



CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APRIL 1969



In Harvest

If They Can, Why Can't We?

Hostel Ministries in India

South and Central America Survey Trip



April 20, 1969

Free Will Baptist Foreign Missions

- Help clear the deficit accounts.
- Every Sunday school class in our denomination is asked to receive an offering for Foreign Missions, Sunday, April 20, 1969.
- Call the Department of Foreign Missions Sunday afternoon to report the total amount your Sunday school classes will mail in.
- A staff of workers will be on hand to handle all calls Sunday afternoon.

CALL 244-3470 (Area Code 615)

Personally

Literature In World Evangelism

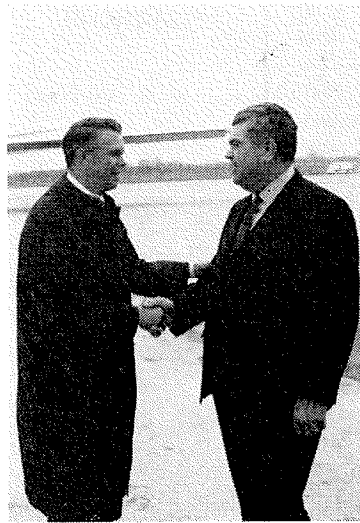
by Rufus Coffey

Executive Secretary Coffey greets Missions Board Member Eugene Waddell upon his arrival from South and Central America.

■ STOP AND THINK! Let a tragic, sobering fact grip your heart: More than one-half of this world's people have never had the chance to receive the gospel! The number increases daily because the population is multiplying faster than the church is evangelizing. What can be done to reverse this desperate trend?

There is a way for concerned Christians to reach the unsaved millions of perishing souls. It is an *effective literature program*. The printed page is the secret to fulfilling the Great Commission in our generation. It remains to be seen what God can do if this medium were properly used to implement our world-wide witness. Yet we neglect to fully employ this vital medium to reach the masses with the good news of salvation.

Benjamin Franklin said, "Give me 26 lead soldiers and I will conquer the world." He was referring, of course, to the alphabet cast in printer's type. He knew the impact of the printed page. So do the cults who are producing a flood of heretical literature to deceive many unwary souls. Jehovah's Witnesses use a reported 15 tons of paper every day to disseminate their false, infective doctrine.



Communists recognize the value of literature in molding men's thinking. They are placing persuasive propaganda into the unsuspecting hands of multitudes. Well-written and attractively printed, these publications are heavily subsidized so they can be distributed economically.

"The Chinese character did more to conquer China for communism than the sword," asserted Mao Tsu-Tung. Along with Lenin and Karl Marx, his writings are being widely and religiously read throughout the world.

The challenge of using Christian literature is intensified by the literacy revolution taking place. It is estimated that 80 million adults are learning to read each year. Illiteracy is rapidly diminishing. With the discovery of this new power, minds are seeking something to quench the thirst for knowledge. But where will they find reading material?

If cults and Communists recognize the potential of literature, how much more should Free Will Baptists give greater priority to literature! It is urgent that we seize our opportunity. The Word must be translated. Writers must be trained. Quality literature must be produced. It is essential that our missionaries have this effective tool of evangelism at their disposal.

In communicating the gospel to a lost world, we must capitalize on what Paul described as "all means" to accomplish this purpose. Since literature is such a powerful force to multiply our gospel witness, there are several things we can do. We can use our present denominational publications to promote the use of gospel literature designed to win the lost. A greater knowledge of how God is using the printed page in building His Church would create more enthusiasm and concern for the work. We can pray more specifically for the Holy Spirit to use the message published in gospel pamphlets, magazines, tracts and other forms. We can pray for more laborers to concentrate in this field of service. It is also our privilege to provide the financial resources to make possible a greater thrust in harvesting souls through the medium of gospel literature. The sooner we become involved, the sooner world evangelism will become a reality.

Need For Courage by robert e. picirilli

"BE STRONG and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1: 6-9).

According to the way we sometimes appear to think, God would have said to Joshua: "I don't need anything from you; just relax and place yourself in my hands."

Now that philosophy has an element of truth in it, for certainly God doesn't need us to carry out His work. Our abilities are certainly insignificant. But wait! God said no such thing to Joshua. He said, "Be strong and courageous." There was a certain quality of character that Joshua needed to possess if he was going to be useful in God's hands, and it was Joshua's responsibility to recognize and manifest that attribute.

It is just as true now that God needs brave and courageous men to carry on His work. He cannot use weak-willed patsies who have no heart nor determination for the fight. "Quit you like men, be strong" (I Cor. 16: 13). "Quit you" means **conduct yourselves**.

In the spiritual arena of life, a battle goes on between the forces of good and evil, God and the devil. We need to declare ourselves, stand up and be counted, get in the fray. And for that, we need strength, courage, bravery, strong-willed determination.

True, God may not **need** us to carry on His work. But He does choose to **use** us. And it is up to us whether we will manifest those qualities of character that are so necessary if we are to be useful instruments in His hands.

RUFUS COFFEY *editor*
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CONTACT

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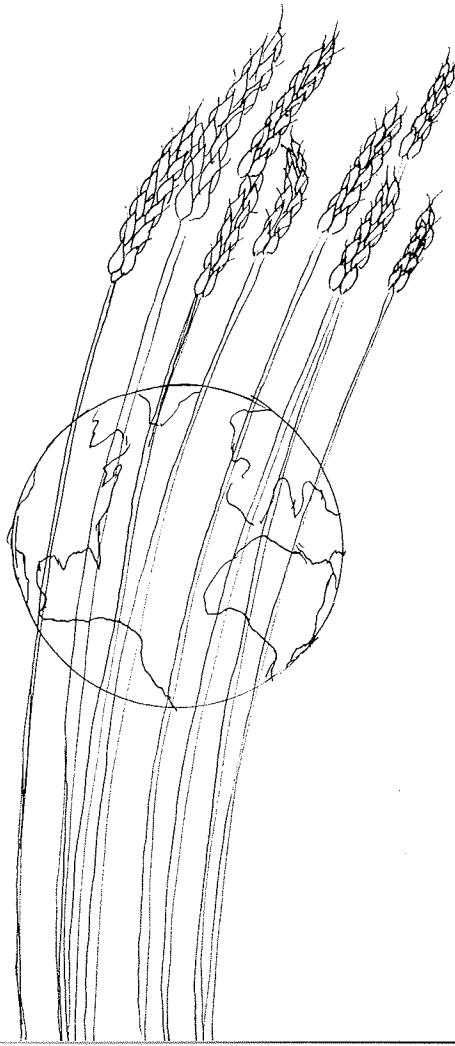
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Free Will Baptist missionaries at work--
Who they are and what they do

by Jim Owen Jones
Assistant Editor, HEARTBEAT

IN HARVEST



MISSIONS DID NOT BEGIN with Free Will Baptists. God's efforts to get His message of eternal salvation to all the world can be traced from this day back through volumes upon volumes of world history. Some say His attempts even predate Christ's life, going as far back as the time of Jonah who proclaimed messages of eternal doom to the immoral city Nineveh, a type of missionary effort in itself since Jonah was of Judah, far to the west of Nineveh. But one truth is evident: the burning desire for preaching God's Word to all people was ignited in Paul on the Damascus Road, and despite the headway made by participants at Pentecost before his time, he lit a flame for missions that has yet to be extinguished.

Free Will Baptists picked up the mantle of missionary outreach and continued the centuries-old task ordered by Christ, "Go ye therefore . . ."

Consequently, approximately 5000 men, women, and children on foreign soil have found Christ under the missionary efforts of Free Will Baptists.

(Please turn to page 14)

MISSIONS BOARD MEMBER EUGENE WADDELL
shares with *Contact* readers observations
made during his recent survey trip
to South and Central America.

WADDELL REFLECTS on RECENT TRIP

CONTACT: Why did you take the trip to South and Central America?

