

**MARCH 1963**

# **CONTACT**

*of the National Association of Free Will Baptists*



**How To Get That New Church Building—Page 3**  
**Young People—Test Your Missionary Motives—Page 16**

# CONTACT

Official Publication of the  
National Association of Free Will Baptists

Vol. 10 March, 1963 No. 5

Member of Evangelical Press Association

Editor ..... Billy A. Melvin  
Production Editor ..... Harold Critcher  
Circulation ..... Joyce Jackson

## ARTICLES

- 3 How To Get That New Church Building
- 4 Music of The Church
- 5 The Layman Looks at The Minister
- 8 God and Revival
- 10 A Summer Opportunity
- 16 Test Your Missionary Motives

## FEATURES

- 6 Religious News Report
- 7 Share Program
- 10 What's Your Problem?
- 12 Glancing Around The States
- 15 In The Vineyard

## State Reporters

ALABAMA, Charles O. Hollingshead; ALASKA, Lee Whaley; ARIZONA, Lynn Wood; ARKANSAS, Willard C. Day; CALIFORNIA, Winston Lawless; FLORIDA, C. A. Huckaby; GEORGIA, Manse R. Cason; HAWAII, Luther Sanders; ILLINOIS, George Waggoner; KENTUCKY, Bob Shockey; MAINE, John Ruth; MICHIGAN, William Hill; MISSISSIPPI, L. E. Duncan; MISSOURI, Harvey Hill; NORTH CAROLINA, Eugene Waddell; NEW MEXICO, B. W. Hutchison; OHIO, Homer Nelson; NEW HAMPSHIRE, Bill Evans; OKLAHOMA, N. R. Smith; SOUTH CAROLINA, Reedy Saverance; TENNESSEE, Paul Woolsey; TEXAS, H. Z. Cox; VIRGINIA, J. B. Chism; WASHINGTON, Johnny Postlewaite; WEST VIRGINIA, Carl Vallence.

Every effort is made to keep our subscription records accurate. It 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, \$1.00 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 . . .

## The Congregation's Part

Few congregations realize the part they play in preaching. As most pastors know, the congregation can mean the difference between preaching that is effective and preaching that is not effective. Charles W. Koller, in his book *Expository Preaching Without Notes*, makes reference to the specific responsibility of the congregation in preaching.

"Attendance alone is not enough. There must be cooperative listening. If the audience is favorably disposed and giving close attention, the speaker is correspondingly inspired. Preaching is emphatically not the exclusive responsibility of the preacher alone. To effective preaching, the hearer contributes, if not as much as the preacher, then certainly much more that he usually realizes. According to Geoffery W. Bromiley, 'Sermons fail more often through bad hearing than through bad preaching.'

"Even more decisive than the attitude of the hearers toward the preacher is their spiritual state. As Earl V. Pierce points out, 'The power of the preacher is multiplied or reduced according to the fulness of the Holy Spirit on the part of the church . . . at least one half of the spiritual power is in the pew.' In the average audience there are men and women of spiritual vision and understanding, and others who have very little of either. In any event, there must be a willingness to receive the truth. 'If any man willeth to do His will, he shall know . . .' (John 7:17). But God does not reveal Himself to unwilling eyes; He does not speak to unwilling ears; He does not come with blessing to unwilling hearts."

An illustration of how an attentive, responsive, and spiritual congregation contributes to effective preaching is given by G. Ray Jordan. He writes, "A number of years ago, I started a service of worship at St. Martin-in-the-Fields, London, which underscored the necessity of rapport between people and preacher.

"Dr. H. R. L. Sheppard was preaching. The church was crowded. Although I arrived some time before the hour of the service, it was necessary to go to the balcony for a seat. Dick Sheppard did not preach what one might call a 'great' sermon. His message was simple and plain, couched in language the humblest hearer could understand. The response, however, was notable. As I watched the congregation, as well as the preacher, I became increasingly aware of how eagerly the people listened. Not merely did they center their attention upon the minister; many of them leaned over in an effort to be nearer the pulpit, as though they were determined not to miss a word. They seemed to be saying, 'Speak on. Dr. Sheppard, we are listening. We are cooperating in every way we know how.'"

The next time you assemble for worship remember the congregation's part in preaching. Your response could bring new effectiveness to the preaching ministry of the church.

## New Hymnal to be Published

At the last session of the National Association, approval was given for the publication of a Free Will Baptist hymnal which might be used in all of our churches. A sub-committee, appointed by the Executive Committee, has already given extensive time to this project. Recognizing the need we have for a versatile hymnal, which will be in the tradition of our denomination, the committee has sought to have a broad and representative selection of hymns that would "keep our congregations singing."

I have become quite enthusiastic about the publication of this new hymnal and I am sure that you will find it well worth waiting for. If the present production schedule can be maintained, it is hoped that delivery can be made by the time of the National Association. Full information on price and delivery will be made at a later date.

## National Association to Meet in Detroit

Plans are well under way for the twenty-seventh annual session of the National Association of Free Will Baptists. Hosted by the Michigan State Association of Free Will Baptists, this year's session will meet in Cobo Hall, Detroit, Michigan. The theme will center around the person and work of the Holy Spirit.

New features to the convention program will be a Singspiration on Tuesday night following the regular worship service and a youth rally on Wednesday afternoon for all young people. The annual pastor's dinner will be held on Tuesday evening and the Master's Men breakfast will be held on Thursday morning.

Pray now for this meeting and plan to share with us on July 16-18, 1963.

# How To Get That New Church Building

by Billy A. Melvin

ARE YOU THE PASTOR of a new church organization with the prospect of erecting a new church building? If so, this article is for you.

Perhaps at this time your place of worship is a house, school, store building, or rented hall, and with the other members of the congregation, you have wondered just how long it will be before you have your own church building. Some suggestions may make it possible sooner than you think.

May I assume that you are heeding the admonition of Paul to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Timothy 4:2). Unless your church is a place where the gospel is preached and sinners are invited to receive Jesus Christ as Saviour, a building will hardly be worth the effort. Let nothing turn you from your task of preaching the gospel. God will bless and honor such a ministry.

By now you have recognized your opportunity and the responsibilities that go with it. You are aware that your leadership at this time will determine in large measure the future of the church. It is important that your leadership be exercised in the right direction.

Not too much will be accomplished toward the erection of a building unless the congregation understands clearly their objective and how they may, in course of time, accomplish this objective. Let me suggest that you challenge your congregation specifically. Be sure that each member understands clearly the desired goal. New congregations need this challenge and direction. It is up to you to bring this into their experience.

Your new congregation needs to learn from the beginning to share with others. Some system of systematic support of denominational ministries should be adopted. Many new churches are finding the Co-operative Plan of Support to be a very workable plan. One new church in North Carolina adopted this plan in its first business meeting and has found it a source of blessing through the months. They are now worshipping in a new \$78,000.00 building.

Other plans might be adopted, but be sure that the congregation is systematically sharing with others.

*A building fund should be established by the church.* This, of course, provides needed funds for the future, but just as important, it establishes purpose or intent. As the congregation contributes to the building fund, they are made aware of the eventual building program of the church.

I would suggest that you consider carefully how the building fund can best be promoted in your situation, but give the people an opportunity to give regularly. Some pastors like to have special envelopes which are available each Sunday, while others prefer to designate all offerings on one Sunday out of the month for the building fund. Regardless of your method, set your goal and push toward it.

*Seek to build your weekly offerings and maintain a consistent average.* When it comes time to make the necessary arrangements for financing your new building, this will be an important factor. Any lending institution is vitally interested in the weekly income of the church. If the church plans to use a bond program (and most new churches are being financed in this way), the weekly income of the church is a basic consideration. A bond program must be predicated on the basis that the church will be able to cover principal and interest payments, as well as have sufficient funds to take care of the other obligations. For example, to properly handle a \$20,000 bond issue, the church should have a consistent, weekly income of \$100.00 to \$125.00 per week.

*Secure the land for the new building.* This will probably be the first expenditure from your building fund. It is always advisable to have your property debt free and have a clear deed before attempting to start actual construction. This is good business and makes it possible for the church to issue first mortgage bonds.

One word of caution here. The location of your new church has a lot to do with its future success. Make sure that the location

of your new church is easily accessible. Check water and sewer facilities. It is always helpful to check with the city planning commission about your proposed location. What do they plan for the future? Will a super-highway come through the area and cut the church off from its constituency? The importance of thoroughly checking out your future location cannot be overemphasized.

