

JULY 1964

CONTACT

*of the National Association
of Free Will Baptists*

Destination: Kansas City

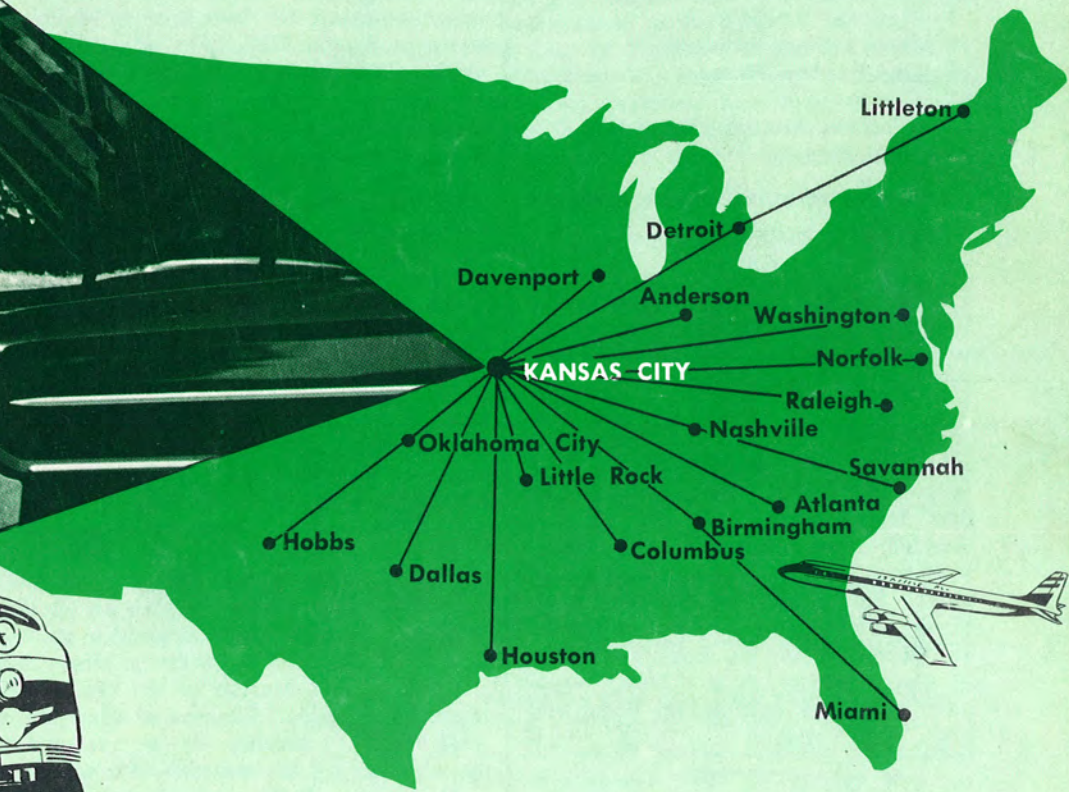


PHOTO: Pastor Ralph Staten and his wife of Fairmount Park Church, Norfolk, prepare to leave for the National Association.

Free Will Baptists from all corners of the nation converge on Kansas City, Missouri, July 14-16 for the 28th Annual Session of the National Association of Free Will Baptists. Read important information on pages 4, 5, 7, and 28.

CONTACT

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Free Will Baptists

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personally...

A Nation-wide Call to Prayer

The importance of prayer in behalf of the annual session of our National Association cannot be overemphasized. There will of necessity be board meetings and business sessions, but more than anything else this should be a time of spiritual blessing. If this is a reality—if business is to somehow take a secondary place while the Holy Spirit does a work in each of our lives—it will be true because of prayer. Prayer is the avenue by which we get what God can do. And, brethren, how desperately we need this in our lives and in the midst of our fellowship!

I am issuing, therefore, a nation-wide call to Free Will Baptists across the nation to join in earnest, fervent prayer in behalf of the 28th annual session of our National Association which meets July 14-16 in Kansas City, Missouri. Let me especially encourage our churches in their prayer meetings on Wednesday night, July 8, to give a large place to prayer for this meeting. Pray for the officers of the association, those who will be speaking, the various boards as they project their plans for the coming year and the delegates who have the responsibility of representing their states and churches.

We are going to depend on your prayer support. Let's have a great chain of prayer across the nation for these sessions which will assure spiritual victory long before we arrive in Kansas City. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Christians Must Get Involved

I read in the newspaper recently where detectives in the Queens, New York police department were shocked to the point of speechlessness when 38 persons witnessed three assaults on a woman, spread over a half hour. And none found it possible to make a simple phone call, a call which might have saved the woman's life.

These New York people were respectable, law-abiding citizens. Why didn't they call the police? "I didn't want to get involved," said one. "I didn't want my husband to get involved," said another. "I was tired," explained a third. "I don't know," a fourth confessed.

As I read this account I was quick to conclude that such conduct on the part of these 38 persons was inexcusable in light of such a tragic episode. But, I wondered—and be honest now—is our conduct much different in many instances of need. It is quite easy to assume the attitude, "Why should I get involved?" And this is especially easy to do when there may be some personal cost of money, time or devotion. How often have you said, "Someone else can do it."

This trend among Christians is deadly to the cause of Christ. Christians, of all people, must get involved in the issues of life though it means a denial of self. Only through such an involvement can we hope to bring a world to Christ.

Another thought which occurred to me was how apparently unmoved the witnesses were to this violence. Is society no longer moved by acts of violence? Some psychologists tell us that because of the crude violence which is being projected into the homes of America by means of television, the American public is becoming somewhat neutral to violence. We have learned to accept it. Perhaps this is why some of the witnesses did not respond—this was everyday stuff—just another act of violence!

Then I thought of many church members of today. How they have let solemn truths and warnings of God's Word become commonplace. Once their hearts were stirred by the thought of judgment, hell, eternal separation from God, but now they sit with cold hearts and dry eyes, unmoved, almost defying the preacher to motivate them to some action in behalf of a lost soul. What has happened? The sharp edge of eternal Bible truth has been dulled and made ineffective by a familiarity which has degenerated into an ungodly neutrality. At this point it is almost impossible to stir Christians to concern and involvement.

So, before we pass judgment on the witnesses who stood by while an innocent woman suffered and eventually died, let's honestly face our own willingness to become involved in the cause of Christ and those things which concern Him so much.

MIRACLE ON THE BEACH

by Larry Ward

*The cocktail
lounge has been
converted into a
teen center.*

THE WORD "CONVERSION" is not exactly new in religious terminology. We often hear individuals speak of their "being converted" or undergoing a "conversion experience."

But rarely has the world seen as complete or dramatic a conversion as one now unfolding on the sands beside the blue Pacific in the South Bay area of Greater Los Angeles.

In late November, 1963, a Christian organization known as Cup of Cold Water Ministry acquired the Hermosa Biltmore Hotel in Hermosa Beach, California. Once one of the great resort landmarks of the Pacific Coast, it was badly in need of redecorating and refurnishing—but it was structurally sound, and its right-on-the-beachfront location could not be duplicated from Seattle to San Diego.

Over seven years ago Dr. C. T. Walberg, president of the Cup of Cold Water Ministry, had been moved to pray that this impressive structure, with its magnificent location, might somehow be converted into a great Christian center.

Such a prayer was entirely consistent with his other interests, for Dr. Walberg's influence ranges far beyond the church in which he ministers (the First Congregational Church of Redondo Beach, California) to reach out to the ends of the earth. Although he carries on a full pastoral load, he is heard on Los Angeles area radio stations in several different broadcasts daily—and the Cup of Cold Water Ministry is marked by such varied outreach as shipping relief goods worldwide (a typical shipment in April totaled 60,035 pounds) . . . Christian literature distribution (over 1,000,000 pieces were mailed by his volunteer helpers in the first four months of 1964) . . . providing housing for missionaries on furlough . . . financial aid to missionary causes worldwide—and the list could go on and on.

(The May, 1964, issue of *Pageant* featured Dr. Walberg's unusual ministry. On May 23, John Brown University in Siloam Springs, Arkansas, presented him with an honorary doctorate—the second he has received.)

Over seven years ago he saw the possibilities in the Hermosa Biltmore Hotel, prayed—and now sees that prayer being answered with astounding results.

My newsgathering chores have taken me to the ends of the globe, and I have found myself describing everything from jungle huts to Mohammedan mosques—but words fail me when I try to describe the miracle of the Hermosa Biltmore Hotel. *You must see it for yourself.*

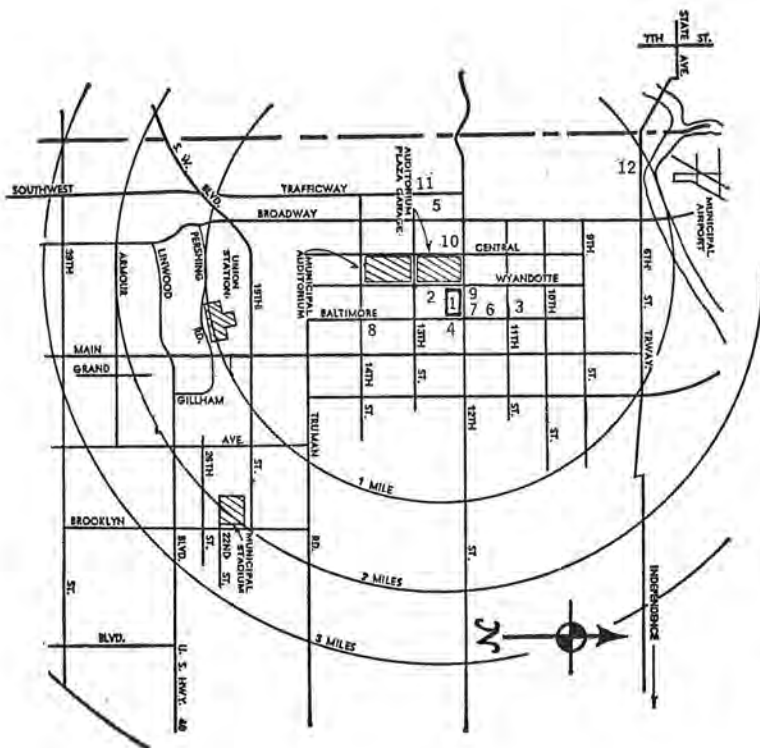
Under the capable direction of Wayne Davidson, Hotel Manager, and his competent associates, this strategic new Christian Center By-The-Sea is undergoing complete renovation. It is not correct to say that this is merely "from the ground up," for some of their work has taken them *beneath* the ground to completely redo the hotel plumbing, especially in connection with its huge swimming pool.

There will be complete convention facilities . . . banquet facilities, serving up to 1,000 at a time in a lovely setting looking out over the ocean . . . rooms for transient guests (128 rooms in all) . . . offices for Christian organizations—and much, much more.

The cocktail lounge has been converted into a teen center, already in operation. Friday and Saturday nights find as many as 150 to 200 young people enjoying a program planned for them; after-church sings on Sunday evenings have attracted the same capacity crowds.

The weekly hotel calendar includes "Jubilee By-The-Sea" (a special Sunday afternoon meeting with some of the finest in Christian music) . . . and, in addition to the young ministries, an after church "singalong" for adults: "Sunday Sing By-The-Sea" (8:30 p.m.).

More and more people throughout burgeoning Southern California find themselves repeating a phrase which may someday take on national significance: "*Meet me at the Biltmore!*"



Hotels And Motels In Kansas City

Make Reservations Early

HOTELS

- 1 MUEHLEBACH—Headquarters Hotel—12th and Baltimore. Single: \$8.00; Double: \$10.00; Twin: \$12.00. Air conditioned, TV, children under 13 free, special weekly parking rate with in and out privilege. Across street.
- 2 ALADDIN—1213 Wyandotte. Single: \$7.50; Double: \$10.50; Twin: \$12.50; children under 12 free, free overnight parking, TV, air conditioned. Across the street.
- 3 CONTINENTAL—11th and Baltimore. Single: \$6.50; Double: \$8.50; Twins: \$11.50. Children under 14 free, some TV, air conditioned. Three blocks.
- 4 DIXON—12th and Baltimore. Single: \$6.50; Double: \$8.50; Twin: \$9.00; Children under 12 free, parking \$1.25 per day or \$1.50 in and out, air conditioning, radio. Two blocks.
- 5 KANSAS CITIAN—1216 Broadway. Single: \$5.00; Double: \$7.00; Twins: \$9.00. Children under 12 \$1.00 each, air conditioned, free in and out parking. Two blocks.
- 6 NEW YORKER—1114 Baltimore. Single: \$7.00; Double: \$9.00; Twins: \$10.00. Free in and out parking, air conditioned, radio, free transportation by cab from airport plus 25 cent tip for driver. Three blocks.

