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Contact

of the National Association of Free Will Baptists

NOVEMBER 1970



EVANGELISM

THE WORD FOR THE WORLD



Let us
reassert our
faith in the authentic,
authoritative, inerrant Word
of God. Unity is found through
saving faith in Christ, adherence to
the Word of God, love for the brethren and
a consuming passion to share this life-giving
message with a dying world. As a means of spreading
this life-transforming message, January 17, 1971 has been
declared as "Denominational Bible Day". As a means of showing
our faith in the power of the Word, we ask that each member
provide our missionaries with a portion of Scripture
or a New Testament for distribution in Brazil.
"A Bible for Brazilians" will be possible
through an offering of 25 cents for a
New Testament or an offering of 10
cents for the Gospel of John.
Special prayer will be of-
fered for the Holy
Spirit to use the
Word of God
for saving
souls.

DENOMINATIONAL BIBLE DAY
January 17, 1971

viewpoint

A Mandate For Metropolitan Missions

The biggest home mission challenge facing American churches is the urgency of urban evangelism. The mushrooming population in our clustered metropolitan areas demands that greater priority be given to establishing churches in the big cities.

In 1900 approximately one third of Americans lived in the city. This number increased to 55 percent by 1950. Today more than 70 percent of the people live in 40 metropolitan cities. It is projected that 85 percent will reside in large strip cities along the East and West Coast and in the Midwest by 1980.

In his book, *The Church and the Urban Challenge*, Walter Kluetzli states that in 30 years metropolitan New York will have 23 million people, Los Angeles will have 20 million, Chicago 11 million, and Detroit over 9 million. The population in 285 other cities will range from 100 thousand to 5 million.

The accelerating urbanization with a myriad of complex problems poses a formidable challenge to Free Will Baptist Home Missions. Traditionally, we have been a rural or semi-urban denomination. But in this transition period when people are rapidly migrating to the cities we have failed to keep pace with the shifting population. In order to catch the tide it is imperative that we seize the opportunity for evangelizing the teeming cities steeped in moral and spiritual degradation. Greater stress must be laid on evangelizing towns and cities. A more effective strategy must be devised and a greater number of missionaries must be enlisted and motivated to reach the masses.

When Jesus spoke of His mission to "other cities also," Luke 4:43, we see a mandate for metropolitan evangelism. As further stated in Mark 1:38 Jesus was concerned about going on to the "next towns." Jesus went "throughout every city and village," Luke 8:1, and at the close of His ministry we find Him weeping over the "city of Jerusalem" because of compassion for blinded, benighted souls who were oblivious to His mission. It is evident that the apostles concentrated on evangelizing the throbbing cities. Many early churches such as Ephesus and Corinth were established in metropolitan areas. Rome was another metropolis which became a focal point for planting the gospel. As the good news took route and flourished in the cities they became pivotal points for spreading the Christian message throughout the Roman Empire. The New Testament



by the
Executive Secretary
Rufus Coffey

strategy hinged on establishing a "beachhead in the congested areas and then extending the witness to outlying regions. We would do well to emulate this example.

Several reasons may be given for evangelizing the cities. First, more people can be reached in less time. Secondly, city churches usually grow faster and provide more personnel and resources for a larger ministry. Thirdly, when a city is properly evangelized and taught the natural results is the spreading of the gospel and establishing churches in the surrounding country. But a more compelling reason is the fact that these masses of humanity are more than census figures. They are lost souls who will die and go to hell in the cesspools of iniquity unless they are evangelized. The lostness of men and our accountability for not sharing the good news of Christ's redeeming love ought to move us to agonizing prayer for the giant metropolitan cities as Abraham pled with God for Sodom and Gomorrah. A consciousness of the doom of our cities will compel us to go and preach repentance even as Jonah went to the great city of Nineveh.

Naturally there are numerous difficulties to overcome. The high cost of living or securing property is a major barrier. Having to begin in a school, a vacant commercial building or perhaps in an abandoned church is less appealing to an affluent society. The slow process of sowing seed on asphalt pavements and waiting for the harvest is discouraging. Finding a way to penetrate the steel and concrete high-rise apartments is another obstacle. But our greatest hindrance is a lack of vision or the faith to be obedient to a contemporary "Macedonian call" to New York, Chicago, Boston, or New Orleans.

We rejoice in those who have responded in recent months to go to St. Paul, Minnesota or Mobile, Alabama. But what about other large urban centers that beckon to us? A new surge of evangelistic fervor and compassion for the cities is needed if we are to reach our nation's metropolitan centers. Saving souls and building Christ's church is our mandate. This mission can best be fulfilled by focusing attention on the cities and giving priority to reaching the great metropolises of America. Accepting the challenge to reach out to densely populated urban centers is vital to our responsibility of carrying out the great commission. It will require prayer, a burdened heart, a keen vision, daring initiative, and persistent effort.

Contact

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NOVEMBER 1970

Vol. XVIII No. 1

preview

This issue features the ministry of the Home Mission Department with an emphasis upon evangelism.

One feature article relates the essential ingredients that the local church needs for the task of evangelism.

Another feature story illustrates how these ingredients have been utilized for effective evangelization of a local community.

Personal evangelism is highlighted in an article by a lay preacher.

The missionary vision of a state association is also included with practical advice for other states desiring to start new mission stations.

Evangelism begins with a concern for the spiritual condition of lost souls. Genuine Christian compassion is the need for today.

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Rufus Coffey

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by Robert Shockey

THE IMPERATIVE of EVANGELISM

SOUL WINNING was the major concern for our Lord. He came "to seek and to save that which was lost." Matthew, in telling of our Lord's ministry says, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36). Luke also tells of Christ's concern for the lost. "And when he was come near, he beheld the city, and wept over it" (Luke 19:41). Jesus cared so much for the individuals who made up those lost multitudes that He was willing to go to the cross and die for them. If He cared that much, then surely I must care also.

The greatest incentive for soul winning is that God wants us to do it. I am sure that He wants us to find and win others whenever and wherever we can.

PERSONAL PARTICIPATION NEEDED

Christ expects every Christian to be a soul-winner. Unfortunately, many of our church members think that soul winning is a specialized service for certain people, and therefore it is not possible for them. We are drifting toward professionalism in Christianity. We call a pastor, and perhaps an assistant, pay them a salary, provide office space and equipment and other help. Then we turn the Lord's work over to them and expect them to do the job for us.

The Lord never intended that this should be done. No amount of money can be substituted for the individual's concern and activity in soul winning.

No matter how much training the pastor has or how dedicated he is to the ministry, he cannot take the lay member's place in the winning of the lost to Christ.

The church must do at least six things if our lay members are to be enlisted in this great task of soul winning.

1. *They Must Desire It.* It appears sometimes that pastors and deacons do not really want the average layman to participate actively in soul winning. Maybe it is because of jealousies. Perhaps some do not really have a burden for lost souls. In other cases, they do not desire it because it requires a great deal of work to get ready for effective personal soul winning. They recognize their own inadequacy in personal soul winning and do not feel they can lead such a program. But when the pastor and people have a burning desire to win souls they will not let excuses stop them.

2. *We Must Expect It.* Unfortunately, a general feeling exists that only a limited number of lay members can become soul-winners. From the study of God's Word and the observation of those engaged in soul winning, we see that it is often the person with ordinary talents and an ordinary personality who does the best job in soul winning. When we are convinced that soul winning is life's most important task, then we will think of every Christian as being a potential soul-winner.