Contact Executive Church Bonds, Inc., 3801 Richland Avenue, Nashville 5, Tennessee, for assistance in securing the necessary funds for your new building. Our plans offers a reasonable, quick way for a church to secure needed funds. Your church is permitted to create its own loan by issuing a series of bonds, ranging from \$100 to \$1,000, which may be purchased by the members of the church or those outside the church. Interested friends, business and professional people are usually glad to purchase such bonds paying 6% interest. The bonds may be bought with cash or through a savings plan arranged by Executive Church Bonds, Inc.

The bond program as proposed by Executive Church Bonds, Inc., is "Christ-centered" in every respect. While it is true that the main purpose of the program is to provide funds for the new church building, the additional benefits received can be of untold value. Everything is maintained on a high spiritual plane.

The services of Executive Church Bonds, Inc., are complete. All details, paper work, and promotion to assure a successful bond program, are cared for. In addition, Executive Church Bonds, Inc., can furnish church building plans which have been expertly designed to give proper floor design and economical construction. Variations of two basic plans are available which are designed to meet the needs of new congregations as well as more established congregations.

How long before you can have that new church building? Time will vary from congregation to congregation, but if you will follow these suggestions, it may be sooner than you think! ■ ■

# MUSIC OF THE CHURCH

by

**Maude Coffey**

**M**USIC IS AN INTEGRAL part of our services and should aid in the spiritual growth of our members as well as aid the sermon. The ultimate and final purpose of music in our churches should be edification of the believer and the persuasion of the unsaved. How can this best be achieved? A beginning step is for our pastors, Christian education workers, church musicians, educators and theologians to see the need of a spiritual ministry of music.

The minister, or song director, in his selection of songs, should keep in mind the type of service to be had, and the results he hopes to achieve. A wise director will not allow his artistic conscience to stifle his spiritual conscience, nor let the pride of art displace his sense of responsibility for souls.

## **Hymns—Directed to God**

Our great hymns of the church, such as, "O Worship The King," "O For a Thousand Tongues," and others, are best used during

the morning worship service. Many times the atmosphere and experience of worship are completely missing, because more serious music is neglected. Worship should be primarily an act of praise and adoration toward God. The hymn, therefore, is very important in lifting the spiritual atmosphere and temperature of the service.

The hymn, as such, usually comes from a deep religious experience and is directed mainly to God. It tends to be ideal in thought and expression, and represents what we, in our hearts, long for and aspire to. In our selections, we could well ask the questions, "Was it written out of a deep experience of the gospel?" "Does it have majesty and contagious power?" "Does it help one to be a better Christian?"

A great difficulty in many of our churches is knowing only a few great hymns. This can be corrected, perhaps, by learning a "hymn a week" or every two weeks at mid-week prayer service, and can be taught by the choir and director.

While many feel that the gospel songs should have a pre-dominant place in the morning worship service, we should be reminded that in our music we need "meat" as well as "milk". The hymns of the church are solid in doctrine, and will aid in the Christian's spiritual life, as well as in a service of the church. The same can be said of our special selections, which consist of anthems, hymn arrangements, solos, trios, etc. There is certainly a wealth of music available. We should prayerfully and carefully select that which will best aid in the spiritual growth of our church.

## **Sunday Evening Musical Program**

Generally, the Sunday evening service is more informal than the morning service. Many churches classify this service as the evangelistic service, and it is directed particularly to the unsaved. An enthusiastic song service composed of special selections and audience participation will aid greatly in setting the atmosphere and mood for the message. An effective musical program also helps by (1) giving a definite message to the hearts of the unsaved, (2) attracting attention and focusing it upon the service, (3) being a blessing to the Christian listener, (4) providing an outlet for musical talent of the church, and (5) being a means of attracting people to the church.

The Gospel song is predominant in the evangelistic services. In Ephesians 5:19 we read, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." We are told that "spiritual songs" as given here, are testimonies and instruction addresses to others. It is a song of the individual writer's experience. Some familiar ones are, "Love Lifted Me," and "I Know Whom I Have Believed." The gospel song is often criticized as being undignified, illiterate and crude. The opposition of the gospel song is the same as the Reformers met in Germany, France, and Great Britain when chorales

and Psalm versions were introduced. Out of a popular movement for religious musical expression has grown a body of songs that has gone around the world and has brought untold blessing to millions. What God has blessed so wonderfully can we call "unclean?" They express desires and emotions of certain ages and times. Each generation has its own hymnology; not all of them are good, but some will last.

## **Inspiration and Preparation**

A minister prepares his sermons with the purpose of conveying a message. So, in music, the message content is supreme! When we select songs because of their rhythmic nature or sensational appeal, we are missing the mark. If a hymn or gospel song is worth using, it is worth choosing and handling with the same conscientiousness as is bestowed upon prayers and sermons. We stress that music should be adapted to the service: consequently, we should govern our selections according to the purpose and needs of the service. Needless to say, the music director should work cooperatively with the pastor and at all times there should be harmony between the two.

The special music by the choir or soloist also has a distinct place in our services. The chief mission is inspiration and preparation—to prepare the minister and congregation for the message to follow. Again, the content of the song is most important. It should certainly be given by one who knows the Lord in an intimate way. To reach the hearts of the people, it must be sung from the heart, as a minister prayerfully prepared his message, so should the special music be prayerfully prepared and given. A *prayerless* soloist is a *powerless* soloist, and his music can be no more of a blessing than the soloist himself. Bev Shea suggests, "Sing a message, sing to convict sinful hearts, sing His message of cheer to the down hearted and His message of comfort to the sorrowing. Wherever you are, behind the pulpit or microphone, it is your duty to sing heartily as unto the Lord, and not as unto men."

Many times there are conflicting ideas between the professional and unprofessional musician in our church music. People in the church are the same out of church, and to be sincere, the music must be natural. Also, if music is to have the power to express, it must have regard to the character of the congregation involved. A good musical program for any church is not achieved overnight. It involves prayer, time, patience, training and hard work on the part of the director, choir and every member of the congregation. Surely it is the Lord's will that we have inspiring, soul-stirring, Christ honoring and Christ exalting music in our churches. With His help, it can be achieved—in your church.

MRS. COFFEY is a member of Horton Heights Church and is a former college instructor in the field of music.

# A LAYMAN LOOKS AT THE MINISTER

by John Deaton

SOONER OR LATER, I suppose every man in the pulpit has asked himself, "What does the average layman expect in a minister?" Perhaps a few laymen may have asked themselves the same question. I have, and I can only say, "I don't know." In fact, I don't even know if there is an "average layman."

But if there is, I think he must be about the same kind of ordinary, stumbling Christian I am, full of weakness and very conscious of it, sometimes doubtful and often failing, and a man who usually thinks of his pastor when he considers the clergy. Oh, he doesn't discount evangelists, of course. He recognizes their importance, that they stir up whirlwinds of religious fervor when they visit his community, that they call backsliders back to straight paths, guide sinners to repentance, and revive the church. But they are soon gone, leaving the seeds of their labors to the local pastor who must cultivate and water and raise to ultimate harvest, so I think it is the local pastor we usually think of when we attempt to judge the ministry. And when I stop and think that there must be at least a few persons more or less like me in every pastor's flock, I can but say, "Poor preacher! He must possess the patience of a Job, the strength of a Samson, and the wisdom of a Solomon, not to mention Paul's zeal, Mary's gentleness, and the Lord's love, itself, to put up with us!"

## **A Christian**

Now let us consider the minister. First off, of course, he must be a Christian. Sounds silly, doesn't it? Nevertheless I think it is an important point to make, for tragically, there are men in American pulpits who give every indication that they are not. I have read their writings. I have heard their broadcasts. I have seen them on TV, even talked with a few of them, and they declare—by implication, at least—that Jesus Christ was only a great and good man with a grand philosophy and an Utopian dream. Said one recently, "The man Jesus was driven to a cross He did not expect and against His will to spawn a church He neither foresaw nor desired."

I don't like that.

I cannot accept it.

And any man who does has no place in

my pulpit or yours, for above all the man who ministers to my soul must be a believer. No, he must be more than a believer; he must be a knower. He must know that Jesus is the Son of God. He must know that Christ is his Lord and Master. And he must have consecrated himself to that Lord, without reservation, or I want no part of him.

Furthermore, my pastor must be a dedicated man. He must have dedicated himself to serve his God. And he must have dedicated himself to serve his fellowman, for it is only through his willingness to serve the congregational brethren and also the vilest sinner in my neighborhood that I can see his dedication to the service of his God.