- 7 PHILLIPS—12th and Baltimore. Single: \$8.00; Double: \$11.00; Twins: \$14.50. Radios, some TV, air conditioned, children under 14 free. Two blocks.
- 8 PRESIDENT—14th and Baltimore. Single: \$7.50; Double: \$10.75; Twins: \$12.00. Children under 14 free, TV, air conditioned. Two blocks.
- 9 STATE—12th and Wyandotte. Single: \$5.00; Double: \$8.00; Twins: \$8.00. TV—\$1.00, children free unless extra bed needed then \$2.00 for 34" roll-a-way, radios, air conditioned, parking \$1.50 per day. One block.

MOTELS

- 10 DOWNTOWNER MOTOR INN—1234 Wyandotte Single: \$10.00; Double: \$13.00; Twins: \$14.00. Children under 13 free, TV, air conditioned, free parking. Across the street.
- 11 EXECUTIVE—509 West 13th Street. Single: \$10.00; Double: \$12.00; Twins: \$14.00. Air conditioned, free parking, TV, children under 12 free. Two blocks.
- 12 HILTON INN—610 Washington. Single: \$9.00; Double: \$13.00; Twins: \$13.00. Children under 12 free, free parking, TV, air conditioned. One mile.

"Fervent in spirit, serving the Lord"

THE NATIONAL ASSOCIATION of Free Will Baptists will meet this year in its 28th annual session under the theme "Fervent in spirit, serving the Lord." Kansas City, Missouri is the convention city with all sessions of the association being held in the Municipal Auditorium. The Muehlebach Hotel has been designated as headquarters hotel.

The Rev. Jack Paramore, full-time evangelist from Greenville, North Carolina, will be keynote speaker Tuesday evening, July 14, speaking on the subject "The Challenge of Christian Service."

Wednesday will be filled with business sessions, but will not be without its spiritual emphasis. The Rev. Damon C. Dodd of Nashville, Tennessee, will speak in the morning on the subject "The Compulsion of Stewardship." Dr. Robert Cook, President of King's College, Briarcliff Manor, New York, will speak at the evening missionary service. His message will be "The Commission to World Evangelism." A special joint audio-visual production by the Home and Foreign Missions Boards will be presented during this service. The filmstrip "Frontiers Unlimited" was produced especially for this convention.

The final preaching service on Thursday will feature Rev. Kenneth Walker of Arlington, Virginia. He will speak on the subject "The Call to Christian Maturity."

Special features of the convention will be a pastors' dinner on Tuesday evening at which Dr. Herbert Mekeel of Sche-

nectady, New York, will speak; an early morning prayer service on Wednesday morning under the direction of the Rev. Jerry Rhoades; a youth rally on Wednesday afternoon with Ken Riggs, new National Youth Director, speaking; and the annual laymen's breakfast on Thursday at which Mr. M. E. Howard of Richmond, Virginia, will speak.

Again this year, local churches belonging to the highest denominational body in their state may send delegates to the National Association. The procedure for registering a delegate is a simple one. Elect one during a church business session and, if possible, pay all or part of his expenses to Kansas City, Missouri. Fill out the credential form appearing at the bottom of this page and have it signed by the pastor or church clerk. This signed credential form and the \$10.00 registration fee authorizes the delegate to represent his church with full privileges of a voting delegate.

It is important to note that delegates representing state associations also must have officially signed credentials to register as a delegate. Each state is allowed five delegates-at-large, but their registration is paid through state clerks when the state letter is mailed. Where there is no state association, Article IV of the Constitution should be consulted to learn basis of representation.

Your earnest prayers for the success of all these meetings are requested. Pray specifically that God will do that which is needed in the midst of His people.

PASTOR'S DINNER

July 14—5:00 P.M.

Dr. Herbert Mekeel, Speaker

Muehlebach Hotel

Kansas City Missouri

(TEAR OFF HERE WHEN PRESENTING CREDENTIALS FOR REGISTRATION)

DELEGATE'S OFFICIAL CREDENTIALS

THIS CERTIFIES that _____ is a duly authorized
delegate to the National Association of Free Will Baptists from _____

(Name of church or state association)

of (if church, give city and state) _____

(Only one signature is required.)

Moderator or Pastor

Clerk or Secretary

Important: All delegates representing a state, district association, or local church must present this form properly signed to be registered.



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Condemns Freemasonry

PRETORIA, S. AFRICA (EP)—A resolution condemning Freemasonry was adopted here by the Synod of the Dutch Reformed Church in Africa although several speakers spoke in defense of the Masonic Order, noting many Church members belong to it.

The action came after Professor F. J. Vanzyl, a Dutch Reformed theologian, had presented a report describing the Freemasons as "a humanistic-moralistic brotherhood" whose "glorious Architect of Heaven and Earth is not the God of the Church, but is, in effect, the God of Church and Baal—with Baal being equal."

Talks With Catholics Welcomed

EDINBURGH (EP)—The Church of Scotland's General Assembly here "welcomed" a continuation of informal meetings between representatives of that Presbyterian body and the Roman Catholic Church to promote better communications and relations.

A report approved by the Assembly at its annual meeting and presented by the denomination's Interchurch Relations Committee said that the growing dialogue between the Scottish Church and Catholics was designed to establish "personal links of friendship."

Delegates rejected a proposal that the word "welcomed" in the report be changed to "noted."

Manuscript Contest

GRAND RAPIDS, MICHIGAN—An expense-paid trip to the Holy Land will be a Christmas gift to the author who wins the Baker Book House Manuscript Contest of 1964.

Herman Baker, founder and president of Baker Book House, Grand Rapids, Michigan, has just made this announcement in connection with the 25th Anniversary of the firm. The contest begins immediately and closes on November 15 of 1964. Announcement of the winner will be made at Christmas time, and the

prize winner will travel to Palestine with a tour or group leaving in the summer of 1965.

The Baker Book House Manuscript Contest is open to any Christian writer. However, manuscripts in the following categories are preferred: Bible study aids, Homiletic, Exegetical, Expository, Theological, Historical, and Practical literature, and Christian textbooks for colleges and seminaries. Writers who have manuscripts outside these categories, or who are planning to write on other subjects, are urged to write to Baker Book House with a brief description of their work.

A brochure with rules of the contest is available from Baker Book House, Grand Rapids 6, Michigan.

Church Raises \$275,173

BOSTON (EP)—\$275,173 was raised in one day for the 1964 missionary program of Boston's Park Street Church at the conclusion of the congregation's annual week-long annual missionary conference.

Dr. Harold J. Ockenga, pastor, told delegates that the 25-year total for the church's world missionary program had reached \$4,492,970. He recalled that the conference which he founded in 1940 began operations with an annual budget of \$2,000 for missions.

The 2,200 members of the 155-year-old Congregational church, which is said to have the largest missionary program of any single church in the U. S., now support 104 missionaries in 45 countries, plus schools, hospitals, churches, Gospel radio programs and other projects.

Absentee Voting For Missionaries

WASHINGTON, D. C. (MNS)—Mission executives who wish to inform their missionaries regarding the requirements for absentee voting in the Presidential election next fall would do well to start looking into the matter now.

In most areas manuals on absentee voting are available from either the Democratic or Republican headquarters. Registration can generally be handled by

mail, but in some cases requires special forms, which in some cases must be filed as much as 45 days before the election.

Expel Missionaries, Says Khrushchev

MOSCOW (MNS)—Soviet Premier Nikita Khrushchev has called on all African nations to expel Christian missionaries, according to a report of the official Soviet news agency, TASS.

TASS said that in a speech at Aswan, Egypt, Khrushchev declared that ousting missionaries would guarantee the national progress and national rebirth of all African peoples. He said that missionaries are the agents of former imperialistic nations which are using them in an attempt to reconquer their lost colonies.

Anticipate 6,000 At Convention

CHICAGO, ILLINOIS—At least, 6,000 are expected by Inter-Varsity Christian Fellowship to attend its 7th Student Missionary Convention at the University of Illinois, December 27-31, 1964.

Held triennially since 1946, the Inter-Varsity Missionary Conventions have drawn students from all across the United States and Canada, with representation from all parts of the globe. Over 5,400 attended the 1961 convention.

Two Indian nationals are among the speakers, Mr. P. T. Chandapilla and Rev. I. Ben Wati. Mr. Chandapilla is General Secretary of the Union of Evangelical Students of India, and Rev. Ben Wati is Executive Secretary of Evangelical Fellowship of India.

Adventist Church Attacked

BARRANQUILLA, COLOMBIA (MNS)—On May 6 in the town of Sabanagrande some fifteen miles from here the parish priest, Fidel Garcia Cardona, called together the faithful of his church and led them to the construction site of the Adventist church, where they destroyed the walls which were partially built. Two policemen who tried to stop the action were forced to flee before the mob.

The governor of the state has designated an investigator to look into the incident.

Pierce on Medical Furlough

PASADENA, CALIF. (MNS)—After many months of battling physical problems, Dr. Bob Pierce, president of World Vision, Inc., has been granted a one-year medical furlough by the organization's board of directors. It was announced here.

Dr. Richard C. Halverson, vice-president of World Vision for many years, is to serve as acting president during this time.

National Youth Rally

Wednesday Afternoon

July 15, 1964

1:30 to 5:30

**COLONIAL BALLROOM
MUEHLEBACH HOTEL**

SONG FEST

SWORD DRILL

PRESS CONFERENCE

BIBLE BOWL

SPECIAL MUSIC

CHALLENGING MESSAGE

FELLOWSHIP HOUR

Plans are being made to entertain several hundred young people at the 1964 National Youth Rally to be held in Kansas City, Missouri. You are invited to be present for the opening note and enjoy a wonderful time of Christ-centered fellowship.



Missionaries Arthur and Jenell Billows who have labored in Mexico for the past six years.

I WENT SOUTH OF THE BORDER

by Billy A. Melvin

DURING THE month of May it was my privilege to visit with missionaries Arthur and Jenell Billows in Monterrey, Mexico. I was hardly prepared for the extent of their work and ministry during approximately six years south of the border. It was evident that God was blessing our Free Will Baptist witness in a way that few knew about.

It was one Sunday afternoon that I sought to cross the border at Roma, Texas. There was some delay at customs since my automobile trunk was filled with sheets, pillow cases, towels, wash cloths, dishes and baby clothes for the school and Mexican workers as well as the missionaries. The customs officer finally agreed that I should be permitted to pass, so I drove the ninety-eight miles to Monterrey and after employing a taxi driver as my guide, located the Billows' home.

Brother Billows had just returned from a two-month visit in the states and needless to say, everyone was glad to see him home again. Since time was short, we ate a hurried supper and went straight to the First Free Will Baptist Church of Monterrey for the evening service. Rev. Lazaro de la Rosa is pastor of this church. I found an enthusiastic and friendly congregation. The glow of their faces and the ready response in the service left no doubt—these were brethren in the Lord.

The First Church in Monterrey is one

of six organized Free Will Baptist Churches in Mexico associated with our National Association. The others are Second Church in Monterrey supplied by student ministers; Rodriguez, N. L. Church pastored by Santos Estrado; Potosi, N. L. Church pastored by Isaias Muniz; El Canelito, N. L. Church pastored by Cutberto Herrera and Altamira, Tamp. Church pastored by Javier Gallegos. Within these six churches there are at least 600 trained converts. On any given Sunday approximately 900 to 1,000 persons would be in attendance at the worship services. In addition to these six organized churches, there are five missions at which regular services are held.

I was interested to learn that the First Church of Monterrey (their building was built by the WNAC at a cost of \$10,000) fully supports its pastor and his family. This church also furnishes Sunday school literature and Bibles for all the other churches. In addition, the church helps pay a pastor's salary at another church in the amount of 100 pesos (\$8.00) a month and has sent mission offerings for the work in Africa, Uruguay and Hawaii. The Woman's Auxiliary of the church sent \$80.00 in 1963 to help the Altamira Church in their building program and this year sent the same amount to assist in the building program of the El Canelito Church.