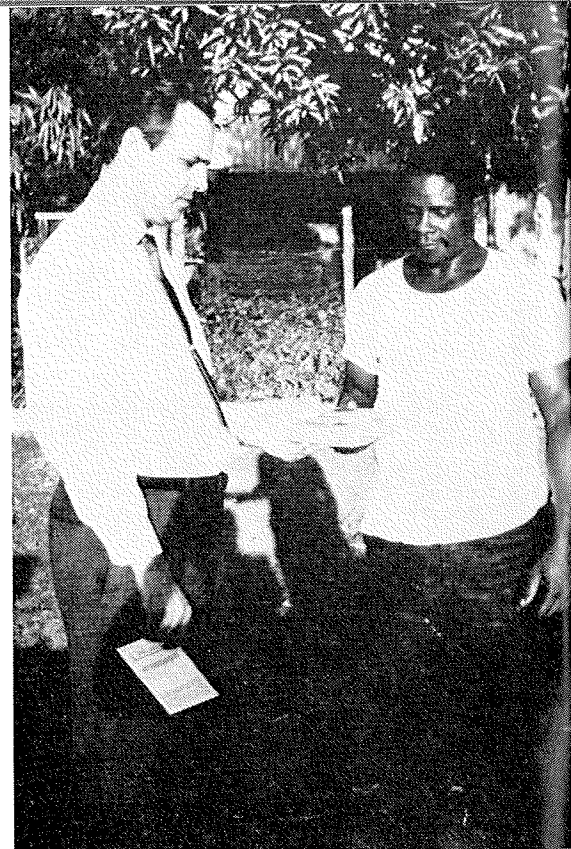
WADDELL: I wanted to go to South and Central America to learn all I could about our missionary work there. It seemed to me that I could be a better board member if I could see the work of our missionaries firsthand. Director Reford Wilson and I discussed our objectives several weeks before I left. (Although he planned to go, he was unable to leave because of the serious illness of his mother-in-law.) We wanted to see it like it is. We wanted to know how the missionaries live, work, feel, and think. We wanted to talk with them, pray with them, and most of all, listen to them. I hoped my own life would be enriched and thereby be able to be a more effective pastor in leading Cofer's forward in the cause of world evangelism.

How long did your survey trip last?

I left December 28 from Miami and returned to Nashville January 31.

As you viewed our work in South and Central America, what progress did you observe?

In Panama City, Estenio Garcia and Tommy Willey are reaching and teaching the people for Christ. Sunday school attendance averages between 60 to 70, and the church is in a very nice location. I believe we'll hear great things from this congregation. Besides his responsibilities in the city, Estenio Garcia has begun a mission in San Juan, a small community about 35 miles from the city. The only church there is Roman Catholic and services are held only 2 or 3 times a year.



Missionary Estenio Garcia, Panama, strengthens his witness to the Panamanian by sharing God's Word with him.

We had an open air evangelistic rally on Saturday night, using a gospel film. There must have been over 200 in attendance. Two Panamanians professed faith in Christ. I believe 12 or 15 villagers are already believers. A lot has already been donated on which the people plan to erect a building.

On the same highway is Agua Buena. Tommy Willey is leading the group there. Sunday school attendance averages in the 40's. They have several good, solid families. The congregation has proven their interest by building a cement block educational unit to which they hope to add an auditorium.

The most interesting place I visited in Panama was Isla de Cannas. This is a small island in the Pacific just off the Azuero Peninsula. No one had ever preached the gospel there until Bill Phipps flew Pop Willey in to conduct a service. Since then a small church building has been built. The night I was there Tommy Willey asked those who were saved to raise their hands and about 15 adults responded. I was thrilled to see among them the village school teacher whom our missionaries had led to Christ. Also the most influential man on the island has accepted Christ. This mission point is accessible only by plane in the rainy season. But it has the potential of becoming a strong church.

In Brazil I saw ample evidence of effective witness. Five organized churches have a total membership of about 175. In Campinas the 65-member congregation has a nice building, which they erected several years ago. The church owns a parsonage and supports their pastor, Sabastao. They are blessed with several talented young people. Sabastao attended our Bible Institute.

The Aararas church is a fine congregation. With the help of the missionary they secured a loan and built a very lovely first unit auditorium and educational building. Attendance averages about 100.

The church in Jaboticabol purchased a lot and the foundation is laid for their building. I believe 45 attended Sunday school the day I visited. Ribeirao Preto has their lot and most of the bricks needed for their first unit. The church in Pirassununga bought a building, remodeled it into an attractive little chapel, and then built an educational unit consisting of three rooms.

On the Uruguay-Brazil border there is evidence of God at work. On January 19, the Sunday I was there, the combined attendance in the three churches and two missions exceeded 200. In January, the St. Teresa, Uruguay church had Vacation Bible School with an average daily attendance of 102. During a revival in December they had as many as 175 to attend one night. The group meets in a remodeled dwelling.

The church in Rivera, Uruguay worships in a remodeled building in a good location. The country church of Agua Buena has brick and will soon erect a new structure to replace their present mud walled sanctuary. In Livramento, Brazil the congregation is presently worshipping in the remodeled garage of Missionary Walter Ellison. But the group already has a lot for a future building.

I met some fine Christians in the twin cities of Livramento and Rivera and was especially impressed with the youth emphasis.

I believe our Latin American missionary staff is engaged in a vigorous ministry for Christ. They seek to establish a strong church and train nationals who will continue ministering after the missionaries are gone.

What are some of the problems with which our missionary staff is confronted?

Paul Robinson said, "We have our problems—immorality, drunkenness, unfaithfulness to the church, members who won't tithe, etc. But I haven't found a single problem in this little farm work (Agua Buena) that we didn't have at Central (Free Will Baptist Church, Royal Oak, Michigan)."

I found this simple statement inclusive in characterizing problems.

Our missionaries wrestle in the churches with the problem of people claiming to be saved but not producing fruit; spiritual babes wanting the glory of running the church; people backsliding; churches splitting; gossiping tongues; converts falling for some cult; insufficient funds to meet the demands of the work; and young people dropping out of Bible College. It is evident that pastors in these United States face the same problems. But the difference exists more in *degree* than kind.

For instance, while we have immorality, we do not have nearly as much as exists in Panama. Many couples live together in a common law marriage relationship. Quite often the missionary has trouble getting such people to become legally married—even after they accept Christ. The illegitimacy rate in Panama is terrific.

The problem is similar in Brazil where there is no way to get a divorce. Missionaries face unsurmountable problems caused by people who have separated from previous mates, raised a family in a common law relationship, and then get converted. Mr. Frank Sells of Columbia Bible College used

The partially completed task is shown before cement is poured over the light and dark rock.

to say, "Sin is complicating." This truth is graphically demonstrated in Brazil.

Perhaps the biggest headache to a missionary family comes in the area of education. The missionary in Brazil and Uruguay must send his child to the national school half the day, which is the normal length of their school day, and teach him the Calvert Course the other half. This is especially taxing on the missionary wife who longs to help in the church work with her husband.

I honestly don't see how Sue Aycock has maintained sufficient strength to continue her duties. Last year she worked with her husband five or six hours daily in the Brazilian Bible Institute. Then she taught their daughters three or four hours a day. She was also expected to take on certain responsibilities as a pastor's wife. Only through the grace of God has she been able to function adequately in each capacity.

The most depressing subject we discussed while I was on the field was the problem of the children's education. When these missionaries start telling about their children being two years behind their classmates because of moving back and forth to the states, it almost moves one to tears. I really feel for all the missionary mothers.

Some are frustrated because they see the need for church buildings, but rising inflation and ridiculous interest rates have prevented their building.

In Panama I viewed the problem of two men trying to carry on work which is so scattered that at least four are needed. Isla de Cannas is well over 100 air miles from

(Continued on page 16)



Brazilian worker in Campinas is pounding rock into the ground for construction of a sidewalk.



MISSIONARY CARLISLE HANNA, *on furlough in the States,*
gives a background of and describes the purpose of the

Hostel Ministry In North India

A hostel ministry has been a vital part of our work in India since we finished our first year of language study in 1953. We had only three high school boys in that first group in Kishanganj. One of these three went on for Bible training after he finished high school and is now an ordained Free Will Baptist preacher working in the Sonapurhat area of our work in North India.

Our hostel in Sonapurhat was started in 1955 with only two boys. One of these finished high school and one year of college. He is now clerk and is teaching some classes in the local government high school in Sonapurhat. The other boy is a trained tailor and is working in our village. He is a deacon in our church and a faithful witness there for Christ.

Our boys lived in a small tent the first year. The next year we had a small bamboo house with a grass roof and were able to have more boys. We have averaged about twenty boys through the years. Now we have a brick building and are able to adequately take care of some twenty boys.

