

SEPTEMBER 1962

CONTACT

of the National Association of Free Will Baptists



Students (l. to r.) Wendell Walley, Marjorie Hinton, and Kenneth Riggs recall last year's events at Free Will Baptist Bible College. School opens September 10.

CONTACT

Official Publication of the
National Association of Free Will Baptists

Vol. 9 September 1962 No. 11

Member of Evangelical Press Association

Editor Billy A. Melvin
Editorial Assistant Harold Critcher
Circulation Joyce Jackson

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Every effort is made to keep our subscription records accurate. If at any time you should fail to receive your copy of CONTACT, please notify this office. In case of a change in address, please send old address and new address allowing at least 30 days for correction.

CONTACT is published monthly by the National Association of Free Will Baptists under the direction of the Executive Committee of the General Board. Members are W. Stanley Mooneyham, William Hill, Robert Picirilli, E. B. Ledlow, Willard Day, I. L. Stanley, Othel T. Dixon.

Single subscriptions, \$1.25 per year. Family Plan subscriptions, \$100 per year. Club subscriptions of 100 or more, 6 cents per copy. Single copy, 15 cents. Address all correspondence and subscriptions to Billy A. Melvin, Editor, 3801 Richland Avenue, Nashville 5, Tennessee. Entered as second-class matter at Nashville, Tennessee.

personally . . .

Doctrine Is Important

Bible doctrine is important! Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Timothy 4:13). It does make a difference what a man believes. Since, in many quarters, there has been a departure from the faith and sound doctrine, it is important that we heed the warning of Paul. "For the time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Timothy 4:3-4).

Free Will Baptists have a consistent history of sound doctrine. We stand today, as firmly as ever, on the great fundamentals of the Word. Our affiliation with the National Association of Evangelicals on the basis of their strong, clear-cut statement of faith is indicative of the desire which we have to be identified with those who are fully committed to the Word of God.

In the same measure that we hold to the great fundamentals of the faith, the National Association of Free Will Baptists tenaciously holds to those points of doctrine which make us what we are—Free Will Baptists.

First, there is the practice of open communion. Our *Treatise* states, "It is the privilege of all who have spiritual union with Christ to commemorate His death, and no man has a right to forbid these tokens to the least of His disciples."

Then there is our belief in the ordinance of Washing the Saints' Feet. According to our *Treatise*, "It is the duty and happy prerogative of every believer to observe this sacred ordinance."

Finally, there is our belief in the possibility of apostasy. We do not accept the doctrine which is popularly known as "eternal security." The *Treatise* states, "There are strong grounds to hope that the truly regenerate will preserve unto the end, and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling; and they ought, therefore, to watch and pray lest they make shipwreck of their faith and be lost."

Let it be understood by all that the National Association of Free Will Baptists is fully committed to the faith and practices which have long been a part of our history and heritage. At the 26th annual session of the National Association last July in Nashville, Tennessee, the body voted unanimously to reaffirm its faith in, and commitment to, the entire doctrinal portion of our *Treatise*. This commitment was made by those who are involved in our mission program, our educational program, our literature program, as well as all other departments of our work. Free Will Baptists have no intention of compromising their "sound doctrine" in these last days.

Stewardship Materials Available

The Stewardship Commission of the National Association of Free Will Baptists has prepared a packet of stewardship materials which is now available. Several hundred of these packets will be mailed out this month. If you do not receive one of the packets, write the Stewardship Commission, 3801 Richland Avenue, Nashville 5, Tennessee, for your free packet.

Churches which have not planned their fall stewardship emphasis or which adopt their budgets on a calendar year basis will find these materials to be a helpful aid. Take advantage of this opportunity to better present stewardship responsibilities to your church.

Adopt the Cooperative Plan

One of the best ways to establish systematic support to all National Association ministries is through the Cooperative Plan. This plan of support has received wide acceptance among our Free Will Baptist churches and has shown an increase for the last three years.

The plan is a simple one. Each local church sends 10% or more of its monthly offerings to the Cooperative Plan. This money is then allocated to the various areas of work. Some churches can and do give more than 10% while some choose to give special offerings above their Cooperative giving.

At this season of the year when many of our churches are adopting their budgets for next year, we would urge a serious consideration of this plan of support. National Association ministries are expanding to meet an ever increasing challenge. Your Cooperative support would mean so much.

Allocations for 1963 are as follows: foreign missions 29%, Free Will Baptist Bible College 21%, executive department 20%, home missions 16%, League department 10%, superannuation 3%, and stewardship commission 1%.

HAS THE CHURCH FAILED ?

Has the church failed? There is considerable handwringing in some quarters today because the church is not converting the world. We are hearing that this is the "Post-Christian era," that other religions are making great strides. Has the church failed? Must we settle for a world faith in which Christianity is mixed with a hodge-podge of religions?

There would never be this confusion if we understood the Bible. World conversion is not the goal of Christianity. Christianity is never intended to control governments, manage society or regulate the conduct of the age. The church will not end war. The church will not end crime. The church will not overcome unbelief. The Bible does not predict that all lands will be converted to Christ.

The Bible teaches that God is calling individual people out of the world to serve Him. Jesus said: "Wars and rumors of wars" would continue to the end of this era. Paul said "Iniquity will abound and men will grow worse and worse" and that "Lawlessness would abound." Men will welcome "a form of godliness but deny the power thereof cleaving unto fables." Christ taught that "tares and wheat would grow together and be revealed at the harvest" the of the age in judgment.

We talk of a Post-Christian era. There never has been a Christian era. Pentecost did not convert Jerusalem. Paul did not make Ephesus Christian. Christianity did not convert the Roman Empire. The Reformation did not bring the world to Christ. Today we have more church members in America than ever before in our history "but a foul carcass of corruption" demands our best attention in this society. The world order, politically, socially, economically, heads up a system of anti-God and Christ-rejecting living that turns mankind toward anti-Christ.

The Bible teaches that true Christians will be a misunderstood nucleus, dedicated, despised and a dwindling minority. Jesus asked: "When the Son of Man cometh, will He find faith?" Paul said: "They did not like to retain God in their knowledge . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Jesus said it: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven Wherefore by their fruits ye shall know them."

Christians will not convert the world but they will seek to make converts in the world. They will not transform society but will seek to change individuals. Christians will not legislate righteousness but they will make the community a better place. The Christian has a "solo" part to play. He is not playing the accompaniment or writing the tunes for the rest of society to dance by.

Christians who know their Bibles are well acquainted with God's program . . . They know what the time is and they are neither fearful nor frustrated.

—Kiwanis Club Tattler, Redondo Beach, California

God's Word

The Hope of the World

by W. Stanley Mooneyham

"SO THEN FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—ROMANS 10:17

AS I HAVE BEEN READING the papers and newsmagazines recently—and especially as I have received first-hand reports and talked with missionaries from many parts of the world—two lines of a poem that I remember from my high school days keep coming back to me:

*"We are living, we are dwelling,
in a grand and awful time."*

I know I don't have to argue the truth of that point with you. We are here tonight to turn our attention to the world. It is a world in trouble, in turmoil, in conflict, in crisis. A definite sense of the critical aspect of this hour is very much on my heart as I am called upon to bring the sermon for this missionary service. It has been hammered home to me by what I have read and heard and seen in recent months.

And it was brought into sharp focus by something that I read recently by Dr. Wil-

liam Gillam of the Oriental Missionary Society. He said: "The mid-twentieth century will undoubtedly go down in history as the point where crisis became universal and where anarchy displaced order. To thinking Christians our turbulent times bear an ominous portent. To say the least, the Christian missionary movement is deeply implicated. We are in crisis . . . we face unanticipated decision, and unavoidable emergency action. Our carefully elaborated programs are upset and we meet problems we have not thought through. The hour is late, but we must prepare for emergency, and quickly develop a strategy for crisis. But how do you prepare for crisis?"

With a world in upheaval, this is a "grand and awful time"—for missions at home and missions abroad. Let me give you a few facts and figures that I have compiled from a number of different sources: During the

past 50 years the world's population has increased by 75 per cent, until the present population stands at approximately 2,906,000,000. It is estimated that by the year 2,000—at the present rate of increase—the world's population will more than double and reach some six billion! Of the present population, four-fifths are women and children. Over half of the population of Latin America is under 21 years of age. Singapore, the key to Southeast Asia, is growing so rapidly that by 1980 at least half of the population will be teen-age and under! Fifty-five per cent of the world's population is found in the Far East, that area from Afghanistan to Korea.

