

JULY 1961

CONTACT

of the National Association of Free Will Baptists



Pictured above are the men who served on the Treatise Revision Committee at the organizational meeting of the National Association in 1935. They are (l. to r.) J. C. Griffin, C. B. Thompson, Ralph Staten, E. B. Joyner, E. E. Morris, Winford Davis, W. B. Davenport, M. L. Morse, and Millard VanHoose.

CONTACT

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personally . . .

A Call to Prayer

This month in the city of Norfolk, Virginia, the 25th Session of the National Association of Free Will Baptists will convene. As our people come together from various parts of the country to hear the reports and transact the necessary business, it is imperative that we all give ourselves to prayer.

It is all too easy to attend such a meeting as our National Association and not give proper place to prayer. Caught up in the many activities—attending meetings, serving on a committee, visiting with old friends—the days slip by and we have not prayed as we ought. At such times it is easy for us to be prompted by the flesh and do or say things displeasing to God.

For this reason and because we are faced with some grave matters, we issue this call to prayer. May every session and committee meeting be saturated with much prayer. May God use our early morning prayer service to do a work of grace in each of our hearts. And, because of our praying, may this session of our National Association be one marked by the leading and direction of the Holy Spirit.

Why Ministers Resign

Official Reasons

To go to a larger field of usefulness (when the salary is better).
To seek a climate more suitable to the health of his wife (when the salary is the same).

Because it is the divine will (when the salary is smaller).
To write a book (when he is fired and can't find another church).

Confidential Reasons

He has a call and does not know when he might get another one.
He has preached all his good children's sermons and can't find any more.
The church is balky and declines to heed his wisdom.
The choir is on the warpath.
Some "old lady" of either sex thinks "a change is good."
The pews are gathering dust on Sunday

morning.
The preacher's culture and education requires a more intelligent parish.
The minister's hair is turning gray, and he fears that in a few years no other church will have him.
His children have scandalized the town.
The treasurer's face is getting longer and longer, and the salary comes shorter and shorter.

The Real Reasons

His glad hand gets tired, his sunny-jim smile wears off, and his pep is popped.
He has expounded all his pet ideas and exhausted his bag of tricks.
New pulpits come easier than new ideas.
To change one's residence is easier than to change one's ways.
Distant pastures look greener than those near at hand.
To move is easier than to grow.
Passing the buck to the next man is less exhausting than solving the problems.
The minister runs out of excitement and the people lose interest.

Prophets are plagued with an unsteady restless disposition.
A minister's successes pile up in arithmetic progression; his mistakes multiply in geometric progression.
The minister tires of the people and the people tire of the minister.
Ultimately even the finest men get "through."
*Blessed is he who knows when to stick!
Thrice blessed is he who knows when to quit!*

—From "The Preacher's Sermon Builder"

Mastered by the Master

The motive for missions rests upon
our devotion to Christ's person

M. Holsteen

AT THE END OF WORLD WAR II when General Douglas MacArthur appealed for 3,000 missionaries for Japan, Christians could not meet the challenge. There were not enough missionaries to be sent.

Nor has the picture changed much since then. The majority of Protestant mission societies are still pleading for more missionaries, more funds, and more prayer helpers.

Why are there too few missionaries? The answer is obvious,—we Christians just don't care enough. It may be damaging to our reputation to admit this failure, but it will be good for our souls. We are lethargic and complacent. We do not care enough about obeying Christ's command to make disciples of all people.

Our low level of concern is dramatically demonstrated by the many mission stations that today are pitifully undermanned, and by other stations that are closed. Our concern for mission is pathetically low when compared with the measure of Christ's concern. We don't care as He cares.

But why this difference between us and our Lord? Or is He as much Lord as we say He is? Do we stand condemned before His soul-searching question, "Why call ye me Lord and do not the things which I say?" Are we deceiving ourselves by affirming Him as our Lord, but acting otherwise? We say we are servants but we act independently. But if we accept Christ as Lord, without reservation, we shall act as His servants without reservation. We must ponder whether we truly own as Lord Him Whom we offer to others.

A God-given motive for missions is directly dependent upon our relationship to our Lord. If we are to be motivated by our Master to spread His message, we must take a long look at our level of loyalty to Him. We shall not be truly concerned about mis-

sions until we have been truly mastered by our Master.

Jesus sought to impress His first followers with this truth by explaining to them that if they wished to follow Him they must deny their own wishes, take up their crosses daily, and follow Him. We Christians today seem to have accepted these three requirements of Christ's lordship only partially. We frequently deny His wishes. We coddle rather than crucify the flesh. We follow Christ where we please.

Jesus made sure that His disciples were loyal servants before He made them powerful preachers. It was when their attachment to His Person was a settled matter that He began to motivate them.

He appealed to their obligation to share what they had freely received. (Matt. 10:8)

He appealed to His own perfect example. (John 20:21)

He appealed to their desire to save others from destruction. (Luke 10:2; Mark 6:12)

He appealed to their sense of the worth of people. (Matt. 9:36-38)

He appealed to their sense of the value of time. (John 4:35)

He appealed to their sympathy by being compassionate toward those who needed a shepherd. (Matt. 9:36-38)

Finally, He appealed to their own loyalty to His Person, (Luke 9:2, 6) and *this is the motive upon which all the others rest.* The strength of these appeals is based on our relationship to Him, on the strength of our loyalty to Him as absolute Lord.

What would transpire today were we as devoted to our Lord as we claim to be? It would mean a revised scale of values for us all, that would put more stress on the value of human souls and less on material posses-

sions; that would spend more time shedding tears for the souls of men than travelling for the sights of this world. It would give us a keen sense of the urgency of the hour to spend all our efforts for Him while it is still "day."

Witnessing would become our main occupation, not a hobby. Christians would be melted, moved and motivated to live wholly for Christ instead of partly for self. Churches would spend less on buildings, more on winning and training people for Christ,—and would also be crowded out! New groups of believers would spring up everywhere.

We would be more eager to study the Bible and pray, and less eager for purely social times. Bible Schools and Colleges would be flooded with students. Such schools would strengthen their missions departments and more urgently stress the importance of the missionary task. Hosts of Christians would prepare for mission work, eagerly pushing out toward the mission fields. Mission societies would be overwhelmed with applicants and snowed under with gifts to promote the work. Nor would the needed church buildings at home be left unconstructed were Christ's members treating Him as Head.

But what will happen if we continue in our half-hearted commitment to Christ? We shall become more and more worthy to "be spewn out" of our Lord's mouth by virtue of our lukewarmness.

It is essential that we be truly mastered by the Master, for the desire to make disciples of all nations cannot be drummed up by any amount of mission promotion. It will be sent down from above when Christians center their affections on Christ. Jesus' command to spread the message will not be of supreme importance until Jesus Himself is supremely important.

May God grant us more devotion to our Lord Jesus Christ, for on this rests our real motive for missions.

This article first appeared in the *Sudan Witness*, publication of the Sudan Interior Mission. Mr. Holsteen is a SIM missionary to Ethiopia.

By Dr. Vernon C. Grounds

ON FEBRUARY 15, 1947, D. Glenn Chambers of New York boarded the powerful DC-4 of the Avianca Airlines en route to Quito, Ecuador, in order to begin his ministry with the "Voice of the Andes." But he never arrived! Not far from Bogota, rising 14,000 feet toward the sky, is the towering peak, "El Tablazo;" Chambers' plane crashed headlong into that peak and dropped, a flaming wreck, into a ravine far below.

