



AUGUST 1964

CONTACT

*of the National Association
of Free Will Baptists*

Convention Highlights

Higher Education:
Secular or Sacred

How To Teach Missions
To Everyone

Where Is Camping Going?

Mrs. Pastor, You Will
Be Remembered

CONTACT

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Free Will Baptists

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personally...

We Were Not Disappointed

Last month prayer was requested for the 28th annual session of our National Association. The desire was expressed that this would be a time of spiritual blessing when the Holy Spirit would do a work in each of our lives. Prayer was answered! We were not disappointed.

Beginning in committee and board meetings, the blessing and leadership of the Holy Spirit was in evidence. A unity prevailed that was born of the Holy Spirit. It was a thrill just to be present and see God at work.

What specific emphasis did the Holy Spirit bring? There was a new commitment to the Bible as the Word of God. Free Will Baptists are a people of The Book. There is no question about authority in matters of faith and practice. We accept God's Word.

There was the conviction that we must be open to the leading of the Holy Spirit recognizing that God may be pleased to break through in new ways leading us into new methods. To be slow in responding when God is leading in a new direction could mean lost opportunities.

There was the awareness that the chief business of the church is to win men to Jesus Christ as Saviour. The importance of this for the local church as well as our missionary effort was made real by the Holy Spirit. Free Will Baptists will remain evangelistic in spirit.

There was the impression that to be effective, Christians must be mature in their spiritual experience. With an increase in the Christian challenge and with a softness on the part of a large portion of Christendom, the Holy Spirit called us to a maturity which would result in a high degree of effectiveness for the cause of Christ.

All of this and more was the result of your prayers. Thank you for praying. Rejoice with us in the goodness of God and continue in prayer for His blessing to rest upon each ministry of our National Association this year.

Headquarters Building Under Construction

Many of you who receive CONTACT each month have given solid support to our efforts to erect a new headquarters building. We have deeply appreciated your contributions to this project and your letters of interest and encouragement. It is our desire to keep you informed each month in regard to the progress of the building now that actual construction is under way.

A contract was signed with George A. Patton on June 22, 1964 to serve as contractor. The building has been laid out and footings are being dug at this time. We expect to have the building under roof before the rain and cold of the late fall months. Lord willing, we hope to have occupancy sometime in February 1965.

It is important for you to understand that the building itself is being financed through a loan from Prudential Insurance Company. This loan will be amortized over a 20 year period through rent which will be charged to each department housed in the building. The rent charged each department will be only a fraction of what it would cost to rent equivalent space in the city of Nashville and at the same time we will be buying our own building.

As of this date \$23,997.59 has been given by churches and individuals to this project. This money has been used for purchase of 2.3 acres of the land and some incidental items in connection with the project. This means that we must still raise approximately \$20,000.00 to complete payment on the land. Two acres of our property is being held under an option which will expire in two years. We must have this additional land to care for our future needs and it is imperative that we raise this money as quickly as possible. Full cooperation will make the task easy. We would request, therefore, that you consider this need in your giving during the fall and winter months. Make sure that your gift is designated for the new building. We anticipate the receipt of your letter soon.

Woman's Auxiliary To Promote Subscriptions

The Woman's National Auxiliary Convention in its recent session voted to sponsor a subscription campaign for CONTACT during the month of October. Their goal for the month will be 3,500 new subscriptions. We appreciate this effort on the part of the Woman's Auxiliary and would encourage all of our churches to cooperate.

Additional information is given on page seven of this issue with a list of the goals which have been set for each state.

'I REMEMBER HARRY...'

... the farmer, who had taken on the support of 25 orphans.

I STARED AT THE HEADLINE in the *Los Angeles Times*. It was Harry all right—a big grin breaking through his weatherbeaten face. His hair was shorter now, although his bushy brows and mustache were still black. The AP dispatch, dateline "Seoul," announced to the world that Harry Holt, age 59, the Oregon farmer who had brought so many Korean orphans to America, was dead of a heart attack at his orphanage, 10 miles north of Seoul.

Could it be that Harry, whom I had always regarded as "the indestructible," was really dead? As a myriad of pictures flashed across my mind, it didn't seem possible . . .

Harry Holt, the logger, never was the resting kind. He was supposed to be resting from a serious heart attack when he started his greatest ministry in 1956.

I remember Harry, the farmer, who came to my office at World Vision Inc. shortly after he had seen Dr. Bob Pierce present a film depicting the plight of Korean orphans. Harry had taken on the support of 25 orphans, but wanted to do more. He wanted to go to Korea to actually adopt some to be his very own. My secretary had arranged for him to bring one for her, too—and he did.

After months of struggle, endless red tape, and the passing of a special law by the U. S. Congress, Harry returned from Korea, bringing eight tiny Korean children whom he had personally adopted along with a few more for fortunate parents, including my secretary and her husband.

When I saw that first little Korean face looking in wonderment from the round window of the plane in which it had just landed, I knew that Harry Holt had done the impossible. But little did I know then that this was to be only the first of many impossible assignments which Harry Holt was to accomplish because he knew God had spoken to him—and he had to do what God had told him to do.

A short time later Harry had again come to see me. He wanted me to go to Korea with him to photograph the need of the orphans. So I found myself on my first missionary journey . . . and Harry Holt had purchased the ticket.

I shall never forget a night on that trip, in a small house in Seoul. A severe epidemic of measles was prevalent among the orphans. As the children had little resistance, many were dying from the complications of pneumonia and dysentery. Harry was nurse-maiding 25 children and babies that night, sometimes feeding two babies at a time. All were very sick. There were two babies to a wooden box, with the older children sleeping on the floor.

Harry had no rest through the night as he kept going to attend the sick babies. One was coughing hard continuously, and he had gone to it several times.

Once more, he was aroused by this baby's cries and he went to it. He cried out to me and I found him on his knees on the floor, moaning and holding the dead baby in his arms, clutching the little one tightly to him.

"Oh God, oh God," sobbed the big rough farmer—"One has just died on me. . . ."

I remember Harry, tireless searcher for unwanted babies. Setting: A prostitute village beside a large U.S. Air Force base. We had gone in "off limits" to get there, but nothing would stop Harry. He had sent his interpreter to seek out the "Headman" of the village, and asked him to call a meeting of the girls to hear him present a plan to save their mixed-blood babies. (Mixed-blood children were not accepted in Korean society and were often left to die.)

He told them that we would be back the next morning to take any babies to a hospital for care and for adoption into loving Christian homes in America, if they desired this. But he wanted them to think about it overnight.

The next morning we returned (again "off-limits"), and eight mothers brought their babies to Harry Holt. As we loaded the eight babies, Harry, the interpreter and myself in the small jeep, two of the mothers climbed in. (They had been elected to accompany the entourage, to see the hospital where the children were going, and to report back!)

Though it was a very hot day, and a long journey into Seoul, we were thankful that the two mothers were along. We had no diapers and no milk, but the two girls nursed all the babies. . . .

I remember Harry Holt, the *man* It was night and we stopped in a tiny village, at a small Korean hotel. Harry was suffering from dysentery, and had been repeatedly warned not to eat Korean food when out in the villages. But he ate heartily, a typical Korean meal, as two rats kept running across the ceiling above our heads. Though in considerable pain, he wouldn't turn back. He had heard there were some mixed-blood children in a village a little farther on.

In our small room, we stretched out on mats on the dirt floor, with only a hard, roll-type, Korean pillow for our heads. Though weary, Harry talked at length of his hopes for a hospital some day so the children would have good care. He didn't know how much longer the Lord would let him go on, but if he would only let him continue until he could save 100 orphans. . . .

Through moistened eyes, he said, "I haven't always been the father I should have been. I've been strict to my family—but you tell them when you get back how very much I love them. . . ."

I dropped off to sleep from exhaustion. A few hours later I was awakened by a loud voice. It was Harry Holt on his knees by the open window, crying out to God: "Oh Lord . . . if you'll only let me go on to save 100 of these children, to get them safely to parents in America who will love and care for them." And he prayed on and on through the night. . . .

Now, here in the paper was Harry, that familiar big grin on his face. This was the way he looked when he arrived in America with another plane load of orphans. Twelve orphans . . . fifty orphans and then he prayed for a hundred: "Just a hundred, Lord. . . ."

Remembering that prayer, I glanced from Harry's face to read the headline: "Farmer Who Adopted 3,000 Orphans Dies." ■ ■

"Worldly Organizations"

by Mark Lewis

ALMOST EVERY SUNDAY SCHOOL child knows the story of Moses. God brought together a Hebrew man and a Hebrew woman and from this union a special child was born. His name was Moses. Even before his birth Moses was destined to lead the children of Israel from Egypt to the promised land. His life may be measured in three forties. He was forty years old when he slew the Egyptian and fled to the land of Midian. There he married the daughter of the priest of Midian, and remained in Midian forty years. Forty years later, after he had lead Israel from Egypt to the very brink of the promised land, being 120 years old, he was directed of God to the place of his death and burial.

Moses met God at the burning bush in the land of Midian and was commissioned to go back to Egypt and lead Israel to God's appointed place, Canaan. Somewhere along the way back to Egypt Moses' wife and two sons returned to their home land of Midian. After Moses had led Israel from the land of Egypt (type of the world) and was out in the wilderness, Jethro, Moses' father-in-law, came to him bringing his wife and two sons. This reunion took place about one year after Israel had left Egypt and sets the foundation for this message.

Lest I be misunderstood in the very outset of this message I make the following statements, substantiated by the following Bible incidents:

1. I believe the Bible teaches GOOD ORGANIZATION and SYSTEM as a means of promotion of the plan of salvation and the message of God.
2. I believe the Bible teaches a local, visible, *organized* New Testament church. . . . Unto the church of the Thessalonians *Which is in God the Father, and the Lord Jesus Christ.* (I. Thess. 1:1).

This, and many other scriptures in the New Testament, mentions the church by name. No, not by denominational name but by the wonderful name, *the church*. This is the one that Jesus said, "Upon this rock I will build my church" (Matt. 16:18).

3. I believe that Christ saw the benefits of organization and system. When he fed the five thousand, Mark 6:32-44, he commanded his disciples to *make the people sit down in companies* upon the green grass. And they sat down in ranks, by hundreds and by fifties. Had he just tossed the bread and fish out to that hungry throng they would have trampled each other, especially the children and the aged. So he organized the entire situation.
4. I believe the Bible teaches that there was ordained authority in the New Testament church such as Elders, Bishops, Pastors, Evangelist, Deacons and Missionaries. These and others are found in such scriptures as Acts 14:23, Eph. 4:11, Acts 13:1, and Phil. 1:1.
5. For the signal purpose of fulfilling the great commission the New Testament teaches a World-Wide organization. Such organization, in my opinion, is in full view in 3rd John 5-11. In these verses the aged apostle writes to the church about his, and perhaps others of the apostles, impending visit. The apostolic authority is in full view.
6. I believe there was a council at home base, the headquarters, at the city of Jerusalem. Further, that disputed matters were brought before this council. (Acts 15:7). Very possibly James presided. (Acts 15:13). And that the Holy Ghost approved this council and honored it with his presence. (Acts 15:28).

