olford, pastor of Calvary Baptist Church, New York, and Dr. Ralph Abernathy.

Never have I experienced such electrifying presence of the Holy Spirit in a large meeting as when Dr. Olford spoke. He preached about prayer and the Holy Spirit. Illustrating the miracle of prayer, he told how Calvary Baptist became an integrated church. When he became pastor ten years ago he felt that the church should minister to the total community. However, a vote to do so would have caused trouble. So he began praying and preaching. Recently, this large church of over 2,000 voted to integrate. Eleven voted against. Since then, four have confessed and seven have died.

In my opinion, Dr. Abernathy had no such testimony to share. I sensed that the convention delegates merely respected him as a fellow human for whom Christ died when they stood at the close of his speech. Of course, the press made much of the so-called "standing ovation." It was interesting to note that the newspapers gave more coverage to two hippies who attempted to speak than to some of the featured speakers.

In the evenings we heard spirit-filled evangelistic preaching including one of the most clear, scriptural messages on Hell I have heard. Certainly the main emphasis of the Congress was on the subject of Heaven. I heard exegetic Bible presentations, bathed in the love of the Holy Spirit. Dr. Lindsell challenged us to go home and clean up our lives so God could use us. Dr. Graham charged us to never tamper with nor water down the gospel.

A very valuable aspect of the Congress were the 46 action groups where three-hour presentations were made telling how the respective groups achieved their success in evangelism. I attended three of the sessions. They

were most beneficial and challenging. According to reports, however, one of these groups was an abomination to Christianity.

There were various presentations and statements which I did not think glorified God. But as a whole I was tremendously impressed with the clear, unashamed witness for Jesus Christ and His Word. I met many brothers who were faithful to the Word of God but by affiliation were in the ranks of the National Council of Churches. Only at such a meeting could I have met and prayed with them. The clergy was encouraged to seek conversions as had John Wesley and Martin Luther. Many gave testimony of trusting Jesus Christ as their personal Saviour during the Congress.

OBC PRESIDENT INJURED IN PLANE CRASH

Moore, Okla. — The president of the Oklahoma Bible College, Dr. J. D. O'Donnell, was injured Oct. 31 when his light plane went out of control near here at an altitude of 3000 feet and crashed.

The accident occurred while O'Donnell was on his second solo flight as a student pilot. He sustained a compound fracture of the left arm, a fractured left shoulder, a crushed left heel, multiple fractures of the right heel, and multiple lacerations.

Dr. J. D. O'Donnell injured in crash.



The 2 p.m. crash occurred north of Purcell, Okla., off Interstate 35 in McClain County. O'Donnell was in the wrecked plane 45 minutes before a boy who saw the crash arrived. The youth got help and O'Donnell was taken to the hospital, nearly two hours after the crash.

The exact cause of the crash had not been determined at last report, but there was speculation that the carburetor iced up and O'Donnell lost control of the plane. Reports said that after the small aircraft plunged toward the ground it levelled off and glided into the tree tops for 200 yards before hitting the ground at an estimated speed of 175 mph. The plane skidded 300 feet and tipped over. The wings and landing gear were torn off.

O'Donnell is said to be improving, but doctors could not determine how long he would remain in the hospital.

SABBATH MAY NO LONGER BE HOLY

Nashville, Tenn. — Following an announcement in the New York Times on October 8 that Sears, Roebuck and Company planned to open 150 of its stores on Sundays during November and December and that J. C. Penney Company with 1600 stores said, "we will look at the picture once again in the light of the Sears action," the Kiplinger letter of October 10 reported: "Note that Sears plans to open on Sundays in some big centers. This will make a lot of controversy, but Sears wants to test the reaction of the buying public, which it thinks will be favorable. Other retailers will have to follow, where state and local laws permit. Merchants are divided on the question, especially the smalls. Overhead will rise on labor, heat, light, etc. But many cash in on the extra volume in suburbs and downtown. The development is welcomed by theatres and restaurants . . . more people on the move. It's big stuff!"