Our purpose for operating the hostel is to train those who will be leaders of our church of tomorrow. All of our children thus far have come from Christian families in our own church area. Some have come to us from first grade. Others have gone to small village schools first and then come to us. Some have gone on to finish high school, but most have not. They have returned to their villages or to some trade. We would be happy if each could have some vocational training. There is so little they can do when they return to the village unless they have learned a trade.

The need for a hostel for the girls of

our church was great. We did not know how to meet this need. When we were on furlough in 1958 we challenged people here in the United States to pray that this need would be met. We felt that we should have two single ladies, a teacher and a nurse, to come to India and carry on this work. As soon as we returned to India from furlough, we began this work on our compound in Sonapurhat with ten little girls. We worked with the girls for nine years waiting for the ladies to come and take over this responsibility. Finally we felt we could no longer continue this work without help, so we closed the hostel for girls one year ago.

Each morning and each evening we have devotions—hymns, Scripture reading and prayer—with these boys and girls. Besides this, we have regular Bible study classes. They have assigned work. They do all of their own cooking and cleaning. They must also work in the fields and do whatever work needs to be done on the compound and the farm.

Much depends on these young men for they will carry on for the Lord in India in the absence of missionaries. Now we have no resident missionary in South India, and the work there is being done by our Indian pastors. We do not know how soon the day will come when we must do the same for our Free Will Baptist work in North India.

Some one hundred boys and girls have spent some time in our hostels since we first began the work. Several boys have grown up and are married to girls who also had training in our hostel.

On July 17, 1968, we had a beautiful Christian wedding in one of our small village churches. The bridegroom is one

of our young preachers. He has finished high school, has passed his B.A. and has two years of Bible School. The bride was one of the first girls in our hostel and has passed eighth grade. This couple is one of the two most highly educated couples we have in our work in North India. They are in full-time Christian service in our own church area.

A little Bengali lad came to me early one morning when I was camping in his village. Tears dotted each cheek as he told me simply in his language that his mother had just died. I crossed the path to his father's little bamboo house and saw the body of his mother lying on just a grass mat on the dirt floor. This mat, too, was ragged and torn. She was not more than fifteen years of age when she died and had three children. Only this one was living. He came to us in first grade and has now finished high school. He has been a very sincere, obedient, cooperative boy all these years. It has been a joy to have him to train through the years.

What about the future? We know that there are some 550,000,000 people in India who need to know the Lord Jesus Christ as Saviour. These boys and girls have come to know Him as they have heard His Word daily through years of training. Most of them have followed the Lord in baptism. Our prayer is that the Lord will use them wherever they are to witness for Him and to take places of responsibility and leadership in their churches. Pray with us to that end. As we see them doing this, we shall know that our effort has not been in vain and that He shall continue to work in the land of India through these—HIS OWN.

woman to woman



by CLEO PURSELL

THE EASTER MESSAGE

David Martin was invited to speak at the high school in Kanazawa, Japan on "Differences between Eastern and Western Marriages." He chose the marriage of Jacob and Rachel to represent the Western way.

At the close of the lecture a young man in the group, the judo champion of the school, said, "I hear you Westerners believe the fable that there was a certain man who died and rose again. Do you really believe that?"

The students snickered.

Mr. Martin explained that this is exactly what all true Christians believe—whether Westerners or Orientals. He was not permitted to go into detail in the classroom but invited the student to his house for a full explanation.

The young man and two of his friends came to his home the next afternoon. For three afternoons David Martin carefully explained God's way of salvation. The judo champion, Orito San, became a Christian.

Then Orita San asked Mr. Martin to go to the hospital with him. When they reached the women's ward it was clear why he had asked the question about the resurrection. His mother, dying of cancer, was not expected to live more than a few days. The way of salvation was explained to her and she nodded that she believed. (Because of the cancer, she could not speak.)

A few days later at the Buddhist funeral, David Martin realized that only he and Orita San had the hope of seeing Orita San's mother again.

The Easter message, "Because I live, ye shall live also," has new significance for those who have recently suffered the loss of a dear one.

OUTSTANDING WOMAN

Mrs. Marjorie Workman, Counselor of Women at Oklahoma Bible College, was recently chosen as one of the outstanding young women in America for 1968 and will appear in the annual biographical

compilation, "Outstanding Young Women of America." She was nominated for this honor by her alma mater, Free Will Baptist Bible College, Nashville, Tennessee.

EGGS-ACTLY FOR EASTER

Gelatin Eggs. Make a small hole at each end of the egg shell, break the yolk and shake the egg out. (Use broken eggs for scrambling.) Rinse shell with cold water and drain. When dry, cover one hole with tape and fill egg shell with one of the following gelatin mixtures. Refrigerate, upright, until firm.

Remove shell, decorate with softened cream cheese in a pastry tube. Serve in a basket on a bed of green-tinted coconut.

Gelatin Flavors:

- Dissolve 1 pkg. strawberry-flavored gelatin in $\frac{2}{3}$ cup hot water. Add 1 cup hot water. Add 1 cup pineapple juice. Fills 7 eggs.

- Dissolve 1 pkg. lemon-flavored gelatin in $\frac{2}{3}$ cup hot water. Add 1 cup orange juice. Fills 7 eggs.

- Dissolve 1 pkg. lime-flavored gelatin in $\frac{2}{3}$ cup hot water. Add 1 cup ginger ale. Fills 7 eggs.

EASTER ART

One Sunday school teacher made good use of available art found at the public library. The picture annual, *Year*, features prints of great Easter paintings. She said: "The reaction was tremendous. For the first time, so it seemed, my class sensed the full tragedy of the Crucifixion. We looked up the Bible reference and while two students read aloud, the rest of the class studied the picture." The class studied Leonardo da Vinci's paintings, among others. The teacher concluded, "We learned more about Christ by studying a single da Vinci than by a month's study of words."

TRIBUTE TO MISSIONARY

We pay tribute to Veteran Missionary Bessie Yeley who died in January of a heart attack in Portsmouth, Ohio. Miss Yeley had been active in church work most of her 73 years and had been a missionary since 1935. Her missionary work included service in Venezuela and Cuba, and later in Nogales, Arizona with the Mexicans, and in Miami, Florida with Cuban refugees. After retirement she was active in local church work in Ohio.

GEM

Some folks are like Easter eggs—ornamented on the outside and hard-boiled on the inside.

STUDY COMMITTEE MEETS

The special study committee appointed by the Executive Committee of WNAC met January 31 and February 1 at the National Offices in Nashville, Tennessee. The committee's work is part of a long-range self-analysis program designed to provide more effective services in the Woman's Auxiliary. While in conference the group evaluated the results of questionnaires sent to pastors and auxiliaries and reviewed the present plan of work. Members of the committee are (l to r): Maude Coffey, Lucille Boyle, Cleo Pursell, Jean Chism, and Mary Wisheart.

WNAC Study Committee



From left to right, Maude Coffey, Lucille Boyle, Cleo Pursell, Jean Chism, and Mary R. Wisheart.

THE CHINESE communist army officer rudely elbowed his way through the slow-moving crowd. He pushed forward until he stood before a tired missionary who was packing his public address equipment after a strenuous street service.

"You missionaries are fools!" the officer said contemptuously.

Shocked, the missionary replied, "Oh, really, what makes you think that?"

"Because of your methods," said the communist. "They are completely ineffective. You have just let a crowd go away empty-handed after you preached to them. You told of a strange god and of an entirely different way of life they have never heard about before. How can you expect them to accept or understand a new and different message the first time they hear it? Why didn't you give them some literature that they could take with them? Then, your message would have effect for months—or perhaps years. But now it will probably soon be forgotten."

The officer paused. Then he continued mockingly: "You missionaries have been in China for a hundred years. But you have not won China for Christ. We communists printed our message and spread our literature. We filled China with our doctrine. By the time we had been in China for ten years there was no one who had not heard about communism. What you failed to do in a hundred years we did in ten. And we did it with the printed page. Some day we will drive you missionaries out of the country. And we will do it with the printed page.

The Church today faces unparalleled opportunity to give God's message to the world. Yet, often, Christians have neglected one of the most effective tools available—literature. Cults and anti-Christian organizations have been the leaders in literature usage, and they have won converts with it.