However, I have a fear of "Worldly Wise" organizations that are not Biblical or directly commanded of God. In fact, *we live in a most dangerous church age.*

Difference of View-Point

There is a difference of view-point regarding Jethro among Bible scholars. Some hold to the view-point that Jethro was a TRUE believer in the Lord, while others feel that he was strictly a priest of Idolatry. I believe he must have been a mixture of both. In as much as he was a descendent of Abraham (Gen. 25:1, 2) he must surely have known about the true God. However, (Exodus 18:11), by Jethro's own expression, he does recognize the existence of OTHER gods. Personally, I give no credence to even a remote possibility of the existence of another God.

In the fact of the mixture lies one of the grave dangers of our church age. It *IS NOT* possible to sprinkle a little salt over a piece of horse meat and make it suddenly become beefsteak. Neither is it possible to sprinkle a FEW VERSES OF SCRIPTURE over a man-made organization, mix in a little paganism, erect a statue of the virgin Mary in one's back yard, place a crucifix over the head of the bed, a statue on the dash of the car, count off a few beads and say, "NOW I HAVE SALVATION."

I believe that Jesus Christ, *plus absolutely nothing*, brings salvation to a man's soul. (Acts 4:12).

Jethro's Priesthood

The Bible merely speaks of Jethro as the "Priest of Midian." It is not clear in the Bible just how and where, whether in a temple or elsewhere, he served as priest. However, it does occur that the incident in Exodus 18 took place after the law was given and the line of Priesthood was given to Aaron and his sons. In verse 16 Moses said, "And I do make them know the statutes of God, and his law." After the Priesthood was established in the lineage of Aaron, any other person acting as Priest, or presuming to act, was out of order. Even Saul, the king of Israel, made his major blunder by intruding into the priest's office.

Just so, any organization called CHURCH in this New

Testament Age that uses a priest as mediator between God and man IS POSITIVELY OUT OF ORDER. Jesus Christ is our High Priest and Mediator.

Most probably about the end of the first year of the journey from Egypt to Canaan, Jethro, Moses' father-in-law, came to Israel with Moses' wife and two sons. After the formal greeting and the asking of each other's welfare, Moses told of the "MIRACLE OF DELIVERANCE" wrought by the hand of God upon Israel and Jethro rejoiced with Israel.

In verse eleven Jethro said, "*NOW* I know that the Lord is greater than all gods." The fact that he said *NOW* I know implies that he must have been somewhat undecided before this time. And the fact that he placed Jehovah God among *all* gods says to me that he would recognize the existence of others. I repeat, *I don't recognize other gods*. Neither do I recognize anything other than Jesus Christ as the true foundation of the church or anything other than God's Word as our rule of faith and guide to organization and practice.

Let us take a verse by verse look at Exod. 18:12-27.

Vs. 13 . . . Moses sat to judge the people. Here Moses, God's own and chosen, performs his work for the Lord and the people.

Vs. 14 . . . (Jethro to Moses) What is this thing that thou doest? Moses' father-in-law observes and questions.

Vs. 15, 16. (Moses) . . . the people come unto me . . . and I judge between them. Here Moses answers to his father-in-law, whereas he, or any other man called of God, is not required to answer to any man other than God. We ministers of this age shall give an account to the Chief Shepherd Jesus Christ at his appearing and his kingdom.

Vs. 17, 18. (Jethro) The thing that thou doest is not good . . . Thou wilt surely wear away. In these verses Jethro makes his *own* decision. He decided that what God had laid upon Moses was too great for him.

Vs. 19 . . . Harken unto *my* voice, *I* will give you counsel. This was Jethro speaking and it was *his* counsel, not God's, that he was to give to his son-in-law. I see absolutely nothing in the Word that implies God directed Jethro to give such counsel. There is always someone ready to meddle, you know.

Let's bear in mind that Moses was no child at this time. He was eighty years old; old enough to have known and tried God long enough so that he would not have to lean on anyone else for his direction and counsel.

Vs. 20, 21. In these verses Jethro outlines a **COMPLETELY NEW ORGANIZATION**. Yes, it reads real good and sounds wonderful. Only one thing wrong: It was Jethro's directive, and not that of God's.

Vs. 24 . . . (The Text) And Moses hearkened to the voice of his father-in-law, and did all that he had said. In Numbers 12:3 Moses is described as meek: meek above all the men upon the face of the earth. Perhaps this very meekness is the thing that prompted him to follow the counsel of his father-in-law in this new organization. I cannot see in the Bible where he went on his face before God regarding this matter as he did on other occasions, he just meekly followed the counsel given.

It is my opinion regarding *this* New Testament Age that it is no time for meekness, but rather a time for the church of the living God to stand-up-tall and stand for the doctrine once delivered to the saints. Sure the organizers of World Religious organizations will call us Non-Conformist. Let them. Paul said, "Come out from among them . . . be separate." 1 Cor. 6:17. Most likely the greatest power loss of the church in this age is our desire to go along with everything and really oppose nothing. Just think back over the preachers God used in other days, Spurgeon, Moody, Billy Sunday, etc. These blasters of sin stood out and stood up for God and his Word. Preachers, let's not be mealy mouthed in the Word nor go along with just any kind of organization, just to go

along. Let's know that our organization is from God and of God. . . . Unto the church of the Thessalonians *which is in God the Father*, and in the *Lord Jesus Christ*. Most any father-in-law would be glad to give advice. *But that does not make it of God*. Let's not be as Moses and just follow any kind of organization. **WE MUST BE WIDE AWAKE!** We cannot sleep or even be drowsy in the Lord in these days. We cannot afford to drift with time and the tide.

What this counsel amounted to:

1. A father-in-law's concern for his son-in-law. Perhaps he thought—Now that you have married my daughter, I'd like for you to be strong to support her.
2. It has no indication of coming from God, but rather from an idolatrous priest. Rue the day that directives for Evangelicals shall come from paganism, or even from the Vatican, or even from the liberals. But let them come from God and God's word.

3. When Moses actually, **PERSONALLY HIMSELF**, complained to God about the burden of all this people God gave him another organization.

As you read the account of the organization that God gave Moses, note carefully that God did not say, "Moses, you can't have the organization that Jethro gave you." He didn't even mention it! He just plain ignored it! Well, surely you know that God was the creator of the family institution to begin with. Perhaps he did not want a division in the family of Moses, but it is quite clear that he did not want Jethro's organization.

4. As you read also note that Moses had the Spirit upon him all the while. More of the Spirit was not called into being, just divided and placed upon the elders chosen. In other words, God had empowered Moses for the task given to him. He needed to lean upon God and not the arms of flesh.

Dangers in Worldly Wise Organizations

1. They are just what they imply, and leave God completely out.
2. The formation of hierarchy.
3. The centralization of power.
4. Brings out carnal natures of men seeking position. (Christ had a taste of this in his day.) Mark 10:35-40.
5. Being swallowed up by the **STRONGER**. (Free Will Baptists ought to be well acquainted with this danger as we remember the first decade of this century.)
6. But the greatest danger of all is leaving off the ministry of the Word simply for organization.

When Paul wrote to the Thessalonians of the things of the last days he said, "But ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4

When speaking of the **CHILDREN OF LIGHT . . . CHILDREN OF THE DAY**, Paul was speaking of the day of enlightenment of the followers of Christ. Those who lived close to and followed his word; those who were illuminated with the Holy Ghost. If ever a time existed when all who love the Lord needed to *stand up and cry out* for the doctrine once delivered to the saints—**THAT TIME MUST BE NOW!**

Brethren, we simply can't afford to be asleep in these days. Satan knows he does not have long to do his dirty work, and his craftiness is greater than ever before. Let us not drift into the habit of following every **WORLDLY WISE ORGANIZATION** proposed, but be sure ours may be upon the true foundation, Jesus Christ. ■ ■

MR. LEWIS was pastor of the Beulah Free Will Baptist Church, Detroit, Michigan at the time of his death. By vote of the Wolverine Association, he put the above message in print. Mr. Lewis was called home by our Lord just prior to the meeting of the National Association in Detroit, Michigan, July, 1963.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

New Magazine for Foursquare Church

LOS ANGELES, CALIFORNIA (MNS)—In September, 1964 the International Church of the Foursquare Gospel will make a major change in its official publication. Replacing the magazine which has served the denomination's constituency for 41 years, first as the *Bridal Call*, then as *The Foursquare Magazine*, will be an entirely new publication, *Foursquare World Advance*.

The new format will emphasize the denomination's world missions program in a greater way than before.

Church Growth Seminar Slated

WASHINGTON, D. C. (MNS)—A Seminar on Church Growth for furloughing missionaries and mission executives will be held again this year, it was announced here by officials of the Evangelical Foreign Missions Association.

The intensive five-day program at Winona Lake, Indiana, September 14-18, 1964 will be conducted by Dr. Donald McGavran, Director of the Institute of Church Growth, Eugene, Oregon. (A similar seminar held in 1963 drew some 90 missionaries from a great variety of mission boards and fields. A similar attendance is expected this year.)

Through the thorough, intensive teaching of Dr. McGavran the missionaries will be given an increased consciousness of the potential for church growth in their fields of work.

Rodeheaver Publishes Spanish Hymnal

WINONA LAKE, INDIANA (MNS)—A new hymnal in Spanish entitled *El Himnario* has just been released here by the Rodeheaver Company. Edited by the Rev. George P. Simmonds, the hymnal contains a varied selection of some 400 hymns and Gospel songs. Helps and suggestions for worship services which are included should prove helpful to Christian workers. (Inquiries should be sent

to the Rodeheaver Company, Winona Lake, Indiana.)

Evangelical Magazine Closed in Cuba

VICTORIA DE LAS TUNAS, CUBA (MNS)—An evangelical quarterly in Spanish, *Voces de Victoria* (Voices of Victory), has been suspended here because of government restrictions. Explaining to subscribers the discontinuance of the magazine, the director, Arsenio Fernandez, stated: "The state has taken over all the printing establishments which still functioned in our city, including, naturally, the one which we have used throughout the time the magazine has been published, suspending the publication of evangelical magazines."

Olympic Evangelism in Japan

TOYKO, JAPAN (MNS)—Gospel ads placed in local newspapers will reach millions of readers in special efforts during the Olympics, it is reported here by the Rev. Kenny Joseph, director of REAP News Service.

This approach is being planned to overcome the hindrance of stringent laws by Tokyo's traffic police discouraging literature distribution near the Olympic sites.

Each Gospel ad-tract will include a personal invitation to a crusade and offer a free Bible correspondence course and Gospel record, Mr. Joseph said.

Broadcasting Station Approved

BERN, SWITZERLAND (MNS)—The project for a powerful international and interdenominational radio broadcasting station in Switzerland has been approved in principle by the federal parliament here.

"The International Protestant Broadcasting Station," called EPI, was organized by interested persons here in 1958. The project was presented to churches in the various cantons of Switzerland. Eventually all but two of the

national churches voted approval and promised support. Numerous individual memberships for EPI were also secured. The formal request to Swiss federal authorities was presented in March, 1963.

Missionary Biography Slated For Film

ATLANTIC CITY, N. J. (MNS)—During the annual meeting of the Southern Baptist Convention held here last month arrangements were made for the filming by Logos Productions of "Bill Wallace of China," the story of a Southern Baptist missionary physician who died in a Communist prison in China in 1951.

