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*of the National Association of Free Will Baptists*

JANUARY 1965





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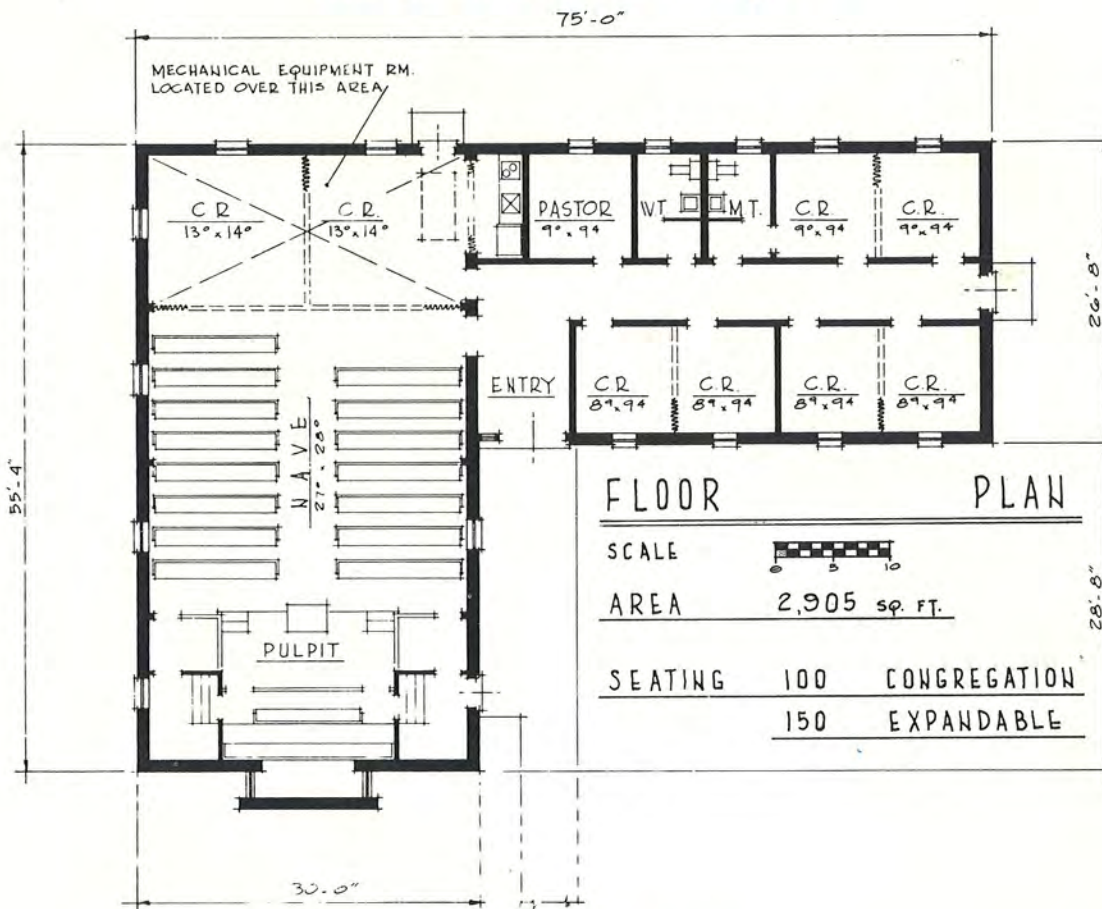
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January, 1965

# CONTACT

Volume 12, Number 3

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS

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## PUBLICATION DATA

Contact is published monthly by the National Association of Free Will Baptists under the direction of the Executive Committee of the General Board.

All sermons and articles represent the personal views of the authors and do not necessarily reflect the policies or position of the National Association of Free Will Baptists or its constituent members. While the editors are responsible for the contents of the magazine, it does not follow that every viewpoint represents those of the editors.