3. *We Must Plan For It.* Most of our lay members are not soul-winners because we have made no plans to assist them in winning the lost. In planning for soul winning we must have an accurate record of the lost in our community. We need to provide information concerning each of these lost people. We should keep a record of visits that are made and the progress that is reported. A specific time should be set for soul winning visitation. This does not mean that the individual soul-winner will not be led of the Lord at anytime to visit and to use any plan that he may think wise to reach a person for Christ. But the average Free Will Baptist will not go soul winning unless such a ministry is planned for him.

4. *We Must Train For It.* The church should provide a program of training for this important task of

(Continued on page 16)



BEARING FRUIT, MORE FRUIT, MUCH FRUIT

by Trymon Messer

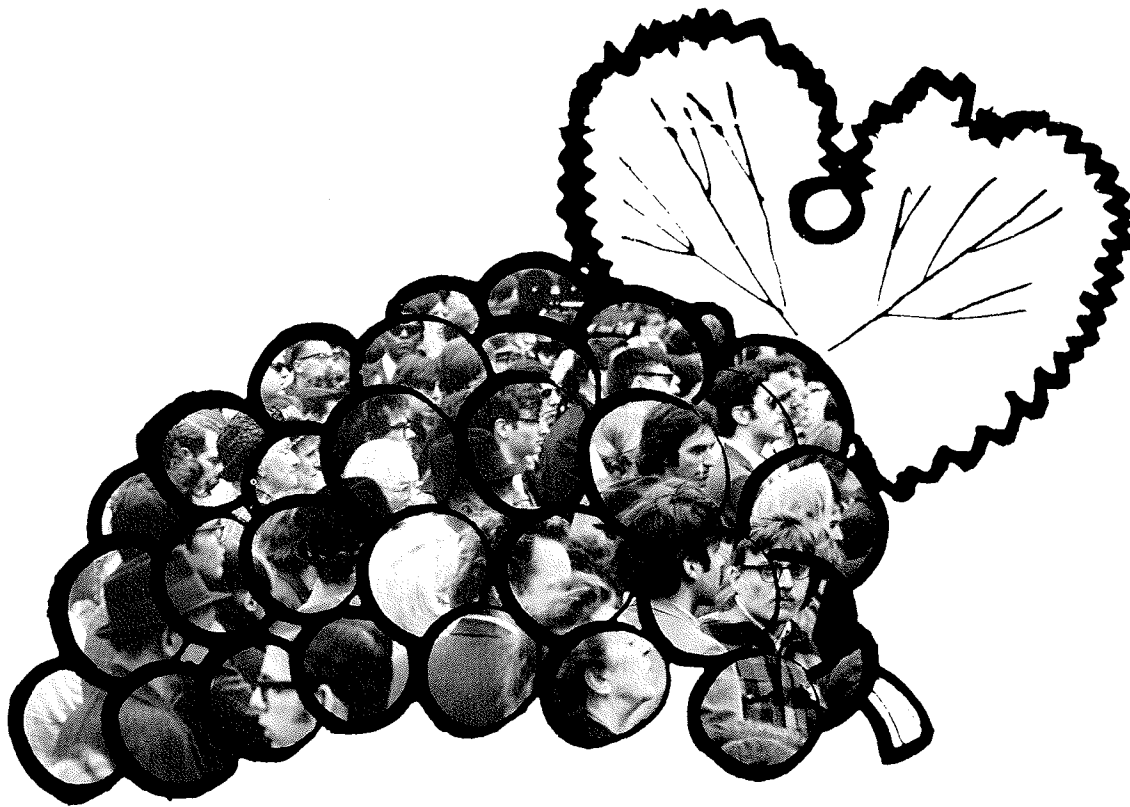
EVERY CHRISTIAN should be actively engaged in bringing forth fruit for the Master. A few years ago I was reading in the gospel of John. God really spoke to me through chapter 15. I had read this many times before, but I had not noticed how strong the meaning was toward soul winning. It relates that the believer should bring forth fruit, more fruit and much fruit. It was verse eight that really brought it home. I thought that I had better get another translation, for if it really meant what it stated then I was in trouble. I picked up my Amplified New Testament, but it only made it worse. Verse five declared that if I would abide in Him and He in me, then I would bring forth *abundant* fruit. Verse eight further stated that in bearing much fruit the Father is honored and glorified, and the believer proves himself to be a true follower of Christ. I reasoned that if I have to bear much fruit to prove I am a follower of Christ, what does it prove if I don't bear fruit? I think every Christian should study the first eight verses in John 15 and answer that question. I tried to find a way out, but gave up. Since that time I have been trying to bring glory to God by bearing much fruit.

The greatest responsibility for soul winning is on the layman in the local church. The layman has the greatest opportunity. Laymen can talk to laymen. The lost will open up to a layman when they will not talk to a preacher. Many sinners will not talk to a preacher unless they are in need or trouble. Most laymen work on a secular job where there are many that are lost. It is their responsibility to seek to know these people, observe them prayerfully, make

friends with them and realize that unless they lead them to Christ they will probably meet the judgment unsaved. The layman needs to realize that he is God's man on that job, not just to make a living, but to be a light unto those men living in darkness. On the job is not always the best place to witness. Visit the prospect in his home. Many times you will find him eager to listen. It is not always wise to take your pastor with you to visit your prospect, unless you have asked in advance, or he may feel that you have put the preacher on him.

It is very important that every Christian know how to lead a person to Christ. The pastor should not just tell them, but rather show them. Many laymen want to win souls but do not know how.

One Thursday night I took one of our deacons with me on visitation. We presented the plan of salvation to a family and they accepted Christ. It was a real blessing Sunday to see them come to church. Friday morning, I stopped by the service station that one of our laymen operates. We were going out for coffee. This layman said to a young man that was there, "My pastor and I are going to have coffee. If you want to get saved come and go with us." He came and was saved. Coffee break time is a good time to witness. Take a lost person out. Almost every week some layman in the church gives me the name of someone he has presented the gospel to and prayed with. I do most of the follow-up work. Our laymen are taught to get the gospel to as many as possible. After visitation I never ask how many did you win, but how many did you get the gospel to.



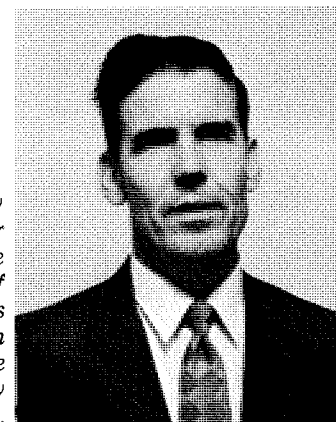
I feel here lies the answer to our visitation program. We go out and invite the lost to church. This is not God's plan; however, it is better than nothing. God's plan for evangelism is to take the gospel from house to house. Many laymen go out and try to win the lost but after a few nights of failure, they get discouraged and quit. We need to realize that our job is to get the gospel out as skillfully and as prayerfully as we can and leave the rest to the Holy Spirit.

I am always looking for prospects. I heard of a young lady in jail who had lost her husband and her children. I felt she might need a friend. I went to visit her three times in jail. On a Sunday night she came forward and was saved and gave the most touching testimony I have heard in years.

A few months ago I heard of a man who was dying of cancer. He lived sixty miles north of our town. I visited him and on the second trip, when one of our laymen was with me, the man and his wife were both saved. A few weeks later, I preached his funeral. Since then his daughter and her husband and their two children have been saved and are now coming to church.