## **A Called One**

Still further, my pastor must be a called man. It matters not to me if he heard a still, small voice as Elijah did, if he caught a heavenly vision of a Great White Throne and felt a cleansing coal burn his lips as did Isaiah, or if he tarried in a wilderness to spring forth shouting, "Repent," like John the Baptist. As a matter of fact, I don't even care whether the earth shook beneath him or not, whether the stars fell about his head, or if nothing spectacular happened at all, but somewhere, sometime, somehow, he must have heard God speak distinctly and clearly, summoning him to preach the Word. Otherwise his ministry will be blighted. I do not think any minister can approach his profession the same way I approached my secular one. If he does, if he is concerned with mechanics and techniques as much as with a passion for the souls of men, I feel sure he can only enlarge the Kingdom by accident.

These, then, are the primary things I look for in my pastor—Christianity, dedication, consecration, and calling. But when he comes to my church, I want more of him. It goes without saying that he must live an exemplary life. He must be a good husband, he must be a good father, and he must be strong.

But he must not be so strong he can't understand weakness. When I stumble—maybe even fall—I want him to help me steady myself on my feet again. When I sin, I want him to pray for me, not condemn

me. I want him to despise my sin without hating me. And if he and I don't see eye to eye, I want him to give me credit for average intelligence and sincerity equal that I credit to him; not blast me out of my pew the following Sunday while he hides behind his rostrum.

## **A Leader**

Admittedly these are selfish things I want, as are these also: I want my pastor to persuade, not dictate. I want him to lead, not drive. I want him to praise once in a while, as well as condemn. I want him to love me in spite of all my faults, and regardless of how many degrees he has, I want him to speak my language. John Hall did . . .

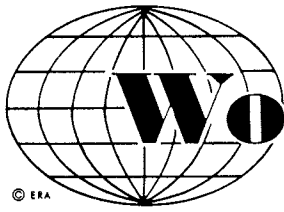
John Hall lived and preached and wrote something like a hundred years ago. In many respects, he was a remarkable man. Well educated for his day, he could hold his own with the foremost theologians of his time, yet he remained a simple person, an earthy man, speaking an earthy language.

I think I would have liked him. He had a zeal for souls. He reached great heights, yet he remained essentially an humble man, and once he told a group of ministerial novices, "The minister is to be a real man. He is to be alive, he is to be true, and he is to be simple, but at the same time, he is to be great—great in love, great in life, great in work and simplicity, and greater than great in gentleness . . ."

So there you have it. My pastor—the man I consider when I judge the clergy of my time—must be a consecrated, dedicated Christian, called by God to preach the gospel. He must be a good man. He must be strong but slow to despise the weak and quick to help the fallen. He must have a courage to enable him to wrestle with Satan and the gentleness to lift an angel with a broken wing and a soiled halo. He must be zealous, faithful, untiring. He must—I suppose—like Paul, be all things to all men, that he may further Christ's Kingdom.

And because I—a simple layman—am also one of God's chosen men, he has every right to expect the same things of me. ■ ■

MR. DEATON is an active layman in the Forest Grove Free Will Baptist Church, Knoxville, Tennessee.



Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

## **Medical Missionary Convention**

OAK PARK, ILL.—Dr. Richard C. Halver-son, pastor, Fourth Presbyterian church, Washington, D.C., renowned messenger to the Christian professional, is devotional speaker for the third International Convention on Missionary Medicine, December 27-30, 1963, at Wheaton, Illinois.

The convention is sponsored by the Christian Medical Society. Men and women in the medical and dental profession, para-medical professions, mission executives, and other interested leaders, from around the world will convene to discuss the increasing challenge of the Christian in medicine and dentistry.

## **Japanese Amplified Sells Out**

TOKYO, JAPAN (MNS)—The Amplified New Testament in the Japanese language, published here in December by the Word of Life Press, met with an overwhelming response. The first edition of 5,000 copies was sold out in less than three weeks. Preparations are under way for the printing of a second edition.

## **Catholic Missionaries**

MEDELLIN, COLOMBIA (MNS)—Catholic leaders of the state of Antioquia have decided to send 22 young priests to the Congo to assist in Roman Catholic work in that African republic. The priests were expected to be ready to leave sometime in January.

## **Merger Attempt Fails**

FORT WAYNE, IND. (MNS)—A proposed merger between the Christian and Missionary Alliance and the Missionary Church Association has failed to materialize. The Missionary Church Association referred the proposal to its membership in a vote which failed to obtain a two-thirds majority necessary to effect the merger.

President of the Missionary Church Association, Rev. Tillman Habegger, reported that the membership referendum on the merger proposal was lost by less than one per cent of the votes cast.

## **Criticism For Evangelicals**

PHILADELPHIA, PA. (CNS)—Dr. Alan Redpath, the well-known Britisher who until a few weeks ago was the pastor of Moody Church in Chicago, has criticized evangelical Protestants in the United States for their "Phariseism." Now returned to a pastorate in the British Isles after ten years in the U.S., Dr. Redpath voiced the criticism in an

article in a recent issue of *The Sunday School Times*.

He commended the American evangelical movements for their evangelistic outreach and their generous missionary giving, but chided them for preaching a "mutilated gospel" which "majors on free grace but minors on full obedience." He said it had "produced a generation of independent evangelical Christians who simply have not progressed with God and who do not grow."

## **Protestant Lawyers Organize**

CHICAGO, ILL. (CNS)—The formation of the Christian Legal Society, a new lay religious group for Christian lawyers of the Protestant faith, was announced here by Gerrit P. Groen, a Chicago attorney and first president of the new group.

The purpose of the society, Groen said, is to provide an opportunity for fellowship among Christian lawyers and to provide a forum for the discussion of problems in relating Christianity to the law. He said the group will also help promote high standards of legal ethics and will encourage and aid deserving young students preparing for the legal profession.

## **Teen-Agers Clamor For Bibles**

MANILA, PHILIPPINES (MNS)—The sight of thousands of high school students clamoring for Bibles as they were distributed here was viewed by evangelicals as an unprecedented spectacle in the history of evangelical work in this city.

On the opening day of the Bible distribution campaign hundreds of students in several high schools swarmed around the Bible House mobile distribution units. In one school traffic policemen helped maintain order as crowds of students struggled to get their copies of the Bible.

## **HCJB Changes Channels**

QUITO, ECUADOR (MNS)—On December 20 Station HCJB-TV began telecasting on Channel 4 after eighteen days off the air during the change-over. The change from Channel 2 on which HCJB had started broadcasting became necessary because it was being used by squad cars and electric company mobile units, making effective telecasting most difficult.

## **Mormon Missionary Force**

SALT LAKE CITY, UTAH (MNS)—David O. McKay, president of the Mormon Church, has reported that 200 new Mormon congregations were formed during 1962 and

that the organization now has 18,000 "missionaries" serving in the United States and in 68 missions abroad. These "missionaries" are young people who are giving two years service to the church without compensation as is required of all Mormons.

## **'Ecumenical' Weekly**

CHICAGO, ILL. (MNS)—At the outset of its 79th year of publication *The Christian Century* has identified itself with a new subtitle which labels its an "ecumenical weekly." Formerly the magazine called itself an "undenominational weekly." The change also included a reduction in overall size to 8½ by 11, making it handier and more compact.

*The Christian Century's* own comment on the new approach is summarized in an editorial which says, "We have dropped ungraceful and negative undenominational and substituted graceful and positive ecumenical as our front-page subtitle."

## **NAE Cables Khrushchev**

WASHINGTON, D.C. (CNS)—Christians throughout the nation were dismayed by the action of the U.S. embassy in Moscow when it turned away 32 evangelical believers who sought assistance in leaving the Soviet Union. No amount of explanation by the State Department of the problems involved could quiet public concern over what seemed to be a heartless act on the part of a nation which champions individual freedom.

The National Association of Evangelicals, which is composed of 40 Protestant denominations in this country, responded to the situation with a cablegram to Chairman Nikita Khrushchev. It asked for a guarantee of safety for the group while they are in the Soviet Union and for the necessary permission to leave that country to take up residence in any country of their choice. The NAE offered to help if they wanted to enter the United States.

## **Reaching Unchurched Teens**

LONDON, ENGLAND (CNS)—A coffee bar atmosphere and modern jazz music would hardly be considered an ideal setting for an evangelistic campaign, but a British youth movement has been making effective use of such unorthodox means to reach teen-agers who are otherwise wholly unchurched.

Because traditional methods of youth evangelism have proven to be largely non-effective, the British Youth For Christ has begun a special program of coffee bar and pub evangelism. Under it, teams of young people go to the teen hangouts and present a short program of spirituals and folk music. Then they invite the young people to a concert and free coffee and biscuits at a nearby union hall after the pubs close.