The last letter he wrote was addressed to his mother. At a Miami airport he picked up a piece of advertising on the flyleaf of which was the single word, *why!* Around that word he scribbled a hasty and final note. So when his mother received it, having previously learned of his death, staring up into her face was that question, *why?*

And whenever stark tragedy breaks into life, all of us instinctively wonder "Why?" Why does God permit such experiences? Why does God allow us to suffer? Why does a loving and almighty God tolerate evil in His universe? *Why?*

When stark tragedy breaks into his life, the man without Jesus Christ may respond in one of several fashions. Cynicism may be his response; he may unwittingly follow the advice of Job's wife, "Curse God and die." Or stoicism may be his response: "Grin and bear it, and if you can't grin, then grit your teeth and bear it anyhow." Or epicureanism may be his response: "Eat, drink, and be merry for tomorrow . . .!"

But when tragedy breaks into his life, the Christian, instead of responding with cynicism or stoicism or epicureanism, falls back upon Romans 8:28, attempting to make that text a soft pillow for his heart: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." And yet, if we are going to be ruthlessly candid, the Christian does not always find that Paul's radiant certainty proves a soft pillow for his heart. Often, on the contrary, it turns out to be a hard problem for his head, because of two facts.

In the first place, the text is much too

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sweeping. It is too unqualified; it is too glibly inclusive. Do "all things" indeed work together for good? Who can possibly believe that? The accident which imprisons a young man in a wheel chair as an incurable cripple; the emotional breakdown which puts the mother of a large family out of her mind; the agonizing frustration which causes an idealist to degenerate into an embittered skeptic, mocking and denying God; the death which leaves an unhealed scar upon a heart—are these things good?

Some things may indeed work together for good, but how can any person of even limited discernment conclude that all events without exception turn out for our highest welfare?

In the second place, this text is much too dogmatic. Paul states with unshadowed certainty: "We *know* all things work together for good." He does not say that this is our faith; he does not say that this is our pious hope; he does not say that this is a proposition which we are unable to prove but which we embrace with a trust that appears to defy logic and reason. Paul's affirmation, we have uncomfortably felt, is overly confident. It smacks of a naive optimism for which no solid evidence can be adduced.

Thus, the text seems too sweeping and too dogmatic. Yet implicit in it are four truths which, when once grasped, transform Paul's assertion from a hard problem into a soft pillow.

Not a Cosmic Freak

Notice, first, that the apostle declares: "All things *work* together for good." He does not declare that every event, every episode, and every experience of life achieves good by luck or chance or accident. He does not declare that by some cosmic freak or by the mere random whirling of senseless matter, good is eventually produced. Paul declares that all things *work* together for good. And, consequently, he teaches here the same truth which he teaches in Ephesians 1:11: "God worketh all things after the counsel of his own will."

DO

ALL

THINGS

REALLY WORK

Why does everything, even heartbreaking tragedy, turn out for good? The answer is simple. God is at work in the whole process! And by His infinite wisdom, power, and love, God is making all things work together for good.

Visit a huge, sprawling plant where automobiles are manufactured. Watch the bewildering mass of raw material—metals, wood, fabrics, glass, and what not—as it pours into the factory. Then, without entering the doors of that mammoth structure, walk around to the ramp where the finished product, a sleek and shining mechanism, rolls out, ready for shipment to every corner of the world. Can you possibly believe that just by luck or chance or accident all that mass of raw material assembles itself into an automobile? Of course not!

But when you realize that extraordinary skill and power have been brought to bear upon that raw material, you can understand why the finished product is so beautiful and efficient.

Similarly, who can believe that all the mass of our raw experience—sickness, disappointment, broken bodies, blasted hopes, blighting sins—just by luck or chance or accident achieves good? Introduce God into the picture, however, a God or infinite wisdom, power, and love, and it is possible for even the most searching mind to believe that everything *works* together for good. And it works together for good because God is at work. He is making all things work together for good, bringing to bear upon the raw stuff of our experience all of His limitless resources.

Confessedly, there may be aspects of existence which will baffle us until we see our Lord face to face. But still, embryonically, we have a solution to this tantalizing mystery. Our cosmos, we realize, is not a self-existing chaos of atoms which swirl about senselessly. Undergirding our universe is the everlasting purpose of a Person Who is perfect in wisdom, love, and power, and Who uses the vast process of nature and history for the fulfillment of His gracious purpose, a purpose which is supremely good.

A few years ago, the Rev. James Patton, pastor of the Carmel Avenue Baptist Church

of Detroit, left home early one Sunday morning in order to pick up children for Bible school in the church bus. The man who ordinarily served as driver had found it impossible to do the job that day, and so the pastor himself volunteered. And tragedy struck. The bus was demolished by a train which killed Patton and several other people. Meanwhile, his wife was waiting at home for him to return.

Who can imagine the shock and horror which overwhelmed her when she learned of her husband's death? Among the many condolences which she received was this telegram which brought immense comfort to her heart: "God is too kind to do anything cruel, and too wise ever to make a mistake."

Yes, introduce God into the context of life's worst tragedies, the God whose love has been supremely revealed at Calvary, and it is possible to believe Paul's triumphant assertion. A God like that can be trusted to make all things work together for good.

Ingredients Mixed Together

Notice, secondly, the truth implicit in another fragment of this text. Paul writes: "All things work *together* for good." *Together!* Do not overlook that seemingly unimportant work. In point of fact, it embodies a profoundly significant thought. Our experiences, when you take them in isolation, are frequently very bad; yet when you take our experiences as a whole, they are radiantly good.

The ingredients which constitute a three-layer chocolate cake are not good when you taste them in isolation. A mouthful of flour is not especially savory. A spoonful of spices is not in the least delicious. Shortening as shortening is none too palatable. But let a skillful cook mix them together, and the result is superbly good! And thus it is with our lives.

Very strikingly the experience of Joseph illustrates this principle. Jacob's excessive and unwisely partial love for the son of his old age was bad. The priggish conceit of

young Joseph was bad. The understandable hatred of his brethren was bad. Their conspiracy to kill him was bad. The sale of Joseph into Midianite slavery was bad. The lie told to Jacob was bad. The heartbreak of the bereaved father was bad. The temptation which befell Joseph in Egypt was bad. His imprisonment, though an innocent man, was bad. And thus the components of his experience, taken singly, were unquestionably bad. Yet what was the outcome of all those evil things?

As Joseph finally faced his brethren, having by his God-bestowed foresight preserved them and the whole nation of Egypt from starvation, he could testify: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). Yes, indeed! Where men intend evil, God intends good, and in His love and wisdom and power He makes human wrath to praise Him, and out of the black components of our experience He brings a shining result. All things work *together* for good.

Notice, in the third place, just what Paul says in our text. "All things work together for good." But the good as we ordinarily conceive it may be entirely different from the good about which the apostle speaks.

What Is Good?

We tend to interpret good in terms of animal comfort. If we are exempt from disease, that we consider good. If our bodies are never stabbed by pain, that we consider good. If we always have money in our pockets and a reserve at the bank, that we consider good. If we live in modern homes and enjoy the latest luxuries, that we consider good. If we can dress well, take long vacations at the seashore, and in general exist like the smug bourgeoisie against whom Karl Marx poured out his scorn, that we consider good. Unfortunately, we find ourselves victimized by a materialistic civil-

(Continued on page 15)

TOGETHER FOR GOOD?



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS



On June 5, 1961, The Peoples Church in Toronto, Canada, was sold for enough to pay for the construction of a new building seating more than two thousand people with adequate educational facilities. The move, about September of 1962, will take the church to the heart of a residential area at the intersection of Highway 401 and Bayview Avenue.