The church is faced with the stark statistic that there are more unevangelized people in the world than ever before. Don Hillis has written: "If the population of the world could be compressed into a community of one hundred people, 75 of them would be uneducated, underclothed and underfed; 37 would live under Communist domination; 25 would belong to the Roman or Eastern Catholic Churches; 15 would be Moslems; 11 would be Hindus; and 15 more would be either Confucianists or Buddhists. Only 8 would be Christians."

That is only one out of every thirteen and that is a sobering fact, isn't it? But there is another fact that's even more alarming. We are not gaining—We are losing ground fast. If the present ratio continues with the population increase, Protestant Christianity will represent only four per cent of the population of the world by 1980, and by the year 2000 only two per cent; that is one out of every fifty!

The world is in serious trouble. Despite the godless hordes which have roamed its mountains and deserts since civilization began, it has never seen a scourge like that of brutal, atheistic communism. In a little more than 40 years it has twisted its slimy tentacles around nation after nation until it has squeezed out freedom, human dignity and spiritual values.

Here is the chronicle of its terrifying progress: Lenin established it in 1903 with 17 men. He conquered Russia with 40,000 in 1917. By 1937 there were 170,000,000 Communists, or 8 per cent of the world population. And from this obscure beginning, communism now engulfs one billion people, or 37 per cent of the world population.

These figures were programmed on a tape and fed to that marvelous mechanical brain, Univac, not long ago. Then Univac was asked, "On the basis of these facts, when will communism conquer the world?" The answer the computing machine gave was this: By 1970, communism will have brought two billion people—or 66 per cent of the world population—under its control. By 1973, Univac said, their world conquest will be complete! The Communist timetable agrees exactly with this for after a meeting of the international Communist

leaders not long ago, Khrushchev announced 1973 as the target date for world domination.

Unless there is dramatic human counteraction or divine intervention, my brethren, the free world may have only a few years left. Paul warns us, "We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Ephesians 6:12, Phillips).

Not only is the world in trouble, but our nation is in trouble. Billy Graham quoted his wife as saying recently that if God did not bring judgment on America, He would have to apologize to Sodom and Gomorrah. It is certain that our moral fiber is rotting at an alarming rate. If we suddenly lost our veneer of respectability, any city in America would make Sodom and Gomorrah look like pikers.

The evils that toppled the Roman Empire and other great civilizations of the past are already at work in the soul of America. In his book, *The Decline and Fall of the Roman Empire*, the famous historian Gibbons sets forth five reasons why Rome fell. There is an alarming similarity between these and the conditions in our nation today.

The first reason, Gibbons says, was the steady increase of sexual immorality, divorce, and the breakup of the Roman home. How do we weigh by this measurement? An eminent sociologist of Harvard University, Dr. Sorokin, describes the moral environment in America as one of sex anarchy and he lists damning evidence to support his judgment. He cites the increase in premarital and extramarital sex relations; the traffic in pornographic literature that has become a \$500,000,000 a year business and that sends, by postoffice estimate, fifty million pieces of filth every year to teenagers. He lists the absorption of the public's interest in sex novels, sex songs, sex plays and sex movies until six of the ten big-money Hollywood productions of 1960 had a prostitute as the heroine.

The second reason that Gibbons gives for the decline of the Roman Empire was higher and higher taxes, until the load became unbearable, while officials continued to spend public funds with reckless indifference. At this point both of our political parties are sinning against the people and the nation which they have been elected to serve. Do you know that it cost the federal government as much to operate in the four-year period of 1956 to 1960 as it did during its first 152 years of existence! And the people have made it so. Our demands for big government to take care of us has fostered the welfare state concept where the government takes if from you in taxes so they can give it back as economic assistance—with a sizeable portion deducted for handling charges. Someone has said, "We are trying to spend ourselves rich like an alcoholic trying to drink himself sober."

Thirdly, Gibbons says, Rome fell because of its mad desire for excitement leading to all sorts of moral extravagances which finally engulfed the empire and destroyed it. Can you site any differences in America? Ours may go down in history as the "Age of the Active Verb." Drive, drive! Go, Go! Thrill, thrill! Live it up! This is the tempo of our times, as it was in Rome, and the excesses of our social madness can lead only to disaster.

The fourth cause of the fall of Rome was in an increased political pressure for the machines of war while completely disregarding the destructive elements at work within the empire. Not long ago I had a chance for a briefing at the nerve center of our continent's protective forces—the North American Air Defense Command in Colorado Springs. I was awed and impressed by the ring of military might which surrounds this continent, but ladies and gentlemen, we cannot stack our armaments high enough if we do not set ourselves to the task of rebuilding the integrity, morality and character of our people!

Gibbons says that the fifth reason for the fall of Rome was a decline in religion and a withholding of support from character building institutions. Does this description fit America? Every day there is fresh evidence that God is on the way out in our nation and that materialism and secularism will be the new religions. The American Civil Liberties Union has already served notice that it will use the Supreme Court ruling of a few days ago to strip every reference to God and every vestige of religion out of education and public life. And let me tell you that if the church is content to stay in the drydock and scrape the barnacles off the Ship of State instead of insisting on a place for its God at the helm and on the bridge—they may well be able to do it!

America is sick! And we well nigh be sick unto death. No more apt words can be found to describe our sad condition than those used by Isaiah to describe Israel: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward . . . the whole head is sick, and the whole heart faint" (1:4-5). America is sick in the head—our thinking processes are warped and twisted. Oh, we are shrewd and smart, but we are not prudent and wise. Intellectually we are sick and spiritually our heart is faint. Measure the spiritual heartbeat by any standard you want to and you'll have to conclude that it no longer beats with a pulsating throb—it is only a faint echo.

And this is the reason why the nation is in trouble—the church has failed America. This nation gave the church the most fertile soil and favorable climate for its deve-

lopment that it is possible to have, but instead of using it to grow strong, we have become soft, satisfied, and senile. The church is no longer young and vigorous; it is old and weak. It no longer thrives through the power of the Holy Spirit; it barely survives—and that through its established bureaucracy. We are hard-pressed to repel the attacks of Satan upon our own strongholds, much less come to the rescue of a dying nation.

The church no longer has the offensive. On practically every battlefield of society we are engaged in retreat and withdrawal and seem to consider it somewhat of a victory when we can just hold our own. At least I once heard a church letter read at a quarterly meeting which said, "Thank God, we haven't lost any ground." There should have been shame that they hadn't gained any! Where are the encounters with hell and the glorious victories which have so signally marked the pages of church history?

Is God dead? Has the Holy Spirit gone back to heaven? For all practical purposes in many of our churches He may as well have. We are doing mighty few things in our churches, brethren, that we couldn't do as well without the Holy Spirit—and I say that reverently. But ask yourself, "What is my church doing that takes more than human energy?" We all might be shocked at the answers.

And if this evaluation of the impotent condition of the church is valid, then this judgement must also be valid—the church is the trouble! An ecumenical leader said not long ago, "Many sensitive critics are convinced that we have seen the end of the Protestant era. In the economy of God it has been allowed four centuries, but the situation is radically changed."

He's right! It is radically changed. And as Dr. Gilliam pointed out, "To thinking Christians our turbulent times bear an ominous portent."

But what is the answer? Is the church to piously fold its hands and close its eyes while the enemy stalks the earth unchallenged? By all that the Church has been commissioned by its Lord to do, the answer is "No!" We are to fight the good fight of faith. We are to endure hardness as a good soldier of Jesus Christ. We are to quit ourselves like men and be strong.

Phillips translates Paul as saying to the Ephesians: "Take your stand then with truth as your belt, righteousness your breastplate, the Gospel of peace firmly on your feet, salvation as your helmet and in your hand the sword of the Spirit, the Word of God" (6:17).

Here is our weapon! The sword of the Spirit, the Word of God—quick and powerful and sharper than any sword, mighty even to the tearing down of the strongholds of the enemy. It is feared by its enemies,

(continued on page 13)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

NATIONAL SUNDAY SCHOOL WEEK TO BE OBSERVED SEPTEMBER 30-OCTOBER 7

"For times like these . . . the Bible," is the theme for National Sunday School Week, 1962. Sunday School Week is September 30-October 7.