The short concert is followed by a pointed five-minute message based on a popular phrase or expression. After the message, the teen-agers at the table are confronted personally with the claims of Christ and are given an opportunity to make a decision for Him.



# SHARE PROGRAM

**OUR GOAL—\$100,000.00**

*Your Gift Is Urgently Needed This Month*

*Total Given to Date - \$14,007.14*

## NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

3801 RICHLAND AVENUE / NASHVILLE 5, TENNESSEE

---

# Bible Conference Set for April 7-11

THE 20TH ANNUAL Bible Conference April 7-11 will feature Bible preaching, a Christian music workshop, and a theological forum, President L. C. Johnson has announced.

Speakers for the five-day inspirational meeting will be Rev. M. L. Hollis, Amory, Miss.; Rev. Damon C. Dodd, Nashville; Rev. Jack Paramore, Greenville, N. C.; and Rev. Ralph C. Hampton, Jr., Nashville.

These speakers are capable Free Will Baptist ministers of maturity who will bring to the conference a wealth of experience in preaching and soul-winning. Brother Hollis has preached for more than forty years as a pastor and revivalist. He has founded numerous Free Will Baptist churches in Mississippi and Alabama and at present serves the Armory church and some part-time churches in Mississippi. A noted Bible preacher, he has appeared as a Bible Conference speaker previously and has been a special speaker at the Bible College on several occasions.

Also a popular speaker in the denomination and a repeat Bible Conference speaker is Rev. Damon C. Dodd who has recently assumed the pastorate of Horton Heights

Church in Nashville. The Rev. Mr. Dodd served the National Association for several years as Promotional Secretary and as director of the Home Missions program. He served as a missionary to Cuba under the Foreign Missions department and has held pastorates in Missouri, Tennessee, and Georgia. Dodd is an alumnus of the Bible College, being a member of the first graduating class of 1944.

A full-time evangelist since his graduating from the Bible College in 1958, Rev. Jack Paramore has preached in more than 200 meetings in Free Will Baptist churches over the various states and has witnessed more than 800 first-time decisions for Christ. He traveled as a member of the Bible College quartet from 1956-57, appearing in churches from coast to coast.

Bringing a Bible study each day during the conference will be Rev. Ralph C. Hampton, Jr., Bible College faculty member and director of the school's Christian work department. Hampton has been with the Bible College since 1958.

In addition to furnishing special musical groups for the conference this year, Donald Clark and his music department plan a

music workshop each afternoon, Monday through Wednesday, for the benefit of conference guests.

Another first-time feature this year will be a discussion forum on theological subjects. Dean Charles A. Thigpen will preside over panel discussion as various Bible College faculty members serve as panelists.

Everyone is welcome to this outstanding conference for Free Will Baptists. Attended largely by students and alumni, the conference also provides spiritual blessing for pastors who spend most of their time giving out the Word of God, missionaries home on furlough, evangelists, full-time Christian workers, and lay Christians. The conference is for Christians who love the Lord, who know the richness of the Word of God, and who desire the joy of Christian fellowship.

The services will begin at 7:30 Sunday evening, April 7, and will include three speakers each morning Monday through Thursday at 8:40, 9:25, and 11 o'clock, and one service each Monday through Wednesday at 7:30.

A nursery will be provided for pre-school-age children of out-of-town guests. ■ ■

# GOD AND REVIVAL

by  
**Tom Hamilton**

**D**L. MOODY TOLD the story: An old man got up in one of our meetings and said, "I have been forty-two years learning three things." I pricked up my ears at that. I would like to find out in three minutes what a man had taken forty-two years to learn. The first thing he had learned was that he could do nothing toward his own salvation. That is worth learning. The second thing was that God did not require him to do anything. That was worth learning, too. And the third thing was that the Lord Jesus Christ had done it all, that salvation was finished, and that all he had to do was *take it*. Dear friends, let us learn that lesson. Let us give up struggling and striving, and accept salvation at once.

Agreement with the discovery made by the man relating to his salvation as related by Mr. Moody is not difficult for one who

has a working knowledge of the Word of God.

It seems to be the clear teaching of the Bible that a right relationship between God and man was made possible by the special ministry of Jesus Christ.

## *Sins Forgiven*

Ministers proclaim in language unmistakably clear and in no uncertain terminology—"It's done!" "It's done!" There is nothing for you to do to obtain a right relationship with God. However, when such a statement is made without further explanation, does this not assist man in deviating from the Word of God? Nothing for you to do. Just believe. Is "believing" not an activity of the individual? Does this not require decision, a mental activity, a response by man? Taking into account that through the gracious ministry of the Holy

Spirit and the Word of God that the sinner is led into the experience of sins forgiven and sonship, man does have something to do in order to appropriate that which was made available by the death or vicarious sacrifice of Jesus Christ. No act of man can ever atone for or do away with the penalty hanging over man. Only Jesus Christ could effect the removal of sin and that at Calvary. Any man-effort towards taking care of the penalty for the sin of man is doomed to failure.

The redeemed join the apostle Paul in declaring, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8, 9)

The Psalmist living in an environment demanding a divine operation in history cried out "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou not revive us again that thy people may rejoice in thee." (Psalm 85:4, 6) The Psalmist must have had knowledge concerning God and revival that has been lost.

Revival efforts have been stepped up in many local churches. The special services of outstanding ministers have been secured in attempting to combat the rising tide of sin in the church and plug the hole through which the water of worldliness is pouring into the church and endangering its testimony and efficiency for Jesus Christ.

These are perilous days, fraught with great danger, constant national and international tension, and increasing evidence of man's ignoring God.

Throughout much of Christianity passionate pleading can be heard coming from the lips of anxious Christians who have recognized that these are a beginning of those days Paul referred to when he wrote to Timothy. "This know also, that in the last days perilous times shall come" (II Timothy 3:1).

"Revive us again" fills the mouth of many saints of God day after day and year after year. Where is that much sought for and long overdue experience?

## *Hindrance to Revival*

Could it be that one of the primary reasons that revival has not come to this nation, to many local congregations, and to many earnest seeking Christians is partially due to an improper knowledge relative to God and revival? One of the primary hindrances in the modern revival effort of today is so clearly portrayed as one analyzes the results. God's place or position has been usurped by someone else, or by something else.

Is it possible that we have approached that place of thought where we have allowed ourselves to believe that revival is the work of God alone?

Knowing somewhat of the shrewd tactics and strategies of Satan, it is very possible that this one who opposes revival efforts upon the part of God's people has worked

MR. HAMILTON is a full-time Free Will Baptist evangelist. He lives in Homerville, Georgia.



upon the mental faculties of the Christian with such success that much of professing Christendom has been brainwashed by Satan into believing that revival is altogether God's activity. Man has nothing to do with it.

Revival comes to pass in much the same fashion as salvation to the individual. It is God who makes the first move in both revival and the salvation experience.

It is very possible that this one who opposes revival efforts upon the part of God's people has worked upon the mental faculties of the Christian with such success that much of professing Christendom has been brainwashed by Satan into believing that revival is altogether God's activity. Man has nothing to do with it.

Revival comes to pass in much the same fashion as salvation to the individual. It is God who makes the first move in both revival and the salvation experience.

One hears a great deal these days about the evangelist's part, the choir's part, the soloist's part, the pastor's part, the Church's part, but very little is ever said about God's place in revival. His seems to be of little significance in present-day revival effort, but is it? Was the psalmist aware of something that the Church needs to recapture? Was he pursuing the right course when he so fervently and passionately pleaded, "Turn us, O God of our salvation, . . . Wilt thou not revive us again: . . .?"

Please follow me carefully as we ascend to a place where it is possible to observe revival endeavors on the part of those who believed that such an experience was a "must" for the people of their day. It is not my desire for you to disregard the key position occupied by man in such a movement. However, keep your mental eye focused on our great and wonderful God.

Let us observe the revival at Sinai. The account of this is given in the thirty-second and thirty-third chapters of Exodus.

The Hebrews were in slavery down in Egypt when Moses was born. Many years previous to the birth of the man God had chosen to use in the reaffirming of His love for the Hebrews and the accompanying demonstration of His great power, He had promised that He would be with His people and deliver them from their bondage.

Moses received instructions from God and gave diligence to obey. The people marched out of Egypt under the observant eye and the protective hand of their God who had declared in no uncertain terms His love for them.

While Moses and Joshua, his ministers and their attendants went up into Mt. Sinai to receive the law, the people lapsed momentarily into idolatry. They requested Aaron to make Gods to go before them. He complied with the peoples desire. When the golden image of the calf was finished, he declared a feast unto Jehovah. "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord." (Exodus

32:5). Now, notice the reaction of Jehovah His peoples folly. "And the Lord said unto Moses, go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." (Exodus 32:7). The memory of the miraculous redemption from Egyptian slavery had perished in the turbulent waters of ingratitude. Their faith in the God of their mighty deliverance lay bruised under the feet of fleshly lust.