\$300,000.00 for Missions

TORONTO, Canada—Over \$300,000.00 was the offering for the Annual Missionary Convention of The Peoples Church, Toronto, announced by Dr. Oswald J. Smith on the closing day, May 21st, after which, amid great rejoicing, the Hallelujah Chorus was sung. This will enable the Church to continue the support of their 340 missionaries, send out a dozen new workers, and take care of some of their foreign literature needs.

Overseas Servicemen's Retreats

Plans have been made for the annual NAE sponsored overseas servicemen's retreats: 19-21 September at Berchtesgaden, Germany; 5-7 August at Tokyo, Japan.

Dr. W. Robert Smith, professor of philosophy, Bethel College, St. Paul, Minnesota, will be the speaker at the Tokyo Retreat. Overseas arrangements are being made under the capable direction of Chaplain Calvin Roy, Office of the Station Chaplain, Hq, 6000th Support Wing, OL #1, APO 323, San Francisco, California. Chaplain Roy should be contacted for additional information.

The Europe Retreat at the General Walker Hotel is being set up by Chaplain Robert Anderson, Office of the Chaplain, Conn Barracks Chapel, Hq 1 BG 30th US Infantry, APO 36, New York, New York. Chaplain Anderson is the contact chaplain for the Europe Retreat.

116 Protestants Martyred

SAN JOSE, Costa Rica (CNS)—"Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite, and over 200 Protestant day schools closed," says Presbyterian Missionary James E. Goff, director of a Presbyterian school for boys in Barranquilla, Colombia.

Goff, in the lead article of the May-June Latin America Evangelist magazine published here by the Latin America Mission, NAE sponsored by overseas servicemen's reissued since 1958, its roots of hatred and its pseudo-legal basis have never been removed.

A change in the political climate, he warns, "could produce another blood bath for the Lord's people." In spite of the persecution, Protestant church membership in Colombia has increased more than two-and-a-half times in the past seven years.

Goff, whose duties as information secretary of Colombia's Evangelical Confederation are to investigate and report cases of persecution, says, "A new attitude on the part of the Roman Catholic hierarchy, plus positive action in defense of freedom by the Colombian government, could change the picture almost overnight."

He says continued harassment of Colom-

bian Protestants is supported by highly discriminatory acts of the Colombian government, including two treaties with the Vatican and a set of executive orders.

Study Committee Formed

WHEATON, Ill. (CNS)—The formation of a new study committee on current theological trends was announced here by the National Association of Evangelicals. Appointed to serve as chairman of the committee is Dr. Merrill C. Tenney, dean of the graduate school at Wheaton College, Wheaton, Ill.

"The purpose of this study group," Dr. Tenney said, "is not to formulate a new creed, but to mark out areas of the Christian faith that are relevant to the problems of our time. Furthermore, we seek to promote a constructive study of the Bible so that we may have its basic principles to guide us in a time of spiritual confusion and moral crisis."

Dr. George L. Ford, executive director of NAE, said regarding the appointment: "Dr. Merrill Tenney is recognized across the theological world as a man of stature. His position as chairman of this study committee means that this theological dialogue will be carried on from the positive standpoint of faith in the Bible as the Word of God rather than on the negative basis of doubt regarding the validity of the Bible."

Dr. Ford indicated that the other members of the committee—expected to number about twenty—will be announced shortly. They will be selected from the various fields of Christian activity, he said.

"Teen Teams"

WHEATON, Ill. (CNS)—Two "teen teams" operating in Central America and Europe have been described as "a spiritual counterpart of the Peace Corps program" by Dr. Ted W. Engstrom, president of Youth for Christ International which sponsors them.

He likened the work of the Youth for Christ teams to the much-heralded new youth program of aid to needy and underdeveloped countries. "Our teen-agers are working right with the young people of a dozen other lands where the challenge and know-how of a proven program of youth evangelism is so sorely needed," Dr. Engstrom said.

Both teams are led by experienced youth workers. Wendell Collins of West Chicago, Ill., directs the group working in Europe and James Wright, Wheaton, Ill., handles the Central and South American team engagements. "The most important work of these teams," Dr. Engstrom stated, "is the person-to-person contact on the teen-age level, where our talented young people assist teens of other countries in starting YFC clubs for their high schools just as we have them in more than 3,000 North American schools."

Greetings from Twin Mountain

by Mark Vandivort

Home Missionaries Report From New England

DURING THE PAST few weeks here in New Hampshire the buds on the trees add to the beautiful array of color along with new life after many long months of dormancy. The wild and domestic flowers add to the beautiful array of colors along the countryside.

We rejoice in the fact that during the past few months there has been a few who have experienced new life springing forth with new birth from above. We have seen Christian personalities grow and develop like a beautiful flower. We have confidence that they shall continue to feed on the nourishment from God's Word and be a beautiful testimony of God's grace throughout eternity.

The long winter months of faithful service to our Lord was climaxed on Mother's Day when we experienced our first baptismal service. It was a beautiful Sunday afternoon, May 14, as we drove to the North Conway Baptist church, about 35 miles away, where our church had a cooperative baptismal service with the Littleton Free Will Baptist church. Pastor Owens baptized a man from Littleton, and I baptized three ladies, one young man, and one girl. There was a good number of people who came to witness this baptismal service. Many of

them had never seen baptism by immersion before. (Some of the liberal Baptists in this area baptize by sprinkling.)

Sunday evening, May 14, Louise and I dedicated our young son, Andrew Mark, to God. We are very thankful to God for entrusting Andy to our care. He is a very healthy little boy. In many homes in this spiritually cold North Country he serves as our "little missionary."

As the outside world has taken on a bright new look, our people have been busily engaged in completely redecorating the church building inside and out. As I write this letter, I am happy to report that there has been a transformation of the appearance of the interior of the building. Everything, including the floors, walls, ceiling, furniture, shades, and drapes have been completely refinished or replaced. The labor and finance are being provided by the church people. God has been blessing them as they work. This is the first time that a stroke of the brush has been applied to the building since before World War II.

Our church is having 400 posters printed advertising our services. They are to be placed in the motels and public buildings in the area. We are planning our Vacation Bible School June 26 through July 7. Our

Rev. Mark Vandivort is one of our Home Missionaries. The church building (below) was closed until he went there to establish a witness.



young people have been attending some very worthwhile Youth Rallies sponsored by the White Mountain Evangelical Ministers Fellowship.

We feel that the weekly Good News Bible Club also has been a real success in our community of Twin Mountain. The children who have been allowed to attend have responded very well to the verse memorization and Bible lessons. We are thankful for the opportunity to sow the seeds of truth to most of the Protestant children. In our community the Catholic nuns come into the public schools after the dismissal hour and teach classes in Catholicism. Thus far we have had very little opportunity to reach the Catholic children with the good news of the Gospel. We greatly desire that they be taught the truth about Jesus Christ the Saviour of the world. However, they are led farther into spiritual darkness as they are taught to pray unto Mary the mother of God and to the saints for forgiveness of their sins and to confess their sins to a man in a black robe who is supposed to be the mediator between them and God. The boldness and political pressure that Catholicism is displaying in New England is quite noticeable since the 1960 presidential election. I picked up the local newspaper a few days ago and noticed the front page announcement of the baccalaureate exercises to be conducted in the public schools of Whitefield, the town where I live (about 1500 population) and Littleton where our Free Will Baptist Missionary pastor, Rev. Owens lives (about 6,000 population). In both public school systems the baccalaureate exercises were to be conducted by the local Catholic priests. This same scene is being duplicated in many towns throughout our nation.

This type of situation is being encouraged by many Protestants as the two satanic movements of Catholicism and liberal Protestantism seek closer relationship together.

We must make more concentrated efforts toward every member evangelism carrying the good news of the Gospel to every house (Acts 5:42). There is only one way for a sinner to be saved (Acts 4:12) regardless of what kind of religious title he may have.

