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MARCH 1964

*of the National Association of Free Will Baptists*





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# CONTACT

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MARCH, 1964

# personally...

## Guest Editorial

### Are We Missionary Minded? by Vincent Brushwyler

What is a "missionary-minded Christian?" We usually think of him or her as a person who is intensely interested in missions and shows it by giving generously to missionary causes, praying regularly for missions, and encouraging young people to consider missions as a life calling.

These things are unquestionably a part of the missionary-minded Christian. But is this really the kernel of missionary interest? Probably not. The base of missionary-mindedness is our obedience to Christ's command to "go ye into all the world and preach the gospel to every creature." Are we not doing this by giving, praying and encouraging others to go if we can not?

Not necessarily. Jesus said, "The field is the world." And God has given to each of us, regardless of age or material circumstances, a "world" in which we live. That world is our own neighborhood, our town, our church. And no amount of giving, praying, or encouraging in behalf of the world "over there" can relieve us of our responsibility to the world immediately around us.

Actually, each one of us can do missionary work very similar to that being done by missionaries whom we support and for whom we pray. How does a missionary who goes to an unevangelized area in Argentina, for example, start his work? He begins by making friends with his neighbors, the merchants, the tradesmen. He shows himself to be a true friend and when opportunity comes, he speaks to them of Jesus Christ. If and when there are Christians in the community, he associates himself with them, encourages them, tries to help them develop leadership, tries to smooth over rough places in their fellowship, and works to establish a church with a good testimony.

Can we not, each one of us, do this same work in our communities? Can we not make friends with our neighbors, merchants, and tradesmen and speak a word for Jesus Christ at every opportunity? This is our mission field—and it is a needy one. How about our role in the local church? Are we the kind of members who encourage those around us, who help others develop leadership, who smooth over rough places?

Yet this in the "world" to which God has called us to be a missionary. Just test yourself on this matter, ask yourself these questions:

- 1) How many non-Christians (or at least persons from nonevangelical churches) have you invited to your home for a meal during the past year?
- 2) How many times during the past month have you called a non-Christian on the phone just for a friendly chat?
- 3) What is your role in the local church? Do you consistently encourage others? Help others develop leadership? Are you a peacemaker among potential factions? Does your work in your church help the church to have a positive testimony in your community? Are you a booster or a knocker?

The Lord has called each of us to be a missionary in the community where He has placed us. Our responsibility to "our world" is not fulfilled by what we do for a world half-way around the globe. As we become missionaries in our own towns, and experience the problems involved, we will pray with greater understanding for those doing the same work in the more difficult situation of working among people of another language and culture.

Let's make 1964 a year of "total involvement" in the work of missions—here and abroad.

### An Urgent Prayer Request

Dr. Ruby Griffin has applied to the Board of Foreign Missions to do medical work in the Ivory Coast, West Africa. She will assist Dr. LaVerne D. Miley and continue operation of the clinic when he and his family return for furlough late in 1965.

There is an urgent need for her to enter language school in Europe this fall. A \$5,000.00 loan used in securing her training for missionary service must be paid before leaving the states. Please pray that this personal need might be met through individuals and churches interested in seeing Dr. Griffin on the field this year. Those desiring to share in her ministry may send their gifts to Dr. Ruby Griffin, Free Will Baptist Headquarters, 3801 Richland Avenue, Nashville 5, Tennessee.

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# what the

Tobacco firms use cool  
mountain streams,  
nice looking girls,  
and rugged men  
to sell their products.  
But leave out the  
most important facts.

**A**NY TEENAGERS been feeling insignificant lately?

Well, knock it off right now. Because teens are important. Anyway, six top tobacco companies say so if actions are representative of feelings. For in 1961 these companies spent \$144 million on ads about their products.

And here's the fact that will swell and repair deflated or broken egos: Nearly every ad had a direct appeal to the teenagers.

Today, cigarette ads are practically everywhere a person goes. And they

# cigarette ads don't say

even come into a person's home with regularity through TV and radio. A recent survey reveals that you can't look at the top eight TV shows without seeing at least five cigarette ads.

Usually, the ads appeal to the young person in one of three broad areas:

- (1) Ruggedness
- (2) Romance
- (3) Carefree Attitude

Enter appeal number one: ruggedness. This has various angles. It could show a tough looking—but cool—hombre either shooting the rapids in a canoe, flying over the jungle trees in an amphibian plane, coming down from a tough lumberjack assignment or looking over a wasteland like the Grand Canyon.

Of course, they're all smoking cigarettes.

The tough-looking hombre should have a tattoo on the back of his hand. However, this is not mandatory, so some ads leave it out. But by the time they're through every person watching the TV or looking at the magazine gets the impression that all the rugged men in the world sport tattoos and smoke cigarettes.

Or there's the sports aspect. You might see homerun king (61 in '61) Roger Maris happily smoking a cigarette and extolling its qualities. Or it could take the form of a fascinating ad that cuts into the football game on TV. The ad begins with a lone athlete walking among the stands in an empty stadium.

"Remember the day when you first played in this stadium?" says the narrator.

The ad moves back to the day and shows the star racing over 100 yards for a score.

Yes, he remembers that day. And the cigarette he is smoking helps make the

thought of that day more enjoyable. Then we leave the star and the narrator in the stadium and come away with the impression that these sports stars always have, now do, and always will smoke this particular cigarette.

Then there's the romantic approach. Here we see the couple that is wandering through the great outdoors. Suddenly they come to a beautiful, clear mountain stream that is surrounded by paradise-type greenery. The beautiful blonde is barefoot. So her date carries her as he steps across in his cutaway sandals.

In the center of the ad is a curved sentence that looks as if it were being blown across the scene. It says, "Take a puff . . . it's springtime."

The theme of the ad is repeated in a variety of instances. The couple might be soaking the sun in and around their beach clothes and towels while dangling their feet in the crystal-clear water.

Or the ad might simply show a girl lying in the grass (the greenest you'll ever see), holding a cigarette as the smoke gently curls out of her mouth. The slogans read, "So downright smokable" and "You can light either end."

These romantic, outdoor walkish ads are shot through and through with such words as "fresh," "refreshing" and "cool."

A third type of appeal is the happy-go-lucky or carefree approach.

Here we see the couple running into the ocean together or coming off a construction project (she's his secretary). Suddenly they find that they are at odds—they don't use the same kind of cigarettes. He sings her a lecture. And then some clown in the background comes in chanting the punch line that the cigarette has got ". . . the taste that's

right." She changes brands and of course they get married for the rerun of the jingle. It all ends with a lot of smiles. All of these types of ads do.

Of course the romantic appeal is here and the ruggedness, to some extent. But the idea is: These people are having a lot of fun and they're smoking cigarettes.

However, these ads leave out a lot of facts.

These include:

● Smoking is not always a pretty thing. The first time I saw a teenager learning to smoke, I almost laughed. It was a couple of years ago when I was a student at a university. The girl was 18 and a freshman. Her sorority "big sister" was teaching her the technique. But the poor freshman kept choking on the smoke. However, she kept at it.

● Smoking doesn't improve your personality. It is just another habit. And a cigarette isn't going to do a thing for a clod that is cussing away at a pinball machine because the "tilt" sign has just registered. A person's character isn't going to improve because he smokes.

● The high cost. Multiply the cost of a pack of cigarettes by 365 and you'll see how much a heavy smoker pays in a year.

● Cigarette ads by leading sports stars are causing real problems for high school coaches across the country. It is hard to tell the teenager that smoking cuts down athletic efficiency when the best in the land are preaching just the opposite by inference in their cigarette ads. As a result "training breaking" celebrations that follow the end of a season are on the rise.

● Leading coaches as Adolph Rupp, Bill Wilkerson and former grid great  
(Please turn to page 10)



Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

## Bible Society Official Deported

TORONTO, CANADA (MNS)—On his arrival here from Cuba the Rev. Kenneth McMillan, general secretary of the Canadian Bible Society, told how he had been arrested by Cuban officials and then deported. The 47-year-old Presbyterian minister was detained five hours at the Havana airport and later released in the custody of Canadian Embassy officials on condition that he leave on the next plane.

The Cuban report that he had been mistaken for a Jehovah's Witness was labeled "a fabrication" by Mr. McMillan. He said that the Cuban officials knew quite well he was coming and their action could only be interpreted as another incident in a year of harassment of Bible-importation into the country.

## Spanish Magazine Launched

CORDOBA, ARGENTINA (MNS)—The Spanish counterpart of the Child Evangelism month, is known as *Ninez* (childhood). This bi-monthly magazine is sponsored by the Child Evangelism Fellowship and will serve all Spanish-speaking areas.

*Ninez*, available on a subscription basis, is designed for parents, teachers, pastors, missionaries, Sunday School superintendents—in fact, for all who are interested in children.

The new magazine will include news, articles and practical helps including lessons visualized in full color for the flannelboard.

## Medicine Convention Meets

WHEATON, ILL. (MNS)—The Third International Convention on Missionary Medicine met here in late December, sponsored by the Christian Medical Society. Nearly 500 physicians, dentists and medical missionaries gathered on the campus of Wheaton College for a program which included lectures by outstanding medical authorities, panel discussions, and medical training films slanted for missionaries.

The Medical Assistance Program of the Christian Medical Society has provided over \$8 million in drugs and equipment for medical missionaries around the world. MAP also has a

program under which members of the society may go overseas in a Short Term Missionary Program.

## Missionary Drowns in India

HILLSBORO, KANS. (MNS)—The Rev. John A. Wiebe, 63, missionary of the Mennonite Brethren Church, was drowned December 28 near Ramapatnam, India. He is survived by his wife and seven children, one of whom is in India with Mrs. Wiebe. The other children are all in the U. S.

Mr. Wiebe was currently serving on the staff of Ramapatnam Baptist Theological Seminary. Prior to 1961 he and his wife had worked among the Telegu people in the state of Andhra Pradesh.

## New Turmoil in the Congo

WASHINGTON, D. C. (MNS)—One American missionary has been killed and numerous others evacuated in the wake of attacks by guerrilla bands operating in the Congo's Kwilu Province. The slain missionary was Miss Irene Ferrel of Jerome, Idaho, serving with Baptist Missions.

A rebel band attacked the mission station at Mangungu, killing Miss Ferrel with a poisoned arrow and wounding her associate, Miss Ruth Hege. (Early press reports that Miss Hege's hands had been cut off proved false. Official reports reaching Washington indicated that Miss Hege has been evacuated to Leopoldville, having suffered a shoulder wound but making a satisfactory recovery.)

The Rev. Charles Sprunger and the Rev. Loyal Schmidt of the Congo Inland Mission were captured by a guerrilla band in the Gungu area and held for 30 hours before they were allowed to escape.