If this trend continues it can seriously affect the lives of many people. Freedom of worship is no longer a reality if a man cannot worship because of compulsory employment. In some parts of the nation the churches are already seeing the results of Sunday business. If the large merchandising chains decide to move into seven-day-a-week operations, the toll will be even greater. Churches are encouraged to act against this trend by writing their congressmen and the federal administration.

MARINES HELP BUILD CHURCH

Clinton, North Carolina — The United States Marines had a hand in building a Free Will Baptist church just south of here, according to Reverend L. D. Creech, pastor of Colonial Heights Free Will Baptist Church.

Seven marines, based at Cherry Point, North Carolina, 120 miles from the uncompleted building, answered a call for help by Rev. Creech. A state mission project, the church was begun last year but work stopped because of a shortage in manpower and funds.

The Marines volunteered travel expenses and weekends to get the job done. A dormitory for them was set up in the church basement.

Three of the volunteers were recently baptized into the church.

Several Marines and their wives attend Sunday morning services.

WASHINGTON LEADERSHIP BRIEFING FOR 1970

NAE is offering pastors and laymen the opportunity of learning first-hand the grave issues which confront them today. The 1970 Leadership Briefing will be held January 12-16 in Washington, D.C.

During the four-day briefing evangelical leaders will visit major departments of the U.S. Government and participate in discussions with representatives from the Pentagon, the State Department, Congress, the White House, the FBI, the Department of Health, Education and Welfare, and the Federal Communications Commission. Evangelical pastors and laymen are cordially invited.

Rufus Coffey, executive secretary, National Association of Free Will Baptists, congratulates Dr. and Mrs. Clyde W. Taylor at the Appreciation Dinner honoring Dr. Taylor's 25 years of service as executive secretary of the Evangelical Foreign Missions Association and general director of the National Association of Evangelicals, held at the Conrad Hilton Hotel in Chicago, October 7.



Become involved. Registration is limited, so send in your reservation early.

Write: Washington Leadership Briefing
The National Association of Evangelicals
1405 G. Street, N.W.
Washington, D.C. 20005

CLYDE TAYLOR HONORED

Wheaton, Ill. (NAE) — Dr. Clyde W. Taylor, General Director of the National Association of Evangelicals, was honored for 25 years of service at an Appreciation Dinner, October 7, at the Conrad Hilton Hotel in Chicago.

"Dr. Taylor has probably done more for the evangelical Christian cause than any other living individual," stated Dr. Billy Melvin, executive director of NAE. "There is scarcely a Christian organization or mission board his ministry has not touched."

During the past 25 years Dr. Taylor has been recognized as a strong leader of evangelicals. He has been influential in expanding the constituency of NAE by 66% during his association with the organization. Today NAE comprises 38 denominations and individual churches from 30 additional denominations, representing 2.5 million members.

Serving also as secretary of public affairs, Dr. Taylor represents the interest of evangelical Christians to the government. Reports are distributed regarding legislation which affects the evangelical world. His office is a counterbalance to the influence of forces restricting religious liberty.

Personal Testimony of Ken and Jane Beardsley

One day last July I finished my mail route early, so I decided to go home for lunch. After I arrived one of my sons told me that a car was in the driveway. Our house is up for sale, so thinking it was a prospective buyer, I went to the door. The gentleman introduced himself as Reverend Jim Nason. Since I was in a hurry to return to work, a minister was the last person I wanted to talk with.

One of Rev. Nason's members works with my mother-in-law. She had mentioned that we would like to have our three oldest boys attend camp. We didn't expect a call from the pastor, however, since our boys attend other Bible camps and no one had ever contacted us about them.

I invited him in. He asked if we attended any church. We were going to the Roman Catholic Church. He asked if I believed in the Bible. Yes, I did. He continued talking with my wife and me, and eventually asked if we were saved. We didn't understand what he meant. He asked if we were sinners. Yes, we were. He showed us Bible verses and explained what it meant to be saved and have Jesus as our personal Saviour. We didn't fully understand but we knelt. One of our four sons was present, so the three of us gave our hearts to the Lord. Even though we still had no clear meaning of salvation, we were all sincere, yet we never expected the change that occurred in our lives. Brother Jim invited us to Sunday school and church. I said we would go.