Two of the native pastors have support

from churches in the states. Curberto Herrera is supported by the Northside Free Will Baptist Church in Turley, Oklahoma and Javier Gallegos is supported by Prospect Free Will Baptist Church in Dunn, North Carolina. The other pastors—Santos Estrada and Isaias Muniz—are without support at this time. This is an opportunity for some interested church or individual. The support needed for these pastors is \$35.00 per month.

Other native leadership is Mauro Carreon, a student and pastor, supported by Lawnwood Free Will Baptist Church in Tulsa, Oklahoma and Gonzalo Sanchez, a teacher in the Bible Institute and secretary of the school, supported by New Home Free Will Baptist Church in Tulsa, Oklahoma. All of these men are trained, dedicated men of God. They are a credit to our denomination.

It was late when we returned home. No one was in a hurry to close the service and get away. It was after midnight when I retired for the night. It had been a long, full day and the next day we planned to visit the new property which had been purchased for the Bible Institute.

I awoke the next morning to the smell of Tennessee country ham. Brother Billows had evidently been successful in getting into somebody's smoke-house while in the states. I remarked at breakfast that I had to go to Mexico to get Tennessee country ham!

Refreshed from the breakfast and night of rest, we piled into the battered Volkswagen truck and set out for the farm. The farm property was purchased in December of 1963. It includes three acres of land and is located in a beautiful valley just off the Mexico City highway about nine miles south of Monterrey. The property has an adequate well with pump, a large thatch roof building which



Pastor of the First Church in Monterrey is Lazaro de la Rosa. His wife Eva assists him in the work and serves as a teacher in the school.

will be used as a tabernacle, electric power installed and is completely fenced. As we passed through the gate of the farm, I had the feeling that this was just the spot God intended us to have.

In order to develop the property further, I learned that \$5,000 was needed. Approximately \$2,500 of this has already been supplied. One building has been completely provided through a \$900 gift from the Goshen Free Will Baptist Church in North Belmont, North Carolina. \$300 gifts for student cabins have been given by Lawnwood Church, Tulsa, Oklahoma; Lewis Avenue Church, Tulsa, Oklahoma; Bethlehem Church, Ashland City, Tennessee; David Hicks, McEwen, Tennessee and Herman Griffin, Wingate, North Carolina. Several smaller gifts make up the balance.

Of course it is urgent that the balance of \$2,500 be provided immediately. Cabins for the students can be built for \$300 and will be named according to the desire of the donor. Churches and individuals who cannot send this amount are encouraged to make smaller contributions to the establishment of the school. Investments in the school will make it possible for future leaders to be trained for service in the churches of Mexico.

The annual association of the churches will be held at the school on September 4-6. School will begin shortly thereafter. Approximately 45 to 50 students are expected for the nine month term. The

present curriculum calls for a three-year period of study.

All of the students work to help provide for their room and board. The churches assist by sending food. It takes approximately \$5.00 per month to support a student. Sunday school classes or Leagues might consider the support of one or more students to help lighten the load on an already overtaxed budget.

The WNAC through its "Provision Closet" has supplied sheets, towels and wash cloths for the students. These were a blessing and were deeply appreciated.

To help in the operation of the school God has provided Ruben Valdez, a highly trained Mexican who holds a Ph.D. degree from a school in Mexico City. He will serve as Dean and do some teaching. His support runs \$100 per month and has not as yet been underwritten. A great burden of Brother Billows is that this man's support be pledged soon by some church or individual.

After giving some of the school boys further instructions concerning their work on the buildings, Brother Billows suggested we go downtown to attend to some matters, pick up the mail and get better acquainted with the city of Monterrey. This we did with a great deal of personal enjoyment for myself.

It was late afternoon when we returned home and everyone was ready for supper. There was so much to talk about

that all through the meal and then late into the night we talked about the thrust of our Free Will Baptist work in Mexico. Eventually I deliberately raised a question which I had saved until the last. "What is the most pressing need in the work at this time?" The answer was not long in coming. "Trained leaders." "Our work can expand as rapidly as we have workers to care for it," said missionary Billows. "That is why the school must succeed," he said. "Somehow under God we must underwrite the support of our teachers and workers so that we can have the trained leaders we need for our work."

That night as I lay in the bed I thought of his words, ". . . the school must succeed." Somehow I had faith to believe that it would succeed because churches and individuals across our denomination would respond to such a challenge as this and do something about it. These were my words of encouragement to our missionaries in Mexico as I told them good-bye on the following day. I believe I was right.

What do you think?

Would you like to have a part in the Mexican work? Write the National Home Mission Board, 3801 Richland Avenue, Nashville, Tennessee 37205 and tell them the specific need in Mexico you would like to underwrite.



The men's quartet of the First Church in Monterrey. All of these men have been won to Christ through the efforts of our missionaries.



The building under construction to the left will be the girls' dormitory. The building in the background was paid for by the North Belmont (N. C.) Church.



Two of the students prepare the ground for a concrete floor to be poured. This building will be the dining hall and kitchen.

WHAT'S YOUR PROBLEM?

by *Louis H. Moulton*



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

I visited in a home for a week recently and every night just before bedtime the entire family repeated the Lord's prayer together. It got rather monotonous to me and I wonder if perhaps my feelings on this are wrong.

That which we call the Lord's Prayer recorded in Matthew 6 was given by Jesus to His disciples as a model to pattern after. In verse 9 He says "After this manner therefore pray ye: Our Father which art in heaven, etc." Just prior to this Jesus had given some very definite instructions about praying. In verse 5 he says not to pray like hypocrites; verse 6 He says to pray secretly; in verse 7 He taught them not to pray as do the heathen, that is to use so much repetition. Then He gave them a model to follow which we call the Lord's Prayer. There is nothing wrong in using these very words in our praying but to use them over and over again without any further praying is to deny the plain, clear teaching on the subject of prayer.

What about the current ecumenical movement in which Romanism is making overtures to Protestantism. Do you think our Free Will Baptist people will become a part of this movement? Has our denomination given or shown any signs of being in sympathy with this movement?

To my knowledge, neither our denomination nor any of our churches, are in sympathy with the ecumenical movement nor do we intend to become a part of it. We believe this movement to be a part of the plan of the church associated with or known as "the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:1, 2). God forbid that we should ever be deceived into becoming a part of that "mother of harlots and abominations of the earth" (Rev. 17:5).

I read recently that you said that the word "obey" is omitted from most modern marriage ceremonies. Do you think a Christian wife should obey her husband who is an unbeliever?

Since the Bible teaches against being yoked together with unbelievers (2 Corinthians 6:14) and thus teaches against mixed marriages, you as a Christian have disobeyed God's Word by marrying an unbeliever. Your experience could be multiplied many times over by young women who are so desirous of getting married that they completely disregard the Word of God even though they themselves are Christians. There may be some who would say to you that you made your bed hard, now lie in it. But as a Christian, your first allegiance and obedience is to God. That does not mean that I think you should not obey your husband. However in Acts 5:29 the apostles made a statement which still applies, "We ought to obey God rather than men." So when a woman's obedience to her husband does not interfere with the plain teaching of the Word of God she should indeed be subject to her husband.



DEAR EDITOR:

I cannot do without my CONTACT. It is full of wonderful reading . . . I have not missed a single copy since its beginning.

In Christ,
Mrs. Miles Gower
Cedar Hill, Tenn.

* * *

DEAR EDITOR:

. . . I really enjoy receiving CONTACT. Enclosed is my subscription. May God bless you.

In Christ,
Bob L. Jones
Fredericktown, Mo.

* * *

DEAR EDITOR:

Your magazine CONTACT was especially interesting! May I congratulate you and your staff for the publication of one of the most readable and, yet, most judiciously informative and inspirational denominational publications I have encountered.

Sincerely,
Edmon L. Rowell, Jr.
Wake Forest, N. C.

* * *

DEAR EDITOR:

Sorry to cancel my subscription to CONTACT, but I'm a widow living all alone and don't have much income. Besides I'm almost 84 years old and won't be here very long. I think my husband and I have been subscribers since CONTACT was first published.

Yours sincerely,
Mrs. A. H. Morriss
Bentonville, Arkansas

Editor's note: Mrs. Morriss has been extended a complimentary subscription for another year. Faithful subscribers as Mrs. Morriss are deeply appreciated.

* * *

DEAR EDITOR:

Please announce my resignation as pastor of the Prospect Church.

In Christ,
Carey Watkins
Dunn, N. C.

* * *

DEAR EDITOR:

I had written to have my subscription cancelled, but I have changed my mind. Please continue to send CONTACT.

Sincerely,
Mrs. Nelson Dobbs
Star City, Arkansas

1964 COOPERATIVE RECEIPTS

May 1964

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	May 1964	Year to Date	Total to May 1963	Designated May 1964
Alabama	\$	\$ 569.14	\$ 625.25	
Arizona	71.00	71.00		
Arkansas	664.72	1,553.58	1,127.24	
California	1,452.41	4,050.34	3,583.30	
Florida		560.12	561.13	
Georgia	198.38	942.25	859.01	
Illinois	675.91	2,307.60	2,326.79	
Indiana		176.78	264.44	
Iowa			337.70	
Kansas	228.57	910.36	1,050.00	
Kentucky		226.16	51.85	
Mississippi	20.95	20.95		
Missouri	738.22	5,559.41	5,295.85	
New Hampshire	26.79	117.47	93.05	
New Mexico		104.24	313.61	
North Carolina	87.05	884.50	989.82	
Ohio		563.00	330.22	25.80
Oklahoma	2,512.43	6,608.02	4,802.78	30.00
Tennessee	142.05	1,773.05	1,573.12	
Texas	257.17	1,245.36	1,286.57	
Virginia	3.60	1,163.76	1,077.19	
Washington	25.00	52.00	50.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative May 1964	Receipts Year to Date	Designated May 1964	Year to Date	Total Receipts to Date
Foreign Missions	\$2,060.21	\$8,543.11	\$ 9.46	\$634.57	\$9,177.68
F.W.B. Bible College	1,491.91	6,186.43	9.46	45.06	6,231.49
Executive Department	1,420.83	5,891.87	2.58	13.26	5,905.13
Home Missions	1,136.70	4,713.44	3.01	543.22	5,256.66
League Board	710.44	2,945.91			2,945.91
Superannuation Board	213.12	883.77	1.29	4.85	888.62
Stewardship Commissions	71.04	294.56			294.56
Headquarters Building Fund			30.00	99.32	

GEMS

FROM THE GREEK
NEW TESTAMENT

by ROBERT PICIRILLI

IN GALATIANS, chapter six, there is a verse whose significance is often overlooked because of the nature of the English translation. Our King James Version says: "Let him that is taught in the word communicate unto him that teacheth in all good things" (verse 6). The word here that causes us to miss the point is "communicate," for we have now come to the place in English usage where we almost always use the word "communicate" in reference to saying something or sending a message.

The Greek word which is translated "communicate" here is *koinoneo*, and its idea is more like our "communion" than "communicate." It means to become a partner or associate or sharer with someone in something. It is used, for example, in Hebrews 2:14, where all humans are said to be "sharers" or "partakers" of flesh and blood; in Romans 15:27, where Gentiles are said to have become "shares" with the Jews in spiritual things; in I Peter 4:13, where we are said to have become "sharers" with Christ in sufferings; in I Tim. 5:22, where we are exhorted not to be "shares" in other men's sins; and in 2 John 11 in a similar sense.

The word is used, however, in a very special sense in three New Testament passages: Romans 12:13, where it is translated "distributing to the necessity of the saints," Philippians 4:15, where Paul speaks of the churches who "communicated" with him "as concerning giving and receiving," and in the verse before us, Galatians 6:6. In all three of these verses, the word means to become a partaker or sharer in one's ministry by *giving*.

Galatians 6:6, therefore, makes it very clear that it is the obligation of the one for whom a ministry is performed to become a partner with the one performing the ministry by assisting him. There is, indeed, no better way for one to become a partner with a minister or teacher than to contribute to his need. And so the verse tells us that the one who is taught in the Word should become a partner with the one who teaches him. Has someone, or some institution, or some organization performed a spiritual ministry for you? Then recognize your obligation to "communicate" with him in "all good things."



Glancing Around The States

Pictured above is Rev. and Mrs. W. Stanley Mooneyham with Dr. Stephen Paine, President of Houghton College, Houghton, N. Y. Mr. Mooneyham, moderator of the National Association, was given an honorary doctor of letters degree during recent commencement exercises.