Moses, jealous for his God, moved to action. There was no time for delay. The sin must be punished. God must be vindicated. The golden calf is beaten to pieces, ground to powder and strawed upon the water and a sinful, rebellious people made to drink of it. But this was not the end of God's disciplinary judgment. Three thousand of the Hebrews were executed.

Who was it that first suffered as a result of the heinous sin of God's people? Who was it that moved to action, sounded the alarm and immediately set plans into motion whereby the people could be saved from the hands of Satan? Who was it that was most disturbed and conscious of sin committed. It was not Moses, but God who took notice of His peoples sin and set in motion the wheels of revival.

### God Awakens

The awakening factor in the revival at Sinai was God. He threatend to withdraw from the very people who had experienced redemption at His hand. The people had committed a grievous sin at Sinai. Moses had interceded. He prayed earnestly and received God's promise that He would not consume them. However, God angered at the sin of the Hebrews declared, "I will not go up in the midst of thee." And when the people heard these evil tidings, they mourned: . . ." (Exodus 33:3, 4). It was the declaration of God to part company with Israel that toppled them into the pit of sin consciousness and cleared away the fog that impaired their mental vision of their true spiritual state and consequence accompanying the sin.

At Sinai revival fires burned brightly and although centuries have passed, rays of light continue to break through the dark clouds that engulf our nation and encourage us to continue to pray, "Turn us O God . . . Revive us again."

Yes, it was God playing the major part at Sinai and the Hebrews played no minor roll. God's children yielding to temptation, the mighty God rushing to the aid of His own. How right the Psalmist was when he prayed, "Turn us O God."

The revival under Samuel is related in I Samuel 4-7. Religious corruption dragged the Israelites into the mire of spiritual destitution. "The word of the Lord was precious in those days; there was no open vision." (I Samuel 3:1). The people had no access to God's Word. Intellectual blindness set in. They lapsed into an attitude of in-

sensitiveness to God. Every passing day found them more enchanted by sin and all the while the cord of sin was being wrapped more tightly around them. God and His will a forgotten familiarity.

What would have been the inevitable consequence if God had not intervened? He did intervene. He did not leave them alone. Samuel, God's man, for the hour, journeyed from village to village, from one community to another with the Word of God challenging them to turn from their false Gods and to return unto the Lord.

Revival began about twenty years after the defeat at the battle of Aphek and sometime after the removal of the Ark of the Lord to Kirjathjearim. The people were finally wrestled to the ground of sin consciousness, their shoulders pinioned beneath the sheer weight of the Word of God they cried out for God. Repentance became the proper experience for every Israelite.

### Turning to God

Now what was it that gave them a powerful thrust Godward? What was it that caused them to sicken of sin and desire the true God? Without any hesitancy, the answer is "God."

"And Samuel spoke unto all the house of Israel." (1st Samuel 7:3). There is the motivation—the cause for their turning back to God. Samuel called a general assembly at Mizpeh. The stage was set for a gigantic spiritual awakening. The back-to-God movement was on. The conditions were met and God responded with a great awakening. Once again the cry of the psalmist had become an actuality—"Turn us again O God."

A backslidden, sin laden, rebellious people had been brought to that place where sin became exceedingly sinful and a right relationship with God to be chosen than the pleasures of sin for a season.

Revival without God—*never*—for revival is a divine operation in history. People are jarred out of a state of apathy into a deep abiding conviction of the need of God.

The Israelites under Samuel began to experience a feeling of being wrong with God. The pangs of guilt drove them to that place of increased yearning to escape the destruction which they felt to be imminent. They thrust aside all else and saw to it that sin was properly dealt with. A quickening of life was the inevitable result.

When one contemplates revival from the position of God's relation to it, he must be overwhelmingly persuaded that man's actions can never be substitutions for God's. There is a place for both God and man to function.

Therefore in this day of pressing demand for revival, let us reevaluate God's relation to revival and move with rapidity to that place of penitence and Godly sorrow for our sin. Yielding ourselves to the blessed leadership of the Holy Spirit as He ministers the Word to our hearts.

"Turn us again, O Lord." ■ ■

## 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.

*In one of the commentaries which I have, the writer says that verses three and four in chapter 5 of John were added by the translators and was not in the original manuscripts. Is this so?*

Since we have no original manuscripts and even our translations are from other copies of the originals, I would say that we just stick to and accept the King James version. It has been with us for a long, long, time and the belittling of God's Word is part of the work of Satan in these last days. John 5:3-4 present no problem to me since the whole passage indicates that a marvelous miracle took place even if these two verses were eliminated.

*I have been listening to a preacher who says that Christ was the first born or first-made of God and that Jesus was just a created being as any other of God's creations. Do you have a simple scripture to refute this?*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." (John 1:1-3). In John 14:9, Jesus told Philip ". . . He that hath seen me hath seen the Father." Still further evidence is found in John 10:30, "I and my Father are one."

*I asked a minister of the pass-over and the communion were one and the same. He said practically. Please explain.*

The passover was instituted in Exodus 12 just as the last plague was visited upon Pharaoh and the Egyptians. This was before the liberation of the children of Israel from bondage. Read the chapter and you will see God's instructions. In verse 13 He said, ". . . when I see the blood I will pass over you." Instructions to keep the memorial are given in verse 14 and it was kept under Moses at Sinai in Numbers 9; under Joshua in Canaan in the book of Joshua 5:10; by Hezekiah in II Chronicles 30:13; by Josiah in II Kings 23:21; and by Ezra in Ezra 6:19. It was at the passover as kept by Jesus in Matthew 26, Mark 14, Luke 22, and John 13 that the Lord's supper or the communion was instituted. From Luke's account Jesus seems to indicate that the passover was being observed for the last time and then came the ordinance of the Lord's supper which Paul in I Corinthians 11:26 says, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Without doubt, the passover pointed to Christ and was a type of Christ's death inasmuch as I Corinthians 5:7 says, ". . . For even Christ our passover is sacrificed for us."

## A SUMMER OPPORTUNITY

by  
Joy Rice

A CHILD GETS only 26 hours of actual Bible teaching a year in Sunday school. That is, if he goes every Sunday and the usual time is spent in attendance records. Our public schools offer more hours than that in a single week.

The Bible says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). Woe be to us if we fail to keep God's commandments concerning the children. If the Sunday school can provide no more than one-half hour a week of Bible teaching, then something must be done to supplement it. Many churches have found at least part of the answer in Vacation Bible Schools. Bible schools offer more instruction in a two-week period than the Sunday school offers in a whole year.

### Teaching the Bible

The Bible school is designed to teach the Bible to boys and girls in a language they can understand. Thus, helping them to believe in Jesus Christ as a personal Saviour. Having a Bible school in the summer is a distinct advantage. The minds of the children can be devoted fully to the Bible studies and not to school work. There is less danger of his forgetting the lessons since he attends Bible school daily. Each day's lesson is built upon the things already taught and tend to give the child a sense of the unity of the Bible.

Although Deuteronomy 6:7-9 commands parents to teach the Word diligently to their children. Many parents are failing to do this. As a result of their failure, children are growing up without Christ or even a knowledge of how to be saved. Many boys and girls do not even attend Sunday school regularly, so they receive no Bible training whatsoever. When all other sources fail, people look to the church to provide adequate Bible instruction for the children. We must not fail to help all we can.

### Teaching the Community

Vacation Bible School reaches many boys and girls for Jesus which are never reached by a Sunday school. It is an instrument for teaching Bible truths to the citizens of tomorrow. Once the children have learned of Jesus, they spread the news in their homes. Through choruses, memory verses and take-home objects, the children take Gospel truths into many Christless homes each summer. As families are reached through children, communities are reached through families. The influence of the church is the community is increased as a result of VBS.

