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contact

Of The National Association
Of Free Will Baptists

OCTOBER 1971

CHURCH EVANGELISM CONFERENCE

Theme: BUILD MY CHURCH



Woodbine Free Will Baptist Church — Host Church
Nashville, Tennessee
November 10-12, 1971

PROGRAM PERSONALITIES

Conference Director Roy Thomas
Deputational Missionary, National Home Missions
Speaker Gordon Sebastian
Pastor, Peace FWB Ch., Wilson, N.C.
Workshop Keith Kenemer
Christian Ed. Director,
Collinswood FWB Ch., Portsmouth, Va.
Speaker Rupert Pixley
Pastor, First FWB Ch., Ft. Smith, Ark.
Workshop Wally Beebe
Bus Pastor, First Bapt. Ch., Hammond, Ind.
Host Pastor Richard Cordell
Woodbine FWB Ch., Nashville, Tenn.
Workshop Bob Followwill
Christian Ed. Director,
First FWB Ch., Ft. Smith, Ark.

CHURCHES:

Why not pay the expenses of your pastor and lay
workers to this Conference?

VIEWPOINT



by the
Executive Secretary
Rufus Coffey



IGNITING THE FLAMES OF EVANGELISM

OUR nation is on fire! It is aflame with lust, hatred, selfishness, crime, immorality, injustice, idolatry, communism, and every sort of evil. Blazing like a roaring forest fire out of control the flames are fanned by rebellion, permissiveness, secular education, corruption in government, moral decay, and wickedness on every hand.

How can these destructive fires sweeping across America be extinguished? What can be done to prevent total moral and spiritual disaster?

I recall quite vividly how fire broke out years ago in the mountains of Virginia where I lived. Driven by a strong wind it spread swiftly along the mountain side. In order to combat this raging fire the firefighters set another fire in front of the advancing flames. By starting a backfire they fought fire with fire. Not only was the fire put out but greater devastation was averted.

If the fires of sin are to be brought under control the church needs to kindle another backfire. The flames of evangelism must be ignited anew to quince the fires of iniquity that engulf our land.

For this reason the National Association has approved plans for "a year of evangelism" during 1972. Some of the aims of this spiritual offensive will be:

1. *To focus attention on the paramount task of the church by joining together in a united evangelistic thrust.*
2. *To arouse a greater concern for lost souls by helping believers recognize their personal responsibility in winning souls and the need for commitment to the work of evangelism.*
3. *To instruct believers how to evangelize and stimulate within them a soulwinning fervor that will move them to action.*
4. *To find effective ways and means for winning the lost to Christ.*
5. *To strengthen the believer spiritually so that his life of obedience will confirm the testimony of his lips.*
6. *To help our churches become more concerned about reaching the community, nation and world with the saving message of the gospel.*
7. *To glorify God and honor the Saviour by building up the body of Christ through enlisting converts in the worship, witness, and service of the Lord and His Church.*

Plans for this intensified evangelistic thrust will be directed toward helping the local church mobilize the total membership in the task of presenting Christ and inviting the lost to accept Him as Lord and Saviour.

While recognizing that we cannot program the Holy Spirit suggested ideas will be printed in CONTACT as guidelines for increasing our outreach. The main weight of responsibility will fall upon our pastors and church leaders to implement these proposals and to involve the congregation in those plans best suited for the particular needs of a specific church.

It is my prayer that the breath of the living God will anoint each believer with new power and enable us to move forward in the months ahead to do the work of evangelism. May we, as individuals and as a denomination, commit ourselves to the purpose, plans and practice of evangelism. Then we will see the flames of evangelism ignited and spreading throughout the church and land.

Plan to Read the Bible Through in 1972

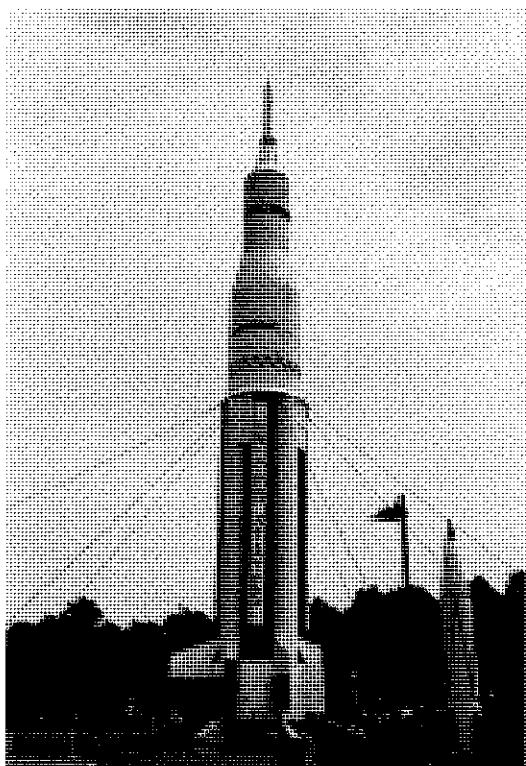


Featured this month is a report on the decisions and course of action taken by two country churches in recent years. It is hoped that this report will encourage others to make similar action. We have too many rural Free Will Baptist churches that are dying. Only vigorous imaginative action will be able to save many of them.

Attention is also called the work of rescue missions in large cities. This is an area of service overlooked by many of our churches.

October is Layman's Month. We long to see a revitalized layman's movement in our churches. This is a must if our churches are to be strong.

Pastors and laymen are urged to attend the Church Evangelism Conference in Nashville, Tennessee, on November 10-12.



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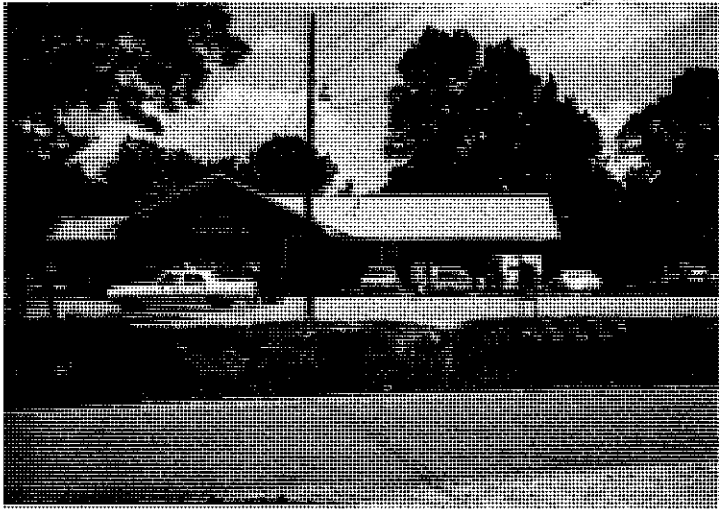
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COUNTRY CHURCHES IN THE SPACE AGE

By Milton Crowson



SHADY GROVE

"But ours is a country church; we cannot do the same things city churches can." How many times have you heard that expressed? Two years ago those same sentiments were being expressed at Shady Grove Free Will Baptist Church, a small country church near Phil Campbell, Alabama. The potential for growth at Shady Grove Church appeared to be slim. For years the church had averaged about 75 in Sunday School. Few new prospects were moving into the community. However, the population was stable; not many were forsaking the community.