Numerous mission stations, both Protestant and Catholic, were attacked and burned by the roving guerrillas. Three Catholic priests have been killed.

## General Director of N.A.E. Named

WASHINGTON, D. C. (MNS)—At a meeting held here in January, the Board of Directors of the National Association of Evangelicals named Dr. Clyde W. Taylor as General Director of the organization.

Dr. Taylor has been active in NAE

affairs since its founding in 1943, serving on many of its commissions and committees. In 1944 he moved to Washington to serve the interests of the mission boards of NAE-related churches. Subsequently he was given the role of Secretary of Public Affairs for NAE.

When the Evangelical Foreign Missions Association was formed in 1945, Dr. Taylor became its Executive Secretary and since that time has held the two positions, maintaining liaison with U. S. government offices and foreign embassies.

As NAE's General Director Dr. Taylor will continue to live here, fulfilling the usual functions of his other positions. NAE will name an Executive Director to replace the Rev. W. S. Mooneyham, who will be leaving in April to join the Billy Graham staff. The Executive Director will be located at Wheaton and will head up the administrative work of the organization.

## Missionaries Die in Plane Crash

NASHVILLE, TENN. (MNS)—Flying from Mexico City to Ometepe, center of their mission work, the Rev. and Mrs. John B. Wood were killed January 16 as their plane crashed into the mountainside, it was reported here by the Board of World Missions, Presbyterian Church, U. S. (Southern). The Woods had been in pioneer work under the Board of World Missions since 1949. The plane had been used to carry them to many isolated villages not accessible by road.

A Red Cross team sent from Mexico City found the wreckage and returned the bodies to the capital for burial. Mr. & Mrs. Wood were the only occupants of the plane.

The Woods had five sons. The oldest, 15, was in school near Asheville, N. C., The other four were at Ometepe with Dr. and Mrs. James R. Royce, also stationed there. Near relatives left immediately for Mexico to be with the children.

## Experiment in Broadcasting

GUAYAQUIL, ECUADOR (MNS)—A plan which places approximately 1,200 gospel radio broadcasts on commercial stations each month is in operation here under the direction of Dr. Reuben E. Larson, head of the All-Ecuador Gospel Network.

A unique "package" deal is the basis of the plan in which about 50 commercial radio stations across Ecuador participate. The Gospel Network agrees to supply each station with 25 cultural programs every month if the station will agree to present without charge an equal number of gospel programs. The plan is proving to be a most economical means of presenting missionary radio programs to a wide range of listeners.





*Mrs. J. E. Simpson, pictured here in front of the girls' dormitory at Free Will Baptist Bible College, counsels with Sharon Newsome and Joyce Whaley.*

## "MOTHER" TO 72 GIRLS by Mrs. J. E. Simpson

**S**INCE AUGUST 1952, I have endeavored to fill the place of Dean of Women at Free Will Baptist Bible College.

Realizing that the effectiveness of my service as dean will be measured in the lives of young women who are under my supervision, I have aspired to fulfill the scripture Philippians 4:9, "Those things which ye have both learned and received and heard and seen in me do: And the God of peace shall be with you."

At the beginning of the school term, I initiate the orientation program of acquainting the women students with the standards and policies of the institution, emphasizing the importance of adjusting to dormitory life. There is also the responsibility of selecting students who qualify as prayer captains, who serve as spiritual leaders to groups of eight to ten girls. I spend more time in thought and prayer in making this choice than any other one duty that I have.

Much of the smoothness of dormitory life depends on the abilities of the prayer captains to assist in personal and spiritual problems of the individual members. The prayer captains are leaders in the evening prayer meetings. I have a meeting with them and the Assistant Dean once a

week to discuss ways to make the devotional periods more effective or to find solutions to problems that would make dormitory life more interesting.

In the midst of all the other varied duties that I have, I serve as far as my qualifications allow me to in the nursing cases of slight illness and making appointments with doctors and hospitals for the more severe cases of illness. There is never a dull moment!

There enters into the activities of dean periods of counseling, when there must be understanding and earnest prayer in helping the student to solve or to bear her personal problems.

Then there are times when firmness and exactness are to be administered and circumstances weighed in dealing with problems. This sometimes will cause the dean to be labeled unfair in the discharging of her duties.

Just to give you a sample of the different opinions that confront a dean, I shall list the testimonies of three students who had no idea they would be published or that I would even know about them.

Freshman Girl—"Mrs. Simpson is great; I really like her."

Sophomore Girl—"I like Mrs. Simp-

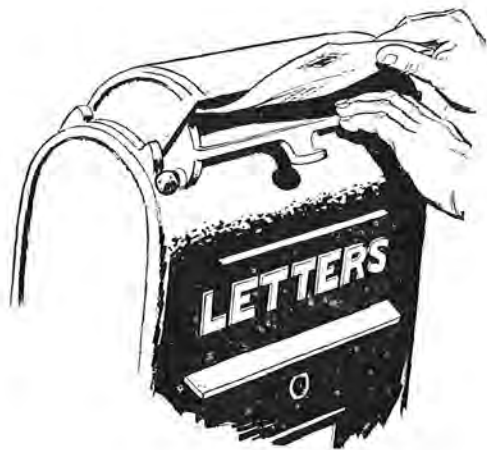
son fine in some ways, but I don't agree with her on everything. I think she shows favoritism, and I don't think she should. She is better this year than in the past."

Senior Girl—"Mrs. Simpson has been a blessing to my life; I trust her judgment and I have the highest respect for her. There have been times when I didn't see things exactly as she saw them, but later I understood why she felt as she did. I wouldn't trade her for anyone else."

Now you can readily see the role of a dean is not easy, but it is a service that a Christian can render and the quality of the service determines the reward that shows through the lives of those who have been under her administration ■ ■



*MRS. J. E. SIMPSON, Dean of Women at Free Will Baptist Bible College. She has served in this capacity for eleven years.*



by Robert E. Picirilli

## DEGREES FOR SALE

For a price degree mills will make sure you too have a degree.

SEVERAL YEARS ago when I was quite naive in such matters, I was very impressed to hear a certain preacher referred to as "Doctor." Later, when I conveyed my new-found information to someone wiser than I, he replied: "Sure, he put on his cap and gown and went to the mailbox to get his degree!"

This is just one of the jokes that makes the rounds about correspondence "Doctors." Another one involves the "president" of one of those "schools" who recently affirmed that if it were not for Baptist preachers he would go out of business. This latter one isn't so funny. A recent tabulation of the more than 1,200 "alumni" listed by one such degree-mill includes 274 (about one-fourth) Baptist preachers—by far the largest group represented!

The sad truth is that bogus degrees are up for grabs, and there are plenty of "degree-mills" eagerly waiting to take the money of the unsuspecting preacher. I recently wrote to the United States Office of Education for the results of

their research into this matter, and received an official bulletin, number OE-54015, from which the following is quoted:

In the United States no reputable institution of higher education confers degrees solely on the basis of correspondence study. The lax chartering laws in some States permit the existence of correspondence schools whose practices amount virtually to the sale of degrees. Such organizations are commonly referred to as degree mills, a degree mill being defined as an organization that awards degrees without requiring its students to meet education standards for such degrees established and traditionally followed by reputable educational institutions. Most of these degree mills operate solely by mail. In many cases staffs and plants do not even exist.

Degree mills are a serious threat to American educational standards in several ways. They damage, by misunderstanding in the public mind, legitimate and reputable correspondence schools. They re-fraud those who honestly believe they have received recognition from a legitimate institution of higher education. They lower American prestige abroad by deceiving foreign students.

This bulletin also includes a "preliminary" list of more than 30 such

"schools," stating that "Evidence from several sources indicates a much larger number of degree mills than have been identified." I looked through the list and found several schools which have been popular among preachers, especially the American Bible School of Chicago, Burton College and Seminary of Colorado, and Pioneer Theological Seminary in Illinois.

Listed in the bulletin are the following schools that are presently (1961) active in the United States:

- American Bible School, Chicago
- American Divinity School, Pineland, Florida
- Belin Memorial University, Manassas, Virginia
- Blackstone School of Law, Chicago
- Burton College and Seminary, Manitou Springs, Colorado
- Central School of Religion, Indianapolis
- College of Divine Metaphysics, Indianapolis
- College of Divine Metaphysics, Greenwood Lake, New York
- College of Universal Truth, Chicago
- Four States Cooperative University, Jefferson, Texas
- Institute of Metaphysics, Birmingham
- Kondora Theosophical Seminary, Chicago



# Sermons Are Born

by George Failing

**P**REACHERS ARE MADE but sermons are born.

Robert Frost once was asked if a poet was made. "A poet might be made through all the years of trial and error, but any good poem is not made. It's born complete."

There is a science in building sermon structures and in illustrating truth. But all this is mechanically manufactured unless it breathes with the breath of the Spirit.

The purchase of sermon outlines seems to me to be beneath the dignity of a preacher. It would be like a married couple going out into a market and buying children.

Sermons are born out of the preacher's experiences. He must go through fires of suffering, pass through valleys of weeping, scale rocky and high mountains of revelation, if he would have sermons to preach. A man can never truly tell what he has never felt. Even Jesus could not become a faithful and merciful High Priest without extreme suffering—not just upon the cross but all through His life.

But a preacher will never feel much unless he exposes his soul to God and truth. To him then truth becomes living and powerful; he tastes of the powers of the world to come.

The preacher must realize that in exposing his soul to God, he also exposes it to Satan. And it is the surest of all sure things that Satan will exploit this exposure. The preacher is not only in prime danger of lukewarmness, he is seriously exposed to self-interest, to deceit, to human manipulation of men's minds and votes. These areas represent the real battlefields of the preacher's ministry.

Sermons are born in the presence of God. During seasons of prayer or of Bible study, truth comes rushing to the preacher—truth warm, clear, irresistible. That truth stamps its indelible ink upon the soul. Such a preacher's ministry is never a carbon copy; it is an original.

Unless sermons are born, souls are not born—at least, not under the preacher's ministry. On the other hand, that preacher who transmits truth that is alive cannot fail to bring some of his hearers into living contact with Christ. ■ ■

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McKinley-Roosevelt Incorporated, Chicago  
Neotarian Fellowship, Kansas City, Missouri  
Pioneer Theological Seminary, Rockford, Ill.

