

CONTACT

FEBRUARY 1964

of the National Association of Free Will Baptists



THE CALL OF THE CITIES

OTHER
ARTICLES
ON—

The Family
Budget

Ministerial
Counseling

Panama Situation

New Youth Program

CONTACT

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Free Will Baptists

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personally . . .

The Pastor Shortage

Free Will Baptists are increasingly plagued by a pastor shortage. Almost weekly inquiries are being made by congregations for a pastor. It has not been unusual in recent years for churches to be without a resident pastor for six to nine months. Several reasons might be suggested why this shortage exists.

One of the earliest working factors in this was the development of many quarter-time and half-time churches to a full-time basis. Over the last ten to twelve years there have been scores of Free will Baptist Churches all across the nation which have grown in ministry and service until a full-time, resident pastor has been required. This has automatically created a demand for more pastors.

Another factor creating a pastor shortage has been the rapid growth of our denomination in recent years. Churches are being built in many areas and communities, often as a result of dedicated laymen with vision. These new churches increase the demand for pastors.

Perhaps one other factor might be mentioned as contributing to our pastor shortage. Our congregations are demanding men who can get the job done. In times past congregations generally were quite lenient in what they expected of their pastor, but time has changed this. Congregations expect (and they should) their pastor to produce. I do not mean to imply by this that congregations are interested only in a minister's formal education or how many degrees he has earned. I know few congregations that judge a man on this basis. What they want to know is "Does he have the spark?" Churches will not long tolerate the man who is careless in his work, lazy in his study and neutral about the spiritual needs of his community and the world.

It is evident, therefore, that serious consideration needs to be given to this particular problem. Each passing month makes the problem more acute. We need to take definite action to ease the shortage which even now is a deterrent to further growth and expansion.

Let's begin to earnestly pray, as taught in God's Word, "the Lord of the harvest, that He will send forth laborers" (Matthew 9:38). Remember you cannot effectively pray this prayer unless you are willing for God to call those who are close and dear, even your own children. Free Will Baptists believe in a God-called ministry and we must have in the days ahead more men "called of God" to preach the gospel.

Let's place the challenge of the Lord's work before our youth. How long has it been since some young man in your church committed his life for Christian service? Youth respond to challenge and it is our responsibility to keep before them the importance of total commitment. If we do our job well, the Holy Spirit will surely separate some for the gospel ministry.

Let's support and strengthen Free Will Baptist Bible College. This institution founded for the specific purpose of training future pastors and missionaries to serve in Free Will Baptist ranks has played a part in the lives of more than 1,000 individuals who now serve in churches and on our mission fields. Financial support is needed for the additional demands placed upon the college every year. Get under this burden and encourage your young people to attend Free Will Baptist Bible College.

Let's stay alert to the financial needs of those who are seeking to prepare themselves for the Lord's service. An education is expensive and often worthy young people are forced to limit their period of training or drop out completely because of financial reasons. Local churches with young people in training for the Lord's work should try to assist those who are needy and worthy. Even a small gift at the right time can mean so much. Individuals of means and associations of churches might well consider a scholarship fund.

Having read these observations, don't let the fact of a pastor shortage quickly slip from your mind. We must look squarely at the need and do something about it. What would the Lord have you to do?

Let's Renew Those Master's Men Charters

The first of each calendar year is the time for all Master's Men organizations to renew their charters. This is accomplished by sending \$1.50 for each active member to Master's Men, 3801 Richland Avenue, Nashville, Tennessee. These funds provide an individual copy of *Attack*, the organization's quarterly magazine, for each member of your group as well as provide for national promotion and printed helps. An annual charter is mailed to each supporting group.

Getting Out of Debt

By Billy Morris

MARK TWAIN ONCE made the following resolution: "I'm going to live within my income this year even if I have to borrow money to do it." No doubt many Christians did that very thing last year, borrowed money to increase their income so that they could live. Friend, that money must be repaid one day and with interest.

If through some magic formula we could discover a way for Americans to live as comfortably as they wish on their present wages, we would be a hero indeed. There is no magic formula, but we can be helped. Every man earning a reasonable salary of \$65 or upward per week can pay his bills. We know that in certain cases of sickness or emergency this may not be true. Yet some men make their own emergencies and always seem in the midst of a financial crises. There are men today so deeply in debt that they have ceased even to hope to pay them in their life-time. Thus they carry heavy life insurance policies to even things up after their death. Life insurance is probably good, but leave it to boost your widow or to help educate your children. It is a pity that a fellow has to die to pay up. We were never taught to pray that the Lord would give us our daily bread today, but let us pay for it with interest tomorrow.

When a family decides to live on what they have coming in, the necessary thing is determination. What a word! A fellow will simply have to say to himself, "I have \$75 a week to spend, and by the grace of God I'll not spend one cent

more." That kind of determination will absolutely work. It has been proven. Actually a man ought not do that; he ought to resolve to save at least some amount each week. I know of a wealthy Carolina farmer who all of his life is said to have saved at least a few cents of every dollar that passed through his hands. Christian friends, thrift is no sin, it is a virtue!

Grocery Buying

Now back to the budget. The man who cannot afford a thick steak on his salary must learn to walk by the steaks on the grocer's shelf. Soon he will come to the ground beef which he can afford, and alas it all came from the same cow. When a shopper learns thrift he need not worry; he will soon be in shape to buy that steak and sauce to season it. We have a family of good friends who are simply "head over heels" in debt. Now these people are good Christians and this is not meant to reflect on anything about them except their budgetary sense. A while back we were talking about grocery buying and the wife began to list cheap brands of margarine, catsup, etc., that they simply need not buy, for they would not eat it. They do eat at our house occasionally, and contrary to what she says, they do love those brands, for our shelves are always stocked with them. Now someone says these are little matters amounting to only a few dollars on a week's grocery bill. Most of us make modest salaries and these very few dollars could be the difference between liv-

ing within your means or above your means.

Most of the things which we call absolute essentials, we probably could do without a little while longer. For instance, preacher, that new car. How we do deceive ourselves on this score. Probably at least fifty per cent of the average preacher's money is spent on his car, considering the payments, gas and repair. When he has had the old jalopy for about two years and it is almost paid for, the bug bites him. Of course he will never admit that, not even to himself. It just seems wise and more economical to trade, for the monthly payments will amount to no more than the repair on the old car. And besides, in the ministry a fellow needs a good car. Preacher, and other men bitten with the same bug, stop and think. It takes a lot of repairing to amount to \$85 a month for twenty-four months. You just ought to get the feel of driving a car that is paid for. Maybe just one more year without trading cars and you can get your head above the water in that ocean of debts. Remember this, whatever you are considering buying, it is not a bargain at any price if you don't need it.

Are you heavily indebted? If so, how much of your time is spent in brooding over this problem? And how much of your spiritual energy is sapped by that helpless feeling? When a man has been weighed down for years with debts and then manages to get them all payed, the relief and freedom he feels is almost

(Please turn to page 10)



His Heart Must Beat Through

"And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

It had been an exciting day in Capernaum. The fame of Jesus in casting out demons and the miracle of the healing of Peter's mother-in-law had brought great crowds to the city. As soon as the sabbath sun was set, scores of sick were brought to Him and He healed them.

Although the story as recorded in Mark's Gospel doesn't give the "office hours" that Jesus kept that day, we are told that "he healed many that were sick . . . and cast out many devils" (1:34). The Master went to bed tired and weary, but He arose long before day and went out to seek a place for prayer.

The disciples, anxious to capitalize on His new popularity, sought Him out and mildly rebuked Him for running away and secluding Himself. The answer which Jesus gave them is the outline of our task as I see it.

1. The place of our ministry ("Let us go into the next towns . . .")
2. The proclamation of our message (" . . . that I may preach there also . . .")
3. The purpose of our mission (" . . . for therefore came I forth.")

Earnest prayer had preceded His decision. He undoubtedly asked the Father if He should go back and continue to minister to the crowds who were acclaiming His popularity. The orders came back, "No, go elsewhere." I am convinced the reason we don't have more going is because we don't have more praying about it. We ought never to get into a place where we are afraid to pray about leaving it for fear that God might ask us to. Keep yourself open for God's leading every day.

Prayer is a holy conference with God where we place ourselves at His disposal and wait for His orders. It is by prayer that we determine

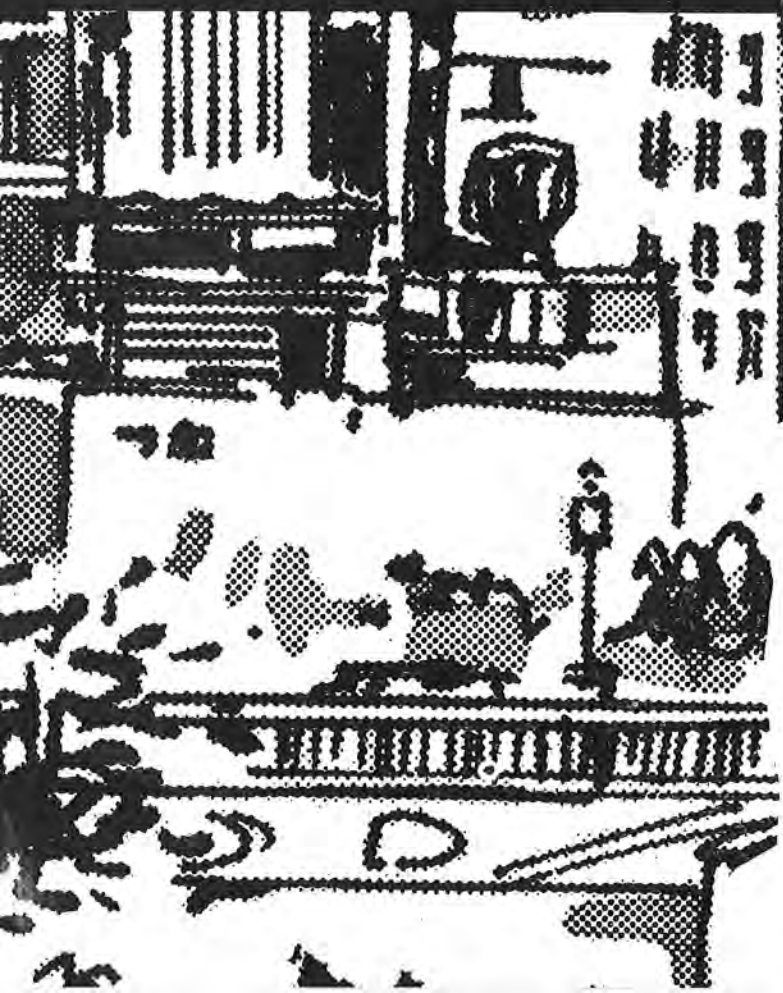
I. The Place of Our Ministry

We should build churches everywhere we can, but why wouldn't we especially want to establish a witness in the strategic population centers of our country? The population scene in America has completely changed in the past 20 years, but our church development has not kept pace with it. People have moved to the cities by the multitudes, but our churches have not gone with them. We have remained primarily a rural denomination—not that there is anything wrong with that if the people were there—and instead of building churches in the cities where our people have gone, we have encouraged them to keep their membership at the "old home church." They have done this and scores of hundreds of them have backslid in the process.