MOONEYHAM RECEIVES HONORARY DEGREE

HOUGHTON, N.Y.—Those who follow Christ will find life a “most dangerous assignment” because to do so goes against present trends, 206 graduates at Houghton College’s 64th commencement were told here recently.

The speaker was W. Stanley Mooneyham, of Wheaton, Illinois, special assistant to evangelist Billy Graham and moderator of the National Association of Free Will Baptists. The program was held in Wesley Chapel on campus. It was attended by 1,250 persons.

Followers of Christ today must “stay committed to the Bible and deepen their commitment to the Holy Spirit and His leadership,” Mooneyham said.

Houghton president Stephen W. Paine gave Mooneyham an honorary doctor of letters degree during the commencement exercises.

Church Organized in Ribeirao Preto

RIBEIRAO PRETO, BRAZIL—In appropriate ceremonies May 7, the congregation here was officially organized as a Free Will Baptist church. It is the third church organized by Free Will Baptists in Brazil.

Charter membership totals 16 with eight more to be received at first business session.

The church, founded by Missionary Bobby Poole, had a record 110 in Sunday school on Mother’s Day.

“The Lord has given us some good people,” comments Missionary Poole, “and we feel the work can move forward.” The congregation recently moved to a more desirable location in the suburban community of Gardin Paulista.

Recent converts in the work include the owner of the building where services are being held. His conversion was one of 17 witnessed during a recent week of evangelistic meetings. “Already he has been a real jewel to the work,” says Mr. Poole. “We are trusting God to do great things through this servant.”

Unite in Fellowship

NASHVILLE, TENN.—The first youth retreat for Free Will Baptist young people in Brazil was a whopping success, according to reports received here. Attending were 110 youths from the various congregations.

The retreat was held on property purchased for the Brazilian Bible Institute scheduled to open in January. The one day session was a promotion for the first youth camp in Brazil which is set for July. The report said, “All missionaries went away with their cars full of young people rejoicing in the blessings of the Lord.”

New Filmstrip Released

NASHVILLE, TENN. — The Foreign Missions Department has announced the release of a new filmstrip production, “The Awakening Giant.”

The filmstrip is a survey of Free Will Baptist missionary activity in South America’s largest country, Brazil. It is 35 m.m. in full color with a long-play record running 19½ minutes. The 97-frame strip is available from Audio-Visual Division, Board of Foreign Missions, 3801 Richland Avenue, Nashville, Tennessee, 37205.

Northwest Association Meets

YAKIMA, WASH. — The semi-annual meeting of the Northwest Association met in Yakima, Washington May 8-9 with more than 60 delegates, ministers and visitors present. The meetings were held in the newly purchased church of the Yakima congregation.

Rev. Ed. Wade, pastor of the Vancouver church was accepted into fellowship of the Association. Milan Ruble, a young minister licensed in Missouri, now working in the Yakima church was ordained, following his examination by the Examining Board. Also from the Yakima church was T. W. Moore who was examined for license to preach.

The Association adopted a report form to be required of ministers before the yearly credentials of good standing are issued. The annual meeting will be November 6-7 at East Wenatchee.

Successful Missionary Conference

DURHAM, N. C.—The Shady Grove Free Will Baptist Church here enjoyed a successful Missionary Conference recently with Rev. Herbert Waid, missionary to Japan. The five-day conference had an average attendance of 109 with more than 30 decisions of dedication. The church which supports the Waids monthly raised \$334.11 for their account during the Conference.

Following the closing service, Mr. Waid was surprised with a personal shower sponsored by the church. Rev. Bill Robinson, pastor, said, "our church is a mission minded church and this conference has broadened our vision. We now help support nine missionaries (including my brother Paul) and hope to add others to our list of obligations this year."

Youth Banquet

NORTHPORT, ALA. — The Master's Men of the First Free Will Baptist Church here recently honored their young people by giving them an expense paid banquet. The men planned the program, purchased, prepared and served the food for the 46 young people.

Bill Pool, a high school senior served as master of ceremonies. Rev. and Mrs. Charles Thigpen, faculty member from Free Will Baptist Bible College, were speakers. Mr. Thigpen delivered an inspirational message and challenged the young people concerning full-time Christian service. Mrs. Thigpen delivered an entertaining humorous reading.

Rev. Charles Hollingshead is the pastor.

Pastor Elected

DENVER, COLO.—The newly organized Rock of Ages Free Will Baptist Church here met recently in a special business meeting to elect Rev. Lowell M. McGowan as pastor. The church approved monthly support for Home and Foreign Missions.

A full schedule of services has been arranged.

Elderly Minister Dies

HUNTSVILLE, TEX.—Rev. H. M. McAdams, local minister, passed away Sunday, May 24, 1964. He would have been 85 years old on June 18.

Mr. McAdams had been a minister for 52 years and had pastored churches in Missouri, North Carolina, Oklahoma, and Texas.

Burial was in the Falba cemetery north of Huntsville and services were conducted by Rev. Alvin F. Halbrook.

Church Breaks Record

WAYNE, MICH.—All records in Sunday school have been broken by the

Community Free Will Baptist Church here. The record number of 448 was reached without any special drive.

For several weeks the church attendance has been over the 400 mark. Rev. Robert Porter is the pastor.

Successful Revival

NASHVILLE, TENN.—The Faith Free Will Baptist Church here recently concluded a successful revival with Rev. Sidney Henery as evangelist. There were five saved and 12 rededications.

A special missionary service was conducted on Sunday evening. Rev. J. W. Love is the pastor.

Groundbreaking Service Held

NASHVILLE, TENN.—Groundbreaking services were held Sunday, June 21, at 3:00 p.m. for a new \$175,000 headquarters building to be erected by the National Association of Free Will Baptists, according to an announcement by

Participating in the Groundbreaking Service for the new headquarters building on June 21 were (l. to r.) Robert E. Picirilli, who turned a shovel of dirt representing the executive committee of the National Association, J. L. Welch, who turned a shovel of dirt representing the Board of Trustees, and Billy A. Melvin, who turned a shovel of dirt representing the member churches of the National Association.



Rev. Billy A. Melvin, Executive Secretary of the organization. Four and one-half acres at 1134 Murfreesboro Road is the site of the new building.

Participating in the services were Rev. Rolla Smith, pastor of the Donelson Free Will Baptist Church and President of the Metropolitan Free Will Baptist Ministers Association; Rev. Henry Melvin, pastor of East Nashville Free Will Baptist Church and Chairman of the National Church Training Service Department; Rev. John L. Welch, member of the Board of Trustees of the Association; Dr. Robert Pricirilli, Clerk of the Association and member of its executive committee; Rev. Billy A. Melvin, Executive Secretary of the Association and Rev. Paul Ketteman, Director of Public Relations for Free Will Baptist Bible College.

Architect for the project is Jim Wilson of the firm Wilson and Odom. Builder is George A. Patton of Nashville.

This is

TODAY'S WORLD IS A woman's world. One-third of the *manpower* in the United States today is *woman-power*. Women handle more money than men. Analysts warn us that women's votes are to be reckoned with—good or bad. For the first time in the history of our nation there is a woman doctor in the White House, Dr. Janet Travell, a fifty-nine-year-old young lady. In 1960 Cornelius Otis Skinner was chairman of *National Brotherhood Week!* Two film-producing companies, reporting the largest incomes in America, are operated by women: Lucille Ball with Desilu Productions and June Allyson with Four Star Productions.

Because this seems to be a growing materiarchal society it is even more important that women be won into active participation in the church program. The future of our children and of our nation rests in their hands. It has never been truer than today that "the hand that rocks the cradle rules the world."

Today's young matron is a combination *Career woman* and *homemaker*. She faces and handles a multiplicity of tasks that would have staggered her grandmother.

However, there is one thing that seems to be beyond her abilities: how to effectively discipline her own children. Today most young mothers seem to be afraid of their children, or to least they seem to be afraid of alienating their affections if they are stern with them.

An evangelist, with the pastor, was visiting in the home of a parishioner. The mother of the home said, "Pastor, you must help me with John. He is beyond me. I can't control him at all." She tearfully continued, "He tears through this house like a tornado. He breaks everything he gets his hands on. You simply must help me with him. I can't bear it any longer."

About that time John walked in the room. The evangelist said, "I was expecting a big six-foot bully!" The boy was three and a half years old.

The Bible says, "Chasten thy son while there is hope, and let not thy soul spare for his crying; Foolishness is found in the heart of a child: but the rod of correction shall drive it far from him; The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." (Proverbs)

Grandma used muscles that the average young matron doesn't know she owns. Mrs. Modern could no more adequately wash a pair of dungarees on a rub-board than Grandma could have handled a modern kitchen range.

Today's matron is a very busy woman. Whether all of busyness is worthwhile is a moot question. There are pros and cons either way.

Today's woman marries early in life. She bears her children at an early age. By the time her last child has entered school she is not more than thirty to thirty-five years old. She lives longer so she has an average life span of seventy years. How will she spend these precious intervening thirty-five years? What will she do with these years when her mental productivity is at its peak?

With her automated household she has the time and the strength to make a fairsized dent on this world for Christ—



a Woman's World

by Eunice Edwards

if she is brought to this realization and accepts her responsibilities.

American women are adept at both charm and accomplishment. They beautify themselves and their surroundings with equal ease and grace.

Sylvia Porter, columnist, advises that "the number of United States households headed by a woman now has climbed past the 10 million milestone, and in this spring of 1963, an astounding total of more than 18 out of every 100 American households is headed by a woman."

Head of Household

There are at least four major reasons for the increased number of women who are becoming heads of households: (1) Women outlive men; (2) the increased rate of separation and divorce; (3) a large number of women never marry; (4) women are becoming increasingly self-dependent due to their own wage earning abilities.

Women's wishes, likes, dislikes, etc. are very important to manufacturers of everything from space suits to space savers. The manufacturer realizes that his product can well prosper or perish according to how it strikes *her* fancy.

These facts should make us aware of the tremendous emotional and mental differences with which these women approach any given subject. Mrs. Modern evaluates with a far different yardstick than any other woman in history. She views a subject, or a situation, from a different level than her grandmother. Grandma viewed things from her knees spiritually, from her elbow-deep suds economically, and from her husband's counsel mentally.

Mrs. Christian Modern views things from her "one-minute" devotional spiritually, from her joint checking account economically, and from her own degree mentally.

However, there are two things Mrs. Modern and Grandma have in common: they both are *women* and they both have a *soul*. And both of these women and both of these things are very important to God! He has a plan for their lives and He wants them to fulfill this plan.

How can they be brought face to face with this plan? Certainly not from any haphazard slipshod kind of program. Mrs. Modern wants to know if what the church has to offer as it bids for her time is more valuable than any other bid being proposed for this hour. She might even give one of her precious evenings to the church occasionally, but for her to consistently give her time and energy there must be a constant challenge to her heart and to her mind. For example; if she goes to the women's meetings and most of the hour is frittered away in some dull routine business session she will not be back. However, if her heart and her mind are challenged with Christ's message and plan for her, she will give *more* of her precious time to the work that needs to be done.

Grandma bought things when she could afford them. Mrs. Modern buys when the payment can be squeezed into the budget. Grandma, despite her short income, tithed more faithfully than Mrs. Modern. Mrs. Modern's standard of living eats up her paycheck for months in advance before she has even earned it.

Grandma *made* toys for her children. Mrs. Modern either buys them outright or attends a "toy party" and orders one there. She will then, in turn, invite the same crowd to her party and they feel duty-bound to order as much as she did at theirs. The result: most children today have so many expensive toys that a special chest or room must be available for storage space. You can scarcely walk through some houses for the toys! But the children are so discontented they want something else to play with even if it is an old discarded can or box!

Grandma provided entertainment for her family at home. Mrs. Modern is content to let someone else do this for her—even if it is "Liz and Richard."

Basically, Grandma was more honest than Mrs. Modern. Grandma had her small economies and her small pretenses, but Mrs. Modern has a pattern of pretenses much like her husband who wears "raised" heels. Mrs. Modern's pattern of pretenses is so elaborate that it prevents her from having peace of mind or ease of living. "Keeping up with the Joneses" is a hard row for anyone to try to hoe.

Jezebel's example of wanting and getting regardless of principle finally cost her her life. Her life was forfeited from the moment she yielded her heart to wanting the forbidden. Jezebel's ungodly desires cost her her life, her soul, and eternal punishment.

