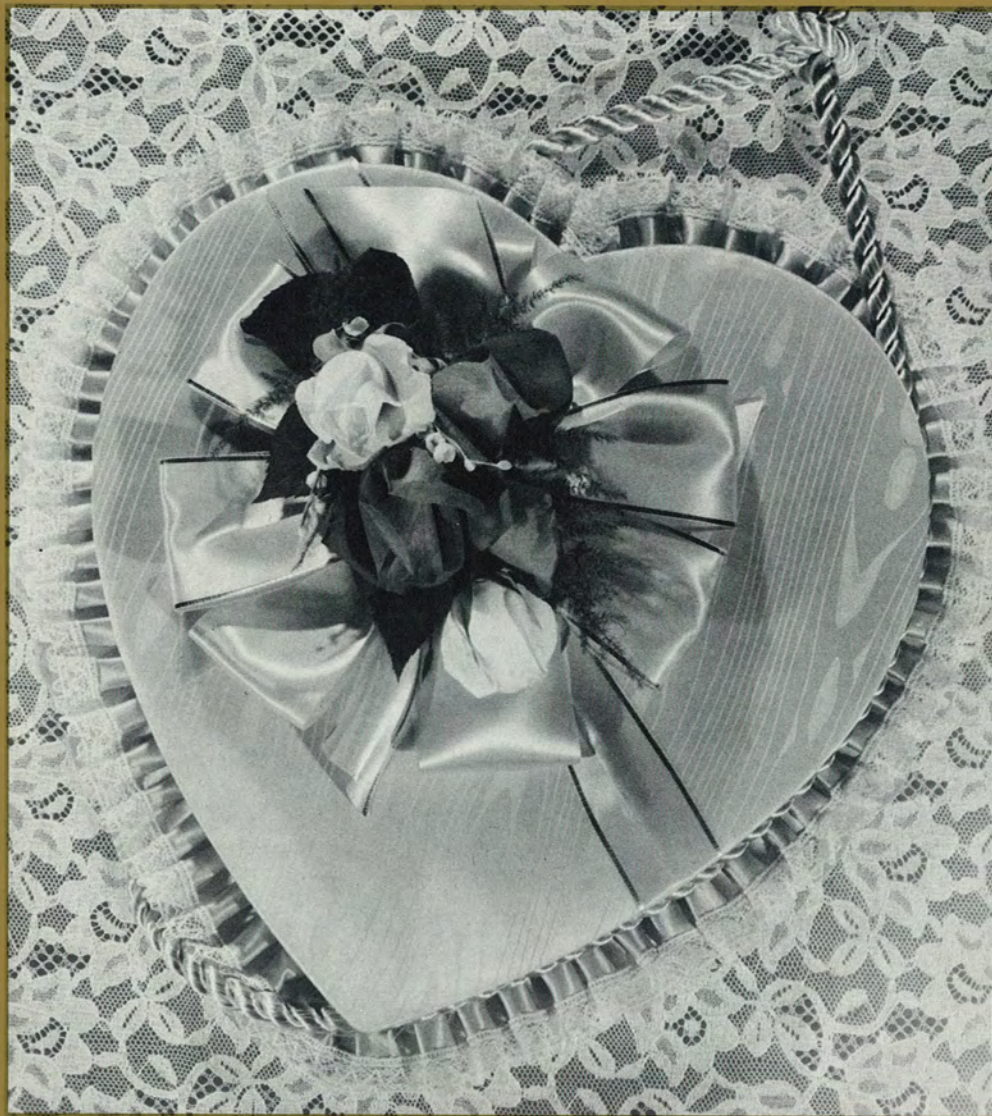


CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

February 1968



LIVING THROUGH SORROW

HELP YOUR CHILD GAIN IDENTITY

VIRGINIA CHURCH CAPTURES THE YOUTH

HEAD for the ROUND - UP
of
1000 Free Will Baptist Young People
in
Oklahoma City, Oklahoma
July 15-18, 1968

- | | |
|--|---|
| <input type="checkbox"/> <i>Western Style Banquet</i> | <input type="checkbox"/> <i>Game Room for Teens</i> |
| <input type="checkbox"/> <i>Teen Corral</i> | <input type="checkbox"/> <i>Teen Prayer Meeting</i> |
| <input type="checkbox"/> <i>Wigwam for Adventurers</i> | <input type="checkbox"/> <i>Talent Contest</i> |
| <input type="checkbox"/> <i>Exciting Contests</i> | <input type="checkbox"/> <i>Branding Party</i> |

PLAN NOW TO ATTEND THE NATION YOUTH CONFERENCE!



personally...

DENOMINATIONAL GROWTH

THE QUESTION IS OFTEN ASKED, "Is our denomination growing?" This question deserves consideration. There are various ways to grow, but I will limit my present observations to our numerical growth. In reviewing the statistical reports in our National minutes, we can readily observe the growth pattern that has developed over the past 20 years.

In 1946, we had approximately 120,306 members. In the succeeding years, our minutes record an increase of 18,494 members by 1951, 24,819 members by 1956, and 30,045 members by 1961. This is an average of just over 15 percent each corresponding five year period.

After the peak membership of 193,664 in 1961, there occurred a breach of fellowship within our ranks that led to disunion. Our membership dropped to 168,706 in 1962. Since then we have gained 11,233 members or about 6.2 percent over the past five years. The 2,117 churches affiliated with the National Association are growing on the average of one member each year.

This matter should alarm us. We point with personal pride to beautiful new church buildings, exceptionally good offerings, and our improved literature. We praise the Lord for our colleges that are turning out well-trained young people. We sit and listen to our fundamental preachers proclaim the Word. We sing, shout and fellowship. We brag about our great denominational heritage and evangelistic stance. Yet it takes 85 people to win one member each year. After 30 years, our average church membership is still the same 85.

Even if we allow for inaccurate or incomplete reports, it would not change the picture to any great extent. The cold fact is that we are failing to grow as we should. With all of our church activities, programs and professed evangelicalism, we are not producing. Like the Pharisees, we say and do not.

This is not a blanket indictment of all our pastors, churches and laity. Many who read this are among the most faithful and the most zealous members of our denomination. But you need to understand our plight in order to pray more intelligently for our churches to be aroused and awakened. You can share with others the need to work more diligently to bring souls into Christ's Church.

If we do not expand we will die. To enlarge our denomination and reverse the downward trend a greater emphasis must be placed on evangelism. By evangelism I mean enlisting more members through an aggressive soul-winning effort in the hiways and hedges. We must confront men with the claims of Christ by a personal witness and press for a definite commitment.

Decisions are not enough. We must make disciples of every convert. This is a tedious task. It involves a good follow-up program. It necessitates teaching and training. Evangelism is meaningless unless we follow through with the newborn Christian and conserve the results of each profession.

Church membership is given too little emphasis. Too often we hook a fish without stringing him. Many converts backslide because they do not unite with the church. Evangelism is a farce if it does not lead the believer into the church for fellowship, edification and service.

Other vital ways to expand our denomination include church extension through Sunday schools. We can also establish and nurture churches in urban areas that are beginning to develop. Where this is impossible, greater support can be given through the National Home Mission Office to further our witness in the major cities of America.

Future denominational growth depends upon how serious we consider our present decline and how active we become in soul-winning, making disciples and extending our witness to unreached areas.



A handwritten signature in cursive script that reads "Rufus Coffey".

CONTACT

Volume XV Number 4

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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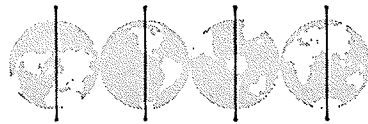
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ABOUT THE COVER

Messages of love are conveyed by various means this month. In addition to your expression of love to your husband, wife or sweetheart, why not remember a friend whom you have not seen in several years this Valentine's Day? A card or phone call will make the day a happier one for that friend who thinks you have forgotten him. (See *Heart Month* on page 16.)



religious news

RELIGION IN REVIEW

by Norman B. Rohrer

The Morality Scene

Episcopal clergy in New York urged "moral neutrality" toward homosexuals—even saw good in the act provided it fostered a "permanent love relationship."

The debut of an abortion pill raised moral problems, as did "rights of infirmed individuals to die" and the "new morality" toward sexual behavior which was creating mental ailments among youth.

The LSD cult was compared favorably with early Christianity. Anton Lavey, first priest of the "Satanic Church" of San Francisco, performed marriages invoking the blessing of the devil in the midst of candles stuck in human skulls while a nude woman draped herself on the altar.