Development of powerful rocket fuels, penetration into outer space, atomic powered submarines, and a network of missile bases supplied with atomic explosives which could destroy civilization are accomplishments of modern science.

If the world is to survive these conditions it will be because of strong spiritual undergirding which alone can equip man to live with his own discoveries and scientific advances.

Increased religious interest but continuous moral decline in our nation demonstrate the necessity of a stronger Christian witness and a more aggressive program of outreach.

National Sunday School Week, unlike

many other special weeks, must not be a time merely to courtesy in recognition or nod in appreciation of a work being done. It must be a time of spiritual advance, and of Christian witness. It is vital as we struggle for national existence.

National Sunday School Week is sponsored by the National Sunday School Association and is endorsed by the Sunday School department of the National Association of Free Will Baptists. Materials are available from our office at 3801 Richland Avenue, Nashville 5, Tennessee. Posters, post cards, and streamers emphasizing the 1962 theme are available. Lists of other helpful booklets, tracts, and visitation materials have also been prepared. Quantity orders of suggested materials may be obtained through the Sunday School department. Order early to begin your advertisement of National Sunday School Week.

Sunday Completely Ignored

TAPEI, FORMOSA (CNS)—Sunday is an all but forgotten day in Red China and has been completely abolished by Communist authorities for all practical purposes. So says a former Red Chinese jet fighter pilot in an exclusive interview with the Far East News Service.

The pilot, Lt. Liu Cheng Ssu who is the third Red Chinese pilot in the last six months to defect to Free China, stated that religious life has been down-graded to such an extent that people have little or no time for religion. Any religious activity causes them to be suspected of plotting to overthrow the Red regime. When reminded that the Communists had promised freedom of religion when they first took control of the mainland, he was quick to deny that such freedom now exists.

Lt. Liu was only a boy of twelve when the Communists took over and said that he had had no contact at all with any Christians. He felt that in spite of Communist oppression of religious beliefs that the people still believed in God, although they knew little more.

It Happened In Brazil

LOS ANGELES, CALIF. (MNS) — In Brazil missionary Tom McIntire and his

evangelical journal, there are more missionaries in Hongkong than in all of Europe.

This survey of religion in Europe indicates that the continent is ripe for missionary work. Materialism holds sway among great segments of the population and millions are indifferent to the established churches. An estimated 250,000 towns do not have a single Protestant church.

There is, however, a growing response to this great potential mission field. Since 1945 more than 400 missionaries have gone to Europe—an increase of 450 per cent since 1939 according to one mission leader. Also, at least a score of missionary societies and special agencies have been created for service in Europe.

Second Latin American Tour

MINNEAPOLIS, MIN. (MNS)—Anticipation of the Graham Crusade in eastern Latin America is running high as preparations are completed. Joe Blinco, Charles Riggs and Charles Ward, members of the Graham team, will arrive in South America on August 23 to commence crusade activities some five weeks in advance of Billy Graham's appearance. In each city, the crusades evangelistic meetings will begin in advance of Mr. Graham's arrival and will conclude with services conducted by him. Mr. Graham's schedule is as follows: Sao Paulo, Brazil, September 25-30; Asuncion, Paraguay, October 4; Cordoba, Argentina, October 7; Rosario, Argentina, October 10; Montevideo, Uruguay, October 13-14; and Buenos Aires, Argentina, October 21-28.

NAE Sponsors Preaching Contest

WHEATON, ILL. (CNS)—As a concluding effort in its year-long program to "Return the Bible to the Heart of the Nation" the National Association of Evangelicals is sponsoring an expository preaching contest. The competition is open to any minister, missionary or chaplain who may enter an expository sermon which he has preached to a congregation between July 1, 1962 and January 27, 1963.

"We hope that many pastors across the nation will participate in the contest," Dr. Robert A. Cook, NAE president, said in announcing the event. "This emphasis on the expository method of biblical preaching will give thousands of congregations across the country a chance to become personally involved with the Bible as it is preached from many pulpits."

In defining "expository preaching," the NAE president stated that all sermons entered should be based on a "definite passage of Scripture with the goal of explaining and applying the content in that passage to some problem of contemporary life." Each individual entrant may select his own passage and subject.

family were living next door to a location where a Catholic church was being built, reports the Rev. B. H. Pearson in the August issue of his *World Gospel Crusades* paper. As no water was available for mixing cement, Mr. McIntire showed a neighborly spirit by furnishing water for the building operation.

After the church was finished, as an expression of gratitude for this friendly act, the priest of the new church invited Mr. McIntire to preach for him and show a Christian film. The church was packed out. After showing the film the missionary preached a Gospel sermon. The people and the priest liked it so much that they invited Mr. McIntire to return and preach again, and the priest requested an outline of the sermon so that he could preach it on television. Another priest present at the meeting invited Mr. McIntire to show a film and preach at his church also.

A Prime Mission Field

WASHINGTON, D.C. (CNS)—Evangelical missionary leaders now regard Europe as a prime mission field despite the fact that it was the continent which launched the great world missionary movement of the last century. According to a survey which was conducted by Christianity Today, a leading

REMEMBER THE TWO BIG WEEKS IN OCTOBER

Help Us To Help Others
October 14-28, 1962

Total Given and Pledged To Date
\$4,367.47

TOGETHER WE WILL

SHARE

HOW DO WE PROPOSE to raise the \$125,000.00 needed for this new building? We invite you to share in the Free Will Baptist future. You may do this through the purchase of a share.

The plan is this. We are praying for 1,500 individuals and 500 churches that will buy one or more shares in our future. All shares are in the amount of \$50.00. When payment for a share is received, the church or individual will receive an attractive 8½ x 5½ share. (Your share is actually a gift, but this is our permanent record to you of your share in our future.)

Churches or individuals that buy five or more shares will be "Advancement Contributors." These churches and individuals will be listed on a bronze plaque to be placed in the entrance hall of the new building.

Your indication now, on the opposite form, of your desire to share in our future will be a great inspiration to us. We dare not fail to meet the challenge which is ours as Free Will Baptists. Thank you for your consideration of this need and may God bless you.

AUGUST, 1962

An Open Letter To Free Will Baptists

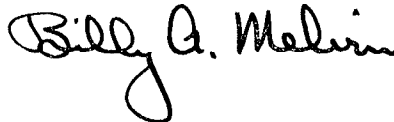
Can Free Will Baptists successfully raise \$100,000 in two weeks? This question has come to my own mind several times in recent days. We have never done it before. What right do I have to think that we can do it now? Perhaps no right, but because the need is so great—I know this—we must try. And we must put into this effort our very best. A lot depends on it.

Free Will Baptists have enjoyed an ever expanding ministry in recent years for which we are thankful, but as a result of our growth we are now confronted with the pressing need of a new building in which to house the various departments of our National Association. Our present facilities—a two-story dwelling and garage building—in use for the last nine years, has now fulfilled its purpose.

Last year the National Association voted to approve the construction of a new building at the cost of \$125,000. At the present time, one year later, we do not have anywhere near this amount of money. Obviously, something had to be done. But what? And then the idea was advanced, "Let's raise \$100,000 in two weeks." A bold move indeed, but just what is needed if we are to meet the demands of our rapidly developing denominational ministries.

Will you accept this challenge? I am sure that many of you share with me the desire that Free Will Baptists advance to the glory of God and the salvation of souls. Ask the Holy Spirit to guide you and let us hear from you soon. Our success is dependent on your personal response.

Yours for a great advance,



Billy A. Melvin

— Clip and mail today —

Here Is A Share In The Free Will Baptist Future

God being my Helper, you can count on me for _____ shares (\$50.00 each) in 1962. I will pay as indicated.

\$ _____ per month Name _____

\$ _____ now, \$ _____ Address _____

by _____
Date

\$ _____ by _____

\$ _____ enclosed Church _____
Date

(This may be pasted to a post card)

by Paul H. Holsinger

YOU CAN DOUBLE YOUR SUNDAY SCHOOL IN 90 DAYS

THERE IS a way to have a growing, thriving Sunday school in every community. All the pastor and the church need is a new vision of the possibility of the Sunday school.

The prevailing attitude among church people is: "Here's the Sunday school, a kind of necessary evil, we'll do the best with it that we can." This attitude is reflected among the teachers and even by the children themselves.

If pastors and teachers could see the tremendous possibility in the Sunday school, and their part in it, it could start a revolution in the church.