Gregory Walcott, who organized Logos Productions to produce films with a Christian message for commercial purposes, will be executive producer of the film and will play the part of Dr. William L. Wallace. The film is not expected to reach the screen until 1966.

Inter-Varsity Anticipates 6,000

CHICAGO, ILL. (MNS)—At least 6,000 are expected to attend the 7th Student Missionary Convention to be held December 27-31, 1964 at the University of Illinois, it was announced here by the Inter-Varsity Christian Fellowship, sponsor of the gathering.

Past conventions have drawn students from all over the United States and Canada, with representation from all parts of the globe.

Among this year's speakers is Mr. P. T. Chandapilla, General Secretary of the Union of Evangelical Students of India, who was schooled in India and at Columbia Bible College in the U. S. A. He has done village evangelistic work in Central India and has served with the student union for six years.

40 Attend Leprosy Seminar

CARVILLE, LA. (MNS)—Some 40 doctors, nurses and paramedical workers from 15 countries attended the fifth annual leprosy seminar at the United States Public Health Service Hospital here in April. More than 15 Protestant Mission boards, as well as private agencies and public health departments, were represented.

Primary purpose of the seminar, which is jointly sponsored by American Leprosy Missions, Inc., and the United States Public Health Service, is to offer a brief orientation course in all aspects of leprosy treatment and management to mission workers on furlough or preparing for overseas service.

Woman's Auxiliary to Push Subscriptions

The Woman's National Auxiliary Convention voted last month in Kansas City to cooperate with *Contact* in a nation-wide subscription campaign during the month of October. The total objective will be 3,500 new subscriptions.

About the first of September subscription packets will be mailed to all local auxiliaries. This material should be reviewed carefully so that each auxiliary will be ready to support the subscription drive in October.

To make the task easy, suggested goals have been established for each state based upon the auxiliary membership. Full cooperation will guarantee success. Note carefully the suggested goal of your state.

Suggested State Goals

Subscriptions		Subscriptions	
Alabama	177	Michigan	90
Alaska	5	Mississippi	90
Arizona	15	Missouri	216
Arkansas	248	New Mexico	20
California	207	North Carolina	407
Florida	102	Ohio	140
Georgia	205	Oklahoma	403
Illinois	103	South Carolina	257
Indiana	40	Tennessee	282
Kansas	59	Texas	144
Kentucky	90	Virginia	140
Louisiana	5	West Virginia	40
Maryland	10	Washington	5



Dr. W. Stanley Mooneyham is pictured above presenting a plaque to Mr. Owen Thomas, Smithfield, North Carolina. Mr. Thomas was selected as the Layman of the Year for 1964.

CONVENTION HIGHLIGHTS



Pictured above are the seven members of the Executive Committee of the National Association. Left to right they are: Willard Day, Robert Picirilli, Bill Hill, O. T. Dixon, I. L. Stanley, Francis Boyle, and Stan Mooneyham.



Three of the speakers at the National were: Jack Paramore (left), evangelist from Greenville, North Carolina; Kenneth Walker, (center), pastor from Arlington, Virginia and Damon Dodd, (right), pastor from Nashville, Tennessee.

■ At least 2,500 people attended the 28th session of our National Association. Largest attendance was on Tuesday and Wednesday nights. Of this number 397 registered as ministers and 189 registered as delegates. A total of 28 states were represented as well as several foreign countries.

■ A successful Layman's Congress was held which should bring new life to the Master's Men organization. The Layman's Commission was eliminated in favor of a Layman's Board. This board is now directly responsible to the National Association. From those present for the Congress an executive board of seven members was elected. Rev. Robert Hill was unanimously elected to serve as Executive Secretary and Treasurer of the Layman's Board.

■ Free Will Baptist Bible College announced its intention to launch a million dollar relocation program in or around the city of Nashville to the General Board. The General Board referred this back to the Board of Trustees for full particulars in 1965.

■ The name of the Home Mission Board was changed to the Board of Home Missions and Church Extension.

■ Sunday School Board announced plans to prepare curriculum especially designed for use in Free Will Baptist Churches. Change from old International Sunday School outlines to be made by first quarter of 1966 if possible.

■ Name of League Board was changed

to Church Training Service. An entirely new youth program was adopted which will become effective first quarter of 1965.

■ Layman of Year award went to Owen Thomas of Smithfield, N.C. Mr. Thomas, a member of Unity Church, was the second layman to receive the award.

■ Approximately 75 young people responded to the challenge of Christian service during the Wednesday night missionary service. An offering of \$2,100 was received for missions.

■ Association adopted its first million dollar budget for 1965. Total budget for all departments was \$1,128,106.35. This compares to \$909,413.10 budget for 1964.

■ Largest group ever attended Pastor's Dinner to hear Dr. Herbert Mekeel speak on the subject "Is Roman Catholicism Changing?"

■ Cooperative Plan allocations remained the same. They are as follows: foreign missions 29%, Free Will Baptist Bible College 21%, executive department 20%, home missions 16%, church training service 10%, superannuation 3% and stewardship commission 1%.

■ There was an enthusiastic response to the Layman's breakfast and the sparkling address by M. E. Howard of Richmond, Va. Mr. Howard, a general contractor, is chairman of the Board of

Trustees of Free Will Baptist Bible College.

■ Youth rally on Wednesday afternoon was attended by about 350. New feature was demonstration of Bible Bowl by young people from Southside and Trinity Churches of St. Louis. Winners in the Intermediate Sword Drill were: first place, Dennis Pulliam, Ark.; second place, Cherryl Murphy, Ala.; and third place, Jonathan Thigpen, Tenn. A gospel message was brought by Kenneth Riggs who is promoting new youth program.

■ Declamation contest winners were announced on the closing day of the WNAC. Winners this year were: YPA—first place, Marilyn Williams, Okla.; second place, Judy Felts, Tenn.; GTA—first place, Debbie Melvin, Tenn.; second place, John Chism, Va.

■ Announcement was made that actual construction had begun on the new headquarters building. Groundbreaking service was held on June 21. Occupancy is expected about February 1965.

■ A gavel was presented to the association by Rev. and Mrs. Henry Melvin. It was used for the first time in Kansas City and will be used in future sessions of the association.

■ A well planned and attractive exhibit area was a popular place between sessions. The ministries of each department of the association were represented. Hundreds of pieces of free literature were picked up by the delegates and visitors.

■ Officers elected to serve for next year were: Moderator, W. Stanley Mooneyham; Assistant Moderator, William Hill; Clerk, Robert Picirilli; Assistant Clerk, Daniel Merkh; Executive Secretary, Billy A. Melvin.

■ Convention site for 1965 will be Raleigh, North Carolina. Little Rock, Arkansas was designated for 1966.

■ Recording Secretary Reports were received from 14 state conventions, 4 district conventions and one local auxiliary during the meeting of the W. N. A. C. A total of 375 auxiliaries was reported paying \$655.80 in representation fees.

■ Records show 191 G. T. A. chapters with 2,009 members; 206 Y. P. A. chapters with 2,314 members; 38 B. A. with 256 members; 76 M. M. chapters with 535 members. There were 51 declamation contests held and 29 essay contests in preparation for the finals at the National Convention. The W. N. A. C. has assisted 218 college students.



Officers elected during the National Association are standing (l. to r.) Robert Picirilli, Clerk, Stan Mooneyham, Moderator, Billy Melvin, Executive Secretary. Seated (l. to r.) Dan Merkh, Assistant Clerk and Bill Hill, Assistant Moderator.

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.

Temptation, sin, lust and desire—these things bother and irritate me. Why does God allow these? Is God responsible for these things? How did sin enter the human race and why?

Temptation is something which is both internal and external. It may come from within when a person "is drawn away of his own lust." It may come from without when he is "enticed." James 1:14 says "But every man is tempted, when he is drawn away of his own lust, and enticed." Verse 13 just before this says that no man is ever to blame God when he is tempted to do wrong. All desire to do wrong grows out of a depravity within man. Man's sinful fallen nature is bent to do evil. We are conceived in sin (Psalm 51:5). The human heart is naturally sick and deceitful (Jer. 17:9). Out of it comes forth evil thoughts (Matt. 15:19). If we say that we have no sin, we deceive ourselves (I John 1:8). Through one sin of one man (Adam), a sinful nature is imputed to all of Adam's posterity. In Satan with his enticements (and man's willingness to believe Satan instead of God—Gen. 34:5) is the external foe of human beings. The flesh with its evil desires is the internal foe.

Could Christ have sinned? (This question was handed me by a preacher several months ago. I am sorry that I misplaced and overlooked it—LHM).

Hebrews 4:15 says that Jesus "was in all points tempted like as we are, yet without sin." This means that He was tempted like as we are without indwelling sin. He was solicited to sin by Satan, by the Scribes and Pharisees, but He did not submit to speak or act wrongly, because He could not. There was nothing carnal in Him to respond to temptation. The temptations, or enticements, from without left His sinless nature undisturbed and unscarred. The devil can break through the defense of a fallen sinner, but he can never break through our perfect Savior. It is not that Jesus was *able not to sin*, but that He was *not able to sin*. Jesus was and is God. James 1:13 says "... God cannot be tempted with evil, neither tempteth He any man." Emphatically then, Christ could not sin!

We are reversing the question and answer positions of your letter hoping that deacons and church leaders everywhere may profit from what you have said. Perhaps a rereading of deacon's qualifications in I Timothy 3:8-13 will be profitable also.

We have a deacon in our church who is very dependable and gives it the best he has. On the other hand, he isn't friendly to visitors. He speaks to just a certain few in the church and most of them have to speak to him first. He is easy to get angry and is constantly hurting the feelings of people in the church. Some have stopped coming because of this man's attitude. Don't you believe that the deacons and all the leaders in the church should set an example for the entire church and also on the outside of the church? We don't feel that one man should be allowed to cause hurt feelings and confusion among God's children.

HOME SWEET HOME

by Kenneth Frazer

A CHRISTIAN FAMILY is the simplest form of the Church on earth. Before the Lord established a church on this earth, He placed a family and a home on it. It is our Lord's intention that a father assume the role of pastor of the little congregation, more familiarly known as his family. Mother has a most important ministry too as the Sunday school superintendent and the young people's president. The children, of course, constitute the congregation. When the Word of God is read and taught in the home; hymns and gospel songs are sung; prayer is offered by each one in the family circle; testimonies for God's glory are given magnifying His goodness and faithfulness; and love for Christ and each other is demonstrated by each one in the family; there is then the vivid fulfillment of the familiar expression, "There is no place like home".

It has been aptly said, "happy are the families where the government of parents is the reign of affection, and the obedience of the children, the submission of love".

The highest ambition of spiritual parents should be satisfied with a succession of holy and useful living on the part of the children. The noblest aspirations of the children should be to have their names written in the Book of Life, and their family history a continuous record of Devotion to Christ. Abraham was especially honored by God. He gives the reason, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, for I know that he will command his children and his household after him, and they shall keep the way of the Lord". (Genesis 18:18).

Praying families all over the land may be traced back to pious homes. God honors family piety. A happy family is but an earlier heaven. Never allow the best part of your family tree to be underground. An attractive motto hangs in the reception hall of my home. Many visitors have commented about it. I have pointed it out on those occasions when marriages have been solemnized at the parsonage. This is what the motto says. "Home sweet home, when each lives for the other, and all live for Christ."