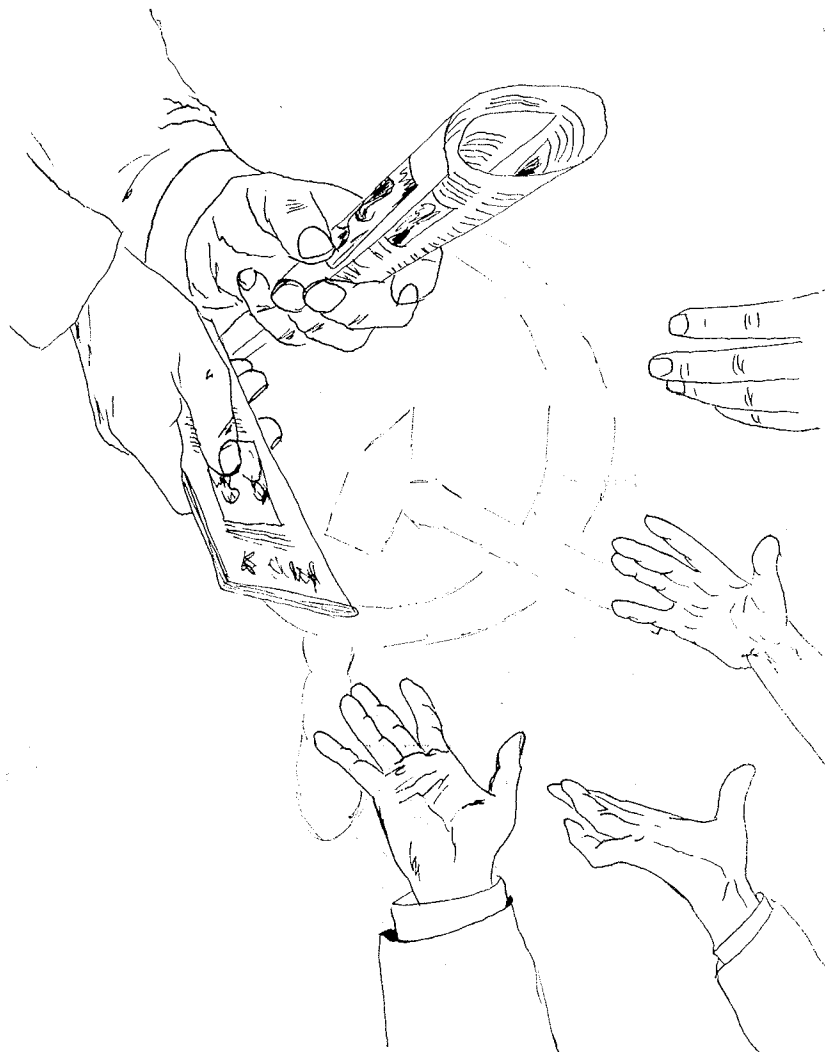
Seventh-day Adventists spend more every year for literature than Free Will Baptists have invested in foreign missions since the National Association was founded in 1935. More than \$21 million

worth of magazines and books pour off their presses yearly.

Even before the religion was organized, a printing committee and publishing house were established in Battle Creek, Michigan, by the founders, James and Ellen White. Today, 108 years later, more than 50 Adventist publishing houses print in more than 80 languages, supplying more than 6,100 literature evangelists. More than three million people are enrolled in correspondence courses that teach Adventist doctrines.

Jehovah's Witnesses own the world's largest religious publishing house, printing more than 84 million copies of their two magazines, *Watchtower* and *Awake*, every year. The Church of Jesus Christ of Latter Day Saints (Mormon) requires two years' service from every young man, primarily in literature distribution. Christian Scientists sponsor reading rooms around the world, making their teachings available free of charge.

Since the Bolshevik revolution in 1918, Communists have increased literature production by at least 38 times. During



IF TH

the last few years they have published more than five pieces of literature for every person in the world. It is no wonder that Oswald J. Smith, noted missionary pastor, wrote, "Do you know what you would find if you were to visit the Asiatic world and look at the bookstands? You would see beautifully colored magazines. Do you know what they are? They are Communist magazines."

Why have these groups used literature so greatly? Because literature can accomplish some things impossible by any other method of communication.

For example, literature requires no visa or passport; often pieces of literature can be mailed into countries where missionaries are prohibited. Some countries in Moslem North Africa have made witnessing to someone about Christ a criminal offense. A single sermon could cost the preacher years in prison. Yet thousands of Africans are enrolled in correspondence courses, studying God's Word and often accepting Christ as Saviour.

A piece of literature isn't affected by malaria, guinea worm or any other sickness missionaries must guard against. It doesn't take a furlough every five years, nor does it become tired as humans must.

Books and magazines can be read privately and repeatedly. A preacher may call a crowd around him to hear. Yet when he is finished, the hearers are left with only their recollection of the sermon; educators say the average person remembers less than 20% of what he hears. A tract or pamphlet can reinforce and reiterate the sermon. Away from the insistent eyes of the village priest, away from the crushing crowd gathered to hear a preacher, one can read, think.

More than a million people learned to read last week; more than 80 million last year. Where are they? Mostly in Asia, Africa and Latin America. What do they want? Something, *anything*, to read. The gigantic barrier of illiteracy is crumbling as governments, churches, missions and social service groups combine forces to eradicate it.

Education is of first importance to many emerging nations; the Ivory Coast, for example, allocates more than 30% of her national budget to education and health. New readers will read anything to satisfy their hunger. Christian literature produced especially for them can have untold effect in the growth of the Church overseas.

Another reason Christian missions are awakening to the tool of literature is that it is relatively inexpensive. For example, it costs Free Will Baptists an average of \$12,000 yearly for every adult missionary couple. This amount is broken into salary, medical and educational allowances, housing, vehicle costs, transportation and emergency funds and amounts to buy literature, radio time or for other avenues of ministry.

For the same amount, the following literature could be produced: 300,000 tracts, each at \$.02; 50,000 magazines, each at \$.08; and 2,000 small books, each at \$.50. If the literature could be sold at one-half its cost, \$6,000 would

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EY CAN,

WHY CAN'T WE?

GLANCING AROUND THE STATES

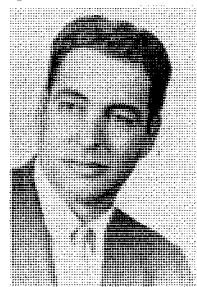
DENVER CHURCH HAS BOOTH AT HOME AND GARDEN SHOW

Denver, Colo.—First Free Will Baptist Church operated a booth at the Home and Garden Show which was held at Denver Coliseum, January 31-February 9. All departments of our National Association contributed literature for distribution at the Show. In addition, 5,000 gospel tracts were prayerfully given out. Many observers at the Show were presented a gospel witness by Pastor Roy Thomas and members of his congregation. Names of new prospects were also recorded during the ten-day Show. Members of the Denver church took turns working in the display area.

NEW EDITION OF TREATISE TO BE RELEASED AT LATER DATE

Nashville, Tenn.—Our Free Will Baptist Treatise will be revised after the National Association this summer. New edition will be released after revision is completed. There will be no treatises available until new edition is published.

GANEY ASSUMES NORTH CAROLINA POST



Ganey

Goldsboro, N. C.—Reverend Owen Ganey has accepted call to Faith Free Will Baptist Church as Visitation Pastor, serving under direction of Pastor Frank Davenport. Ganey's schedule permits him to continue conducting revivals (26 weeks annually). Correspondence should be directed to: P. O. Box 1159, Goldsboro, North Carolina 27530.

OAK RIDGE YOUTH CONTRIBUTE TO CAMP GROUND

Oak Ridge, Tenn.—During the Christmas season the young people of Oak Ridge

Free Will Baptist Church sold Christmas trees for the Greenville camp ground. Mr. and Mrs. Edward Hall, youth leaders, report that the youths cleared \$180.

NEW BUILDING DEDICATED

Inman, S. C.—Dedication of First Free Will Baptist Church was held October 6, 1968. Participants were Beaver Creek Home Missions Board Members Ansel Smith and J. F. Cantrell; Reverend Bobby Bowers, first pastor of the church; Mrs. Charles Jackson, wife of the late Reverend Charles Jackson who went to be with the Lord after pastoring Inman Church only four months; Reverend Earl Hendrix, present pastor; and members of churches throughout the Beaver Creek Association. Reverend Ansel Smith delivered the dedication message.

The church is the fruit of the Beaver Creek Home Missions project. Services were originally held in a rented store building in Inman. Later the Missions Board acquired four acres of land from Mr. David Ivey and moved a mobile chapel to the lot for the missions group to worship in.