The church had called new pastor, Rev. Reynold Flippo. Rev. Flippo was still a student at Free Will Baptist College. However, he moved into the community anyway and commuted to Nashville two and three times a week until he completed his studies in December 1969. The church soon discovered that the new pastor would not be satisfied for the church "to hold its own." A visitation program was started. The people were amazed to find that there were more people that had not been reached for Christ than they had dared imagine. The church began to experience growth. In a short time Shady Grove Church was averaging

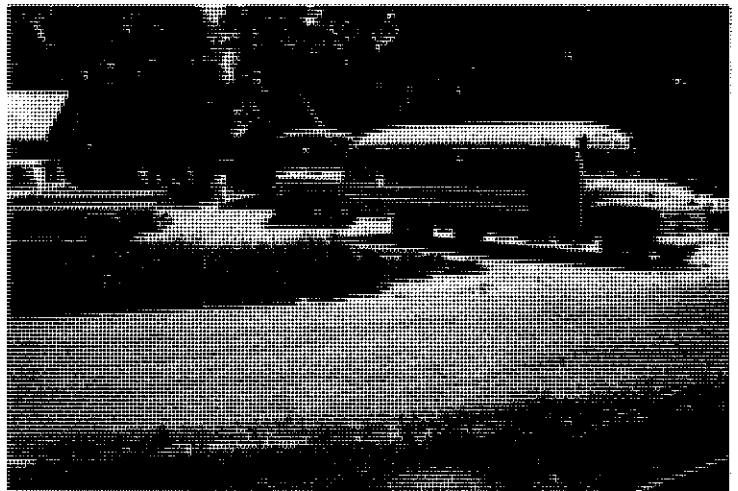
more in Sunday School than many of the Free Will Baptist churches in nearby towns.

Attendance continued to rise steadily for two years. In the Spring Enlargement Campaign in March 1971, the church averaged 151 in Sunday School. It appeared that the maximum growth of the church had been reached. The church was well satisfied with the results and thanked God for His blessings.

But Rev. Flippo had been surveying some of the nearby towns. He discovered that hundreds of people were not being reached by any church. Therefore, he persuaded the people to begin a bus route to these towns. The results have been astounding. The first run on May 2, 1971, brought in 36 children. The number has steadily increased. A second bus was added and then a third.

The people at Shady Grove discovered that a bus ministry appears to be a financial drain upon the church. Most of the bus riders are children, many from low income families. The pastor knew, though, that these children were an open door to mothers and fathers. Thus large numbers of adults were saved, mainly as a result of the follow-up of the bus ministry. As the adults were won offerings rose steadily.

Where is Shady Grove headed? The people can only point to the results thus far and say that God is going to do great things through them. On July 4, 1971, the church set a record attendance of 280 in Sunday School. On that particular Sunday that was the highest attendance figure of any Free Will Baptist church in the state of Alabama! During the rest of the summer when most churches experience a summer slump Shady Grove Church averaged over 200 in Sunday School. They have found that even country churches can use space age methods.





Hilltop — the New

HILLTOP

The members of Hilltop Free Will Baptist Church, located a few miles from Travelers Rest, South Carolina, had a difficult decision to make in 1969. Reality had to be faced. The harsh truth was that their church was dying! Sunday School attendance had dwindled to 25. Prospects for increasing attendance were practically nonexistent.

The people asked themselves, "What can we do?" These were folk who loved the Lord and who

supported the Free Will Baptist work. In spite of their small number they had recently given \$1,000 to the Bible College expansion program. Regular offerings were received for missions.

Rev. Tom Clark, recent Bible College graduate and pastor of the Church, set the problems before the people and presented the alternatives faced by the church. Family ties to the church were strong. Most of the members had loved ones buried in the small church cemetery. However, the community was dying. Scores of people had moved away to seek better jobs. A government road building program had forced most of the remaining families to move away also.

Millard Garland, a deacon, expressed the sentiment of the people. "As much as I love this place," he said, "I don't want to see the Lord's work to go down. I don't want to see the work of a lifetime forsaken. I think we should consider moving to where the people are."

That is exactly what the church did. The old church property was sold and a tract of land which lay between two large residential subdivisions was purchased. The church was able to move into the new building in June, 1970. A new modern church building had been constructed. The new sanctuary would seat 225 people. A full size basement contained ample space for Sunday School rooms. The results since the move have been amazing.

Total offerings for the last year in the old building were \$5,832.42. That sum represented a sizeable amount given for the building program after the new property was purchased. The church is now operating on a yearly budget of \$18,200.00. The offerings are increasing almost weekly.

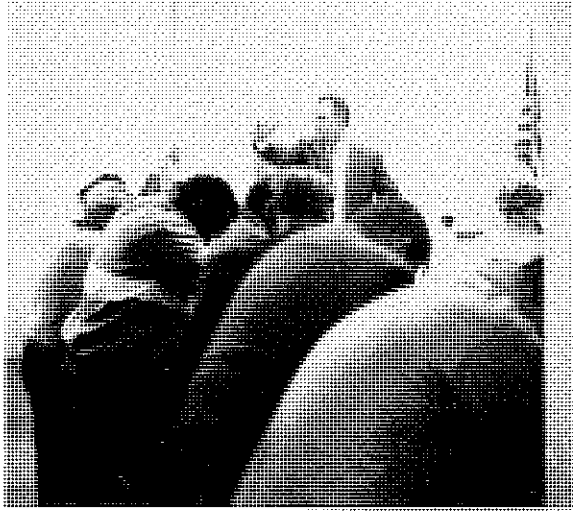
Average attendance in the old building had slipped to 20. One year after the move Sunday School attendance is averaging over 100. Since the move the church has had 80 additions to the church. The church has continued to include the Bible College and missions in its budget.

What does the future hold for Hilltop? The people are expecting great things. Plans are already being made to enlarge the educational facilities. The future looks bright indeed.

(Editor's note: I wonder how many Free Will Baptist Churches stand where Hilltop Church stood in 1969. Perhaps many of them need to consider a similar move. Who knows what God could do for them?)

Hilltop — the Old





Jesus came to seek and to save that which was lost.



Chaplain Littlejohn speaking at the 9:00 A.M. devotional service.

Presenting a Living CHRIST

Many Free Will Baptist churches and ministers in our larger cities are actively working with rescue missions. These missions seek to aid the transient, the alcoholic, the underprivileged, and the needy. Most of those who are aided are men. One such mission is the San Jose Rescue Mission, San Jose, California.

The San Jose Rescue Mission, founded in 1957, has for its motto: *Presenting a LIVING CHRIST to a dying world.* The mission offers help to the helpless and hope to the hopeless. The men who come to the mission need that they cannot provide for themselves. The rescue mission seeks to provide that help. Many men have come to find shelter, food, and clothing to replace the rags they had on. A daily program of religious services and counseling is provided. Many have found out that they can become new men by simply believing what God has said. Rehabilitation does take place. Numerous respectable citizens freely acknowledge that debt to the mission.

San Jose Rescue Mission serves approximately 92,000 meals each year. Most of the food is donated

by friends, churches, and various organizations. It is supported entirely by such sources. The mission does not participate in the United Fund or other such collective charity. A medical clinic, staffed by Christian doctors and nurses, ministers to those who are in need of medical assistance. Most of those who come are not eligible for welfare aid. The New Hope Home for young unwed mothers is also operated by the mission.

San Jose Rescue Mission also seeks to reach the young people before they reach Skid Row. It sponsors each summer a camp for boys at Lake Tahoe. Many young men who might otherwise become derelicts are reached for Christ.

The founder and director of the mission is Lester Myers. His wife, Pauline Myers, directs the women's work. The chaplain of the mission is Rev. C. M. Littlejohn, a Free Will Baptist minister. His membership is with Campbell Free Will Baptist Church, Campbell, California. He seeks to stress the spiritual needs of all with whom he counsels. The Lord is truly blessing his ministry.



Chaplain Littlejohn giving out tracts and clothing.



christian doctrine

by Leroy Forlines

PREMILLENNIALISM

PREMILLENNIALISTS have one thing in common. All believe that Jesus will come back to earth before the millennium. He will sit on the throne of David and will reign on earth for a thousand years (millennium). When it comes to details there are a variety of opinions.