First Negro Missionary

The Southern Baptist Foreign Mission Board commissioned its first Negro missionary in the 84 years of its service. She is Sue Thompson, soon to teach in Nigeria.

Concerning Death

Funeral rites continued this year to change. Fewer friends at funeral services indicate fewer friends, original chums are often scattered, and heavy traffic often prohibits processions.

Pollsters announced that 68 per cent of the American people believe in heaven, but that only 54 per cent are persuaded of the reality of hell. Sixty-five per cent of the victims of fatal traffic accidents were said to have put the "quart" before the "horse".

Man: Age and Ageless

Somewhere along the edge of an ancient African lake, the eye of a paleontologist spotted this year a piece of bone which allegedly makes man 2.5 million years old—800,000 years older than previously calculated. Seldom had so few drawn so many conclusions from such little evidence about so long a time on such a great issue.

The body of a man in Los Angeles, at his request, was frozen by the Cryonics Society with the hope that when science finds a cure for his illness he can be thawed, revived and healed.

The M's Have It

Methodists laid plans to build a sanctuary on the campus of Notre Dame, and Lutherans celebrated the 450th anniversary of the Reformation with Roman Catholics.

Median salary of ministers stood at \$5,914 this year, up \$885 over the average for the past five years.

Monkey law repealed! Tennessee repealed its "Monkey Law" after Gary L. Scott was fired then rehired for teaching the theory of evolution in Jacksboro.

Minneapolis Board of Education abolished baccalaureates and other religious services in the city's public schools.

The Education Scene

Lawsuits questioning the constitutionality of federal aid to education were the order of the day.

Teachers of elementary pupils were advised in a new Harvard social studies textbook to urge their students not to discuss at home what they are taught in school. "A youngster is doing something that is quite reasonable but very upsetting to his parents," they suggested, "when he tells his father that he does not have evidence for his position, or

that there is another value that he is not considering, or that he should define his terms more carefully."

Church Attendance

Church attendance increased in 1967, according to a Gallup poll. Forty-five per cent adult Americans, or about 51 million, attend church during a typical week. The poll also showed 66 per cent of Catholics attended church in a typical week, compared to 36 per cent of the Protestants. Women are more likely to attend church than men (49 per cent of the women and 41 per cent of the men). Persons over age 30 had a better church-going record than those in their 20's. Persons with some college education had a better attendance record than those without any higher education.

New Era of Cooperation

Kentucky Baptist Convention marked the start of a new era of cooperation between white and Negro congregations. The predominantly white Southern Baptist Convention ended its annual sessions by meeting jointly with its Negro counterpart, National Baptist Churches. It was the first joint meeting in the two groups' century of co-existence. Kentucky's white and Negro Baptists originally had only one organization before the post-Civil War period.

Revival in Indonesia

Indonesia reports the greatest spiritual awakening in its history, according to Rev. John Haggai. The American evangelist reports some 10,000 people were waiting baptism in Western Indonesia and 55,000 in North Sumatra. Whole villages are embracing Christianity and Christian leaders are convinced that the revival is the "work of God, not of man"—and is Holy Spirit led.



Mr. and Mrs. Guy Ross, Hazel Park, Michigan, accepted medals for bravery, awarded their late son, PFC Larry D. Ross, from Captain Gary Olson (right). PFC Ross was killed in Vietnam February 18. Rev. Raymond Riggs, their pastor, looks on.

by Raymond Riggs

LIVING THROUGH SORROW

I STOOD BY THE OPEN casket that had been sealed by the United States Government with a glass over the body of the son of Mr. and Mrs. Guy Ross, who was killed in Viet Nam, February 18, 1967. It was a solemn occasion. The father was sobbing, the mother was weeping. Friends were coming and going, endeavoring to console. This is a picture of sorrow. A picture that can be multiplied many times throughout our nation.

On another occasion I visited a home and learned that the woman perhaps has an incurable disease, and gangrene or a cancerous disease had set in in one of her lower limbs. There is a possibility of amputation. She must decide what to do. I console the best I can and have prayer. I feel the presence of God but also detect a heart of sorrow.

It is Monday night. We are just about ready to go out on visitation. Assignments have been made, and I am on my way out when suddenly the Chairman of our Board of Deacons asks me to remain in my study. A lady enters, carrying a baby about 18 months old; behind her are two more children, ages 2 and 3. The mother is weeping. Her eyes are red. Her hair is disheveled, her face the very picture of anguish. She has just been told that her husband is leaving her, and she is left alone in the world with three small children. Sorrow! This too can be multiplied many, many times throughout our country.

What is the answer? What is the solution? How may we live with our sorrows? These are merely a few examples of the many cases of sorrow throughout our land.

Let us consider some of the Bible concepts of sorrow and how we may learn to live and endure adversity. I think there are at least three things we need to recognize in relation to sorrow:

1. We should *expect* sorrow.

2. We should *accept* sorrow.

3. We should learn to *use* our sorrow.

The Bible says, "Man that is born of woman is of few days and full of trouble." This world has been fitly compared to a wilderness or a valley of tears. Man is born of trouble as the sparks fly upward. It matters not who our ancestors were, what the splendors attending our birth, what our earthly prospects, we are heirs of sorrow. We are hourly exposed to a thousand sources of misery. And, what is the best course to be adopted amid the distresses of life? Shall we endeavor to fly to the giddy scenes of worldly dissipations? Shall we sink into sullen apathy? And by stoical stupidity try to blunt our feelings and create as great an amount of insensibility as possible? What shall we do? Alas, all of these are but miserable failures. The only balm which can soothe in distress and sorrow is the consolation of true religion. And by that, we are admonished in Ecclesiastes 7:14, "In the day of sorrow to consider."

EXPECT SORROW

In view of the fact that we are under the curse of sin and God has said to mankind that we would suffer adversity, and in view of all the other scriptures in the Word of God, we actually should expect sorrow, or adversity.

Now, when we are deprived of many of the good things of life, many times this brings sorrow. In our residence in this world, we require temporal blessings. Yet some of the best men have been placed in extreme poverty and want. Remember Hagar and her infant child (Genesis 21:14). Elijah was saved from starvation by a miracle (I Kings 14: 4). Then there is the affecting case of Lazarus, compelled to wait at the rich man's gate. The blessed Lord Jesus Himself was extremely poor. No home, no earthly goods. Cradle

and grave both were borrowed. Thousands of godly saints have been in similar circumstances.

Throughout the world there are those in sorrow because of lack of temporal blessings. In Luke 12:15 we read, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." There is something greater than material substance and that is the blessed salvation that Jesus Christ offers—the promise to sustain one, regardless of his circumstances here on earth.

We are also under the curse of disease and the curse of sin. We may expect disease to come. We are under the curse of age. Our body becomes old and bent. We become stooped and the elderly become feeble. But these we should accept and acknowledge as being in the Divine plan of God and in the main stream of life that leads us to immortality and to Paradise with God.

Domestic bereavements should be expected. God has wisely arranged that families should not be removed at a stroke. How soon were the first human pair distressed by beholding their beloved Abel stretched out on the ground, a cold corpse. All families know, or will know, what bereavement means, and when this comes, we should "consider." There is Abraham left to finish his pilgrimage without his Sarah. David is severed from his beloved Jonathan. Rachel is weeping for her children. Sometimes these bereavements are peculiarly distressing. Such was the case of the lovely Rachel, who in the same hour became a mother and a corpse.

Other areas of sorrow which we may expect include seasons of sin and criticism. The flesh is weak. Temptations are many. Remember our adversary, the devil, is "walking about as a roaring lion, seeking whom he may devour." Our loved ones may go astray. They may fall deep into sin. All of us are subject to fall. We are still living in an unredeemed body. Many of our loved ones may still be unsaved. All of these things will cause us deep sorrow.

I once read that Dr. Scofield's son was heard to say, "I want to get my share of the royalty of Dad's Bible in order to buy drink." Surely, this would bring sorrow to a man's heart, but these domestic temptations and these seasons of sin and criticism will come. Because of the depravity of human nature, let us expect them and so brace ourselves that we will not faint when they come in our direction.

Sorrows are caused by bodily afflictions. Wearisome nights and days are appointed to us. We are confined to our apartment or to our bed. The body is racked with pain, or scorched with fever, or wasted by timing disease. Food is bitter. Light is painful. Conversation is afflictive. Life has lost its charm. How many thousands have felt all of this, yea, even more? Perhaps you have.