In December, 1967, the first service was held with Pastor Bobby Bowers bringing the message. Reverend Charles Jackson succeeded Bowers. Jackson's ministry was shortened by his "home-going."

The 70 x 32 building was erected through a bond program, sponsored by Executive Church Bonds of Nashville.

Church attendance averages for three months were: 65 in October, 67 in November, and 60 in December.

INDIANA CALLS FOR LABORERS

Milan, Indiana—Promotional Secretary Kenneth Cade asks that persons interested in helping Indiana Free Will Baptists to extend the gospel witness in that

state, and who qualify under the policies and procedures of the Board of Home Missions and Church Extension, to contact: Reverend Jimmy Martin, P. O. Box 412, Milan, Indiana 47031, or call (812) 654-2863.

Indiana State Association recently made an initial payment on 200 acres of rolling wooded area, located in southeastern Indiana, to be developed into a camp site. Purchase price is \$30,000.

TEXAS CHURCH RELOCATES

Austin, Texas—First Free Will Baptist Church, formerly located at 507 Radam Lane, has moved to Pleasant Hill Civic Club Building on Eberhart Lane. The church is a member of Central Texas District of Free Will Baptists. Pastor Rashie Kennedy states the congregation has purchased property on Eberhart Lane and hopes to build in the near future.

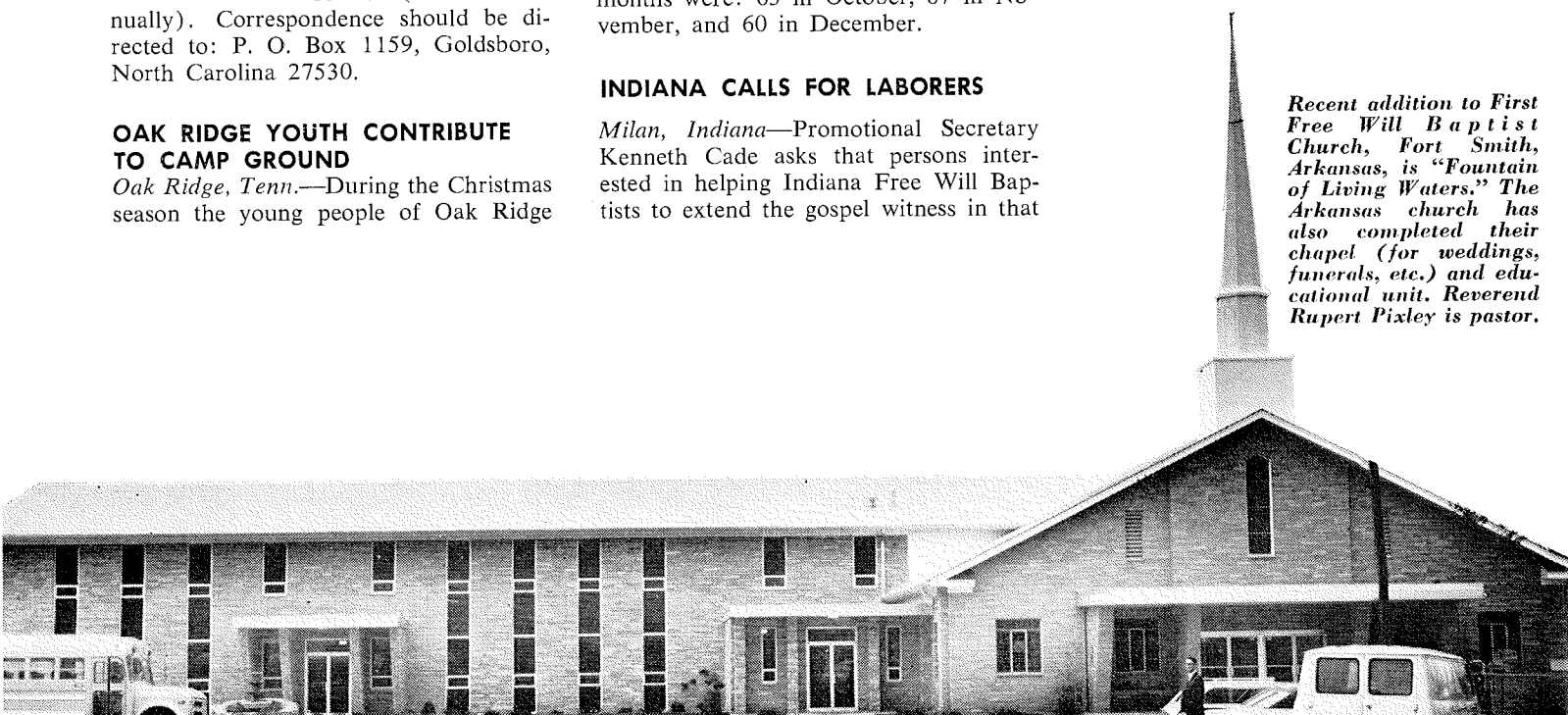
ARKANSAS CHURCH CONSTRUCTS "FOUNTAIN OF LIVING WATER"

Fort Smith, Arkansas—The "Fountain of Living Water," constructed of native Arkansas stone, is a memorial to those who have shared in the ministry of First Free Will Baptist Church. The fountain is a constant reminder to passers-by of Christ, The Living Water.

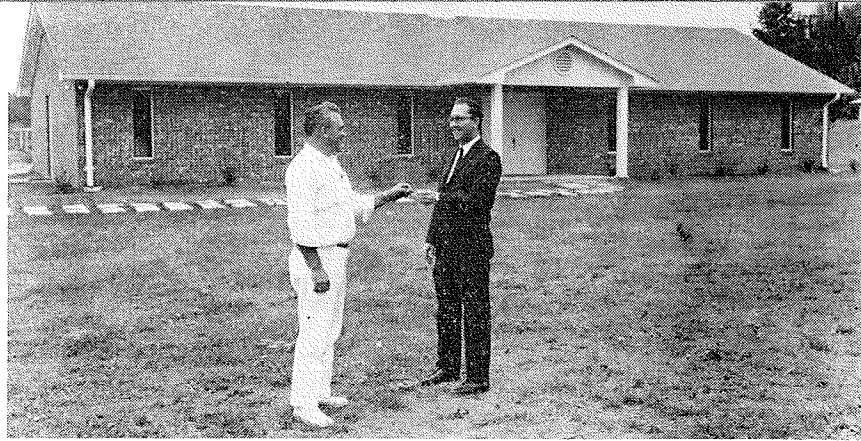
The Arkansas congregation also constructed a chapel, designed with dark oak furniture, scarlet carpeting, birch paneling. It has a seating capacity of 96.

The new educational building is con-

Recent addition to First Free Will Baptist Church, Fort Smith, Arkansas, is "Fountain of Living Waters." The Arkansas church has also completed their chapel (for weddings, funerals, etc.) and educational unit. Reverend Rupert Pixley is pastor.



Contractor David Ivey (l) presents key to new Inman, South Carolina church to Pastor Earl Hendrix.

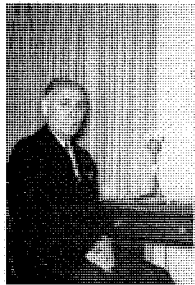


structed of Hydite block and Arkansas cherry stone, with greylite and plexiglass windows in a beautiful contrast.

Reverend Rupert E. Pixley is pastor of the First Church.

MISSOURI MINISTER CONDUCTS EARLY MORNING BROADCAST

Kirksville, Mo.—Reverend Archie Cooper, 61, the oldest minister in the Northeast Missouri Association both in age



Cooper

and years of service, began a radio broadcast ministry 21 years ago. *Morning Meditations* presented the gospel for the first time on November 24, 1947 on Radio Station KIRX. After the first four years of broadcasting, Cooper moved from the station's studio to his home, where he broadcasts by means of remote control Monday through Friday at 6:15 a.m. and Sunday at 8:15 a.m. "This ministry has kept me constantly studying and searching for fresh manna daily with which to feed the souls of my daily listeners," remarked Reverend Cooper.

The early morning broadcast consists of personal greetings, poetry and 12 minutes of gospel witness. The faith ministry is sustained by listeners.

"The early morning time of broadcasting was God's ordained time, and I have found it to be the best for my particular area although it is not always the easiest time especially as one grows older in

years. Many of my listeners are working people either getting ready to go to work or on their way, as well as many farmers who are up and about their daily tasks," observes the radio evangelist.