1964 COOPERATIVE RECEIPTS

June 1964

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	June 1964	Year to Date	Total to June 1963	Designated June 1964
Alabama		\$ 569.14	\$ 635.25	
Arizona	81.00	152.00		
Arkansas		1,553.58	1,727.24	
California		4,050.34	4,133.46	
Florida		560.12	561.13	20.00
Georgia	141.19	1,083.44	973.62	
Illinois	879.46	3,987.06	2,640.23	
Indiana		176.78	264.44	
Kansas	218.68	1,129.04	1,190.06	
Kentucky	125.00	351.16	51.85	
Mississippi		20.95		
Missouri	79.00	5,638.41	5,785.60	
New Hampshire	24.40	141.87	145.61	
New Mexico	28.99	133.23	373.86	
North Carolina	326.51	1,211.01	1,456.75	
Ohio	110.00	673.00	330.22	
Oklahoma		6,608.02	5,991.92	
Tennessee	184.47	1,957.52	1,845.29	
Texas	131.95	1,377.31	1,582.69	
Virginia	293.88	1,457.64	1,412.59	
Washington		52.00	50.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative June 1964	Receipts Year to Date	Designated June 1964	Year to Date	Total Receipts to Date
Foreign Missions	\$761.14	\$9,304.25		\$634.57	\$9,938.82
F.W.B. Bible College	551.13	6,737.56	20.00	65.06	6,802.62
Executive Department	524.91	6,416.78		13.26	6,430.04
Home Missions	419.92	5,133.36		534.22	5,667.58
League Board	262.47	3,208.38			3,208.38
Superannuation Board	78.74	962.51		4.85	967.36
Stewardship Commission	26.22	320.78			320.78

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

ONE OF THE MOST familiar passages that deals with our Free Will Baptist belief in the possibility of apostasy is 2 Peter 2:20, 21. Those who believe in "eternal security" generally say that it is not referring to people who were ever truly "saved," but people who falsely professed to know Christ.

Such an interpretation will not do. The wording definitely refers to one truly saved. These are people who have escaped the pollutions of the world through the *knowledge* of the Lord. Peter says it were better not to have *known* the way of righteousness than, after they have *known*, to turn away. Some people would say this was not a saving knowledge referred to, but a shallow knowledge, however, the word used here in the Greek is a word that definitely refers to conversion. It is not just the ordinary word for knowledge that is used here. The usual word is *gnosis*; the word here is a special compound of it, *epignosis*.

Reference to the other places where this word for knowledge, *epignosis*, is used, will make the point clear: in 1 Timothy 2:4, God desires all men to be saved and come to the *knowledge* of the truth; in 2 Timothy 2:25, God will grant repentance unto the *knowledge* of the truth; in 3:7, false teachers are seen to be never able to come to the *knowledge* of the truth; in Titus 1:1 Paul refers to himself as having *knowledge* of the truth; in Hebrews 10:26 reference is made to sinning after one has come to a *knowledge* of the truth. Compare also Colossians 1:9, 10; 2:2; 3:10; Eph. 1:17; 4:23; Phil. 6; Phil. 1:9; and 2 Peter 1:2, 3, 8. All of these usages are in contexts where it is absolutely clear that true Christians are meant.

Many commentators have recognized the truth of this: Bengel notes that *epignosis* is united with cleansing from sin; Weiss explains it as knowledge gained by having learned to see in Jesus their exalted Lord at their conversion; Wand calls attention to the fact that Peter uses knowledge as an instrument of conversion; Plummer says it means learning to know God as one who has called us to salvation.

Those who believe in "eternal security" will have to find some other solution to these verses: the people involved here really "knew" God. ■ ■

GLANCING AROUND THE STATES



Nelda Gilbert of Odessa crowns Linda North as queen of the Midessa District Youth Rally during a coronation program held recently in Westside Free Will Baptist Church, Midland, Texas. Behind the queen are two members of the court, Donna Britton of Levelland, countess, and her escort, Ronny King, also of Levelland.

New Films Available

NASHVILLE, TENN.—Two new audio-visual productions have been added to the Foreign Missions Film Library.

A 97-frame 35mm filmstrip with recorded sound on Free Will Baptist missions in Brazil is available for booking. Titled "The Awakening Giant," the strip details denominational work in South America's largest country. The sound tract, a longplay record, runs 19 and a half minutes.

Also available for booking is "The Harvester," a 16 mm sound motion picture in full color. It dramatically portrays the necessity for total church involvement in missions.

Both may be booked on a freewill offering basis through Audio-Visual Division, Board of Foreign Missions, 3801

Richland Avenue, Nashville, Tennessee 37205.

New Field Opened

NASHVILLE, TENN.—The South American republic of Ecuador has become the newest field for penetration by Free Will Baptists. The field was officially adopted by the Board of Foreign Missions of the National Association of Free Will Baptists in June.

The Rev. and Mrs. John Moehlman are being transferred from Panama to direct opening denominational work in this strategic Spanish-speaking country. The Moehlmans arrived in the states June 21 on furlough prior to moving to Ecuador.

Ella Rae Jones and Patsy Tyson, both R.N.'s, have been appointed to medical missionary work in Ecuador. In May

they received the first B. S. degrees conferred by Free Will Baptist Bible College, Nashville, Tennessee.

The denomination's ministry in Ecuador will be in cooperation with World Radio Missionary Fellowship, operators of radio stations HCJB and a veteran missionary service organization in Ecuador. Details of the cooperative ministry are being worked out by General Director Reford Wilson of the Free Will Baptist Board and officials of WRMF.

In other action, the board appointed Molly Barker, R. N., for services in Uruguay. Miss Barker has previously been associated with the Board of Home Missions.

New Church in Nebraska

BEATRICE, NEB.—The Rev. Harry E. Staires, Vice Chairman of the National



The First New Mexico Association met in its annual meeting in El Paso, Texas on May 15, 1964. Officers elected for the coming year were (l. to r.) Rev. S. M. Aragon, Assistant Moderator; Mrs. S. M. Aragon, Clerk; and Rev. Millard McGuire, Moderator. Executive Secretary Billy A. Melvin was guest speaker.

Home Missions Board directed the organizational service for the First Free Will Baptist Church here June 3, 1964. Rev. R. E. Pixley delivered the sermon. Nebraska State Missionary Lewis Perry will supervise the work for the next six months and the National Board will contribute \$900 to this project. The church has purchased property and adopted the name First Free Will Baptist. There were 18 charter members of the new congregation, and Brother LeRoy Morrow was elected pastor. Other ministers present were Rev. Gilbert Pixley and Rev. L. C. Crowder. The church is located at 901 North 7th Street, Beatrice, Nebraska.

Property Purchased

NASHVILLE, TENN.—The East Nashville Free Will Baptist Church here recently purchased a near two-acre tract of land on South 10th Street which is a main thoroughfare in that section of the city. This is the first step in a long range relocation and building program.

An educational building, chapel and parsonage will be the first units erected. The construction of the main sanctuary will be the final step in the long range planning.

East Nashville Church is observing its 40th anniversary and has occupied the present location at 518 Woodland Street for the past 34 years. The growth of the church necessitates the relocation and development program as undertaken. Rev. Henry Melvin is the pastor.

Pastoral Changes

NASHVILLE, TENN.—The following pastoral changes have been reported to the editorial staff of CONTACT. Rev. Randy Cox from First Church in Beaufort, North Carolina to First Church in Columbus, Mississippi; Rev. Dan Parker resigned from First Church in Henderson, Texas to teach on an Indian reserva-

tion in Arizona; Rev. William Buster has resigned as missionary for the State Home Mission Board of Illinois and is now available for pastoral or evangelistic work. Rev. Malcolm Fry has resigned as Assistant Pastor of Central Church in Royal Oak, Michigan and is now Home Missionary in the State of Arizona. Mr. Fry has headquarters at 2565 E. 18th Street, Tucson, Arizona. Rev. Albert Rollins has resigned from the St. John Free Will Baptist Church near Goldsboro, North Carolina.

New Church Organized

MARIANNA, FLA.—A new Free Will Baptist Church has been organized here with 23 charter members. The group has been admitted into the Salem Association of Free Will Baptists. Rev. H. D. Shue-make is the pastor.

New Church Organized

GREENVILLE, S. C.—The Greenville Mission here was recently organized into the First Free Will Baptist Church. There are 22 charter members. The Sunday school now average 45. Rev. J. B. Smith was elected pastor.

The new church was begun under the direction of the Valley Falls Free Will Baptist Church. This is the first church in South Carolina to mother a mission.

Funds Needed

WAIPAHU, HAWAII—Rev. Luther Sanders, our missionary to Hawaii, reports that approximately \$35,000 is needed to complete the land purchase. The owners have graciously consented to give

an extension of time until the end of the year.

Mr. Sanders is working on a plan to sell a portion of the property in order to meet the payments. If Free Will Baptists would rally to this important cause, this would not be necessary.

Automobile Presented

GREENEVILLE, TENN.—Missionary Arthur Billows was recently presented a 1954 Buick for the work in Mexico by a deacon from the East Side Church in Elizabethton. The automobile is fully equipped.

The church here is preparing a large amount of clothing and food to be sent to Monterrey.

Successful Revival

CARTHAGE, TEX.—The Buncombe Free Will Baptist Church near here recently experienced a successful revival under the leadership of Rev. Wayne Wegman of Dallas, Texas. There were 5 conversions and several rededications. At the conclusion of the revival, 3 were baptized. Rev. Clyde Gillentine is the pastor.

Bible School Completed

WASHINGTON, D. C.—The Bloss Memorial Free Will Baptist Church here just completed its summer Bible school. Average attendance was 55 with eight children accepting Christ as their Saviour.

Miss Bernadene Little, senior at Free Will Baptist Bible College directed the school. Rev. Ken Walker is the pastor.

Mr. Bobby Howell is pictured below cutting off the tie of Rev. John Edwards, pastor of First Free Will Baptist Church, Dothan, Alabama. The two men were leaders in a League contest which resulted in 188 people attending the training service of the church. The losing leader lost his tie.





HIGHER EDUCATION—Sacred or Secular

Where should a Christian go to school?

ON THE CONTEMPORARY SCENE of today the Christian faces a complex situation within the framework of higher education. The validity and necessity of higher education is without question. Since 1940 the college population has doubled and by 1970 the prediction is for it to double again with seven million college students on our campuses. Free Will Baptists as a part of the contemporary scene face this situation too. Last year it was estimated that 5,000 of our Free Will Baptist youths were in college. Our National Sunday School Department reports an enrolment of 17,000 in our Senior High Departments within our churches in America. Higher education, sacred or secular is a question that faces all of these youth.

To whom shall we go? Who is qualified to answer our questions about higher education? Well the magnitude of the problem calls for INFORMED JUDGMENT on the part of Christian parents and youth as to what and where they will receive education today. We can trust the judgment and counsel of educational authorities, also local school authorities can be of valuable assistance, our pastors should be informed in this area as well. After all of these have been

contacted then discuss the problem with those who are informed of the education programs of the various Christian colleges. Remember that divine direction is an active process in the selection. Seek the will of God and He will make it known.