## SUBSCRIPTION RATES

Single subscriptions, \$2.00 per year. Family subscriptions, \$1.72 per year. Bundle Plan subscription, 15 cents per copy. Single copy, 20 cents. Address all correspondence and subscriptions to Billy A. Melvin, Editor, 3801 Richland Avenue, Nashville, Tennessee 37205. Entered as second-class matter at Nashville, Tenn.

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## ABOUT THE COVER

Have you ever taken a walk through the woods after a new fallen snow? It is one of the joys of winter. And God's Word says, "... though your sins be as scarlet, they shall be white as snow" (Isaiah 1:18).





On December 30, 1964, Rev. Reford Wilson and Rev. Jerry Ballard left Los Angeles for a round the world trip to visit our foreign mission fields. Just before their departure from Nashville, CONTACT secured this interview to give our readers a general idea of the trip and what they hope to accomplish.

## Around the World

■ **Contact:** When do you plan to leave and when will you return?

*Wilson:* I will leave Nashville on December 27, 1964. Enroute I will have services in Oklahoma, California and Hawaii. If my present schedule holds, I will return to this country on March 31, 1965.

*Ballard:* I will be leaving with Mr. Wilson from Los Angeles on December 30, 1964. My return trip will extend into South America and give me a later arrival back in the states than Mr. Wilson. Tentative arrival date is April 27, 1965.

**Contact:** What countries will you visit and how long do you plan to stay in each?

*Wilson:* We will visit generally seven areas. Our first stop will be Japan for 14 days, then Taipei, 3 days; Hong Kong, 3 days; India, 26 days; Jordan-Israel, 6 days; Ivory Coast, 22 days and Europe, 10 days.

*Ballard:* In addition to countries mentioned by Mr. Wilson, I will be in Brazil about two and one-half weeks, Uruguay one week, and Panama one week. In addition, I would make an overnight stop in Chile, Peru, Argentina, Bolivia, Colombia, Venezuela and Costa Rica.

**Contact:** What is the basic purpose of your trip?

*Wilson:* To become better informed of missionary activities for administering our total missionary program. To have a spiritual ministry with the missionaries. To project plans with the field councils to develop stronger national churches. To counsel with missionaries regarding personal needs. To establish contacts for opening new fields—meet evangelical leaders and discuss procedures.

*Ballard:* My trip is basically a research

and photographic mission. While traveling with Mr. Wilson, I will be of general assistance to him in addition to collecting material and photos for publication back in the states concerning our work in each of the fields. In India, I will be researching, writing and photographing a filmstrip. The same is on the schedule for the Ivory Coast. While in the Coast, I will meet with our literature committee to discuss long range plans for meeting the literature needs in that area. In Brazil, we will shoot a feature length motion picture. A filming team from the states will meet me there about mid March. I also will be meeting with our Brazil literature committee to discuss long range literature



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to consultations regarding literature needs. The same will be done in Panama. Stops in other countries will be for the plans for that country. Missionary Don Robirds and I will lay the final ground work for our Portuguese edition of *Impacto* presently in Spanish. In Uruguay, I will be shooting a filmstrip in addition

purpose of developing circulation on the Spanish edition of our magazine *Impacto*.

**Contact:** Have you encountered any special difficulties in preparation for the trip?

*Wilson:* No particular difficulties, but many forms must be filled out to obtain visas for the many countries and several vaccinations are required.

*Ballard:* Vaccinations are always a difficult procedure for me. Naturally quite a bit of time has been consumed in acquiring visas. However, no real problems have been encountered. Actually, so many things have dove-tailed together in preparation for the trip that it gives a good feeling of assurance that God is at work.

**Contact:** What about the office operation in your absence? Will our people be able to communicate with you by mail during this period of time?

*Wilson:* I have confidence in my competent office staff. Mr. Coffey will be spending more time in the office. I will maintain regular contact with the office. Correspondence can be maintained with me as it is between the home office and missionaries. More time will be required for this communication. Original copies of letters will be kept in the home office, letters sent to me will be numbered as to assure no loss of correspondence.