TEXAS PROMOTIONAL RALLIES

Austin, Texas—A state-wide promotional effort was undertaken in Texas during February. Texas State Executive Secretary Rashie Kennedy set up area rallies for pastors and deacons in each association. Kennedy and Rufus Coffey, National Executive Secretary, visited each association for the purpose of advancing the state and national work through better communications.

Area meetings consisted of a fellowship meal beginning at 6 o'clock p.m. This was followed by a devotional message, a slide presentation of the national work and a question and answer period.

Genuine interest was manifested by all participants. An exchange of information gave a new perspective of how we share together in furthering the Lord's work. It is anticipated these meetings will become an annual affair.

FLORIDA CHURCH NEEDS PASTOR

Eau Gallie, Fla.—Present pastor will be leaving First Free Will Baptist Church here June 10. Interested ministers may contact G. W. Cloud, 902 Avenue B, Melbourne, Florida, or call 723-2987.

MOONEYHAM NAMED WORLD VISION PRESIDENT

Menrovia, Calif.—Dr. W. Stanley Mooneyham has been named President of World Vision International, it was announced by the agency's executive vice president, Dr. Ted W. Engstrom. Dr. Mooneyham was Coordinating Director of the November 1968 Asia-South Pacific Congress on Evangelism. He will leave his present post as vice president of overseas operations for the Billy Graham Evangelistic Association and assume his new position with World Vision on July 1. Dr. Mooneyham holds the distinction of being the youngest executive to head the Free Will Baptist Denomination. He held the post of Executive Secretary from 1953 until he joined the staff of the National Association of Evangelicals in 1959. From 1962-64 he was moderator of the National Association of Free Will Baptists.



Mooneyham

Dr. Mooneyham holds the distinction of being the youngest executive to head the Free Will Baptist Denomination. He held the post of Executive Secretary from 1953 until he joined the staff of the National Association of Evangelicals in 1959. From 1962-64 he was moderator of the National Association of Free Will Baptists.

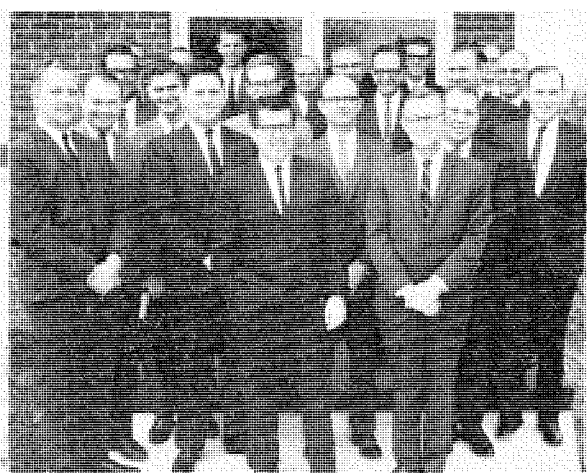
Participants in Texas area rallies conducted under direction of Texas Executive Secretary, Rashie Kennedy, and National Executive Secretary, Rufus Coffey



Shown in the booth sponsored by First Free Will Baptist Church, Denver, Colorado, are (l to r) Del Johnson, Pastor Roy Thomas, and Robert Stepp.



Ministers attending the Arkansas Annual Ministers' Retreat, sponsored by Christian Education Board of Arkansas State Association. Retreat was held in Jonesboro, with Reverend Ben Scott as host pastor. Twenty-seven ministers registered for the three-day session of Bible study and informative discussions relating to the work of the ministry.



(Continued from page 5)

PANAMA

Estenio and Anita Garcia and four children live in Panama City. Their ministry includes a church in the city, begun in 1964, a radio program, and a new ministry at San Juan, a town about 30 miles north of the city. Garcia hopes to bisect the Panamanian isthmus with Free Will Baptist churches.

Tom and Emma Ruth Willey, with two children, are manning the rural stations in Panama. Missions include one at Isla la Canas which is about 150 miles southwest of Panama City, Auga Buena which is about 20 miles north of the city, and Jenene which is a small jungle village five miles from Canita and about 60 miles east of Panama City. Access to these stations is difficult, especially Jenene and Isla la Canas which can be reached only by plane most of the time. Tom also works with youth at the University of Panama and is active in the evangelical programs of that city.

ECUADOR

Pat Tyson and Ella Rae Jones, two Free Will Baptist medical nurses, until 1968 were assigned to World Radio Missionary Fellowship, a veteran missionary service organization in Ecuador and operators of radio station HCJB in Quito. Ella Rae and Pat have served in WRMF's two hospitals at Quito and Shell Mera since 1965. They are now on furlough.

BRAZIL

Bobby and Sue Aycock, with three children, are at Jaboticaból. Aycock began work at Araras in 1961, and after first furlough went to Jaboticaból as director of the Free Will Baptist Bible Institute. He is also pastor of the church at Jaboticaból which was begun in 1962 by Sammy Wilkinson with the help of Dave Franks and three students. At one time this church was operating a weekly radio program and five preaching points were maintained.

Jim and Shirley Combs and two children are in Araras. The church prodigy of Bobby and Sue Aycock, it was turned over to Combs in 1965. Since then, a church building has been erected, and Combs operates a Christian book store. Emphasis has been placed on child evangelism and teaching.

Louis and Florine Coscia assumed leadership of a new mission at Pirassununga in 1965 and officially organized the work. It was begun in 1962 by a national worker under Bobby Aycock. Louis has developed a vital jail ministry on request of town officials and had a radio program until furlough in 1968.

John and Connie Craft, with two children, are in language study in Campinas.

Ernie and Willie Jean Deeds, with four children, are at the Bible Institute at Jaboticaból. Deeds began his Brazilian ministry at Campinas in 1964 as pastor. The church there was begun by Dave Franks in 1958 and was subsequently under leadership of Eagletons and Wilkinsons. Deeds then went to the institute after furlough.

Ken and Marvis Eagleton, with four children, began their ministry in Campinas with Franks in 1959. Following their first furlough in 1964, Ken went to the institute as its first director. They are now on furlough.

Dave and Pat Franks, with two children, are at Pirassununga, replacing the furloughing Coscias. Dave went to Campinas as Free Will Baptists' first missionary to Brazil in 1958. Aided by a national worker, he started the Campinas mission and was later joined by Ken Eagleton and Sammy Wilkinson. In 1964, he and Pat assumed the pastorate at the Jaboticaból church which had begun in 1962 under the leadership of Wilkinson, Franks, and three students headquartered in Campinas. Franks went to Pirassununga in 1968.

Bobby and Geneva Poole, with two children, have been at Ribeiro Preto since 1962, with the exception of one year on furlough at which time they were replaced temporarily by Sammy Wilkinson. The church has acquired property, but plans for erecting a building have been slow since members are poor.

Mary Ellen Rice, presently on leave of absence after a term in Jaboticaból, is involved in child evangelism state-side. She plans to return to Brazil to continue her ministry.

Don and Carol Robirds, with four

children, initiated literature efforts in South America at Campinas. In his first term he translated doctrinal and evangelistic publications and was active in an evangelical cooperative program of producing Sunday school materials. The Robirdses returned to the States for furlough in 1968.

Sammy and June Wilkinson, with three children, began an early ministry at Campinas while still in language study. Sammy, with Franks and three students, began ground work at Jaboticaból in 1962. The second Free Will Baptist church to be established in Brazil, it became a center of evangelistic penetration into surrounding areas. Wilkinson moved to Ribeiro Preto in 1965 to replace furloughing Bobby Pooles for one year. Wilkinson went back to Jaboticaból to replace furloughing Dave Franks in 1967, then to Campinas in 1968 to substitute for Don Robirds on furlough.

URUGUAY - SOUTH BRAZIL

Molly Barker has spent most of her time helping the national pastor of the Santa Teresa Free Will Baptist Church. Her successful ministries have included Sunday school teaching, physical hygiene teaching, youth camps, vacation Bible schools, and visitation.

Walter (Dub) and Marcia Ellison, with three children, are in Livramento, South Brazil, a sister city across the border from Rivera, Uruguay. Ellison, after language study, assumed ministries at Rivera in 1965, replacing the furloughing Bill Fulchers. He teamed with Fulcher and Robinson in 1966-7 in developing work in and near the city, then penetrated the Brazil side of the city in personal evangelism. First services began in mid-October 1968. Temporary sanctuary has been established. Prior to Ellison's move into Livramento, Molly Barker, in 1967, had held an effective daily vacation Bible school with 30 children.