Idolatry always multiplies itself. "And it came to pass as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel . . ." (1 Kings 16:31) Ahab, thoroughly cognizant, yet tolerant of idol worship married a woman whom God describes in 1 Kings 18:4 as already dripping with the blood of His prophets. Ahab, *influenced by this sinful woman*, "sinned more than any king that ever lived."

Jezebel's nature was perverted. God gave woman her drives, but Jezebel's had become so perverted that no sin was too evil for her to practice. Woman is still perverted in her nature and seems to become increasingly so.

In the recorded history available there are only two cases of women exercising any of the functions of the ruler. Jezebel's influence over Ahab is an outstanding example of the *wrong* kind of influence being brought to bear upon a ruler. Can we not say that Jezebel was the most infamous queen in all history? Wives hold important places! And especially in places of authority such as the White House or behind the man who stands behind the pulpit.

But women of today are just as recklessly pursuing the desires of the flesh and are as guilty as Jezebel. Young and old women alike seem to have an inordinate desire to display their bodies to the view of the public. They thus create passion and without benefit of love and marriage to sanctify it, it becomes lust and sin. "And sin when it is finished bringeth forth death."

Jezebel the covetous, Jezebel the schemer, Jezebel the murderess is a horrible example of lust and license and of a nature so perverted that she remains forever a legend of all that is bad as a woman, as a wife, and as a mother.

She lived on for some 14 years after Ahab's death. She

(Continued on page 16)

must have had some physical beauty, but underneath was the repulsive blackness of her heart and the complete lack of any good thing. She died as she had lived—with dogs as her attendants. And her influence lived on in the lives of her children. Terrible? Yes! Her epitaph: "This is Jezebel."

We Must Serve God

Women, when will we learn that if we won't serve God we, too, will serve pigs? There is no middle ground for our Christian service. The prodigal son learned this truth. All the titillating, seductively designed clothing that Satan is asking women to wear today is another of his tricks to get them to serve pigs. A woman does not need to look like a frump because she is a Christian, but if she is a Christian, she will not go about half-dressed either.

There is a task to be done for Christ by women today! In order for Christian women to realize this, their minds must be yielded to Christ in order for their hearts to have the right emphasis and perspective. How can this be accomplished? Let's look to the Word for some positive answers.

Paul advises, "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). This word "reckon" is also rendered "consider." Or, it is an accomplished fact! I do not need to be ruled by sin or Satan any longer.

Now, look at the picture of God's ideal woman: "Who can find a virtuous woman? for her price is far above rubies.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

"She will do him good and not evil all the days of her life.

"She seeketh wool, and flax, and worketh willingly with her hands.

"She is like the merchants' ships; she bringeth her food from afar.

"She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens.

"She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

"She girdeth her loins with strength, and strengtheneth her arms.

"She perceiveth that her merchandise is good: her candle goeth not out by night.

"She layeth her hands to the spindle, and her hands hold the distaff.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

"She is not afraid of the snow for her household: for all her household are clothed with scarlet.

"She maketh herself coverings of tapestry; her clothing is silk and purple.

"Her husband is known in the gates, when he sitteth among the elders of the land.

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

"Strength and honour are her clothing; and she shall rejoice in time to come.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children arise up, and call her blessed; her husband also, and he praiseth her.

"Many daughters have done virtuously, but thou excellest them all.

"Favour is deceitful, and beauty is vain, but a woman

that feareth the Lord she shall be praised.

"Give her of the fruit of her hands; and let her own works praise her in the gates."

Furthermore, look at the examples of Lydia and Dorcas. Lydia was a successful career woman. And despite all the prejudices of that day, she was found at the riverside in a prayer meeting with a group of *Jews!* Lydia was a Gentile, but when she heard the Word of God her heart was opened, so she then opened her home to the needs of that hour and that group of believers.

Some of these pregnant young girls loose in the United States whose whole lives will be wrecked unless someone reaches out a hand to them could be helped if Christian women would let God open their hearts and reach out a hand to them.

Are you bored with everything—including your church? Look to *Jesus* and dare to live for Him and you will find your boredom will disappear like cream before a kitten. You can have an adventurous life, full of good things when you live for Jesus.

J. Edgar Hoover says that the statistics of 100 thousand illegitimate births recorded yearly in the United States should more likely read 500 thousand if all were recorded. You realize, I'm certain, that much of this condition is due to today's glorifying of the human body, to parental neglect, and to the failure of the church in performing its duty. Regardless of the underlying causes, here are, in each case, two lives that must be helped and guided if society is not to have two more drones for the Welfare State and Satan has two more souls stolen from Christ.

Here is a white harvest field in which one may labor for Christ. Open your heart and home to these needy ones.

This type ministry is new to women. In fact, Christian women all but shun it. But I sincerely believe this is an area of service that we need to consider as *belonging to Christian women.*

Dorcas was a housewife who also happened to be a seamstress. (She sewed for others outside her own household.) In death she was mourned and when, through Peter's prayer, God raised her to life "many believed in the Lord." The unsaved of her day were greatly impressed with her life, so they paid special attention when God restored her to life. She served God and her fellowman in her day.

Examples of Christian Women

Let's look at three contemporary examples of Christian women who are serving God today.

Eugenia Price is an authoress whom God saved and called unto Himself. She is being used mightily of the Lord in reaching souls through the printed page.

Betty Elliot's husband was one of the missionaries slain in Ecuador by the Auca Indians. Betty has gone on with her service to God under what would seem insurmountable odds. She, no doubt has had a great part in reaching the Aucas for Christ. A recent newspaper report said, "The last one of the Auca men who killed the missionaries has been converted." Her work with the language and the breakdown of this great barrier and her further work with the translation of the Scriptures has been of inestimable value and a strong contributing factor in the salvation of these men.

Margaret Chase Smith is a United States Senator serving on high-placed influential committees. Also, her service to God escapes evaluation until some future time when He shall make known all records.

I deliberately chose these three women in order to show that no matter where a woman lives, in what circumstance, or at what age she *can* serve God today. The ages of these

(Continued on page 17)

three women are representative of three different age groups.

In conclusion may I point out to you, Grandma or Mrs. Modern, that God says in Philippians 4:8, 9, "For the rest brethren, whatever is true, whatever is worthy of reverence and is honorable and seemly, what is just, whatever is pure, whatever is lovely and lovable, whatever is kind and winsome and gracious, if there is any virtue and excellence, if there is anything worthy of praise, thing on and weigh and take account of these things—fix your minds on them. Practise what you have learned and received and heard and seen in me, and model your way of living on it, and the God of peace—of untroubled, undisturbed well-being—will be with you." (Amplified New Testament)

I Timothy 6:17 gives us wise counsel about our values, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

And in Philippians 3:8-10, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead."

One special word to the "Grandma's" now: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The *aged women* likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:2-6).

All of the time (if we had any time) for clucking our tongues and making nice-sounding little noises is gone. Women have a very real, practical, down-to-earth job to do . . . such as wiping little noses. For how long? Until Jesus comes! Unglamorous? Yes! But little noses need to be and must be wiped by someone. It is a woman's God-given prerogative to do this task. And her reward for it? A tiny heart given back in devotion and later a life saved for Christ and the good

(Continued on page 25)

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by Ken Riggs

BUT THOU, O MAN OF GOD, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

In the October issue of *Reader's Digest* there appeared an article entitled "Where's the Party, Let's Crash It." This article, as the title suggests, dealt with young people who were attending parties as uninvited guests. When they were asked to leave, they felt as if they had been humiliated and mistreated. They left, but not until they had committed some act of destruction. In Grosse Pointe, Michigan, a group of crashers were asked to leave. They did so, but not until they had turned over the stove and refrigerator and broken the kitchen windows. In Los Angeles, California a group of teen-agers took knives and slashed the furniture, threw beer on the walls and stole a kitchen chandelier—total damage \$2500. In Dallas, Texas at a party unattended by the owners of the house, teenagers broke out all the windows, stole two television sets, and stole a man's complete wardrobe.

On various occasions, these young people were asked why they did these things and their response was, "I don't really know." One young boy threw a full can of beer at a man and hit him in the head. He was asked why he did it and his reply was, "I don't know why I did it. I don't even know the man." Events such as these prove the restlessness and insecurity of the teens of today. Similar events took place at a coming out party for a socialite debutante, an article which appeared in *Life*.

To meet the challenge of young people, various groups and individuals have

put on campaigns hoping to curb some of this violence. The late President Kennedy, appealed to the young people to give their lives for the service of their country through the Peace Corps. As a result, many did go. Communism has made appeals similar to our church services challenging young people to dedicate themselves for the cause of communism. In a small way the church has appealed to the teens. In a local southern city an article appeared entitled "Devotional Twist." The purpose of this article was to show how some church groups are appealing to their young people. One particular denomination sponsored a dance. Not just an ordinary dance, but one centered around church music. For instance, "Pass Me Not O Gentle Saviour" was played to the tune of "Running Bear". "Jesus Calls Us" to the tune of "Mack, the Knife." The article went on to say that this method was reaching from 500 to 600 young people each week. A group of 50-60 young people would mingle in the crowd and "by example show them (the dancers) what Christianity really is". The author of this article stated, "It may not be orthodox, but it works. Nothing succeeds like success." Another denomination in Sweden is putting their stamp of approval on premarital relationship because a high percentage of their young people are doing it. Their philosophy is, "If they're going to do it, let's approve." I am convinced that any person or group that fails to challenge its young people to anything less than Jesus Christ is failing its youth.

In light of these events, I would like to personally challenge young people out of my own heart. I would first challenge you to be a young person of *purpose*. By this I mean determination to live for God, no matter what the cost. This is vividly seen in the life of Daniel. In

Daniel 1:8 we read, "But Daniel purposed in his heart that he would not defile himself. . . ." Daniel was a chosen young person, along with three other fellows named, Shadrach, Meshach, and Abednego. The Bible states that these fellows were "Children in whom was no blemish. . . ." The word for children means someone between the ages of twelve and fourteen. As a young person, possibly a teenager, Daniel had made up his mind that he would be true to God. As a Hebrew he had been taught that it was wrong to eat meat that had been offered to idols and Daniel knew that the meat which the king had eaten had first been offered to idols. Therefore, he determined that he would not eat it and cause his body to become unclean. He was put to a ten day test and after the ten days he was "fairer and fatter than all the children which did eat the portion of the king's meat." I believe God will protect us and care for us just like he did for Daniel if we will stand up for God as did Daniel.

Purpose can also mean having a goal in life. The young people that were mentioned in the above articles did not have a purpose in life. They had no reason to be living. They expressed an attitude of "I don't care what happens." Young people, by God's grace set a goal in life and strive with all you have to reach it. There are too many opportunities awaiting you for you to sit idly by.

Secondly, I would challenge you to be a young person of *persuasion*. Being a soul winner is not an easy job, nor is being a Christian. The three Hebrew children are good examples of persuading others. They perhaps are still young people when they are tempted to bow down to a golden image, but they refused. King Nebuchadnezzar had signed a decree that everyone was to bow down at a given time and worship the golden image. All

A MESSAGE TO TEENS

Teenagers have stolen cars, wrecked houses, and "crashed" parties, with no real purpose behind the activity.

who refused were to be thrown in a furnace of fire. These three young men refused. After they were given a second chance they still refused. They were thrown into the furnace, which was made seven times hotter, and by some strange miracle, they were saved. Because of their courage and determination, King Nebuchadnezzar signed another decree stating that if any one said anything against the God of these three boys, they would be cut in pieces. I doubt if we will ever be thrown in a furnace of fire for standing up for God, but God expects us as young people to persuade others to come to Him. In doing your witnessing just tell others what Christ has done for you. God does not expect us to go around with a false piety and a holier than thou attitude, but He does expect us to simply let the love of Christ show through our lives. You can do it.

Thirdly, I would challenge you to be a young person of *conviction*. This is what the Apostle Paul was telling the young preacher Timothy in the verse quoted above. Paul first tells Timothy to "flee these things." What things? In reading the first six chapters of I Timothy you will notice that the things he is to flee are false prophets and the love of money. The only way you as a young person today can flee false prophets is to know what the True Prophecy is. This requires study of the Bible. As a Christian worker, don't let money become the reason you are working for God. There is nothing wrong with having money as long as it is not your god or your goal.

Very few of us are "filthy rich," but several of us would not mind being a little "nasty."