If we expect to perpetuate our witness for the coming generations we must turn our attention to the "next towns." And the reason is because that is where our young people are. They are working there, raising their families there, or attending university, and in too many cases they are being lost to our cause because we have no churches to receive them.

My plea is for a new and compelling strategy that will put the planting of churches in these population centers at the top of our list of priorities. The cities have become the educational centers, the scientific and research centers, the

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industrial centers and we are limiting our witness to the next generation by our failure to establish points of contact where the next generation is now training and working.

Rev. Homer Willis, in a letter to Free Will Baptist pastors some months ago, made a plea for more churches in the cities. He cited these alarming statistics: "Of our 50 state capital cities there are Free Will Baptist churches in only 20! Three of these are national home mission projects. Eight of the others are new, small, or not affiliated with the National Association. This means we have a church or churches with strength in only nine state capital cities."

He went on to say, "Of the 100 largest cities, population-wise, in the United States, we have a church or churches in only 50."

It is not easy to establish an urban congregation. Problems abound—ask any pastor who had tried to dig out such a church. One of those problems is to be found in the indifferent members from "back home." It has been my experience—and this is verified by many others—that most of the people whose names are given to a man trying to start a new church turn out to be duds. And the home church must bear a portion of the blame for not building more Christian stability into these people. By and large, you have to start from scratch.

Another problem is posed by the complex social situations which abound in every urban area. The race question is one of these and a man who would establish a church to minister to a cross-section of any city in America today must allow his prejudices to undergo a revolution. Except for a few rare cases, we have been unwilling for the revolution.

There are language problems for large foreign elements live in every metropolitan center. But there are ways to overcome this. The people in central Texas have brought in a Cuban pastor from Miami to establish a church among the large Mexican population in and around Bryan. The Holy Spirit will help us find answers if we are creative in our thinking.

Economic factors must be considered. In some sections of the inner city you could not find enough salaried people to support a church. In a very real sense a church in this kind becomes a missionary project. But why not? There is nothing spiritual about sending missionaries overseas while you neglect those under your nose whose odor may offend you. A soul is a soul in God's sight. Several churches could go together and support a missionary project in the heart of their city.

The different set of moral standards by which many of these people live is also a problem. Their behavior offends our moral sensibilities, but they must be worked with patiently. Just as a missionary in a pagan land, you have to start with these people where they are and not where you think they should be. Prayerful patience is the key, but it is a virtue not easy to come by.

There are also religious problems with the abounding cults, the Catholics and the liberal Protestants with their social welfare programs. But are we going to continue to give up the territory to them by default?

Despite the problems, there are also vast opportunities. If you want a mission field where you can cultivate almost virgin soil, come to the cities. If you are willing to work at it, you can find large areas of new ground which has not been plowed over with the gospel.

And who couldn't get excited about the unlimited prospects available to him? You can knock on new doors every day and never exhaust the list. Even if you never expanded your field, new prospects would come to you for a national survey shows that over 20 per cent of Americans move every year. This means on the average that one-fifth of the people in your area at all times are new prospects.

Too, in the cities you have the opportunity to reach people whose position and influence can multiply their testimony many times over. I think of Jim Vaus who works among the toughest gangs in the world down in New York's Harlem district. But when Jim wins a gang leader, he has won a multiplication table. And what about the people in these cities who are working in the communications field. Newspaper, radio, newspaper personalities—what a tremendous impact the conversion of people like this could have.

So let us turn to the cities and begin to cultivate them with deliberate intent. There are the "next towns" where God wanted His Son to minister.

II. The Proclamation of Our Message

But why do we want churches in the cities? Our motivation must be right and we surely want them there to do more than just perpetuate the Free Will Baptist name.

What was Jesus' motivation? That He might preach the "good news" there also. There it is—to reach lost souls with the power of Christ.

I think of Paul and his desire to go to Rome. He is a hunter's hound straining at the leash. But why is he so anxious to go? "So as much as in me is, I am ready to *preach the gospel* to you . . ." There it is again—the right motivation.

Paul goes to Ephesus, Athens, Corinth—doing what? Preaching the gospel! And making a tremendous impact in every town. Paul didn't slip quietly into a city—he hit it with an explosion! In Athens he tackled the eggheads, in Corinth he uncovered the moral cesspool. From one extreme of human badness to the other he proclaimed Christ with boldness.

And this boldness was born of a conviction. That conviction came to him from the Lord. In a vision the Lord had spoken these words to Paul: "Do not be afraid, but go on speaking and let no one silence you, for I myself am with you and no man shall lift a finger to harm you. There are many in this city who belong to me" (Acts 18:9-10, Phillips translation).

The Lord still has many people in the cities, and they would probably like the balanced dynamism of the Free Will Baptist message. But we'll never reach them if we don't get their attention. The competition for attention in the cities is fierce. Businesses, night clubs, movies, sporting events—everything screams for attention.

And if the church is going to successfully compete in this cacophony of sounds, we are going to have to adopt some new methods. Not *their* methods, but different methods. And here's the rub. Our methods are stereotyped and generally we resist change with vigor.

An example of the new methods I am talking about is the ministry of Rev. Billy Davis in one of the underprivileged areas of Detroit. In order to get the attention of the gangs and delinquents among whom he works, he has built a gymnasium and opened it up to them. All the time he is witnessing and winning them to Christ.

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Another example can be found in Jesus' last trip to Jerusalem. This came on what we call Palm Sunday, and the story is found in John 12. The entire city sat up and took notice. The Bible says, "All the city was moved, saying, who is this?" Jesus had been coming to the city off and on since he was eight days old and nothing like this had ever happened before.

I would suggest that method had something to do with the difference. His entrance on this day was dramatic and startling. A king on a donkey! It was such a turnabout that the people were amazed. Kings generally rode beautiful horses. Here was one—at least His followers said He was one—on a donkey. Don't be afraid to be different as long as you don't make a fool of yourself.

Then, too, His followers were so enthusiastic in their adoration of Him that their excitement stirred so many to inquiry. The crowd is always attracted to where something exciting is happening. Without degrading the church to a carnival-like atmosphere, we could well do with a little excitement in our programs. There is nothing sinful about that.

Look at what happened! His enemies were completely frustrated. The Pharisees threw up their hands in dismay—"The whole world is gone after him," they moaned. But more important, some people came inquiring the way to Jesus. Several Greeks sought out Philip and told him, "Sir, we would see Jesus." Isn't this what we want after all? People asking to see the Lord.

What happened that day both pleased and disturbed Jesus. "The hour is come." He said, "that the Son of man should be glorified" (John 12:23). And a few verses later He defines His mission in the world.

III. The Purpose of Our Mission

Listen to how Jesus answers Philip: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour" (John 12:27). The purpose of His 33 years on earth suddenly comes rushing in upon Him.

Every minute of His life Jesus lived on the sensitive edge of a consuming cause. The reason He wanted to go to the "next towns" was to preach and bring the people in touch with God. But now the task is committed to us. "As the Father hath sent me, even so send I you." His heart must beat through us. His desires must now become our passion.

He would have us weep over our cities as He did Jerusalem. O God, give us a burden for those in the brick and asphalt and stainless steel jungles! If we were sensitive to the voice of the Spirit, we might hear a man from Des Moines, Minneapolis, Boston, Baton Rouge, New York or Santa Fe saying, "Come over and help us."

When Paul had his vision of the man from Macedonia, Luke doesn't indicate that Paul waited for a mission board to make a survey or underwrite his salary. I do not slur the work of our Home Mission Board. Thank God for every worker they have out. But pastors, if we depend on a board to do all the church extension work of our denomination it will take several generations to reach all the cities where we need a witness!

Church extension ought to be the business of local churches and home missions ought to be the business of a board. Why shouldn't one church start another? Let the Home Mission Board spend its money and energies as it has been doing—opening churches in states where we have had none and working with foreign language groups on our continent. And let our local churches start branch Sunday schools and extension churches. Let them underwrite a pastor's salary for the initial period and help the new group get property. An established church could well afford to mortgage its own property—if it had a vision—in order to help another congregation become established.

We need a crash program. The way we are doing it now is too slow—and eternity won't wait!

I don't know what God may be saying to you. I know what He said to William Booth, founder of the Salvation Army, about taking Christ to the incredibly wicked slums of London. Booth described the place as "hell" and he wrote in this diary: "I hungered for Hell. I pushed into the midst of it, the East Side of London. For days I stood in the seething streets, drinking it all in and loving it all; yes, I loved it because I loved the souls that made up the muddy stream. I went home one night to my wife and said to her: 'My darling, I have given myself, I have given you, and I have given our children to the service of these souls.'"

To do that you must be consumed with a sense of mission—and that is born and nurtured in some of these holy conferences with God. Even though you may be comfortably situated in what is known as a "successful" pastorate, seek God's will about going and leave yourself open for His leading.

Maybe one day you'll walk in and announce to your church board or family, "Let us go into the next towns, that I may preach there also." ■ ■



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Round-Up of **World-Wide** RELIGIOUS NEWS REPORTS

Religious Experiences by Drug

PHILADELPHIA, PA. (CNS)—Speaking at a dinner here sponsored by the Lutheran Church in America, a former Harvard University psychology professor declared that experiments with so-called consciousness-expanding drugs have induced religious and mystical experiences in a high percentage of volunteer subjects.

Dr. Timothy Leary said his research project has the support and collaboration of some 50 scholars and scientists. The dinner was held in connection with the American Psychological Association's annual meeting.

Dr. Leary said he has conducted these experiments at least 150 times with different subjects, and "each time I have been awed by religious revelations as shattering as the first experience." He added that the entire project has had about 1,000 subjects from all walks of life, with between 50 and 90 percent reporting "intense religious experiences."

New Books Released

GRAND RAPIDS, MICH.—The Zondervan Publishing House of Grand Rapids, Michigan, has released 96 new book publications during the 1963 calendar year, an average of nearly two new books each week. Among the outstanding new titles issued were books for ministers, Bible students, young people, and books to appeal to almost every age group. The firm also released several books of textbook caliber.