Bill and Glenda Fulcher, with three children, serve in Rivera, Uruguay, a city of about 60,000 population. Fulcher entered this border city almost simultaneously with Paul Robinson in 1962 to open Free Will Baptist work. Fulcher spent first months in a rural village, Santa Teresa, and then with Robinson in charge, moved to

downtown Rivera to begin a new mission. An amateur short-wave radio operator, Fulcher also has a radio program. He returned stateside in 1965 for furlough, leaving duties on field to Ellison. Since 1966, he has reported numerous conversions and has begun a special Bible training class.

Paul and Amy Robinson and their two children are ministering at the Curticeiras Free Will Baptist Church near Rivera. Robinson entered Uruguay in 1962 after language study, and with Fulcher organized a mission three miles outside the border city of Rivera. He assumed leadership of the Santa Teresa church and a mission in nearby Curticeiras in 1965. In 1967, the Santa Teresa church was placed in the hands of a newly ordained national pastor, Hubertil de lost Santos. Robinson devotes full time to the Curticeiras church.

IVORY COAST, WEST AFRICA

Jimmy and Janie Aldridge are on furlough. When they return to Ivory Coast, they will launch into a new ministry at Bondoukou that involves a literature center and reading room. The Aldridges began their ministry at Koun, Ivory Coast in 1963. Jimmy maintained several preaching points in the area. The Aldridges shared responsibility of a French-speaking Bible institute, as well as a literature distribution program.

Bob and Judy Bryan, appointees to Ivory Coast, will leave the States this summer for language study in Switzerland. They will be utilized in an expanded literature-literacy outreach in Africa.

Maurice and Marie Cousineau, with their four children, are appointees to Ivory Coast. French is their native language.

Lonnie and Bernice Palmer, with four children, are at Lauodi Ba, Ivory Coast. Entering the country in 1962, they ministered first at Goumere, then opened up a station at Lauodi Ba. Churches have been established in several villages, and preaching points are maintained in several others.

Eddie and Sandra Payne, with two children, are on furlough. Payne was stationed at Doropo, Ivory Coast during his first term. He was involved extensively in building and in ministering to six villages in the area. Sandra worked at the clinic.

Norman and Bessie Richards and young son Norman Eugene are appointees to Ivory Coast, now in language study in Switzerland and will leave soon for their field of service.

Lonnie and Anita Sparks, who have two sons, were Free Will Baptists' first missionaries to Ivory Coast. They began ministering at Goumere in the heart of Ivory land, and during two terms on the field they established churches, opened numerous villages to the gospel, translated much of the New Testament into Kulango, and paved the way for a Kulango-speaking Bible institute. They will minister among people of French-speaking West Africa.

Bill and Joy Jones are on furlough in the States. They have completed two terms at Koun, Ivory Coast, translating the Bible into the Agni language, village evangelism, Bible institute teaching, and literature distribution.

Sherwood and Vada Lee, with young son Robert Eugene, are in Switzerland in language study, prior to beginning ministries in Ivory Coast.

Archie and Sarah Mayhew, who have two sons and two daughters, are involved in village evangelism at Goumere. Archie has had unusual success in personal evangelism efforts in the area. The Mayhews arrived in Ivory Coast in 1965. They will return for furlough in June.

LaVerne and Lorene Miley, who have two sons and a daughter, have established a solid medical ministry at Doropo, Ivory Coast, since they began there in 1961. In their first four years they treated more than 10,000 individuals. Their ministry has produced many converts. Stories about events at the clinic have appeared consistently in *Heartbeat*, evoking wide-spread interest among Free Will Baptists.

FRANCE

Joe and Barbara Haas departed in 1968 for language study in Switzerland, prior to a missions ministry in France. The Haases and their five children will work in western central France in the area where Dan Merkh now ministers.

Dan and Margaret Merkh, with five children, are in Nantes, France, establishing the first Free Will Baptist church in Europe. The Merkhs are former missionaries to Ivory Coast, West Africa. Dan's ministry there be-

gan with Lonnie Sparks in 1958. It was twofold: evangelization and building.

INDIA

Dan and Trula Cronk, who have one son, Randall, work in villages around Kishanganj, Bihar. Dan maintains a student hostel, out of which Free Will Baptist leaders have emerged. Appointed to India in 1948, the Cronks ministered first among the Santals, an aboriginal tribe.

Carlisle and Marie Hanna, with one daughter and two sons, are on furlough from North India, having completed three terms. Hanna sailed for India in 1952 and joined Dan Cronk. Living in Sonapurhat, the Hannas maintained hostel ministries among boys and girls attending nearby schools.

JAPAN

Wesley and Aileen Calvery, with two children, minister on Japan's northern island, Hokkaido. The Calverys, arriving in Japan in 1954, began a Sunday school class with the help of a national worker while in language study in Tokyo. They moved to Bihoro in the northeast corner of Hokkaido and started rural evangelism. During those first two terms, they established churches in Bihoro, Abashiri, and Koshimizu. In their third term, they initiated a ministry at Sapporo.

Fred and Evelyn Hersey, who have five children, joined the Calverys in 1956. Following language study, they worked in Bihoro and started a ministry in Tsubetsu. In 1961 they moved to Tokyo to establish a mission in a suburban community.

Jim and Olena McLain, with two children, are in Sapporo, capital of the island of Hokkaido, in language study. They will join Free Will Baptist missionaries this year in evangelistic ministries.

Herbert and Geraldine Waid, with five children, are in Japan's world metropolis, Tokyo. Arriving in 1958, Waid studied language and then moved to Hokkaido to work with the Herseys in Abashiri and Koshimizu. During his second term, Waid went to Tokyo to develop a program of personal evangelism and teaching. The Waids are due home this year for furlough.

(Continued from page 7)

Panama City. And Jenene is about 50 miles from Panama City in the other direction. (And I do mean way out—at the edge of the jungle.)

Finally, I must mention spiritual problems because I believe these are the missionaries' greatest problems. Staying in love with Jesus, waiting on the Lord for daily strength, and keeping a burdened heart for lost souls dying without Christ are no small problems.

After viewing the problems, do you have any solutions to offer?

It is difficult for me to even suggest a solution to some of these problems. However, some questions have obvious answers. For example, the Panama situation requires more personnel, or we will be forced to abandon our work at Jenene and Isla de Cannas. Another preacher with pilot's license could really fill a need. A plane is also needed to accomplish the task in the central provinces of Isla de Cannas. This field also needs a church loan fund.

Of paramount importance among Brazilian needs is more personnel. This great country is wide open to gospel witness and, in my opinion, *now* is the time to evangelize its 90 million.

But there are material needs here also. We need more money for radio and literature. We need a church loan fund.

Since our missionaries are merely an extension of our National Association in the United States, they carry to their respective fields the strengths and weaknesses of the home church, generally speaking. Therefore, I make several suggestions, first, to the church at home, and, secondly, to the missionaries: These suggestions are not revolutionary but may be expensive, not in money, but in *time* and, possibly, in *tradition*.

We need to reconsider the role of the *laity* in our churches. I believe we are in danger of being pastor-centered. We have allowed too wide a gap to develop between the pulpit and the pew. We need a renewed emphasis on personal evangelism and personalized follow up. We must be constantly reminded that the Church is the people of God, not the building. Consequently, modern buildings must be considered simply as a convenience to worship, not a necessity. The New Testament Church met in the homes of its members with great power and success. Our power and spiritual success do not depend on having as elaborate a building as someone else has.

Christians occasionally ask, "What can I do for the missionaries?" The answer is plain to me—plainer than ever before. You can pray. This is the most important resource with which to solve problems. Without it, none of these other solutions will be effective.

How did you view the political situation during your trip?

How one views the situation depends on his own personal political viewpoint. To me, the political picture all over Latin America is disturbing. Much dissatisfaction with the military government looms in the minds of Brazilians. "I fear the soil is ripe for communism," remarked one observer.



Waddell views Panama. After a thorough survey of our missions points in South and Central America, Pastor Eugene Waddell believes any pastor will be "a better member of the team for world evangelism" if he will visit one of our mission fields.

Another indicated he thought the new government is meeting important needs in the country. But it seems that the military is in firm control of the situation.

One could see greater freedom in Uruguay. There even the Communists are a bonafide political party. One Uruguayan told me he didn't think the Communists were gaining much in the Rivera area. But I suppose what happens in Montevideo will really determine Uruguay's future since the majority of the population is there.