We are very thankful for the prayers and support of Christian people everywhere who have made possible our ministry here in New England.

Prayer Requests

1. Pray for our Adult Sunday School class that more adults might realize the importance of this source of Bible learning.
2. Pray for God to direct in the planning and promotion of area wide evangelistic meetings.
3. Pray for the revivals to be conducted by Bobby Jackson in September.
4. Pray for our Daily Vacation Bible School.
5. Pray that more Christians will assume responsibility in personal evangelism.

Pastor Builds Club On

WHEN PASTOR BILLY DAVIS of the Crusader's Free Will Baptist Church located in Detroit, Michigan, takes a collection, he's apt to get steel as well as silver. And with both he builds his church.

His collections can be taken on a street corner as well as in the church. One such collection, he says, was taken on the corner of Brooklyn and Grand River. It netted him knives and lead pipes. One pipe, he said, had a spring and a rod in it "that could go right through a fellow if fired."

These parishioners—boys on the street—did not give up their weapons willingly. "Here comes Rev. Bill," said one when he saw the 27 year old pastor. "Put 'em away," said another.

The two are among the uniform-clad youngsters at Billy Davis' new Boys' and Girls' Club which meets at the church for drill, Bible study, and social activities.

But not all of the boys knew Rev. Bill. "Who is this Daddy-O?" said one. "Some of the older boys slid in with me," says Davis, who admits he has been hit a few times, but never beat up. That is when he collected the weapons and took them back to the church.

He said he threw the gang weapons into a hole in the foundation to be covered up forever.

Proof of the trust which the young have in this former night club drummer, converted in Arkansas, is a little army of boys and girls—all in uniforms similar to that of the army, but never copied exactly.

They meet on Tuesdays and Thursdays at the Crusader's Free Will Baptist Church. Davis, a former army private first class, is "regimental commander."

Started eight months ago with 12 boys, the club now numbers 125. Davis, an office supply salesman by day, says a lot of the recruiting for the "interfaith" club is done by knocking on doors.

"I wanted something that would appeal to the boys and girls. I thought of a Bible study group, but knew they would not come just for that.

"I hit upon the military idea which would provide both discipline and interest.

"All the boys in a gang need is a leader. If there is no leadership, there is no gang. I want to provide them with the right kind of leadership."

EDITOR'S NOTE: Mr. Davis will be happy to share his Crusaders Club idea with any pastor that may be interested. Write him at the Crusader's Free Will Baptist Church, 1555 Butternut, Detroit, Michigan, for complete information.

DAVIS



Billy Akers and Tommy Elliot earn \$11 for uniform.



Joan Baker finds the Bible a good rule book.



By Hiley H. Ward
Detroit Free Press
Religion Writer

Army Theme

Drillmaster Captain Smith, center, teaches boys and girls to spell out J-E-S-U-S while marching.

Photos by Tom Vemleck of Detroit Free Press



What's Your Problem?



BY LOUIS MOULTON

Q. Recently our pastor, who is a member of our Quarterly Meeting Executive Board, led four members of our deacon board in bringing to trial before the church the fifth member of the deacon board. The Quarterly Meeting Executive Board was called to sit in and moderate the meeting because a previous meeting had gotten out of hand. In the course of the trial it was proven that neither the pastor nor any member of the deacon board had even attempted to take Scriptural steps in bringing about an understanding or reconciliation or to find out if the charges could be substantiated as outlined in Matthew 18:15-17 and our FWB Treatise. It was proven that the charges were the result of envy and jealousy because of a personal dislike for this one deacon and the charges had no legal foundation whatsoever. Even though the charges were dropped, it resulted in three members of the deacon board resigning and leaving the church along with several of our most dependable members. Some have even left our denomination and perhaps more will in the future because of this.

Don't you think such actions and conduct on the part of our pastor is a reproach to the cause of Christ and our denomination? Doesn't the Executive Board of the Quarterly meeting have the power to deal with a minister who disregards the principles laid down in the Scripture and our Free Will Baptist Treatise concerning such matters, or is it that they don't have the backbone to stand on these principles simply because our pastor is a member of the Executive Board? Do you think a pastor that conducts himself thus is qualified to serve as a member of the Executive Board? If this is the way Free Will Baptists let their ministers operate—get rid of someone they don't like—then I'm through with the Free Will Baptists and will warn others who might become one.

Furthermore, what do you think of a pastor who makes a statement from the pulpit that the Lord didn't call him to go to school, but to preach; and when the church offers to pay his expenses to go to Nashville for two weeks summer school he refuses when he has no formal Christian training whatsoever. Because of the nature of these questions

you may not print this in CONTACT, but I hope you do as I feel that your answers will enlighten and help many of our people who are confused.

A. Church squabbles should not occur and its a shame they do. I'm sure that the devil and the world are happy when Christians begin to fight each other. Such actions and conduct as you have described are certainly evidence of spiritually inadequacy. Christians are indwelt by the Holy Spirit and Galatians 5:22 says that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . ." Just the opposite oftimes prevails when a pastor, the shepherd (under God) of the flock, refuses to prepare or equip himself for his task and then tries to justify himself by saying God called him to preach, not to go to school. How ridiculous can a man get in using such an argument. Wonder if he applies the same reasoning to school teachers, or to carpenters, or to brick masons, or to bridge builders, etc. . . . no training is needed, just start right in. If God calls a man to preach He also calls him to prepare to preach. There is an indication in Galatians 1:16-18 that the educated Saul of Tarsus who became Paul the apostle may have spent as much as three years in preparation after he was called to preach.

I am reminded of a visit to a church on behalf of foreign missions two or three years ago when the pastor introduced me in these words: "Well we have one of them Nashville preachers here with us tonight but your old pastor is 'ignorunt' and getting 'ignorunter' all the time." This was followed by a chorus of "amens" from the congregation. They were sanctioning ignorance and seemingly were happy about it. Needless to say, I did not make much of an impression for foreign missions among them.

A preacher is ordained by his Association or Conference and is very definitely answerable to them when charges are presented concerning misconduct or preaching doctrine contrary to our beliefs. (National Treatise page 47 paragraph 4). It is true that the playing politics is evident in many of our churches and even in Associations and Conferences, yet it is a reproach to the cause of Christ, to the church, to the denomination, even to the individuals involved. Don't leave your church or denomination because of a spineless politicking pastor who falls in the category of the blind. Rather, get rid of him and get a real man of God who will not play politics nor compromise. You are right also about Matthew 18:15-17 as the pattern for settling church disputes or disputes between individuals.

May Cooperative Receipts Hold Steady

Cooperative receipts for May showed a slight increase over the April receipts. With more of our churches participating in this plan of support, we are hopeful of reaching at least \$50,000.00 for the year.

Please check the disbursements at the bottom of this column and see how your monthly gift to the Cooperative Plan means regular support to each department of our National Association.