Enthusiasm and excitement are two musts in soul winning. They are second only to the gospel and prayer. All Christians must be made to realize that the first and most important responsibility upon this earth is to glorify God. We do that best by bearing much fruit (John 15:8). Reading from Acts 1:8 we are promised power through the Holy Ghost to be able to witness. If we are not witnessing, it seems that either we have not received the Holy Ghost, or if we have it is in vain. We are told in

Ephesians 4:11-12 that the church is given pastors and teachers to train the laity for the work of the ministry and the edifying of the body of Christ. The greatest ministry that needs to be done by the church is carrying out the great commission of our Lord. What would edify the church greater than seeing souls born into the kingdom of God through the outreach of the local church. If the laity is not being trained for this work, the pastors and teachers are failing in the work God called them to do. Churches are calling men of special training, such as music directors, choir directors, youth directors, and Christian education directors. These are all good and we need them. But what we really need in the church are men that are specializing in soul winning! Many Christians are waiting on the corporate church to bear the fruit, rather than letting Christ draw souls into His kingdom through their individual witness.



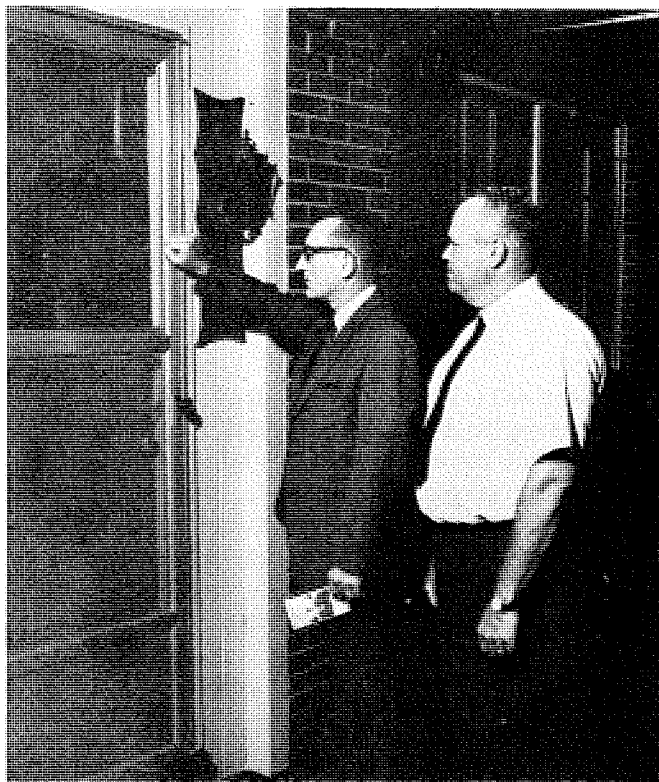
The testimony of Trymon Messer was featured in the October issue of Contact. In this special article on personal evangelism the results of that testimony are shown.

"But wilt thou know, O vain man,
that faith without works is dead"

James 2:20

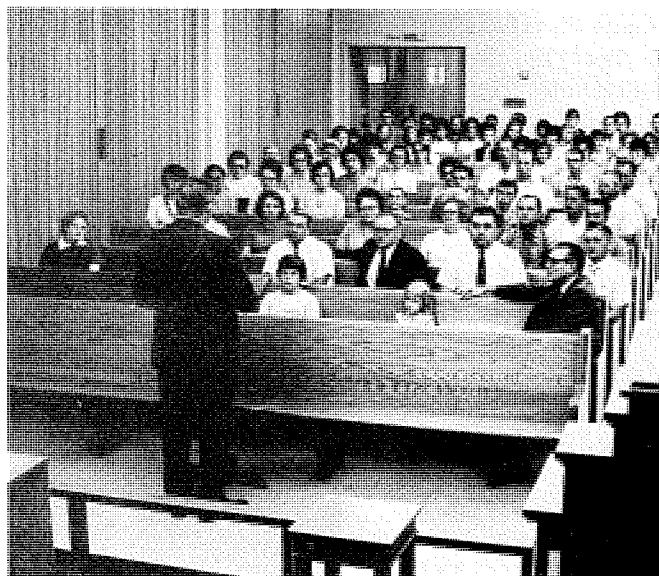
by Frank Davenport

FAITH IN ACTION



Visitation in action

Group ready for visitation



FAITH FREE WILL BAPTIST Church in Goldsboro, North Carolina was organized October 20, 1961 by a group of Christians with the determination to build an evangelistic church. Since that time we have been faced with many aspects of the ministry such as construction of new buildings, the training of teachers and workers, teaching and training of new converts. While carrying on the various phases of the church's ministry we have been able to keep our main objective in focus. That is *winning the lost* to Christ! In this article we seek to share with you an example week of the evangelistic thrust of our church.

Mr. Harley Bennett, minister of education and visitation, begins his week's work on Monday morning by going to the prayer rooms used to counsel those who have made decisions in our Sunday services. He gathers all the name slips and takes them to the church secretary to record and send follow-up material. He checks all the visitor's cards which were filled out on Sunday. Records are made of these and letters are sent to all the visitors, expressing our appreciation for their presence in our services and inviting them to return.

Next, Mr. Bennett gets a list from the Sunday school superintendent's office of all the absentees from our Sunday school the previous day. He visits the Chamber of Commerce office in our town where he obtains a list of the newcomers to our county during the preceding week. Having collected the visitors cards, the absentees list, the newcomers list and other prospects handed in by members and friends, we have a large list of prospects to pray for and strive to win.

Mr. Bennett spends the mornings in his office studying and preparing Sunday school materials and attending to matters necessary to enlarge the educational ministry of the church. As pastor, I spend most of my mornings in study and administrative duties. Mr. Bennett and I spend our afternoons and evenings visiting, counseling those who have made decisions and contacting the lost to give a personal witness.

Every member of Faith Church is taught that they should be soul-winners. I am convinced that a failure



The harvest on Sunday morning



Frank Davenport



Harley Bennett

to try to get folks saved is a sin of great magnitude against God and our fellowman and he that wins souls is wise. Because of this conviction we have courses on soul winning continually. Everyone attending Faith Church for at least three months will be exposed to classes and printed lessons on soul winning. He will also hear preaching on the importance of sharing in the evangelistic efforts of the church.

To encourage the laity in their responsibility we plan a regular time each week for visitation. Everyone is urged to take part. The church constitution requires each officer to take part in the visitation program of the church. Thursday evening is the customary time for planned visitation. Our church, being a relatively young church has many young couples with small babies and school children. To help our people in being faithful, our Sunday school superintendent assigns someone to keep the children while the parents visit. To accommodate the 70 to 90 people who attend visitation, it takes three or more adults. One keeps the babies, another keeps the pre-schoolers and the other keeps the school age children in a study hall to prepare their lessons for school.

On Thursday afternoon our visitation pastor spreads visitation cards on a table in the hallway for more than 100 homes. Officers, teachers and other dedicated laymen begin arriving for visitation about 7:00 p.m. By 7:15 the parking area has so many cars in it people passing by think we are having a regular service. Everyone meets in the auditorium for a brief devotional period and then two by two we file out to pick up the visitation cards and move out into all areas of the city as well as into the county. After making over 100 house calls these Christians gather back at the church. I don't think I have ever seen sweeter fellowship than after visitation when our folk share their experiences with one another.

Busses are an effective instrument in bringing people to hear the Gospel and be saved. Faith Church has ten. Mr. Richard Bruce, our bus superintendent, Mr. Bennett, and I work with the bus drivers many hours each week in visitation and

prayer. The results bring many into the services and many are saved.