Prophetic Congress

NEW YORK CITY—Jack Wyrzten, Director of the Word of Life Fellowship, announces a 1964 Congress on Bible Prophecy to be held in New York City at the Calvary Baptist Church and 11 other centers in the metropolitan area beginning Saturday, April 25, and continuing through Sunday, May 3.

In 1963 a Prophetic Congress was held under the direction of Jack Wyrzten. This was the first such Congress to be sponsored by the Word of Life Fellowship in the New York metropolitan area. It met with the enthusiastic approval of the Lord's people. There was great demand on the part of the local pastors to hold another such Congress. After much prayerful consideration, it was decided that it would be expedient to hold a 1964 Prophetic Congress in conjunction with the opening of the New York World's Fair in April.

Overseas Expenditures

WASHINGTON, D. C. (MNS)—The United States Treasury Department has made a ruling which will place restraints upon the income tax deductibility of certain gifts destined for charitable organizations abroad. While observers here do not anticipate that it will affect missionary agencies to any large degree, it is suggested that mission treasurers look into possible implications of the new ruling.

The ruling is aimed at situations where a U. S. charitable organization is merely an agent of a foreign charity. It will allow the Internal Revenue Service to look at the structure of the U. S. corporation to determine whether it or the foreign agency is the real recipient of the individual gift.

The ruling clearly allows that a U. S. organization may spend money overseas and may even establish a subsidiary in a foreign country to carry out its activities without hindering the deductibility of the gift. The touchstone appears to be the matter of control of the funds.

WCO Division Meets

MEXICO CITY (MNS)—The first meeting of the World Council of Churches' new Division on World Mission and Evangelism met here December 8-20 un-

der the leadership of its director, Bishop Lesslie E. Newbigin. Some 200 Protestant and Orthodox church leaders from 48 nations participated in the sessions.

The assembly voted to continue the Theological Education Fund for another five years and agreed to seek an additional four million dollars with which to assist in the training of ministers among the "younger churches." Scholarships and aid to theological training institutions are among the projects supported by the fund.

The assembly also voted to inaugurate a Christian Literature Fund, setting for itself the goal of raising three million dollars for use over a five-year period to aid the development and production of indigenous literature.

Speaker Advocates Communism

TOKYO, JAPAN (MNS)—Dr. Joseph Hromodka, "Christian" leader from Czechoslovakia, revealed his radical left-wing extremism in a news conference held while on a "speech-making" tour of Japan under the sponsorship of the National Christian Council of Japan, reports REAP News Service.

Replying to a question concerning the coexistence of the Church and atheistic Communism, Dr. Hromodka said: "My country, Czechoslovakia, accomplished its reconstruction (revolution) on the ideological foundation of Marx-Leninism. Many Christians belonged to the middle class and did not understand the necessity of our revolution because they believed that the Christian faith can only live under capitalism (free democracy). But a socialistic revolution is not a crisis for the church. I think atheism is not the fundamental quality of Communism, but only one small part of it. The essence of Communism is to build up the classless society to where people are all equal. The Christians should agree with this. Thus we Christians gladly support Communists."

Alliance Issues Statement

MADRID, SPAIN (MNS)—The Evangelical Alliance of Spain has issued a statement inviting new missions entering this country to consult with Alliance leaders to determine needy areas where a fruitful work could be carried on effectively.

The executive committee of the Alliance "offers its services to any missionary society or body interested in Evangelical work in Spain, and is ready to give advice as to the needs here and the suitability of any plans under consideration."

by Jerry Ballard

Crisis in Caribbean Waters



Second in a series on our foreign mission fields and what our missionaries are doing.

BENITO RODRIQUEZ, at that time president of the Cuban Association of Free Will Baptists, sat in my living room and with tears watering his eyes declared his difficulty in believing that events in Cuba were really happening.

He told of standing in a massive crowd listening to Fidel Castro outline his plan for the small island nation. Benito shook his head in disbelief that Castro could ever bring to pass his socialistic desires. "But he did," Benito now must confess.

All of us have been amazed at events unfolding before our eyes just off the shores of our own dear country. Ten years ago we declared them impossibilities. Today we are conditioned to the

fact that anything can happen.

At the beginning of this century, the United States was the liberator of a very grateful people, so grateful, in fact, that they wholeheartedly embraced the idea of placing an American controlled canal across their country, thus connecting the two largest bodies of water on earth. Actually, it was over this very issue that Panama was brought into existence by the diplomacy and determination of Teddy Roosevelt. Now, the shout is "Yankee go home!"

In the three short years I have been associated with the foreign missions department of our denomination, crises have developed in each of our fields of opera-

tion, with the possible exception of Uruguay, and even there threats are imminent. We are becoming conditioned to preaching the gospel in "crises areas." And our missionaries are learning to take these things as part of their way of life.

In Japan, anti-American rioting kept an American President away and posed a threat to every American living in the country. In North India the threat of Chinese invasion continues to hang in the air as a joy killer and our work is in the invasion path should it ever come to pass.

In the Ivory Coast, we are bordered by Red-leaning Ghana that could present serious border problems. The wooing of Red China by France could have its effect on the Coast, a French-associated republic. Brazil vibrates with impending crisis over its economic problems. Since Reford Wilson, general director of Free Will Baptist Foreign Missions, visited missionaries there one year ago, inflation has cut the value of Brazilian currency in half.

Then we look at what has happened in Cuba. Less than five years ago, many believed we had entered a new day for gospel advance in the republic. We had, but the kind of day anticipated turned quickly into a black night. Instead of the freedom Castro promised, the Cuban people receive reprisal. Today, Cuba is one of the most economically distraught areas in the world. And the church is feeling the frustrations of seeking to exist under an atheistic political regime.

The Rev. and Mrs. Thomas H. Willey, Sr., opened the Cuban field for Free Will Baptists nearly a quarter of a century ago. During their 20 years of service on the island, a strong Cuban church was brought into existence. Twenty-three



A ship ambles lazily through the canal unaware of the international crisis erupting only a few miles away.

congregations meet for worship in Cuba today. They are pastored by dedicated men who were trained in our Cuban Bible institute.

The Communist government continues its calculated plan to totally stamp out the effectiveness of gospel outreach on the island. American missionaries have been removed. Pastors and Christians face continual intimidation. Stronger restrictions are being enforced against the church. The Word of God has become a major target of Castro animosity.

But the gospel is still proclaimed, and reports are received of souls coming to Christ for the salvation He alone can give. Many testify to a God-given peace in their hearts even amidst such adverse circumstances.

Perhaps the brightest side-effect of the Cuban situation has been the response to the gospel by Cuban refugees in Miami. The Willeys, Sr., direct the denominations ministry to refugees in the area. During the month of December they had the opportunity to share the message of the Lord Jesus with 203 refugees through the Free Will Baptist Refugee Center. In addition, they distributed 1,444 pieces of clothing and hundreds of quilts and blankets.

The Rev. Milton Holifield of Swannanoa, N. C., has given valuable assistance by securing blankets for refugees from the large Swannanoa blanket manufacturing industry.

Almost daily, stories of Cubans taking heroic chances to escape from the island by boat are heard in the Center. As they unfold descriptions of human misery and deprivation and their own needs, the Holy Spirit gives entrance into their hearts for a witness to the all-sufficiency

(Please turn to page 14)



Missionary Tom Willey, Jr., stands on campus of University of Panama where he has been working among university students.

WHAT'S YOUR PROBLEM?

by Louis H. Moulton



Getting Out of Debt

(Continued from page 3)

indescribable. He is happy and able to give generously to the Lord's work. Someone has said, "It's almost like being born again." Take inventory today. There is no need to put it off any longer. Determine to get those debts off and to live even with the board at least. Remember that you go in debt gradually, at least most do. Then start climbing out gradually. Leave off a trip if needs be, and put the cost on an overdue bill. Don't buy that new suit right now. Leave off Colas this week. This method will work, and for most of us, it is the only one that will. Sure you wish your salary could be increased, but it may never be. It would be nice if you could inherit thousands or win a sweepstakes. This happens only to the few; others must plan and economize.

One of my best preacher friends found himself so far in the hole some time ago that he was almost frustrated. Thank God he did the best thing. He took out all the due bills, payment books, etc., and with a plan and prayer of determination, set out on the great venture. Today he is beginning to see the light of a debtless day because of months of watching that budget. He is happy too, and for the first time during his ministry he is driving a car four years behind the latest model. It rides like a limousine! ■ ■

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

I have heard many reasons why Christians should give to support the Lord's work. What does the Bible have to say about this?

Luke 6:38 says "Give, and it shall be given unto you"; I Corinthians 16:2 "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"; I Corinthians 9:14 "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The Christian who faithfully gives will be surprised at the amount of money he has for the Lord's work. His spiritual life will be deepened. He will be surprised at the ease he has in meeting his own obligations and at the preparation this gives for a faithful and wise steward.


A friend of mine will soon have a baby which will be born out of wedlock. She desires to put the baby up for adoption. She has been told that this would only add to her sin. What do you say?

One needs the wisdom of a Solomon (which I do not have) to know how to answer this. I'd say keep the child in the family if someone can be found to care for it. If the mother does not keep the baby, she will reap a lifetime of regret wondering what happened to her own flesh and blood. On the other hand, if circumstances make this impossible, I do not believe it would be adding to her sin to allow some reputable agency to find a good home for the child. A confession of sin is certainly necessary and after a proper relationship with the Lord is established, a period of prayer without ceasing for God's wisdom and guidance should bring the solution.

I'm sure you have heard this question before but I am sincere in asking it. Is it wrong to buy or sell a dog? Please explain to me Deuteronomy 23:18.

This verse says "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are an abomination unto the Lord thy God." The Westminster Dictionary of the Bible says: "The term dog is applied in a figurative sense to those who are incapable of appreciating what is high or holy (Matthew 7:6), who introduce false doctrines with cynical effrontery (Philippians 3:2), who, like a dog returning to its vomit, go back to sins which nominally they had renounced forever (II Peter 2:22), or who are so vile as to submit to lusts like dogs (Deuteronomy 23:18). The idea that the Bible condemns the buying or selling of a dog comes from this passage but actually there is nothing in this passage or any other passage with which I am familiar which prohibits the buying or selling of dogs.