Summer months often mean a lag in our income so your faithful support at this time of the year would be especially appreciated. Send your gifts to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

MAY COOPERATIVE RECEIPTS Undesignated

ALABAMA			
Goodwater church, Slocomb		5.00	
CALIFORNIA			
State association		446.80	
FLORIDA			
N. E. Florida Union Mtg.	5.00		
State association	16.20		21.20
GEORGIA			
State association			241.30
ILLINOIS			
State association	430.63		
Johnson City, church	171.20		601.83
MISSOURI			
Macedonia church, Purdy	89.71		
State association	1,150.36		1,240.07
NORTH CAROLINA			
Fellowship chapel, New Bern	90.08		
Swannanoa church	106.19		196.27
NEW MEXICO			
First church, Hobbs	131.51		
First church, Grants	53.28		
First association	6.26		191.05
OKLAHOMA			
State association			863.78
TENNESSEE			
Blue Springs church, Columbia	10.00		
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Horton Heights, Nashville	113.36		223.08
TEXAS			
State association			246.34
VIRGINIA			
Bethany church, Norfolk			95.09
			4,371.81

DESIGNATED FUNDS

Tennessee	69.83		
Arkansas	30.00		99.83
			4,471.64

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Foreign Missions	1,254.59		
Executive Department	1,037.39		
Bible College	862.50		
Home Missions	612.72		
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Know Your Bible Series

By Charles A. Thigpen

THE FOURTH GOSPEL is the most familiar and the best loved books in the Bible. It is probably the most important document in all the literature of the world. It has induced more persons to follow Christ, it has inspired more believers to loyal service . . . than any other book that could be named," so states Charles R. Erdman in introducing this Gospel.

The purpose of John in writing is found in the book itself, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30, 31). John is here acknowledging that he did not attempt to record everything that Christ did in His earthly ministry. He is stating clearly that these things herein recorded are for the purpose of producing faith in God's Son.

The author never loses sight of his purpose. In chapter one, for example, he introduces the main character of the book. Christ here is shown as God, existing from eternity past, and now being manifested as the Incarnate Son of God for the definite purpose of revealing the Father to the world. These three facts are found in John 1:1, 14 and 18. Herein is the foundational truth upon which John builds his case. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Even though the author does not name himself in this book, there is no doubt that

he is John, the Beloved. His father was Zebedee, his mother Salome and his brother James. He was called to follow Christ while working with his father in the fishing business. He is also the author of the three epistles that bear his name and Revelation. Ephesus was the probably location where the Gospel was written. The time of writing was approximately 90 A.D.

The book divides itself into the following parts:

- I. Prologue, 1:1-18
- II. Preparation for Christ's Earthly Ministry, 1:19-2:11
- III. Public Ministry of Christ, 2:12-12:50
- IV. Private Teaching of Christ, 13:1-17:26
- V. Passion of Christ, 18:1-19:42
- VI. Power of Christ as shown in His Resurrection, 20:1-21:25

There are several characteristics of this fourth Gospel that should be noted. (1) There are no parables in John. (2) It is in this record that we learn definitely that Christ's earthly ministry was more than three years. The other Gospels do not make this fact clear. In John we have four Passovers mentioned and this enables us to establish the length of time He ministered. (3) There are five miracles peculiar to John: changing the water into wine, healing the Nobleman's son, healing the impotent man, healing the man born blind and the raising of Lazarus. (4) The many different titles, each of which speaks of the Deity

of Christ, are stated by John. Some of Lamb of God, the Son of God, the True Bread, the Light, the Shepherd, the Door, the Way, the Truth, the Life, the Resurrection and the Vine. Quite a few of these are introduced by the statement, "I am."

Certainly one of the most outstanding features of this Gospel record is the extended teachings concerning the Holy Spirit. For any thorough study of the third Person of the Trinity one must begin with John 14 through 16. Christ has dismissed the traitor, the only ones present are the eleven, and here almost under the shadow of the Cross, Christ teaches his disciples of "Another Comforter" that He and the Father would send. The ministry of the Holy Spirit is spoken of in many different ways. Note that He will teach and bring to remembrance Christ's words. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). Consider also that He shall testify of Christ. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26). Also the Holy Spirit is to glorify Christ, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John 16:14.) The work of the Holy Spirit, which is essential before there can be conversion, is spoken of in John 16:8-11 as the reproof or conviction of the world, "And when he is come, he will reprove the world of sin, and of righteousness and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

THE BIBLE STANDARD FOR GIVING

by
J. L. Mondy

THE ULTIMATE BASIS of Christian giving is the nature and character of God. God is the great giver. He gives all things both material and spiritual. He gave His Son. He gives us life. God is continuing to give to us, and will continue to give to His own throughout eternity.

Christianity is a giving religion. Other religions represent man seeking their gods through merit and gifts. But Christianity represents God seeking man, and giving to save man. "For God so loved the world, that He give His only begotten Son." "For God was in Christ reconciling the world unto Himself." The spirit of the Christian religion may be summed up in the words of Jesus: "It is more blessed to give than to receive."

Since Christianity is a giving religion; and since our God is a giving God, certainly God desires us to be like Him. But we cannot truly be God-like until we learn to give like God.

I. What is giving?

Much that is commonly called giving is not giving at all. Exchanging presents at Christmas time is not giving. Parting with property for the sake of merit or favor is not giving. Making contributions for self advertisement is not giving.

What then is true giving of money? Someone has said, "Giving of money is the unselfish outpouring of oneself in substance. It is the voluntary bestowing of

one's own possessions, expecting nothing in return. With the gift goes one's own good will, a part of one's very self." If man earns \$2.00 for one hour's work, then that \$2.00 represents to him and to the world, and to God, himself during the time he worked to earn it. If he takes the \$2.00 to church and places them in the offering, then he has given God just that much of himself. If a man makes \$100.00 a week, and he places \$10.00 in the offering plate each Sunday, he has given God just that much of himself. That \$10.00 represents himself for 3 or 4 hours of work. "With the gift goes one's own good will, a part of one's very self."

Julius Crawford said, "What we mean by giving to God is sharing our possessions, which come from God, with others for His sake." Giving to God is entering into His labors. We are workers together with God.

II. For money to be given in the right way, what are the essentials in giving?

The giving of self is the first essential to right giving. Paul said, concerning the churches of Macedonia, "First they gave themselves to the Lord." The person is of more value than any gift he can bring. God wants you first. But God does not really get the person unless He gets his possessions. Personal surrender involves purse surrender; self-consecration includes wealth consecration.

The giving of self carries with it the dedication of all of one's powers and possessions to God and His service. Money cannot be accepted as a substitute for self. Jacob tried to bargain with God. He asked

God to give to him, and he promised God one-tenth of his substance, but he wanted to give himself to God later. Giving material things is no substitute for giving one's self. Neither is the surrender of self complete unless one's material possessions and money are included in the surrender. Sapphira and Ananias are tragic examples of those who went part of the way (Acts 5:1-11). Why did they fall dead at the Apostle's feet? They did not surrender their property, their money, to God, and lied about it.

The surrender of self and possessions to God must be complete. Your life and your all must be placed into the hands of God to be used as He pleases and not as you please. Giving yourself is giving your personality, your time, talent, possessions to God, to be laborers with God. "All to Jesus I surrender, all to Him I freely give."

The second essential to right giving is love. Without love an offering is valueless in the sight of God. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Paul said, "The love of Christ constraineth (controls) us." If we are Christians the love of Christ will control us in our giving.

Giving is the test of love. Paul exhorted the Christians at Corinth to abound in the grace of giving to prove the sincerity of true love (II Cor. 8:1-8). The Apostle John asked, "Whosoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can the love of God remain in him?" There is only one reason for giving. It is in response to God's love; a response to what God has done for us and can do through us.

III. What standard should church members follow in giving money?

For church members to give their money, there needs to be a standard for all members. The idea that everybody is free to set his own standard in the Christian religion is not true. Most people like to think it is when it comes to giving.

The standard for giving of money must be possible for all members. Has God ever asked you to do something that is impossible? No! When God asks a person to do something it is always possible.

The standard for giving of money must be something specific. "How much should I give?" is a sensible question which needs a specific answer. If someone ask you, "How much should I give?" and you say, "You should give your share," you haven't given a specific answer. In fact, you haven't helped a bit.