Texas Theological University, Fort Worth  
Trinity College, Indianapolis  
University Extension Conservatory, Chicago  
Washington National University, Chicago

This list, however, may not be entirely accurate, since most of these diploma mills change their names and addresses frequently enough to stay one jump ahead of such exposure and their outraged students who find they have been duped into buying a "degree" that turns out to be meaningless. Such schools are, after all, only "confidence" games in which enterprising racketeers prey on the minister who either does not know better or is ambitious for a high-sounding title before his name—no matter how empty the title really is. Most of the "schools" do not even maintain an office, operating from a bedroom, or garage, or—in one case—a saloon. Their business-like addresses are often nothing more than rented letter-drops where the mail can be picked up. The men who "run" the schools are generally shrewd enough to recognize sincerity in their applicants, and will—if they feel it is necessary to keep the "student" from being suspicious—cooperate by giving the student sufficient correspondence work and papers to write to make him think he is earning a degree.

*No legitimate college, university, or seminary offers a degree based on correspondence study.* This is not meant to say that there can be no profit from correspondence study. Indeed, almost all reputable schools do offer some correspondence work for home study. But tight restrictions are placed upon the amount of such work that can actually count towards a degree—usually about one-half of one year's work in a regular four-year college program on the Bachelor's level, and almost none toward a Master's or Doctor's degree. There are also many fine correspondence schools which do not pretend to carry college or seminary credit. Any person interested in correspondence work should double-check the school's background and accreditation.

*There is no short-cut to a meaningful degree.* A Bachelor's degree (B.S. or B.A.) is a standard program requiring four years of college work beyond a high school diploma. A Master's degree (M.A. or M.S.) then requires at least another year. Then, if a person desires the Doctor of Philosophy (Ph.D.), he must work at least two years more beyond the Master's degree, and usually far more than that. On the other hand, the Doctor of Theology degree (Th.D.) requires a different and even longer route. After the college B.A. or B.S. is received, the student earns first the Bachelor of Divinity (B.D.) in three more years in a seminary, and then the Th.D. in at least three more years.

In other words, a legitimate and earned doctor's degree requires at least eight to ten years of hard work on a full-time basis in attendance at a regular college or university. One can easily imagine the contempt that is felt for a school that pretends to grant such a degree for a few month's home study and a fat fee!

One further observation is necessary. There is such a thing as a legitimate *honorary* doctor's degree which is not earned by the regular route of study. Such degrees are occasionally conferred by regular colleges on mature persons who have made outstanding achievements in some field. The most common degrees of this type are the Doctor of Divinity (D.D.), the Doctor of Letters (Litt. D.), and the Doctor of Humanities (L.H.D.).

What then should be said about the preacher who already has received one of the spurious degrees? He should not feel that he has been extraordinarily foolish, for thousands of others have been "taken" also. He must face up to the fact, however, that he is, indeed, not truly a "Doctor," and there is no excuse for continuing to condone the deception involved. All of us should cooperate to avoid the association of our ministers with such bogus degrees, an association that could easily prove embarrassing in later years, especially to the persons involved. ■ ■

## WHAT'S YOUR PROBLEM?

by Louis H. Moulton

Editor Billy A. Melvin (left) greets Rev. Louis H. Moulton writer of this column at a meeting in Georgia. Mr. Moulton will soon complete eight years of service as a member of the Contact staff.



*Is it ever right for a Christian to work on Sunday? Did not God command that the sabbath day be kept holy?*

He did indeed in Exodus 20:8. Those under the law were commanded to keep the seventh day as the sabbath and it was to be a holy day. Though we are living in the dispensation of grace today, we should not work on the Lord's day—Sunday. It should be a day of worship and rest and we should set that day apart to honor and glorify the Lord by being in His House attending the services of our church. However, in this modern day there are some who are compelled to work. For example those who man the power plants which furnish the electricity with which we cook our food and heat our houses, the men who work at public transportation (buses, street cars) by which many people are conveyed to their place of worship. Men will not go to hell for working on Sunday though it may mean a loss of reward for them. Men will not go to hell if they do not tithe, but they lose the spiritual blessing now and a reward in eternity. We are not under the law to keep the sabbath day, but our love for Christ should cause us to keep the Lord's Day.

*Please tell me if Jesus made intoxicating wine when he performed his first miracle recorded in the second chapter of John? And did he drink any of it himself?*

There is no record that Jesus drank any of the wine himself and I'm afraid that we miss the entire point in recording this event when we quibble over what kind of wine it may have been. The reason for this miracle is found in John 2:11, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." I'm sure that the devil is happy when he can get Christians arguing over various details and cause them to forget the real purpose for which the miracle was performed. I am not a Greek student but I am told that this word "wine" in this passage is the same word used elsewhere for "fermented wine."

*We hold Easter as the time of Jesus' resurrection following his death three days before. Is this date correct?*

The day of Jesus' birth is unknown. We are not told in the Bible to celebrate his birthday. But the day of his death (Nisan 14, A. D. 31), Jesus asked His disciples to observe—"in remembrance of me." It is to show his death that Christ commanded his disciples to continue the observance of the Passover meal with the symbols of unleavened bread and wine (Luke 22:19, 20). Paul explained in I Corinthians 5:7-8, "Christ our passover is sacrificed for us" and then went on to explain further the proper manner of our observance of the day the Savior died as our Passover Lamb.

## Cigarette Ads

(Continued from page 5)

Frank Leahy outspokenly oppose their athletes using cigarettes.

- Even the government is now concerned over the problem. The Surgeon General is leading a study on the connection between cigarette smoking and cancer.

- Senator Neuberger (D-Ore.) last year asked the American Medical Association to go on record about cigarette smoking and cancer. Mrs. Neuberger was voted to replace her senator husband who died of cancer. The AMA recently said they would accept the Surgeon General's study as their official comment on the question.

- The recent *Changing Times* article (reprinted as ". . . And Slow Death" in the *Reader's Digest*) says that "some 4500 boys and girls between twelve and seventeen take up the habit each day of the year."

- Several health research centers have removed cigarette machines from their buildings.

- Cigarette companies in Britain are not allowed to advertise on television before 9:00 p.m.

- Italy has banned all cigarette ads.

- All the medical facts (that everyone has heard over and over again) prove a definite connection between cigarette smoking and various diseases, including the two leading killers—heart attacks and cancer.

The cigarette industry does not deny that it is trying to appeal to teenagers. Said an advertising man for one company, "Basically, the image we want for cigarettes is that they are used by a fun-loving, active group."

And, in the *Changing Times* article, L. W. Bruff, vice-president of Liggett & Myers Tobacco Co., said, "Between the time a kid is eighteen and twenty-one, he's going to make the basic decision to smoke or not to smoke. If he does decide to smoke, we want to get him."

Wrote a reader to *Changing Times*, "The article on cigarette ads was perfect, including the implication in the statement made by an official of a tobacco company. May I paraphrase him?"

And here is the reader's paraphrase: "Between the time a kid is eighteen and twenty-one, he's going to make the basic decision to smoke or not to smoke. But if he does contract lung cancer we want to be sure it's caused by our product. ■■"

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# 1964 COOPERATIVE RECEIPTS

January 1964

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

	January 1964	Year to Date	Total to Jan. 1963	Designated Jan. 1964
Alabama	\$ 290.94	\$ 290.94	\$ 47.79	
Arkansas	212.98	212.98	527.85	
California	1,208.07	1,208.07	480.37	
Georgia	157.06	157.06	168.20	
Illinois	678.50	678.50	77.69	
Indiana	64.00	64.00	239.97	
Iowa			91.36	
Kansas			124.00	
Kentucky	70.00	70.00		
Missouri	1,832.72	1,832.72	1,648.71	
New Hampshire	46.66	46.66	30.61	
New Mexico	45.95	45.95		
North Carolina	185.46	185.46	103.02	
Ohio	128.15	128.15	146.46	97.90
Oklahoma	959.32	959.32	1,087.19	
Tennessee	703.77	703.77	469.23	
Texas	259.98	259.98	325.36	
Virginia	328.72	328.72		

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

	Cooperative Receipts		Designated		Total Receipts to Date
	January 1964	Year to Date	January 1964	Year to Date	
Foreign Missions	\$2,079.98	\$2,079.98	35.60	35.60	\$2,115.57
Executive Dept.	1,434.44	1,434.44	10.68	10.68	1,445.12
F.W.B. Bible College	1,506.19	1,506.19	35.60	35.60	1,541.79
Home Missions	1,147.57	1,147.57	12.46	12.46	1,160.03
League Dept.	717.21	717.21			717.21
Superannuation Board	215.17	215.17	3.56	3.56	218.73
Stewardship Commission	71.72	71.72			71.72

# GEMS

## FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

AS HAS BEEN pointed out in this column before, the Greeks had two main kinds of tenses in which they could put their verbs. One tense, generally called the "aorist" tense, represents the action of a verb as a simple, once-for-all activity; the other tense, called the "present" or "imperfect," sees the action of the verb as in process and continuing. This latter action is often called *linear* action, while the former is called *punctiliar*. The distinction between these two is very important and quite helpful.

One especially interesting area where the matter of linear (continuing) action is of great importance to Free Will Baptist doctrine has to do with the verb *pisteuo* ("I believe") as it relates to salvation. The interesting fact is that whenever believing is represented as the means of salvation it is almost always represented in the tense which sees action as continuing. This can be illustrated over and over: in John 3:16, for example, the Greek says "everyone who *is believing*" will not perish but have everlasting life. The idea is of a continuing in faith, not just some simple act of placing faith in Christ.

The same thing is true in I John 5:1, where the Greek says: "Everyone who *is believing* that Jesus is the Christ has been born of God." Again, in verse 5: "Who is he that *is overcoming* the world but he that *is believing* that Jesus is the Son of God?" Again, verse 10: "The one who *is believing* in the Son of God has the witness within him." Then also the familiar verse 13: "I wrote these things to you in order that ye may know that ye possess eternal life—to you who *are believing* in the name of the Son of God."

Such examples could be multiplied hundreds of times, for the New Testament is quite uniform in this particular matter: when "believing" is presented as the basis of salvation, it is always the tense of *continued* believing. Free Will Baptists are not without reason when they teach against the doctrine of "eternal security." If one is to continue to be in Christ, he must continue to believe in Him. If believing does not continue, then the individual will leave Christ. Yet, in a sense, we believe in the "security of the believer," if by "believer" one means a person whose faith in Christ as Savior is a continuing, abiding faith. As long as he is a believer, he is secure. ■ ■



*Rev. Roy Rikard (left) is shown presenting the keys of 1960 Falcon to Rev. Gene Anderson. The members of the Beulah Free Will Baptist Church recently purchased the automobile for their pastor.*

## Glancing Around The States

### Layman's Rally

NEW BERN, N. C.—Over 400 persons heard M. E. Howard of Richmond, Virginia, Friday night at Sherwood Forest Church at a Layman's Rally, sponsored by the Coastal Ministers Association of Free Will Baptists.

Mr. Howard spoke on "A Man In The Gap," theme of the rally. Scripture was taken from Ezekiel 22:30, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

More than 21 churches were represented at the service.