Sunday arrived and we started getting ready. My wife, a little reluctant, admitted she felt guilty attending church of another faith. She had been a Catholic all her life and had attended Catholic schools. I had been a Catholic for 13 years. I assured her that we'd only be visitors and that I had no intention of getting involved in any church at present.

Our lives were very unsettled because we were trying to sell our house. I was thinking of either returning to Washington where my family lives or going to Australia. We had written the Australian government and after much reading and correspondence, had decided it would be a great place in which to live.

We were warmly welcomed at services and enjoyed the sermon. We were invited back the following Sunday but didn't make any promises. I didn't want to push my wife but I was interested in finding out more about the Free Will Baptist religion.

The following Sunday, it rained hard. We have a pick-up truck and the boys have to ride in the back. It was so wet that we decided not to go to church. The

boys were disappointed. My wife seemed a little relieved. She told me she was praying that God would tell her what to do and until then she simply could not involve herself in another religion.

The next Sunday she agreed to go and seemed a little more relaxed. After the message I felt compelled to make a public profession of faith before the church.

Going home I asked my wife what she thought about what I'd done. She said that it was between God and me and didn't matter what anyone else thought. I learned later that she knew if God intended for her to remain in the Catholic faith, then we'd be going to different churches. She has always felt that a family should attend church together but I knew she would never commit herself to another religion unless she was absolutely certain it was God's will.

That evening when the pastor gave the invitation, my wife went to the altar. My three oldest sons also went down. I was overjoyed. She told me of the wonderful feeling that came over her. The joy and peace she felt assured her that she had God's blessing and approval.

When I learned that we were expected to attend Sunday school, a church service, an evening service, plus a Wednesday night prayer meeting, to be truthful I didn't think I could take that much religion. I had had trouble sitting through a 45-minute Mass. Now I realize it was finding the Lord and hearing the gospel that makes all the difference.

Many wonderful things have happened in the past two months. My job has become easier, my temper easier to control, and the Lord has helped me to stop swearing. Many of our prayers have been answered. The five of us were baptized in September. We are anxiously awaiting the time when our youngest son will be old enough to understand the meaning of salvation.

I have been reading more in the past two months than in all my life and there is so much I want to learn. My wife is teaching the Primary Sunday school class.

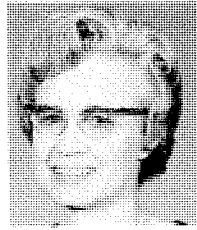
I have been witnessing to nearly everyone with whom I come in contact, and am hoping soon to win my first soul to the Lord. I know it will be a joyous experience.

We are thankful for people like Brother Nason who goes out and wins souls for the Lord. If the Lord had not sent him to us, we may never have known the wonderful peace and joy of salvation.

Editor's note: Rev. and Mrs. James Nason are home missionaries to Orono, Maine. Rev. Nason reported that Ken Beardsley won his first soul to the Lord October 13.

comment

by Cleo Pursell



gems

from the Greek
New Testament

by Robert Picirilli



GIVE THANKS OR GIVE UP?

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). In *everything*? It is easy to be thankful for happiness, health and prosperity but how can we honestly thank God for pain, sorrow, sickness or poverty? Here is a real test of our gratitude. Some give thanks when others give up.

Job, having suffered the loss of both material possessions and family, simply said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

The pioneers of faith who made this nation great did not have an easy life, yet hardships did not blind their eyes to their blessings. In spite of cold, hunger, suffering, sacrifice, disease and death, their first act when they brought in their first harvest was to gather for a day of thanksgiving to God.

The great missionary, Howard Bliss, was lying in a hospital a few days before his death. He greeted a visiting friend with a radiant, cheerful manner and said, "What a fortunate man I am. This pleasant room and kind attendants, these lovely flowers sent by my friends; so many good friends coming to see me, I certainly ought to be one of the happiest men alive." The friend said his thoughts turned at once to Jesus who took the cup which represented His life's blood and *gave thanks*. Others would have given up.