Also, the standard for giving of money should be based upon your ability to give and your need to give. Christians need to give because of what God has done for them, is doing for them, and will do through them. A person's giving should be based upon his ability to give.

There is one more thing which is necessary (Continued on page 15)

This article first appeared in the *General Baptist Messenger*. Rev. J. L. Mondy is Executive Secretary of the General Baptist denomination.

GLANCING AROUND THE STATES

New Faculty Member Announced

MOUNT OLIVE, N. C.—Mount Olive College President W. Burkette Raper recently announced the appointment of Dr. Roy C. O'Donnell as Head of the English Department of the college. Mr. O'Donnell will begin his duties in September, 1961.

Sunday School Conference Held

NORFOLK, VA.—“The Ten Commandments of Jesus Christ” was the theme of the evening sessions of a Sunday school workers' conference held recently in Fairmount Park church. Reverend Norman S. Townsend, Eastern Director of the Christian Education Extension of Scripture Press Foundation, conducted the workshops in the mornings in which other Free Will Baptist churches in that area participated.

The ministry of Mr. Townsend proved to be a tremendous blessing to those participating in the conference, according to Harold Critcher, educational director at Fairmount Park church.

Missionary Featured Speaker

MOREHEAD, KY.—Mrs. Thomas H. Willey, Sr., missionary to Cuba, was the featured speaker at the Woman's Auxiliary state convention on June 16. Mrs. Willey addressed the congregation on three occasions and gave a stirring report of activities in present-day Cuba.

Masters Men Reorganize

PLEASANT VIEW, TENN.—The Master's Men chapter of the Good Springs church met recently for the purpose of reorganizing. There were fourteen members present and the following officers were elected: President—Madell Binkley, Secretary-Treasurer—Wadell Binkley, Song Leader—Henry Read, Social Chairman—Jim Bracey, Membership Chairman—Ralph Heathman, and Program Chairman—Ray Moore. The Reverend David Joslin is pastor of Good Springs church.

New Work Progresses

ELKHART, IND.—In October, 1960, a small group met to worship with hopes of establishing a church. There were six adults and five children at the initial meeting. The month of May, 1961, showed the Sunday school average attendance was 77, with some 40-55 attending weekly cottage prayer meeting.

This congregation has purchased two and-a-half acres of land and have begun the construction of a building. Pastor Allen Bunton states that there is an immediate need for pews or seats and it is the hope of the church that some of the readers will have knowledge where these may be ob-

tained at a reasonable cost. Any information concerning the seating need should be addressed to the pastor at 2815 Baker Street, Elkhart, Indiana.

Sunday School Workshop Is Held

KANSAS CITY, MO.—The Free Will Baptist churches of the Greater Kansas City area sponsored a Sunday school workshop, May 8-12, with two class periods daily. The evening class reached an enrollment of 108. The morning classes for pastors was held daily with studies on the subjects of church administration and ministerial ethics.

The meetings were held in the Skyline Armordale church, in Kansas City, Kansas, where Rev. Elmer D. Russell was host pastor. The Reverend John H. West of Tulsa, Oklahoma, was the instructor.

Dedicates New Sanctuary

DURHAM, N. C.—Many months of planning, working, and praying by the congregation and pastor of Fellowship church were climaxed on Sunday, April 30. On that day, the first services were held in the new sanctuary which was begun in October, 1960.

Fellowship church was organized in March, 1956, by the present pastor, Rev. Lonnie Graves, with 43 charter members. There are now 168 active members and a Sunday school enrollment of 258.

The facilities have been enlarged on four intervals and the property is now valued at \$110,000.00. The new sanctuary houses the pastor's study and a secretarial office, and a seating capacity of 700. The educational facilities are located in the basement.

Dedication services were held in the afternoon of April 30, with Dr. Bob Jones, Sr., founder of Bob Jones University in Greenville, South Carolina, delivering the dedicatory message. Special music was rendered by the church choir, a girl's sextette, and Mrs. Billy Morris, soloist.

Mission Is Expanding

FAYETTEVILLE, N. C.—The Brookwood Free Will Baptist Mission of Fayetteville reports an increase to a present Sunday school enrolment of 63, with an average attendance for the past quarter of 44.

The congregation and pastor see a great challenge to minister to the service men in this area, which is headquarters for the 82nd Airborne Division.

Pastor Thomas K. Johnson is leading in negotiations for a church building owned by the Methodist conference and solicits prayers and support from interested persons. His address is 209 Brookwood Avenue, Fayetteville, North Carolina.

Promotional Secretary Resigns

TIFTON, GA.—Rev. E. C. Morris has announced his resignation as Promotional Secretary for the state of Georgia recently, after fourteen years service in that position. The Reverend Mr. Morris plans to make himself available in the pastoral field.

State Ministers Meeting Held

BRYAN, TEX.—The First church of Bryan was host to the state ministers meeting on June 12-13. A good representation was present and the Reverend James A. Evans was elected as moderator of the Ministers Conference, with Rev. A. F. Ferguson as the publicity director.

Pastoral Changes Noted

Rev. Kenneth Frisbee has resigned the Rocky Pass church in Marion, North Carolina to accept a new work in Akron, Ohio. His address is 2060 Congo Street in Akron.

Rev. Fred A. Rivenbark has resigned Fairmount Park church, Norfolk, Virginia, to pastor Sherron Acres church, Durham, North Carolina. Mr. Rivenbark's resignation is to be effective July 24.

Rev. Henry Melvin resigns Reedy Branch church, Winterville, North Carolina, to accept St. Mary's church, New Bern, N. C., effective in the fall months.

Rev. Joe T. Hurst resigned the Ashland City, Tennessee, church, effective July 23, to accept First church, East Wenatchee, Washington.

Rev. Roy Duckett has resigned Horney Heights church West Asheville, North Carolina to accept Mt. Zion church in Kannapolis, North Carolina, effective the first of July.

Rev. Eddie Dollar has accepted the pastorate of Friendship church, Ashland City, Tennessee, effective June 18.

Vacation Bible Schools Report

MOUNTAIN GROVE, MO.—The two week's school enrolled 145 students and recorded conversions, rededications, and an apparent increased devotion on the part of the students and faculty. The administrative board for the school was composed of Bonnie Maxwell, Ruth Sheppard, Wahneeta Parsons, Velma Elliott and Maxine Hagan who worked with the pastor, Rev. O. T. Dixon.

CHIPLEY, FLA.—The Piney Grove church had a final enrolment of 57 students in its five-day Bible school. The church considers this as being the most successful school it has conducted. The offering received in the school was sent to the Dr. Miley fund for building a hospital in Africa. Mrs. Bertie Baxter served as secretary of the vacation Bible school.