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1963 COOPERATIVE RECEIPTS

December 1963

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	December 1963	Year to Date	Total to Designated Date 1962 Dec. 1963
Alabama	\$	\$ 1,484.14	\$ 1,466.66
Arizona			25.00
Arkansas		2,534.89	3,037.45
California	516.01	7,716.37	6,370.75
Florida		1,229.37	1,505.61
Georgia	232.62	2,537.80	2,285.70
Illinois	387.06	5,814.74	4,871.00
Indiana	150.00	870.84	892.22
Iowa		524.69	
Kansas	95.23	2,002.51	2,078.88
Kentucky	148.22	631.04	180.01
Missouri	1,744.32	11,665.12	10,558.20
New Hampshire		261.68	
New Mexico	22.22	561.10	977.83
North Carolina	331.84	2,673.28	2,381.23
Ohio		540.70	735.18
Oklahoma	1,185.27	11,920.76	10,380.17
Tennessee	172.96	3,359.53	2,767.43
Texas	240.88	3,298.04	3,689.65
Virginia	345.00	3,340.71	2,717.28
Washington		105.25	124.11

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total
	December 1963	Year to Date	December 1963	Year to Date	Receipts to Date
Foreign Missions	\$1,615.76	\$18,254.11		\$ 3,309.19	\$21,563.30
F.W.B. Bible College	1,170.06	13,270.98		60.00	13,330.98
Executive Department	1,114.33	12,639.05			12,639.05
Home Missions	891.46	10,071.30		1,463.19	11,534.49
League Board	557.15	6,319.47		39.00	6,358.47
Superannuation Board	167.15	1,895.88		23.18	1,919.06
Stewardship Commission	55.72	631.77			631.77
Home for Children, Tenn.				31.00	31.00
Home for Children, S. C.				16.72	16.72
New Headquarters Building				532.64	532.64

GEMS

FROM THE GREEK
NEW TESTAMENT

by ROBERT PICIRILLI

One reason a knowledge of the Greek New Testament is so helpful is that English words may often be used in more than one sense, or even may change in meaning.

A good example of this is to be found in First Thessalonians 2:7, where Paul is listing several of his own personal standards of conduct and service as a minister. In this particular verse he says (in our King James Version): "We were gentle among you, even as a nurse cherisheth her children." The tender beauty of this passage is probably missed by most who read it.

When the present-day English reader sees here the word "nurse," he probably thinks of a young lady, dressed in a stiff white uniform, standing over a hospital bed, gently tending the children entrusted to her care. A rather pretty picture, to be sure, but not at all what Paul had in mind!

In Greek, the word is *trophos*, which is used here in the sense of "a nursing mother." This is clear from the fact that the word originally refers to the giving of food, and thus has the picture of a mother's nursing of her infant child. This is further established by the fact that the Greek word for "her" in this verse is not the common one, but a very strong word meaning "her own." Again, the word for "cherish" is *thalpo*, which originally means "to warm," and so came to be used of that warm cherishing that would be particularly true of a mother's fond embrace of a nursing babe.

A literal translation of the entire verse reads: "we were as tender among you as ever any nursing mother would warmly embrace her very own children." It is a beautiful picture indeed, and gives us an intimate insight into the emotional nature of that great Apostle. It is no wonder that his ministry was so successful.

Once this verse is clearly understood, it becomes even more meaningful in the light of verse eleven in the same chapter, where Paul continues: "As ye know how we exhorted and admonished and charged every one of you, as a father to his own children." So Paul was *both* to his converts: the tender, loving mother; the strict, steady, teaching father. Who knows but that we might approach his success a little closer if we will achieve these same standards in our own ministry?



GLANCING AROUND THE STATES

Pictured here are Terry Stephenson and Gary Hamby, who portrayed shepherds in the Christmas program presented by the New Home Free Will Baptist Church in Tulsa, Oklahoma. More than 25 children participated in the nightly performances in front of the church. Rev. Jo Haas is the pastor.

A New Faith

HONOLULU, HAWAII—Soka Gakkai, Japan's fastest growing Buddhist off-shoot is beginning to show itself in Hawaii after several years.

Recently, some 200 young men and women gathered in an elementary school for the final meeting of the old year. They sang songs and heard testimonials lauding the wonders of their special religion.

A recent United Press international dispatch from Tokyo said of Soka Gakkai: "In Japan, it is the wonder of the postwar religious world, a mixture of religion and politics that has jolted older religious and thrown a scare into politicians."

Its leaders express determination to conquer the entire world with their religion. There were 15 Soka Gakkai members elected to the Japanese House of Councillors in 1962 and last spring it ran and elected 136 candidates for ward councils.

Included in the membership of this "new faith" are persons of every racial extraction. Soka Gakkai's professed aim is to establish a "third civilization" for those poor and friendless not satisfied with their lot.

Soka Gakkai draws its inspiration from Nichiren Buddhism and claims 10 million followers throughout the world. It claims 4,000 in the Los Angeles area alone.

This brings to our attention another problem which faces our missionaries on the islands of Hawaii.

Pastors Conferences

PASADENA, CAL.—The Indian states of Andhra Pradesh and Assam will host conferences for national pastors sponsored this spring by World Vision, Inc., according to Dr. Bob Pierce, President of the missionary service agency.

The four-day retreat in the town of Masulipatam will begin April 3, 1964 and draw an estimated 800 Indian pastors and church workers.

Regional Conferences

OKLAHOMA CITY, OKLA.—The National Sunday School Department and the National League Board are sponsoring a workers conference at Oklahoma Bible College February 27-29. The program will consist of evangelistic services, workshops for church workers, and demonstrations of programming and visual aids. This is the first in a series of regional conferences to be held in different parts of the country.

Promotional Directors Meet

NASHVILLE, TENN.—The promotional men from each state or the moderator of the State Association will meet here February 13 and 14. The directors of each department of the National work will discuss plans and work of their particular department. This type meeting will help to coordinate the national and state work.

Missionaries in California

NASHVILLE, TENN.—Rev. and Mrs. Kirby J. Godwin, missionaries to Alaska, with Rev. Mark Vandivort, promotional



Pictured above are Mr. and Mrs. E. J. Heath and Rev. H. Z. Cox, pastor of the First Free Will Baptist Church, Dallas, Texas. Mr. and Mrs. Heath were converted during a recent visit. Mr. Heath is 77 and Mrs. Heath is 76.

300 Club Members

- First Free Will Baptist—Hazel Park, Michigan
- Community Free Will Baptist—Wayne, Michigan
- First Free Will Baptist—Berkeley City, Missouri
- First Free Will Baptist—Mountain Grove, Missouri
- Fellowship Free Will Baptist—Durham, North Carolina
- Grace Free Will Baptist—Greenville, North Carolina
- Mt. Calvary Free Will Baptist—Hookerton, North Carolina
- First Free Will Baptist—Johnson City, Tennessee
- Fairmount Park Free Will Baptist—Norfolk, Virginia
- Thomas Memorial Free Will Baptist—Huntington, West Virginia

Ground Breaking Ceremonies—The Rev. Robert Owen, pastor of the First Free Will Baptist Church, prepares to use an old fashioned plow to break ground for the new church building at Winter Haven, Florida. Construction on the new building began in January. Pictured above from left to right are, Vernon Poole, Buford Yon and Randy Brooks, all trustees of the church. The cost of the new building is reported to be about \$30,000.

secretary for the National Home Missions Board, will be visiting in the state of California for approximately one month. Effort is being made to visit all Free Will Baptist churches in the state.

Queen For a Day

MOUNTAIN GROVE, MO.—Mrs. Donna Wade, member of the First Free Will Baptist Church here, was recently crowned "Queen for a Day."

Rev. and Mrs. Wade have accepted the pastorate of the Free Will Baptist Church in Vancouver, Washington. The ladies of the church presented gifts to Mrs. Wade in appreciation for her work for the church and community projects. Rev. Gene Rogers is the pastor.

New Church Organized

PLEASANT HILL, CAL.—The Pleasant Hill Mission was officially organized into a church on December 29, 1963 with 26 charter members.

The service was under the direction of the California Free Will Baptists Bay Area Executive Board. Rev. Odes Faries will become the pastor.





A view down a typical Panama City street.

Crisis in Caribbean Waters . . . *from page 9*

of Jesus Christ. Most of them hear the gospel for the first time. Many are led to the Lord.

These are relayed to the Spanish Free Will Baptist Church in Miami where they begin to grow in grace through study of the Word of God, prayer, and fellowship with God's people.

At the present, Panama is the hot spot in Latin America. The situation there is still uncertain.

Missionary Tom Willey, Jr., and his family were in the Canal Zone area at the time rioting broke out. Apparently, it started innocently enough with high school students staging demonstrations. Then professional agitators took over, and the situation became highly inflammable.

Tom and his family returned to their home in Panama City by skirting the city and coming in the back door. The situation worsened as Communist elements grabbed radio microphones shouting in an attempt to gain a rallying point, "They're murdering us, riddling us with machine guns!" Before the smoke cleared, there were 300 casualties including 20 dead, some from both sides.

In Panama, the Communist Party is illegal and small at the core, but with a growing number of sympathizers. During the past two years, between 150 and 300 Panamanians have gone to Cuba and the Soviet Union for training periods of from

one to three months, according to a report published in *U.S. News and World Report*. This gives Panama a dangerous "sleeper force."

It is clear now that Panama's Castorite Communists made a definite attempt to take over the government during the first hours of rioting, but quick action by Panamanian President Roberto Chiari had a unifying affect on the Panamanian people even though it is an election year.

I was in telephone contact with Missionary Willey, Jr., yesterday. He reports that the situation at present is one of calm waiting to see what the United States and Panamanian governments are able to work out.

"If the problems of Panama and the United States are solved with justice and respect," Missionary Willey speculated, "I believe we will have an even greater opportunity to witness to the Panamanian people. It depends greatly on the outcome of treaty negotiations."

Free Will Baptist missionaries have been in Panama less than two years. John and Barbara Moehlman are stationed in Penonome in the interior. Tom and Emma Ruth Willey are working out of Panama City, located at the edge of the Canal Zone.

Most Americans in the interior, missionaries included, fled the area when diplomatic relations between Panama and the United States were broken. But the

Moehlmans stayed. They knew that to leave would destroy everything that had been gained. They are in Penonome today determined to stay. And the people there have responded to them wonderfully. Several opened their homes to the Moehlmans for safety. Local officials offered protection. At last report, they felt freedom of movement similar to before the situation developed.

The Panama City situation is perhaps more tricky. However, Missionary Willey says that although the nationalistic spirit of Panamanians is obvious, they have shown no hostility to him. Several university students, among whom he has been working, offered assistance to him if needed. People in the country where he had been working said, "Come down and stay with us. We'll take care of you."

The experience of Cuba is fresh in the minds of Free Will Baptist Missionaries in Panama. And that experience uniquely qualifies them for the job they face of giving a witness in the face of explosive situations.