Paul then says to follow after certain things: Righteousness simply means to do what is right. Whenever you are tempted between a right or a wrong, determine to do the right things. One secret to this is determining to do what is right while you are young and you'll not have as much trouble deciding when you become older; Godliness means to be like God. I suppose this one is the hardest for you as a young person to do. What is holiness? Is it someone who does not have any fun in life, goes to church all the time, carries a big Bible, or doesn't wear make-up? Not necessarily. Holiness is anything that is dedicated to God or set apart for His service; Faith is believing in and accepting God as your Lord and Master; Paul also says to follow after love. Teenagers have no problem here. It's wonderful to be in love, especially with the right one. I doubt if Paul means romantic love, but rather love for your family. At times it is hard to love that brother of yours who gets the shirt you wanted to wear, or that sister who is always getting in your hair, and at times it is even harder to love your parents who are nothing but "old foggies" anyhow. How do you love parents like that? Believe me, it's hard to love brothers, sisters, or parents, unless you are a Christian. Even at times as a Christian it might be hard, but you have Christ, and that makes it easier; follow after patience to me means don't get in

too big of a hurry to grow up. I'll admit the parents are the cause sometimes for their children growing up too fast. I know of three teenagers today who are married out of unfortunate circumstances because their parents wanted them to be popular and belong to adult organizations, thus depriving them of a natural childhood. Teens, take your time, you'll be "grown up" before you know it. Meekness means to consider the wishes of someone else once in a while.

Fourthly, I would challenge you to be a young person of *participation*. Learn to take part, develop your talents, give them to God—and your denomination. As a young person myself I will admit that in the past our denomination has done very little for its youth. Don't misunderstand me, we have challenged young people to be used of God, but only in two areas: missionaries and preachers. Consequently, some of our young people feel that if they do not preach or go to a mission field, their denomination has no place for them, and they even feel like they are not as "spiritual" as other Christians. This is a wrong emphasis. Young person, God can use your talent and so can your denomination. We need writers, artists, Christian Education directors, and musicians. Where will these people come from if we as a denomination do not challenge the young people to be completely dedicated to God for any type of Christian service?

God wants your life. Give it to Him today. ■ ■



WASTELAND

The Adult

Sunday School Class

by William L. O'Byrne, Jr.

It is now quite clear that most adult church members (over 90 per cent of the congregation, in some churches) do not possess an adequate knowledge of even the most elementary facts of the Bible, let alone an understanding of the principles derived from the facts. This article points out a way to remedy such an appalling condition and its tragic consequences.

Mr. O'Byrne, a graduate of Wheaton College, Wheaton, Ill., is now Director of Christian Education at Ebenezer Baptist Church, Detroit, Mich. He is also a candidate for the M.A. degree in Christian Education at Wheaton.

SPRAWLING AMONG THE evangelical churches of America is a vast religious wasteland. Usually it is called by another name, such as "The Faith Class," "The Harvesters" or "Men's Bible Class." Its common name, which everyone will immediately recognize, is "The Adult Sunday School Class."

In this broad wilderness little of anything valuable grows. What stunted vegetation is found there is usually weak moralistic teachings, quarterly-centered truths, unrelated Bible portions, tacked-on applications and a thousand similar things of little or no worth to the student in "Mr. Jones' Adult Class."

A strong indictment? Certainly. But to thousands of adults who attend evangelical churches from Maine to California the indictment could be even stronger. Adults are simply not expected to learn

in Sunday school—that stopped somewhere in the Junior Department. The most formidable accusation, however, is that *Adults are not learning the facts of the Bible, let alone the principles derived from the facts.*

Recently, a general Bible knowledge test was given to the adult classes of a large church in the Midwest. Those taking the test were instructed not to put their names on the test because the tester did not want them to feel any additional pressures. The only mark of identification was a blank in which those being tested were asked to "record the number of years that you have gone to Sunday school regularly during your entire life."

The results of the test was shocking. "Our average adult has only a very sketchy knowledge of the facts of the Bible," said the young man who gave the test, a recent graduate of one of our fine Christian schools. "If," he continued, "we base our faith on the Holy Scriptures, it would seem to me that a knowledge of the basic facts of Scripture is essential to any vital faith at all."

Of the nearly two hundred adults who took the test, less than 7 per cent received a passing grade (60 per cent or higher). The average grade received was 23 per cent!

Adults who had registered twenty, thirty and forty years of regular attendance in Sunday school could not even name Saul as the first king of Israel. Seventy-seven per cent did not know

where to find the "love chapter" of the Bible. Over 80 per cent could not name the prophet who foretold the birth of the Messiah in Bethlehem. And the most shocking discovery of all was that almost every adult thought that people in Old Testament days were made right with God because they "offered sacrifices in the temple"!

If such an ignorance of the facts of the Bible does not confirm the above indictment leveled at adult Sunday school teaching, allow a brief vignette of the moral and ethical standards of adults who have been schooled in Sunday school all of their lives. America, that great nation founded on the principles of truth and right, is riddled with graft and corruption, cheating and stealing; and much of this is accomplished by fine, upstanding members of the adult Sunday school classes.

In a recent family interview with a Christian youth counselor, a lad of sixteen placed a finger on his father's chest and with bitter tears cried, "Dad, you're a fake! You might be chairman of the board of deacons, but I hear your business dealings over the phone. I know how you cut corners and pad the expense account. If this is Christianity, I'll have none of it!"

Of course the home must bear the greater part of the blame, because it is the God-ordained institution for the teaching of ethics, morals and the Bible. However, its right-hand ally, the Sunday

school, has a contribution to this training which it must not fail to make. It, too, is responsible to make every effort to confront each individual with total commitment to Jesus Christ.

Of greatest concern and heartbreak is that many Sunday schools, especially adult Sunday schools, are a waste of time, effort, money, organization and building. The general level of teaching is shallow, uninteresting and unrelated to life. We might as well admit that many adults are not eager to come to class and are not actively involved once they get there. Consequently they spend half the hour either wishing they had remained in bed or mapping out the route for their Sunday afternoon drive in the country.

What practical, down-to-earth steps can the average adult Sunday school teacher take to raise the level of learning in his class? Here are a few suggestions:

1. *Active participation.* Adults do not want to be lectured; rather, they want to wrestle with issues. They want to be involved. The adult teacher should plan every lesson with a maximum of participation on the part of the class.

To ask a factual question such as "How many chapters are there in Genesis?" is a start, but questions that do not have pat answers are more stimulating for adults. Break your class into smaller units of four or five and allow them independently to search for specific truths or teachings, assigning each group a passage of Scripture and a leader to report the findings later to the entire class. The lesson application must never be made by the teacher but ought to be arrived at by the class in discussion or reflection. A "preached" lesson application is seldom followed through by the students.

Quarterly tests, mimeographed in advance, will help the pupils recall the facts and force them to verbalize the lessons they have learned. Questions must ask not only for facts but also for conclusions and understandings. Discussion after the test will clarify issues and encourage active individual and group participation.

2. *The use of visual aids.* The chalkboard is an invaluable tool for reinforcing verbalized or spoken facts or truths. With such an aid the teacher can punctuate each sentence with a visual tie-in, making the lesson much more clear. Blank charts which the class must fill in by discussion or question-and-answer allow the teacher maximum participation and at the same time provide each class member with a measure of personal satisfaction from seeing his comment repeated in writing before the entire class. After all, learning should be a pleasurable experience; only thus will the students de-

sire to repeat it.

In addition to the chalkboard for graphs, diagrams, outlines and lists the teacher has at his disposal an infinite number of displays, maps, charts, filmstrips and slapboards (an adult variation of the flannelgraph), not to mention the myriads of suggestions offered by the publishers of most Sunday school materials.

3. *Variation of curriculum.* For many decades the topical lessons have held the fore in Sunday school publications and few have imagination enough to think of anything different. Alternating topical lessons with a book study might prove to be the change of pace needed to bring a dull class to a state of attention.

With the advent of adult education in hundreds of high schools across the land adults have been studying every conceivable subject from automotive maintenance to zoology. Sunday schools could take advantage of this trend by offering elective courses during one or two quarters of the year. Adults from the entire department would be free to choose the topic they wanted to study for the next quarter.

A change of location, teacher and procedure would prove exhilarating. One might take a course in Old Testament Survey, New Testament Survey, Prophecy, Romans, the Gospel of John, Soul-Winning, Missions or Church History. Teaching a course in the Gospel of Mark by a method known as inductive Bible study might encourage your class to independent study. *InterVarsity's* publication, *Discovering the Gospel of Mark*, by Jane Hollingsworth, includes instructions for the teacher, thoughtful questions on each chapter of Mark, and a chart which each student fills in as he proceeds in the study. An increasing number of Sunday school publishers have become aware of the needs of adults and are publishing materials to help the teacher accomplish the task of involving them in the study of God's Word.

4. *Personal concern.* No amount of educational technique can outweigh the effect of a teacher who is personally interested in each class member. A friendly, prayerful teacher who takes the time to answer even the most inane question with love and consideration can do more for the kingdom of God than many Ph.D.'s who are armed only with the most modern methods and technological advances in pedagogy. Just stopping by to say hello to the family, visiting a sick member at the hospital, or without ostentation assisting in some project will win a hearing for the lessons of the Sunday school hour. A teacher

who spends time in prayerful con- easier each student has the key to ef. The teaching.

5. *Spirit-led preparation.* It must be carefully noted that the simple mechanical juggling of methods, materials, devices and gadgets will never produce spiritual life. If a teacher is called of God to teach, the Holy Spirit will infuse him with the "natural" pedagogy of God Himself. This writer must admit that much of the gadgetry of twentieth century "churchianity" has arisen in a feeble effort to make up for a loss in spiritual vitality. This will never advance the cause of Christ. "Human efforts produce human results" is an oft-quoted dictum which is never so clearly evidenced as in the Sunday school. Forced by a lack of spiritually qualified and called personnel, the church has forsaken quality for quantity. The drastic results are those outlined above.

However, any honest device which will aid us to do our job must not be overlooked because of some pseudo-spiritual rationalization which says, "The apostle Paul never used it so why should we?" Here Christ Himself can be our leader in teaching. The Master Teacher used better illustration, demonstration, miracle, writing in the sand and parable-all accepted pedagogical methods of His day. Christ used the "visual aid" of the ceremonial washings in the Temple as He stood up and proclaimed, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38).

Prayerful preparation bathed in research and study, utilizing all the techniques that God has approved, is the only way to produce effective, life-changing teaching. The Spirit of God led our Saviour as He taught His three-year seminary course to twelve sons of Israel. The same Spirit of God will furnish us with the tools of spiritual teaching when in complete submission we cast ourselves at His feet, yielding ourselves to be used at His own discretion.

The arid wasteland of ineffective adult teaching can be transformed into a lush valley producing spiritual fruits "meet for the master's use." Christ is relevant to men of this century just as He was to the Augustines, Abelards, Wycliffes, Husses and Wesleys of former centuries. Every superintendent and teacher who would give a meaningful witness to men and women today must become silent in awe and wonder and listen for the voice of Jesus Christ, the Master Teacher.

Christ will teach through us, but not in spite of us. ■ ■

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Last year over 3,000,000 Americans were married, and about half of the brides were still in their teens.

by Donald L. Hill

Early Marriages: Problems and Remedy

A GOOD NUMBER OF articles have been written lately concerning young marriages. This is perhaps an indication that this is a problem in America. However, one does not just have to read the articles on the subject to realize that it is a problem—just look around and it can be discovered. A sixteen-year-old girl, married for two years and the mother of a small son has lamented:

"My idea of marriage wasn't realistic. I pictured everything as perfect. No quarrels. But you find out it gets a little bit different after you're married. It makes you grow up faster, and that's not good. You should be able to enjoy the rest of your time in high school. My girl friends, the ones who didn't marry,

all seem so kiddish now. They come over to tell me their problems—but compared to mine, they all seem so small.

I don't try to paint too pretty a picture of marriage to my girl friends, as though it is the perfect thing. It isn't!"

The sudden magnitude of responsibilities that faces the unprepared married couple is quite evident in this girl's experience. Her views simply echo many who have been forced to discontinue their education, and in reality their happiness of youth, because of a young marriage.

Compare the following quote from a college girl to the quote previously given.