ACCEPT OUR SORROW

We are naturally adverse to *consideration*, hence how often is consideration enforced in the Bible. Moses exclaimed, "Oh that they were wise, that they would *consider* their latter end." God said, "Israel doth not know. My people will not *consider*." Many times we rebel against our lot or against sorrow and become bitter—bitter toward God and toward our friends. But this should not be the case.

In adversity we have many facilities to promote consideration, or to accept the sorrow. The mind is made serious—sometimes broken down, driven out of the giddy scenes of the world, chased, as it were, into privacy, shut out from external objects of attraction. Thus, we should accept sorrow or adversity as a means that God may be using to bring us into more perfect conformity to His will. Afflictions have often produced consideration. How many rich and affluent men were careless! How many have rejected all counsel, but when their advisers have been laid in the silent tomb, their

advice and entreaty have been remembered and blessed! So, we need to accept our sorrows. God has promised that there hath no temptation (trouble, sorrow, or adversity) that is come upon you but that is common to man, and God is faithful. He will not allow you to be "tempted above that which ye are able, but will with every temptation, or with every sorrow and trial and trouble, provide a way for your escape." What should we especially consider in the day of sorrow or adversity?

1. All sorrows are the result of sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We must accept this fact. It is all about us. Sin is to blame.

2. Consider that all our sufferings are under the control of God. Yes, every saint is either His appointment or has His all-wise permission. "For we know that all things work together for good, to them that love God, to them who are the called, according to His purpose" (Rom. 8:28).

3. In accepting our sorrow, we must remember that our adversaries are for the most beneficial purpose. Were we holy and perfect, then sorrow might be dispensed with, but sickness requires medicine, the child requires correction, the gold requires refinement, the air requires purifying winds. The earth requires nipping frost and winter. So our souls can only be disciplined for a better world by sorrow and adversity.

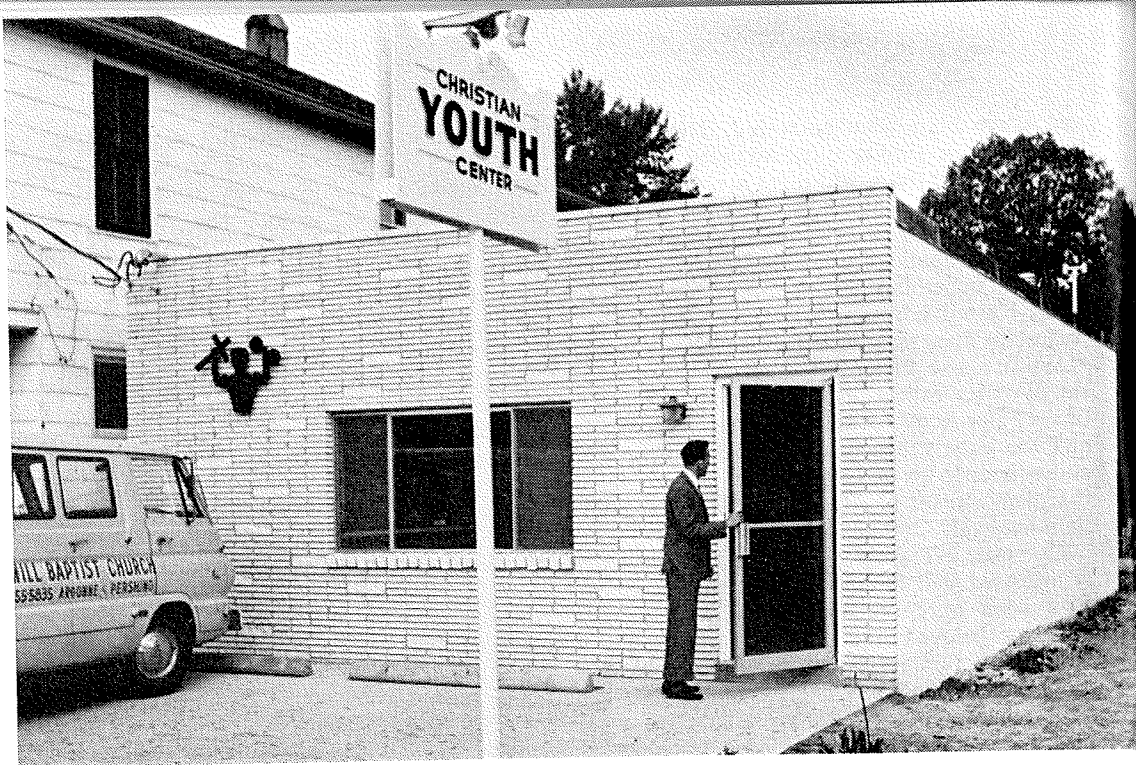
4. We must remember that our sufferings and our sorrows are mixed with mercy. Your sorrows and afflictions are never unmixed. Always there are some rays of light, some alleviations. Lost temporal mercy, yet you have had health and friends. Lost health, but the consolation of God has not been few or small. There are always favorable signs in your favor. There never was but one unmixed cup, and Christ drank it in the Garden of Gethsemane. Our sorrows are infinitely lighter than our sins. So, let us keep this in mind as we accept our sorrows. We may also take courage in the fact that our seasons of sorrow are of limited duration. "Day" of adversity. Therefore, they that weep should be as though they wept not. While we mourn, the clouds begin to disperse. While we sigh, the darkness breaks and we have the dawn of a brighter day. Consider while you are in distress that the waters of affliction are rolling into the world of forgetfulness.

USING OUR SORROW

Finally, when sorrow comes into our life, we should collect board from it. It should not impose without our being purified and becoming disciplined and better equipped to serve our living Lord. Sometimes sorrow is sent upon us as a chastening. The Bible tells us in Hebrews 12:11, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." So we should use our sorrow as an exercise to bring forth peaceable fruit and righteousness. We also read concerning chastening or pruning: "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit" (John 15:2). Sometimes we may use our sorrow as a purging that we may be used to bring forth more fruit. "And not only so, but we glory in tribulations also, knowing that tribulation works patience, and patience experience, and experience hope" (Rom. 5:3). Let us use our sorrow, or tribulation, to multiply our hope.

In the midst of adversity, consider—thus the Bible concept and thus the grace provided that we may learn to live with our sorrows.

Christian Youth Center opened August 1, 1967. Members of the church built the center ("And it's paid for," states Pastor Burden.). Average attendance is 25 nightly—for teens only. Fourteen decisions for salvation were made in its first two months of operation. Directors are Mr. and Mrs. Vic Grindle from FWB Church in Miami, Florida. "The key is a dedicated staff to man such an operation—someone with a way with kids—and a church willing to back up such a move," says Pastor Dale Burden, who is shown about to enter the youth center.



Virginia Church

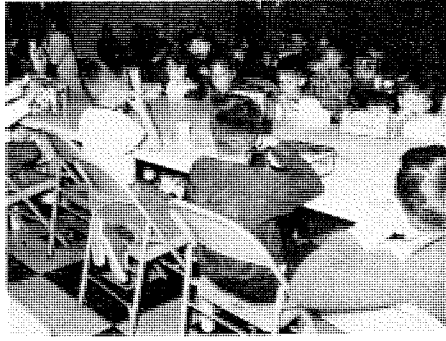


Plans call for another story to be added to the present building to accommodate a student body of 200 within the next three years. Mrs. Lorraine Glazebrook, former public school principal and Christian Day School principal, is principal of American Christian School. Grade teachers attended FWBBC.

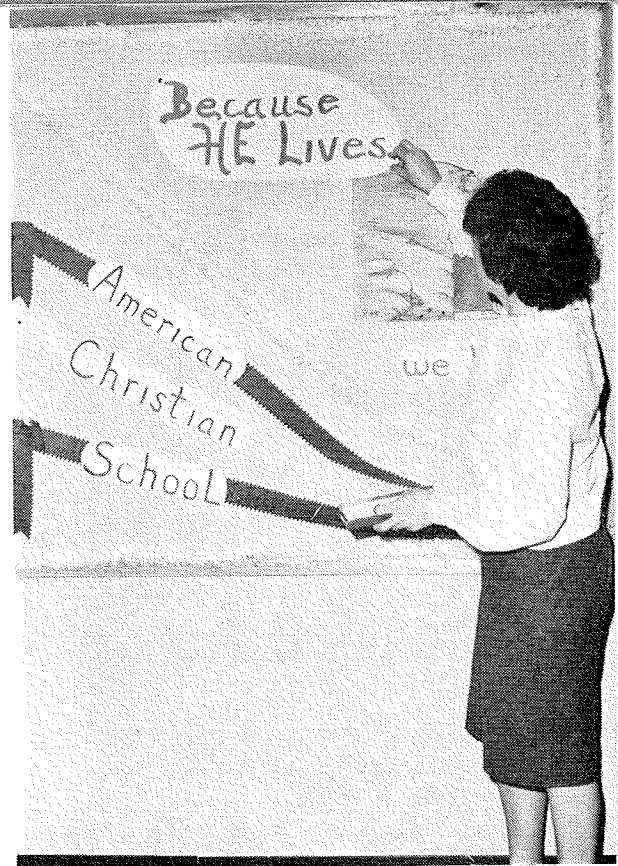
CONTACT



American Christian School was founded by Fairmount Park Free Will Baptist Church, Norfolk, Virginia, in the fall of 1966 with 60 students.