You may feel you have little to be thankful for with war, riots, hunger and strife throughout the world, but thankfulness is not dependent upon circumstance as much as *innerstance*. It is possible to have peace and contentment even in the midst of unusual circumstances. When the props have been knocked out from under you and those whom you trusted have let you down, you can still be thankful that Jesus cannot fail. You may rest assured that all things are under His control and plan, and that "all things work together for good to them that love God, to them who are called according to his purpose" (Romans 9:28).

The apostle Paul had learned this truth when he wrote: "Not that I complain of want; for I have learned, in whatever state I am, to be content. I can do all things in Him who strengthens me" (Philippians: 4:11, 13).

Yes, "in *everything* give thanks: for this is the will of God . . . concerning you." Don't 'give up.'

Second Peter 1:3 refers to the fact that the Lord "hath given unto us all things that pertain unto life and godliness." The verb translated "hath given" is particularly interesting to note.

This is not the ordinary Greek word for "giving". Instead, the word here is a form of *doreo*, which means "to present" or "bestow". This Greek verb is used only a total of three times in the whole New Testament. It carries with it the idea of a free gift, a present given out of the largeness of one's heart. It is not a gift made because of some obligation, but simply because the giver has the ability to give and wishes to do so.

The word often carries the idea of a present given by someone of great prestige and authority to someone who has no real claim on the gift at all. In Mark 15:45, for example, we read that Pilate "gave" the body of Jesus to Joseph of Arimathea. There was no reason for him to grant Joseph's request other than his own decision to do so.

So it is that Peter says the Lord has "royally granted" to us, has "made a present to us" of everything we need for new life and a godly walk.

We should also notice that this verb is in the Greek *perfect* tense, which indicates a finished work on whose results we may draw. The idea, then, is a blessed one: not because He owes us anything, but out of His grace, God has opened up His royal storehouse and made a present to us. He has already deposited for us everything we need to be saved and live godly. Now all we have to do is draw upon His gracious provision day by day as we have need.

Read the whole first eleven verses of II Peter with this understanding, and it will prove a blessing! It is also helpful to note that the fourth verse of this same chapter is the only other time this wonderful verb is used in the New Testament. There we read that God has "freely granted" to us the exceedingly precious promises that bring salvation.

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Arkansas	662.58	533.20	6,387.39	
California	659.06	325.90	4,871.96	297.40
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Georgia	776.38	—	2,644.33	
Idaho	40.30	17.81	119.74	
Illinois	501.69	659.22	6,939.58	
Indiana	—	—	174.85	
Kansas	117.00	107.00	1,025.10	
Kentucky	188.22	383.33	2,113.11	
Louisiana	—	—	11.34	
Michigan	318.00	147.00	3,008.59	
Missouri	1,467.60	1,726.62	17,965.92	
New Mexico	—	—	181.32	
North Carolina	136.78	124.78	1,196.39	
Ohio	400.00	45.67	1,987.25	
Oklahoma	1,798.08	1,898.56	15,542.23	
Tennessee	275.79	162.97	1,217.71	
Texas	—	250.49	1,204.13	
Virginia	25.68	372.00	1,514.62	
Wash. & Oregon	—	92.06	364.14	
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Home Missions	1,104.36	1,007.29	8,961.74	89.80
Church Training Service	535.27	511.93	4,747.62	
Board of Retirement & Insurance	267.64	253.67	2,345.00	
Laymen's Board	160.58	150.11	1,346.20	
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TOTAL	\$ 8,434.75	\$ 8,015.20	\$74,738.54	\$297.40

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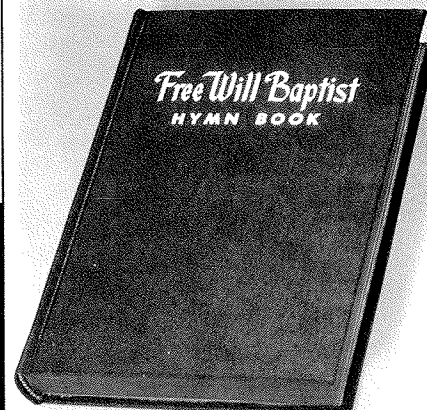
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