"I'm in love with Ted, but I'm not

going to get engaged because I know I'm a long way from being ready to marry. I want to marry and have children some day, but right now I just couldn't face all that responsibility. It's a problem in some ways, because I think it would be nice to have the children while I'm young—perhaps in the early twenties—so I'd have all the energy it takes to be a good mother. But when I see other girls almost my age with babies, I feel sorry for them. I still want to have fun before I get tied down to that. And another thing, I've been in love two or three times, but so far, it has not lasted. Each time after the affair has ended I have found someone else who turns out to be more nearly the type I'd like to marry some day. I'm still not sure enough about some things in my own personality or sure

enough of my judgment of another's personality to make a choice that would have to be permanent. In the last year I've learned several things about myself. . . . Perhaps in another year or so I'll be more nearly ready to marry."

The person who made this last self-evaluation had made more progress than the first toward the maturity necessary for marriage. Others her age are only vaguely aware that marriage means babies, and babies mean responsibility as well as sweetness. She was achieving a realistic attitude toward love and marriage, and some objectivity about her own level of maturity.

I would like to face the problem of young marriage from three aspects: (1) the problem itself, (2) why the problem is a problem, and (3) remedies for the problem. These things must be reviewed objectively in order to have a more fuller understanding of the problem.

To say that young marriages are no problem puts us in the position of the ostrich who sticks his head in the sand to become oblivious to the surrounding world. It must be understood here that there are exceptions to every case, and I am not implying that all young marriages are necessarily evil. There are many young marriages that have proved successful through the years and the indulgents would recommend it for everybody. However, this is not looking at the problem objectively. Conversely, the other extreme is more prevalent.

Last year over 3,000,000 Americans were married, and about half of the brides were still in their teens. This year there will be even more of these marriages, a fact that would have astounded adults only ten years ago. The frequency of these marriages is causing them to be socially accepted so that one rarely gives them a second thought. The median age of the bride and the groom have been steadily decreasing since 1890. The median age for the bride in 1890 was 22.0. In 1959 it dropped to 20.0. In this same time period the groom's median age dropped from 26.1 to 22.6. To really understand the potency of these statistics one must consider that there are still a large number of adults who wait until they are middle-age to marry. Thus, a large number of teenagers must have married in order for this low median age to be realized.

What are some of the problems of a young marriage? Let us look at some particular problems, but let us admit that time would not allow us to look at *all* of the problems. Just the most important ones, but not necessarily in order, will be discussed.

The first problem recognizes that young marriages and divorce are almost synonymous. The Bureau of the Census

survey asked women how many times they had been married and their age at the first marriage. For the women who had been married once, the median age at first marriage was 21.1 years; for those who had been married more than once, the median age at first marriage was 19.0 years. The report shows that the pattern has held constant for the past 35 years; that is, those remarrying were married for the first time when they were approximately 2 years younger than those married only once.

Again the Bureau of the Census reports that marriages in the 15-19 age bracket are three and a half times more likely to be broken by divorce or separation than marriages in the 25-29 age bracket. Dr. Judson Landis, in a study of more than 1,000 marriages, reveals that the divorce rate falls as the age at marriage increases. For the benefit of any young people who might be reading this article, let me quickly explain that I am not implying through these statistics that one should wait until he is 30 years old to marry. The point is just being proved that more mature marriages tend to be more successful.

A Second Problem

A second major problem of the young marriage is that education, whether high school or college, is often terminated with marriage. Certainly age at marriage is correlated with education at marriage. Education is perhaps more relevant to readiness for marriage than age because it reflects adequacy of preparation for marriage and parenthood. Census figures demonstrate that divorce and separation are twice as great for young people who fail to finish high school as for college graduates.

The amount of income expected and the occupations are affected by the amount of education received by the husband. Since marriage induces men to leave school to enter gainful employment, and brings about the discontinuation of schooling for motherhood and possible gainful employment for girls, it is important to take the issue of completing one's schooling into account in timing the decision to marry. I have known high schoolers, and more particularly college students, who have terminated their education in order to marry. While they might be living under the pretense of happiness it is an admitted fact that their lack of education has caused some difficulties making them financially incompatible. Besides the financial aspect there have been those who have admitted to me in counseling that they harbor a grudge against their companion for terminating their education. Both are

actually to blame but it is much easier to put the blame on someone else. The question is then asked, do these conditions make a happy marriage?

People usually think they are more nearly ready for marriage while in college rather than in high school. Robert Blood writes, "The feeling that marriage is an attractive proposition does not develop out of thin air but follows when people have drunk deeply of the 'heady wine' of freedom, have found it good, but are ready now for something more nourishing." For many people this readiness to settle down comes during the college years, despite lack of money, parental disapproval, and the fact that they are still students. It cost married college students more to live, and there is no need to try to think otherwise. To marry in college successfully requires high adaptability and an acceptance of a drastically cut level of living compared with single student life.

A third factor, and the last one expedient to mention, is a factor of great importance. The success or failure of any marriage depends largely on the emotional maturity of the partners. Emotional maturity can best be defined as the level of one's development in ability to see oneself and others objectively, to be able to discriminate between facts and feelings, and to act on facts rather than on feelings. The child of ten is not expected to be emotionally mature; he is developing satisfactorily if he is as mature as other children of his age. Each stage of life requires the level of maturity necessary to function adequately at that level. So it is in the young marriage. Problems arise in every marriage, but the more mature marriage can handle them as they arise. The immature marriage many times will fold and crumble when hit by the tides of marriage problems. Maturity makes the bonds strong to withstand torrents of time.

It must be understood that there are many "adults" chronologically who are very immature at heart. The age of an individual does not mean he is of necessity mature. But the chronological age of a person will generally serve as an indicator of maturity. Thus, the problem of young marriages will rest in the maturity of the partners. Any person who has experienced marriage for several years will attest to the fact that maturity either binds or severs the relationship. Maturity, then, can be placed beside divorce rate and educational termination as a problem of the young marriage.

An armchair survey among churches, schools, and communities will reveal a thousand and one reasons why the problem of young marriages exists. Most any

(Continued on page 24)

Early Marriages

(Continued from page 23)

observant individual could list several. I want to acquaint you with the basic problems on which most of the other thousand would hinge.

The first one is what I call uneducated love. It is popular to follow the examples of the movies, television programs, books, magazines and other communicative media in being in love. However, the word "love" is one of the most ambiguous words in our vocabulary. Our young people are taught to love, but are never educated as to what love really is. Therefore, the first whim they experience is classified as true love. There is a marked difference between true love and infatuation, or what is commonly called "puppy love." True love creates a craving for the union with another in the framework of marriage. Frequently infatuation is interpreted as this true love.

Infatuation should not be mistaken for true love. The following comparative chart I have made will illustrate the difference.

<i>Infatuation</i>	<i>True Love</i>
Comes suddenly	Love takes time
Is based on sex appeal	Considers every area of the personality
Is being in love with love	Is being in love with another
Is insecure—may lose tomorrow	Is secure—lasts forever
Is a separate entity	Is a union
Changes quickly	Is unchangeable
Causes one to suffer loss of ambition and appetite	Give special impetus to want to work to please another

And the list goes on unendingly. But the problem of young marriages exists due to the youth being uneducated in love.

Another problem causing young marriages is due to early dating. Our society forces our young people to date at earlier ages each year. My eight-year-old son recently received a telephone call inviting him to a "sock hop" for youngsters where admission was granted only by dates. He did not go for many different reasons, but this is an indication of how our society is forcing our young people to date earlier and then become alarmed over the young marriages. Early dating is a definite factor in motivating early marriage because the teen-ager is compelled to reach further and further into the adult world. Interviews with thousands of teen-agers revealed that one out of every four girls began dating before she was 13 years of age, and according to many studies, dancing, even kissing and petting, are common place among 11 and 12 year olds. It is disclosed during adolescent interviews that marriage is definitely on their minds.

It is a sad and devastating truth that

many teen-agers are forced into marriage because of pregnancy. This would be the third reason for the young marriage problem. A great many teen-agers in all probability would not have married each other, or at least they would have waited until they were older had the girl not become pregnant. Pregnancy is very often the consequence of being forced into early dating by parents, assisted by tremendous outside influences which lead the adolescents to think that they are sexually mature, and that a society which denies young people a sex life until late in their 20's or into their 30's is going against nature.

A fourth reason for the problem is that family life at home is so poor the youngsters want to get married to escape. This may not be logical thinking but teen-agers are sometimes not logical thinkers. Some who marry as an escape might not have the judgment to make a wiser choice even if they were much older, but many of them, if given time, would achieve a level of maturity not present when they marry at a very early age.

There are several other reasons for teen-age marriages that I would like to mention but will not be able to make many comments. Failure at school, repetition of parent's age, and pressures of biological competition on the part of the girls are additional reasons. The latter is especially true when you consider the girls who see other girls surging around, boy-conscious, date-conscious, marriage-conscious, and marriage-intent, yet with no recognized means of reaching their goal.

Remedies For The Problems

Perhaps by now we all are able to recognize the problems in young marriages. But now we must consider what to do about it. We cannot nor must not admit defeat. To conserve time and space let me mention some possible courses of action to counteract the problem.

1. Love must needs be taught in the home. Not only taught but practiced. We must educate our young to differentiate between love and infatuation. This is not always done by lecture but by daily conversation. Ultimately everyone should be taught that God is love. The New Testament and particularly I John speak concerning love. Our young will know the meaning of love if we take time to educate them.

2. A home that has Christ as its head will provide the right environment to decide a time for dating. There is no cut-and-dried age to begin dating. It depends on the maturity level. To push them into early dating is deplorable. We must not

join the tide of creating activities that involve dates. Churches are many times guilty of this. Family love and understanding will help to solve the problems in this area.

3. Sex education is a must for Christian young people. Many fine church-going young people are guilty of forced marriage due to pregnancy. I believe it should begin in the home but it should even extend to the church. Our pastors speak out against sex so much of the time but few spend time to educate our young. The word "sex" is not to be considered a dirty, ugly word only the degenerate use. I would far rather my pastor give sex education to the young than the school teacher. Sex is holy as God intended it to be. The church has excused it by calling it filthy and Hollywood has captured it thus capturing our young. We can still remedy the situation by giving correct instruction—not always negatively but also positively. Leviticus 21:13, 14 and I Corinthians the seventh chapter can be a basis for the study.

4. Parents should strive diligently to make their home an attractive, inviting, happy place because many teen-agers marry to escape undesirable home conditions. A study in California found that out of one hundred and thirty-nine students who were contemplating marriage, forty-six were looking to marriage as an escape from an unhappy home.

Marriage is not a panacea for all human ills. It is not a creator of utopia. Marriage requires a firm, adequate education in order to be happy. American youngsters tend to live as if adolescence were a last fling at life rather than a preparation for it. If we sincerely believe that young marriages can be harmful, and we must not construe our wording to mean that they are definitely bad, we can remedy the situation by Bible study, prayer, and last but certainly not least, by education. Then, and only then, can we be reasonably sure that marriage will be a happy and holy estate as God intended it to be. (Mark 10:6-9). ■■



MR. HILL is an ordained Free Will Baptist minister. He holds graduate degrees in guidance and counseling. For the past five years he has been teaching in the Education-Psychology department of Bryan College in Dayton, Tennessee.

(Continued from page 17)

of our nation by a little kindness that all of us can afford.

Women have drawn aside their taffeta petticoats and rustled down the boulevard of America long enough. It is time now to turn aside to tasks that are going begging for the sake of a woman's touch.

P.T.A.'s are wonderful! Women need to identify themselves with this work . . . not just the organization. They also need to identify themselves with the work of the Gray Ladies, social service work, hospital aide work, the rehabilitation of juvenile delinquents, nursing home care and rehabilitation of the inmates if and when possible, local journalism work, mental institutional aide work, political activities in their own communities, campus identification, orphanage work, local race relations . . . to say nothing of all the little (?) jobs as *teaching* a Sunday school class (I do not mean *tending*), working in the young people's work, serving as church secretary for one or two hours a week, etc. After all, if these so-called *little* jobs are done well, there will be less need for some of this other work.

Women go to the missionary meetings and go home as snug and as comfortably ensconced behind their "plush" curtains as when they came. The Iron Curtains and the Bamboo Curtains of this world are terrible. Just terrible! But the hardest curtain this world has yet to open is the "plush curtain of prosperity" wrapped around most modern-day women. You just try to dent it!

Women like the rocking chair, too. They like the ease of letting the world rock on by.