I have told about securing prospects, the visitation of the pastors, bus drivers and the laity of the church as we work toward a harvest on Sunday. Another important factor ought to be mentioned. It is the musical program of our church. Mr. Lorenza Stox, our minister of music, prayerfully prepares the type of music program each week that can be understood and appreciated by those desiring to know the Lord.

With many hours of prayer and visitation having been done toward reaping a harvest of souls on Sunday, sermon preparation for the climactic hours becomes a serious time. One who is conscious of the importance of this task will make prayerful and studious preparation.

After hours of work, prayer, visitation and study we approach the Lord's Day filled with great anticipation. We get to the church early Sunday morning anxious to see each car and bus as they arrive. It is thrilling to watch those to whom we have witnessed during the week come in while breathing another prayer for their salvation. Our hearts leap with joy as we see those who have made a decision in the home. As the Sunday school lesson is taught we ask God to bless our teachers with power. Sunday school hour is over, the choir assembles and the crowd is seated in the auditorium. We join in worship through a good song service and then I stand to preach. The invitation is given and we rejoice together as we see the fruit of our labors.

The Church Training Service hour prior to the Sunday evening service affords us with the opportunity of training our people. Our Sunday school teachers meet to study and discuss the Sunday school lesson for the next Sunday. Our other adults meet in soul winning classes, training to serve Christ and the church. Sunday evening services are designed to encourage Christians in dedication to the task of soul winning. As we leave the church Sunday night we determine in our hearts to make next week a more fruitful week in winning the lost and training the saved.



MISSIONS ON THE MOVE in Mississippi

by Randy Cox

IT WAS THE SEVENTH DAY of November, 1964. A group of Free Will Baptists, numbering about 80, gathered at Lee's Chapel Church in Jones County, Mississippi, and organized the Mississippi State Association of Free Will Baptists. These people represented the South Mississippi (10 churches) and Northeast Mississippi (23 churches) District Associations. At the second annual session the Little Brown Creek Association (10 churches) became a part of the State Association. More than eighty per cent of these churches were rural with an average membership of less than 100 each. Only seven of these churches maintained a full time resident pastor.

The need to evangelize our "Judea" was the basic factor in the formulation of the Mississippi State Association. The purpose stated in the Constitution was to "unify" the work in the state "... and to devise and execute measures for the extension of Christ's kingdom..." At the organizational meeting a Board of Missions and Church Extension composed of five men was elected. There was *no* money in the treasury but there were five men, two preachers and three laymen, who were willing to work. The board knew that money was needed if a man was to be placed in a Mississippi city.

The first money-raising efforts were made honoring two men in the state who had *worked* at missions. There were two of these days, "Will Mason Day" (oldest Free Will Baptist layman in the state) and "M. L. Hollis Day" (organizer of Free Will Baptist churches in Mississippi and Alabama). On designated Sundays each church was asked to receive an offering in honor of these men for State Missions. Promotional literature went out, but the five board members were going into the churches and personally encouraging the people to give. Rev. Dan Gaskins, state moderator and pastor, gave much time in traveling to promote this endeavor.

At the close of the first year, through these two special days and regular church giving, there was \$2,653.63 in the missions treasury. The second year ended with \$5,112.01 in the missions treasury and the promotion shifted to a particular month, "MARCH FOR MISSISSIPPI MISSIONS."

After surveying the opportunities, Meridian, Mississippi was selected as the city for the first "Project 30" endeavor in cooperation with the National

Board of Missions and Church Extension. But, one very important need, about which *much* prayer had been made, was yet unfilled—A MAN. God put the state board in touch with Rev. Levy Corey, who was enjoying a very successful ministry in Townley, Alabama. The board met Brother Corey at Lee's Chapel Church, Jones County, Mississippi. On that day God's power and working were very evident and His leadership became very clear. A call was extended to Rev. Corey and by the third annual meeting of the state association the first state missionary was on the field in Meridian. Brother Corey visited twenty-three Mississippi churches during his first month as state missionary, encouraging support from all the people.

Today, in Meridian, Mississippi, there is a soul winning group of 60 Free Will Baptists and GROWING. They own a choice piece of property (approximately 3 acres) valued at about \$30,000.00. Construction of a building will soon start. The church is paying its own way except for a small amount going from the state board to the missionary. Soon it will be a totally self-supporting work. From the very first offerings received, Pastor Corey guided this mission church to be a missionary church. The First Free Will Baptist Church in Meridian supports both the national and state work on a regular budgeted basis. They give regularly to the support of the Wendell Walleys, our second state missionary couple who are in Greenville, Mississippi. The Meridian work has moved a long way since that first service October 8, 1967, when thirteen people in a transit city met in the home of state missionary, Levy Corey, Brother Corey, his wife, Chris, and their two children, Ruth and Rebekkah, are still serving the Meridian Church and doing a fine job.

The second state mission project in Greenville, Mississippi, has just passed its *first* birthday. The prospects are bright. Up to this point, at *no* time has the account of either of our state missionaries been in the red. This is a tribute to the power of God working through a small number of people in an infant organization. For this we praise God.

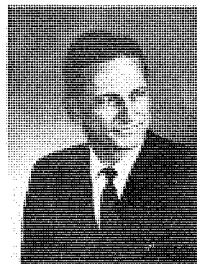
Having observed the marvelous working of God in the Mississippi missions ministry, some observations are in order. (1) In entering such an undertaking, the people who support should be informed that at least forty-two months are needed to establish a work. In the large majority of cases you pay for brevity with

a weak foundation. (2) Start your missionary off on a *good* salary and *allow for inflation yearly*. The board under which he works must be very sensitive to his needs. (3) Special emphasis days and months are good but not enduring. At the *beginning* of fund raising activities place your personal contact emphasis on getting each local church committed to *regular* budgeted missions giving. Money problems will usually be one problem you must face. (4) The man is the key. Wait on God as you search for an individual. If you get God's man, the time spent in finding him is *no delay*. God has given Mississippi two of His most choice servants in Brother Levy Corey and Brother Wendell Walley. (5) Being on a missions board is not to be viewed as an "honorary position" but rather a working responsibility. If you help elect or appoint individuals to that place be sure to remember this. Had it not been for five working board members with a *burden* for missions, this story would not have been written. (6) Consider the purchase of a mobile chapel. Rent on buildings in choice locations is *very* high and you need a

choice location with good facilities.

The glorious part is the story of missions on the move has not yet been concluded in Mississippi, but is being written daily by the great saints in the local churches scattered over this state. Meridian is the first fruit; the Greenville work is in the process. May God bring forth many others as this people remain true to their stated organizational purpose. The final chapter will be heard in Heaven in the reading of names etched on the Lamb's Book of Life. Missions is the story of the Mississippi State Association. May it ever be, to the glory of God through Christ our Lord.

Randy Cox has pastored the First Free Will Baptist Church of Columbus, Miss. since May 1964. He has been chairman of the Mississippi State Board of Missions and Church Extension since November 1964.