### Sunday School Conference Organized

GRANTS, N. M.—A Sunday School Conference has been organized here for the purpose of building better Sunday schools in the state. Mr. Shoulders from Hobbs, New Mexico is the director of the new organization.

### Youth Camp Materials

NASHVILLE, TENN.—The National League Board will have youth camp literature available for the 1964 season. Separate materials are being prepared for the Junior, Junior High, and Senior High groups. Adaptations can be made where groups combine.

These materials are being written by Free Will Baptists and will be produced by the training department. Write for more information and samples to National League Board, 3801 Richland Avenue, Nashville, Tennessee.

### New Church Organized

DENVER, COLO.—The new Rock of Ages Free Will Baptist Church at 18th Avenue and Clarkson Street here, was organized February 5. This is the second Free Will Baptist Church in the city.

A request for a new church has been received from Pueblo, Colorado. Work will begin here just as soon as possible. Rev. Lowell M. McGowan is the pastor.

### Youth Week Observed

HENDERSON, TEX.—The First Free Will Baptist Church here observed youth

week with the young people in complete charge of the morning and evening service.

Jimmie Kee and Terry Thrasher served as youth pastors for the activities. The pastor of the church is Rev. Daniel Parker.

### Boggs Dies

LOUISA, KY.—Rev. W. S. Boggs, 77, former Lawrence County judge and circuit clerk, died recently in Huntington, West Virginia.

Mr. Boggs, a former teacher served as

*This parsonage was recently purchased by the First Free Will Baptist Church in Davenport, Iowa. This church was started as a National Home Missions project in 1961. They now have property valued at \$98,000.*





clerk from 1921 to 1939. He was then elected County Judge and in the 1940's became pastor of Louisa Free Will Baptist Church.

### Who's Who

DAYTON, TENN.—L. Donald Hill, Professor of Education and Psychology at Bryan College, here, has been selected for *Who's Who in American Education*. Mr. Hill appears in the 1964 edition recently released. *Who's Who in American Education* is an illustrated biographical directory of eminent living educators of the United States and Canada.

Mr. Hill is an ordained Free Will Baptist minister, and his two brothers, Robert and William, are active Free Will Baptists pastors. He received his education at the Free Will Baptist Bible College, Trevecca College, and Peabody College. Currently he is working on his doctor's degree at the University of Tennessee in guidance and counseling.

### Help Wanted

SAN ANTONIO, TEX.—The Faith Free Will Baptist Church here is putting forth a special effort to locate Free Will Baptist personnel in this area. Military bases located in the area are: Lackland Airforce Base, Kelly Airforce Base, Randolph Airforce Base, Medina Airforce Base, Ft. Sam Houston Army Post, Areospace Medical Center, and Brook Medical Training Center at Ft. Sam Houston.

The military personnel in the area are invited to attend the church. The pastor is Rev. Ray Berry and can be reached by calling ED-3-4454. The church is located at 115 96th Street.

### Auxiliary Convention

FLORENCE, ALA.—Rev. Damon Dodd, pastor of Horton Heights Free Will Baptist Church, Nashville, Tennessee, will be the principal speaker for an auxiliary convention to be held here, March 19. The wife of Mr. Dodd will speak during the afternoon session on "Catholicism."

### Relief Shipped

PASADENA, CALIF.—In cooperation with the U. S. Agency for International Development, World Vision, Inc., shipped 628,698 pounds of relief goods, valued at \$1,423,732.61, to seven countries in 1963.

According to Dr. Bob Pierce, president of the missionary service agency headquartered here, the country receiving the largest amount was Indonesia.

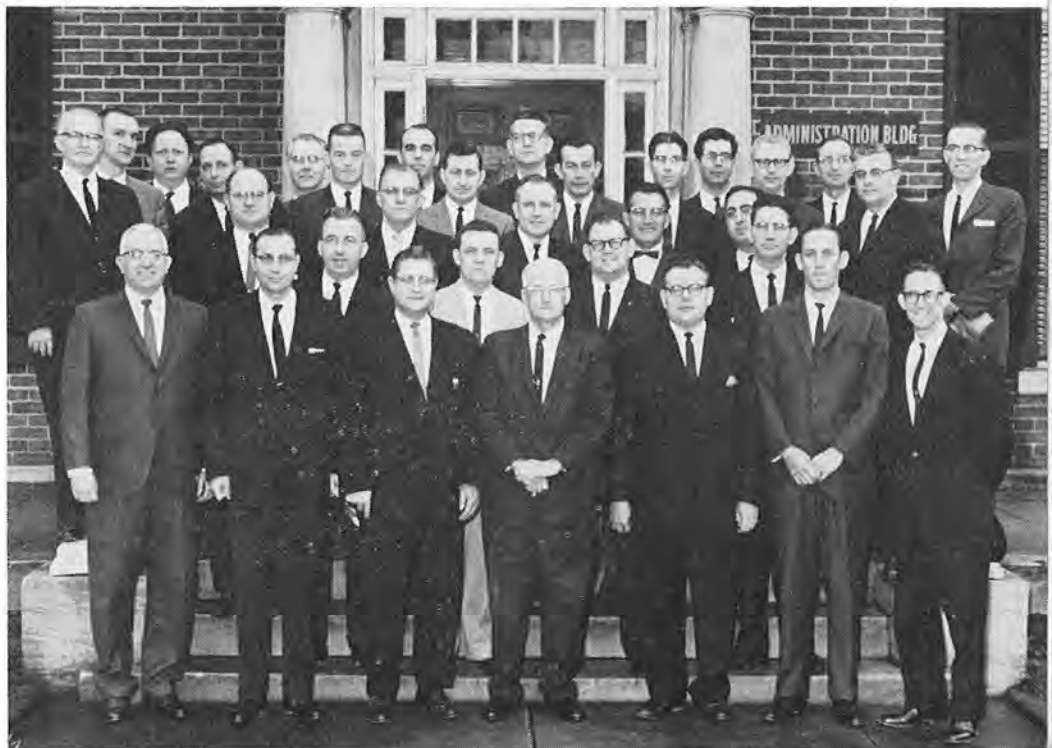
The shipments included clothing, medicine, hospital equipment, food supplements, vitamins and a long list of items necessary in times of disaster and critical need.

MARCH, 1964



*Executive Secretary Billy A. Melvin points out area of property to promotional secretaries or moderators from 19 states where new headquarters building of the National Association will be erected. The occasion was a recent meeting of the group in Nashville. Property is located on Murfreesboro Road.*

*Attending a recent meeting of state and national leaders held in Nashville on February 13-14 were: Front row (l. to r.) L. C. Johnson, N. R. Smith, George Waggoner, Homer Nelson, Homer Willis, Winston Sweeney, Billy Samms; Second row: Paul Ketteman, Bud Hill, Bob Shockey, Earl Austin; Third row: Joe White, W. T. Roberts, Winston Lawless, Milton Hollifield, Wayne Smith, Mance Cason, Ted Greene, Wayne Yarbrough; Fourth row: I. Bennie Turner, H. Z. Cox, Loyd Thomas, Lincoln Varney, W. F. Chapman, Harold Harrison, Sam Johnson; Fifth row: Herman Hersey, Harry Beatty, Billy Melvin, Stanley Mooneyham, Jerry Ballard, Reford Wilson.*



by Jerry Ballard

# A Changing Japan

Japan has been called a "Museum of Religions."

THE AMERICAN tourist, expecting to find in Japan the total oriental culture of a few years ago, is startled by the degree of Westernization that has taken place. Old ways are being set aside as the young people of Japan take on a new look. Western style dress is gradually replacing the graceful kimonos of yesterday. Traditional Japanese tea-houses are giving way to coffee shops.

Free Will Baptists have been ministering in Japan for ten years. Even during this short time, changes in one of the world's oldest cultures have been obvious. Once, self-imposed isolation completely shut off Japan from the rest of civilization. With their own version of the "iron curtain" in effect, Japan kept foreign influences at bay for centuries.

The quest for economic survival

finally forced Japan out of her isolation booth, and today the industrious little nation ranks among world leaders in international commerce.

Denominational missionaries work in two areas in the island country. Wesley and Aileen Calvery serve on the island of Hokkaido, the northernmost island in the chain. In fact, their work is located on the northern side of Hokkaido, leaving a thousand-mile gap between them and the Tokyo area where Fred and Evelyn Hersey and Herbert and Geraldine Waid are stationed.

Four churches have been established on Hokkaido. One is located in Bihoro where the Calverys live. Others are located in Abashiri, Koshimizu, and Tsubetsu. A Hokkaido Association of Free Will Baptists has been formed.

Hokkaido is the most sparsely populated of the Japanese islands, due to its colder climate and underdevelopment as compared to the rest of the nation. Yet, thousands of people live here without gospel witness. And others are moving in as islands to the south become more and more crowded.

Tokyo, with the largest mass of urban population in the world, is a sprawling metropolis aggravated by its seeming lack of city planning. The unsightliness, which has been described by a world traveler as the "most incredible pile of junk I have ever seen anywhere," is further intensified by the Government's all-out preparations for the Olympic Games, to be held in Tokyo in October, 1964. The 24-hour, seven-days-a-week demolition of condemned buildings, streets, and parks, and the construction of new buildings, hotels, and superhighways clog the already heavy atmosphere with smoke, oppressive stench, soot, and ear-shattering din, and the sidewalkless streets and alleys with mountains of dirt.

Like many other principal cities throughout the old world, Tokyo is losing its national character and changing its facade into an unidentifiable international one.

Four Free Will Baptist church groups are found among the ten million Japanese packed into Tokyo. Missionaries work with these groups while seeking to extend their witness into university student communities.

The arrival of the career girl, the young family leaving the traditional family framework for independent life, and the growing feeling of individual independence are seen as signs of a more favorable environment for breaking from social and religious tradition and embracing Jesus Christ.

Japan has been called a "museum of religions." It has been a fertile though frustrating field for all religions. But,



*Wedding of Brother Kurosaka from Abashiri Church and Miss Kamei from the Koshimizu Church. Pastor Yamaji conducted the ceremony and missionary Wesley Calvery brought the devotional message. The devotional was the wedding of Isaac and Rebecca, a most beautiful Oriental type of wedding story.*



Christianity has been at the distinct disadvantage of being associated with American military occupation in the minds of many Japanese. Although missionaries are respected, they have found it difficult to be accepted into the cultural pattern as in other areas of the world.

Today, a merger of religion and politics threatens to transform the complacent religious museum into an exploding arsenal. Called "Soka Gakkai" (Value Creating Society), the new religio-political movement already claims more than ten million adherents, including Americans, Europeans, and Southeast Asians.