# 1963 COOPERATIVE RECEIPTS

JANUARY 1963

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

	January 1963	Year to Date	Total to Date 1962	Designated Jan. 1963
Alabama	47.79	47.79	10.00	
Arkansas	527.85	527.85	211.67	
California	480.37	480.37	1,233.86	
Georgia	168.20	168.20	209.59	
Illinois	77.69	77.69	387.89	
Indiana	239.97	239.97	136.52	
Iowa	91.36	91.36		
Kansas	124.00	124.00	186.96	
Michigan				32.00
Missouri	1,648.71	1,648.71	1,328.00	
New Hampshire	30.61	30.61		
New Mexico			142.47	
North Carolina	103.02	103.02	287.58	226.00
Ohio	146.46	146.46	81.17	
Oklahoma	1,087.19	1,087.19	867.68	
Tennessee	469.23	469.23	233.20	
Texas	325.36	325.36	298.62	
Virginia			88.98	

## . . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	COOPERATIVE RECEIPTS		DESIGNATED		Total Receipts to Date
	January 1963	Year to Date	January 1963	Year to Date	
Foreign Missions	1,614.68	1,614.68	99.00	99.00	1,713.68
F.W.B. Bible College	1,169.25	1,169.25	60.00	60.00	1,229.25
Executive Department	1,113.56	1,113.56			1,113.56
Home Missions	890.86	890.86	53.00	53.00	943.86
League Board	556.80	556.80			556.80
Superannuation Board	167.03	167.03	15.00	15.00	182.03
Stewardship Commissions	55.63	55.63			55.63
Home for Children, Tenn.			31.00	31.00	31.00

# SOMETHING MUST GIVE

Henry Ford wasted no time arguing about the alcoholic content of the wine served at the wedding at Cana; he was too busy telling the world that the coming of the automobile meant that alcoholic beverages must be relegated to a past era. The AMERICAN HOLINESS JOURNAL of May 1959 quotes him as saying;

"I believe in prohibition because I believe in the new industrial order that America is creating. Booze is as much out of place in that new order as a horse and buggy in down-town Detroit—and a lot more dangerous. The horse and buggy order is gone, and liquor had to go with it. Society could take chances back of a dash-board that it can't afford to take behind a steering wheel!

"Perhaps you don't recall the old hitching post days," he said, "the streets on Saturday nights were lined with wagons and buggies, and the saloons were filled with customers. At closing time a crowd of irresponsible men backed their rigs into the streets, the horses were headed towards home, the reins were dropped over the dash and forgotten. The horses were sober!

"Well, if we want our streets lined again with shops that do that kind of business we shall have to put up our automobiles and go back to the old hitching posts. Automobiles won't go straight unless they are driven straight, and they *don't know the way home.*

"An industrial order that has discarded the reins, dashboard, and a team that knows the way home can't afford to line its highways with 'regulated liquor shops'—not with a forty-horsepower motor under the toe of the drinking citizen."

The date of this statement is not given, but in the quarter century of repeal the increase in drinking has kept pace with the number of cars. Automobiles, planes, super-highways mean not only greater speed but greater tension that results in more and more mental disasters. How long can we have our cake and eat it too?

How long will readers of daily papers close their eyes to headlines like these? The Chicago Daily Tribune, "Driver Admits Drunkenness in Two Deaths." A United Press story from Baltimore, Maryland, "100 Teen-Age Boys, Girls Fight Police After Beer Party." An Associated Press story tells about a girl stabbed to death by a 17-year-old girl who had spent all her money on drink. The victim's purse contained only six dollars.

These stories are multiplied by the thousands. You have probably read the same stories in your local newspaper.

What have you done about this situation? Most of us do nothing. Why not form a committee of one and take your stand. Others will surely follow.



*Pictured above is the church in Millville, New Brunswick, Canada which is being served by Mack Owens, Home Missionary. They report an average Sunday school attendance of 45.*

## GLANCING AROUND THE STATES

### ***New Church Organized***

DENVER, COLO.—On the corner of Morrison Road and South Lowell in Denver there now stands a new Free Will Baptist Church. The church will hold services regularly, but has not yet voted on an official name. Lowell McGowan is the pastor.

### ***Property Occupied***

WAIPHU, HAWAII—Rev. Luther Sanders reports that the new property recently purchased has been occupied. The Sanders are living in a five room quonset hut. There is one for the educational building, and one

with the partitions removed from the church auditorium. These buildings cost approximately \$5,000.00.

### ***State Holiday Asked***

NASHVILLE, TENN.—Word has reached Nashville through home missionary, Luther Sanders, that the Hawaii Buddhist Council wants Buddha's birthday observed as a State holiday in Hawaii.

The council, composed of all of the major Buddhist denominations in Hawaii, is sponsoring petitions to the Legislature to put this

into effect. Buddhists observe April 8 as the birthday of the Enlightened One.

### ***Challenge Accepted***

NORTHPORT, ALA.—A recent missionary conference brought a challenge to the First Free Will Baptist Church here. Pastor Hollingshead challenged his congregation to purchase a vehicle for Jimmy and Janie Aldridge to be used in Africa. The people readily accepted his challenge. Everyone was asked to sign a pledge card which stated that they would give ten cents per day above their regular tithes to this special fund. The pastor reports that the fund is growing rapidly.

### ***Pastors Needed***

NASHVILLE, TENN.—The need of pastors for three churches in Texas has been brought to the attention of CONTACT. They are West Side Free Will Baptist, Midland, Texas: About 150 in Sunday school. Contact Mrs. Johnnie Jones, 3222 Marian, Midland, Texas. First Free Will Baptist, Corpus Christi, Texas: Nice church plant, only Free Will Baptist church in town of 165,000 people. Contact Mrs. W. H. Norris, 4670 Cosner Dr., Corpus Christi, Texas. First Free Will Baptist, Kermit, Texas: Nice block building. Contact Mrs. Lora Allen 230 N. Main St., Kermit, Texas.

### ***Home Missions Rally***

TIMMONSVILLE, S.C.—Bethany Free Will Baptist Church here acted as host for the first in a series of home missions rallies. Dan Merkh, returned missionary, brought the keynote message from the book of Acts.

The new board consists of Gene Anderson, J. B. Vause, Reedy Saverance, Charles Brown and Carroll Alexander.

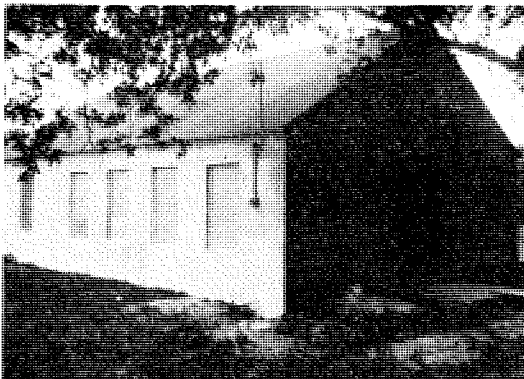
The board announced that their constitution and by-laws calls for cooperation with state and national boards with 50% of the undesignated funds being used for conference missions, 30% going to state missions, and 20% going to national home missions.

### ***Outstanding Church Selection***

MT. VERNON, ILL.—The Illinois churches will begin with the month of February selecting the outstanding church of the quarter. Selections will be made from nominations received. Point values have been assigned to different accomplishments and activities such as the number of people making decisions, personal work, number of people attending prayer meetings, Sunday school and church attendance, using denominational literature, and supporting the cooperative plan.

### ***Pastoral Changes***

NASHVILLE, TENN.—The following changes have been reported to CONTACT. Elmer Turnbough from Parkview Church at Desloge, Missouri, to Bear Point Church, Sesser, Illinois; Jesse K. Webb, from Spring Garden Church to Parkview Church at Desloge, Missouri; Damon Dodd, from First



*Pictured above (left) is the Golden Glades Free Will Baptist Church, Miami, Florida, prior to a recent remodeling program. On the right is the same church after the completion of the first phase of its remodeling program. Work was financed through a bond issue conducted by Executive Church Bonds, Inc.*

Church Savannah, Georgia, to Horton Heights Church Nashville, Tennessee; Henry Van Kluyve from Portsmouth, Virginia, to First Church Savannah, Georgia; William Calvert from First Church Chester, South Carolina, to First Church Gastonia, North Carolina; Richard Cordell from Trinity Church Indianapolis, Indiana, to Woodbine Church Nashville, Tennessee; Dalton Heath from First Church, Anderson, Indiana, to enter school at Rocky Mount, North Carolina; W. F. Chapman from Charleston, West Virginia, to First Church Anderson, Indiana.

**Recent Deaths**

NASHVILLE, TENN.—Recent deaths reported to CONTACT include Rev. Paul Sulcer, pastor of the First Free Will Baptist Church, Mt. Vernon, Illinois; Rev. Paul Williams, Joplin, Missouri, and Rev. T. B. Mellette, Colquitt, Georgia.