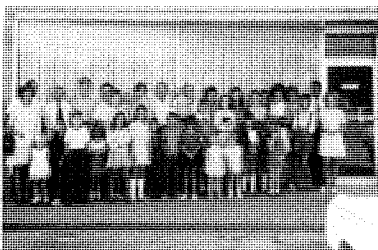


A LOOK AT THE WORK IN GREENVILLE, MISSISSIPPI



The original five members

A recent Sunday morning congregation

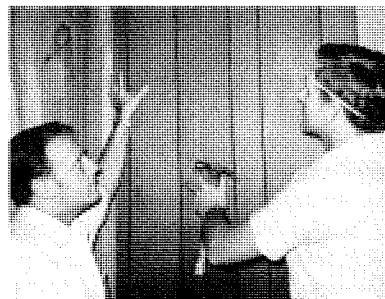
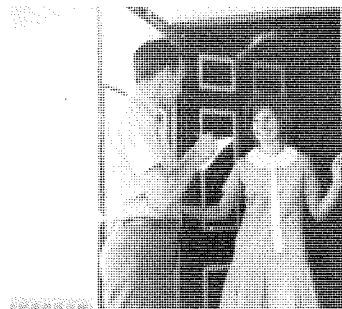


The first service of the Free Will Baptist Mission in Greenville, Mississippi was conducted on September 14, 1969. Fourteen were present counting out of town visitors. Seven weeks later the mission was officially organized with five members. In contrast, there were 42 present on the first anniversary of the mission. The first three months the work averaged 12. In September 1970 the average was 34.

Each week a religious census is taken in a certain area of Greenville. The members help to follow up the results. The top picture to the right shows Wendell Walley, the pastor, taking a census. The young lady, Flo Smith, is one of several who started coming to the mission and later received Christ as a result of the census.

The middle picture to the right shows Flo Smith talking to Jan Strippling in a simulated follow-up.

John Pake and Roy Saunders are shown in the lower right picture. The members transformed what was a store building into a remarkably attractive and serviceable unit for worship and Sunday school.



HERE AND THERE WITH THE NATIONAL HOME MISSIONARY FAMILY

by Homer E. Willis

Rev. and Mrs. Larry Powell are parents of a baby daughter born August 14 in the Virgin Islands. "She has black hair and looks like her mother right now. The boys think she is tops; her dad as well!" Her name is Regina Paige.

Rev. and Mrs. Leslie Carney, who served for three years as missionaries in New Jersey, have moved to Valdosta, Georgia, where he is a pastor.

Rev. and Mrs. Rogers McCarty, 199 Argyle Street, Yarmouth, Nova Scotia, are the parents of a new son born August 25—Jonathan Linus.

Rev. and Mrs. Mark Vandivort report they hope to build a much needed church house soon in Columbia, Missouri. Prayer for this matter is encouraged.

Rev. James Nason in Bangor, Maine, recently baptized two converts, and he has an African couple from Cameroon to be baptized soon. The Nasons are the parents of a new boy, Jonathan Lee, born September 11.

Rev. and Mrs. Johnnie Postlewaite, Vancouver, Washington, have two children attending Bible College in Nashville—Susan and Joe.

Rev. and Mrs. Wendell Walley continue to see progress in their work at Greenville, Mississippi . . . *Rev. and Mrs. E. B. Ledlow* will soon complete their "Project 30" ministry at Decatur, Alabama . . . *Rev. and Mrs. Jerry Barron* are in language school in Edinburg, Texas.

Rev. and Mrs. Norlin Jones have moved into their new church building in Jackson, Tennessee.

Dr. and Mrs. Douglas J. Simpson are now living in St. John's, Newfoundland, Canada, where he is teaching at the University. He writes, "The opportunity for starting a work here is greater than it has been for many years, perhaps the best it has ever been. On the other hand . . . this is one of the most difficult fields anywhere. One minister told me he thinks it is the most difficult in the world." Please pray for the Simpsons. They represent Free Will Baptists in Newfoundland.

Rev. and Mrs. Kenneth Walker are living in Mobile, Alabama, and are starting a church in this city. Their address is 727 Iris Avenue.

Rev. and Mrs. Luther Sanders have recently completed eleven years of ministry in Hawaii.

Rev. and Mrs. Don Farris report an average church attendance of 38 for the month of September at the Anchorage, Alaska church.

Rev. and Mrs. Bill Van Winkle now hold services at 1019 Rose Avenue, Murfreesboro, Tennessee. This is the only Free Will Baptist church in Murfreesboro.

Rev. and Mrs. David Cochrane report they are busy with classes and the new school term in Monterrey, Mexico.

Rev. and Mrs. Wayne Ussery, Jr. report an increase of

interest at the mission in Cedar Rapids, Iowa.

Rev. and Mrs. Robert Francis have purchased church and parsonage property at St. Paul, Minnesota. They have used the Executive Church Bonds Company for a bond program.

Rev. and Mrs. Mack Owens are working in Newbury, (Orange County) Vermont.

Rev. and Mrs. Fred McCoy report an average Sunday school attendance of 29 at the Free Will Baptist Church in Rio Piedras, Puerto Rico. He made 230 home visits last month.

Rev. and Mrs. Arthur Billows report an average church attendance of 154 at the Monterrey Church in Mexico. The church address is Amecameca 250, Col. Buenas Aires, Monterrey, N. L., Mexico.

Rev. and Mrs. Harvey Aguirre have completed their work with the Mission Board at Houston, Texas. They will continue to live and work in Houston.

Rev. Robert Shockey directed the fourth denominational Evangelism Conference at the Akron Ohio Church October 12-14. It was intended to cover an area of five states but ministers and laymen from eleven states attended. It was a great conference.

Rev. Homer Willis reminds all pastors that November is National Home Missions Month and asks that every church make special Thanksgiving offerings for the work of missions in North America.

NATIONAL HOME MISSIONS disbursements in 1969

Missionaries	\$115,062.29	65.9%
Field Ministry and Conferences	14,031.31	8.0%
Administrative Printing	20,611.74 14,221.02	11.8% 8.1%
Office Expenses Including Rent	7,944.95	4.6%
Board Members Expenses	1,464.30	.09%
Itinerary Expenses	1,163.56	.07%



religious newscope

GOD CASTS A VOTE

In 1944 the American electorate voted that Franklin D. Roosevelt was indispensable as Commander-in-Chief of the United States. Six months later in April 1945 God cast one vote and America learned that it could survive without the esteemed leader.

On September 28, 1970 God voted again. Egypt can no longer look to the esteemed leader, Nassar. He was only 52 and was truly loved by all Egypt. The funeral parade in Cairo brought to mind with poignant force the words of Genesis 50:11, "This is a grievous mourning to the Egyptians."

In all the editorials about the Near East problems the themes are: (1) What will the Arabs do? (2) What will the Israelis do? and (3) What will the Russians do? No secular writer has asked: What is God going to do? This question is appropriate because Palestine is God's real estate. "This land shall not be sold forever. The land is Mine" (Lev. 25:32). No one invades, partitions, signs treaties, or bargains for any part of it without the Owner's concentrated attention. His vote is the one that counts.

Now that God has voted, the way is opened for the next development. Sooner or later Russia will sign a non-aggression pact with Israel and break this deadlock. Probably sooner than we think, now that God has voted.

CHILD EVANGELISM UNVEILS "TREE HOUSE" TV SPECIAL

The long-awaited "Tree House Club" has made its debut over 19 TV stations in U. S., evangelizing an estimated 1,793,000 children for six cents each, according to its sponsor, Child Evangelism Fellowship of Grand Rapids. The 30 minute long colorcast, featuring Earl the Purple Squirrel, is the first telecast of its kind on prime time (9 a.m.).

ATHEIST O'HAIR LOSES SPACE PRAYER FIGHT

New Orleans—Madalyn Murray O'Hair, militant atheist who contends that Bible reading and prayer by astronauts in space is unconstitutional, found no agreement in a federal appeals court here.