"In the midst of all of this we have the confidence that our Lord is watching over us and that we are in the hollow of His hand," Tom testifies. "Please keep on praying because the coming days are decisive in our work here in this land that so urgently needs the message of the gospel of saving grace."

THE GROWING SUNDAY SCHOOL

*Regrettably there are
teachers who think of a
visual aid as an easy way
of presenting a lesson.*

SUNDAY SCHOOL teachers by the hundreds are turning to visual aids to help make the truths of Scripture clear to their pupils. They've heard that a pupil learns quickly through the eye gate and that he remembers what he sees longer than what he hears.

It is true that visual aids effectively teach vital truths and clarify hazy ideas or impressions.

But some teachers haven't realized these results. Their pupils appear to be more "entertained" than "taught" by the visual materials. Some teachers have questioned the value of visual aids because they haven't gotten the results they expected.

Visual materials are neither good nor bad in themselves. Their use determines their effectiveness. And like most good things, visual teaching materials can be misused and often are.

To be most effective, a visual aid must be selected as carefully as a fine tool. And that is exactly what it is—a teaching tool. When that fact is forgotten, the teacher does not use the tool properly and the results are disappointing.

Since there is a wide variety of visual aids available—flannelgraph materials, models and replicas, charts, maps, flat pictures, films and others—the teacher must select the tool which will best illustrate the truth clearly to his particular pupils, and one which is practical in his teaching situation.

A beginner's teacher, for instance, would not choose a map showing the area where Moses was born to illustrate the Bible story. Four and five-year-olds just don't understand maps. A tiny basket with a doll inside floating on a mirror or a blue paper lake, or a flannelgraph scene, would help to make that story "live" for the young pupils.

A junior teacher whose class meets in a room with other classes would disturb every class in the room if he used a sound film. Even though the film might be perfect for illustrating that particular lesson, it would not be practical in his teaching situation.

After a visual teaching aid is selected, the teacher must familiarize himself with the tool and the proper use of it. He must know the Scripture lesson well so that he can fit the teaching aid into the lesson presentation so smoothly and easily that it actually becomes a part of the lesson. This means, too, that he must practice using the visual aid until he is not self-conscious while using it.

Does that sound difficult? It is not. But the presentation required thorough preparation.

Regrettably there are teachers who think of a visual aid as an easy way of presenting a lesson. They carelessly slap flannelgraph figures on the board, tell a sketchy Bible story, and pride themselves on the good behavior and interest of their class members. What they don't realize is that their pupils sense their lack of preparation and are merely pleasantly entertained. They have not learned much.

Teaching requires preparation—even with visual aids. Visual materials in the Sunday School must not be regarded as entertainment or cure-alls for discipline problems, but they must be used as aids to learning.

Fortunately many Sunday School lesson materials recommended particular visual aids as an integral part of the teaching program. Instruction on how to use the visual aids is given right in the teachers' manual. Such help makes it easy for even an inexperienced teacher to use visual aids acceptably.

The visual aids themselves, such as flannelgraph, films, object lessons, etc., give complete instructions on how to use them most effectively.

If you are not now taking advantage of these wonderful teaching tools, by all means begin next quarter.

For most effective use select each visual aid with care. *Be sure that:*

- it exactly illustrates the lesson truth or may be adapted to fit.
- it makes the lesson clear to the particular age level of your class.
- it will not disturb or distract other classes nearby.

Be sure that you:

- thoroughly prepare the lesson, integrating the visual aid.
- practice using the material until you don't feel self-conscious.
- use it as a teaching tool.

Visual aids may be effectively used with all ages. Give your class members an opportunity to grasp spiritual truths quickly and easily and remember them longer as you visualize the lesson. ■ ■

Youth Program Moves Forward

by Samuel Johnson

ENTHUSIASM and interest is beginning to mount in regards to our new youth program as development takes place. Those who have had an opportunity to learn about the planning to this point have expressed appreciation and approval for what has been done. The job has only begun and those who are closely involved are becoming more aware of the large task which lies ahead.

There is little doubt in the minds of our church leaders that this program for youth and adult training will have a far reaching effect upon the total witness of

our denomination for Christ. It is also recognized that we are in the process of shaping a program that will guide the training in our church for years to come. You are reminded to pray for those who have the responsibility of making the plans and decisions relative to this phase of our denomination's program of service.

Nearly four months were spent in study and preparation for the first meeting of the National League Board and special advisors. The executive committee of the board met in September of 1963 to

set up study groups according to the age levels in our present training program. These groups met together in a called meeting of the board on December 31, and January 1, to report their findings and recommendations. The following individuals attended all or a portion of this meeting. All members of the League Board were present: Chairman, Henry Melvin; Vice-chairman, Russell Spurgeon; Secretary, Harold Critcher; Members, Charles Hollingshead, Gerald Chester, Mrs. Damon Dodd, and Mrs. Chester Phillips. Special advisors included Dr. J. D. O'Donnell, Rev. Damon Dodd, Mrs. Rufus Coffey, Mrs. Paul Ketteman, Rev. Harold Harrison, and visitor, Mrs. Paul Pursell. The board wishes to express appreciation to men and women across the denomination who have shared their ideas and suggestions with those who are immediately responsible for the development of our total youth and training program.

A number of important recommendations resulted from this first full meeting, but none are in their final form and all developments are subject to approval and adoption by the National Association.

One of the first items considered was a general name for our total training program. The thinking of individuals in all areas of our denomination has been that we need to have a name which more aptly describes our training department. The term "league" is associated with so many organizations today that it fails to properly identify the training service of our churches. When the term "league" is mentioned, many people wonder if you are referring to a bowling league, the major or minor league, or hockey league. Thus it is felt that a more meaningful name is needed.

Church Training Service

Church Training Service, CTS, is the name which will probably be presented for consideration at the National Association in July. This name immediately identifies what you are referring to and it is an easy name to say in full as well as the initials. It can be thought of in the possessive as the Church's training service and it also describes the main training-emphasis.

Opportunity For Advance

EVANGELISM IS THE primary work of the Sunday School, yet we are not taking advantage of all of the opportunities presented to us. We have gotten into a comfortable rut, and it is too much effort to change. We pray, "Lord, bless my class", we teach the Word, and expect our pupils to come to us if they want to be saved, or have spiritual problems. We pray, "Lord, bring in the unsaved", and then expect irreligious people to acquire a sudden thirst for God and a desire to attend our Sunday School. We take too much for granted. We need to stir ourselves, repent of our self-centeredness, and ask the Holy Spirit to make us faithful witnesses.

A good place to start winning souls is right in our own classrooms. Many teachers take it for granted that children from Christian homes are saved, or that those who have attended Sunday School for several years know the Lord. One girl began attending Sunday School as a little tot and rarely missed a Sunday. In her teens she began to take an active part in the church youth program, and everyone thought of her as a sweet Christian girl. Her family and friends were surprised when she responded to an invitation for salvation one night. No one had ever asked her if she was saved, and she had tried to act like a Christian because that seemed to be expected of her. Sunday School teachers often make the mistake of thinking that the lively, noisy youngsters are unsaved, and the friendly, cooperative boys and girls are Christians. Teachers should know which pupils are unsaved, and try to win them.

Many Sunday Schools make little or no attempt to bring back pupils who have dropped out. But these are the individuals who need the teachings of the Sunday School most. It may take many phone calls, notes, visits, lots of patience and prayer, but many can be brought back, and won to the Lord.

The prospect list provides a rich harvest field for soul winning, yet it is being neglected by many Sunday Schools. You'll find adults and young people in the preaching services who do not attend Sunday School. Parents, relatives, neighbors and friends of your pupils are good prospects, too. Your Sunday School can reach the unchurched in your community by publicity—posters in stores, ads and news articles in newspapers, radio announcements, handbills—or by house-to-house visitation.

Examine the soul-winning program in your Sunday School. Determine your possibilities. Pray for guidance. Go to work. ". . . He that winneth souls is wise" Proverbs 11:30. ■■

Primary attention in our first meeting was given to our youth from junior age through senior high. Consideration is being given to those younger and also to our adult training program. Information will be provided about these areas in the near future.

The junior age group will be known as Adventurers for Christ, AFC. Provision is being made for a separation of the boys and girls in their weekday activities and each group will have its own special name and divisions by ranks. For example the junior girls will be called Pioneers and the junior boys, Explorers. There will be three distinct ranks in each group with a broad program of electives to challenge the individual boy or girl beyond the basic rank requirement. The rank work will be in reasonable reach of all juniors whether they are attending a small church or a large one.

The junior high or intermediate group will be known as Heralds for Christ, HFC, and will also have a group for the girls and one for the boys primarily for weekday activity meetings.

The senior high group will be known as Senior Youth Crusaders and no provision is made for a division by sex. However, the special interest of each will be considered. Instead of ranks for the seniors such as that provided for the juniors and intermediates, special levels of achievement designated as orders will be defined. The first will be the Order of the Shield which will be presented by the church. A small lapel pin in the shape of a shield will be given to the individual meeting the requirements. The next level of achievement will be the Order of the Sword and will be presented by the State Association. This award will be either a small sword or Bible to be attached to the shield. The final level of achievement for the Senior Youth Crusader will be the Order of the Cross and will be presented by the National Association in the form of a small cross to also be attached to the base pin. Each level of achievement will provide a significant challenge.

Details Later

Most of the details for each of these groups are yet to be worked out as to

what will actually be required for the various levels of achievement. The weekly meetings will be held on Sunday evening at the regular training hour. The program will be so developed that the weekday meetings may be held once a month, twice a month, or as often as the local situation demands. There will be programs for special and group achievement. We will continue to use such competitive activities as the essay, sword drill, and declamation contests. Other programs will be developed such as the "Bible Bowl" which has been enthusiastically carried on by the young people in Missouri. Information will be passed on to you as the various programs are developed.

Plans are to have the total program as fully developed by this year's National Association as possible. Approximately ten manuals will have to be written and the many awards for achievement must be decided upon and designed. It is hoped that outlines for all the material can be on display at the national meeting in July. If approval is given at that time, the materials should be ready for use by January 1, 1965.

The task ahead is a gigantic one and hundreds of hours will be spent before all is made ready. The present training service literature as well as the new manuals will become more and more the responsibility of an editorial staff working with the general director. The editorial staff is composed of Dr. J. D. O'Donnell, editor; June Critcher, adult editor; Harold Critcher, youth editor; Jane Johnson, children's editor. A large staff of writers is now being used and more will be employed to help write manuals and other explanatory and guidance materials. A full-time worker will be employed some time this year to give special attention to the promotional phase of the youth emphasis.