During the past forty-five years the Lord has enabled me to bring many Sunday schools into new life. And each time it was accomplished in an incredibly short time. Never yet have I failed to double the Sunday school in the first ninety days—and these were Sunday schools ranging in size from 35 to over 350. In most cases the attendance quadrupled.

For instance, the Bible Church of Villa Park, Ill. won the first Christian Life international Sunday school contest in the fall of 1948—the same year I came to the church as pastor on September 15. While there the first letter I received came from the Sunday school superintendent who said: "Dear Pastor: I am resigning. I am going to another church. I have tried everything in the books. This situation is hopeless and the Sunday school is the worst of all. Good bye."

Yet by the start of the contest—the last week in October—we had increased the attendance over six-fold! This was done by starting a contest immediately, and the last Sunday coincided with the start of the big Christian Life contest. After that we made a big effort to conserve what we had gained and to hold the attention and interest of the children to the very end.

However, the momentum of this effort kept rolling on, and when the reward was given to us for the grand prize in January our Sunday school had increased ten times—1,000 per cent! I say this to prove that there is a way out of the doldrums which leads on to victory.

Believe me, this method will work anywhere. In a Sunday school with a membership of 350 it increased attendance to over 700 in ninety days. At another place the Sunday school jumped from seventeen to 240 in ninety days. In Los Angeles where dire failure had been prophesied, I had a 300 percent increase in 60 days. This plan will work if you will work the plan.

Here it is, The *first step* is to give the teachers and congregation a new vision of the possibility of the Sunday school. The Sunday school is a sleeping giant on the steps of our churches. And there are seven reasons why it is the most effective evangelizing agency of the church:

1. It is interested in all ages and groups of people. The gospel message when carried by the Sunday-school team brings into being the greatest evangelizing force ever assembled.

2. It is a self-evident teaching ministry. In this country some 40 million people are enrolled in Sunday school. What a pool in which to catch fish for the Lord!

3. The Sunday school has the organization for effective evangelism because it has a corps of trained teachers. My experience is that, if the gospel is properly presented, over 95 per cent of the children accepted the Lord Jesus in the first month!

4. The Sunday school is the ideal training institution for all the teachers. Make your teachers an army of workers to win souls.

5. The Sunday school offers a direct entrance to every home. Every child is an open door to the home. A pastor is always welcome in a pupil's home. He can go in and read the Bible and pray and urge the parents also to come to Jesus.

6. Every member of the Sunday school can be trained to win others. In one of our churches, in one year, the children led over 150 of their classmates to the Lord. Why? Because someone took the time to train them!

7. The Sunday school represents a tremendous recruiting station for Christian leadership in the churches. In this country it has been estimated that 90 per cent of those in Christian schools of higher learning came from some Sunday school where they received the vision. Nothing is so inspiring as to see children and parents constantly joining the church.

Luther said, "I take off my hat in the presence of little children for I may be standing in the presence of a future Apostle Paul." Amen. May the Lord give every pastor this new vision of the potential possibility of the Sunday school, and exploit it for its full value, to the winning of souls and the glory of god.

The *second step* is to organize the entire Sunday school for effective personal evangelism. This should be done from the superintendent down to teachers, assistants, and children themselves. The objective is to train all your personnel for effective evangelism. It will pay off big.

The *third step* is to realize that the class is the basic unit of operation. Each teacher, each class and each department should be revitalized with this new concept. The teacher is the key to the operation of the plan. The teacher should be actually inspired with the tremendous position which he has and needs to be utilized. There is no need to be an uninteresting teacher today. Take advantage of all the aids that are at your disposal.

The *forth step* is recognition and reward. Faithfulness should be recognized. Achieve-

ment should be rewarded. The Lord offers to us these rewards—the crown of rejoicing, crown of glory, incorruptible crown, etc. And I believe in securing these rewards. If the church does not have the money, then go to the stores and ask the storekeepers to contribute good prizes. During the opening exercises in the departments is a good time to present such awards. Make much ado about this because it is a big thing in a child's life.

The *fifth step* is to take advantage of all the helps, tracts, literature, books, etc. that are available to keep your Sunday school abreast of the times. Your denomination will have a number of helps which you can use. There are all kinds of visual aids, motion pictures, still pictures, and plaques available. You should also get the church to set aside money for a Sunday school workers' library. Keep your teachers informed about the helps and the books.

You should make a thorough study of the vast field of Sunday school literature. From it you will get valuable help, suggestions and a new vision. Above all, make sure that you have Bible-centered Sunday school literature to give out.

In the *sixth place*, plan to conserve the harvest. If children accept the Lord, then recognition should be made of this. Each child that has made such a decision should have special instruction. It is their due and heritage to have special attention given to them. Baptism and church membership must also be considered. So from the cradle roll to the young people, the alert pastor should be quick to note any sign of spiritual advance on the part of the children. He must help conserve spiritual growth and promote it to deeper channels. This is an area in which the teachers can be a vital force.

In the *seventh place* all kinds of contests appeal directly to the competitive instincts of our youth. We Americans are taught from the cradle to the grave to live on competition. Contests use this instinctive appeal.

The contest idea develops class loyalty. Each class has a number on the pony, boat, auto or space ship. Progress is made by points—points for being on time, for bringing a new student, for bringing a Bible, for memorizing Scripture and for class preparation. Use the contest to get spiritual results.

There are ways of conserving interest by the contests. Do not let interest sag. Keep it at the highest point of fever heat. Open the Sunday school on time, have a rousing song service, and keep the children on their toes by an interesting presentation. A few minutes should be given to the mechanics of the contest. Points gained by the various

classes should be announced after having been worked out ahead of time. Then class recognition should be given and awards made.

A further point should be considered. Be sure you organize your Sunday school before you start you contest. Make a chart of your church—how many are in each class and where the classes are held. This will save a lot of confusion when a number of new ones attend.

I believe in departmentalized organization, but if your Sunday school is too small, then combine. But be mighty sure you are organized properly. For instance, if you plan to increase by 100 per cent you must know where you are going to place the newcomers. Find out if your classrooms are large enough to hold this new influx ahead of time.

In Villa Park we had to meet in our big busses that brought the children. Oil heaters were used in the winter time. This way we had four outside classrooms. All the space in our buildings was utilized—even the bedrooms and living quarters of the parsonage.

Also needed is an adequate record system which you can get from any Bible bookstore. It is necessary to keep accounts of individual class achievement, absentees and other matters of vital concern. This way you can make sure a child is not neglected if he does not show up and also keep track of his spiritual development.

Sunday school teachers should hold a regular monthly meeting. Plan to make this meeting, instructive and illuminating and you will not have difficulty in getting teachers to attend. If this meeting is not planned, it will drag. The resulting attendance drop will then likely be followed by dropping the meeting.

Now you may ask, "where will I get all the new students for my Sunday school?" They are in your town or community. In every American community there are literally hundreds who do not attend in any manner of regularity. The only way to find them is to go from house to house.

In 1945 I accepted a pastorate in Walnut Creek, California. On a July Sunday morning there were seventeen children in the Sunday school—including four of my own. The deacons wanted me to get my prospects from the town and so I canvassed every house there. But the church had been through so many splits that the people were leary of attending.

Thus discouraged, I drove my car to a high hill nearby to pray one afternoon. I asked the Lord to show me how to break the deadlock and win out in this town. Then

I opened my eyes and saw a schoolground in front of me. On it I counted seventeen big busses. The children piled into them and the busses drove away.

I followed one. As the children got out I called to them. "I am Pastor Holsinger, Why don't you go to Sunday school?"

"Nobody will take us," they answered.

"If a big bus like this would come to your house on Sunday mornings at nine to pick you up, would you come?" I asked.

They promised they would and I hurried to work out a bus route that week. The first boy to get in was of Japanese origin. By the time we had reached a large concrete plant nearby where there was a cluster of homes I had let him to the Lord. Since then, I've been told he has led 64 of his family to the Lord, and is now studying at a seminary for the ministry. What a fine return that was on a small investment!

In the next two weeks, two more busses were put into operation. During this time I was able to go house to house over eight square miles of territory. Of course the homes were scattered then, but in ninety days there were 240 children coming to the Sunday school. So there is a way of winning.

If you cannot get big busses, then use seven passenger carryalls which will handle sixteen children. If you cannot get them, then organize your people into God's Royal Auto Brigade. Get the folks to use their cars for God and the salvation of souls.