The judgment by the 5th U.S. Circuit Court of Appeals affirmed a decision by a U.S. District Court in Texas that prayers and Bible readings by Apollo 8 and Apollo 11 astronauts were not unlawful.

The appeals court also overruled Mrs. O'Hair's objection to judicial oaths ending with, "So help me God."

SENATE PASSES NEW RULE ON SMUT

Washington, D.C.—The U.S. Senate has passed unanimously a bill requiring unsolicited pornographic advertising to be labeled as such and permitting the return of such material to the sender at no cost to the person who receives it.

MADDOX CALLS FOR "OLD FASHIONED BIBLE REPENTANCE"

Winston Salem, N.C.—Governor Lester Maddox of Georgia said here Sept. 27 that the Christian people of America must assume their share of the blame for the conditions that confront our nation.

"Many of the problems that are upon us are due to the backsliding of God's people," he told the congregation of the South Park Baptist Church here.

"The failure of Christians to let their light shine and their testimony be heard for the Lord has helped move our nation to the brink of enslavement," he said.

Scoring government officials who open the doors of schools and other institutions to atheists and communists who are dedicated to the overthrow of the government of the United States, the Georgia official said: "It is my firm conviction that what America needs in 1970 is a good dose of old fashioned Bible repentance. I believe God is saying to our nation in no uncertain terms: repent or else."

REVIVALIST AND FOLLOWERS FLEE SEATTLE

Seattle—Evangelist David Terrell is ordering all his followers to sell out and flee the great disaster to befall the Puget Sound area as the judgment of God descends on wicked people.

A shipyard electrician here said he returned home from work to find his wife and six children gone to some undisclosed sanctuary to escape the coming wrath. Another Seattle family stayed long enough to conduct a garage sale of incidentals.

Mount Ranier will erupt, Puyallup will be buried under lava, Seattle will be destroyed by tidal waves and earthquakes and Bellingham will be wiped off the earth, according to the evangelist who calls himself a "prophet of judgment."

BLACK BAPTIST LEADER WOULD CORRAL MILITANTS

New Orleans—Speaking before the National Baptist Convention, U. S. A., Inc., the head of 6.3 million American black people says that militants "whose rhetoric would turn our society into a jungle of wild beasts should be shut off from the rest of society.

"I believe in dissent," Dr. Joseph H. Jackson of Chicago said here, "but I do not believe in destruction." He suggested a revision of the penal code because of increasing militancy.



REVEREND W. T. TURNBOUGH
DIES

On October 8, 1970, Reverend W. T. Turnbough, (better known as Bill) after a brief illness, departed this life at the age of 47 years. He is survived by his wife, Elva; sons, David and Ted; his mother, Mrs. Grace Turnbough of Potosi, Missouri; two sisters, Wilma Brakefield and Mariam Willhite of St. Louis, Missouri.

Bill was a veteran of World War II. His ambulance corp was the first to set foot on Normandy Beach on the historical D-Day. While driving an ambulance, surrounded by fighting and bombs, he promised God to serve Him if God would bring him safely home.

The words of a dear aunt helped the Holy Spirit to unlock the closed door of his heart and brought him face to face with the God of his promises. So, in the fall of 1947, shortly before the birth of his first son, Bill came back to God. He united with the Berkeley Free Will Baptist Church, Berkeley City, Missouri and it was here that he surrendered to the call of the gospel ministry.

Bill started a mission in March 1953, which today is the Fourth Free Will Baptist Church of St. Louis, Missouri. He pastored Free Will Baptist churches in Leadington, Missouri; Sessor and Chicago Heights, Illinois; Wichita, Kansas; Pleasant View, Tennessee; Eau Gallie and Perry, Florida. He was pastoring the St. John's Free Will Baptist Church of Perry, Florida at the time of his death.

It has been said that sickness brings out the best or the worst that is in a person. Those who had the privilege of being near Bill in his last hours will surely agree that the messages he preached by his patience, love and concern for the welfare of others surely equal any message he had ever delivered from the sacred pulpit.

His last words to his dear wife were, "I am finished . . . Let's go home." Bill is gone, but the Bible he preached and the God he loved still live on.

*Submitted by a sister,
Mrs. Mariam Willhite*

BIBLE COLLEGE APPROVES
ETTA COURSES
FOR COLLEGE CREDIT

In a recent policy statement issued by Dean, Charles A. Thigpen of the Free Will Baptist Bible College it was announced that college credit would be allowed for ETТА courses taught by holders of the ETТА Teachers Diploma.

The stipulations for such transfer of credit are as follows:

1. The ETТА Courses must be taught by those who have earned the ETТА Teachers Diploma from Free Will Baptist Bible College or one of the member schools of ETТА.
2. The student must present to the College a registered Credit Card signifying completion of each ETТА course.
3. The student must meet all basic enrollment requirements and satisfactorily complete one semester (at least twelve semester hours) as a full-time student before he will be given credit for ETТА Courses.
4. Three Semester hours will be allowed for the Preliminary Certificate Course and Three Semester hours will be allowed for the Advanced Certificate Course for a total of Six Semester hours.

According to H. D. Harrison, Director of Teacher Training for the Free Will Baptist Sunday School Department, this means that any person earning ETТА credit cards on the local church level under the instruction of a holder of the ETТА Teachers Diploma is eligible for transfer of such credit according to the above provisions. Any present or future holder of the ETТА Teachers Diploma is eligible to teach such courses for credit which may be later transferred as college credit. This will enable a *prospective* Bible College student to earn six semester hours of credit subject to his enrollment and completion of at least 12 semester hours at the Bible College.

This should become a strong impetus to the nearly 400 Free Will Baptist ETТА Diploma Holders to teach such courses on the local church,

community and institute level throughout our denomination.

This does not prohibit any pastor or certified layman from teaching these courses for *ETТА credit* subject to previously published standards. Any ETТА courses taught for credit on any level must be reported to the Sunday School Department in order for credit cards to be issued.

PASTOR IS HONORED

Petaluma, California—Reverend and Mrs. Carl Young, who are beginning their 15th year of pastoring the Petaluma Free Will Baptist Church were recently surprised with a gift and a check from the congregation in appreciation of 14 years of faithful service to the church.

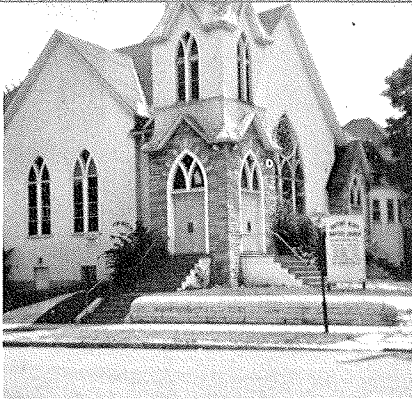
Reverend and Mrs. Young and their two sons came to pastor the church while it was still worshipping in the American Legion Hall. Since that time property has been purchased on the corner of East Washington and Ely Blvd. South. In 1962 a youth chapel was erected with a sanctuary for the children's church and eight classrooms. In 1964 the basement with 11 classrooms, a Sunday school office, church library, kitchen and assembly hall was completed. In 1968 the main sanctuary was completed.

When Rev. Young came to Petaluma, California in 1956 there were 26 members and since that time it has grown to 200.

At the present time the third phase of the building program is being started.