It is apparent that many questions are yet to be answered. We ask again that you pray often for this most important work that is now underway in behalf of our youth and adults. Share this burden with us and share any ideas or suggestions that you might have as you come in contact with those who are involved in the planning. ■■

THE DANCE

HAS THE LEOPARD CHANGED HIS SPOTS?

I secured a total of forty-one catalogues and bulletins of denominationally related colleges. I was due for a shock.

OH! CAN GOD ever forgive me? Can God ever forgive me?" These words were wrung from the bleeding heart of a girl, as she continued, "Oh! If I just had never learned to dance." In an unguarded hour she had sacrificed her virtue, and she poured out her heart to her teacher.

This true incident has been duplicated in the experience of many a leader of our youth, and yet the dance has steadily gained in favor in our churches and church-related schools.

The author determined upon a survey of denominational colleges. Where can one better feel the pulse of the church than in these, fostered and maintained by the church, and to which, the loyal churches send their children and ministerial students to be educated, trained, and molded? If the colleges sanction dancing, then so do the churches which maintain them, or, if not today, then tomorrow. The conclusion is inevitable.

I secured a total of forty-one (41) catalogues and bulletins of denominationally-related colleges. I received also twenty-nine (29) personal letters from officers of administration of as many colleges, in reply to my inquiries on the dance question. My own denomination was covered by a complete survey, and a spot-check of colleges of three classes gave definite information. In the following report, *dancing* is understood to refer to the dance as a part of the social life with the approval of college authorities.

When I prepared to read the accumulated letters from the colleges of my own denomination, I selected first a bunch of

letters from our "home mission colleges", for the most part, founded by our Home Mission Society, with an emphasis on education for ministers, and largely supported by that society during the years.

I was due for a shock. Every one of the "home mission schools" whose letter I opened has dancing! I am a Rip Van Winkle. While I have slept, the leopard has changed his spots. The dance is no longer a part of "this vile world," but has become "a friend to grace to help me on to God!" The completed survey shows that of the seven "home mission colleges," all have dancing.

The rest of the colleges of my denomination ran as I had thought they would. Eleven of the thirteen colleges have dancing.

The spot-check of the colleges of the other old-line denominations showed that most of the colleges checked (except those of one denomination) have dancing.

The similar check of the colleges of the smaller and off-shoot denominations showed definite rules against dancing in some schools.

A like check of the colleges of the "holiness-type" denominations showed definite rules against dancing in all of the schools checked.

Change of Attitude

This study indicates that a great change of attitude toward the dance has been, and is, taking place in our churches. The rules and regulations laid down by the "founding fathers" of our older colleges reflect the prevailing standards of the

churches of their day. As revealed by this survey the college rules were strict, and the standards high. One quotation expresses the general thought of the founders: "To produce a maximum spiritual benefit to a perishing world."

Finding myself out of step with the apologists for the dance, I ask: "Has the leopard really changed his spots? Has human nature changed, or is the change due to the lack of conviction and spiritual insight in the membership of our churches today?"

Let us look at the arguments, which, in the past, were advanced against the dance, when the evangelist devoted one of his sermons to the evils of the world, of which, the dance was a major one. There were three main lines of thought: Dancing is based on sex and awakens sex passions; Dancing is opposed to Scripture teaching; Dancing is inconsistent with the Christian life.

Accepting these arguments as valid, the Church expected one who claimed "conversion," to refrain from the dance. The growth of the church in popularity and wealth in large measures accounts for the great change that has taken place. As the line between the church and the world has become more and more dim, it has become easier to accept the dance than to purify the church.

But how has the church disposed of these arguments to which it once subscribed? Largely by silence. Neither pastor nor evangelist mentions the dance. It is assumed that without instructions, a

by H. F. Gilbert

"convert" will satisfy his conscience and his God.

But where opposition to the dance has been insistent, the arguments have been met point by point, by the proponents of dancing. "True," say they, "both sexes participate in the dance, but positions taken in the dance are not 'vulgar, tempting, indecent, arousing passions,' if participants and observers are pure in thought. If chaperoned, all possible evils of the dance are avoided." "A reinterpretation of the Scriptures quoted against the dance, say the dance advocates, shows that the world is really good, not bad, that the dance, instead of being part of a 'vile world,' is essentially good, not only harmless, but positive in its goodness."

"And," they continue, "the dance is not inconsistent with the Christian life. It is only inconsistent with the 'blue laws' of a narrow church. Unreasonable rules have made it appear bad."

But my mind refuses to thus dispose of the question. I cannot go along with those who refuse to see harm in the dance. Let us reconsider the points once accepted by the church against it.

Based on Sex

That the dance is based on sex cannot successfully be denied. No other institution, outside of marriage, *depends* on the participation of both sexes, and while human nature is human nature, such positions as the dance allows will tend to arouse sex passions. These positions would, in any situation, other than family relationships, be taken only for the sex thrill. By what mental alchemy does this physical juxtaposition of the sexes become *harmless* in the dance?

And here we may ask: "What part might this institution—the dance—have in the sex debacle of this generation?" This debacle may be shown by one quotation from a news item: "Pregnancy among unmarried adolescent girls is increasing, possibly influenced by teenage tolerance toward sexual activity," a government social worker, Mrs. Katherine Brownell Oettinger, chief of the U.S. Children's Bureau said. "The rate of motherhood per 1000 unmarried women tripled between 1940 and 1956" (quoting from an item in the Progress-Bulletin of Pomona, Calif.).

Statistics attest that we are living in a constant sex-atmosphere in the social life of America today. In checking all possible causes of this sex-atmosphere, I would name as an A1 cause—the dance—an institution depending for its very existence, on the pairing of the sexes with physical contact.

Let us quote some of those Scripture passages against which, the dance has opposed itself: Come ye out from among them and be ye separate; Make no provision for the flesh to fulfill the lusts thereof; Whosoever therefore is a friend of the world, is an enemy of God; Follow holiness, without which no man shall see the Lord; To keep himself unspotted from the world; But ye are washed, but ye are sanctified.

These Scripture quotations, with large numbers of others, and the great teachings embedded in them, with an honest interpretation, give nothing but condemnation for the dance. That divine institution—the church—must not tolerate this institution of the world—the dance.

Dancing *is* inconsistent with the individual Christian life. If I am a dancing church member, I profess that I am born again, and yet I dance. I know that I must strive after holiness—and yet I dance. I profess to follow Christ—and yet I dance with the world that crucified Him. This inconsistency escapes criticism in large measure, for *worldliness* is a theme not used in the pulpit today.

I cannot change the convictions, which as a Christian, I have always held against the dance. I cannot look upon the dance floor without saying, "Here is a battlefield upon which many a Christian character has been wounded, even unto death, with the odds all against the Christian. I cannot stifle the agonized cry of the girl with whose story I began this article, "Oh! If I just had never learned to dance."

Standards of churches have changed; rules of their colleges have changed; the leopard's spots have been painted over: *but* human nature has *not* changed; the dance is *still* evil; the leopard has *not* changed his spots. ■ ■

REV. H. F. GILBERT is a retired missionary, having served at Vanga, Belgian Congo, and with the Comanche Indians. He resides now in Pomona, California.

Born of Necessity

IF YOU are a pastor genuinely concerned about the spiritual development of your people, then you no doubt have faced the frustrations of leading new believers into a dynamic personal fellowship with the Lord Jesus. They are constantly on the go, and so are you. Time for discussion of important Biblical truths seems so scarce.

A Free Will Baptist pastor in Tulsa, Oklahoma, was confronted with this problem. During the first year of his pastorate there, 125 new members were added to his church. He found it absolutely impossible to spend the time personally with each one that he felt necessary to lead them into vital fellowship with the Lord through His Word.

Pondering this predicament, the Reverend Paul Inbody, pastor of Lewis Avenue Free Will Baptist Church in Tulsa, began to develop a course of personal Bible study that would allow the new convert to find for himself what the Bible says about the important aspects of spiritual growth.

He began by leading the new believer to a Biblical assurance of salvation. They then learn what the Bible says about the importance of personal witness, prayer, church attendance, worship, tithing, and systematically studying God's Word.

It is one thing for the pastor to urge new believers to do these things. It is another thing for God to say these things by the Holy Spirit through His Word.

As the new believer studies these basic aspects of Christian growth, he is confronted with a question, scripture references, and a blank for him to fill in. He then must look up the Biblical teachings and write the Biblical answer for himself.

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Race Responsibility

by Eugene Waddell

*"I feel the Bible condemns
test-visits to churches."*

IF the Negroes go to Heaven then I don't want to go." This remark overheard in a barber shop emphasizes the seriousness of the racial problem. This attitude coupled with persistent pressure from outside agitators has sparked violence in many parts of the country.

Along with other Americans, Free Will Baptists are having to face the problem of integration. It is the kind of problem that has no easy answer. Therefore, I will not try to convince you to believe in segregation or integration. I am not calling on you to change your views, but I do want to discuss some principles which should be applied to our views. I shall interest myself chiefly with attitudes.

In the first place, it is our responsibility to be informed. Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." This requires being informed as to the will of God and the commands of the government. What does the Bible say and what does the law say about the current crisis?

One thing which is going on that I feel the Bible condemns is the "test visits"

to churches. This is the practice by certain pressure groups of sending a few Negroes to some white churches just to see if they can get in. It is reported that cameramen go along sometimes to take pictures for publicity in case they are refused entrance. If a colored person cannot find a better reason to attend church than to be able to brag about attending a white church, he has the wrong attitude and God cannot bless him or his cause. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Every one of us—in the North as well as in the South—needs to search the Scriptures and try to arrive at a Bible-based conviction on the segregation-integration controversy. What the politician, preacher, or grandfather said should be weighed in light of the Bible. Jesus repeatedly warned against basing beliefs simply on tradition. We must be sure our convictions are founded on God's Word.

Divine Obligation

The Christian is under a divine obligation to abide by the law. "Submit your-

self to every ordinance of man for the Lord's sake." (I Peter 2:13). The model citizen of every community should be the Christian.

"What should we do when there is a law we don't like?" someone asks. Use those constitutional and legal provisions which are available to oppose it and seek to repeal it. This calls on the Christian to exercise more influence in the affairs of his government.

Furthermore, "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). There is no place for violence in the present controversy over integration.

The person who feels hurt should remember Paul's teaching in Romans 12:19—"Dearly beloved, avenge not yourselves, but rather give place unto wrath: For it is written, Vengeance is mine; I will repay, saith the Lord." The white man and the colored man alike should remember that God will call everyone into judgment someday. God is the One who will even the score. Leave judgment to Him.