Politically, the movement ranks next to the "in" Liberal-Democratic party and the opposition Socialist party as a "third voice" in Japanese governmental circles. Its personable 35-year-old leader says that "Soka Gakkai's ultimate goals are happiness for the Japanese people and world peace."

Soka Gakkai regards itself not only as the one true Buddhist religion, but as the one true religion on earth. Its principal aims are the propagation of its "gospel" throughout the world, by forced conversion if necessary, and the denunciation and destruction of all other faiths as "false" religions. Flushed with success at home, over and beyond the movement's own confident expectations, and armed with a powerful organization envied by other political interests, Soka Gakkai is unmistakably geared for a determined march abroad. It has already received significant response in Hawaii. Its target is world domination. Soka Gakkai is indicative of a growing school of thought in Japan that is ultranationalistic, sacrilegious, fanatic, and potentially dangerous to missionary outreach.

Compared to the response received by other mission agencies, Free Will Baptists have experienced a good response to the gospel. The greatest need is for more missionaries—young men and women who are prepared for pioneer work in areas where no churches have been established, laborers to close the thousand-mile gap between the denomination's two Japanese fields.

Missionary Herbert Waid said in a recent *Heartbeat* interview, "Prospective missionaries should go expecting to see God work in power but not prone to discouragement if Japanese don't flock into the fold. We need Noahs who have the dedication to continue faithful proclamation even without the outward harvest being seen in other parts of the world. ■ ■



# news and notes for leaguers

by Samuel Johnson

**M**ORE, MORE in '64. This is the slogan for the year. In magazines, over television and on billboards you see many variations of this theme. Your National League Board launched its own campaign with the challenge for 500 more in '64 in July of last year. Since that time many churches have begun a full-time program of training and others have written for helps and are now in the process of organizing.

Forty-nine churches have been added to the active files of the National League Board for first quarter of 1964. A church is counted in the goal of 500 which begins a new training program or one who begins to order literature from the national office.

Churches without training programs at the present are encouraged to write for free materials giving organizational information as well as the value of systematic training. Some materials along this line have been written in recent weeks and will be of exceptional value to leaders who wish to begin a church training program.

There are churches who for one reason or another are not at the present using literature from the national office. You are invited to write for free samples and compare with that which you may now be using. If you are not using any type of literature helps, you may find that the present series of literature is the very thing which you have been looking for. Write for free samples or organizational materials from National League Board, 3801 Richland Avenue, Nashville, Tennessee.

## Century Club

Begin planning now to take your place as a distinguished member of the Century Attendance Club. Perhaps you have not heard of this unique fellowship among Free Will Baptist Churches. Read on.

You can receive a beautiful plaque giving all rights of membership at the 1964 National Association in Kansas City. The requirements are within reach of most churches who carry on a regular program of church training.

Here is all that you have to do in order to be eligible for the Century Attendance Club. Out of the thirteen Sundays in April, May and June, take the twelve in which you have your highest attendance in League; divide the total attendance for these Sundays by 12. If your average is 100 or more, then you are in.

Please let us know immediately after the last Sunday in June of your success in attaining this goal. We wish to have

all honoring plaques engraved so that they may be presented to a representative of your church at the National Association when it convenes in Kansas City, Missouri.

There will be a large plaque containing a complete roster on display at the League booth during the convention. This roster will go on permanent file in the new headquarters building when it is completed in the fall of 1964.

You will find many ideas and suggestions in the General Director's Guide for second quarter on how to meet this challenge successfully. June is our denomination's emphasis month on training and the promotional materials which are being prepared will help put you over the top. In order to reach your average attendance goal of 100 for April, May and June, begin planning now to get off to a running start on April 5.

Special recognition will be given to churches with the largest attendance and also those with the highest percentage of increase. Get in the race now and stay with it until the final gong is sounded on June 28. You will be glad you did.

## 1964 National Sword Drill

Write immediately for a complete brochure on the Sword Drill for 1964. This brochure includes rules for entry and competition and a comprehensive drill from which the 1964 drill will be taken. Every contestant should have this complete brochure and a copy of the official Sword Drill Bible.

One representative from each state between the ages of twelve and fourteen may compete in the National Sword Drill. The contestant must be at least twelve by July 15 but must not have reached the fifteenth birthday by the same date.

The Sword Drill seeks to challenge young boys and girls to become familiar with the organization and contents of the Holy Bible. This is done by presenting a drill composed of five parts which are as follows: 1. Scripture Searching; 2. Book Drill; 3. Character Drill; 4. Unfinished Quotation Drill; 5. Doctrinal Drill.

The winner of the 1964 drill will receive a large wall plaque properly engraved. Second and third place winners will receive smaller plaques and all who participate will receive some type of plaque or certificate.

All entries for the 1964 drill should be registered in the National League office by June 20. There is a registration fee of \$4.00 to be paid by the contestant or by the state he represents. ■ ■



# FAMILY FAITH

by Bert Webb

THE BIBLE DOES not teach that faith may be inherited, nevertheless, the incalculable power of faith is evidenced by Paul's remark to Timothy, II Timothy 1:5. He declares, "I thank God . . . that I may be filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Here is an instance where genuine faith in God seems to have produced from generation to generation qualities of righteousness so essential in all true Christians.

It is evidently not incidental that Paul refers so pointedly to the faith of the ancestors of this young pastor to whom he has entrusted so much. The tremendous scope and influence of this "unfeigned faith" is further evidenced by the fact that Paul admonishes Timothy to pass on to others this gospel, coupled with a living faith, that others may teach still others also. And it seems to be here implied that from grandmother to mother, to himself, to those to whom he ministers, and they in turn to others, links together five generations blessed of God because in the lineage of this stalwart of the "faith" there was a living trust in the Almighty.

A touching sidelight appears as Paul refers to Timothy as "my dearly beloved son". Tradition would suggest that the close family ties and sweet relationships involved in family life, might have been almost completely lost to the great Apostle, and yet in his letters to Timothy, supposedly written just prior to his martyrdom, Paul injects over and over again this note which would indicate the tremendous value which he places upon

the family and its relationship to God.

Let all Christian families who walk in sincere righteousness before their Lord take courage at the fact that if children are faithfully "trained up" in the fear and admonition of the Lord, there is every reason to believe that righteousness will be the result. To those who know Christ, the phrase "The family that prays together, stays together" needs no proving. It is most difficult for true Christians to harbor resentment and harsh feelings through a sincere session of family prayer. To read God's Word together as a family will undoubtedly implant seed that may seem cast in vain at the moment, but as sure as the harvest follows the planting must later produce eternal results.

## One of Greatest Foes

Carelessness is possibly one of the greatest foes of family life in existence today. Few families intentionally disregard or fail to appreciate the various members of the household. It is extremely easy to become interested in personal matters and busy about ever good worthwhile things to the neglect of the other members of the household. Thoughtfulness, a sense of appreciation, and a determination to express such appreciation will go a long way toward guaranteeing under God pleasant relationships and a real Christian testimony.

A great portion of the second epistle to Timothy is devoted to the responsibilities of a faithful servant of God in the midst of apostasy, and over and over again the inheritance by example in the life of Timothy seems to be taken for granted by the Apostle Paul. A sense of Christian fidelity is greatly responsible for Paul's rather pitiful and plaintive statement, "Demas hath forsaken me

. . .;" "Take Mark and bring him with thee;" and then, seemingly free to express a close personal desire to this young man, his son in the Lord, "Bring with thee the books and the parchments and the coat that I left at Troas." "Do thy diligence to come before winter," seems to leave no doubt that this young man so nurtured in the "family of the faithful" will, out of the love of his heart prompted by devotion not only to his beloved "father in the gospel" but out of the sense of family inherited love as well, respond to the needs of this great man of God.

The true basis for lasting, genuine family happiness must include faith in Jesus Christ. A semblance of association may certainly exist. There may be no want for the material things of life and yet, to those who know the Lord, there seems to be some indefinable emptiness where Christ is not included as heart of the household. A family where prayer is not "won't to be heard" is a family that is not properly fortified against the unpredictable vicissitudes of modern day living. True love must spring from a heart in touch with God.

How better to conclude than to note the lines penned by Clarence Edwin Flynn:

*There will be beauty in the dullest day,  
There will be sunshine rimming clouds  
above,  
There will be flowers by the hardest way  
As long as there is love.  
There will be a song where only silence  
dwelt,  
And gold threads in the drabest fabric  
wove,  
And glory leaving every care unfelt  
As long as there is love.*



# TEMPUS FUGIT! MR. PASTOR

by Harrold Harrison

**H**IS WAS A VERY prosperous year. A bountiful harvest had been reaped. The barns were full. He was rich. He envisioned the time when he would tear down the old barns and build bigger and better ones. Time seemed to be his friend. How foolish was his thinking. Time was running out. God said unto him, "Thou fool, this night thy soul shall

be required of thee . . ." (Luke 12:20).  
uled through the month of June. Listed below are some evaluations from pupils who attended institutes already conducted:

"This week has been one of the most helpful weeks of my Christian life. It has made me realize my failure and at the same time it gave me a challenge to improve my own life. I think it will

E. Atkinson, Pastor, Winfield, Alabama.

"This course certainly has been a blessing to me. I feel my life and ministry has been enriched by it and feel I can use the knowledge I have obtained from it to win more souls for Jesus Christ . . ." Rev. Billy Ray Smith, Guin, Alabama.

"I certainly am well pleased with the way the teaching was presented. The lesson, audio-visuals, and filmstrips were good. Every teacher may profit by this course." Rev. W. F. Chapman, Anderson, Ind.

"This course has been very good. I like the way you taught. One thing you brought out is to use the Bible in class. If we will use what you have taught we will have better Sunday schools." Estelle Tosh, Anderson, Ind.

"This course has opened my eyes and challenged my ministry to what an effective Sunday school program can mean to our church. I feel sure that some foundation has been laid this week on which we can build a stronger teaching ministry for the Lord, as well as win the lost. I have appreciated your work each night." Rev. Van Dale Hudson, Nashville, Tenn.

"It has shown me where I, as a Sunday school teacher, have failed. My prayers are with you, pray for me." Miss Janice Craft, Nashville, Tenn.

"This course has opened my eyes to many good things that a Sunday school should have. I hope to carry out some of these things for the glory of God . . ." Mr. Percy Wayne Green, Superintendent, Nashville, Tenn.

"This course has been invaluable to me. The ideas and concepts I have gained from this course will surely make a big difference in our Sunday school. The only criticism I have to offer is it wasn't long enough." Mr. J. T. Simmons, Superintendent, Wetumka, Okla.