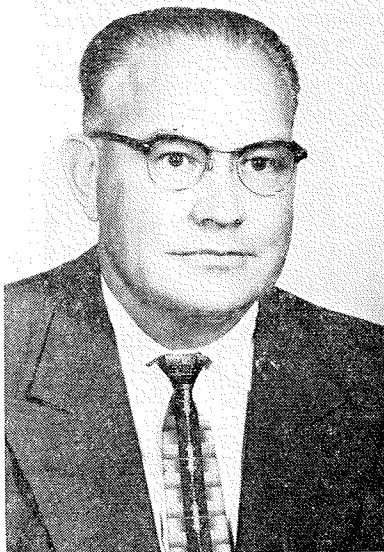
**Tippett Assumes Pastorate**

TWIN MOUNTAIN, N.H.—Elbert W. Tippett assumed the pastorate of Twin Mountain Community Baptist Church, Twin Mountain, New Hampshire, March 3. The church's former pastor, Mark Vandivort, has accepted a position with the National Home Mission Board.

The Twin Mountain church is a member of the Northeastern Association of Free Will Baptists. The Northeastern Association was organized about a year ago, and received into the National Association in July of 1962.

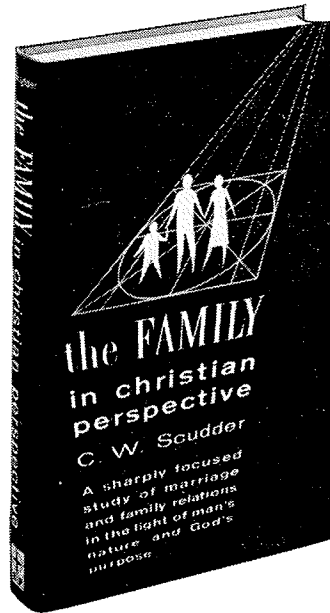
**King Graduates**

COLLEGE HEIGHTS, ARK.—Bob King recently received his Bachelor of Science in Education from the Agricultural and Mechanical College here. Mr. King is also a graduate of the Free Will Baptist College. At the beginning of this year Mr. and Mrs. King began a mission at Paris, Arkansas. Free Will Baptists living in this area may contact Pastor King at Box 86, Branch, Arkansas.



BOB KING

the FAMILY  
in christian  
perspective  
C. W. Scudder



Valid  
Help for  
a Vital  
Part of  
Your  
Ministry . . .

Here is a sharply focused study of marriage and family relations in the light of man's nature and God's purpose. Dr. Scudder shows that the great need for today's family is a new emphasis on the teachings of the Bible and the ministry of the Christian church.

Dr. Scudder begins his study with an over-all picture of the Christian family and God's ideal for that family. He then focuses attention on sex and marriage; preparation for successful marriage; responsible parenthood; responsible family relationships; provisions for the elderly; ruptured family relations (divorce and remarriage, delinquent behavior, and in-law problems); and the church and the home.

By emphasizing that God created man and designed the family for man's pattern of living, the author provides an extremely helpful sourcebook for all who counsel with people concerning marriage and family relations. (26b) \$3.50

**Free Will Baptist Bookstore**

3801 Richland Avenue, Nashville 5, Tennessee

# NAE CONVENTION TO FEATURE MISSIONARY SPECTACULAR

In Buffalo, New York—queen city of the Niagara Frontier and eastern gateway to Canada—the National Association of Evangelicals will hold its 21st annual convention this year.

The dates are April 23-25.

More than 1,000 leaders from nearly 50 Protestant denominations—as well as a number of special guests from Canada—are expected to gather at the Statler Hilton Hotel where the sessions will be held to discuss current issues, formulate policy and strategy, and pray together for revival.

The prayer times are always a significant part of an NAE convention program. They will be under the direction of Mr. Armin Gesswein, chairman of the Spiritual Life Commission who is known throughout the country for his prayer conferences.

One of the principal features will be a missionary spectacular under the direction of the Evangelical Foreign Missions Association which will come on the closing night. Missionaries in costume from many areas of the world will participate. The convention will be addressed that night by Dr. Gilbert Kirby, of London, England, general secretary of the World Evangelical Fellowship.

Other speakers at the public meetings will include Dr. Robert A. Cook, president of NAE and The King's College, Briarcliff Manor, N. Y.; Dr. George L. Ford, executive director of NAE, Wheaton, Illinois; Dr. Leslie R. Marston, bishop of the Free Methodist Church, Greenville, Ill.; Dr. Curtis Nims, pastor of the First Baptist Church, San Francisco, Calif.; Dr. Clyde W. Taylor, secretary of public affairs for NAE, Washington, D. C.; Dr. G. Aiken Taylor, editor of *The Presbyterian Journal*, Asheville, N. C., and Dr. A. W. Tozer, editor of *The Alliance Witness*, Toronto, Ontario.

Meeting simultaneously with the convention will be 15 commissions and affiliated agencies representing evangelical interests ranging from stewardship to world relief. Nearly 100 leaders in numerous fields will appear on the program of these various meetings.

Noted among these will be Dr. Clyde Narramore, consulting psychologist for the Los Angeles County schools, who will speak at sessions of the Social Action Commission on "Family Education in the Church" and "The Marks of a Mature Minister."

Miss Angelyn G. Dantuma, dean of women at Moody Bible Institute, will speak

at a luncheon for the Women's Fellowship. The women will also hear Rev. Donald H. Gill, NAE's assistant secretary of public affairs, and Mr. Wendell Rockey, director of the evangelical world relief program.

A luncheon for educators will be addressed by Dr. Carl F. H. Henry, editor of *Christianity Today*. The evangelical schoolmen will also hear a report on the progress toward a new evangelical translation of the Bible and a discussion on "Missionary Efforts on the Christian College Campus."

In the field of Sunday schools, Dr. Roy Zuck of Scripture Press will talk on "Why Teen-agers Drop Out of Church," in the field of missions a panel will discuss "The Effect of the Vatican Council on Evangelical Missions," and the Stewardship Com-

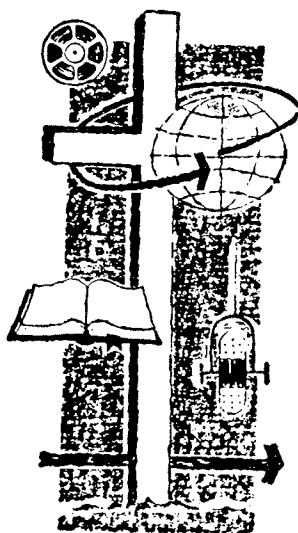
mission will have a session on "Should Evangelical Churches Make Business Investments?"

More than two dozen other workshop-type sessions will be held during the two days.

Special awards in two areas—lay service and expository preaching—will be made at the convention. The annual "Layman of the Year" award will be given to the layman who in the judgment of the Evangelical Action Commission has done the most for the Evangelical movement during the year.

Winners in NAE's expository preaching contest will also be announced. The contest was a part of the 1962 "Return the Bible to the Heart of the Nation" emphasis.

Frank Boggs, recording artist for World Records, will be the convention soloist.



# 21<sup>ST</sup>

## NAE CONVENTION

### APRIL 23-25 - 1963

NATIONAL ASSOCIATION OF EVANGELICALS  
STATLER-HILTON HOTEL • BUFFALO, N.Y.

### FORWARD! WITH CHRIST

"Go forward!" God told the Israelites at the Red Sea. If modern-day evangelicals had stood there with Moses, their hands would have been full of all kinds of technical gadgets to implement the command. Of tools and techniques there is no end. If Christians were disposed to do it, the gospel message could be sped to earth's remotest regions on the celestial wings of a Telstar. It is not the means that 20th century evangelicals are lacking—it is the dynamic... the thrust! We need to feel again the surge of a challenge that is bigger than ourselves... to reach the "other sheep"... to become expendable, if duty demands... but above all, to go forward in step with the Captain. May it please God to make this convention the launching pad for a new evangelical thrust into a Christless world.

### CONVENTION SPEAKERS



DR. COOK



DR. NIMS



DR. TOZER



DR. FORD



DR. TAYLOR



DR. KIRBY



DR. MARSTON



DR. TAYLOR

NATIONAL ASSOCIATION OF EVANGELICALS / POST OFFICE BOX 28  
WHEATON • ILLINOIS



## IN THE VINEYARD

■ **Paul Ketteman**, Director of Public Relations for the Bible College, held promotional services in North Carolina and Virginia churches.

■ President of the Bible College, **Dr. L. C. Johnson**, spoke at Homecoming services at Glennville, Georgia, recently. He will be speaker for revival meeting at Pleasant Hill Church, Vienna, Georgia, through March 3.

■ **Mrs. Eunice Edwards**, Executive Secretary of WNAC, will be attending a District Auxiliary Convention at Jasper, Alabama, March 14.