The Christian Day School has grown to an enrollment of 93 students with six full-time teachers.



With Christianity, patriotism and the 3 R's as its major emphases, the school maintains a kindergarten and grades one through five. The sixth grade will be added next year.

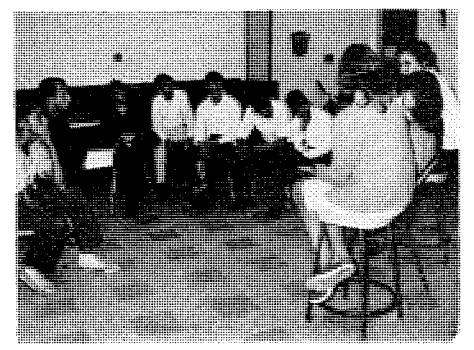
Captures The Youth



The average cost is about \$5.00 weekly per student. About one-half of the students ride the three buses owned by the school. American Christian School is not directly subsidized by the Fairmount Park Church, but one of the church's buildings is used for classes. The educational building of the church was built with the Christian day school in mind and designed for this purpose.

Activities at the youth center include ping pong, horse shoes, shuffleboard, weight lifting and many table games. There's a cafe type setting and atmosphere at the center.

The fellows formed an Alpha & Omega Club. To qualify, they have to be saved and give their testimony using scripture telling why they know they are saved. They must also present the plan of salvation to someone who is not saved. Things are done for "kicks"—like wearing their trousers wrong side out for three days.



glancing around the states

Proudly They Fly

SAN ANTONIO, TEXAS—Arrangements were made by Alvin Elliott, Judge Advocate of Post 4815, Veterans of Foreign Wars and member of the Faith Free Will Baptist Church, to have the United States Flag presented to the Faith Church. Later, Mrs. J. M. Willett presented the Christian flag to the church in memory of her husband. The Faith Church challenges other Free Will Baptist Churches to join them in their stand for patriotism and love for our country by flying the American and Christian flags.

Northeastern Association Meets

LITTLETON, NEW HAMPSHIRE—The sixth annual meeting of the Northeastern Association of Free Will Baptists recently

(l. to r.) Milton Worthing, Dave Cochrane, R. J. Kennedy, and Melvin Worthington, members of the Musical Messengers.



Rev. H. Ray Berry is shown receiving an American Flag recently presented to the church.

met with the Littleton Free Will Baptist Church of Littleton, New Hampshire. Delegates and ministers from New Brunswick, Canada; Maine and New Hampshire attended the meetings. Guest speakers for the association were Eddie Dollar of Greenville, North Carolina and Reford Wilson of Nashville, Tennessee.

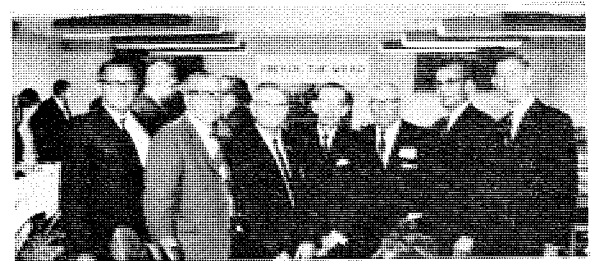
The Forest Glen Free Will Baptist Church of Forest Glen, Yarmouth, Nova Scotia, Canada, was accepted into the Northeastern Association.

The new officers elected were: Moderator, Bill Adkisson (Canada); Assistant Moderator, Gerald Winn (New Hampshire); Clerk-Treasurer, Wayne Golden (New Hampshire); Ordination Committee, Eddie Riddick (New Hampshire); Youth Camp Director, James Nason (Maine); Assistant Camp Director, Ronnie Dail (New Hampshire); Youth Director, Dale Mitchell (New Hampshire); Reporters, Ronnie Dail (New Hampshire).

Record Available

TUPELO, MISSISSIPPI—Members of the Musical Messengers Quartet announce a new record which may be ordered by writing them at Post Office Box 5024, Tupelo, Mississippi 38801. The record will be sent C.O.D. or they pay postage if you enclose \$4 with the order.

For the past ten years the group has been engaged in



Pictured above are the ministers recently honored during the South Carolina State meeting.

evangelistic work during the summers in addition to their regular pastoral and missionary duties. Three members of the quartet are pastors: Milton Worthington, Melvin Worthington and R. J. Kennedy. Dave Cochrane teaches at our Institute of Gold in Mexico.

Pastors Honored

SOUTH CAROLINA—Ministers over 50 years of age were honored at the South Carolina State pastor's dinner: George Todd, Johnsonville; Roy Calvert Spartanburg; O. L. West, Chesnee; Clarence Lambert, Darlington; L. P. Brown, Conway; Paul Sheehan, Turbeville; and L. H. Clayton, Spartanburg.

New Book Published

BIRMINGHAM, ALABAMA—Those interested in securing a copy of W. H. Ryland's A LIVING GOSPEL FOR A DYING WORLD may contact the minister at 901 Ridge Place. The inspirational book contains gospel messages, poems and answers to Bible questions.

Bible Institute Organized

LOCKHART, SOUTH CAROLINA—During its

annual session in August, 1967, the Beaver Creek Association of Free Will Baptists voted to organize a Bible Institute. Elected to the Board of Trustees were Carl Shook, Lancaster; Floyd Sea, Spartanburg; Robert Gray, Valley Falls; Frank Cantrell, Lockhart; and Ansel Smith, Lancaster. Total enrolment for the fall reached 84.

With classes meeting in the morning and evening, the Bible Institute offers a three-year course of study. Courses being offered are: Personal Soul Winning, Old Testament Survey, English, Homiletics, and Sunday School Administration. Faculty members are Frank Cantrell, L. H. Clayton, Floyd Sea, Carl Shook and W. W. Reynolds.

New Church Organized

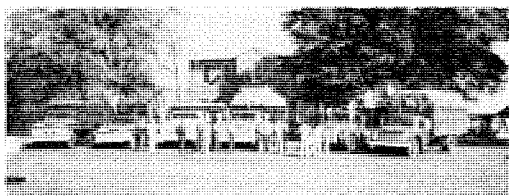
GADSDEN, ALABAMA—The Liberty No. 2 Association in Alabama has organized a new church in Gadsden, Alabama. Odell Parrish is pastor of the newly organized church located at 1002 Aubon Avenue. They have 22 attending Sunday school.

Fellowship Severed

DAYTON, OHIO—The Little Miami River Quarterly Conference of Ohio took action concerning the Edna Avenue Free Will Baptist Church of Fairborn, Ohio. "Because of said church's action in the hiring of a man to pastor their church whose credentials have been revoked by the Oklahoma State Association of Free Will Baptists because of unchristian character and walk as a minister of the gospel, the said church violated the Constitution and by-laws of the Little Miami River Quarterly Conference of Free Will Baptists (also chapter 3, section 3, item 3; chapter 2, section 1, item 1; and chapter 2, section 2 of the *Treatise*). Because of the action of said church, this conference has no other alternative than to withdraw the hand of fellowship from said church and advises its members that if they wish to stay in full fellowship with the National Association of Free Will Baptists they must withdraw from the Edna Avenue Church and join one of the other Free Will Baptist churches in the area within 30 days."

New Church Completed

MORRISTOWN, TENN.—Howard Munsey pastors the new Free Will Baptist Church in this city. Dedication of the new building was slated for mid-December. Present membership of the church is 17 with an average Sunday school attendance of 30.