"To be honest—I have been brought face to face with many failures in my position as Departmental Superintendent. I love my work and from this study, I've learned how to proceed in correcting them. I've enjoyed very much your instruction in this course. Also, I appreciate your grading since my children have read your corrections and have seen that you didn't skip a single question. May God bless you." Mrs. Francis Hayes, Oklahoma.

"Say not ye there are yet four months and then cometh harvest? Behold, I say unto you lift up your eyes and look on the fields; for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35-36) **TEMPUS FUGIT! MR. PASTOR, ONLY WHAT IS DONE FOR CHRIST WILL LAST. ■■**

## RELATION OF WORKER-PUPIL RATIO TO GROWTH

CHURCH	Group I (Sunday School Enrollment over 1,000,000)		
	ENROLLMENT (1959)	WORKER-PUPIL RATIO	10 YEAR INCREASE ENROLLMENT
Southern Baptist	7,276,502	1 to 9.40	44.8%
*Presbyterian, USA	1,809,233	1 to 10.55	34.8%
Methodist	7,154,104	1 to 11.30	20.0%
Disciples of Christ	1,189,222	1 to 17.86	3.9%
Group II (Sunday School Enrollment Under 1,000,000)			
Assembly of God	953,978	1 to 8.65	88.2%
Lutheran (Mo. Synod)	833,085	1 to 9.74	75.7%
Nazarene	673,373	1 to 12.18	44.9%

\*1957 statistics. Merged with United Presbyterian in 1958.

also mean much to each church and its teachers for future teaching and soul winning." Bobby Sargent, Jasper, Alabama.

"I have been teaching for several years without really knowing how important it was for me to know and understand each pupil in my class. I have gained a lot of information on how to better prepare myself to teach. The course has really taught me a lesson and made me realize how much more time and energy I should use and spend before standing in front of my class on Sunday morning." Louise Haynes, Jasper, Alabama

"This course has been a real blessing to me because it has helped me to re-evaluate my ministry. I think it will help me prepare better outlines for my messages. The film strips are very good and I hope will find a real ministry in our denomination . . ." Rev. E. B. Ledlow, Cordova, Alabama.

"This course has been most informative, inspirational, and profitable to me. This has been time well spent." William





DEAR EDITOR:

This is in regard to a letter written by Mrs. Bertha Chappell wanting to know the duties of the pastor and his wife. I am sure that the pastor and his wife express their love and appreciation in many, many ways that the majority of church members do not even stop to consider—by trying to fill every vacancy in the Sunday school and church and they have to be a "Jack of all trades." Through all kinds of weather, the pastor and his wife are present. The weather never gets too bad to keep them home. They are at their post of duty at all times. I am sure the pastor and his wife would not like to be entertained to death because they are usually worked to death. They never have a free moment to fellowship with their own families much less all the church members. Of course, if each church member would fulfill their particular office faithfully, then I am sure the pastor and his wife would have more free time to entertain and to be entertained. Many church members do not recall the countless hours of sleep the pastor and his wife lose due to the fact of praying over cold and indifferent church members. They have to be a baby sitter, a good mixer and possess a personality for every church member. Your pastor would like to have his flowers while he can smell them. Remember it isn't the big things, it's the little things that count.

(Name withheld)  
St. Louis, Missouri

\* \* \*

DEAR EDITOR:

I appreciate the expanded and improved CONTACT we are now receiving. I am proud that we have such a paper in the denomination.

Yours in His service,  
Keith Johnson  
Walnut Ridge, Arkansas

\* \* \*

DEAR EDITOR:

We have read CONTACT and certainly think it is interesting and vital for our denomination. We would like to subscribe.

In Christ,  
Rev. and Mrs. Tom Carlson

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# JESUS

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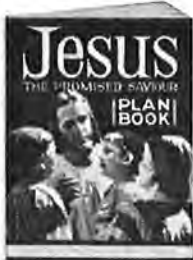
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# ATTACK

## *A magazine for Free Will Baptist Men*

**C**ALLING FREE WILL BAPTIST men! God ordained that men lead the way in presenting a witness to the world of the love Christ expressed to man in making provision for our salvation. What are you doing to discharge this responsibility?

The Free Will Baptist denomination has for several years sought to challenge men through *Attack*, official publication of the Master's Men organization. The magazine has passed through several states of development and once again it has taken a step forward. The first quarter issue for 1964 is built around an eight page program section written by Rev. Robert Hill, chairman of the Laymen's Commission and pastor of First Free Will Baptist Church in Richmond, Virginia.

The *Attack* magazine has been enlarged in actual size as well as the number of pages. In addition to the eight pages of program material for the Master's Men, it contains several pages of interesting articles, illustrations, program material for boys and other special features. The magazine has been bound in an attractive two-color cover that gives it a sharp and appealing appearance. You may write for your sample copy from the Master's Men office at 3801 Richland Avenue, Nashville, Tennessee 37205.

The quarterly issue of *Attack* is generally distributed through the local chapter of Master's Men. According to the constitution of our men's organization, all of the men who are members of your church are automatically a member of the Master's Men when a charter is secured from the national office. The number of magazines mailed to your chapter is based on the number of men listed as active members and for which the membership dues of \$1.50 is paid. This amount is paid at the time you secure or renew your charter. The local chapter may collect the dues from each man individually or pay from the general treasury for the number of magazines you wish to receive each quarter. Charters are secured and renewed on an annual basis at the beginning of each calendar year. It is now time for all chapters to renew their charters for 1964 and new chapters may also secure charters. Funds received into the national office are used to publish the quarterly magazine, promote the men's work in

general, and present a program at the annual Laymen's Breakfast held each year during the National Association.

If present charters are renewed plus the addition of several new ones for this year, the Master's Men will be able to achieve a debt free status in 1964. You are encouraged to renew your charter by the end of this month. Requests for new charters may be sent in at any time during the year. Write for more information, if needed.

Excerpts from two articles in the first quarter issue of *Attack* are printed below. The first is from an article entitled "Do You Have A Purpose?" The second excerpt is in the form of a letter by program writer, Robert Hill.

"In many instances men do not attend the monthly meeting of the Master's Men because they do not sense that there is a purpose. The apostle Paul admonishes us to redeem the time. Each one of us will give an account of what we do and why we do it. Unless there is purpose for the Master's Men in your church, then it fails to justify its existence.

"Certainly there are many reasons for the men's organization in your church, but how many of the men could express to a stranger what he considers to be one or more of the most important reasons. If a man does not know the purpose, it is almost the same for him as if there were none. When a man begins to understand, why he does a certain thing, he becomes more interested and does a more effective job.

"The Master's Men as an organization has several purposes among which are, the fellowship of Christian brothers, the enlisting of men into active participation in the Lord's work through the church, and the evangelization of lost men. Each of these has its proper place in the total structure and work of the organization. It is quite possible that your chapter needs to evaluate and see if it is measuring up to any and all of the three purposes listed. There are various ways of accomplishing such motives and each purpose can be divided into several parts.

"In most instances we have been more successful in providing fellowship than in prompting the other two objectives. It is likely that the Christian fellowship can be greatly strengthened when the other two areas are given more attention. A man becomes more interested in the church when he begins to participate in the various activities. He may be reluctant to begin and offer many excuses, but once he actually begins to take part, his interest and concern grows rapidly."

"This program section is given with the prayer that it will help the laymen of our denomination to find their place in God's glorious kingdom. These are demanding days, days when we need to take a serious look about us and an earnest look within us. They should cause us to fall on our knees and lead us to roll up our sleeves and get to work.

"A whole new year is facing us! Responsibilities are heavy upon us! The program for January is given to help show the men of our group as well as ourselves the task that is ours.

"During the month of February, we will be challenged to greater efforts for the Master as we look at the *Needs for the New Day*. If we are to accomplish the tremendous tasks that are ours, we need basic qualities.

"March is the month when we seriously study our hindrances and several things that limit our effectiveness for Christ. If these programs are prayerfully planned and reverently presented, they will surely have a far reaching effect in our Christian work this year.

"Another new addition this quarter is called Supplements and Stimulants. It would be well for each of the officers to study this section and adapt these new ideas. They will put real life in your group." ■■



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Executive Church Bonds, Inc., also has a plan whereby these churches can be financed. A \$25,000.00 building can be financed for as little as \$150.00 per month the first year, while a \$40,000.00 building can be financed for a little as \$200.00 per month the first year. Financing is arranged through the issue of first mortgage church bonds which pay 6% interest. Write today and let us tell you how we can assist in your church building program.

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When we come to the Lord's table to partake of the emblems, our hearts are stirred anew.

# REMEMBERING CHRIST AFFECTIONATELY

by Damon C. Dodd

*I Corinthians 11:24-25 ". . . Do this to call me affectionately to remembrance."*  
(ANT)

DOWN THROUGH the centuries of the church's life, the Lord's Supper has occupied a prominent place as an act of worship. Its significance lies in a Person whose life, death and resurrection it commemorates, and to Whose second coming it looks forward. It takes on added importance when we remember that it is the only thing Jesus asked us to do in His memory.

"Do this to call me affectionately to remembrance," said Christ. To remember affectionately is to recall with devotion, fondness and zealous attachment the beautiful life of Christ and His unselfish giving of Himself, even to the

death of the cross. More than any other religion, Christianity revolves around a living, triumphant Person Who is the center and circumference of faith. Christianity is the proclamation of life eternal and not a philosophy about life. Christ, that Life, was "in the beginning with God." He was manifested in the flesh and for 33 years He lived among men going about doing good, full of grace and truth.

Men have found that to have Christ is to have life eternal. It is important, therefore, that man bring before his mind again and again the picture of that life. This is the purpose of the Lord's Supper. As we thus worship we set before our eyes the Lord Jesus that we might remember Him and never forget.

The basis for our affectionately remembering Christ is His love. His was the highest type of love in that He gave Himself for us. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). His was the broadest type of love because it included His enemies as well as His friends. It was He who said, "Love your enemies" (Matthew 5:44). And it was He Who prayed for those who put Him to death. "Father, forgive them, for they know not what they do" (Luke 23:34). His love was the gentlest and tenderest, reaching out to men of all walks of life and to people in every condition. He healed the sick, restored the lame, gave sight to the blind and hearing to the deaf. His compassionate heart cried out in pity over Jerusalem because of her sin of rejection. The high and the lowly, the mighty and the weak, the esteemed and despised all found a friend in Jesus.

So when we come to the Lord's Table to partake of the emblems of His broken body and shed blood, we remember affectionately this Great Saviour and our hearts are stirred anew to give Him our all in return for His all.

But after we have turned away from the table and the emblems, shall we forget? Ah, no! Here lies the crux of the whole matter. The experience of the ordinance should but *remind* us. We must go out from the supper to remember with devotion and fondness our Blessed Lord. This remembrance must prompt a continuing expression of affection, of zealous attachment to Him. How then, may we project such an affectionate remembrance into our everyday Christian living? There are three possibilities.