Rev. and Mrs. Carl Young





**NEW CHURCH IN
ST. PAUL, MINNESOTA**

On Sunday morning, September 13, 1970, the First Free Will Baptist Church of St. Paul, Minnesota was organized with 16 charter members. Rev. Bob Francis has been working in the area for a year.

After the organization the present church property which consists of a church building (seating 175), basement, and seven room parsonage was purchased through a bond issue.

This is a National Home Missions sponsored church directed by Bob Francis. It is the only Free Will Baptist church we have in the state of Minnesota.

Mr. Francis Boyle of Executive Church Bonds, Inc., Nashville, Tennessee, was in charge of the organizational service.

**OKLAHOMA BIBLE COLLEGE
BECOMES TRINITY COLLEGE**

Moore, Oklahoma—Another milestone in the history of Christian education for Free Will Baptists was passed with the approval of the name change of Oklahoma Bible College to Trinity College in the 1970 session of the parent denomination October 19-22. The action came on the concluding day of the Oklahoma State Association of Free Will Baptists meeting in Muskogee, Oklahoma.

Although the college has operated for several years on the supposition that the parent body wanted a college which afforded training not only for ministerial students and missionary candidates, but which also offered a basic two-year program of general education for those students who planned to enter other vocational fields, this supposition was not clearly stated by the Board of Trustees until a meeting in January, 1970. At that meeting, the college administration was instructed officially to work in

this direction.

The name change was recommended by the Board of Trustees for several reasons. Promotional materials printed by the college for the past four years have stated that the program of general education was available to those young people who desired to pursue their higher education in a Christian environment. However, because the name contained the word Bible, many prospective students were confused and did not realize that training was available for more than just those interested in a vocation of full-time Christian service. The board therefore recommended the name change to remove the connotation that only those who were going into full-time Christian service could get an education at the college. At the same time, they deemed it wise to drop the identification "Oklahoma" since the Board of Trustees has representatives from five other states, and many churches and individuals within these states financially support the college each month.

The adoption of the name change by the representatives of the Oklahoma State Association was also giving approval to the administration to follow the directive of the board in developing a larger offering of liberal arts courses. The implementation of

additional curricula will be a gradual process. The implementation will involve the addition of qualified faculty members and a greater utilization of available space as well as construction of facilities deemed necessary in order to expand the curriculum. The rate of implementation will be dependent upon the financial base from which the college administration must work. Proper funds to establish and maintain additions to the educational program must be available before individual courses can be approved.

The name change does not change the purpose of the college as stated in the college catalog. Neither does it change the high standards of Christian conduct which are set forth in the Student Guidelines as expectations for students of the college.

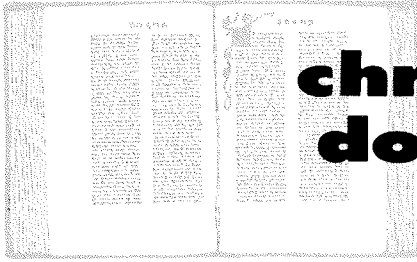
Although the transition from Oklahoma Bible College to Trinity College has begun, it will not be completed until the current college year concludes. A representative of the Oklahoma State Board of Regents for Higher Education has recommended that the college continue its self-study under the name of Oklahoma Bible College. By the end of the current school year, time should be adequate for all official correspondence and records to bear the new name of Trinity College.

**Winners Of "Living Is . . . Making Him Known"
Sunday School Fall Enlargement Campaign**

More Free Will Baptist churches participated in this campaign than any previous one. The increases in attendance also set new records. The net increase in average attendance of those churches reporting was 28%. The increases listed represent the percent of increase over the April, May, June average attendance in 1970.

First Place Winners Division	Church	April- June Avg.	Camp. Avg.	Increase
A				
B	No increases reported among entrants			
C	Grace—Greenville, N.C.	322	338	4.9%
D	Hilltop—Fuquay, N.C.	210	304.25	44.8%
E	South Avenue—Lancaster, S.C.	160	220.25	37.6%
F	First—Lebanon, Mo.	117	223	90.5%
G	Campbell—Campbell, Ca.	81	139	71.6%
H	North Amarillo—Amarillo, Tex.	17.5	44.1	152%

Appropriate plaques are being awarded to first and second place winners in each division. There seems to be an increased interest in the use of such national contests to increase enrollments and challenge greater participation of Sunday school personnel.



christian doctrine

by Leroy Forlines

The following begins with a continuation of last month's outline on the doctrine of God.

III. The Doctrine of God

C. The Triune Nature of God

2. Erroneous Views

a. Tritheism

According to tritheism, there are three Gods each having a distinct and separate essence. The unity of the Godhead exists only in purpose and endeavor.

It is agreed that there is unity of purpose and endeavor in the Godhead, but this is not what is meant by the fact that there is one God. Tritheism is clearly ruled out by the Scriptural teaching of one God. There cannot in any sense be three Gods in the Godhead.

b. Modalism

Modalism makes the reverse error of tritheism. It holds tenaciously to the idea of one God, but denies the doctrine of three persons.

There are two types of modalism. One type teaches that the names Father, Son, and Holy Spirit are designations of God for particular periods in the history of revelation. In the Old Testament God was Father. When Jesus was on earth, God was Son. Now God is Holy Spirit. This view is ruled out because: (1) All three persons were present on occasions, and (2) That one person in the Godhead gave recognition to the other persons in the Godhead is frequently observed in the New Testament (See Matt. 3:16, 17; Mk. 1:10, 11; Luke 3:21, 22; John 14:24; 14:26; John 10:7; 16:16; and John 17).

Another type of modalism teaches that the names of the members of the trinity are titles relating to different functions of the Godhead. This would be similar to the fact that one

man may be father, husband, and business man.

Such a description of the Godhead does not do justice to the fact that the various members of the Godhead addressed each other and spoke of each other (see the same Scriptures listed above.)

To properly express the doctrine of the trinity, we must say that the oneness of God refers to the fact that in the Godhead there is only one essence. It refers to more than oneness of purpose and endeavor. Also, the names Father, Son, and Holy Spirit must be understood as referring to three distinct persons, not merely to three functions of three ways God manifests Himself.

Men are constantly searching for answers to such questions as: Where did man come from? What is man's basic nature like? Will man live forever? What is man's purpose in life? These are important questions. The Christian does not believe that he is left to his own speculations in answering these questions. He finds his doctrine of man in the Bible.

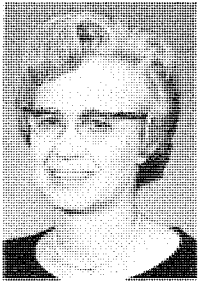
IV. THE DOCTRINE OF MAN

A. The Image of God in Man

According to the Bible, man is unique among all the creatures of earth. He is not linked to the animal world. He was created directly by God, and was created in God's image (Genesis 1:26).

The image of God in man means that there is a likeness of God in man. Man is patterned after God.

God is a personal being. Man is a personal being. This means that man is a rational being (Colossians 3:10) and a moral being (Ephesians 4:24). As a rational being man cannot avoid thinking. He can be irrational, but he cannot be non-rational. As a moral being man cannot avoid moral concern. He may be immoral, but he cannot be non-moral. Man as a rational, moral being is responsible to God.



words for women

Thanksgiving . . . A Time for Song

by Cleo Pursell

THE WORD *praise* introduces something that must never be left out of our lives—and that is *song!*

“O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms” (Psalm 95:1).

Although no entire book of the Bible was written by a woman, many noteworthy lyrics and songs of devotion were definitely composed by women.