In the third place, let us receive a word from Jesus for such an hour of strife. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Hatred hurts. But the person it hurts worse is the person who has hatred in his heart. The Christian attitude in times like this is still expressed by the good Samaritan in Luke 10:30-37. Remember that he crossed the boundaries of prejudice and hate to help the needy Jew — even when the religious leaders had ignored him. Those who oppose segregation should be sure they are not motivated by the hatred of the white man. Those who oppose integration must be careful not to be motivated by hatred for the Negro.

Finally, the Christian should never forget the main purpose of his earthly life: the glorifying of God through the winning of the unsaved. As noble as crusading for social justice may be, no accomplishment counts more for eternity than the conversion of a sinner. Winning souls to Christ is our main goal.

Furthermore, reconciliation to God goes a long way toward getting people to practice good human relations. When two people meet at the cross of Christ, neither feels himself better than the other and they are both ready to iron out their racial differences with respect to God and Christian dignity. ■ ■

REV. EUGENE WADDELL is pastor of the First Free Will Baptist Church in Garner, North Carolina.



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Dear Editor,

I felt some time ago a special burden on my heart in behalf of the fine congregation of Edgemont Free Will Baptist Church in Durham, North Carolina. Most of us are aware of the battle these people have fought for nearly three years. They have defended for the state of North Carolina and, in my opinion for the entire denomination, the principle of church autonomy. I shudder to think where we might be today had this courageous pastor and dedicated congregation not engaged in this battle.

Few people realize the financial burden this has been or the emotional strain it has brought. I feel that since all of our people are either directly or indirectly affected by this matter that we should at least share in the expenses. They have fought *our* battle. We *ought* to help pay the bills.

I feel that the readers of CONTACT are interested and sympathetic to this matter. Therefore, I send forth this appeal from my heart. Let it be understood that neither the pastor nor the people of Edgemont Church asked me to do this. I have done it because I care and I believe many of you care also. I sincerely pray that many of you will respond with a gift. Contributions should be sent to: Clyde Simonis, Treasurer, 2208 Ashe Street, Durham, North Carolina.

In Him,
Evangelist Jack Paramore

* * *

Dear Editor:

At the present time I do not have a church . . . If you know of a church that needs a pastor, I would be grateful if they would contact me at the following address: McCullough Trailer Park, Lot 11, Millington, Tennessee.

Sincerely,
Rev. Riley T. Morrissett

* * *

Dear Editor:

Enclosed you will find a check for \$8.75. Please send CONTACT to the following names.

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The Ministry of Counseling

by George C. Lee

The following message was delivered at the Georgia State Association of Free Will Baptists. The editor of *Contact* asked Mr. Lee to prepare the material for publication. We believe it will be of special interest to our pastors.

THE MINISTRY OF COUNSELING I Peter 5:1-4

THE Bible, in no uncertain terms, teaches us that there are many types of service that the real man of God can perform. In fact, there are so many areas that could be covered in this type message that it is very difficult to know exactly what to try and develop or explore. By way of preliminary remarks let it be said that there are two very important things that we should keep foremost in our minds. First, the minister, in an unusual way is commissioned by the Lord; (John 15:16 and Matthew 28:19) and he is directly responsible unto Him. (II Cor. 5:10) I believe that we must first and best of all serve our people through

Bible Preaching

This is the shepherd's greatest responsibility and it must NEVER be minimized. Throughout the Bible we discover that each servant of God in his own unique way was a strong spokesman of the Word. This is as it should be. Every man has a different manner and presentation

and the Lord has honored all who would be faithful in it.

The preaching part of the work was at the top of Paul's list. He told Timothy "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:15-17). He later said:

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:1-2).

We need a strong pulpit. The day in which we live demands it. If "thus saith the Lord" had been thundered forth from the pulpits of all our churches, we would not now find ourselves in an awful condition of spiritual impotence.

The preaching part of the ministry is the central arm by which the preacher is recognized. It is only natural that because of the evident prominence of this

phase of the work that often the clergy is accused of doing nothing but preaching. Remarks are often made, such as, "you sure make a lot of money for two hours' work" or "I wish I had it made like you" and such trite statements. True, the "on stage" work or the obvious performances of the awesome responsibilities of the message is given in full view of everyone. But there are, as we shall later see, many more important areas that the pastor often uses in the discharge of his trust.

One day a disgruntled church member happened to be standing near the pastor as the church treasurer handed him his salary check. "Boy, you've sure got it made—all that money for only a couple hours work on Sunday!" The pastor without success, tried to explain that there were many other behind the scene things that he did but he could not make himself heard. One day as the pastor happened to be at the cotton gin this same man was bringing his cotton to be ginned. When the farmer was handed his check of several thousand dollars, the minister exclaimed: "All that money and all you

had to do was bring this cotton into the gin?" "Ah, but wait a moment" said the farmer, "I had to break some land, blast stumps, cultivate, plow, fertilize, plant and do all kinds of hard work. Bringing the cotton in was just one part of the job." "Yes" answered the man of God, "now you can see what I tried to explain to you the other day. I have to cultivate, plow, plant and do all manner of works in order to properly perform the evident, seen works of the pulpit and ultimately reap a harvest of souls." Then the man's spiritual eyes were opened and he saw. Again we say, the most important function is the proclaiming of the Word. There are other necessary avenues that we may impliment however.

Spiritual Perception

Perhaps the greatest problem the church faces today is the god of materialism. We place a dollar mark on everything we do. Seldom does the average Christian consider the spiritual implications, complications and ramifications of a situation or problem. Instead he evaluates it on the merits of the philosophical god of the hour—materialism! We must get across to our people that we are engaged in a spiritual ministry and our energy is derived from a spiritual source. Paul experienced this problem with the church at Corinth.

"The natural man receiveth not the things of the Spirit of God." (1 Cor. 2:14a)

How true this is! He also said:

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:10-11)

This is a spiritual walk and warfare in which we are involved. If we can only succeed in swinging the pendulum of spiritually back into our churches, our problems will immediately diminish. The clanging, hustle and bustle of the world has crept in unawares and today we are paying and reaping the whirlwind of an enemic church.

Two men walked together down a busy sidewalk in a large city. One man cupped his hand over his ear, turned to the other and asked: "Listen, don't those birds sound sweet chirping down there?" His companion replied, "What, all this noise, car horns blowing, street cars clanking and you think I can hear birds singing?" As the men walked one block and turned the corner they came to a small park and sure enough, the trees were filled with birds happily singing their songs of melody. At that point, the man who could hear the birds singing in the distance, reached into his pocket and came forth with a coin and quietly dropped it. As it bounced, rolled and clattered on

the concrete, the other gentleman instantly perked up his ears, started looking for the coin and said: "Who dropped the money?" That man could hear alright! There was nothing wrong with his sense of hearing except the fact that it was tuned the wrong way for proper hearing. One hears what he wishes to hear. Many people miss the good spiritual sounds of life and they never hear the sweet spiritual voice of God. If we succeed in our task we will of necessity have to indelibly stamp on all hearts that this ministry of ours IS A SPIRITUAL ONE! More specifically we move on to

Counseling

We read often in the gospels where Jesus went aside and "reasoned" with the people. This was a private ministry which was a great contributing factor in our Lord's success in dealing with men. He showed them that not only was He interested in the masses but was also concerned with the individuals. It seems to me that OUR counseling today would come under at least three topics.

1. Those who are saved but have problems—

This is a day filled with anxieties and perplexities. On every hand we find people who have real genuine heartaches. They are looking for a sincere soul to whom they may turn. The minister should be one to offer his help.

This pastor received a letter several months ago from a woman who had at one time been a member of his church. The lady stated how she and her husband had separated and severed their marriage ties through the divorce court. She freely admitted that she knew it was wrong and further expressed a sincere desire for prayer and help in attempting a reconciliation. After a brief talk with the estranged husband who expressed little optimism, he reluctantly agreed for discussions to be had. First, we had a long talk with the woman in private, in which we frankly faced the issues. We later talked with the man and finally got the two to come together in a joint counsel. Every angle of right and wrong was explored but ultimately the decision as to what they would do was left completely to them. It brought real joy to my heart to reunite this couple in marriage (in the presence of their four children) a few days ago. We believe that a wrong has been righted and that God's will shall be forever performed in their lives.

There was the problem of a young mother who had been immorally violated by her father in the day of her youth. These pressing forces of memory came bearing down upon her heart and filled her life with dismal despondency. But through prayer and personal counseling this woman has made a remarkable re-

bound toward the things of the Lord.

We were informed one day of one of our young fellows who had been involved in a theft and breakin of a liquor store. This fifteen-year-old boy had not been a Christian long and had little help from home. Now he had been heard and was about to move, at the judge's order, out of town. When it was first brought to our attention, we immediately went to the boy and his parents. We prayed, asked God's forgiveness, offered advice and finally contacted the judge offering ourself in overcoming the wrong by becoming a volunteer probation officer. Our stipulations to him were as follows.

- A. You must read the Bible through. Read two chapters in Genesis and one in Matthew, etc. until you are through it.
- B. Read a Christian novel each month (which I supply) and write a 200 word summary of it.
- C. Report to me in Sunday school, Morning Worship, League, Evening Worship and Prayer Meeting each week.
- D. Disassociate yourself from any friends that would hinder your Christian life.
- E. Be home each night no later than 10:00 P.M. (unless with parents) with the exception of Friday night and cerfew is then 10:30 P.M.

To my knowledge this boy has not been in any more trouble. A little bold, frank counseling is paying off in handsome dividends.

2. Those who are unsaved but are concerned—

The world is literally filled with this type of person. They do not know the Lord but the Spirit has spoken to them and they know things are not right in their heart but they don't know exactly what to do.

One day a man expressed a desire to have a long talk with me. We managed to spend two and one half hours with him one evening. I believe he related the most incredible story I have ever heard. He told how for the last ten or fifteen years of his life had been spent in moving from one job to another. He would take money, mismanage, steal and do anything he could to take that which was not his from his employer. To make a long story short, this person had gone as far as he could. His family had reached the breaking point. He had come

(Please turn to page 24)



GEORGE LEE is pastor of First Free Will Baptist Church, Albany, Georgia.

to the place of personal disgust with himself. He deplored his actions and knew they were wrong but Satan had such a stranglehold on him that he was completely helpless to do anything about it. The Lord continues to work with his heart but not yet has he reached the place of submission to the Lord.

3. Those who are saved but need to be established in the faith—

Too long we Free Will Baptists have had the results of our revival efforts and personal soul winning campaigns to slip away from us. There was a time, not long ago, that we told our converts in meetings to "join the church of your choice." We caught the fish and then let someone else put him on his stringer. How silly can one be? I know what a new convert will hear when he comes to my church but I do not know what he will hear somewhere else.