Six trucks loaded with produce, cattle, canned goods, and many other things for the Free Will Baptist Children's Home of Alabama. Mr. Curtis Gay of Moultrie, Georgia led the organization of the project.

From Chapel to Church

TUSCALOOSA, ALABAMA—An Army chapel was converted into a place of worship for Free Will Baptists in this area. Later, the congregation purchased three acres of land for a new building. With 32 charter members in May, 1964, Pastor Dewy Thomas organized the church. A new sanctuary, with a seating capacity of 300, was completed in May, 1967. Present membership stands at 67. The East Side Church is valued at \$70,000.

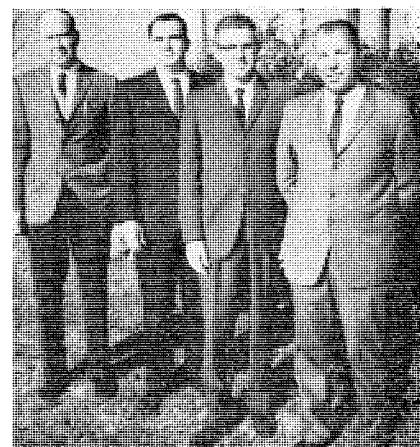
Willis Surveys New Field

SAN JUAN, PUERTO RICO—Homer E. Willis made a short survey trip to this city in December, and the Home Mission Board of which he is director plans to send a missionary couple here soon. On this trip Mr. Willis spent Christmas Day with the Larry Powell family at Christiansted, St. Croix, Virgin Islands.

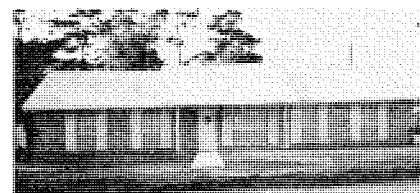
Seeks Membership in National

WILLOW GROVE, NEW JERSEY—The Maryland State Association, while in regular session here, voted to ask for membership in the National Association. The association is comprised of thirteen

Rev. Williard Day, pastor of Lewis Avenue Free Will Baptist Church, Tulsa, Oklahoma is shown with John Eddings, Sunday school superintendent and the award recently received for winning first place in their division of the Fall Enlargement Campaign.



(l. to r.) Curtis Smith, Fred Overcash, Horace Shoemaker, and E. W. Owens are Superintendents in the Cramerton Free Will Baptist Church, Cramerton, North Carolina. They recently led their church in winning first place in the Fall Enlargement Campaign in their division.



The recently completed parsonage of the First Free Will Baptist Church, Houston, Texas has four bedrooms. The cost was approximately \$15,400.00.

churches with over one thousand members. The next annual session of the Maryland State Association will be held at the Fainwood Church on June 20, 1968. Lester Horton is moderator and Cossie Meade is clerk.

The Home Mission Department has announced that the Pennsylvania State Association and the New Jersey State Association may also be organized by the time the National Association meets in Oklahoma.

Help Your Child Gain Identity

by Larry Ayers

ARE THE VALUES IN OUR society undergoing a revolutionary change? Why are parents experiencing difficulty in distinguishing what is truly right and wrong in our society? How can I explain to my child or adolescent why something is right or wrong? What criteria can I use to establish a moral system or a value system? The answers to these questions plague many parents today.

Our affluent urbanized society has emerged from a very stable and simple rural way of life. The early rural communities needed no police department to enforce remote laws that seemed to be in conflict with the desires of the people. The small rural towns were governed by the social standards and the rights and wrongs advocated by the entire community. Everyone would abide by those unwritten laws or be ostracized. Hawthorne's novel, *The Scarlet Letter*, is an example of this earlier era. The Germans have called such a rural so-

ciety a *Gemeinschaft* society. Some of the older members of contemporary time might refer to a *Gemeinschaft* society as "the-good-old-days".

In contrast to the *Gemeinschaft* society is the *Gesellschaft* society. Those living in a *Gesellschaft* society are so involved in their own acquisitions that they only have a few friends and rarely are they aware that someone lives next door. Furthermore, even if they are aware that someone lives next door, they have no time to find out who it is. The laws of the *Gesellschaft* are enforced by a dictator-type police force and the people have little care for keeping the law. The "letter of the law" is prominent in contrast to the "spirit of the law". When a person lives by the letter of the law he is legalistic in his behavior, that is, he only does right because the law requires him to do so. He is remotely controlled to do right rather than internally controlled by his own constitution and personal interpretation

of what is right or wrong. For example, as a driver approaches a stop sign he will go through the stop sign if he doesn't believe that it is wrong to do so and a policeman isn't nearby; however, if a person believes sincerely, internally, in his own constitution that to "run" a stop sign is wrong, he will always stop regardless of the external or remote control being applied or relinquished. The point here is that man either has the internal mechanism (personal constitution) to control his own behavior or he must be controlled by some remote and external mechanism. Of course, the two do interact. The desirable way is for man to have a relatively clear picture of what is right and wrong and then have an internal constitution strong enough to keep external control to a minimum.

Although our present societal structure has not fully reached the *Gesellschaft* society, we certainly have observable symptoms of such a cold,

Mr. Ayers holds the B.S. Degree in Secondary Education from Bob Jones University, Greenville, South Carolina, and Master's in Psychology and Guidance from Peabody Teacher's College, Nashville, Tennessee. An active Free Will Baptist in Middle Tennessee, he is currently Director of Student Affairs at Columbia State Community College, Columbia, Tennessee.



impersonal, and selfish society.

It is becoming increasingly difficult to establish clear boundary lines for living; however, it is neither a hopeless case nor is it an impossible task. It does seem more difficult for our children and adolescents to establish an internal constitution of rights and wrongs than for the adults to do so.

Here one could spring into a lengthy dissertation about the classical debate between the advocates of heredity causing it all, which goes back to antiquity, or causation resulting from environmental influences, which also dates back to antiquity. Although it is beyond the scope of this article to thoroughly explore the ramifications of child development which include the complex interplay of maturational periods and environmental situations, perhaps a look at two critical periods of development from a superficial standpoint is in order.

Some of the environmental influences from our social structure cause tremendous stresses and strains on the family constellation. The family seems to experience the most strain during a child's infant years (1 to 3 years of age) and again during his adolescence (12-18 years of age). The establishment of boundary lines and the formation of an internal mechanism for self-control seem to be critical during these times. This is not to say that man's entire life is such that he is not continually adjusting his constitution for living. The early years are important for the *basic* structural formation of attitudes.

A child is first confronted with the word *no* during the first year of life. He has become mobile and "into everything" during his second year and he has begun to communicate verbally. The way Mother and Father establish his boundary lines is important. The child is busy exploring a new found world and he has the job of discriminating right from wrong based on the remote control from Mom and Dad. Child psychologist C. B. Stendler feels that around eight months of age and between two and three years of age (the "runabout" years) are critical periods. Frustration of the child's efforts to control some of his mother's behavior and to explore on his own during these periods may be especially "critical" in promoting over-dependency and a less mature functioning in later years.

Thus it is quite important that Mom and Dad have some consistent and reasonable boundary lines, for what they tell Johnny is going to be accepted by Johnny until he reaches adolescence. During the adolescent years Johnny will continue to accept or reject established boundary lines depending upon his ease

of emancipation from the home. If the boundary lines during adolescence are within reason and not beyond the ability of the child, as well as permeated with acceptance and love, the conflicts within the family constellation should be minimized.

By boundary lines it is meant that there ought to be some definite "no's", broad enough, however, to allow freedom within. Or, conversely, there ought to be some definite "do's". Again, these should be broad enough to allow some freedom between the boundaries. It might be mentioned here that a word of caution is in order. Mom and Dad, never, never say *do* or *do not* when you know that it isn't within your power to support your commitment. For example, you can tell a child to eat but you cannot force him to eat—you might even beat him but you cannot swallow for him. Also you can put a child to bed but you cannot force him to sleep. Perhaps the best approach is this: You can make a child sit at the table at meal time. Furthermore, if a "do" at your house includes a nap for everyone under five or six years of age, then everyone under that age goes to bed . . . whether sleep takes place or not. Mom and Dad can control the boundary line that everybody goes to bed, where everyone is "supposed" to sleep. The child then has the choice to sleep or play. He does not have the choice of whether he goes to bed or not.

Another characteristic of good boundary line establishment is the aspect of affection. Love, in fact, is a must if boundary lines are to function well at all. If Mom or Dad intimates through behavior or verbal expression that love and affection are being withdrawn, then that boundary line is on the verge of destruction. The only result can be stress and conflict in the family constellation.