Ecuador appears fairly stable right now, although I wonder if recent developments in Peru might not eventually have some influence in Ecuador.

"Is the military junta a Castro-type take over?" is being asked by Americans in Panama. Some of the reforms are similar to some of Castro's programs when he first gained control.

While there, I heard reports of some guerilla raids taking place. I believe the political situation in Panama was the most threatening of any place I visited. Soldiers with sub-machine guns swarming around the airport gave me an uncomfortable feeling.

Do you recommend that our pastors consider such a trip?

Yes, if the pastor's interests and attitudes are conducive to making the trip worthwhile. I would recommend that churches make plans to send their pastors to visit a mission field. I believe it is money well spent. Besides being educational, it can produce great innovation to the pastor's spiritual resources. The pastor can be a better member of the team for world evangelism.

How was your trip financed?

I used gifts from two revivals, gifts donated by Cofer's Chapel members, and gifts sent by friends and relatives toward my expenses. I greatly appreciate Cofer's supplying the pulpit and assisting with my expenses.

Christians surely need to pray for God's sovereign leadership in South and Central America. Remember our missionaries. Remember too those whom our missionaries have led to Christ. Pray for a strong, dynamic national church.

(Continued from page 11)

be recovered, enough to print 50,000 more magazines and support several national literature evangelists. Even if all tracts were given away, books and magazines would bring in \$3,000.

But how does literature fit into the Free Will Baptist missions program overseas? Before that question can be considered, one should understand the basis of our missionary program. In Matthew 28:19,20, Christ commanded His followers to ". . . go and make disciples in all the nations, baptizing them, . . . and then teach these new disciples to obey all the commands I have given you" (Living New Testament). So the basic purpose of missions can be stated in two parts: making disciples, and training them or teaching them in God's Word.

What is involved in making disciples? Some would say it means only face-to-face evangelism—presenting the facts of the gospel to sinners. But Christ's order means more than simply telling the gospel facts; it must include presenting the gospel so the unsaved can *understand*, think and come to an intelligent decision.

Teaching new disciples the commands of Christ includes not only helping them understand how to live the Christian life, but also how to win others to Christ. God's Word is vital to new believers, for when they comprehend the Word, the Holy Spirit can begin to teach and bring maturity.

Literature can be effective in presenting the gospel and in training young believers. To use literature realistically, however, one must know its limitations. Even wide-spread distribution of Christian literature probably will not cause mass conversions; few people are won to a new idea solely through the mass media. In some cases, mass communications may only create a climate favorable to the gospel, but in a non-Christian culture this is a major step. The Holy Spirit's convicting power goes with the Word, regardless of the method of presentation.

Researchers have found that mass media reinforces a person's beliefs more often than it brings conversion to a new idea. Therefore, literature can be a primary tool in training new Christians. They have believed Christ; for them to be mature, this belief must be explained and reiterated.

Free Will Baptist missionaries have used literature largely for this purpose. Though tracts, pamphlets, books and magazines have been developed and distributed to unsaved people, major em-

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phasis has been on materials for Christians. Sunday school lessons, the Bible or parts of it, correspondence courses, study manuals, and textbooks are some of the materials used regularly.

In northern India a young man from a distant village entered a Christian bookstore. He purchased a little booklet on salvation and took it home with him. Years later, when missionaries visited that village for the first time, they found that almost all the villagers were Christians—all through the influence of this one piece of literature.

The Chinese communist officer said, "What you missionaries failed to do in a hundred years we did in ten. And we did it with the printed page."

If they can do it with the printed page, why can't we?

ABOUT THE AUTHOR

Mr. Bryan is under appointment with the Free Will Baptist Foreign Missions Board to go to the Ivory Coast as a literature missionary. He graduated from Free Will Baptist Bible College and received his M.A. from Syracuse University in religious journalism.



PICKETS PROTEST

AUSTIN, Texas (EP)—Inside a Presbyterian church here, Protestant, Greek Orthodox and Roman Catholic organizations merged while 40 demonstrators marched outside.

The new agency is the Texas Conference of Churches, composed of 13 Protestant denominations, the Greek Orthodox diocese and the 10 Texas dioceses of the Roman Catholic Church.

VANDALS ARE SENTENCED

NASHVILLE, Tenn. (EP)—Two Nashville teenagers received a suspended sentence in juvenile court here for vandalizing a suburban Methodist church, with the stipulation that they maintain the church grounds for the next 12 months.

The boys, aged 14, 15, confessed to destroying property at Glencliff Methodist Church. Damage was estimated at \$20,000.

Juvenile Court Judge Richard W. Jenkins ordered the boys to a state training school, suspended the sentence and then ordered a rigid probation that will not permit them to be away from their homes unless accompanied by the mothers, except to go to school and maintain the church grounds.

MICHIGAN HOUSEWIFE CAMPAIGNS

LANSING, Mich. (EP)—A housewife and radio Bible commentator brought her campaign to battle "atheism in outer space" to the Michigan Legislature—backed by nearly 500,000 petition signatures.

Mrs. Loretta Lee Fry of Taylor, Mich., who supports the right of astronauts to read Biblical passages to Americans from outer space—and who condemns opposition holding it to be a violation of church-state separation—before the Michigan legislature. She brought with her petitions supporting her position signed by more than 460,000 people.

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

COOPERATIVE PLAN OF SUPPORT

February 1969

RECEIPTS

	Feb. 1969	Feb. 1968	Year to Date	Designated
Alabama	\$ —	\$ 427.58	\$ 899.60	
Arkansas	1,202.57	941.85	1,511.23	
California	880.99	644.66	1,099.20	
Florida	174.15	869.06	264.49	
Georgia	—	—	1,255.46	
Idaho	29.84	—	29.84	
Illinois	1,165.09	1,710.19	1,721.99	
Indiana	62.75	—	62.75	
Kansas	—	79.00	151.00	
Kentucky	109.81	137.50	482.14	
Michigan	353.84	9.20	897.04	
Missouri	2,665.85	1,925.00	4,166.83	
New Mexico	—	—	68.38	
North Carolina	172.18	176.14	330.05	
Ohio	84.36	170.00	351.58	
Oklahoma	1,480.85	2,006.29	3,054.22	
Tennessee	63.07	534.08	268.31	
Texas	130.24	201.72	224.53	
Virginia	21.76	187.55	1,334.07	
Washington	29.45	215.54	145.48	
Wisconsin	10.00	10.00	20.00	

DISBURSEMENTS

Executive Department	3,208.78	2,734.90	6,364.73
Foreign Missions	1,737.12	2,511.16	3,812.80
Bible College	1,631.55	2,174.33	3,581.09
Home Missions	1,029.08	1,488.02	2,258.71
Church Training Service	542.81	757.04	1,192.24
Superannuation	271.38	374.23	596.28
Master's Men	162.06	220.68	356.93
Commission on Theological Liberalism	54.02	—	118.98

PROBLEM POST

by
Mark
Vandivort

A young lady writes: "I have a boyfriend who is unsaved. Should I agree to go steady with him?"

This is a serious situation in which many Christian young people find themselves today. In high school, college, and on the job, they are constantly associated with unbelievers of the opposite sex, and from a worldly viewpoint, this unsaved friend may be very desirable. Indeed, as one Christian girl stated, "The only thing that is wrong with him is that he is not a Christian!"

Keeping in mind the words of Jesus in John 17:15: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." I believe it is our Christian duty to communicate with unsaved friends. In communicating, we should always be alert to ways we can point them to salvation through Jesus Christ.

Suppose you entered into this agreement to go steady. What are the risks involved? Couldn't he be won to Christ?

Through my experience in counselling, I have observed that many Christian young people who enjoy the company of an unsaved boy- or girlfriend often find themselves submitting to the wishes of the unsaved friend, rather than thinking thoughts and engaging in activities that please Christ. Their testimony frequently becomes weakened, and gradually they lose interest in spiritual things. Too many times the end result is marriage to the unsaved friend, thus disobeying God's Word. "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14a).

If your unsaved friend is won to Christ, certainly this should take place *before* entering into a steady relationship. Even then, give him plenty of time to make sure he is sincere. It is not uncommon for an unsaved friend to pretend interest in religion or your church in order to impress you or your parents.

By all means, keep your relationship with this unsaved friend on a friendly, helpful basis, remembering that your first interest should be to lead him to a saving knowledge of Christ.



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