*Ballard:* We have made arrangements for necessary correspondence to be forwarded to us on the field. However, much of the correspondence which we receive, especially in our informational services division, will be handled promptly by those in the office. Our film library will continue to function as usual. I would say on the whole that there will be no real problems in communications with the office. There will be some delay





*"My trip is basically a research and photographic mission. In India, I will be researching, writing and photographing a filmstrip."*

in handling personal correspondence that demands personal attention.

**Contact: Why haven't previous trips of this nature been made?**

*Wilson:* Trips of this nature have been made before. Early in 1963, I had a ministry with our missionaries in Latin America. In 1958, Reverend Raymond Riggs made a trip to the Ivory Coast and some years before, he surveyed the work in India. No official visit has ever been made to Japan. Due to lack of funds and shortage of office personnel, these trips abroad have been limited.

*Ballard:* In terms of our audio visual and literature programs, no trips abroad have been desperately necessary until now. It would have been helpful to have gone before now in many ways; however, we have been rather busy developing our program to where it is. Now the time has come where we cannot continue development without visiting the fields for both firsthand information and to collect necessary material, photos for continued publication for information to our people across the denomination. Finances always enter into these things. Therefore, I am having to put several trips back to back and make one long, extended trip to accomplish a multitude of objectives. This is perhaps not desirable, but is necessary at the present time. In our foreign language literature division, we have now expanded our ministry to the point where we must move to the field for follow through on production plans there. In Africa and Brazil, we will be operating almost exclusively on the field in our literature production. It is still more advantageous to handle our Spanish production from the states, but it is necessary to travel in Latin America to stimulate circulation. And as we all know, a piece of literature is no good unless it is read.

**Contact: Is it necessary that trips of this nature be made periodically to properly administrate our foreign mission program?**

*Wilson:* Yes, it is necessary that these trips be made. It is difficult to sit behind a desk in Nashville, Tennessee and make decisions affecting missionaries and the many souls for whom they are responsible. A visit to the field with an "on the spot" experience can give better judgment and establish more confident relations between missionary and director. Most mission directors make periodic trips to the fields.

*Ballard:* The continuing demands by our people for more filmstrips and motion pictures is going to necessitate additional trips in the future to produce these films. Also, as our foreign language literature program expands, it will be necessary for additional travel in South America for both editorial development and circulation development. We are minimizing the necessity of travel to some extent by having a resident literature missionary, Don Robirds, located in Brazil on a permanent basis.

**Contact: Do you face special responsibilities in some of the countries you will visit?**

*Wilson:* In Japan, we want to plan with the field council an expanding of our work and the ministry which other American missionaries can have. In India, the major concern is the increasing of missionary staff in North India. Contacts will be made to determine what procedures can be taken to send more missionaries. In Ivory Coast, the Bible Institute for training national pastors and the extent of our medical ministry will be given special attention. In Europe, contacts will be made to discuss our sending missionaries to this continent.



*"This is God's work, it is a work which the forces of evil oppose. God has given us a sense of tremendous responsibility."*

**Contact: Can we expect to have periodic reports of your trip to share with our readers?**

*Ballard:* We have made arrangements for periodic reports of our mission abroad to appear in our monthly magazine *Heartbeat*, in *Contact*, and in our news service. We are hoping to send back numerous photos for use with these reports. We also have the possibility of sending back film reports with sound for use on television on the east coast.

**Contact: Do you have any special prayer requests that you would like to share with our readers?**

*Wilson:* Pray for safety in travel, physical health, wisdom for planning and discernment of spiritual needs. This trip will vary greatly in climate and cultures.