We also are too guilty of winning a soul for Christ and then leaving him in the world of materialism to do the best he can. Sink or swim often is our attitude. This is the most crucial time in the life of his new experience. He needs our help. However, I am afraid that often he does not get it. The Apostle Paul did not conduct his work that way. He had a real follow up program. Acts 15:36 tells us

"And someday after Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord and SEE HOW THEY DO!"

You have heard of soil conservation. What we need is Soul Conservation or preservation. We must retain that which we have produced, establish them in the faith and continue that which has begun in their hearts. This may effectively be done through personal counseling. There are, of course, many other facets of counseling which could come under these headings. Are not things like; Whom should I marry? Where shall I attend college? What is God's will for my life? Are not these important items of proper discussion?

Comfort

There are three areas that could be brought into focus here. They are comfort through direct sermons at church; personal work in hospitals and in the homes. Since the preaching part has already been the object of emphasis we will deal with the latter.

Usually when someone is sick they are more receptive toward spiritual things. Apples of gold can be uttered and generally are warmly received. Here is a real opportunity for anyone to serve. This is a broken hearted nation. It needs to be comforted. Misery and heartaches

are on every hand. Just a few months ago I was summoned to the emergency room of our local hospital. Upon arrival I was informed that the young man I was rushing to see had just passed away from injuries sustained in an automobile collision. "The family is in the waiting room," I was told. What do you say in such an hour of sorrow? What words bring peace and comfort to saddened hearts? Human words are so frail and empty in such a time. But thank God that His Word is sweet and full of sometimes hidden meanings for such moments. To them we turned. You will find ample opportunity in your churches, homes and hospitals to keep you busy fulfilling this ministry. James said

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." (James 1:27)

Encouragement

This also is a universal service that anyone can perform. You don't have to carry a ten pound Bible to do this. Here is indeed, a real ministry. You can be an apostle of encouragement. When someone is in the spiritual valley of fatigue you have a charge to admonish that person that he fail not. Paul wrote to the Galatians

"Bear ye one another's burdens and so fulfill the law of Christ." (Gal. 6:2)

According to a recent report by a famous statistician, Dr. Louis Dublin, suicides are on the increase in our country. Some 200,000 people attempt to take their lives annually. Two million Americans—more than 1 in 100 already have tried to commit suicide. The attempts at suicide represent "Cries for help" he told the American Public Health Association. If people with problems can get help and sympathy, he said, "experience has shown that suicide is, to a degree, a preventable condition." Dr. Dublin said: "coordination of the social, medical and psychological services in many communities is needed to rescue the would-be-suicide by offering a helping hand night and day." We who believe the Bible and that man's basic problem is one of sin, go a step further and assert that Jesus Christ can solve the discontent within the souls of men. We cannot successfully deny that many of the sorrows of life would vanish if God's people would help bear these burdens of our friends and become a partner in encouragement.

In New York City there is a Potter's Field, a dreary tract of weeds on an island 13 miles from Times Square where, twice a week, 150 or so pine boxes are lowered into trenches. Think of it, over

three hundred people each week, in that one city who go out into eternity. Their bodies are unclaimed and most of them are unknown. One of the saddest plights a person can get into is to have no one who loves you, no one who cares whether you come home or not, are sick or well, live or die. That is the plight of literally millions who have landed on our skid rows. How precious are family ties! Even though home life may not always run smoothly, it is of infinite importance to let our loved ones and others know that we DO love them, we DO care for them, and ARE concerned about their welfare. If you haven't let your dear ones know that you are concerned about them, let them know it right soon.

Finally, these ministries you are performing must be done in a spirit of fairness to all. Some people will be more likeable and friendly toward you than others. Some will be especially kind and nice to you and you must not allow this to affect your work. The natural tendency is to like him who likes you or to be friends with those who are friendly with you. You will be criticized by some if you go much and if you don't, it will be said that you are lazy. If you visit much, then you will become a gadabout, and neglect your studies. If you study much, then you may be accused of being a "bookworm," and a neglecter of your parishioners. The point is simply this. Don't allow anything to deter you from doing your best job with fairness to all and with judgement left to God. We see in the words of James 2:1

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

The main fact to remember is that you are directly responsible unto God and it is He that you must please.

Then it can be said that the church has a right to expect the pastor to:

1. Preach the Word of God
2. Be consecrated in living
3. Assume the leadership in the spiritual life of the church
4. Visit the sick
5. Treat all members the same; without respect of person

By the same token it can be said that the pastor has a right to expect the church to:

1. Receive and propagate the Word preached and to pray for him
2. Be united in purpose
3. Be forgiving in spirit
4. Refrain from gossip, backbiting and to bridle the tongue
5. Support him financially. ■■

INSPIRATION . . .

Ye Are The Light

Recently I read the story of a church named the "Church of the Lighted Pew." It seems that a duke built a church building for the people of his area. It was a beautiful little church complete in every detail to create an atmosphere of worship. It was, however, noticed by careful observers that the duke had omitted the customary arrangement for light in the building.

The duke had given to each person in the community a brass lantern which he was charged to keep in repair and properly furnished with oil. The worshipper was instructed to bring this lantern to church with him when he came to worship. Each pew was furnished with hooks on which these lanterns were to be hung when the owner was in the pew. By the light of the lanterns in the church the pastor read the Scripture, the congregation sang the hymns, and the sermon was preached.

The people were responsible for light in this house of worship. When all the people were present and the pews full, the church was brilliant with light, but let a few be obliged to be elsewhere when service began or be negligent in attendance, the house was ill-lighted. Certainly this story reflects the importance of the individual worshiper in the church. If many of our churches in this generation were to follow this example, seldom would light enough be present to conduct a service. How important it is for us to realize that if we are absent there is no one to take our place and our corner of the church is dark for the want of our light. Remember, there is no substitute for your consistency and faithfulness in attendance at the means of grace.

F. E. Mansell

Love

To kiss the hands that smite,
To pray for them that persecute,
To hear the voice of blame,
To reap undeserved shame.
And still be mute—
Is this not love?

To give for evil good,
To learn what sacrifice can teach,
To be the scoffer's sport,
Nor strive to make retort
To angry speech—
Is this not love?

To face the harsh world's harms,
To brave its bitterness for years,
To be an unthanked slave,
And gain at last a grave
Unwet by tears—
Is this not love?

Susie M. Betts

WANTED: Leaders For Tomorrow

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;

Men who possess opinions and a will;
Men who have honor—men who will not lie;

Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;

For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds—

Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!

Josiah G. Holland

Opinions

I am sick of opinions. Give me a humble, gentle lover of God and man—a man full of mercy and good fruits, without partiality or hypocrisy. Bigotry is too strong an attachment to our own creed or opinion. How unwilling men are to allow anything good in those who do not agree with them in all things. We must not narrow the cause of God to our own beliefs, but rejoice in goodness wherever it appears.

John Wesley

My Boy's First Bible

A little boy's first Bible
Is the greatest thrill he's known,
There's a sweet, unique excitement
In a Bible all his own!

And yet my heart is smitten
As this touching sight I see,
Has his reverence for that Bible
Depended much on me?

As I see him with his Bible,
I bow my head and pray,
May he always love that Bible
The way he does today.

Then I hear a voice within me
Speak in solemn words and true,
How he cherishes that Bible
Will depend a lot on you.

I love my Bible better
Since I've seen the beaming joy
This wonderful possession
Has afforded to my boy.

May I seek to give mine daily
A devotion he can see,
For the love he bears his Bible
Will depend a lot on me.

United Presbyterian

A Helping Hand For Soul-Winners

by Joe D. Moestra



HAVE YOU EVER won a soul to the Lord Jesus Christ? If you have not, and even if you have, perhaps this "Gospel Hand" will be an aid to you.

"He that winneth souls is wise."

F For all have sinned, and come short of the glory of God:
—Romans 3:23

A All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
—Isaiah 53:6

I In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
—Ephesians 1:7

T That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
—Romans 10:9

H How shall we escape, if we neglect so great salvation; . . .
—Hebrews 2:3

FAITH For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Nor of works, lest any man should boast.
—Ephesians 2:8-9

With the very first Scripture verse (Romans 3:23), show that all men are put on the same plane as far as God is concerned. None of us are good enough to gain entrance into Heaven (that is, in our present condition). Another good verse to point out is Romans 5:12, "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." Here be concerned with the matter of universal sin; no one is excluded. Dwell on the word "all."

The Isaiah passage of Scripture (Isaiah 53:6) shows that God knows the hearts and intents of men. We have gone astray and are in need of getting into the fold of God. Then show the lengths to which our loving Lord went to redeem us; ". . . and the Lord hath laid on him the iniquity of us all."

Since the word "redeem" was used, follow through with the Ephesians passage (Ephesians 1:7), "In whom we have redemption through his blood. . . ." Emphasize the word blood, because it was the price necessary to redeem us from the bondage of sin. (" . . . without shedding of blood there is no remission" Hebrews 9:22.)

Then use Romans 10:9 and be sure and make it clear that this does not mean simply to believe about Jesus. Remember

that historians believe that Jesus Christ died on a Roman cross. Emphasize the necessity of believing that we are the ones for whom He died on that cross and then rose from the grave victorious over sin and death. We must, at this point, show that they must receive Christ as their personal Saviour and Lord. Another Scripture to use here is I Peter 2:24, "Who his own self bare our sins in his own body on the tree. . . ."

To conclude, make a definite appeal. (Hebrews 2:3a.)

Knowing how much the Lord loves us by proving it through giving His Son on the cross of Calvary, what are you as an individual going to do about it? If you receive Christ as your own personal Saviour, you are in this way, being appreciative by availing yourself of God's love gift, His Son Jesus Christ. If you brush the matter aside, you are willfully rejecting God's Son and neglecting your own soul. How, then, shall we escape the wrath and judgment of God if we neglect this great salvation which is so lovingly and freely offered? ■ ■

This material taken from the Pioneer published by Good News Publishers.

THE GREATEST OF THESE IS SOUL-WINNING

Paraphrase on I Corinthians 13

by Dr. Joseph Clark

Though I speak with the tongues of scholarship and though I use approved methods of education, and fail to win my pupils to Christ or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

And though I have the best of teaching skill and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I become as a cloud of mist in an open sea.

And though I read all Sunday School literature, attend conventions and institutes and summer schools, and yet am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth nothing.

The soul-winning teacher, the character-building teacher, suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not himself, is not puffed up with intellectual pride.

Such a teacher doth not behave unseemly between Sundays, seeketh not his own comfort, is not easily provoked. Beareth all things, believeth all things, hopeth all things. And now abideth knowledge, methods, soul-winning, these three; but the greatest of these is soul-winning.

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