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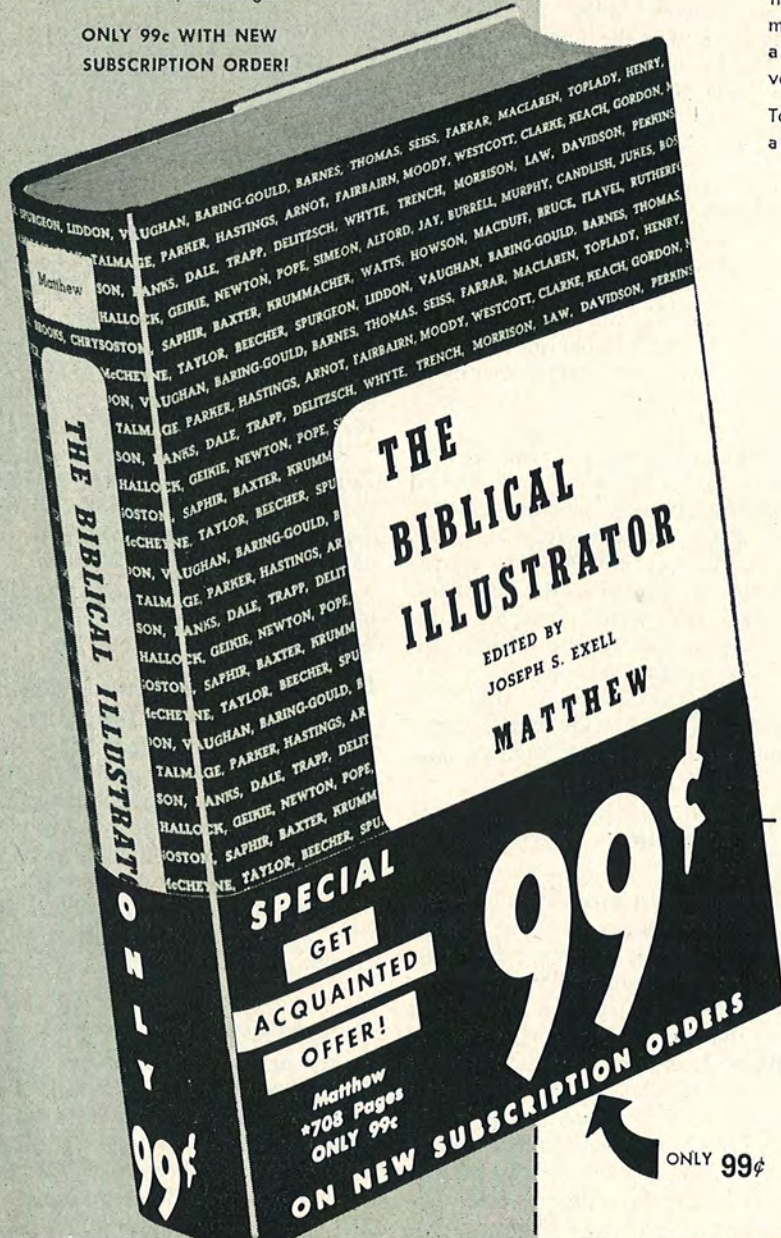
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Do All Things

(Continued from page 5)

ization, and, despite our Christian faith, we subtly equate comfort and goodness.

In the same fashion we tend to equate success with goodness. If we are always out in the front, a winner in our highly competitive society, that we consider good. If we own more gadgets than our neighbors, that we consider good. If politically or ecclesiastically we exercise a considerable influence, that we consider good. If we are men and women of prestige, that we consider good.

Or, yet again, we tend to equate pleasure with goodness. Or we tend to equate good with power. Or we tend to equate good with the fulfillment of our fondest dreams, and some of those dreams may indeed be extremely lofty. And such equations are, of course, a million miles removed from Paul's basic teaching. And because all of these are false equations, we have trouble with Romans 8:28. Our failure to grasp Paul's concept of the good changes what ought to be a soft pillow for our hearts into a hard problem for our heads.

You see, according to the New Testament, goodness is not to be interpreted in terms of comfort or success or pleasure or power or even the fulfillment of our fondest and most praiseworthy ambitions. Goodness is nothing whatever like that. Goodness, as Romans 8:29 brings out, is Christ-likeness, and therefore the goal which God has in view for us is conformity unto the image of His own dear Son.

Perhaps this concept of goodness strikes us as being somewhat novel, and consequently it may prove helpful for us to read the entire twelfth chapter of Hebrews. The theme of that passage is God's fatherly chastisement. Why does He discipline us, and do it often so painfully? Why does He allow not only minor vexations but also major catastrophes in our lives? He does it—this is the apostle's amazing and illuminating answer—because He loves us. He longs that we shall be like Himself as He has been revealed in Jesus Christ. He hurts us for our eternal profit in order that "we might be partakers of his holiness." He does it all not for our comfort nor for our pleasure nor for any such reason. He does it all for our good, striving to conform us unto the image of His Son.

God is holy love, and therefore in holy love He sometimes uses the lash, and He uses the lash to make us leash our hearts unto Himself in faith. And He uses the lash, moreover, in order that for all eternity we ourselves may bear the likeness of His holy love.

Hence, buoyant health, good as it seems to us, may be a hindrance to the only true and abiding good. And, accordingly, God may send lingering sickness and even a shattered body for our good.

Success in business, good as it seems to us, may be a hindrance to the only true

and abiding good. And, accordingly, God may drive us into bankruptcy and failure for our good.

Pleasure, good as it seems to us, may be a hindrance to the only true and abiding good. And, accordingly, God may compel us to live out our days under circumstances which are tedious, annoying, and distressing; and He does it for our good.

Power, good as it seems to us, may be a hindrance to the only true and abiding good. And, accordingly, God may keep us in some insignificant position, and He does it for our good.

The fulfillment of our lofty ambitions, good as that seems to us, may be a hindrance to the only true and abiding good. And, accordingly, God may cause all our dreams to break like bubbles, and He does it for our good.

Some day, however, if not in this life then in the life to come, we will realize that like children we were really grasping after bubbles in our pursuit of what we regarded as good. And we will see from the perspective of eternity that behind the apparent harshness and cruelty of God was the logic of an unsentimental love, a love that is not a mere flabby amiability, a love that is akin to the love of a wise human father who is willing to discipline his children for their good. Yes, when at last we bear perfectly the likeness of Jesus, we will confess that the logic of divine love was infinitely above and beyond our human logic. To be like Jesus, we will understand eventually, is the only true and abiding good.

The Restrictive Phrase

Notice, finally, one other fact implicit in this text. Paul's confident assertion is not so unqualified and inclusive as at a first glance it may strike us. It embraces only those "who love God" and are "the called according to his purpose." Thus, before any of us attempts to appropriate this shining guarantee, he must be utterly sure that he comes within the category Paul lays down.

And how can we determine whether or not we are embraced within this blessed category? Very simply! Have we as yet in simplest trust accepted Jesus Christ as our Saviour, acting upon the gracious invitation, "Whosoever will may come"? Have we as yet looked to Calvary and beheld there the convincing demonstration of divine love? If we have done this, then the promise applies to ourselves—but not otherwise!

Perhaps you have been embittered by some of your experiences. Perhaps you have hardened yourself against Jesus Christ. Perhaps you have resolved to live in icy defiance, refusing to obey His pleading. I would beseech you to lift your eyes to Calvary, where on a bloody cross your Creator in agony and brokenheartedness perished for your sins and mine.

The Bible Standard

(Continued from page 12)

sary to arrive at a standard for giving of money. The standard must be based on the Bible. The Bible is still a safe dependable guide. A Christian is flirting with trouble when he takes his Christian standard from any other source.

IV. The Bible gives only one clear-cut standard for giving. What is it?

Tithing is the standard of the Bible. Tithing is the standard in the Old Testament. Deuteronomy 14:22-25 tells us that they were to convert one-tenth of their produce into money before offering it to God in worship. As you read Leviticus 27:20-33, Numbers 18:25, and Malachi 3:7-10, you will discover that these Scriptures set forth four things in relation to the tithe. First, the tithe meant 10%. Second, the tithe was seen by the people as being one of the laws of God. Third, the religious structure, temple, the Levites, and the priests depended upon the tithes for their existence. Fourth, tithing was a general practice. It was something that all true worshippers of God did.