For the most part premillennialists believe that the Abrahamic Covenant, the Davidic Covenant, and various Old Testament promises indicate that the descendants of Jacob who are living at the time of the second coming of Christ will be gathered to the land of Palestine and that they will experience mass conversion. Saints who have died before Jesus' second coming will be resurrected and will share in this thousand years reign with Christ. Premillennialists do not believe in a second chance after death in connection with the second coming of Christ for either Jews or Gentiles.

One of the main points of difference among them is the place of the church in the plan of God. Many speak of the church as a parenthesis. By this they mean that it would not have come into existence had the majority of Jews not rejected Christ. Acceptance of Jesus by them as Messiah would have ushered in the thousand years reign without the intervening period of time we won

speak of as the church age. God is said to have temporarily set Israel aside. Israel will be brought back into God's program at the second coming of Christ.

Other premillennialists take a different viewpoint. They understand each covenant made with Israel, and each step in the plan of God before the beginning of the church, to be a step toward God's introduction of the church into redemptive history. The fact that the majority of Jews rejected Christ might have altered the place of the descendants of Jacob in the church so far as the leadership role is concerned. It was not what caused the church to come into existence. Some who take this approach are of the opinion that Israel, as such, is not set aside. The Jews who do believe continue to be the covenant people of God with whom believing Gentiles become identified and become heirs of salvation. The majority of Jews have not believed and are said to be set aside as far as being the channel through which God is working, but Israel as the covenant people of God has not been set aside. Most in this group share with other premillennialists in believing in the mass conversion of Jews in connection with the second coming of Christ, and the return to the land of Palestine.

Another point of controversy among premillennialists is related to the time of Christ's second coming in relation to the tribulation. All agree that there will be a tribulation. Some think this will be a seven year period. This is based on the conclusion that the seventieth week of Daniel 9 is the tribulation period. Some do not accept this conclusion and would not set 7 years as the duration of the tribulation.

The major difference centers around the controversy over whether Jesus will come back before the tribulation and take the church out of the world or whether the church will go through the tribulation and be raptured by Jesus at the end of the tribulation. The first group believes in what is called the pre-tribulation rapture of the church. The second group believes in the post-tribulation rapture of the church. A few take a position called mid-tribulation rapture. They say that the church will be taken out of the world in the middle of the seven years tribulation.

Christians should fellowship across their differences on details concerning the second coming, but they should not let this cause them to neglect this study. It is important for us to come to grips with the Biblical teachings on this subject.



words for women

Odessa Ledlow is the wife of Rev. E. B. Ledlow, Field Missionary with National Home Mission Department, Nashville, Tennessee.

"Yield yourself unto God," Paul says in Romans 6:13. God's Word teaches that every born again person has received the Holy Spirit by repentance and faith. Having repented of his sins, through faith he has received the Lord Jesus Christ into his heart.

Do we know the secret of His fullness? What happens to the person who is born again? He has a new life, a divine life. God Himself, in the person of the Holy Spirit, has come to dwell in him. The old life does not go out when the new comes in. In him are both "the Flesh" and "the Spirit" — the old life and the new — both dwell in him. "The flesh lusteth against the Spirit and the Spirit against the flesh." Each wants to have full control. There is a choice to make. He can yield himself to either. In Romans 12:1, Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." Again, Paul is saying

to the believer, "Yield yourself unto God." We are servants to whom we obey, Romans 6:16.

The absolute yielding of our life to God is necessary. Many go on year after year barely surviving as a Christian. There is no joy, no song in their hearts, no desire to pray, to witness, or to read God's Word. They are still yielding to the flesh. There has not been a complete surrender to God. How God desires to hear them say, "Lord I give up my plans, all my selfish desires and hopes, and accept thy will for my life." All of mine is thine. Lead me where I should go, and show me thy will for my life. When we obey God, His blessings will flow and we will begin to realize his fullness.

A lost soul is a great tragedy!! But a person who is saved and is living his life for himself and for the world instead of for Christ, is the next greatest tragedy of time. How it grieves the heart of God to see His children live such shallow and barren lives. God wants us to give ourselves, our whole being, not just our time, money, and service. If we are not giving Him our all, we fall short of the one supreme gift He desires. God has given us everything in Christ Jesus. "In Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

Will we not trust Him and so yield ourselves to Christ to give Him opportunity to pour forth His fullness in and through us? We limit His fullness by not surrendering our wills. This is the reason for our spiritual powerlessness and barrenness. In surrender is obedience. Trust God to work through you. God will work his perfect will through every life that is yielded to Him.



gems

from the
Greek New Testament

by Robert Picirilli

ONE of the most interesting things the reader of the English New Testament often misses is what we call a "play" on words. There are many of these in the Greek original which are not seen in the English translation at all.

A "play" on words, by the way, is simply a writer's method of making a specific statement more forceful by deliberately picking words that are similar in sound or meaning to other words in the sentence. This calls special attention to those words.

Here is a good example. In Acts 16:30-31, the Philippian jailor asks: "Sirs, what must I do to be saved?" Paul and Silas answer: "Believe on the Lord Jesus Christ and you will be saved." But the English reader has no way of knowing that the word for "sirs" in verse 30, and the word for "Lord" in verse 31, is the same, *kurios*.

You see, then, that the jailor is asking, "Lords,

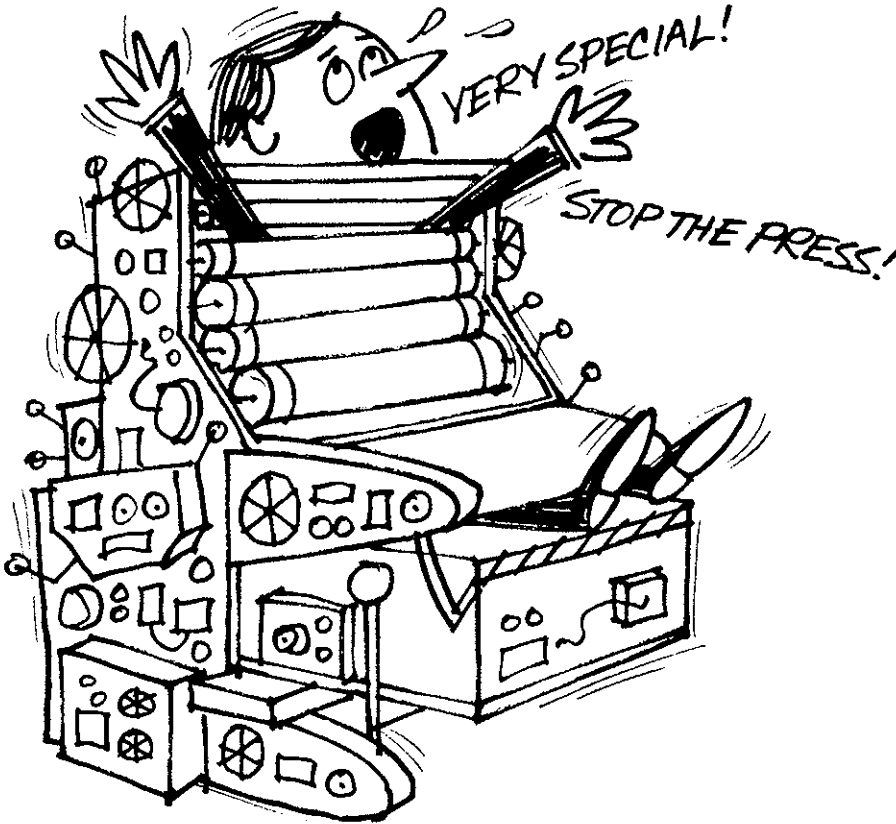
what must I do?" And they are responding: "Believe on the Lord." By deliberately choosing to use the same root-word the jailor had used in addressing them, their whole phrase is thus for more attention-getting and forceful. And it carries the effect of saying so much more than is actually verbalized: "You have called us lords; but we are not really lords, nor are we the ones who can give you salvation. Believe on him whom you will have to address as Lord in the truest sense, Jesus Christ."