For this house to house canvass a route card is necessary. On it the street comes first, then the name and following that space for the father and mother and then the children. Secure the age of the children, the birth date of the parents and their wedding anniversary. I keep a birthday card index and a wedding anniversary card system so that I can use these for occasions for sending a card or making a personal call. No one will turn you away on these occasions.

There is a real technique to this calling. You can be poor at it or you can excell. I have always done this original calling myself because I wanted to get my own picture of the community. Also, I learned how to get the right information on the first call. Some folks pass you off by saying, "Oh we're Methodists, Baptists or Presbyterians. However, they are often just hiding behind such denominational affiliation. Be friendly, and let them talk, and you can soon find out what their real situation is.

In return I say, "Any community worth living in is worth going to church in." In this manner the discussion goes on in a friendly manner. Then I can thank them for their kindness and rush on.

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WHAT'S YOUR PROBLEM?

by Louis H. Moulton



Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

Its basketball time again and the young men of our church have organized a team. We have been criticized by some in the church. Is it all wrong for Christians to play basketball, baseball, etc.?

You'll find numbers of Christians across our denomination and in others who will tell you that Christians should not engage in these games. Personally I do not see any harm in boys and men playing these games if done in Christian fellowship. Every Christian has to be careful of his testimony and that he gives no cause for offense or stumbling. Thus we should be very careful of the environment in which we play, but on the other hand we cannot be legalistic and judge the liberty of others who may have a different view than we have simply because we disagree with them.

My Pentecostal neighbor says that when Jesus said in John 14:12, "Greater works shall we do than he ever did" he was referring to the signs referred to in Mark 16:17, 18. These signs were the casting out of devils, speaking with new tongues, taking up serpents, healing the sick, etc. Do you think this is what Jesus meant?

Jesus said in John 14:12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." I do not think that this refers to signs, miracles or wonders at all. Jesus had given his disciples and the church the promise of the outpouring of the Holy Spirit which occurred in Acts 2. In Acts 1:8 Jesus had promised that, "Ye shall receive power, after that the Holy Ghost is come upon you. . ." I think Jesus meant in his statement in John 14:12 that greater things than He had done would be done through the church and through His Spirit-filled people. Rather than referring to miracles and signs and wonders, which so many even today look for, I think Jesus referred to the power of the Gospel which indeed is the power of God unto salvation. This is the real business of the church and every believer today.

Do you think there is ever a time when we should quit witnessing or speaking to a person about his soul?

There may be. Sometimes we meet a person who, when we talk to them about Jesus, only laugh and sneer and sometimes make them worse than if we had said nothing. This is an example of what Jesus was talking about in Matthew 7:6 when he said, "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Put such a person on your prayer list and talk to God about him, but I think God would have us use our testimony in more productive channels.

Cooperative Receipts Climb Sharply in July

AN INCREASE of some \$2,300 was made in the July Cooperative receipts over those of June. Total for the month was \$5,521.39. This was a great help to each of the National ministries during the mid-summer activities.

It is hoped that more of our churches will choose to support denominational ministries through the Cooperative Plan this year. We need more systematic support. Your church can share with us by sending 10% or more of its monthly offerings to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

Study below the receipts and disbursements for July. Did you have a part? How did your state respond?

JULY COOPERATIVE RECEIPTS Undesignated

ALABAMA			
Good Water church, Slocomb	10.00		
State Line association	51.49		
First church, Dothan	160.00		
F.W.B. church, Cordova	15.33		236.82
ARKANSAS			
Phillips Chapel, Springdale	72.00		
State association	240.72		312.72
GEORGIA			
State association			228.98
ILLINOIS			
Alex church, Olive Branch			73.58
INDIANA			
First church, Anderson			78.83
KANSAS			
State association			204.70
MISSOURI			
State association			2,159.78
NEW MEXICO			
F. W. B. Church, Hobbs	56.98		
First association	25.27		82.25
NORTH CAROLINA			
Swannanoa church, Swannanoa	101.00		
Fellowship church, New Bern	81.64		182.64
OHIO			
First church, Springfield	64.04		
Little Miami Conference	76.64		140.68
OKLAHOMA			
State association			1,059.33
TENNESSEE			
Horton Heights church, Nashville	80.80		
Blue Springs church, Columbia	10.00		90.80
TEXAS			
State association			359.93
VIRGINIA			
Bethany church, Norfolk			93.76
WASHINGTON			
First church, Wenatchee			40.00
			\$5,344.80

DESIGNATED FUNDS		
Tennessee		176.59
		\$5,521.39

DISBURSEMENTS		
Foreign Missions	1,615.62	
Executive Department	1,303.74	
Bible College	1,068.98	
Home Missions	774.29	
Sunday School	273.73	
League	271.23	
Superannuation	160.33	
Stewardship Commission	53.47	\$5,521.39



Profitable for Doctrine

Know Your Bible Series

STUDY IN JAMES

AFTER LEAVING the writings of Paul and the book of Hebrews, we come in the New Testament to that group of books usually called "General Epistles." There is some uncertainty as to why they are so designated. It may refer to their authorship, content or destination. The authors of these letters are James and Jude, half-brothers of the Lord, and Peter and John, two of our Lord's disciples who were on the inner circle of Jesus' followers. The content could be the most probable reason for calling them "General Epistles." They contain references to every major doctrine of Christianity, though each author has his own special stress. Dr. Charles R. Erdman points out, "James is the apostle of works, Peter gives messages of hope, John is an exponent of love and Jude emphasizes the need of a pure faith."

Unlike the letters which Paul wrote, as he addressed them to certain individuals, churches, or groups of churches, these letters are addressed to the universal Church or to believers scattered over wide geographical areas. The only exception to this is Second and Third John where an individual is addressed. However, even in these, the general nature of the writing would indicate that a wider reading audience was anticipated.

Let us now consider specifically the book of James. We are immediately confronted with the question as to which New Testament James this is. There are four from which to select. James, the brother of John, son of Zebedee is one. Another is known

Charles A. Thigpen

as the "son of Alphaeus," also a disciple of the Lord. The third is James who was the father of a disciple of Jesus (Luke 6:16). Finally, there was James, one of the half-brothers of our Lord (Matthew 13:55). The Church has traditionally looked upon this James, the Lord's brother, as the writer of the book which bears his name. All evidence points in this direction.

James was the leader or chief teacher of the church in Jerusalem. We first see him in the Book of Acts along with his brothers at the Jerusalem prayer meeting (Acts 1:14). At the Jerusalem Council he appears as the chairman or moderator of the assembly (Acts 15). Paul speaks of him in Galatians 2:9 as being one of the "pillars" of the Jerusalem church.

According to Eusebius, James died a martyr's death. After the plot to take Paul's life failed, the Jews who had planned his death, turned their rage against James. He was forced by the Jews to the roof of the Temple in Jerusalem, then hurled to his death.

It is interesting to note the large group addressed by James. He calls them, "the twelve tribes, which are scattered abroad." That is, he is writing to Christian Jews,

many of whom were still meeting in synagogues in various parts of the Roman Empire.

Most Bible students place an early date on the book of James. From every indication it is the very earliest New Testament book. The most probable date or composition is A. D. 45.

The book of James deals with practical morality. Someone has called it an epistle of practical wisdom for perilous times. This book is noted for its stress upon conduct rather than creed. The word pictures are vivid and striking. "With a single stroke the writer commends a duty, scourges a fault, denounces a wrong, and crowns a virtue with transcendent glory."