We have Miriam’s Song at the Red Sea. As Miriam and Moses stood on the shore and viewed the destruction of Pharaoh’s chariots, they led the people in singing her song of praise as recorded in Exodus 15.

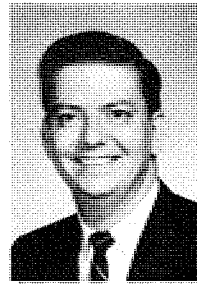
Miriam’s work as leader of the women and as “prophetess” before all the people was outstanding, but she also was the first of all women of Scripture to have composed material so effective and valuable as to be recorded in the Word of God.

Then there is Deborah’s Song of Victory (Judges 5:2-51). Praise and the presence and power of Jehovah constitutes the major theme.

In the quiet hymn ascribed to Hannah (1 Samuel 2:1-1), we find a deep and peaceful personal devotion characteristic of Hannah’s faith which greatly influenced her son Samuel. Mary sang of her love for her unborn Son who was to be Prophet, Priest, and King (Luke 1:46-55).

Sometimes the song we have to sing will be a sad one, but even then, there is that in our Christian faith which can take the dark and troublesome experiences of life and set them to music and relieve the anguish of spirit until at last we are led out into the song of victory and praise. The following letter proves this fact:

“I just wanted you to know how much your article in *Contact* meant to me at this time. The Lord must have directed you to write it especially for me. A few days before we received *Contact* I opened my Bible to the Scripture in 1 Thessalonians 5:18, which we are trying so hard to accept. It has been 15 days since God took our Ricky to Heaven. We miss him so very much and the future sometimes looks dark, but then we think of these precious Scriptures and promises the Lord has given us . . .”



gems

from the
Greek New Testament

by Robert Picirilli

FIRST Thessalonians 1:4 seems to refer to the doctrine of election when it says: “Knowing, brethren beloved, your election of God.” A glance at the context will show that Paul was expressing confidence about the brethren at Thessalonica, and this verse is one of the bases of his confidence.

But does Paul mean—as some think—that he had knowledge that God’s eternal decree of “election” had included these Thessalonian Christians? Let’s take a closer look at the Greek original.

To begin with, the *order* or words in the Greek is quite different from the English: “Knowing brethren beloved by God your election”. Remember, too, that the original Greek has almost no punctuation; so the question is this: do we read the phrase “by God” with the words in front of it or the words after it? Either one is possible, and here’s the difference:

“Knowing, brethren beloved by God, your election.”

“Knowing, brethren beloved, your election by God”.

The latter is the way the King James has read the words, but most interpreters are more inclined to think that it is more natural to take the first.

Now another matter to consider is this: the word “election” (*ekloge*) may not be a fancy theological term at all. It can refer to any sort of *choice* or *selection*. “Knowing, brethren beloved by God, your choice” is an appropriate rendering of the words.

And then let us consider something else: the Greek “your choice” literally reads: “the choice of you”. And this can mean either of two things: either “the choice you made” or “how you were chosen”.

But before this is decided, still one more factor must be considered: What *time* element is involved? If Paul is referring to a choice made in eternity, then God’s decree of election must be involved; but if the choice is the one made at conversion, in time, then either God’s choice of the Thessalonians or their choice of him could be the meaning. Here, then, are three possibilities: (1) “Knowing, brethren beloved by God, how you were chosen (from eternity)”. (2) “Knowing, brethren beloved by God, how you were chosen (at conversion)”. (3) “Knowing, brethren beloved by God, the choice you made (of God, at conversion)”. I prefer this last view.

(Continued from page 3)

winning the lost. The layman should be taught how to approach the lost person and how to use his Bible in presenting the plan of salvation and how to lead a believing sinner to a definite decision. He ought to be able to instruct the new convert how to grow as a Christian. A knowledge of how to answer the usual objections is essential. It is certainly necessary to know the basic doctrines of the Bible. In case the prospect does not make a definite commitment to Christ, the soul-winner should know how to leave the prospect so he can be reached through another visit.

This training should be done through class work and also through actual participation in soul winning efforts.

5. *We Must Depend Upon The Holy Spirit To Accomplish It.* A soul-winner must remember that the Holy Spirit is God's saving agent and we are His "physical extensions." All of our efforts and work will be in vain without the Holy Spirit's enablement. He does and will accompany the Word of God. To accomplish His will, God uses the Holy Spirit—the Word and a Person. The finest soul winning plan in the world and the ability to present it in eloquence still requires the penetration of the Holy Spirit. Every soul-winner must receive His power and follow His leadership.

6. *We Must Take Notice Of It.* Nothing encourages the continuation of the ministry of soul winning more than recognition of what is being done. It is not a matter of bragging on the soul-winner. It is a matter of keeping the task constantly before the church and giving proper recognition to those who have been faithful in this ministry. It is also an opportunity to make the coming of these new converts a delightful experience for them and a joyful occasion for the church. A good way to encourage personal soul-winners is to have them come forward with

those that have been won to Christ and present the soul-winner's fish hook to designate that they are "Fishers of Men." Public recognition makes for fine fellowship and challenges others

to participate in the task of fishing for men.

A trained layman is the key and we must use the key to unlock the hearts of the people in our community.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

August 1970

RECEIPTS:

State	Aug. 1970	Aug. 1969	Yr. to Date
Alabama			\$ 3,281.95
Arizona			1,004.63
Arkansas		1,358.62	4,647.82
California	17.70	309.83	3,604.18
Florida	109.25	185.61	1,048.74
Georgia	280.56		3,369.73
Idaho			242.77
Illinois	986.63	873.04	6,747.13
Indiana	141.66		141.66
Kansas	134.70	120.00	808.70
Kentucky		180.59	1,771.95
Maryland			90.00
Michigan	26.00	.24.28	1,920.64
Minnesota	42.11		147.67
Missouri	2,858.49	2,561.12	17,901.37
New Mexico			68.71
North Carolina	116.18	120.77	774.18
Ohio	10.00	10.00	1,674.64
Oklahoma	2,763.52	1,867.73	16,128.80
Tennessee	215.40	57.80	1,795.29
Texas		154.62	970.87
Virginia	12.08	23.46	164.27
Washington			115.22
Wisconsin		10.00	
West Virginia	25.00		75.00
Totals	\$7,739.28	\$7,857.47	\$68,495.92

DISBURSEMENTS:

Exec. Dept.	\$ 3,310.49	\$3,122.74	\$26,201.35
Foreign Missions	1,427.74	1,513.28	13,868.59
Bible College	1,302.19	1,421.33	12,291.04
Home Missions	857.37	896.49	8,267.48
Church Training Serv.	442.89	472.97	4,210.47
Retirement & Insurance	221.45	241.49	2,054.34
Laymen's Board	132.86	141.89	1,193.35
Comm. on Theological Liberalism	44.29	47.28	397.85
Misc.			11.45
Totals	\$7,739.28	\$7,857.47	\$68,495.92



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made the hostages appreciate their
freedom more than ever.

FREEDOM

The plight of the hijack victims
pointedly pictures the state of the sinner.
As satan's slave he is captive to his
sinful habits.

The commandos demanded a
ransom—the release of several Arab prisoners
in exchange for the airline passengers.

Christ also paid a ransom price. He
paid sin's debt by His death. He
came to proclaim liberty to the captive. Jesus
said, "If the son therefore shall make you
free ye shall be free indeed." If you
are not enjoying this freedom of spirit
ask Christ to forgive you and lead
you into His liberty now.*

* For more information on how you can experience
this spiritual freedom write: Freedom
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