Now here is another example of "play" on words. In Philemon 10 and 11, Paul exhorts his good friend to forgive the runaway slave Onesimus: "I beseech thee about my child Onesimus, who was once unprofitable to you, but is now profitable to you and me both."

That's clear, even as it is. But seeing no more than that is to miss the whole point behind Paul's particular selection of words. You see, the very meaning of the name "Onesimus," in Greek, is *profitable*! Read the verses again with this in mind: "I beseech you about this young man whose mother hopefully named him 'Profitable.' I know that he has previously not been very 'profitable' to you, dear Philemon; but now I promise you he's going to live up to his name for you and for me as well."

Isn't it wonderful how much more of the meaning of these two passages gets through to us when we are aware of the deliberate play on words in them both?

Youth Offered Free Expenses



CONTACT magazine announces a plan whereby any youth between the ages of 9 and 19 may receive free expenses at the 1972 National Youth Convention to be held in Ft. Worth, Texas, July 9-12, 1972. The plan involves selling a specific number of subscriptions to CONTACT, the denomination's official publication. Here is how the plan works:

- Sell 60 or more new subscriptions to CONTACT. Receive free hotel room for 4 nights, free youth registration fee, and free ticket to youth banquet.
 - 50-59 subscriptions. Receive free hotel room for 4 nights.
 - 38-49 subscriptions. Receive free hotel room for 3 nights.
 - 25-37 subscriptions. Receive free hotel room for 2 nights.
 - 16-24 subscriptions. Receive free ticket to youth banquet and free youth registration.
 - 12-15 subscriptions. Receive free ticket to youth banquet.
 - 6-11 subscriptions. Receive free youth registration.
- The persons who sell 75 or more subscriptions

at National Youth Conference

will also receive a special cash award in addition to the regular award given for selling 60 or more subscriptions.

The awards will be governed by the following regulations:

1. Subscriptions must be sold at the rate of \$3.00 per year.
2. Seller will collect the subscription fee and remit the same to CONTACT. Subscriptions for which CONTACT must bill the subscriber will *not* be counted toward the award.
3. Only New subscriptions will count toward the award.
4. If a new subscriber desires to purchase a two or three year subscription, each additional year will count as a separate subscription for the seller.
5. Subscriptions sold to individuals whose subscription lapsed after July 1, 1971, can not be counted toward the award.
6. Subscriptions sold to individuals receiving CONTACT on the Church Family Plan on or after July 1, 1971, will not be counted toward the award.
7. Subscriptions sold to an individual attending a church which receives CONTACT on the bundle plan will not be counted toward the award if the sale results in that church ordering fewer copies on the bundle plan.
8. Gift subscriptions for individuals not now receiving CONTACT *will* count toward the award.
9. This special award period closes on April 1, 1972. All subscription orders must be postmarked on or before April 1, 1972, and received before April 15, 1972. Seller is reminded to never send cash through the mail. Send check or money order only; stamps will not be accepted.
10. Free hotel rooms are based on four persons per room. Rooms will be in the Blackstone Hotel as long as facilities are available.
11. Participation is open to any youth between the ages of 9 through 19.

Those participating should use the form below or one similar to it. Send in subscriptions as they are sold. Other forms are available on request.

Get busy today and get started on that trip to Fort Worth now!

Clip and mail to CONTACT, Fort Worth Project, P. O. Box 1088, Nashville, Tennessee 37202.

Yes, I want to help CONTACT and also earn special awards at the National Youth Conference in Fort Worth, Texas.

(Name)

Street

City

State

Zip

Here are my first subscriptions. Enclosed is \$3.00 for each subscription.

Subscriber's name

Street or Route

City

State

Zip

Subscriber's name

Street or Route

City

State

Zip

Note: You may send subscribers' names on a separate piece of paper if desired, but be sure to let us know who is to receive credit for the sales. Other forms may be ordered from CONTACT.

The History Corner

by Mary Wischart and Robert Picinilli

IN MIDDLE TENNESSEE, Free Will Baptists were first known as "Separate Baptists," and were once aligned with the Nolynn Association of Separate Baptists in Kentucky. In 1823, the Nolynn Association met with one of the Tennessee churches, and many of the Kentucky brethren could not attend. But they sent a letter, reporting on a meeting to which they had been invited to consider uniting the regular and Separate Baptists. That letter is contained in the minutes of the session. Here are some excerpts.

"Our hearts were filled with joy when . . . our beloved brother Heaton . . . visited us the last year from the realm of Tennessee. At that time . . . the lord opened the hearts of the disciples called free willers . . . And it came to pass when the disciples had met at a little synagogue in the province of Hardin that they took council together . . . And

there came three men . . . who appeared to be of the sect called Calvinists, and the free willers in council gave them audience . . . And they handed to the scribe a little book called: terms of union: and said to the free will disciples, if you will agree to obey and conform to all the doctrine contained in this little book, we will be one people with you . . . And the elders said unto the scribes, read the book . . . and when he had thus done the disciples and elders said this is not the book of the law nor of the prophets . . . Moreover the elders said to those three men, we are willing to become one people with you if you will agree to obey and conform to the doctrine contained in a book called the old and new Testament . . . And it came to pass in the evening of the same day that the three men departed from the synagogue."

As you can see, the proposed union was not consummated. It is especially interesting that these folk were calling themselves "free willers" even before that was officially their name, and that they were opposed to any written creed other than the Bible itself.

REPORTS OF THE HOME MISSION SOCIETY

Taken from Free Will Baptist Register and Year-Book (1887)
Corresponding Secretary's Report 1887

The Society commenced the year with \$1,700 of its appropriations unpaid. After about six weeks had elapsed the Treasurer of the Society tendered his resignation and some six weeks more had elapsed before the place was filled and the new Treasurer in position to render effective service. The Treasurer being the only officer of the Society who gives his whole time to the work, this vacancy in the office was a hindrance to success. The amount of appropriations made by the board for the year has been \$4,145.00, some of which was appropriated on certain conditions. If these conditions are all met it will require nearly \$6,000.00 to meet our obligations. The obligations of the Society are somewhat less than at the commencement of last year. The Church Extension fund does not include all monies raised for church buildings in localities apart from those where buildings are being erected. If it did the report would make a better showing. Only such sums as have been received by our Treasurer for the church extension fund is included. The amount raised for this fund this year has been \$402.26. In the two years previous there has been \$481.48 raised, making \$883.74 raised since the fund was commenced in April 1884. This fund has made it possible to loan this year to

Lincoln, Nebraska; Sioux Falls, Dakota; and Oakland, California, \$200 each to aid them in building. From the first one hundred dollars only has been appropriated from this fund to churches east of the Mississippi. We are glad to note the increase of interest in this fund and hope that our brethren and sisters will remember it, donate to it, and make bequests to it. These loans may be used many times in helping over the hard places and still be returned to the treasury for similar use again. The plan is to help a church in its early struggles by loaning a sum to it without interest, and when it becomes self-sustaining let it be paid back to the Society to be loaned again in a similar way. Is there an opportunity where our money can do a more promising work of the Master?