During the adolescent years, do's and don't's will be challenged from time to time as the adolescent strives to gain identity. Boys strive to identify with the masculine role. Dad, now is the time to be a truly masculine man. If Dad doesn't know what a masculine role ought to be, then the son will have difficulty identifying with him. The same holds true for the young lady of the family. Mother's role will directly affect her daughter's role as she strives to become an adult woman. Sons and daughters will emulate Mom and Dad unless conflict and rejection become so intense that the adolescent seeks outside the family constellation for identity. If the adolescent rejects his family then he also rejects most of the boundary lines and the value system of the family.

The young boy or girl has a tremen-

dous job during the volcanic years of adolescence. While gaining identity, the adolescent must glean from several sources the do's and don't's that will be internalized to formulate a self-governing value system. These sources may include the church, the peer group, the school, the family, and over all, the behavior patterns condoned by society itself.

A boy will act differently at school from what he will at church. He will change his behavior, completely with his peer group—the gang. These changing behavioral patterns give some parents a great deal of anxiety. Although the adolescent is examining many sources to establish an internalized self-governing constitution, the family is the most influential. This latter may be a negative or positive influence. Of course the positive influence is most desired. Aspects of a positive influence include an atmosphere of acceptance.

In other words, can your teen-ager seek you out and discuss quite freely some of the problems that seem to overcome him? Can you, and most important, *will you*, sit down and examine these problems with him? Now the question is "can", not "will" the teen-ager talk with his parents? "Can" and "will" a parent take time to be a source of understanding for his child? Understanding doesn't mean complete permissiveness; rather, it means helping the youngster cope with problems. Even helping a youngster cope with a strong consistent family boundary line is important. The boundary line should stand firm, but the child might need help in coping with it as it stands.

Forcing an adolescent to express himself before a parent is interpreted as prying and is resented by the youngster. How far a parent should pry or how much a parent can build an atmosphere of acceptance depends upon each individual family situation. However, the goal to aim at is a healthy emancipation from home. Can the young adult leave the home and remain a very close intimate friend of the parents? It is felt a proper, genuine Christian approach can greatly enhance the solution to adolescent problems.

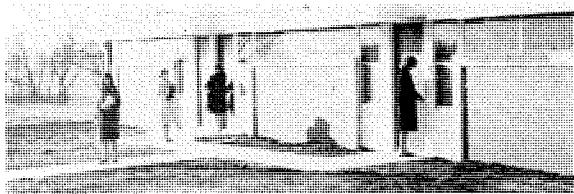
The positive influence of the family depends upon the proper establishment of boundary lines. One might ask, "How do parents discriminate between a healthy and wholesome boundary line and an undesirable or dangerous one?" With the American society in a turmoil about values and morals, parents have the option of regulating the behavior of their children or letting others do it for them—the police department, the church, or school officials. Often parents neglect

(Continued on Page 18)

OKLAHOMA BIBLE COLLEGE



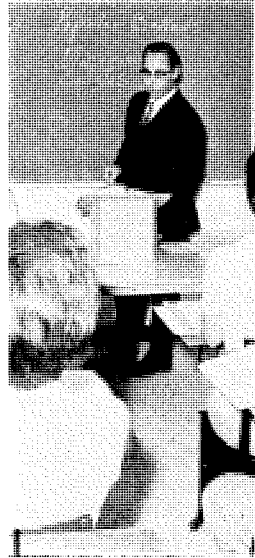
The Administration Building houses the library, dining hall, chapel, classrooms and offices.



Dormitory for Women



Dormitory for Men



Academic Dean Clarence Hearron introduces a new phase of study to his American literature students.

CAMPUS

Oklahoma Bible College's thirty-six acre campus is located off Interstate 35 approximately three miles south of Moore, Oklahoma. This is just a few miles south of where Interstate highways 40, 44, and 35 converge at Oklahoma City. The college is situated within twenty minutes of downtown Oklahoma City and Norman. This location is advantageous for cultural opportunities, literary activities, and accessibility to libraries in these areas.

Four modern buildings serve the needs of the college. Constructed of red brick, they fit well into the rolling prairie land of central Oklahoma. The property is located in an area where Norman, Moore, and Oklahoma City threaten to converge as one Metropolitan area. The \$200,000 plant includes the administration building which is composed of a classroom area, library, administrative offices, dining hall, and chapel; two men's dormitories and a women's dormitory. Two of the dormitories have faculty apartments in them.

HISTORY

During the decade following 1950, interest began to grow in the idea of building an educational institution to serve the Midwest. Tecumseh College had served this area from 1917-1927, but it was not rebuilt after it was destroyed by fire. In 1958 at the meeting of the Oklahoma State Association of Free Will Baptists, interest in an educational institution had grown to the point that the Board of Christian Education was authorized to do preparatory work toward organizing a school for Free Will Baptists.

It was in Tulsa in the fall of 1959 that the school opened its doors as a Bible institute for its first semester of work. Moving the next year to the South Grand River Association campgrounds, it eventually settled in Oklahoma City for its third year of operation. The school had its home first at Northwest Church and later settled in Capitol Hill Church where it remained through the spring semester of 1966. It was in Oklahoma City that the school emerged as a Bible College.

The college is now beginning its second year of operation on its modern campus south of Moore. Opening in 1966 on the new campus with around 32 full-time students and a total of 57, the college this semester enrolled 50 full-time students and a total student body of 82. These students are from Texas, Kansas, Missouri, Arkansas, and Ohio as well as from Oklahoma.

The college presently has a full-time faculty and staff of six. Their work is

supplemented by four part-time faculty members and other part-time staff workers. Dr. J. D. O'Donnell, the president, has been with the college since 1965. Business Manager Dan Farmer has been with the school since 1963. Clarence Hearn serves as academic dean and Eugene Workman is registrar. Both have been with the college since 1966.

PURPOSE

Oklahoma Bible College provides junior college training in a wholesome spiritual atmosphere. Young men and women who desire to prepare for greater Christian service will receive the guidance and preparation needed. They will be directed to schools which will prepare them for their life's work. Students who desire to prepare for public school teaching and other careers benefit from the emphasis which makes a Bible College different from other types of institutions.

Though the aims and objectives are many, it is hoped that time spent at OBC will develop in each student a strong Christian philosophy of life that will lead to a spiritual maturity reflected in all realms of living.

Academic vigor and spiritual vitality are the lofty aspirations of the college program. Coupled with all academic pursuits is the penetrating emphasis of a keen spiritual overtone. On all campus activities this approach is stressed. Emphasis is placed on the devotional life of the individual. Whether in the dorms, classrooms, or chapel service, he is trained to develop his personal relationship with Christ.

GOVERNING POLICY

A seven-man Board of Trustees comprises the ruling body of the college, with one member elected annually while the state meeting is in session. The State Association of Oklahoma is the parent body of the college. The Board of Trustees is aided by an Advisory Council composed of members from adjacent states. States now represented on this council are Texas, Kansas, Arkansas, Missouri, and Colorado.

FUTURE PLANS

The Board of Trustees has recently adopted a master plan for the development of the campus. These plans call for ultimate construction to take care of one thousand students. No dates have been set for the completion of the various phases of building which will each accommodate two hundred students. These will be dictated by the growth of the college.

Plans are in the making for immediate

construction of a boy's dormitory to house sixty boys. This dormitory is to be completed by the opening of the 1968 session. A women's dormitory housing the same number is planned for the next fall. These two dormitories plus a multi-purpose building to be constructed later will bring the capacity of the campus to two hundred.

The curriculum will gradually be broadened to fill the needs and demands of Free Will Baptist young people. The present two-year academic program, when well-founded, will be broadened into a four-year curriculum.

ACCEPTANCE

Credits received at Oklahoma Bible College are now being accepted for transfer toward a higher degree by more than twenty colleges across the United States including the University of Oklahoma and Free Will Baptist Bible College, Nashville, Tennessee. Work transferred will be validated when passing grades are maintained at the new institution. The college is listed in the American Association of Collegiate Registrars and Admissions Officers *Report of Credit Given*. The Veterans Administration has approved the college for veterans' training.

SUPPORT

Because student fees are held to a minimum, they are not sufficient to operate the college. The basic support of the college comes from Free Will Bap-

tists in Oklahoma. Besides designated giving, the college receives a percentage of the state cooperative funds. It also receives support from Kansas' cooperative program.

The support from adjacent states is growing, and friends from almost all Free Will Baptist states have sent in donations to the college.