## By Loving Service

"The conqueror is regarded with awe; the wise man commands respect; but it is only the benevolent man that wins our affection" (Howell).

Having proved His love in so many ways, Jesus has become the object of deepest affection. One expression of this attachment is in service to Him and His cause.

Jesus came to serve. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:28). A laboring man, in speaking of his foreman, said, "One thing I like about my boss is that he doesn't stop at telling me what to do; he helps me do it!" It was no accident that this foreman's crew had the best work record as well as the outstanding safety record in the plant. Everyone respects a "working boss." While this illustration is not a thorough-going one, it does illuminate the principle. Jesus said, "My Father worketh hither-



to, and I work" (John 5:17). Out of His love for the Father, Jesus labored to bring the blessings of the Kingdom to all men. So out of our love for the Son, we labor to bring His Gospel to the entire world.

There is no greater incentive to labor than love. The father leaving home early in the morning to go to his job where he puts in long, hard hours is spurred on by his love for his family. Their needs must be supplied and he is happy in the prospect that those whom he loves and who in turn love him will have the better things of life through the efforts of his toil. The farmer battling against the quirks of nature to make a crop is encouraged to work long hours because those he loves are depending on him. The missionary in a far-away place, faced with monumental difficulties, suffering discouragement and homesickness, keeps on going out of love for his Lord. The remembrance of what Jesus has done for him is his strength and stay.

The highest expression of Jesus' love was in behalf of lost mankind. His purpose for coming into the world was to die that men might be saved. This is verified in Luke 19:10. "For the Son of Man is come to seek and to save that which is lost." God's plan of salvation involved the offering up of a sacrifice for the sins of men that would avail once for all. Christ was that offering. "So Christ was once offered to bear the sins of many" (Hebrews 9:28; 10:12-14).

Men express their love to Christ for this wonderful offering in two ways. First, by accepting Him as personal Saviour, thus making His sacrifice effective; and secondly, by seeking to win others to Christ and salvation. This Christian service is one of compassion. Through our soul-winning efforts we enter into Christ's suffering and share in His all-consuming love for the lost everywhere. No man can be a winner of souls until he has become obsessed with a burning desire to rescue men from a horrible eternity away from Christ. This desire is born of a deep-seated love for the Saviour who commands him to go and seek out the lost ones, and a compassion for helpless, hopeless, benighted men out in sin. Too many Christians of our day have cold hearts that make their love for Christ and the unsaved a kind of formalized, intangible characteristic. It could well be likened to trying to heat the boiler of a locomotive with a kerosene lamp. It cannot be denied that there is a certain amount of heat there, but never will the pressure rise in the boiler.

Christians need to review often the suffering and death of Jesus Christ in order to remind themselves of their ob-

ligation to win the lost. A re-reading of Psalm 22, along with the account in the Gospels, will serve as a prod to the spiritual conscience. See Jesus standing before the dais of judgment before Pilate. The purple robe hangs loosely about Him and accents the crown of thorns on His head. A hollow reed clutched tightly in one hand completes the mock regalia. Consider this against the fact that He was King of Glory in His own right. Pilate's verdict is given but the mob rejects it with their raucous cry, "Crucify Him, away with Him." Pilate wipes his hands dry and turns away. He has done everything that he dares, including having the victim's back lashed with the cruel "cat of nine tails." Standing there before Pilate, His robe blood-soaked, Christ is the picture of aloneness and helplessness. The crucifixion crew is turned loose on Him. They proceed with this abuse on His Person. A fist crashes into an eye. An open hand slaps His face. A leering brute of a man bows mockingly and then spits into His face. One cruel man gets a handful of beard and twists and pulls. Blood appears where the whiskers are jerked out. Someone with a cudgel bangs Christ on the head, driving the thorny crown down over His forehead. The barbs plow furrows from which blood flows freely. The purple robe becomes flecked with red; both eyes are nearly swollen shut; the face is discolored and puffed; filthy spit is mingled with the gore and grime. During all this agony Christ uttered not one word of complaint.

#### **Divine Love**

At last the mayhem is completed and they lead Christ from the place of judgment up to the hill to Calvary. There his clothing are stripped off and He is stretched out on a cross. While one man holds the arm another drives a spike through Christ's hand and into the wood of the cross-beam. The process is repeated on the other hand and the feet. A leather thong is passed around the chest to prevent the possibility of the body being pulled loose from the nails. The cross is now lifted from the ground and cropped into the socket prepared for it. It lands with a thud resulting in excruciating pains through every part of the victim's body. This is the signal for the onlookers to begin their taunts and jeers. Wicked, lewd, and abusive language fouls the very atmosphere. And still Christ speaks not a word nor does He make any effort to free Himself. He is paying the price for sin, and instead of nails and leather binding Him to the cross, He is held there by divine and compassionate love for sinful and unworthy men. This is why we remember

Him affectionately as we strive to win men.

Christians remember Christ with devotion and zealous attachment through faithful stewardship. A steward is a manager of the goods and affairs of others. He lays no claim to ownership and has no rights other than those specifically assigned to him by the owner whom he serves. Christian stewardship recognizes Christ as the owner of all and accepts its responsibilities as divine privileges. The guiding principle of such stewardship is love for Christ and all that He represents. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:19-20).

This stewardship of love reaches into every part of the Christian's life including time, abilities and money.

When one remembers that all he has comes from Christ and because of His goodness and mercy, the matter of investing time, talent and money into His service becomes a joyous privilege. The Christian who is careless about church attendance is acknowledging that his love for Christ has grown cold. Excuses for absence from services given by Christians reflect their loss of ardent love. Those who have no time for the church and her demands are forgetting how much Christ gave of his time and energy for them. This was the fault with the Church at Ephesus (Revelation 2:1-7). That she had forgotten is pointed up in the admonition of verse 5, "Remember therefore. . ." Giving of time in service for the Lord and His Church is not a problem for the Christian who remembers Christ affectionately. Many church members are indicting their church on the grounds that too much of their time is required in services. The real truth of the matter is that they are not willing for the church to come first. The lure of secondary things has become too strong. The bowling alleys, the golf links, the television, the club meetings; all offer a measure of competition to the church in the use of the Christian's time. Now these things are not necessarily wrong if indulged in wisely. But if they hinder or prevent the expression of the stewardship of time and the cause of Christ suffers as a result, then they become sin! "Ye cannot serve God and mammon" (Matthew 6:24).

At a missionary meeting an offering was being received. Some had given large amounts and others had made lesser gifts. At the close of the service a widow, the mother of six small children, shyly approached the pastor. "Pastor," said she, "I wanted to make an offering but I didn't stand with the others. We  
(Please turn to page 24)



## Remembering Christ Affectionately

(Continued from page 23)

don't have much. Seems like it takes all we can scrape together just to keep us going. Well, yesterday I got a check in the mail for a debt that a man owed my husband. I had planned to buy some things the children needed, but I feel that I want to give it to the Lord. I got to thinking of what He has done for me and my children and you know, it balanced out so much in our favor, His love and all . . . Well, anyhow, here it is."

With that she thrust the check into the preacher's hand made out in the amount of \$100.00. The minister started after her to return the check and to insist that she use it for the children. Then he stopped short as the impact of her deed shot home to him. "She has done this out of her poverty because of her love for Christ. I won't deny her the blessing of loving service."

This story expresses the true principle of giving. The Christian is at his best when he gives in remembrance of what Christ gave for him. On this basis no child of God could ever object to tithing. After all Christ has given for him, to think that He only asks for one-tenth of the income! Why He would have been justified in demanding half, or two thirds. What child of Christ who had any degree of appreciation and gratitude would dare object to such reasonable expectations in an area that is so sensitive? The very fact that He is so fair and understanding makes one want to empty his purse into the offering plate and write a check for all he has in the bank and then bow in humble apology because he has no more to give. Remembering Christ with affection prompts us to join with the poet in singing.

"My all for Thee, my all for Thee;  
Who gave Thine all, Dear Lord, for me.  
Thy will divine, henceforth is mine.  
To live for Thee, Dear Saviour, for Thee."

### A Surrendered Life

The Union Armies under General U. S. Grant, had Vicksburg, Mississippi, completely under seige during the War between the States. A delegation was sent by the beleaguered garrison to ask the terms of surrender. Grant's answer was succinct and demanding—"Unconditional Surrender."

These are the terms to which the remembering Christian willingly submits for Christ. Nothing less will do. Nothing must come between the one who zealously clings to the Master. Peter asked the price of true discipleship and Jesus gave this answer, "If any man come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). When the Christian remembers that

Christ paid this same price and even a greater to become the Saviour of the world, he will gladly respond to the challenge and surrender his all.

This surrendered life is a useful one. When Isaiah became completely yielded to the Lord whom he had seen in all His glory, his immediate response was "Here am I; send me!" (Isaiah 6:8). This was not the reaction of a frightened man nor was it the sullen obedience of coercion. The prophet had been given a glimpse of the grandeur and majesty of God. He has witnessed the worship of holy, heavenly creatures as they bowed before Deity. Could an earthly being who had known so much of God's goodness and love; who had been the recipient of such grace and mercy from Jehovah God, give less than they? Having been an eye-witness of such divine display could he keep it to himself? So he cried out of a yielded, surrendered heart of love and compassion, "Here am I . . ."

The angry, vindictive man of Tarsus, bent on destruction, pushed his way toward Damascus with murder in his heart. Suddenly he was cut down to the ground and a voice from heaven reminded him of the futility of his mission. His response was, "Lord, what wilt thou have me to do?" (Acts 9:6). The outcome was the glorious conversion of Paul and his illustrious ministry as a missionary to all the world. Paul never forgot this experience for everywhere he went it was the subject of his preaching. His was perhaps the most completely surrendered life of any servant of God about whom there is record. The remembrance of what Christ had done for him and through him made him a "prisoner of the Lord." Everything and everyone else was secondary to the Christ of the Cross. His whole philosophy is expressed in the words of Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The affectionate remembrance of Jesus Christ the Lord made Paul a "blazing evangel" scattering Gospel fire everywhere.

"Do this to call me affectionately to remembrance." Let the emblems of the Lord's Table—the broken bread and the cup serve to remind us of His great love for all men and be an incentive to greater heights of sacrificial service for Him. Let this remembrance reach out into the days ahead to remind us that He Who so loved all men that He gave His life for them is coming again "the second time without sin unto salvation." ■■

DAMON DODD is pastor of Horton Heights Free Will Baptist Church, Nashville, Tennessee.