In considering the question let us be basic. It would be wise to define terms and clarify issues clearly for only then can we see to make a decision. The word EDUCATION is from a Latin root word and it means "to lead out" or to "draw out". To define, "it is knowledge or skill resulting from training." Synonyms are: teaching, training, and disciplining. Obviously one fact is clearly established, "education in its finest sense is not communication of subject matter, but rather it is the changing of people." In Christian education this is doubly so. In education what produces the change? In the view of some the college setting is considered as a "vast dipping vat" into which the student is submerged four years and a change occurs. To some there is a mysterious catalytic agent added that produces the change. If so can we isolate it? Is it curriculum? faculty? environment? Methodology of academics? activities experienced? philosophy of

educators? Actually it is a synthesizing of all these and more too. It is extremely difficult to discuss the question with average person of today because of their lack of background regarding an informed concept of education. To some it is a magic word that "opens doors" and "elevates the individual" with "mystical power" unknown and misunderstood. Considered almost a panacea for all ills incurred and a necessity of necessities. In a recent nationwide poll concerning education 96% of the men and 81% of the women interviewed gave it this status. They considered higher education a definite necessity. To add to this maze it is difficult to isolate the contributing factors of education, 124 academic hours, 248 quality points, and a major of 40 hours subject concentration does not produce an educated person. The change effected is not external but internal so let us delve into the maze of higher education in order to achieve an informed concept of education from which we can critically judge and decide as to whether higher education should be SACRED OR SECULAR.

The singular importance of selection of a school for education is seen by realizing only two other decisions in life are greater in importance and influence for our life's happiness and they are *conversion* and *selection of life's mate*.

by Don Payne

And both of these will be influenced by the selection of a campus. With the significance of this perspective in view let us survey the field of higher education, the types of institution and the philosophy of education in operation and the objective of the curriculum with a brief introductory survey of education.

In America today there are 1860 colleges in the 50 states. The statistical breakdown finds 510 Junior Colleges and 1360 four year universities. Of these 1350 schools there are 135 universities, of the 1215 remaining institutions 987 are private or church related. The enrollment range from fewer than 100 to 40,000. Total operating expenditures exceed 3½ billion dollars annually. For the past five years the expenditures to increase physical properties have exceeded \$500 million annually. One fact is here clearly seen and that is the 987 church related schools reveal that the church is very much involved in education. The position of the church and education is clearly manifested in God's command, Christ's position and the church commission. (1) The command of God to love with all thy mind. (2) Christ's position in education—he did not divorce intellect from the whole nature of man. Also in context he placed values in spiritual terms that gave relevance and meaning to all of life. Furthermore his teaching methods were supreme. With Christ education brought man in correct relationship with God. (3) The commission of the church to "Teach all Nations" further involves it, particularly as Free Will Baptists we do believe in the acquisition of knowledge as a basis for correct decision.

In our country within the first schools of higher education, the textbook was the Bible. The early stages of development gave no division to education and religion. Our earliest institutions of higher education were Biblically oriented and evangelical in their purpose. In 1636, sixteen years after the pilgrims landed at Plymouth Rock, Harvard was founded for religious education. In 1701, Yale was founded by congregational ministers to educate for Christ. As the constitution gave no Federal powers for education and the early states were not involved for many years there was no higher education other than that provided by the church in her institutions whose charters stated and directed her cause and course.

About 1850 a trend began in evolution and liberal theology to change standards and values of education. The result was

a shift in emphasis from sacred to secular. This trend is still continuing to this day. Christianity, which founded the school, has been left out. As a reaction the evangelicals began to found schools to counteract these movements. A brief listing of the types of institutions follows:

Christian Institutions

Bible Institute—Offers 3 and 4 year programs in context and verse of the Word of God.

Bible College—Same as above but acquires more general education. Specialized programs are being added, in nursing, engineering, education. A BA degree is given.

Liberal Arts

College—Grants various degrees after four years of study in the arts (language, science, philosophy, history, etc.).

University—Same as above, but has separate schools offering in addition to Liberal Arts technical, or professional training, engineering, medicine, law, etc. Various degrees are awarded dependent upon length of study and area of program.

Academic Programs

The academic programs vary at the schools as follows:

Bible Institute—Is defined clearly as specialized training for special people—training of dedicated young people for vocational Christian service, such as pastoral and missionary work.

Bible College—Inclusion of Liberal Arts in the curriculum with objective of providing a basic liberal arts education integrated with Bible and Theology. Liberal Arts and science courses are offered to give the student an understanding of himself, his world, his society. Thus the objectives are not only academic, and social but spiritual and ethical with a context that acknowledges Jesus Christ as Saviour. Practical Christian service is presented weekly to augment academic values. The objective is the total person enlisted for Christ whether he be laity or clergy. A requirement for thorough knowledge of the Word of God as the first step in the educational process is the theory of education for the Bible college. The integrating factor of curriculum is the Bible. Bible College is committed to a theory that the greatest need of the world is for men and women whose lives are dedicated to service in His name, whatever their professional field of labor. One of the distinguishing marks is the number of required hours in Bible, which ordinarily exceeds 40 academic hours.

Liberal Arts Colleges have developed from a complex maze of historical foundations, variations, and innovations too broad and comprehensive to cover here. But essentially the basic aim of Liberal Arts is preparation of students for living in a complex, changing world of men and events. Preeminent in this aim is the attainment within a career for a livelihood. The base of the Liberal Arts academic program is not for a profession but foundational instruction in the seven arts.

The Liberal Arts program can best be seen in a review in History of its philosophy of education. To the early Greeks it was citizenship preparation. During the Middle Ages the shift was the submission for self-culture and individual developments. The Reformation brought an emphasis on Christian living advocated by Luther and Calvin. Humanism rose during the 16th and 17th centuries, the classics produced a "learned man." The philosophy of Realism is represented by Bertrand Russell in his view that education produces the individual with courage and in elegance. With this philosophy came objective methods and materials, and such principles as gradation and maturation. Pestalozzi introduced the philosophy of Naturalism, that is the natural instincts of the person provide the motivation for learning. "Self activity" is the basis for educational development of the person. The modern school is best characterized by John

(Continued on Page 16)

Dewey's philosophy of Pragmatism—the ultimate test of educational methods is does it work? Self-realization becomes the ultimate aim of education with this philosophy.

The following objectives are stated by their proponents as the end and goal of Liberal Arts education: Harbart-perfect character, Aristotle-happiness, L. F. Ward-knowledge, John Dewey-culture. To the Christian we must be alert for the purpose of education is not preservation of social heritage or intergration of personality on the human level directed to the objective of the "perfect man in Christ". This will only come when the academic program is Christian in content through reality and authority from God with assurance of the future.

In summation of the Liberal Arts academic program it is preparation of the individual for development of character to meet life in its present form. Various departments within a college present the Arts for mastery.

University—The university is a composite institution with "several schools", which prepare the individual for a professional occupation. After this survey of the various types of academic institutions for under-graduate work (exclusive of the VOCATIONAL AND PROFESSIONAL SCHOOLS) a conclusion can be reached as to insight to the program, philosophy, and product of these institutions. In sacred and secular schools curriculum, philosophy and product are different. When we select an institute we submit ourselves to these.

Factors of Guidance—What factors can guide a Christian young person as they choose for higher education—Sacred or secular? institute, college or university? General education or profession? The following general guidelines can be utilized effectively in deciding:

- (1) WHAT IS THE WILL OF GOD FOR MY LIFE? Can it be realized in the institution I select?
- (2) WHAT IS MY EDUCATIONAL NEED OBEYING THE WILL OF GOD? Can the institute selected fill my educational need? If you are undecided as to your objective, then it is best to take general education courses of a Junior College nature for two years.
- (3) WHAT ARE MY INTERESTS AND ABILITIES? Have I taken education tests to discern my abilities of intelligence, educative, and professional nature? If not will I be able to discover these at the schools under consideration?
- (4) WHAT ARE THE ACTIVITIES OF THE SCHOOL? Will these activities tend to weaken or develop my interests and abilities? Going to college involves much more than education for vocation. What will the activities do to your Christian faith attitudes? This is a very critical period of time for the maturation of the individual. In many schools this is merely the "environment" rather than Christian influence.
- (5) WHAT IS THE PRODUCT OF THE SCHOOL? Sacred or secular? This will follow after you have predetermined an answer to the first three factors. Would this product fulfill the will of God for my life? A recent survey of Bible Colleges, for example, revealed one of every two graduates were in the preaching ministry, one of every seven is in missions work, and one of seventeen is in the teaching ministry of the Bible College movement. Evidently these particular schools are for a special type of worker.
- (6) WHAT ARE THE OBJECTIVES OF THE SCHOOL? Preparatory education? specialized training? vocational? The objectives reveal the educational depth and breadth of the school. They should be clearly stated in the catalog. BEWARE OF VAGUENESS IN OBJECTIVES.
- (7) WHAT IS THE CURRICULUM? The subject matter will not produce the student but the content is indicative. Will it be broad enough to prepare the student for

advanced academic work?

- (8) WHAT IS THE QUALITY OF THE FACULTY? What kind of men are they? Do they hold accredited degrees? Are they pursuing graduate programs in their field of study? College is simply being colleagues with these men for a period of time. The classic definition of a college is "Mark Hopkins on one end of a log and a boy on the other." As you sit on the "log" who will occupy the other end?
- (9) WHAT ACADEMIC PROGRAMS ARE OFFERED? Will one of these when pursued attain the will of God for my life? Both academically and spiritually? When completed will I "be equipped" for the task? In essence is the program valid to me? It can be stated positively that without exception every academic program can be accomplished in an accredited Christian school of quality. For example engineering, John Brown University; medicine, BIOLA; education, Houghton.
- (10) WHAT ACADEMIC PROCEDURES AND METHODS ARE EMPLOYED? Does the institution under consideration employ valid and top drawer methods and procedures. Many Christian institutions are currently restructuring their programs with new innovations. Many with raised standards have attained regional accreditation status yet retained their Bibliocentric view of education. The selected Christian school can use instructional methods of a Bibliocentric view without being labelled "liberal." In essence, will the student be indoctrinated to certain views of the professor OR will he be taught to critically think on his own for Christ? Will the student's honest questions find honest answers? Charges of dogmatism and repression of inquiry should be considered. Does the school have more freshman and less returnees each year. This indicates a weakness in methods and procedures. Do not seek liberalism and hyper-intellectualism, BUT do seek for honest Christian scholarship in an atmosphere of academic excellence.

These factors of guidance are not submitted as exhaustive but simply as guidelines for direction of Free Will Baptist young people of today as they face the complexity of higher education in modern America.

Criteria of Selection

- 1) Don't choose size—a small college may be doing quality work excelling the larger school.
- 2) Don't choose bargains—the values received from a Christian education are priceless, you tend to get what you pay for.
- 3) Don't choose ease—avoid snap colleges and courses as college involves discipline and dedication. There is no Short Cut! !
- 4) Don't choose distance—closest or farthest, consider your educational needs first.
- 5) Don't choose romance—A college exists first of all to provide education and romantic interests must be subordinated to this.
- 6) Do choose academic excellence—Here you must rely on judgment and product, are they mature, intellectually and spiritually?
- 7) Do choose the college with clear objectives—what is the role and purposes of its curricula. It is clearly stated.
- 8) Do choose the college with which you have the closest denominational tie! Consider the colleges of your denomination. Particularly if you are preparing for a church vocation. At least consider . . . if you venture out of your own theological persuasion be "prepared."