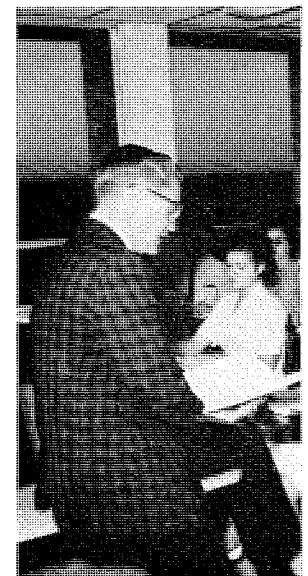
Students gather around Sylvia Fulce, sophomore who is serving as co-editor of the college yearbook, the HARVESTER, to choose the pose they wish to have included in this year's annual.



With the recently unveiled master plan for the campus, Dr. J. D. O'Donnell, OBC president, discusses expansion plans with Joseph Harr, freshman from Otway, Ohio.



Instructing a freshman class in Old Testament Survey is Rev. Lonnie DaVoult, a member of the OBC faculty.



woman to woman



by CLEO PURSELL

Heart Month

February has become known as *heart* month because of its Valentine emphasis, its message of love, and its Heart Fund drives.

Valentine's Day has a wistful charm all its own. The custom of exchanging valentines, as you may or may not know, dates back to the time of the Roman Empire. Records show that in the year 300 A.D., boys and girls met on Saint Valentine's Eve, and each of them drew a name from a number of names (of the opposite sex) that had been put into a common container. Every boy thus got a girl for his valentine. And he remained her valentine for a whole year!

We still resort to the fashions and customs of that time, the only difference being in the way the day is now observed. Today we send sentimental missives through the mails, although the verses are often in a humorous vein.

Leap Year

Every four years comes leap year, when February lays claim to twenty-nine days, and the young ladies are privileged to "pop the question." An enjoyable party for your Sunday school or CTS group could be arranged combining the leap year with your Valentine party.

In a group where all are well acquainted it would be lots of fun to have the girls go for the boys and escort them to the party. The girls should take the initiative in every way, helping the boys off with their coats, seeing that they are comfortably seated, holding doors open for them, and paying them all the little courtesies usually shown to ladies by well-bred gentlemen.

Small children would enjoy making and sending a few finished valentines (with materials for making more) to a children's hospital or ward in their vicinity.

Decorations

Red and white, of course, always comprise an exciting February color scheme. Bouquets or arrangements of red and white flowers (real or artificial) can form a lovely centerpiece, as can a large green plant decorated with a big bow and little

red paper hearts. Combine with red candles, white cloth, and little red paper hearts on the table. Heart covered paper napkins will add a sentimental touch.

An appetizing menu could consist of Waldorf salad in scooped-out apples, rolled sandwiches tied with red ribbons, heart-shaped angel food cake and punch.

A Missionary Heart

Nate and Marge Saint were married on Valentine's Day, 1948. They left for Quito, Ecuador, where Nate was to do what was dearest to his heart—pilot a plane! Inside the plain gold rings this couple exchanged on their wedding day, were these words: "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

Nate eventually found himself being used in many ways as he piloted his beloved little yellow plane over dense jungles to aid faithful missionaries and translators. Finally he had the wonderful privilege of dropping mail and medicines to his "big" sister, Rachel, who was translating God's Word for the Aucas.

Before long, his own heart became burdened with reaching the Aucas of Ecuador with the gospel. You know his story and that of his four companions who flew with him on Operation Auca. On January 8, 1956, Nate Saint and his four friends were killed by lances hurled by the savages to whom they had hoped to give the message of the Saviour.

When young Nate's body was finally found, it was hard for Marge Saint to reconcile herself to the verse inscribed inside her wedding ring, "O magnify the Lord with me, and let us exalt his name together."

As Christian women, we may never be called upon to give our lives in the same way as Nate Saint did. However, we can resolve to be *missionary-hearted* and answer God's SOS for prayer warriors on behalf of those who go in our place.

A Brave Heart

One of the bravest young ladies I have met is Mathel Mayo, a senior student at Free Will Baptist Bible College.

She recently underwent radical surgery in a Nashville hospital and now needs financial assistance—for the operation—and school tuition.

Hold the Sheets

Please do not send anymore sheets to the African clinic until further notified. They now have a good supply according to Missionary Lorene Miley. She wrote, "The women have responded beautifully and we are extremely grateful. Should we need others in the future, I'm sure we can count on them again."

An additional one hundred and thirty dollars has been paid out needlessly for customs because of sheets being sent improperly. Please remember to send by *small package* with a *green sticker*. Restrict weight to two pounds. Parcel post packages bear yellow stickers and require customs ranging from four to six dollars a package.

On the Practical Side

● The Women's Medical News Service reports that breath sweeteners along with candy, chewy foods, soft drinks, pies, cakes, and chewing gum, were blamed for increasing dental decay near the gum line by dentists at a meeting in Dallas, Texas. Widespread misconceptions concerning the beneficial effect of vitamins on gum conditions causes harmful delays in seeking dental care, the dentists added.

● To speed up ironing, place a sheet of aluminum foil, shiny side up, under the cover on your ironing board. The foil reflects the iron's heat, increasing its effectiveness, so the clothes become dry and are pressed more quickly.

Gem

The new, young minister was most eager to make a good impression. In a voice that grew steadily more confident, he read the Gospel from St. Mark—the story of the unproductive fig tree which Jesus cursed and which withered away. When he had finished reading, the young minister said: "This is my text . . ." He paused a moment, looked over the congregation and continued impressively: "The wig tree fithered away."

CALENDAR OF EVENTS

YOUTH EMPHASIS WEEK

January 28—February 4

TEACHER TRAINING MONTH

February

SUNDAY SCHOOL MONTH

March

SUNDAY SCHOOL OPERATIONS BUILDING OPEN HOUSE

March 24

STATE PROMOTIONAL MEN'S MEETING

March 28-29

ANNUAL BIBLE CONFERENCE

April 7-11

FOREIGN MISSIONS SUNDAY

April 21

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

This column recently treated one of the Greek New Testament's words for sin, *hamartia*, which means "a missing of the mark." But this is only one of several such words in the New Testament. There is a sad abundance of words that refer to evil under a variety of aspects.

Another one of the words that are frequently used is *anomia*. The basic meaning of this word is easy to trace, since it comes from two greek words, *nomos*, "law," and the *a* negative on the front. Thus the word means, literally, "lawlessness," and so refers to sin as a violation of the law of God.

Usually in the King James, the word is translated "iniquity": this is true in Matthew 7:23; 13:41; 23:28; 24:12; Romans 4:7; 6:19; II Thessalonians 2:7; Titus 2:14; Hebrews 1:9; 8:12; 10:17. It is translated "sin" in II Thessalonians 2:3; "unrighteousness" in II Corinthians 6:14; and "transgression of the law" in I John 3:4.

Perhaps the understanding of "sin" as a transgression of God's law is the easiest one for us, since that is usually the way we are most likely to explain sin. And we ought, certainly, to keep it clear in our minds that to violate, disregard, transgress one of God's laws is certainly sin. We live in a time when men are conveniently denying that there are any such absolute moral laws of God. But the Biblical picture of "iniquity" is that God has given a law and it is "sin" to disobey that law.

The verse in I John 3:4 is very clear: "sin *is* transgression of law." As seen in the previous column, sin is a "missing of the mark" and thus a failure (whether through commission or omission) to measure up to God's standard. Now we see also that one way to "miss the mark" is to "transgress the law."

GAIN IDENTITY

(Continued from Page 13)

their job because they are not proficient enough to discriminate good from bad, or they are not strong enough to uphold existing boundary lines.

If I were to recommend a source to aid parents in discriminating right from wrong, I would suggest looking to the Bible. The Bible is still the best seller in the world and the world is still under the influence of its Writer. Our overall system of values in the United States originated in the Bible and the basic principles and foundational structures of this great nation are found in God's Word. What about boundary lines for child rearing that are consistent, clear cut, broad enough for freedom within, that give security? All these are found in the teachings of Jesus. However, they are not found by superficial study of the Bible; rather, the true philosophy of Christ is found in daily Bible study.

Christian psychologist Clyde Narramore has a great deal to say about all aspects of family living. Also, the Yale Clinic of Child Development publishes studies and information that would be of interest to all parents. Arnold Gesell, founder of the Yale Clinic, is an excellent source regarding the development of children. Parents must investigate many sources as they strive to understand their children and themselves.