The work of establishing a MORRELL PROFESSORSHIP to be filled by the President of Storer College has been commenced by the Society this year. Two reasons for attempting this work we feel assured will be appreciated by every Free Will Baptist and interest them in helping to complete the subscription: (1) To erect a lasting monument to the memory of that good man, Rev. Alexander H. Morrell, so many years of whose life were devoted in self-forgetfulness to the interests of Storer College. (2) To provide a way whereby this Society may be relieved from paying yearly the salary of the President and so leave \$800 now furnished for that purpose to be used in aiding the churches that are struggling into life. Rev. N. C. Brackett has been charged with the work of

collecting the funds and we commend this undertaking to the careful consideration of all our friends who have means.

We regret to announce that Rev. John E. Cox has been obliged to be away from the field in West Virginia for some months on account of poor health.

The Pond Street Church, Providence, R.I., has with the assistance of the society and other friends been relieved from embarrassments which threatened its ruin. It now has a fine church edifice on which there is no encumbrance and the path to success seems open before it. The Cairo Mission has been blessed with the labors of that old veteran in the work, Rev. J. S. Manning. Our interests in Minnesota, Dakota, Iowa, Nebraska, Kansas, and California are in a condition where help, if we could render it in large measure, would be very effectual in building up the denomination. While we deplore our want of means to render the needed assistance, we recognize the courage and zeal of brethren who are laboring in these places, in face of formidable obstacles, to plant the banner of the cross, build churches and sustain them. Is it not possible to help them more than we have?

Respectfully submitted,
A. L. Gerrish,
Corresponding Secretary

Editors Note: Rev. Homer E. Willis, Present Director of Home Missions and Church Extension, thought this report of the board 84 years ago would be of interest to readers of *Contact*.



MINI MESSAGE

Grace Abounds for Salvation

(Eph. 2:8-10)

by I. J. Blackwelder

Our salvation has a definite beginning, and this beginning is often referred to as conversion, the new birth, or the time when we were saved. Moreover, this singular experience involves certain absolute essentials that we should never forget nor omit when we examine and appraise a professed decision for Christ.

The first of these essentials is CONVICTION. Without it there is no real repentance, and, therefore, no salvation. This is God's work through the Holy Spirit, and no mortal divine can perform it, except when the Lord uses him as His agent to bring the message of salvation to the lost.

This work of the Holy Spirit in the heart, soul and mind of the lost sinner makes him sin-conscious, and therefore causes him to realize his lost, damned and doomed condition. For, not only before the sinner can be saved, but, even before he sincerely wants to be saved, he, as the Prodigal Son, must come to himself. This awareness of condemnation and judgment produces sorrow for his sins — Godly sorrow — sorrow that troubles, disturbs, and distresses the guilty sinner and brings him prostrate before the Lord with a sincere confession of every sin that he knows about, and even of all those that he is not aware of.

Evidently it was this kind of experience that Paul had in mind when he said, "For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10). The order in which these absolute essentials in the experience of salvation come is not important, but the fact of their experience is indispensable. And the work of grace in the sinner's life that produces conviction, sin-consciousness, Godly sorrow, and confession, also produces genuine repentance, and saving faith in the living Saviour, the Lord Jesus Christ. The sum total of this

experience makes the lost sinner a child of God, and a joint-heir with His Son.

The progress of our salvation is equally important with the fact of it, for without spiritual development we will become retarded, barren, and unprofitable. To prevent this condition Peter exhorts us, saying, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). With reference to this retarded condition Paul also says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Hebrews 5:12).

And the most important of all, the Lord Jesus Christ, Himself, warns us, saying, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:5,6).

Our salvation is not yet finished. It has not yet reached its uttermost. It is therefore still incomplete. And obviously this is what Paul meant in his letter to the church at Rome when he said, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we *first* believed" (Ro. 13:11). And again he said to those people, "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Ro. 8:23). Nor will our salvation ever be completed while we are in the flesh. Yes, our souls have been saved perhaps for many years, but it is still confined to this shack of clay, and the termites of time, disease, and decay are undermining its foundation and walls, and soon it must fall and perish.

But, as God's children, we are heirs to mansions in the skies, and, while He tarries, the Lord Jesus is getting them ready for us to occupy. Moreover, Paul spoke of these heavenly habitations when he said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). But more fully the Apostle described our future habitation when he said, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54).

Therefore, when this great and glorious event takes place, our salvation will be complete. And "Praise the Lord! We will have new bodies," that will house our souls forever and ever. Amen!

FREE WILL BAPTIST



newsfront

Almost An Acre

40,000 square feet of floor space is just a little less than an acre. That is the amount of floor space in the newly acquired Sunday School Department building. This building is being financed by a bond issue through Executive Church Bonds, Inc. The building should meet the demands of this rapidly expanding Department for the near future.

You dear Free Will Baptist people who through the years have faithfully stood with us during the development of Sunday school curriculum materials are to be commended for having helped make this growth possible. Now, we want to share with you the opportunity to participate in a manner which will be mutually beneficial. Please note the very impressive figures on the prospectus which reveal the very healthy growth and financial standing of your Sunday School Department.

These bonds are offered with 7, 8 and 9 per cent interest yielding coupons which are clipped and cashed in each six months until the bond reaches maturity.

Since we must pay interest, it is our desire to pay it to Free Will Baptists, if possible. These bonds should sell quickly with these very attractive interest rates. We wanted you to have the first opportunity to take advantage of them. The number to call is 615-244-3470. Time is of the essence. Let us hear from you today. Get in on your share of this "almost an acre."

THE SUNDAY SCHOOL BOARD OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

PRICE: 100% of par value with 7% — 8% — 9% interest coupons attached.

The \$200,000.00 of First Mortgage Bonds, being series "A" and paying 7% — 8% — 9% interest, are issued on October 1, 1971. These bonds are issued under an indenture, executed by the Sunday School Board of the National Association of Free Will Baptists of Nashville, Tennessee, a non-profit corporation organized pursuant to the laws of the State of Tennessee to Mr. Harold Critcher of Executive Church Bonds, Inc., Trustee, herein sometimes called the trustee. The Indenture and a Deed of Trust transferred to the Trustee owned by the Sunday School Board with improvements. This property being: 5.13 acres.

All improvements hereinafter of said property by said Sunday School Board becomes a part of the Deed of Trust to insure and guarantee the payments of all bonds issued under

said Deed of Trust. The property at present has a building consisting of warehouse and office space of approximately 40,000 square feet.

PURPOSE OF ISSUE

The net proceeds from the sale of these bonds after payment of the cost of the issue, being \$1,974.00, will be used for the purchase of the lands and building with improvements and furnishings, totaling \$198,026.00. The property described above has a building with approximately 40,000 square feet of floor space and has an appraised value of \$200,000.00.

HISTORY OF THE SUNDAY SCHOOL BOARD

The Sunday School Board was organized at the National Association of Free Will Baptists in 1935 at Nashville, Tennessee. For the past 36 years the Sunday School Board has been entrusted with the ministry related to its sphere of work. In 1962, the Board began to publish literature for the denomination. The income is received from the sale of this literature to the many Free Will Baptist churches. In addition, the Board operates Randall Book Store (both walk-in and catalog sales). In 1962 sales totaled \$110,878.42. In 1970 sales totaled \$573,471.25. The continued growth in sales and demand for expansion has brought about the need for these larger facilities. The present Sunday School Board is comprised of the following: Chairman—Herman Hersey; Vice Chairman—James Earl Raper; Secretary—George C. Lee; William J. Hill; Billy Morris; Galen Dunbar; and Homer Young.