■ Director of Conference Ministries, **Rufus Coffey**, will be in a missionary conference at Tulsa, Oklahoma, March 3-9. On March 13 he will begin a conference at Detroit, Michigan, March 20-28 at St. Louis, Missouri, are March 25-30 at Savannah, Georgia.

■ **Jerry Ballard**, Director of Publications for Foreign Missions, will be in Springfield, Missouri, March 15-17. Mr. Ballard will be investigating publications in other languages.

■ Director of Foreign Missions, **Reford Wilson**, will be in a missionary conference at Savannah, Georgia, March 24-27.

■ **Mark Vandivort**, Field Secretary of the Home Mission Board, will be in the Tulsa, Oklahoma, area for a missions conference, March 3-10. He will be in the Grand River, Oklahoma, area March 22-24.

■ General Director of National Home Missions, **Homer Willis**, will be in a conference at Winona Lake, March 6-8. He will be in St. Louis, Missouri, March 20-24, and Rock Springs Church, Tennessee, for revival services March 25-31.

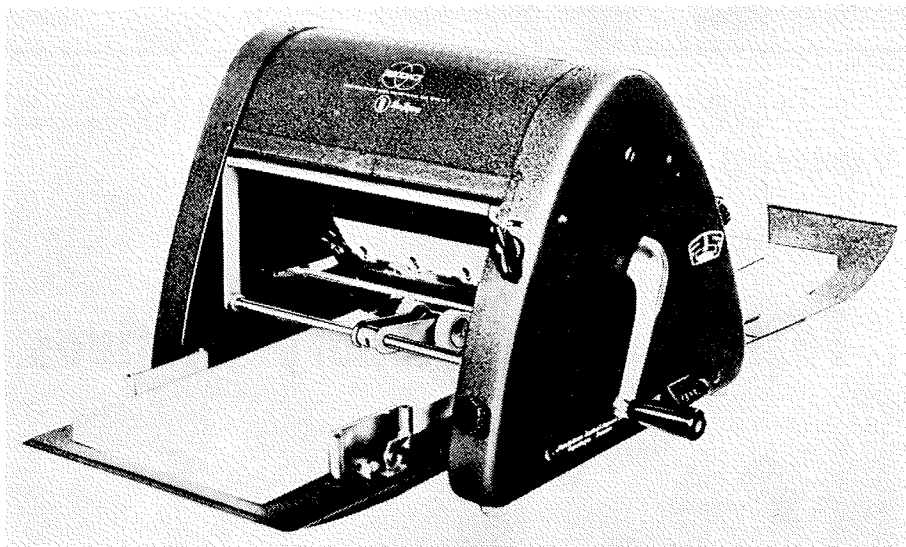
■ **Samuel Johnson**, Director of League Board, will be attending the First International Camp Commission meeting at Williams Bay, Wisconsin, on March 26-29. On March 15-16 he will be in Jasper, Alabama, for the Sunday school and League Convention of the Progressive Association.

■ Executive Secretary **Billy A. Melvin** will be in revival services at the Vincent Free Will Baptist Church in Elyria, Ohio, March 18-24.

MARCH, 1963

## SPECIAL OFFER

### Bohn Rex-Rotary M-2 Mimeograph Machine



**This compact and efficient mimeograph machine does quality work. It works on the silk-screen principle and uses tube ink. A real addition to any church office.**

**SALE PRICE THIS MONTH ONLY**

\$179.50
F. E. Tax 10.77
TOTAL \$190.27
SPECIAL DISCOUNT 23.00
MARCH SALE PRICE \$170.27

Free Will Baptist Book Store • 3801 Richland Avenue • Nashville, Tennessee

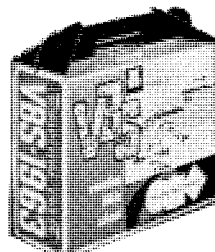
*Plan NOW for a successful . . .*

## VACATION BIBLE SCHOOL

**Come in and  
see the new  
Scripture Press course . . .**

Now is the time to begin planning for Vacation Bible School . . . and we are ready to help you plan the most successful VBS you have ever had. Come in today to see the many new items on display.

Scripture Press introductory kit contains actual samples of manuals, publicity items, and all handcraft . . . in a colorful container. A \$7.50 value . . . ONLY \$5.50.



**traveling God's highway**

**FREE!**  
VBS ROAD  
MAP OF  
SCRIPTURE PRESS  
COURSE



**FREE!**  
24-PAGE VBS  
GUIDEBOOK TO  
HELP YOU PLAN



**SEE!**  
NEW VBS FILM  
"TRAVELING  
GOD'S HIGHWAY"



*For a complete selection of Vacation Bible School materials . . .*

**Free Will Baptist Book Store  
3801 Richland Avenue • Nashville 5, Tennessee**



REV-MRS HARVEY E HILL  
8914 SPRINGDALE  
ST LOUIS 34 MO  
C

### *Christ's Motive*

Sermons delivered about the cross are plentiful. In the midst of all the dramatic presentation of this subject, let us not forget the motive for which Christ went to the cross. It was simply that He longed to save lost men from eternal destruction. He LONGED for their salvation. When we know His motive for going to the cross, and His longing for others, how can we do less than Paul? Surely we should be constrained by the sight of the One who was willing to suffer all for salvation. Our motive certainly should be to help relieve the longing that He is experiencing. We need to be constrained by His love.

### *False Motives*

Be careful that you are not aroused from a sense of human pity. Our missionary emphasis sometimes causes this type of concern. You hear the stories of the suffering and needy. You see slides and moving pictures that stir your emotions. A deep feeling of pity for these "unfortunates" causes you to feel that something MUST be done. It should! But before you announce your call to the mission field, make a check. Is this the constraining love of Christ for the lost or mere human pity? Tread softly. Be sure. Don't join the "casualty list."

A young lady was deeply moved by a missionary service. She saw pictures of little children and babies in their native dress and undress. She expressed her feeling. God was calling her to foreign mission service to work with children. She could hardly wait to begin her work.

It was not exactly a pleasant trip into the interior by oxcart. It began to rain. The driver announced he could go no further. The mud was too deep. It was still an hour's ride to the destination. She became terrified. How could she spend the night in the rain on the road? Her baggage would get wet. She would catch cold. Suddenly her love for these people vanished. This brought her face to face with her decision of several months back. She began to realize that she came to the mission field because of her own natural pity and love for the people. Mere human love and pity will not stand the tests.

The driver left the missionary in the mud. This would not change the love of Christ for his soul. It might change our human love, but not Christ's love. We are unlovely until we meet Christ.

Be more constrained by His love. Get close to Him and feel the throb of His heart for the lost. Understand His longing. Then go forth.

## **YOUNG PEOPLE . . .**

# **Test Your Missionary Motives**

**I**N MANY AREAS throughout our denomination there are repeated appeals for the youth to dedicate their lives to missionary service. The type of appeal for missionary service has much to do with the number of responses that we have. In some areas there is a "casualty list" which is composed of all those who responded to the appeal but did not reach the field. We could be creating our "casualty list" by the method of appealing to our youth.

Has anyone ever discussed with you the motive for missionary service? Are you acquainted with the idea of sacrifice in the Lord's service? Have you discussed the act of committing yourself to the Lord and to His work for better or worse?

Too frequently we approach the subject with an investment idea. A young person has a life; therefore, he wants to invest it where it will yield the greatest returns. This is the idea of the business man. The New Testament calls for us to serve as good soldiers. We are to be ready to obey our orders whether they mean life or death. We must be ready to go forth prepared to sacrifice, if sacrifice happens to be the line of duty. We should be ready to go wherever we are sent, not choosing our own field.

The motive with which we go to the mission field has a very direct bearing on the type of service we will render when we get there. With this in mind let us look at some motives of past people.

### *Paul's Motive*

Paul is known as the greatest missionary of all time. When we discuss missionary

activity we can always point to his life. In the Scriptures we find his motive. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (II Cor. 5:14-15). Later in the same chapter he said, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Here he tells us that the thing which motivated his mission activity was the constraining love of Christ. Paul had a great love for lost man. This, however, was not the love that motivated his service. It was Christ's love for men that drove him to get the message of redemption to the ends of the earth. He regarded himself as only a voice. Christ was the one really concerned about man's lost estate. Paul was simply His messenger. As we begin to test our missionary motives, study the life of Paul. It will be quite an eye opener. The impression of Paul's ministry on others was the fact that Christ loved them.

Christ Himself said, "I, if I be lifted up . . . will draw all men unto me" (John 12:32). It was Paul's intent to life up this Christ before men so that they would be drawn to Him.

For the love of Christ constraineth us! The true missionary is constrained by Christ's love for the lost. This is the constraining motive of Paul. It is also the true missionary motive.