An outline that should help in understanding this epistle is the following:

- I. Introduction.—1:1
- II. Faith Tested.—1:2-27
- III. Faith Demonstrated.—2:1-4:12
- IV. Faith Applied.—4:13-5:20

Dr. Charles R. Erdman is his book, *General Epistles*, divides the book of James into individual subjects which are dealt with, in the following manner:

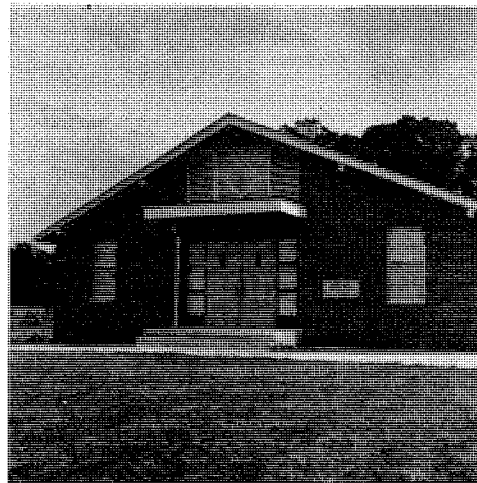
1. Trials and Temptations.—1:1-18
2. Hearing and Doing.—1:19-27
3. Respect of Persons.—2:1-13
4. Faith and Works.—2:14-26
5. Control of the Tongue.—3:1-12
6. False and True Wisdom.—3:13-18
7. Worldly Lusts.—4:1-10

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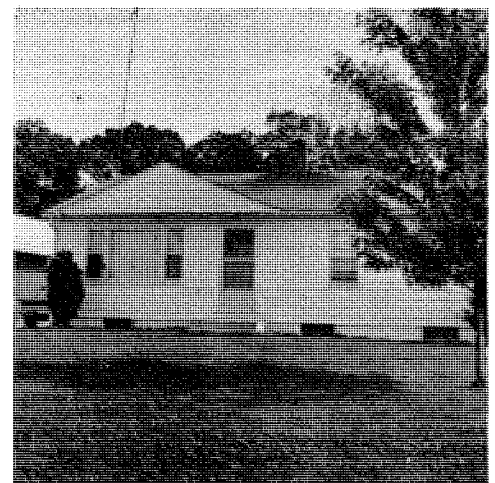
GLANCING AROUND THE STATES



This building served the Bear Point (Illinois) congregation from 1900 until just recently.



This new church building, dedicated last year, now serves the growing congregation. Rev. Lawrence Thompson is pastor.



This three bedroom parsonage was a lovely addition to the church property in 1956. It is located next to the new church.

CHURCH ENJOYS LONG HISTORY

SESSER, ILL.—The Bear Point Church here has been serving the local community for some 90 years. During this time, the congregation has worshipped in two buildings. The first was a log church in 1871. Around 1900 another building was erected. In 1941 an addition and basement was added.

To serve the growing congregation better, a parsonage was built in 1956 and recently a new church was completed. The new building is 38' x 74' with a full basement. There are 12 classrooms, kitchen, rest rooms, and pastor's study.

According to available information, the church has had 21 pastors since its organization. The Reverend Lawrence Thompson, pastor, has served the church for the last three years.

Camp Meeting Held

LOVEDALE, FLA.—Jackson County played host for 150 Free Will Baptist campers during their recent camp meeting. Rev. Tom Willey and Rev. Homer Willis were the visiting speakers.

Hill Honored

DAYTON, TENN.—L. Donald Hill, Professor of Psychology and Education at Bryan College, Dayton, Tennessee, was recently selected by the student body through a poll sponsored by the *Hilltopper* staff,

the student newspaper, as the most helpful faculty member. This award involves Professor Hill's aid in academic guidance, personal counseling, and spiritual guidance.

Superannuation Board Meets

NASHVILLE, TENN.—The Superannuation Board will hold a meeting at the Sylvian Park Free Will Baptist Church, Nashville, Tennessee, on September 11, 1962 at 7:30 p.m. There will be two representatives from the Ministers Life and Casualty Union to explain the new retirement plan for ministers, missionaries, and full-time Christian workers.

Missionary Conference Announced

NASHVILLE, TENN.—The thirteenth annual missionary conference at Free Will Baptist Bible College is set for October 9-10. A capacity crowd is expected to converge on the college's Memorial Auditorium for the yearly event.

Representing the denomination's foreign mission department on the program will be missionaries in the states on furlough—the Daniel Cronks from India, Dave Franks from Brazil, and the Dan Merkh and Lonnie Sparkses from Ivory Coast, Africa. Other special features are planned.

Missionaries Robbery Victim

ABIJAN, IVORY COAST—Free Will Baptist missionaries became victims of hit and run money snatchers while shopping in this city for the Ivory Coast Free Will Baptist Mission.

The Rev. and Mrs. Bill Jones were robbed of 200,000 francs, \$816.32 in American money, while shopping in an Abijan store.

Missionary Jones, acting field director for the Ivory Coast, had come to Abidjan to withdraw necessary mission operating funds from the local bank. A deposit of \$1,230.00 had arrived, one month's operating expenses for the Ivory Coast work. He immediately withdrew approximately two thirds to meet immediate needs. It was this amount that was stolen.

Such thefts are a common occurrence in Abidjan, and neither the store director nor the police gave any encouragement regarding apprehending the thief or recovering the stolen money.

Worldwide Bible Reading

NEW YORK, N. Y.—Christians in America are being urged to join with Christians in fifty other countries in the 19th annual program of Worldwide Bible Reading sponsored by the American Bible Society.

Every day, from Thanksgiving to Christmas, in what has been called "the world's largest Bible reading class," millions of people throughout the World will read simultaneously a pre-selected passage from the Bible, each in his own language. Reading materials are being mailed this month to about 180,000 pastors. If your church has not received its packet by September 30th, you can get one by writing the American Bible Society, 450 Park Avenue, New York 22, N. Y. The Bible Society makes no

charge for any of these Worldwide Bible Reading materials.

Selects Name

SAN ANTONIO, TEX.—The new Free Will Baptist Church located here has recently selected a name and is now known as the Faith Free Will Baptist Church. The church is located at 155 — 96th Street. Rev. H. Ray Berry is the pastor.

Pastoral Changes

NASHVILLE, TENN.—The following pastoral changes have been noted by the editorial staff of Contact.

Rev. Joe Hass from Horton Heights church, Nashville, Tenn, to New Home church, Tulsa, Oklahoma.

Rev. Henry Melvin from St. Mary's church, New Bern, North Carolina, to East Nashville church, Nashville, Tenn.

Rev. Bill Davidson to Southside church, Paintsville, Kentucky.

Rev. Dale Burden from East Nashville church, Nashville, Tennessee, to First church, Miami, Florida.

Rev. Harold Pitts from the Canton (North Carolina) church to Forest Grove church, Knoxville, Tennessee.

Rev. Melvin Worthington from Chocowinity (North Carolina) church to First church, Darlington, North Carolina.

Rev. Malcolm Fry from Ashland City (Tennessee) church to Central church, Detroit, Michigan, as assistant pastor.

Rev. Herman Hersey has resigned the First church, Raleigh, North Carolina. Rev. Seldon Bullard has resigned the First church, Morehead City, North Carolina. Rev. Rashie Kennedy has resigned Grace church, Greenville, North Carolina. Rev. Everett Hellard has resigned the Free Will Baptist Church in Houston, Texas. Rev. Odell Harris has resigned the First church, Columbus, Georgia. The future plans of these pastors are not definite at this time.

Buys Parsonage

TULSA, OKLA.—The Lewis Avenue church here has purchased a new parsonage at 2733 East Ute, Tulsa. It is a six room house with bath, breezeway, and attached garage. There are plans to make the garage into a guest room for missionaries and evangelists.

First Camp Held

DENVER, COLO.—The first Free Will Baptist youth camp was held in this area recently. Free Will Baptist churches at Guymon, Oklahoma; Ulysses, Kansas; and Denver, Colorado; shared in the camp. The camp, held on property owned by the Adams family of Denver, enrolled 48. Thirteen decisions were made for Christ during the week.

GOD'S WORD

(continued from page 5)

loved by its friends, respected by all.

A few months ago an unprecedented meeting was held in the sports arena in Cali, Colombia. The Roman Catholics had agreed to sponsor a joint meeting with the evangelicals in which leaders of both groups would be free to discuss their beliefs before a public audience. Every one of the 8,000 seats was filled and crowds milled around outside unable to get in. Because Protestants are such a minority in this South American country, the audience was overwhelmingly Roman Catholic. A Colombian Baptist pastor was the first speaker and his subject was "The Message of the Bible." During his message he lifted his Bible high and began to quote the hymn, "Holy Bible, Book divine; precious treasure, thou art mine." Before he finished the crowd was on its feet, some were weeping, and a thunderous applause rocked the arena.

The Bible is supernatural! It literally pulsates with divine energy. Someone asked Charles Spurgeon if he was all set for the defense of the Bible. "Defend the Bible!" he thundered. "I would as soon defend a lion. The Bible doesn't need to be defended; it needs only to be let loose."