ABOUT THE GENERAL DIRECTOR

The Rev. Roger C. Reeds has been Director of the Sunday School Department for the past nine years. He is employed by the Sunday School Board and is charged with the responsibility of directing the Board's ministries. He is responsible to the Sunday School Board and the Board is in turn responsible to the Parent Body, the National Association of Free Will Baptists. Mr. Reeds pastored before coming to work for the Board in Nashville, Tennessee. He is a

graduate of the Free Will Baptist Bible College of Nashville, Tennessee (1955). In 1970, he received an M.A. degree from Middle Tennessee State University in Murfreesboro, Tennessee.

SINKING FUND

The Sunday School Board of the National Association of Free Will Baptists agrees to establish in the First American National Bank of Nashville, Tennessee, the amount necessary (listed on the back of this prospectus) to amortize the bonds and interest coupons over the next 14½ year period.

SUNDAY SCHOOL BOARD FINANCIAL TABLE PAST 3½ YEARS

1968 Income	\$330,920.35
1968 Expenditures	317,278.57
1969 Income	440,830.26
1969 Expenditures	396,255.69
1970 Income	576,937.96
1970 Expenditures	546,501.74
1971 Income (first six months)	352,629.67
1971 Expenditures (first six months)	313,711.80

CAN THE BOARD REDEEM THE BONDS BEFORE THEY MATURE?

Yes, the Board may redeem all or any of the bonds at any interest paying period upon 30 days' written notice.

MAY THE BONDS BE TRANSFERRED?

Yes, they are bearer bonds, negotiable, and may be sold or transferred. All you need do is notify the Sunday School Board as to whom you have transferred the bond.

WHAT SECURITY IS PLEDGED?

The Board will not sell nor encumber any of its real property listed above during the period that the bonds are outstanding in such a manner as to jeopardize the payment of the principal or interest of the bonds.

IS IT NECESSARY FOR THE BONDHOLDER TO CASH THE INTEREST COUPONS ON THE DUE DATE?

No, the bondholder may wait until they are all due, but is encouraged to collect the interest as the coupons mature to reinvest in another savings so the earnings can be increased.

REPAYMENT SCHEDULE TO THE BANK SINKING FUND:

\$300.00 Per Week — First Year (10-1-71 to 10-1-72)
340.00 Per Week — Second Year (10-1-72 to 10-1-73)
390.00 Per Week — Third Year (10-1-73 to 10-1-74)
440.00 Per Week — Fourth Year (10-1-74 to 10-1-75)
470.00 Per Week — Fifth Year (10-1-75 to 10-1-76)
500.00 Per Week — Sixth Year to Completion (10-1-76 to 4-1-86)

OCTOBER 1971



Part of the capacity crowd at chapel time

457 ENROLLMENT LARGEST EVER FOR BIBLE COLLEGE

A new record enrollment of 457 students was set as Free Will Baptist Bible College began its 30th year of operation recently. The 186 new students joined 271 returnees to set the new record.

Within this year's student body are 148 who are studying for the ministry and 44 preparing for missionary service. Of the 266 men and 191 women enrolled, 333 are single students and 124 are married.



These Bible tests are hard

Moving into the New Dormitory



BIBLE COLLEGE ANNOUNCES PLANS FOR FALL MISSIONARY CONFERENCE

Free Will Baptist Bible College recently announced plans for the school's annual Missionary Conference, November 15-17. Speakers for the meeting will include layman missionary Paul Robinson, who ministers in Uruguay, and the Reverend Eddie Payne, on leave from Ivory Coast.

The Reverend Reford Wilson will speak on behalf of the denomination's Foreign Missions Department during the Conference and the Reverend Homer Willis will represent the Department of Home Missions. The Reverend Leroy Forlines, FWBBC Bible professor, and Dr. Robert Picirilli, registrar for the school, will also speak during the meeting.

TEXAS CHURCH DESTROYED BY FIRE

Odessa, Texas — The Bible Free Will Baptist Church was destroyed by fire on Sunday, August 22. The Reverend Keith Woody, who assumed the pastorate of the church in June of this year, states the membership plans to rebuild in a new location. They are currently meeting in a union hall at 2020 East 8th Street in Odessa.

Twenty-two additions to the church since June give evidence to the fact the church has been experiencing a spirit of revival under the leadership of Brother Woody. The Texas native attended Oklahoma Bible College (now Hillsdale Free Will Baptist College) before he moved to Odessa to pastor this congregation.

If there are persons interested in helping the church offset this loss, they may make a contribution to the building fund by sending it to Mrs. Vivan Bray, treasurer, 6810 St. Louis Street, Odessa, Texas 79760.

MISSION ESTABLISHED IN IDAHO

Boise, Idaho — A Free Will Baptist witness in the capital city of Idaho was established September 12, 1971, when the Reverend Jesse Dunn and his family held their first services in an elementary school.

This effort to reach people for Christ is a joint project of Idaho's Home Mission Board and the National Home Missions Department. Brother Dunn will welcome the names of Free Will Baptist families in or near Boise. He may be contacted at 1506 North 17th Street, Boise, Idaho 83702.

FRAZIER RESIGNATION ANNOUNCED

Mr. Ernest Lynn Frazier, who has served as editor of Adult Sunday school curriculum materials for the past eighteen months, has assumed a teaching position at Northeast State College in Kirksville, Missouri.

Mr. Frazier came to the Department from a teaching position in a Junior College at Cape Girardeau, Missouri in 1969 where he was a professor of electronics. His new position is in the same field.

During his tenure in Nashville he developed the popular Visual Instruction Packet so widely used among Teen through Adult teachers.

In his resignation, Mr. Frazier stated, "I feel certain the Lord led me to full-time service with the Sunday School Department, but I feel just as certain He is now leading me to the teaching position at Northeast Missouri State College at Kirksville, Missouri."

The successor to the Adult editorship has not yet been announced.

MISSOURI TAKES STEP IN RACE RELATIONS

The Missouri State Association unanimously passed a resolution, while in session August 18, "to attempt to work out some kind of acceptable fellowship" with the Negro Free Will Baptists in the state.

According to a spokesman, there are at least 15 black Free Will Baptist churches in Missouri, located in St. Louis, Kansas City, Sedalia, Marshall, Slater, and other towns. They trace their history back to the Randall movement, and are identical in doctrine to our National Association.

A three man committee was elected to carry out the resolution passed by the State Association. Serving on the committee are Cliff Bowman, Andy Lay, and James McAllister. Andy Lay, the committee chairman, submitted the following goals for the committee's work this coming year:

- 1) To establish rapport with black Free Will Baptists.
- 2) To disseminate information in our denomination relative to the existence of black Free Will Baptist brethren and our efforts to have a good relationship with them.
- 3) To offer available services of our denomination to them.
- 4) To lay a ground work for enlisting their support of our world ministries.

CCC EXPECTING GREAT YEAR

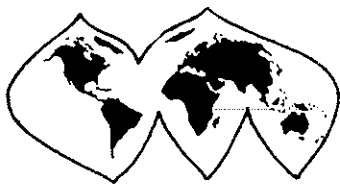
"So built we... joined together... for the people had a mind to work." (Nehemiah 4:6)

Spiritually, academically and manually, this verse characterizes the current school year for California Christian College. On August 16, 1971, the school year officially began, boasting the largest number of dormitory students to date. It became evident from the first day that the student body was willing to build themselves up both spiritually and academically; they had a mind to work.

Not only was there an increase in the number of students living on campus, but there was likewise additions to the faculty. Added to the list of faculty members was Miss Catherine Henry who became the head of the English department. Another new face was Mrs. Alice Manukian who teaches French. It took no theological genius to discern that the faculty definitely had a mind to work, not only to work the students, but themselves as well. God has endowed CCC with a faculty well qualified, both mentally and spiritually to build on the potential that composes the 1971-72 student body, in order to produce bulwarks in the faith.