(Continued on Page 23)

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Where Is Camping Going?

by Richard Troup

I asked the kids from our church how many Bible studies they had each day. Guess what, not one!

HAVE YOU HEARD WHAT happened at our Bible Camp?" asks pastor Jones at the monthly Evangelical Ministers' Fellowship. "They cut the daily chapel sessions from four to one. I guess some liberal was in charge this year."

But not only are his fellow pastors not surprised, each has equally disappointing reports from the camp of his own denomination.

"One hundred dollars was actually spent to hire a 'horse wrangler,' whatever that is."

"Camp Smith spent two hundred just so they could have a lifeguard with something called WSL."

"I asked the kids from our church how many Bible studies they had each day. Guess what, not one!"

About the only bright spot in the whole discussion was the grudging admission that there did seem to be more kids going to camp. Seemed to be more decisions, too. That Camp Smith actually reported twice as many convictions as two years ago. If only that worldly bunch wasn't running things up there, the camp could really have a spiritual ministry like the summer when, pastor Jones reminisced, we brought that Youth Crusade team a whole thousand miles just for our camp.

Yes, many pastors and parents agree, strange things are happening in camp today. As they view trends in camping, they ask again and again, *Where is camping going?*

Where is camping going? In hundreds of evangelical camps it is going the only natural direction it can go—it is going camping!

Where Did Camping Come From?

Years ago one of the highlights of our church year was the annual camp meeting. How we anticipated the reunion with friends from the other churches. The memories are precious—the smell of the sawdust in the tabernacle, the impassioned preaching of the best ministers of our fellowship, the sight of souls seeking Christ at the old-fashioned altar. Those were grand moments indeed, when God

moved in a mighty way upon hearts.

But methods change. This is not 1910. The message of the gospel is the same, but if we're to reach our youth, some new methods may need to be added. Camp directors are asking, not how can we perpetuate the traditions of the past generation; but how can we reach the present one most effectively.

What Has Happened?

More has happened in camps than will ever be known this side of Heaven. One denomination reports that fully a third of its foreign missionaries receive their call to overseas service in a camp.

Who can measure the value of the millions of weeks spent in evangelical camps each summer? Habits begun, insights gained; determinations for daily devotions, Christ-like habits, personal witnessing? Of the personal acquaintance made? What has truly happened in camp will never be known in this life.

What Has NOT Happened?

But less than one-fourth of our churches' youth has attended a truly Christian camp. And of this 25% many attend only one year—in the face of a survey showing there is no significant development of character the first year in camp.

Very few attend more than three years. Just when we're ready to really start helping them—they're gone!

Campfires at camp are always a thrilling experience, as young people testify of their intention to live out and out for Christ the coming year in school. But too often are the depressing words heard, "Last year I determined to live for the Lord, but I guess I backslid." In his heart the director prays for a way to help camper Bill keep all year those vows which are made in the fervent spirit of the campfire.

Yes, camp has done much, but if only we could overcome those weak points—get more campers, help them, lead them to have not only the determination but the know-how.

What Is Happening?

Emphasis on the counselor. The Lord

has been pleased to bring many to Himself through the preaching of camp evangelists as they held forth an hour each day before the assembled camp. How much more does He make impressions on lives through both the spoken and living testimony of a counselor who is with a small number of campers for 24 hours a day!

Camps are spending more time and money to see they have more and better trained counselors. Camp schedules include more periods when the small counselor-led cabin group can be together—to play, to work, and to examine the Scripture in an informal manner suited to camp.

Counselors are being given responsibility for fewer campers. "Here are six boys. Get to know them well. Love them. Give them confidence in yourself. Above all, help each one, as you spend time with him, to discover God's perfect plan for his life."

The results? One first-year counselor himself told me, as he pointed, "It was in that cabin that I was led to Christ—by my counselor."

Emphasis on the outdoor setting. In the past, many "camps" could have run their entire program in the basement of a downtown church. But today many camps are asking, "Since we bought all this acreage, and brought the kids clear out here, what can we do here that we can't at home—or that we can do better?" Those forest trails, don't they look inviting, let's go for a horseback ride.

Results? "Watch out for those two girls of ours," warned the supervisor of the children's home as he delivered his charges to the camp. Trouble makers? Not at this camp. They discovered the horses, and practically lived at the corral. Through the medium of a horse, each girl was enthusiastically receptive to the total Christ-centered ministry of the camp. Not only did she learn new habits of responsibility and initiative while on the trail, but through this experience the Lord dealt with her about the total dedication of a life to Him.

Emphasis on camp skills. You mean a

life guard has a spiritual ministry? Isn't all that fancy talk about giving Red Cross certificates just "bait" so we can lure the kids here and then preach to them? Isn't paying extra to hire a Water Safety Instructor just a promotional gimmick?

"We can never say 'thanks' enough," mumbled the awkward teenager, as the tears trickled down his cheeks. The director thought back a few weeks. The three subdued boys before him today had then been the terror of the waterfront and the sore spot in the life-saving instructor's day. Only by the continued pushing of both of them had these three made it through and received their awards.

How soon were the three to need their new skills? Only a few days later, out in a boat near home, they heard cries for help. Quickly they spotted an overturned boat and three heads in the water. Plunging in, each of the three former campers was able to pull a half-drowned non-swimmer to shore.

Here they stood today, having made a special trip to the camp. "If it weren't for what we learned at camp, we could never have saved them. If you hadn't been so concerned about us, those three would have drowned."

Camp skills a "bait"? Not for three boys. A meaningful step in helping three insecure and unstable teenagers "grow up into Him in all things."

Emphasis on economy and efficiency.

Millions of dollars are spent each year in evangelical camps. The givers have every right to ask, "Is it used to the best advantage?" For the honorarium of one "name" evangelist who preaches once daily, a camp can provide twice as many counselors. Each staffer, with only half as many campers to guide, can learn the needs of his charges a hundredfold better, and apply the Word more specifically.

For the price of a huge tabernacle—used once or twice a day, equipment can be purchased that will add a hundred campers, and bring them back other years. And a chapel under the towering pines is more impressive anyway; we look out through stained glass windows each week at our home church.

A dozen tents cost less than one fully enclosed cabin—and sleeping under canvas is a thrill many campers prefer!

Emphasis on the camper. After all, who is camp for? And what is the camper interested in? Listen, as they jump out of the car upon arrival—"Where's the beach? When do we eat? Which way's the archery range?"

To reach the camper for Christ, the camp begins where he is, and leads him to the desired objectives. Give him his choice of playing ball or learning to canoe. Let him choose whether he wants to join the discussion group on careers or the seminar on missions. In the daily Bible Exploration or Council Ring let him ask that question that's been festering all winter but could never be brought

out during the weekly Sunday School lesson.

Within the limits set by the camp, and using to its fullest advantage the 7-day 24-hour camp opportunity, give the camper a chance to plan his own way a bit. And, if counselor Sam is still down on that log instead of on the ball field, remember he is spending an extra half hour helping that new camper find out why his stabs at personal devotions have ended in failure each time.

Camping Is Going Ahead

Yes, camping is moving. It knows where it is going. More of our youth will attend evangelical camps this year. And they'll come back year after year, because there are new and exciting activities. Many will come to know Christ in a new, living, personal experience. And more campers will find their lives becoming fuller, more complete, more like His own.

Camping is moving. Climb on. There's always room for new ideas and leaders. Spend a week as a counselor. Put that hobby skill to work building lives for Christ. Invest that \$1000 in a project your camp director has been yearning to initiate. Let's move! ■ ■

(Note: all true-to-life incidents in the above article are based on actual experiences in camps represented in the NSSA Camp Commission.)

The above material was reprinted from Link magazine of N. S. S. A.



Mrs. Pastor You Will Be Remembered

by Georgia Hill

MRS. PASTOR'S WIFE, YOU will be remembered! Something about you will linger on in the hearts and minds of the people in the congregation when you move!

The pastor's wife is filled with mixed emotions as he prepares to move to a new pastorate. Looking forward, looking backward, anticipating, and remembering—these head the list of her varied feelings.

Looking forward—to the new church which may be larger in number, offers a better salary, a newer or larger parsonage, and to the hope for a lesser role in the church program; or, to the new church which may be smaller with fewer physical attractions. But most of all with the abiding conviction that "this is the way—walk ye in it" and with a vision of the future you look forward with anticipation to the new challenge.

Looking backward you may become a bit apprehensive over disappointments, failures perhaps, and mistakes, yet joyfully (and tearfully) conscious of the blessings and rewards in the present pastorate. You remember many things learned in this "school of experience," things which should make you a more effective Christian as the wife of the pastor.

The Congregation Will Remember

The congregation will remember too. In fact, they will remember some things very well: your domestic ability (house-keeping, cooking, sewing), discipline of the children, your mode of dress, and your personality traits. Since all groups are made up of different likes and dislikes, the pastor's wife cannot hope to rate A-I with everyone. Only a sort of "super woman" could measure up to the ideal which every person has in mind. However, because of her husband's position and if she expects to be his helper, the wife of the pastor will seek to be as good an example as possible in all things. A noticeable lack or incompetence in any of these areas will reveal their importance.

As A Homemaker

The congregation will remember the domestic ability of their pastor's wife—whether her home was clean and neat or haphazard and untidy. They will remember if the parsonage property was given proper care or if it was badly treated. And they will remember the atmosphere of the home—if it was warm, friendly, and Christ-honoring, or if a cold, indifferent spirit prevailed.

Even though the preacher's wife need not be especially talented or extravagant in her culinary abilities, she may be remembered for "that certain good recipe" and as a gracious hostess. Since most any type of food is now easily prepared and may be tastefully and attractively served, a few recipes may be perfected to produce "specialties of the house." Various church boards, committees and organizations will be graciously served at the parsonage while the pastor's wife will be honored and privileged to serve the church in this way.

As A Teacher

Discipline of the children is a difficult area for the pastor and his wife because, as James Barrie wrote in *THE LITTLE MINISTER*, "we were watched by the rising up and by the lying down of the congregation." Yet, the children should be properly and effectively disciplined especially in church behaviour. Though much could be said and resaid along these lines, the Bible plainly teaches the responsibility of parents in matters of child training and discipline. It has been aptly stated that a teacher's own children should be her first class and this is true in the case of the minister's wife also. Surely the preacher's family will seek to set a worthy example in rearing their children.

As An Example

"Did you see what she did?" "Did you hear what she said?" "Did you see what she was wearing?" These all seem to be interesting topics for conversation concerning the parson's wife, although the last one is probably the most popular. Certainly the people have every right to hope to be proud of their "First Lady." Therefore she should strive to always appear neatly dressed and in good taste (and perhaps according to her husband's salary). She should at all times dress as becometh a Christian and woman of her station in life. One minister's wife put it this way: "She should not try to set the fashions in town but she should at least keep within 'hailing distance' of them—she should neither be overdressed or dowdy." Concerning undue criticism here or because of something said or done, Mrs. Carolyn Blackwood has written that "every congregation has a few of the Lord's 'feeble-minded' to keep the pastor and his wife humble."

As An Influence

A pastor's wife may well be remembered because of her warm and sincere

personality. These traits are especially desirable since she is in a position to greatly influence people for or against the church. She should work at being cheerful and friendly to everyone and especially to the new members, the senior citizens of the church, and the children, three groups very often neglected. The pastor's wife who goes out of her way to be pleasant and who seldom expresses personal complaints, will be remembered by her husband's congregation, not because she was perfect—but because she was friendly and sincere.