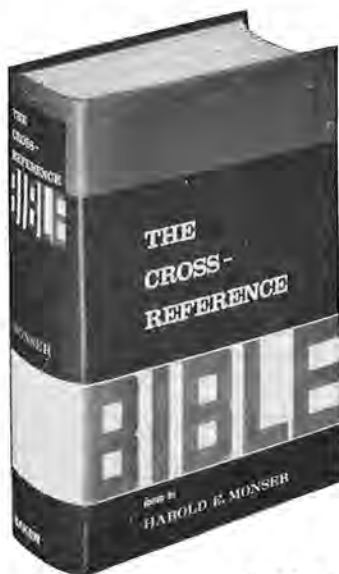
These activities will claim some, if not most, of this *rocking* chair time. But if Christian women will lend themselves to these tasks, this world can be made a better place in which to rear our children.

As we, Grandma's, Matron's and Young Ladies, go on living our lives we would do well to remember this:

To renew faith and dedication to the task God has for all women today—the task which is now clearly our task and one which no one else can do for us. We must not fail God nor our destiny.

The "Promised Land" lies at our door. We can enter in and possess this land and this generation, or we can fail to do so and destroy both ourselves and our golden opportunity to serve Christ, our children, our church and our world today!

Mrs. Edwards was Executive Secretary for W.N.A.C. for approximately seven years. She now resides in Desloge, Missouri.



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"God Moves in Mysterious Way!"

William Cowper, like many of us, was subject to moments of deep melancholy. One night in such a mood he called a cabby and directed him to drive to the banks of the Thames River. The city of London was blanketed with an impenetrable fog, which was, however, no thicker than the despair in the poet's own soul.

For more than an hour the cab driver groped his way along the streets and yet did not find the river. His passenger grew more and more impatient until at last he leaped from the cab, determined to find his watery grave unassisted.

Groping thru the fog, he was astonished when he found himself at his own doorstep. Going to his room he penned the words of that beautiful hymn: "God moves in a mysterious way His wonders to perform."

Gospel Herald

Holy Ghost Power

It costs much to obtain the power of the Spirit. It costs self-surrender and humiliation and the yielding up of the most precious things to God. It costs the perseverance of long waiting and the faith of strong trust. But when we are really in that power we shall find this difference, that whereas before it was hard for us to do the easiest things, now it is easy for us to do the hardest things. James Harvey, the friend of the Wesleys at Oxford, describes the change which took place in him through his anointing by the Spirit; that while his preaching was once like the firing of an arrow, all the speed and force thereof depending on the strength of his arm in bending the bow, now it was like firing a rifle-ball, the whole force depending upon the power back of the ball, and needing only a finger-touch to let it off.

A. J. Gordon

Daniel Webster's Saviour

This story is told of Daniel Webster when he was in the prime of his manhood. He was dining with a company of literary men in Boston. During the dinner the conversation turned upon the subject of Christianity. Mr. Webster frankly stated his belief in the divinity of Christ and his dependence upon the atonement of the Saviour. One said to him, "Mr. Webster, can you comprehend how Christ could be both God and man?" Mr. Webster promptly replied, "No, sir, I cannot comprehend it. If I could comprehend him, he would be no greater than myself. I feel that I need a superhuman Saviour."

Christian Witness

The Light

A tender child of summers three,
Seeking her little bed at night
Paused on the dark stair timidly,
"Oh, Mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way,
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

John G. Whittier

Patience

You need never to take a step in the dark. If you do, you are sure to make a mistake. Wait, wait, wait till you have light. Remind the Lord Jesus that as He is counsellor to the Church of God, He will be in your particular case Counsellor and Guide, and will direct you. And if you patiently wait, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove Himself a Counsellor, both wise and good.

George Muller

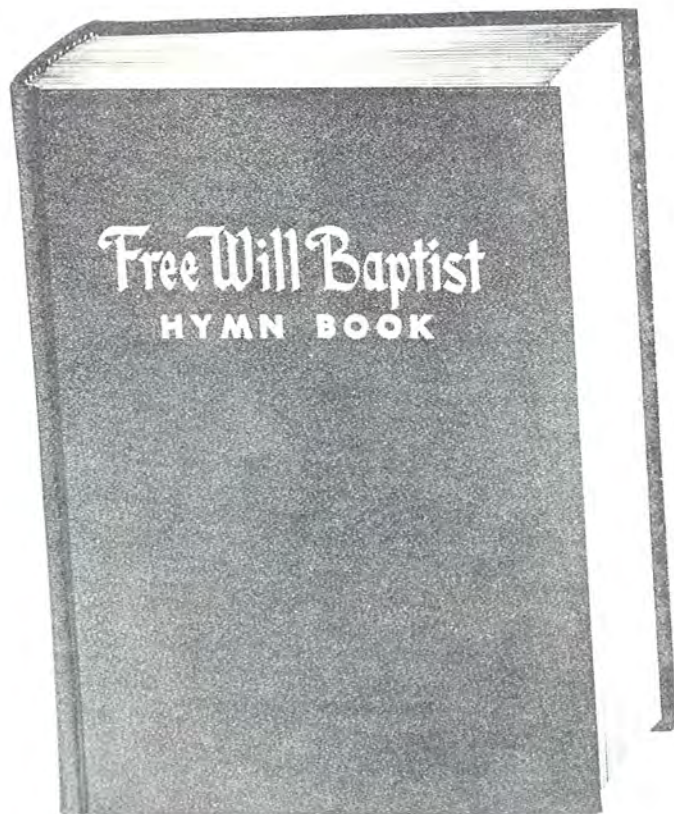
What He Asked For

One hot summer day a young farmer came from his cornfield hot and tired. He took the name of the Lord in vain, cursing the cornfield for being such a grassy mess. He finally succeeded in cleaning the field thoroughly, the rain came, the sun shone, but the field of corn refused to grow as it should. When harvest time came the farmer complained that he didn't make enough corn to pay the fertilizer bill. His Christian wife calmly asked, "Didn't you ask God to damn that field of corn?" Then the young fellow repentantly remembered his words. God does hear and answer us, and if many profanity users realized just what they were asking for, I believe they would be a little more careful.

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Thursday morning

PASTORS' DINNER in Grand Ballroom, Muehlebach Hotel, 5:00 p.m. Tuesday, July 14, Dr. Herbert Mekeel, pastor of First Presbyterian Church, Schenectady, N. Y., will speak on the subject "Is Roman Catholicism Changing?" Price is \$2.50 per person. Order tickets from Executive Department, 3801 Richland Ave., Nashville, Tenn. 37205.



MEKEEL

GIANT YOUTH RALLY Wednesday afternoon. Ken Riggs, new National Youth Director, will be speaking. National Sword Drill and demonstration of "Biblical Bowl" will be features.



RIGGS

MASTER'S MEN BREAKFAST Thursday morning. Mr. M. E. Howard, general contractor from Richmond, Va., is the speaker. Mr. Howard is a member of the Board of Trustees of Free Will Baptist Bible College and was the "Layman of the Year" in 1963.

school, has a contribution to this training which it must not fail to make. It, too, is responsible to make every effort to confront each individual with total commitment to Jesus Christ.

Of greatest concern and heartbreak is that many Sunday schools, especially adult Sunday schools, are a waste of time, effort, money, organization and building. The general level of teaching is shallow, uninteresting and unrelated to life. We might as well admit that many adults are not eager to come to class and are not actively involved once they get there. Consequently they spend half the hour either wishing they had remained in bed or mapping out the route for their Sunday afternoon drive in the country.

What practical, down-to-earth steps can the average adult Sunday school teacher take to raise the level of learning in his class? Here are a few suggestions:

1. *Active participation.* Adults do not want to be lectured; rather, they want to wrestle with issues. They want to be involved. The adult teacher should plan every lesson with a maximum of participation on the part of the class.

To ask a factual question such as "How many chapters are there in Genesis?" is a start, but questions that do not have pat answers are more stimulating for adults. Break your class into smaller units of four or five and allow them independently to search for specific truths or teachings, assigning each group a passage of Scripture and a leader to report the findings later to the entire class. The lesson application must never be made by the teacher but ought to be arrived at by the class in discussion or reflection. A "preached" lesson application is seldom followed through by the students.

Quarterly tests, mimeographed in advance, will help the pupils recall the facts and force them to verbalize the lessons they have learned. Questions must ask not only for facts but also for conclusions and understandings. Discussion after the test will clarify issues and encourage active individual and group participation.

2. *The use of visual aids.* The chalkboard is an invaluable tool for reinforcing verbalized or spoken facts or truths. With such an aid the teacher can punctuate each sentence with a visual tie-in, making the lesson much more clear. Blank charts which the class must fill in by discussion or question-and-answer allow the teacher maximum participation and at the same time provide each class member with a measure of personal satisfaction from seeing his comment repeated in writing before the entire class. After all, learning should be a pleasurable experience; only thus will the students de-

sire to repeat it.

In addition to the chalkboard for graphs, diagrams, outlines and lists the teacher has at his disposal an infinite number of displays, maps, charts, filmstrips and slapboards (an adult variation of the flannelgraph), not to mention the myriads of suggestions offered by the publishers of most Sunday school materials.

3. *Variation of curriculum.* For many decades the topical lessons have held the fore in Sunday school publications and few have imagination enough to think of anything different. Alternating topical lessons with a book study might prove to be the change of pace needed to bring a dull class to a state of attention.

With the advent of adult education in hundreds of high schools across the land adults have been studying every conceivable subject from automotive maintenance to zoology. Sunday schools could take advantage of this trend by offering elective courses during one or two quarters of the year. Adults from the entire department would be free to choose the topic they wanted to study for the next quarter.

A change of location, teacher and procedure would prove exhilarating. One might take a course in Old Testament Survey, New Testament Survey, Prophecy, Romans, the Gospel of John, Soul-Winning, Missions or Church History. Teaching a course in the Gospel of Mark by a method known as inductive Bible study might encourage your class to independent study. Inter-Varsity's publication, *Discovering the Gospel of Mark*, by Jane Hollingsworth, includes instructions for the teacher, thoughtful questions on each chapter of Mark, and a chart which each student fills in as he proceeds in the study. An increasing number of Sunday school publishers have become aware of the needs of adults and are publishing materials to help the teacher accomplish the task of involving them in the study of God's Word.

4. *Personal concern.* No amount of educational technique can outweigh the effect of a teacher who is personally interested in each class member. A friendly, prayerful teacher who takes the time to answer even the most inane question with love and consideration can do more for the kingdom of God than many Ph.D.'s who are armed only with the most modern methods and technological advances in pedagogy. Just stopping by to say hello to the family, visiting a sick member at the hospital, or without ostentation assisting in some project will win a hearing for the lessons of the Sunday school hour. A teacher

who spends time in prayerful concern for each student has the key to effective teaching.

5. *Spirit-led preparation.* It must be carefully noted that the simple mechanical juggling of methods, materials, devices and gadgets will never produce spiritual life. If a teacher is called of God to teach, the Holy Spirit will infuse him with the "natural" pedagogy of God Himself. This writer must admit that much of the gadgetry of twentieth century "churchianity" has arisen in a feeble effort to make up for a loss in spiritual vitality. This will never advance the cause of Christ. "Human efforts produce human results" is an oft-quoted dictum which is never so clearly evidenced as in the Sunday school. Forced by a lack of spiritually qualified and called personnel, the church has forsaken quality for quantity. The drastic results are those outlined above.

However, any honest device which will aid us to do our job must not be overlooked because of some pseudo-spiritual rationalization which says, "The apostle Paul never used it so why should we?" Here Christ Himself can be our leader in teaching. The Master Teacher used better illustration, demonstration, miracle, writing in the sand and parable—all accepted pedagogical methods of His day. Christ used the "visual aid" of the ceremonial washings in the Temple as He stood up and proclaimed, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38).

Prayerful preparation bathed in research and study, utilizing all the techniques that God has approved, is the only way to produce effective, life-changing teaching. The Spirit of God led our Saviour as He taught His three-year seminary course to twelve sons of Israel. The same Spirit of God will furnish us with the tools of spiritual teaching when in complete submission we cast ourselves at His feet, yielding ourselves to be used at His own discretion.

The arid wasteland of ineffective adult teaching can be transformed into a lush valley producing spiritual fruits "meet for the master's use." Christ is relevant to men of this century just as He was to the Augustines, Abelards, Wycliffes, Husses and Wesleys of former centuries. Every superintendent and teacher who would give a meaningful witness to men and women today must become silent in awe and wonder and listen for the voice of Jesus Christ, the Master Teacher.

Christ will teach through us, but not in spite of us. ■ ■

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