Here then is our answer for all the problems that beset our world. But what are we doing about it? The Bible has the answer to communism. The reason a man is attracted to communism is because it gives him something to believe in and to give his life for. He will reject a soft, flabby Christianity, but he tingles with excitement when communism says, "Here is something worthy of your dedication and sacrifice. Here is action! We are going to change the world."

In 1935 an American newspaperman, Charles Well, was watching a parade of 40,000 young Communists in Red Square. It was bitter cold and snowing. Somewhere up ahead the marchers had stopped and the parade was marking time. The young people began a chant that swept the length of the parade route. Wells could not catch the words and so he asked a Russian correspondent, "What do they sing?" "Oh, comrade, it is nothing. They just sing. 'We may be cold, we may be hungry, but we change the world.' " *It is nothing!* Cold, hungry, but "We march to change the world!"

The tragedy of it is that even though they should win the world, they cannot change it. They do not have the answer to the sin problem. *We* have the message that will change the world—the only message! But we are never cold, never hungry, and we would rather keep things as they are than to bother with changing them. Someone has rewritten a familiar hymn to fit the mood of the modern church:

"Like a mighty tortoise, moves the Church of God,
Brothers, we are treading where we've always trod."

But if we would go back and rediscover the blueprint for the church in the Book of Acts, we would find the answer to communism. Dr. Clyde Taylor tells of a Communist family in Ceylon that was saved a few years ago. They were filled with zeal and enthusiasm. (Not many of us have it anymore, but can remember what it is.) But they had a lot of zeal and enthusiasm about the gospel. They didn't know much about modern church methods—which probably was a great blessing—so they just turned their Communist techniques into spreading the gospel.

They didn't change any of it. They just went from house to house. They sat around with these families and they talked everywhere they went. Their main topic was the gospel. And in 18 months they had won enough people to Jesus Christ to have a congregation!

Do you know where the Communists got that strategy? Why the devil learned it from the early Christians who used it and beat him up and down every street in Jerusalem. Read it in Acts 5:42: "And daily in the temple, *and in every house*, they ceased not to teach and preach Jesus Christ."

Christ's answer to communism is through my life and your life as we obey Him and proclaim His message to every lost soul. It is the dynamic power of Christ and the Holy Spirit operating in us that makes the difference. But the sobering, shocking question is: "Does it make any difference?"

If the world could see enough Christians who are willing to outlive and outdie the Communists perhaps they would put more credence in the Book which we hold out as the hope of the world.

The Bible holds the key to our national problems, too. There is not a single social, political, racial or economic problem that could not find its solution in the Bible. But the world doesn't know this. It's up to us to turn the x-ray of God's Word upon these moral cancers which eat at the vitals of our society.

Again the Book of Acts is our blueprint. We read in chapter 8, verse 4, "Therefore they that were scattered abroad went everywhere preaching the word." They turned loose the Word of God and it changed society because it changed people. I've been doing some reading recently about a revival that swept up the Appalachian Mountains in our early history and literally transformed the state of Kentucky. Logan County in that state had a notorious reputation. It was the refuge for escaped murderers, horse thieves, highway robbers and counterfeiters. People from the East who visited this frontier section were shocked by the swearing, fighting,

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GOD'S WORD

(continued from page 13)

Sabbath-breaking and lawlessness which prevailed.

But under the zealous and persuasive preaching of James McGready, a Presbyterian minister of Scotch-Irish descent, a great awakening began which came to be known at the Cumberland Revival. Peter Cartwright was another preacher of that era. And the Word of God, faithfully and powerfully preached, wrought a miracle in Logan County. A witness writing to an eastern correspondent described the effect: "I found Kentucky to appearances the most moral place I had ever been. A profane expression was hardly ever heard. A religious awe seemed to pervade the country."

And as the frontier swept westward, still these faithful ministers went everywhere preaching the Word. The work of home missions and church extension challenged the missionary conscience of the churches. The power of God continued to be released through the Bible as new churches were established in every outpost. I've been blessed as I have read about one such man who found his ministry in the needy home mission field. He was C. C. McCabe, a Methodist. One day while traveling on a train he noticed a newspaper report which stirred him deeply. The celebrated infidel, Robert G. Ingersoll, had just told a "free-thinkers" convention that "the churches were dying out all over the land."

McCabe got off the train at the next station to dispatch a telegram which read: "Dear Robert: All hail the power of Jesus' name, we are building more than one Methodist church for every day in the year, and propose to make it two a day. C. C. McCabe."

Well, the Methodists rejoiced in this incident and soon found themselves singing a little song:

*"The infidels, a motley band,
In council met and said:
'The churches die through all the land.
The last will soon be dead.'
When suddenly a message came,
It filled them with dismay:
'All hail the power of Jesus' name,
We're building two a day.'"*

Let me tell you that when the unchanging, unlimited power of God is released through His Word, night *must* give way to day! Let's get on with the task of home missions and church extension. Let's put enough money and men at the disposal of our Home Mission Board to plant a church in every strategic center of population on this continent so that the redemptive message of Jesus Christ can make its transforming impact where sin abounds in such frightening degree. This would mean in the slums of the inner city where a church could

never become self-supporting as well as in the middle-class suburbs.

And I want to say finally that the Bible is the answer for the church's dilemma today. Many pastors and leaders are completely frustrated by the state of church affairs. The increase in religiosity has not been accompanied by a corresponding increase in dedication, godliness and morality. We face problem piled on top of problem. We look with deep anxiety at the departure from the faith of so many, and every pastor I know weeps over the tragedy of pretended consecration on the part of many who profess to love Jesus Christ.

We can sum it all up by saying that the church is in crisis! But don't wring your hands—this is not a novel experience for the church. The Book of Acts is a book of crises. Immediately after the coming of the Holy Spirit, the church went through a deep valley of testing. Two of its strongest leaders have been imprisoned and threatened for preaching the resurrection of Jesus Christ. And what do they do? They return to the church assembled and report the threat; they tell of the dark cloud of opposition and persecution rising against the infant church; they face squarely this hour of

crisis that confronted the pitifully small group of believers—and they go to prayer.

Brethren, I am shaken by that fact! They didn't call a strategy meeting or a business meeting. They called a prayer meeting! We spend so much of our time deliberating, operating, cultivating—and stagnating—that we forget the most strategic thing we can do—going to prayer and praying through!

Something wonderful happened in that prayer meeting. (Acts 4:31) "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . ." And that Holy Ghost filling—O my brethren, how we need it now—produced three things that for us today can mean the difference between glorious victory and humiliating defeat.

The first result of that fresh visitation of the Holy Spirit was a love-inspired fellowship—verse 32, "And the multitude of them that believed were of one heart and of one soul." Oh, how I pray that for my denomination. I want to love you my brethren so much that even when we differ we can still be of one heart and one soul. Only the divine Spirit can produce this heavenly experience in a human heart. I would like for

(continued on next page)

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folks on the outside to look at us—our preachers and our leaders—and say with amazement, “Behold, how they love one another.” Brethren, there’s strength—God’s strength—in that kind of fellowship.

But it doesn’t come naturally. It has to be cultivated. The enemy is sowing tares all the time to disrupt the harmony of the body. You have to keep weeding out wrong attitudes, hurtful words, a contrary spirit. But as surely as the Holy Spirit is the Spirit of love, peace, long-suffering, gentleness, goodness, meekness, it can be done.

More than that, brethren, it must be done! the critical state of the world will not allow us the privilege of fragmenting the work of God through selfishness, jealousy, and pettishness. My plea is for us to give high priority to cultivating this love-inspired fellowship that will keep us of one heart and one soul.

Something else happened after that prayer meeting, too. The apostles preached with new power—verse 33, “And with great power gave the apostles witness of the resurrection of the Lord Jesus.” Pastor, have you prayed for this as often as I have: “O God, let this message be more than words; give flaming urgency and eternal power to these truths.” Power in preaching—how we fervently desire it. This doesn’t come from a homiletics class; it comes when the Holy Spirit actually posses the heart and soul of the preacher. When Jonathan Edwards preached someone said it was as though he were walking up and down the village streets pointing his accusing finger “at one house after another, uncovering secret sins and holding them up for all to see.”

It is this kind of exciting, turbulent, desperate preaching that has characterized the church in its greatest hours. I know you join me in praying, “O God, do it again! do it again!”