Much could be said about the impending school year in respect to curriculum, activities and overall success. However, it seems more important at this time to emphasize the building of individuals in Christ. Something of a motto has been adopted at CCC this year — "ADAPT OR DIE." It seems harsh at first and somewhat severe, yet it emphasizes the urgency of preparing for the task that faces our denomination today. CCC is not a glorified youth camp or a high-grade Sunday School class. It is a Free Will Baptist educational institution instructing individuals in the Scriptures, that they in turn might teach and reach others for Christ.

From its inception, the California Christian College has maintained an open door policy in regards to admission of students. As you, the constituent members of the California State Association of Free Will Baptists know, this institution has never practiced discrimination. In fact, Blacks, Mexican Americans, and individual members of other minority groups, have received training at CCC.



religious newscope

OPPONENTS OF AID TO PAROCHIAL SCHOOLS TAKE ISSUE WITH NIXON

NEW YORK (EP) — President Nixon's declaration that he favored aid to private and parochial education drew quick responses from both religious and secular opponents of the practice.

Leo Pfeffer, an attorney for the American Jewish Congress, said that the President's promise was clearly "in violation of a decision of the U.S. Supreme Court."

Mr. Pfeffer was an attorney in cases which resulted in the recent Supreme Court decisions which struck down aid to parochial schools in Pennsylvania and Rhode Island.

"It strikes me as remarkable that Nixon will not allow federal money to be used to bus children for the purpose of integration, as required by the Supreme Court, but is seeking a way to use federal money to aid parochial schools in violation of a decision of the Supreme Court," the attorney stated.

EDWARD J. HALES NAMED DIRECTOR OF NAE FIELD SERVICES

WHEATON, ILL. — The Reverend Edward J. Hales, former director of stewardship and finance promotion for the Baptist General Conference, has joined the staff of the National Association of Evangelicals as director of field services.

The appointment was announced here by Dr. Billy A. Melvin, executive director of NAE.

Hales, a former pastor, radio minister and designer of several well-known stewardship programs, fills a post Sept. 1 that will coordinate various field activities and expansion programs of NAE. Among his first duties will be the promotion of NAE's 30th anniversary advancement program, designed to advance NAE ministries. The three million-member organization will celebrate 30 years of service in 1972, marking NAE's formation on April 7, 1942.

BRITON WARNS 'ORGANIZED CHURCH' COULD DISAPPEAR WITHIN 40 YEARS

LONDON (EP) — The "organized church" in Britain will disappear within 40 years if the present trend of the "accelerating decrease" in church membership continues, according to one of Britain's leading Methodists.

Dr. Kenneth G. Greet, secretary of the Methodist Conference, expressed this view in *The Christian Citizen*, a quarterly published by the denomination's Christian citizenship department.

"The mathematics of the situation are startlingly simple," Dr. Greet wrote. "A dwindling membership means the inevitable closure of churches and the reduction in the number of priests and ministers."

"The slump in the number of candidates for ordination in recent years would have been catastrophic had it not been for the parallel reduction in demand."

BAPTIST LEADERS DECRY PRAYER AMENDMENT

WASHINGTON, D.C. (EP) — Various Baptist leaders in the nation are asking Congress not to weaken or repudiate the First Amendment to the U.S. Constitution by passing a so-called prayer amendment to permit "non-denominational prayer" in public buildings.

The top executives and elected heads of six Baptist groups, in letters and statements to Congress, declared support for the Supreme Court decisions of 1962 and 1963 which prohibited government-sponsored prayers and devotions in public schools.

In the view of the Baptists, prayer is not prayer unless it is voluntary. "Such voluntarism denies to government the power to control the time, place or content of prayer . . . and government should never be given the authority 'to permit' or 'not to permit' prayer in the true meaning of the word," said James M. Sapp, staff member of the Baptist Joint Committee on Public Affairs.

NAE ACQUIRES EFMA PURCHASING OFFICE

WHEATON, ILL. — The National Association of Evangelicals will expand its services for three million members Sept. 1 when the purchasing division of the Evangelical Foreign Missions Association becomes the Evangelical Purchasing Service as a division of NAE.

The transfer, prompted by rising costs in New York City and by NAE's expansion efforts, will keep intact all phases of the former EFMA Purchasing Office, including its director, Mr. G. Allan Small, who will continue to head the organization in its new Wheaton quarters.

Announcement of the May 25 acquisition by NAE's executive committee was made here July 1 by Dr. Billy A. Melvin, executive director.

"Our primary objective," Melvin said, "is to provide equipment and supplies for evangelical workers, both in this country and overseas, at the lowest possible cost. Through this service we hope to assist individuals and organizations in their efforts to advance the gospel of Jesus Christ."

"The EFMA Purchasing Office assisted in the equipment and supply needs of missionaries for more than 25 years. This change in organization does not lessen our interest or curtail the services available to missionaries or mission organizations both here in the U.S. and throughout the world," he emphasized.

MUSIC PUBLISHERS MIGHT SUE CHURCHES

GREEN LAKE, Wisc. (EP) — Representatives of two music publishing firms declare that it's against the law for churches to buy one copy of a church anthem and then use a reproducing machine to make enough copies for the entire choir.

Donald Hinshaw of Carl Fischer Co., New York, and Donald I. Marsh of Proclamation Productions, Port Jervis, N.Y. — both publishers of church music — told delegates to the Church Musicians Conference that the church daily was breaking one of the Ten Commandments — "Thou shalt not steal."

Composers and writers can't make a living because of Xerox, they charge. "It is not only the individual who buys the single copy of music for reproduction but the institution of the church itself that makes copies," they said.

UNCONVENTIONAL CAMP CONVENTION TO CONVEENE

Somonauk, Ill. — Christian Camp & Conference International's 5th biennial convention will happen October 25-28, 1971. Over 800 camp and conference leaders will swap ideas at scenic Green Lake, near Oshkosh, Wisconsin.

A typical convention is mainly a string of meetings and theoretical lectures. But this gathering will be different. As Harve Chrouser, director of Honey Rock Camp and Wheaton College's Athletic Department, says, "The guys running this deal are not theorists — they're do-ists!"

The camp conclave will be mainly youth-oriented, beamed toward needs of today's youth culture. Ninety workshops, 8 demonstrations, 12 seminars, and 3 issues/answers sessions will help camp leaders relate God's unchanging Word to the fast-changing breeds of kids growing up in the '70s. Typical topics: effect of the media on youth today; Christian offensive against the dope menace; music; new thinking on youth involvement; creativity in your camp; redeveloping your campsite; family camping; Bible studies; counselor training; wilderness trip camping; riflery, archery, swimming, and skiing achievement programs; drama; storytelling; sports camps; rainy-day programs; camping for the handicapped; ghetto youth and stress; wandering wheels; ecology; winterization; using public lands; work camps.

Over 100 camp specialists will be on hand to help delegates upgrade their leadership and increase their Christian impact. Promotion chairman Lloyd Cory, of Scripture Press, guarantees this after-summer convention will be a tonic for tense, tired, uptight camp and conference leaders.

For a free folder write Ed Oulund, Box 400, Somonauk, Illinois 60552.

CHURCHES WITHDRAW SUPPORT OF MOVIE RATINGS

NEW YORK (EP)—Objecting to an emphasis on violence and sex, Protestant and Catholic film boards have withdrawn support from the Motion Picture Association of America's movie rating system. They charge that the movie industry's rating system is not reliable.

Chief cause of complaints was that the industry has not done an adequate job in protecting youth from sex and violence and other themes that young minds cannot handle.