Also, tithing is the standard of the New Testament. Jesus did not say much about tithing. Why? Because the religious people were already tithing. There was no need for Jesus to teach people that they ought to tithe when they were already doing it. We can safely say that Jesus was brought up in a home that tithed. Jesus did place His approval upon the standard of tithing. (Matt. 23:23-24) Jesus was not ridiculing tithing as a standard. He was ridiculing the scribes, Pharisees, and hypocrites for not being just, merciful, and for not having faith. Jesus said, "These ye ought to have done, without neglecting the other;" without neglecting the tithe. The tithe, as a standard is based on the Bible, and it is Christian.

Also, as a standard, the tithe is specific. This is one of the standards. Tithing leaves no doubt as to the figure involved. One-tenth is specific. The tithe means 10% of your income. Tithing is the only specific standard that is found in the Bible.

As a standard for church members, the tithe is fair to all. If a person is making \$10.00 a week, by the tithing standard he will give \$1.00 a week to the church. If a person is making \$100.00 a week, by the tithing standard, he will be giving \$10.00 to the church. The person who makes \$10.00 a week is giving as sacrificially and heroically as the person who makes \$100.00 a week.

Accepting the tithe as a standard will help one to be fair with his brothers and sisters in Christ. You want your friends and neighbors to be fair with you, so why don't you accept the Bible standard for giving your money, which is a tithe, so you can be fair to your fellow Christians and church members? How can a Christian be fair with people outside the church when

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The Bible Standard

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he refuses to be fair with fellow church members?

Tithing is the standard of the Bible, but it is the minimum standard. The Bible never says anything about giving less than the tithe, but it says plenty about giving more. The Bible talks about tithes and offerings. Jesus was pleased with the widow who came to the temple and gave all the money she had. The tithe, which is the minimum standard of the Bible is too small amount for some Christians. If God gives a person the ability to make more money, he is still responsible for giving sacrificially and heroically. As a lad, Charles G. Spurgeon, the great English Baptist pastor, adopted the plan of giving a tenth. But when he won a prize for an essay on a religious subject he felt he should give 20% of that amount. From that time on Spurgeon was never able to deny himself the pleasure of giving 20% of his income.

In giving your tithe and offerings, you should have a system. Common sense tells you if you are going to raise corn, you need a system. The Bible teaches that you need a system in giving your money. In I Cor. 16:2 the Bible gives the system: "Upon the first day of the week." The first day of the week is Sunday.

A Christian should remember that God comes first in his giving. This is one of God's ancient lessons. Lev. 27:30, says, "And all the tithe . . . is holy unto the Lord." Giving the tithe to God first is Biblical. As Christian stewards we own nothing. We are users and overseers of that which rightly belongs to God. Before we give ourselves clothes, pleasures, refreshments, nicotine, transportation, vacations, and television, we are to give to God. The Bible says, "Honor the Lord with thy substance, and with the first fruits of all thine increase. God comes first in our lives. God will not claim those who put Him second.

If you are not a tither, you should write down what one-tenth of your income is. Then you need to meditate on God's love for you, and on what God has done for you. Then you need to pray sincerely about tithing. As a Christian, as one of God's children, you must be honest with yourself and with God. Can God trust you to be "faithful over a few things"?

When you commit yourself to tithe, be sure it's because God loves you, because of what God has done and will do for you and through you. Then you can tithe cheerfully. The Bible says: "Every man according as he purposeth in his heart, so let him give: Not grudgingly, or of necessity: for God loveth a cheerful giver." "God loveth a cheerful giver," means that you are not to count the cost. When you count the cost you may give grudgingly. "A cheerful giver" is one who is thrilled deep within to have a part in giving that the cause of Christ may move forward and souls may be saved.

What Communists Want of Others

WHAT DO THE COMMUNIST leaders want other people to do?

First—Fight for an easing of international tensions and for peaceful coexistence;

Second—Prevent further stockpiling of nuclear weapons;

Third—Demand the conclusion of a peace treaty with East and West Germany and conversion of West Berlin into a "demilitarized free city;"

Fourth—Combat attempts "by the imperialist countries" to involve new countries in the cold war;

Fifth—Demand abolition of foreign military bases, the withdrawal of foreign troops from other countries, and prohibition of new bases. Also, work for nuclear-free zones in Asia and Europe;

Sixth—Above all else, demand the immediate conclusion of a treaty on general, complete and controlled disarmament.

In order to accomplish these goals, Communists call upon all men, women and young people, on people of all trades and walks of life, on all people, irrespective of

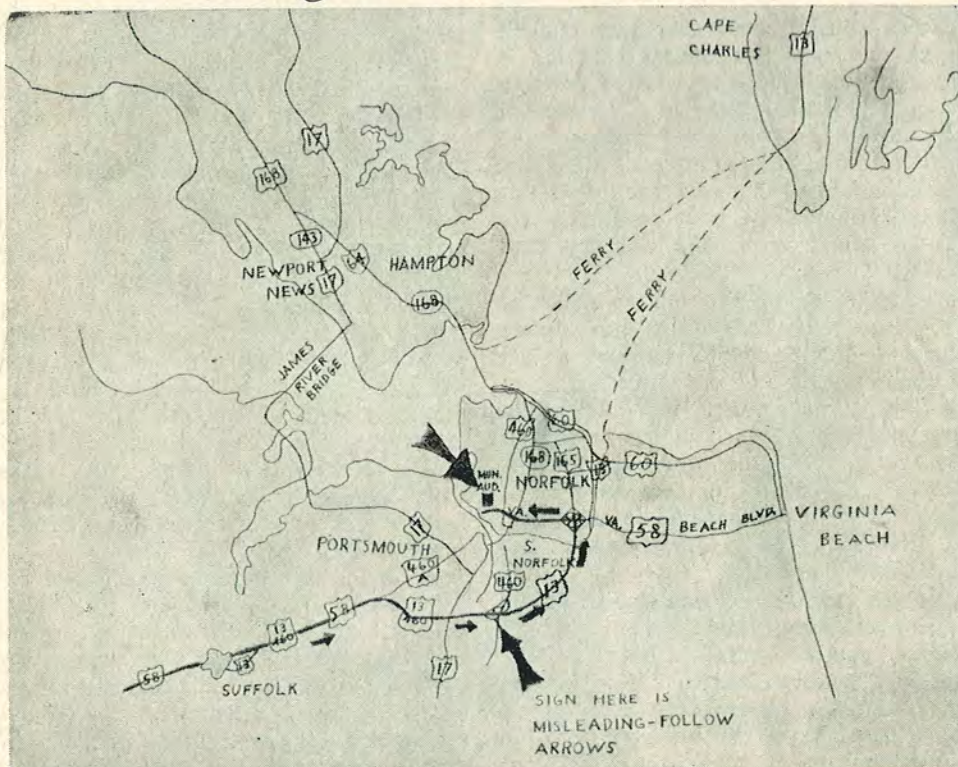
religious creed, of nationality, or race, on all who love their country and hate war.

"In our epoch the peace forces are superior to the forces of war," say the Communists.

"Peace will triumph over war."

What would be the practical results of these acts? If they succeed, a majority of peoples of the world will be following Moscow leadership and struggling against the United States. Moreover, if they succeed, West Berlin as a bastion of freedom would fall behind the Iron Curtain and become a new Communist captive; the U. S. shorn of its military bases overseas and its pacts with friendly countries would be unable to oppose rapid expansion of Communist domination. Again, if all this takes place, Moscow Communists will dictate a Communist "peace" to the world. The bloody stories of the Soviet Union, Red China, Hungary, and Cuba will be repeated even in the United States.—From *Freedom's Facts*, Publication of All-American Conference to Combat Communism

Driving to the Convention?



WHEN APPROACHING NORFOLK, FOLLOW ARROWS ON ABOVE MAP TO HOTEL HEADQUARTERS AND CITY AUDITORIUM IN DOWNTOWN NORFOLK