The third result of the outpouring of the Holy Spirit on that prayer meeting was a stewardship revival that surpasses anything the church has ever seen since then. Verse 34 says that all those who possessed houses or lands sold them and gave everything to God. Total consecration invaded that assembly and Barnabas of Cyprus so caught the blessing that he sold out completely to the Lord.

Phillips translates it, “A wonderful spirit of generosity pervaded the whole fellowship.” They had caught a vision. They were living beyond themselves. They had been charged and fired with the heart-throb of God and nothing would be withheld in the urgent task of spreading the gospel to the world. This is the strategy we need today—the linking up of our churches with tasks that challenge them to utmost sacrifice.

A New Testament church is potentially the greatest institution in the world, but its greatness becomes actual only as it catches

a world vision and throws itself into great undertakings that call for and call out its strength.

The hour is late. We can no longer afford the luxury of drawn-out, tediously-planned programs that will take years to implement. The world is about to blow itself to pieces and we need to save all we can. The need of this hour is for a lean and muscular program that can strike swiftly and effectively before the flames of a revolutionary age burn the fields that are waiting to be harvested. I tell you that we need to live and give and go recklessly, understanding that in battle everything and every man is expendable for victory.

Jim Elliot, one of the five missionaries who fell under Auca spears on the banks of the Curaray River in Ecuador, once wrote to a friend: “I dare not stay home while Quichuas perish. What if the well-filled church in the homeland needs stirring? They have the Scriptures, Moses, and the prophets, and a whole lot more. Their condemnation is written on their bank books and in the dust of their Bible covers.”

I don’t know what God may have been saying to you tonight, but I know what He has been saying to me. All I am and everything I’ve been doing has been passing under the judgment of the Holy Spirit—and I must say there isn’t much to be proud of.

I’ve been thinking about a personal experience that Dr. J. O. Williams told. He said that his family had gathered for a reunion the last day that his brother was to be home. These are his words:

Everything was in readiness. Mother sat on the back porch of the little country home, weeping as she did a little work. I said, “Mother, this is brother’s last day. He is going away to China as a missionary. True, he may never come back, and if he does some of us may not be here when he comes. Let us be happy today.”

She replied that her tears were not in sorrow at his going. She merely wished she could be there and do something for him.

“Why, Mother, you have already done everything for him,” I said. “You gave him birth, took care of him as a boy, saw him through school. Without you he could not go at all.” Then mother dried her eyes as I asked, “Don’t you think he is the best boy you have?”

Her lips trembled as tears rolled down her cheeks. “All my boys are good boys, but even the best I have isn’t good enough for Jesus!”

*I wonder have I done my best for Jesus,
Who died upon the cruel tree?
To think of His great sacrifice at Calvary,
I know my Lord expects the best from me.
How many are the lost that I have lifted?
How many are the chained I’ve helped to free
I wonder hae I done my best for Jesus,
When He has done so much for me.*

IN THE VINEYARD

■ Director of Home Missions, **Homer Willis**, will be in revival services at the Marion Free Will Baptist Church, Marion, North Carolina, September 9-16. September 24-30 he will be in revival services at the River-view Free Will Baptist Church, Bettendorf, Iowa.

■ **Mrs. Eunice Edwards**, WNAC Executive Secretary, will be attending the Tennessee Y.P.A. Retreat September 13-15.

■ Director of Public Relations, **Paul Kettelman**, will be holding promotional services for the Bible College in Georgia Churches in September. He attended the Union Association, Greeneville, Tennessee on August 16 and the French Broad Association in Black Mountain on August 17.

■ **Reford Wilson**, Director of Foreign Missions will be attending the Tidewater Missionary Conference in Norfolk, Virginia, September 17-23.

■ On September 10, Executive Secretary, **Billy A Melvin**, will be meeting with the Executive Committee of NAE in Wheaton, Illinois. September 11 he will be meeting with the the National Superannuation Board in Nashville to discuss new insurance for our pastors. He will be in Washington, D. C. September 25 and 26 to meet with the Chaplain’s Commission of the NAE.

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YOU CAN DOUBLE

(continued from page 9)

This is hard work but when a pastor realizes the value of such calling he can easily do it for six to eight hours a day. I have discovered that for every hour of calling I find two new prospects for Sunday school. What more profitable service can you render than doing this!

In one town over one thousand prospects were developed and actually came to the church. This is where consecrated footwork comes in. No wonder the Lord said, "Blessed are the feet of those that bring good tidings of peace." There is no royal road to new prospects. The sure way is to dig them up, find them out, by going from house to house. This is also the method used by the Apostle Paul.

No, your Sunday school need not fold up. You too can have a growing, enthusiastic and spiritually minded Sunday school. Pray and lay your plans to embrace every opportunity in your neighborhood. Trailer courts, large apartments and housing areas are all fertile fields for evangelism of boys

and girls.

Walk along the street, like D. L. Moody did, with his pockets full of candy. Pass this out freely with a written invitation to attend your Sunday school. Find where the children are, then go get them. Have a program that is worthwhile.

If people asked me, "Why should we send our children to your Sunday school? I answered "Because we have the best Sunday school in this community. We have the finest program that embraces every child. We will do more for your child than any other one. Besides there is no pastor that is going to work harder than I for you and your children. We aim for the best and most enthusiastic Sunday school, and we have it. Come for yourself and see what it's all about."

This is what I am calling for. A higher concept. A more far-reaching vision. You can double your Sunday school in ninety days if you follow the plan that I have outlined for you, Don't wait. Start in right now.

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8. Censoriousness.—4:11, 12
9. Self-Confidence.—4:13-17
10. The Doom of the Oppressor.—5:1-6
11. Patience in Suffering.—5:7-11
12. Profanity.—5:12
13. Prayer for the Sick.—5:13-18
14. Saving Souls.—5:19, 20

A most interesting analysis of temptation as it relates to sin is treated by James (1:13-15). God may permit a person to be tested (tempted) under trial, but God could not solicit to evil. Solicitation to evil originates within the individual. Dr. Walter Dunnett in *An Outline of New Testament Survey*, lists four steps which characterize the nature of temptation:

1. It *allures* the individual appealing to his own desires (1:14).
2. It *entices* the individual, as a bait ensnares a fish or a animal (1:14).
3. It *conceives* within the individual, and brings sin to birth in his life (1:15).
4. As full-grown sin, it eventuates in death, separation from God (1:15).

A classic passage, yet verses that many have misunderstood and misinterpreted, is James 2:14-20, on faith and works. To me, the key is found in verse 14, ". . . though a man say he hath faith, and have not works can faith save him?" I have deliberately pointed up the word *say*, because James is speaking here of mere empty profession. The person does not really possess faith—he just says he has faith. He has nothing to show for his faith. On the other hand, saving faith will always produce fruit in the believer's life. His faith will be shown by his outward works.

There is no contradiction between the Apostle Paul and James concerning faith and works. Dr. Clarence H. Benson says that Paul is laying down the principal of salvation, while James is showing the working of that principal in the life of the Christian.

Someone has said, "faith is Godward, works are manward." The burden of James is to prove that true faith and works go together. Dr. Erdman says, "He (James) never questions that faith is the instrument of salvation, but he insists that if faith is real it will manifest itself in works."

In conclusion let us observe James' message concerning wisdom. He says in James 1:5, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not: and it shall be given him." My, what simple conditions are required for this wisdom. "If any man lack . . . let him ask." Do you lack wisdom? Then to you God's Word says, "ask." Later in the book James describes this wisdom, this heavenly wisdom which is available to every believer. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James 3:17).

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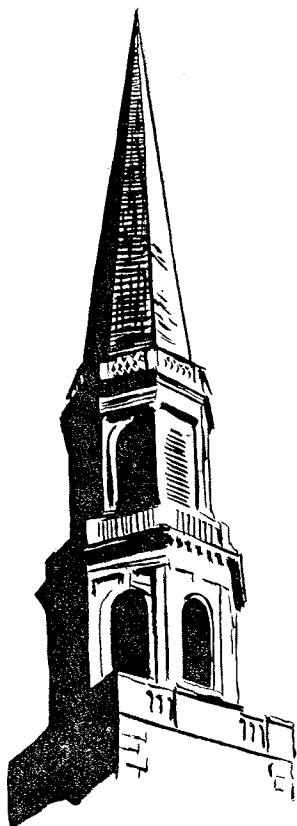
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