PHOTOS DOCUMENT RUSSIAN CHRISTIANS' SUFFERING

GLENDAL, Calif. (EP)—A collection of 83 glossy photographs sent from Russia document in detailed fashion what Rev. Richard Wurmbrand calls "organized persecution of Evangelical Baptist Christians" in the Soviet Union.

The Rev. Mr. Wurmbrand says some of the pictures show prayer houses which have been recently desecrated and confiscated by Communist authorities. Others show churches demolished by bull-dozers, furniture destroyed with axes, and believers marching in long lines to protest.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

August 1971

RECEIPTS:

State	August 1971	August 1970	Yr. to date	Design.
Alabama	\$ 1,298.19	\$. . .	\$ 3,470.76	\$. . .
Arizona	. . .	. . .	1,350.63	. . .
Arkansas	809.56	. . .	5,812.79	. . .
California	576.90	17.70	5,371.11	81.84
Colorado	25.24	. . .	82.10	. . .
Florida	610.74	109.25	3,483.20	. . .
Georgia	465.75	280.56	4,057.26	. . .
Idaho	58.43	. . .	496.26	. . .
Illinois	1,007.15	986.63	6,227.23	. . .
Indiana	. . .	141.66	. . .	. . .
Kansas	. . .	134.70	1,199.90	. . .
Kentucky	. . .	. . .	1,274.98	. . .
Michigan	348.61	26.00	1,726.43	. . .
Minnesota	47.35	42.11	376.09	. . .
Mississippi	110.50	. . .	213.77	. . .
Missouri	2,322.63	2,858.49	18,205.67	2,285.63
North Carolina	87.00	116.18	542.66	. . .
Ohio	10.00	10.00	2,246.28	. . .
Oklahoma	2,357.56	2,763.52	17,187.63	. . .
Tennessee	204.10	215.40	1,454.31	. . .
Texas	. . .	. . .	840.99	. . .
Virginia	22.59	12.08	277.74	. . .
Washington	. . .	. . .	14.39	. . .
(N.W. Assoc.)	. . .	. . .	175.00	. . .
West Virginia	25.00	25.00	175.00	. . .
Totals	\$10,387.68	\$7,739.28	\$76,087.18	\$2,367.47

DISBURSEMENTS:

Executive Department	\$ 3,507.57	\$3,310.49	\$26,798.53	\$ 496.88
Foreign Missions	2,197.15	1,427.74	15,756.57	700.92
Bible College	1,907.58	1,302.19	14,171.41	491.32
Home Missions	1,274.93	857.37	9,072.53	380.23
Church Training Ser.	650.03	442.89	4,529.75	149.06
Retirement & Insurance	475.30	221.45	3,220.53	74.53
Layman's Board	300.18	132.86	2,016.34	49.69
Comm. on Theological	. . .	. . .	. . .	. . .
Liberalism	74.94	44.29	521.52	24.84
Totals	\$10,387.68	\$7,739.28	\$76,087.18	\$2,367.47

OCTOBER IS LAYMAN'S MONTH



October in the past, has been designated as Layman's month, and it has been suggested each year that the local churches designate one Sunday in October as Layman's Day. This year is no different. This has become the rule in many of our churches and many laymen have been put "on fire" for Christ because of the efforts and dedication of pastors to honor their laymen on this day. Through careful planning by the Master's Men and the pastor of the local church, this can be a day of remembrance.

There are many ways that this can be planned. The entire day may be turned over to the laymen; pulpit speakers, all men's choir, Sunday school teachers, etc. It is a day when two or three laymen can bring their testimony before the congregation for the morning and evening worship services. A special lay-speaker might be brought in for the day. Whatever the plans are, you can look forward to a day of blessings.

It is suggested that a separate free-will offering be received and forwarded to the National Layman's Board to help in the efforts to expand the Master's Men organization throughout the Free Will Baptist denomination.

Now is a good time to begin searching for a "Layman Of The Year." This was not done this past year on the National level and the Layman's Board wishes to apologize for this oversight. Each church is asked to recommend to the National Layman's Board an outstanding layman in their church as their candidate. This should reach the Board not later than May 1, 1972, so that the Board may pick the layman to represent the denomination as the "Layman Of The Year." Recognition will also be made at the National Convention. Accompanying the name should be reasons for your choice and a complete resume of the candidate.

A MASTER'S MEN ORGANIZATION AND YOUR CHURCH

It has been asked by many pastors, what is the purpose, the goals, or even the need of a local Master's Men organization.

The objectives of a Master's Men organization falls into two levels. (1) Personal; a layman can enjoy a genuine personal experience with his Lord, by becoming totally involved with the work of the Master. He can experience a fully disciplined devotional life. His daily witnessing efforts can be bolstered. He also will see that stewardship is not only giving his means, but also his time and talents. (2) Local; by getting a layman involved in a Master's Men program, you will see more loyalty in regular church attendance. Through a Master's Men organization laymen become more interested in the total phase of the church program and not just in attendance of worship services. The pastor will have better cooperation in an effort to reach more men and boys in the community for Christ.

"Win the lost at any cost," is the primary goal of any church organization and the Master's Men is no exception. Christian men must realize this is their basic responsibility and must regard it as a primary goal. So, then, we could sum it up, in sponsoring a men's (Master's Men) organization, as an organization that will provide a rewarding Christian fellowship and stimulate soul winning interests.

In the words of past director, Brother Ray C. Turnage, "God give us MEN." Times like these demand strong minds, great hearts, unwavering faith and ready hands. Without a doubt our denomination needs dedicated men for the Master's work. We need to actively engage them in all phases of Christian service. The Master's Men organization provides opportunities for total involvement.

The _____ CHURCH
of _____ is
(address)

interested in chartering a chapter of
Master's Men and desires more information.

Clip out and mail to:
The National Layman's Board
P. O. Box 1088
Nashville, Tennessee 37202

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

THE SOUL WINNER'S REWARD

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." 1st Thessalonians 2:19-20:

There awaits, as a special reward, a "Crown of Rejoicing" those who win souls to the Lord Jesus Christ. It is to be received at His coming. Some of our childish inclinations are never lost. One of them is the desire to be rewarded for our accomplishments. The Lord, knowing this, promises that the slightest of deeds done in His behalf shall receive a reward. "And whosoever shall give — a cup of cold water —, verily I say unto you, he shall in no wise lose his reward." Matthew 10:24. If the Lord rewards the smallest of deeds, He surely rewards the greatest of deeds, and *the greatest is that of soul winning*. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." Proverbs 11:30.

Who can be a soul winner? Are there any special qualifications? Is it a gift of God? We can state unequivocally that *any Christian can be a soul winner and every Christian should be a soul winner*. There are no Biblical qualifications for soul winning such as there are for ministering, teaching, etc.; neither is it a gift.

Soul winning is fruit bearing. The fruit of a grain of corn is other grains of corn. The fruit of a Christian is other Christians. There is joy in soul winning. To see sinners changed, enlightened, blessed and receiving Jesus Christ into their life is

"joy unspeakable and full of glory". It is thrilling to see those you win winning others. It is wonderful to understand: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins". James 5:20.

Do you want to be a soul winner? Soul winners are desperately needed in every local church. If each member of your church should win just one soul each during this year what would your church be like one year from now? I can be done. Will you let it start with you? Here's how you can:

- (1) Pray for an awareness that people all about you, perhaps in your own home, are lost and going to hell unless someone wins them to Jesus.
- (2) Pray for a burden for the lost.
- (3) Prepare yourself for soul winning by diligent Bible study on the subject. Study several good books on soul winning by effective soul winners.
- (4) Pray for opportunities to witness.
- (5) Put forth much effort to "go soul winning".

When you win your first soul to Jesus, you will by love compelled, win others; because they become "your crown of rejoicing".

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