## IN THE VINEYARD

■ **Harrold Harrison**, Director of Teacher Training for the Sunday School Department will be in McAlester, Oklahoma March 1-6; Hartsell, Alabama, March 9-13; Amory, Mississippi, March 23-27; and Grace Church, Greenville, North Carolina, March 30-April 3.

■ Director of National Home Missions, **Homer E. Willis**, will be guest minister at the First Church in Fayette, Alabama, March 23-29.

■ **Mark Vandivort**, Field Secretary for the National Home Missions Board will be in a missionary conference March 9-15 in St. Louis, Missouri; March 16-18 Flat River, Missouri area conference, and March 19-22 Sunlight Missionary Conference, Mountain Grove, Missouri.

■ Director of National Foreign Mission Board, **Reford Wilson**, will be in the East Tennessee area March 21-22. Mr. Wilson will be in Nashville for a meeting of the Foreign Mission Board, March 31.

■ **Rufus Coffey**, Director of Conference Ministries for the Foreign Mission Board, will be in Thayer, Missouri March 2-8; Mountain Grove, Missouri, March 16-22, and the Grand River Association in Missouri, March 23-29. Mr. Coffey will be in Nashville for a meeting of the Foreign Mission Board, March 31.

■ Executive Secretary **Billy A. Melvin** attended a planning session of the area committee in Kansas City on February 21 in preparation for the 28th annual session of the National Association. March 2-3 he attended a meeting of the NAE executive committee in Chicago.

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## What Does a Pastor Do?

The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them; spends considerable time in keeping people out of each other's hair. Between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars, "What a job—one day a week!"

Anonymous

## Pastor's Wife

I'm glad that I'm a pastor's wife,  
I truly count it joy  
To daily walk and work with one  
Who is in God's employ.

True, I sometimes feel resentment  
That my time is seldom mine,  
Then I blush with shame and whisper,  
"Lord, I would be fully Thine."

Though I know the deep frustration  
Of my housework never done,  
Of seldom having time to read  
Or do things "just for fun."

I do not know the boredom  
Of empty, aimless days,  
So though I'm often weary,  
My heart is filled with praise.

Should we not count it joy to bear  
The burden of another?  
Would we begrudge the time to pray  
With needy youth or mother?

Is there not sweet satisfaction  
In watching children grow  
Into Christian youth and then go out  
The gospel seed to sow?

So though my time is seldom mine,  
The phone and doorbell ring,  
I'm glad that I'm a pastor's wife,  
It makes me want to sing.

Marian Van Dam

## Great and Greater

Talking to men for God is a great thing, but talking to God for men is greater still. One will never talk well and with real success to men for God who has not learned well how to talk for men.

Dr. R. A. Torrey

## Perhaps Today

Perhaps today our Lord will come  
To bear us to our much loved home;  
Before the evening shadows fall  
May sound the longed-for clarion call;  
Then out of sorrow, tears and strife,  
We'll rise to realms of joy and life.

Perhaps today will be the last,  
And time shall be forever past.  
Our light affliction will be o'er,  
Then Glory! Glory! evermore!  
These days of toil and pain will cease  
And faithful workers rest in peace.

Perhaps mine eyes shall see  
The Lamb of God who died for me;  
Oh, nothing else will matter then,  
If unto Him I've faithful been.  
Live for that day, O soul of mine,  
And joy eternal shall be thine.

Annie L. Woodworth

## Why Gladstone Was Joyous

Early one morning William Gladstone was at his desk. A timid knock on the door called him from preparing an important speech he was to deliver that day in Parliament. Standing at the door was a little boy whose friendship Gladstone had won by little deeds of kindness. The boy said, "My brother is dying. Won't you please come and show him the way to heaven?" Leaving his important work for the most important work any Christian can do, Gladstone went to the bedside of the dying boy. In a matter of moments the boy was rejoicing in his newly found Saviour! Returning to his office, Gladstone wrote at the bottom of the speech he had been preparing: "I am the happiest man in London today!" He had been the human instrumentality, in the hands of God, to lead a boy from darkness into the wondrous light and liberty of Christ.

Dr. R. E. Neighbour

## Obedience

Lord, Thou hast given me this task,  
And I have not the skill,  
But thou desirest of me, Lord,  
Obedience to Thy will.

And so I give to Thee my hands,  
My mind and heart are Thine;  
Thou wilt supply the lack in me,  
Thy wisdom will be mine.

Thou hast a purpose for this work,  
And this one thing I know,  
That Thou wilt bless it to Thy use  
When I obedience show.

Helen M. Sees

## Faith

Faith is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success. Faith lifts its hands up through the threatening clouds, lays hold of Him who has all power in heaven and on earth. Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious.

Dr. V. Raymond Edman



# Managing Church Money

by Billy Morris

IT WOULD BE WRONG of me to wait until the second sentence of this article to admit that I am not an expert on this subject. Yet after twelve years as a pastor a fellow will be able to make a few profitable observations.

Few, if any, of our churches today operate from overflowing or inexhaustible coffers. When we think clearly, though we must admit that even in the smallest of churches, financial receipts are at an all time high. Fifteen years ago a church among us with a weekly income of \$200 or more was a "bright and shining light" indeed. Now it is not really unusual for some smaller church to report regular offerings of \$250-\$300 weekly. Now friend, that is good money in anybody's book. Let us therefore face our financial situation honestly, both on the local church level and denomination wide. One of our good men, Professor Forlines, once said, "Our need is not necessarily more money, but better management of what we now have." Though he was referring to the individual's money at the time, the same thing probably is true of our churches. All agree that larger income for our churches and denomination would be good, but first we ought to do our best with the present intake.

In our church as in our home, if we would make the dollar meet the need, the key words are planning and discipline. Each church can know just about how much money it will receive in a week, month or year. It may be good to think big, but in my judgment, to propose such a large budget of expenditures that the church can never reach it is not wise. People like to reach and over shoot

the goal once in a while. The expenditure of the Lord's money should be planned carefully in order to meet local needs and contribute to our denomination's world-wide ministry. Every dollar should be expended with prayer and forethought. Sometimes a fellow wonders where all the money which he thought was in the treasury went. Likely it went a dollar here and a dollar there just like your last week's pay check. We will have to learn to watch these little expenditures if we want our church to operate well on its income. There is no doubt that in churches where the members feel confident that their money is being managed wisely, the giving of the congregation is much more generous. You can believe that most of our people have a way of knowing whether or not we who are entrusted with the budgeting and disbursing of their church funds are prudent.

## Careful and Conscientious

It is possible, you know, for us to waste our money. How wonderful it is, pastor, to be trusted by our people and to have them accept many of our suggestions concerning things we need to buy or works we should support. Many of us have been given certain leave to spend small sums of money for supplies which we consider needful or have petty cash funds, which are not always so petty. This is good. And how wonderful to be trusted by our people. We ought to be careful and conscientious. Someone has said, "It is easy to be generous when you are spending another's money." We are dealing with another's money. It is the Lord's.

Our church people have every right to be informed at all times concerning the financial situation. I have known of one church treasurer who would hardly divulge, even to his pastor, the balance in the church treasury, the amount of the weekly offering, etc. Now it is good for an official to have a personal interest in his job, but frankly, that was a bit too personal. People like to know how much last week's offering amounted to, how much money is currently in the general treasury, building fund, etc. Officers and boards who like to keep the "lid of secrecy" on, may find the average church man not very responsive to the often heard cry, "give, give." Let the people know and share in making the decisions, and they will arise to the challenge of scriptural giving.

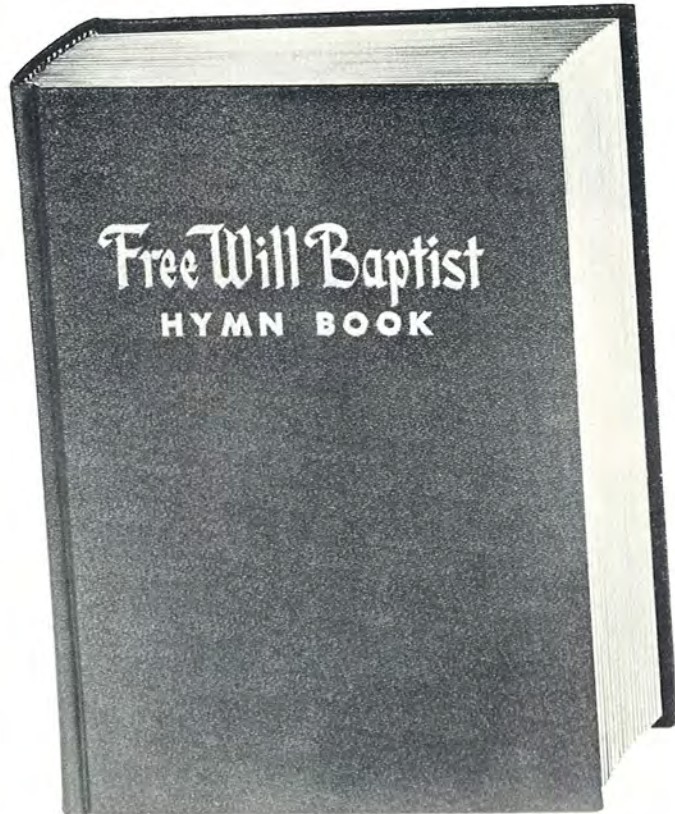
God's people should be challenged in the matter of giving. Nothing moves us to a better stewardship of our money more than a good, scriptural sermon on tithing occasionally. We will not get too much kick on this if we will make sure we preach from a heart of love, not even if we preach on the subject rather often. Remember, we are called to lead men and not to coerce them. Have you ever known of one Christian beginning to tithe because of harsh scolding or undue pressure from the pulpit? No "God called" pastor wants to become an ear tickler, but if people are doing well in the matter of giving, tell them so. Commendation will only make them do more.

More than ever before I feel our pastors are teaching our people to share in the ministry of our denomination. That is fine. A preacher feels good when he leads his people to support the Lord's work beyond the bounds of the local church. He is a wise man too, for self-centered churches are never generous. Those who would keep all of their money at home have no surplus. If there is an exception to this rule, I would like to hear of it. Did you ever read Proverbs 11:24? "And there is that withholdeth more than is meet, but it tendeth to poverty." That was the last part of the verse. Now read the first part. "There is that scattereth and yet increaseth." We believe that a tithe is ten per cent and urge our members to tithe through the local church. Probably most of us pastors preach storehouse tithing. Then remembering that the Levites of the Old Testament who live from the tithe of the people were in turn commanded to tithe from the tithe they received, it seems only right in principle that the local church today, under grace, should share at least one tenth with our denomination's more far reaching ministry. According to the Bible one can never lose by being generous, but always loses by being selfish. ■ ■



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