We parents should set ourselves to the task of a prior problem which persists to the present day in spite of the fact that it was set forth many centuries ago in the questioning cry of the Psalmist, "What is man that Thou art mindful of him?" Thus, our goal should not only be to gain knowledge just about the Bible or just about the psychology of rearing children. Each of us has the job of using the Bible and what we know about human behavior to fathom the solutions to the questions we often ask ourselves, "What is man?" "Who am I?" "Why do I do what I do?" "What am I capable of?" "How can I be more effective with my own children and other people?"

There are many more things to be said about value systems and boundary lines; however, let us conclude with the risk of superficially simplifying a complex concept by quoting a great teacher inspired by the Holy Spirit: "Finally, brethren, whatsoever things are just, whatsoever things are honest, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

December, 1967

	December 1967	Year To Date	Total To Dec., 1966	Designated Dec., 1967
Alabama	\$ 5.00	\$ 2,964.01	\$ 2,894.32	
Arizona	337.32	1,196.29	794.54	\$425.52
Arkansas	409.99	4,928.82	4,708.89	
California	708.10	6,374.46	7,953.13	
Florida	591.17	5,299.32	3,260.43	
Georgia	335.33	3,670.70	2,124.64	
Idaho		310.05	495.84	
Illinois	1,562.41	8,818.79	7,859.69	
Indiana		376.26	94.00	
Kansas		1,001.70	2,328.00	
Kentucky	137.50	837.92	858.44	
Louisiana		317.52	253.78	
Michigan	157.15	2,938.07	857.08	
Missouri	1,572.00	22,084.92	17,440.65	
New Hampshire	46.74	435.48	313.11	
New Jersey	14.00	172.00	10.00	
New Mexico	60.57	567.36	331.86	
North Carolina	176.19	2,268.53	2,508.34	
Ohio	466.52	3,773.61	3,620.77	
Oklahoma	1,805.18	17,687.48	15,894.23	
Tennessee	275.81	5,232.70	3,105.41	
Texas	220.95	2,149.77	2,372.83	
Virginia	206.41	6,968.13	7,524.21	
Washington and Oregon		621.96	684.32	

	Cooperative DEC. 1967	Receipts YEAR TO DATE	Designated DEC. 1967	Designated YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,635.61	\$29,288.79	\$106.38	\$222.65	\$29,511.44
Bible College	1,908.56	21,209.14	106.38	222.65	21,431.79
Executive Dept.	1,908.56	20,741.20	89.36	182.38	20,923.58
Home Missions	1,454.13	16,159.34	106.38	222.65	16,381.99
Church Training	908.83	10,099.58	12.77	26.73	10,126.31
Superannuation Board	272.65	3,029.87	4.25	8.90	3,038.77
Stewardship Com.		467.93		4.65	472.58

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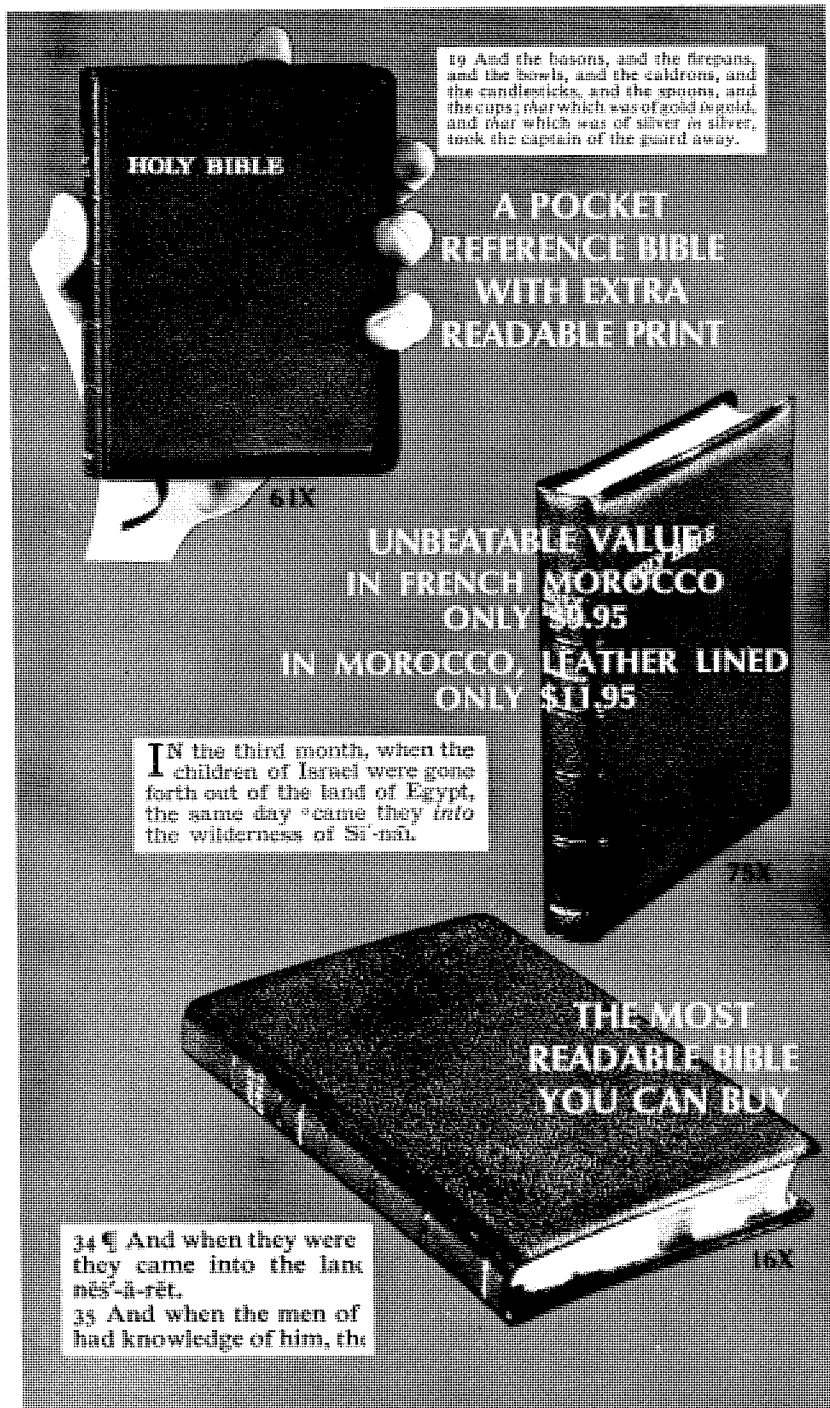
CAMBRIDGE BIBLES

King James Version

All styles have • Center references • Concordance • Maps and Gazetteer
• Presentation page

All are printed on India paper and have semi-overlapping covers
with 23 carat gold edges.

Styles with words of Christ printed in Red are designated 'Red Letter edition'.



19 And the basins, and the firepans, and the bowls, and the caldrons, and the censers, and the spoons, and the cups; that which was of gold he gold, and that which was of silver in silver, took the captain of the guard away.

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In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^{came} they into the wilderness of Si-nai.

34 ¶ And when they were they came into the land nes'-a-ret.
35 And when the men of had knowledge of him, the

Fits the Palm of the Hand!

The Cambridge Compact Bible

Self-pronouncing index • Glossary
Size 4 1/8 x 5 5/8"

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Ariston binding. Black, Blue or Red 61X	\$ 6.95	61XRL \$ 7.50
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WHAT IS WORSHIP ?

The Scriptures have enough to say about worship for us to know that it is a living experience in which all believers must participate. Our accountability to God certainly includes the way in which we worship. We are incomplete everywhere except as we are brought into relation with Jesus Christ. There is always a sense of need. This produces a sense of His resources. Adoring devotion to the One who satisfies our needs brings the experience of worshipping. The attitude of a child yielding all his love to his father . . . the attitude of sheep as they follow the shepherd . . . the attitude of saying yes to every demand of a great God . . . this is worship. The outward acts of worship which many of us participate in mean nothing.

They are least important. All the paraphernalia attached to our worship services cannot produce worship. This is sounding brass. Worship is a daily experience of the believer. If there is no daily participation it cannot be conjured up on Sunday. We worship with our lives . . . not our presence in the church building. The effectiveness of our worship does not depend upon location but upon attitude.

“God is a Spirit and those who worship Him must worship Him in spirit and in reality” (John 4:24).