The Congregation Should Remember

Assuredly, all of these things will readily come to mind when a pastor's wife is remembered. However there are a number of desirable and important qualities which must be outstanding in the life of the preacher's wife and which should be remembered by the congregation.

Christian Dedication

First, her personal dedication as a Christian should be remembered because it was a living example. The wife of a pastor is not called to preach but she should feel her responsibility as a Christian to serve God, and as the pastor's wife, to serve people. Whether or not the wife of the minister was a woman of prayer will have many an occasion to prove itself. Unlike other busy women, many things the pastor's wife does during the course of a day, will have a direct bearing on the advancement of His Kingdom, through her church.

She is often confronted with circumstances involving quick decisions, personal problems, needs for advice, impromptu teaching, and other emergencies. The "right thing" said or done will far outweigh the "wrong thing" if the pastor's wife is constantly on "her spiritual toes."

Devotion to Her Husband's Work

Secondly, a pastor's wife should be remembered because of her devotion to her husband's work. His work is the most important in the world because he deals with the eternal destiny of souls. A doctor's wife does not nurse his patients but she stands behind him in countless other ways; a pastor's wife does not serve as his assistant—yet she too must help to make his ministry effective and fruitful.

Someone has rightly said that God wants at the heart of every home (parsonage included) first of all a wife and mother. The pastor's wife often finds it difficult to know where one duty ends

and the other begins. Indeed the second may seem to take precedence over the first at times.

A two-year-old boy had been left numerous times with a baby sitter while his busy parents rushed about attending to church duties. One day they took their son to see Niagara Falls. The father said, "See the river rushing along down there?" The small boy looked up into his father's face and asked, "Is the 'ribber' going to a meeting?"

The wife who is devoted to her husband's work will arrange her household schedule so that she is able to attend the regular services as well as the weekly or monthly meetings which the other women are expected to attend. She will see that her children participate in the activities provided for the various age groups. Her husband will not have to make excuses for his family since they are always present unless sickness or some other good reason prevents their attending. The co-operation of the church membership cannot be expected if the pastor's family does not set a good example. However, the pastor need not get carried away in overly emphasizing this fact as one did the first service in a new pastorate. Moving in the previous day, work was being completed in the kitchen making it necessary for the water supply to be cut off. It was not turned back on in the evening so under the circumstances, the pastor went to the prayer service alone. In apologizing for the absence of his family he said something like this: "My wife has missed prayer meeting only two or three times in the 14 years we have been married." Everyone knew they had a son 14 years old but they didn't know they had actually been married a few more than 14 years.

In helping her husband the wife of the pastor should be remembered because she was willing to serve in any capacity where she was needed. Even though she may excel in one field, she will make the most of her gifts and talents in other areas in order to help where others cannot or will not.

Who is sufficient for all these things? Proverbs 13 tells us, "A worthy woman, who can find? Her price is far above rubies—the heart of her husband doth safely trust in her . . . she shall do him good, and not evil, all the days of her life."

The undevoted pastor's wife will be remembered also because she was not devoted to her husband's work nor to the cause of Christ.

Worker Among Women

Thirdly, the wife of a pastor ought to be remembered as a worker among the women. This does not necessarily signify a place of leadership. An older pastor's wife suggests that his wife can best serve behind the scenes as a guiding and a spiritual force, rather than as the leading officer. As the elected leader, she may expose herself as well as her husband to unnecessary criticism since this officer is either blamed or applauded for the actions of the group. The women in the church should be trained to serve in places of responsibility so that the work of the organization may carry on at all times and not be dependent on a pastor's wife.

The preacher's wife may well be remembered if she was willing to serve in lesser capacities and could be called upon, at a moment's notice if necessary, to serve as a "pinch-hitter." The organization may indeed prosper because of the influence of the minister's wife, yet, she finds personal satisfaction in seeing that the women are actively engaged in carrying out their purpose and that she is a respectable member among them, as well as counselor and friend.

Lover of Children

Last, but not finally by any means, the congregation may fondly remember their pastor's wife because she loved their children.

The pastor's wife who takes time for the children in the congregation and in the community will win an affectionate place in their hearts, and she in turn, has the opportunity to share in shaping their lives as useful vessels in His service. Spiritual investments in the hearts of children will reap rewards and people are usually slow to criticize one who loves their children.

John Ruskin has written, "the path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before." This brings to mind a promise to all who are faithful to their responsibilities. In the first epistle of Peter, chapter 5, verse 4, we read, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Yes, Mrs. Pastor's Wife, you will be remembered! ■ ■

Mrs. Hill is the wife of Rev. Robert C. Hill, pastor of the First Free Will Baptist Church, Richmond, Virginia.

How To Teach Missions To.....EVERYONE

by Jeanette Lockerbie

Teaching missions is certainly a major task of the local church. Recognizing the need for some direction in this area, the following 20 practical suggestions are offered for use with every age.

MISSIONARY!
A WORD NOT FOUND ONCE in the Bible, yet it has meaning for every pupil in your Sunday school. Just what that meaning is depends on the kind of missionary education the pupil is receiving. When should missionary education begin? It's never too early to start!

Preschool

The need for missions need not be stressed with pre-schoolers. This will

come later. However, you can give purpose and reality to the oft-repeated, "bring your offering for the missionaries."

1) Have you questioned your children about the meaning of "missionary?" Wendy's parents were preparing for missionary work in East Pakistan, and Wendy was petrified! Her understanding mother finally coaxed the reason out of her. Wendy dreaded *facing a tiger*.

Explain the meaning of the word, "missionary." Understanding it now will do much to prevent the hazy mental image that clouds many an adult student. It simply means, "a person who is sent," and in the case of *Christian* missionaries, a person who is sent to tell others the wonderful true story of God and His Son Jesus and His love for all.

2) Does your church hold a missions conference? With tables of curios? Take the children on a guided tour "for pre-schoolers only." Let them *touch* the objects and *ask questions*. The complete lack of "Don't touch that, Johnny!" will make this experience informative and memorable for the children.

Primary

Primaries are able to understand specifics. Instead of praying the all-inclusive "God bless the missionaries," they can graduate to meaningful prayers for *individual* missionaries.

1) A proven means of arousing interest in an individual missionary is for the Sunday school department to sponsor a missionary's boy or girl. Letters can be written, birthdays remembered, and photos exchanged.

2) Personal contact is important, too. Invite a missionary child to visit your department. Have a "missions party" during opening worship, as did Bethany Baptist Sunday School in Seattle, Washington. Alerted two weeks ahead of time, the primaries brought their gifts—games, coloring books and crayons, socks and hankies to Gordon and Kathie Newell whose parents were missionaries to the Philippines.

3) Most missionaries will gladly send curios to display in your department. (Send them the money to do it!) A couple in Viet-Nam, whose children are prayer friends of a Primary Department, sent a package of brightly-colored *Vietnamese candy* to the pupils.

Junior

In the action-packed junior crowd everyone is a volunteer. Since this is the age when many will receive life-influencing impressions, make missions BIG in their program. Capitalize on the juniors' enthusiasm. DO things.

1) Pen Pals: contact your denominational board (or write directly to missionaries) to learn names and addresses of missionary children. Missionary children have more time to write than their parents have and will welcome letters. There are probably stamp collectors in your group who will be especially interested in writing because of the stamps from missionary mail. Encourage these youngsters to display the stamps for the entire department to see, as well as to report on the letters they receive.

2) Encourage *specific* financial responsibility. The 20 cents saved by giving up a malt will have special importance if it's given for a *particular purpose*: shoes for a pen-pal in Pakistan, or a chalkboard for a roof top school in Hong Kong.

3) Vary your approach. Consult your bookstore for missionary biographies and missionary filmstrips.

4) Juniors can be missionaries *now!* Discuss with them how to be good witnesses for Christ at home and in school. Lead them to discover that being truthful, controlling anger, and being kind helps to make them effective missionaries every day.

Junior High

Put junior highs to work.

1) Assign reading of missionary biographies, and *expect reports*. Inject these reports into opening worship occasionally. Paperbacks are easily read. Suggest such titles as *Doctor to Africa*, by Douglas Percy; *Hudson Taylor—God's Venturer*, by Phyllis Thompson; *Vivid Experiences in Korea*, by William Chisholm. These should be in your church library along with others. Contact your local supplier.

2) The *unusual* captures their attention: ask a missionary to demonstrate putting on a sari (a single length of cloth worn by the Hindu women of India); another to inform the young people on the difficulties of learning a new language. Who would forget the missionary who admits, "I thought I was asking for a spoon, but with just *one change of tone*, I asked for a kiss!"

3) Quiz your class periodically on the subject of missions. Ask questions about people and places that should have meaning for them as a result of your diversified teaching.

Senior High And College

This is the age when a young person's earlier decision to commit his life to Christ's service begins to "jell." The "ingredient" the Holy Spirit uses? Information.

1) Discuss "how to know God's will." An excellent reference is G. Christian Weis's book, *The Will of God*, available from "Back to the Bible," Lincoln, Nebr. Such a study will take much of the mysticism out of the term "missionary call," which is clearly defined, and can be comprehended without special visions and signs.

2) Study mission boards. Discuss their policies and practices, areas of service, and needs. Printed material is available from practically all boards upon request. (Ask your pastor for a list of mission boards he wants the young people to know about.)

3) Invite a missionary to be a guest speaker in your class or at Sunday school worship and allow time for questions. Failing this possibility, a very good and inexpensive book, *Ambassadors For Christ*, by M. Cable and F. French (Moody Press) answers a host of questions these two missionaries have been asked by young people.

4) This is the party crowd, so why not be hosts to one or more missionary

candidates? Serve a curry dinner, Indian style, with sari-dressed waitresses.

Adult

Reaching adulthood is not necessarily synonymous with being informed about missions. What about the adult *convert*?

1) When new-comers are present, identify the "Fred and Jane" you're praying for out in Africa. Explain where they are and what they are doing. Keep an *up-to-date* bulletin board in your department, with *properly identified* missionary pictures. Also post a list of the *commitments* of the group to particular missionaries.

2) Have your secretary purchase Aerogrammes (11% each from the post office). These air mail letter forms should be addressed to your missionaries and given to class members who will *promptly* write the letters. All answers should be either read to the group or posted on the bulletin board.

3) Since it is from adult groups that the church missions committee is formed, take time to discuss missionary problems, relations of missions with governments, the need for professional missionaries: doctors, nurses, engineers, business men, etc. Accurate information concerning the mission fields of the world appears regularly in *World Vision Magazine*.

4) Home mission opportunities should also be emphasized. Neighbors, hospitals, rescue missions, old peoples' homes offer challenging opportunities for doing *home missionary* work.

Yes, from golden years to preschool tot, the word "missionary" has vital meaning. Our Lord committed us to missions with His own marching orders: "Go . . . teach all nations."

Sunday school teachers have the unparalleled opportunity (and responsibility) of *constantly* emphasizing missions. Sunday after Sunday they can provide the information and inspiration that will motivate their students to pray, to give, to go, and to teach. ■ ■

This material is reprinted from LINK magazine of the National Sunday School Association.

Help Wanted

The Sunday School department has need for full time secretarial help. If you are a Free Will Baptist and qualified, please write to: Rev. Roger C. Reeds, Sunday School Department, National Association of Free Will Baptists, 3801 Richland Avenue, Nashville, Tennessee 37205 stating age, marital status, educational background, experience, references and salary desired. Please include a recent photo.

HIGHER EDUCATION

(Continued from Page 16)

Also consider the practical factors such as admission, costs, student employment, student loans, travel and living expense and student life. When fully persuaded write for admission forms and apply early—avoid the "closing college door." When you arrive on campus resolve with the Lord to remain.

What conclusions can be drawn? Well, the Christian young person should if at all possible attend a Christian school, as an accredited program can be acquired in all programs of study. Every Christian young person should decidedly plan to include Bible study in his program. It is the Word of God that develops spiritual fiber and sturdiness of bone. With a firm grounding in the Scriptures a student's faith will grow, not diminish as he studies at higher levels. Some Bible schools now offer special programs of one year in Bible for those students whose program must be secured in a secular school.

We would agree with Professor William Lyon Phelps of Yale University when he said, "I thoroughly believe in an university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than the college course without the Bible." If possible acquire the undergraduate work in a Christian environment. General education is basic at the undergraduate level for two years and transfer programs can be accomplished with very little loss of credit, if any.

At every age of history when secular education has stalled, when technological advance exceeded moral and spiritual growth of the civilization, God has raised up sacred schools to bring his purposes to men. In this complex age in which we live spiritual leadership will be developed in sacred schools.

If your program leads you to the secular school for advanced studies the student will then be mature enough in his convictions to stand. When you do go, maintain your personal faith through individual devotions and Bible study. Locate a Free Will Baptist Church or a strong evangelical church and attend regularly. Also take part in the Christian campus activities such as Inter Varsity Fellowship.

If you desire the need of further information for a decision—write to qualified individuals and schools, ask questions, visit campuses, attend a college conference. Above all, look to God for guidance. ■ ■

MR. PAYNE is President of Oklahoma Bible College located in Oklahoma City, Oklahoma.

TWO YEARS AGO MY FAMILY and I visited the Island of Kauai just to see the beautiful scenery and to relax for a few days. While on the Island of Kauai we saw one side of a mountain that looked very much like the form of a giant. His facial features and bodily physique were accented by the terrain. There is an old Hawaiian legend about the giant eating up all the poi and he laid down for a little nap, but because he was so full of poi he was never able to get up so he just laid there and died—there is the mountain of the sleeping giant to prove it.

From this I would like to draw, what I think is, a striking parallel to the Christian Church. The New Testament Church at one time was so pure that the world was afraid of her. It was said of the handful of Apostles and early disciples that "They turned the world upside down" (Acts 17:6). The early Church could say "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth

rise up and walk" (Acts 3:6). When Constantine united the Roman Empire and became a "convert to Christianity" in 312 A.D., he brought the world into the church and the church into the world to the extent that the giant went to sleep. From 312 to 590 A.D. the church and the world were "married" and the world controlled the actions of the church until it was no trouble in 590 A.D. for the devil to deliver the one time strong giant (the church) over to the unholy Roman Catholic hierarchy. During the succeeding thousand years many saints and men of great faith tried in vain to awaken the sleeping giant but they were consequently murdered by the corrupt Roman Catholic Church until on October 31, 1517, Martin Luther published his ninety-five thesis against the Roman Catholic indulgences. On December 10, 1520, Luther rightfully declared that the "Pope was anti-Christ and Rome a nest of devils." This, the beginning of the Reformation, partially awoke the "sleeping giant" and in the

years that followed the revival flames were kindled by such men as Jonathan Edwards, John and Charles Wesley, George Whitefield, Charles H. Spurgeon, Dwight L. Moody and Billy Sunday.

Now, in this 20th century the church is feeding upon the poi of the world and has closed her eyes to the sins of our time until she (the church) is just about asleep again. Dr. Alan Redpath, returning to Scotland after nearly a decade of ministry in the Moody Church in Chicago, gave his views on American Christianity and was quoted in the *Sunday School Times* as saying: "In many places a mutilated Gospel is being preached. It majors on free grace but minors on full obedience. It has produced a generation of independent evangelical Christians who simply have not progressed with God and who do not grow . . ."

The protest of the protestants is just about a thing of the past and when the prefix "protest" is dropped from the word "protestants" the only thing we have left is "ants." The happenings of the "Ecumenical Council" makes the born again believer in the Lord Jesus Christ sick. I am sure that Martin Luther, were he living today, would not concur in Evangelist Billy Graham's words of commendation about Pope John's efforts to bring about a better understanding and relationship among the different religions. I am sure that Martin Luther would still say that "the Pope is anti-Christ and Rome a nest of devils."

A few days ago I read in the *Honolulu Star Bulletin* where the Methodist Denomination was going to re-examine and relax their stand on alcoholism since more than eighty per cent of their membership like to have at least a social drink occasionally. Isn't that sad? John and Charles Wesley—the founders of Methodism—I believe would excommunicate these beer guzzling, cocktail sipping "Methodist without a method" or "protestants without a protest." We need another reformation even among the Protestant churches. We need men who will not be influenced by money, politicians, nor corrupt Hollywood, men who will cry out with the fervency as did the Apostle Paul in Ephesians 5:14 ". . . Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is true that the church is not compelled to say: "Silver and gold have I none," as the early church said, but it is equally true that the present church does not have the power to say to a helpless, impotent world, "Arise and walk." Yes, sad to say, the giant is too full of poi (the world). ■ ■

THE SLEEPING GIANT

by Luther Sanders

Mr. Sanders has been our missionary to Hawaii for approximately four years.

INSPIRATION . . .

CALL TO PRAY

I know not why should come to me
That certain urge to pray
For some dear saint of God nearby
Or someone miles away.

I know not why my peaceful sleep
Is broken suddenly
By some strange and impelling force
By certain urgency,

But this I know! God knows the need
Of each child of His care;
Distance and time mean naught to Him—
His hand is everywhere!

And so, I count it joy to be
In partnership with One
Who lays upon my heart the needs
Of those I cannot see!

At night or day—where'er the call
I'll pray right then and there
Though I know not why God should call
My heart to sudden prayer!

Georgia B. Adams

PRAYER FOR EVERYTHING

When you are weary in body and soul,
Weakened by many care;
When work is taking its strength-taking toll,
Make it a matter of PRAYER!

When you're discouraged, distraught or dismayed,
Inclined once again to despair,
Remember there's ONE WHO CAN COME TO YOUR AID;
Do make it a matter of PRAYER.

When you're confused in this world's tangled Maze;
When life seems a muddled affair,
Direction will come for all of your ways,
If you'll make it a matter of PRAYER.

When happiness sets your heart all ablaze,
Your joy you feel you must share,
Forget not to offer thanksgiving and praise,
Make it a matter of PRAYER.

Edna R. Brown

THE HOUR OF POWER

Every Christian should resolve that in the calendar of daily duties, the quiet hour with God shall have its place. Such

a practice once established would work a glorious change in individual character, in family life, and in every department of Christian activity. It would fill the empty pews, increase the Sunday School attendance, crowd the weekly prayer meeting, supply the church treasury with sufficient funds to carry on God's missionary brotherhood. The demands of the world upon our souls need to be counterbalanced by seasons of prayer and Bible study. Do you desire to begin this habit, if you have not already done so? God will bless you as you put your desire into immediate practice. "Let go and Let God."

E. M. B.

THE LOST

Don't you hear the millions crying
In their need across the sea,
"Send the Gospel to us faster,
Haste, oh haste to set us free."

They are dying in their anguish
Souls for whom the Savior died.
Oh, why don't you haste the message
Of the Christ once crucified.

Jesus gave to us the Gospel
And their blood is on our hands:
Their souls are worth far more than
Houses, bank accounts and lands.

Paul T. Tarbert

A MISSIONARY

"The task of a missionary is to go to a place where he is not wanted, to sell a pearl whose value is not recognized, to people who are determined not to accept it even as a gift."

I WONDER?

IF my life were full of sunshine with NEVER a rainy day,
I wonder how I'd treat my Lord, and just how much I'd pray?
IF all were peace and happiness with NEVER a stormy sea;
I wonder if I would live as close, and could He speak to me?
IF my heart were never broken, and never a tear I shed,
Would I search His Word for comfort, and let my soul be fed?

IF though I knew no sorrow, or my body felt no pain,
Would I long for Heaven's Glory, and Christ's return to reign?

BUT my Father knows the answer, He all my weakness sees,
And perhaps He sends the storm clouds to drive me to my knees;

And that I may feel beneath me, His everlasting arms.

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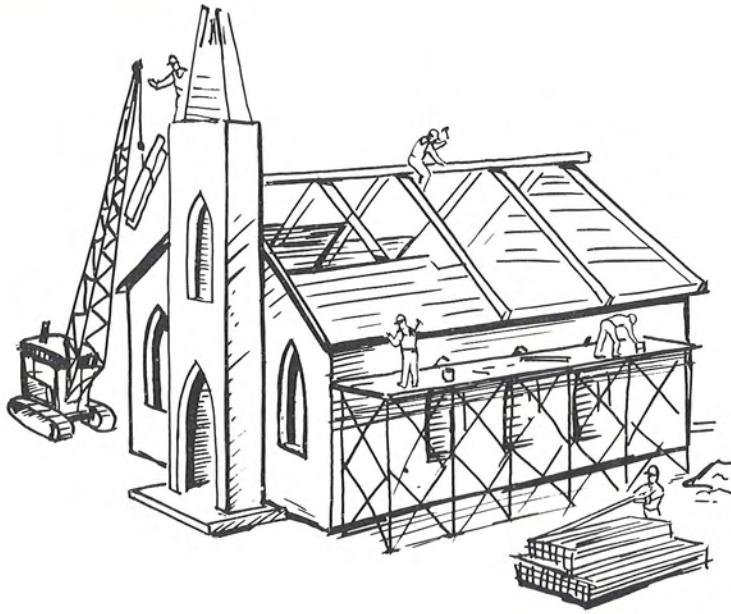
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1....



HELPERS FOR CHRIST

This is an organization for preschool children usually from two to five years of age. The literature and other materials are designed with the young child in mind.

2....



LEARNERS FOR CHRIST

This is an organization for children previously enrolled in the primary league and missionary midgets. Literature and materials are provided for Sunday evening and other regular meetings.

3....



ADVENTURERS FOR CHRIST

This is an organization for all junior age boys and girls, nine through eleven. A combined program is planned for Sunday evening, but other regular meetings are planned with a separate program for boys and one for the girls.

4....



HERALDS FOR CHRIST

This is an organization for young people in the junior high group usually between the ages of twelve and fourteen. A detail program of achievement is planned to be accomplished through the Sunday evening and monthly meetings.

5....



CRUSADERS FOR CHRIST

This is an organization for young people in their older teens usually between the ages of fifteen to seventeen. A comprehensive program leading toward spiritual maturity is planned for the Sunday evening and monthly meetings.

6....

**THE
ADULT**



FOCUS

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This magazine has been designed to provide stimulating programs, studies and articles to motivate adults to engage in Christian activity which will result in personal spiritual development and increase the effectiveness of their witness for Christ.