*Ballard:* I have a very definite matter for which prayer concern is needed. We will be traveling approximately 30,000 miles by air with an additional two to three thousand miles on ground. We are trusting God for safety of travel to accomplish His purposes. Also, good shooting weather is essential if we are to accomplish the motion picture and filmstrip production plans. This is an important item on our prayer agenda. We need to pray that God will give effective consultations regarding our meetings with those on the field so that we may have the most effective program possible in reaching the multitudes in these areas with the Gospel. We need prayer for the spiritual ministry both with the missionaries and with nationals in each of these areas. Another important prayer request is regarding the stimulation of use of our Spanish edition of *Impacto*. We urgently need to increase our circulation to make production more economical. We need to pray for the staff remaining in the home office since they will have increased responsibilities. Jim Jones arrives in late January to join our staff and will be assuming many responsibilities in Mr. Wilson's and my absences. Robert Bryan, who works with us part time, is having to assume additional responsibilities. We need to remember these especially in our prayers along with Mrs. Sloan and the other girls.

**Contact: Do you have a final word for our readers as you leave on this round-the-world trip?**

*Wilson:* This is God's work, it is a work which the forces of evil oppose. God has given us a sense of tremendous responsibility. My ministry directly is threefold—upward to God; abroad to our missionaries; at home to our Free Will Baptists. I am grateful for the marvelous response of our people to this ministry. Pray for us!





## Round-Up of

# World-Wide

## RELIGIOUS NEWS REPORTS

### Tax Court Rules

WASHINGTON, D. C. (MNS)—The Tax Court of the United States has just made a very significant decision in a case brought against the Internal Revenue Service by donors whose contributions to a faith mission during the years 1959, 1960 and 1961 had been disallowed as tax-exempt contributions. IRS contended that since the gifts were "designated" for the support of certain missionaries who were named on the receipts, they were not contributions to the mission.

The attorney for the donors based his arguments on the fact that the mission's policy as stated in its printed materials gives the mission control over all funds even though they are designated.

The following quotation from the mission's policy statement on "Missionary Maintenance" was included in the court's record: "It is the aim of the Mission that as far as possible each missionary going forth have his full support promised. The money thus received is divided equally for Personal Allowance and Service Support. The Personal Allowance fund is divided equally each month among all the missionaries, and fluctuates in proportion to the amount available."

The ruling of the Tax Court is stated as follows: "Held, amounts paid by petitioners were contributions to and for the . . . Mission, an exempt charitable organization, and were not given solely for the support of four designated missionaries. Such amounts are deductible as charitable contributions under sec. 170, I.R.C. 1954."

It should be noted that the favorable decision was based largely on the written policy statement of the mission which made very clear the fact that the mission had full control of the disposition of the funds contributed.

### The Brighter Side

HOMER CITY, PA. (MNS)—"Reports on Cuba which appear from time to

time in the Christian periodicals of North America give a fairly complete picture of the obstacles and harassments which the Lord's people are facing there," says *Whitened Harvest*, a publication of the West Indies Mission.

The report, which appeared in the September-October, 1964 issue of the magazine, said "these reports fail to show the other, brighter side of the coin: the fact that the Cuban Church is valiantly and faithfully preaching the Gospel and bringing souls to the Saviour."

It was noted that during the past year an interdenominational convention had been held with a large attendance of pastors and laymen. A pastor of one church related to the West Indies Mission reported that many regional conventions and evangelistic campaigns were held. One was a children's convention with over one hundred in attendance.

A young pastor has reported the baptism of twenty new believers in his area. He said his people had augmented their giving in order that he might carry on the work.

In another area, eighty Daily Vacation Bible Schools were held, with over 2,000 children enrolled.

An article in the October 10th issue of the Pentecostal Holiness *Advocate* also reported on activities of an aggressive church in Cuba.

"Cuba is still active for God!" says the writer. "Communism, though it has brought persecution, has not stamped out the faith of our ministers there nor that of the members of the Cuban churches. It has rather increased their faith and caused them to depend more and more upon the Lord . . ."

One hundred and thirty-four new converts were reported by the 20 Pentecostal Holiness churches, located mostly in the Oriente province.

### Gospel of Mark For Aucas

SANTA ANA, CALIF. (MNS)—Miss Rachel Saint, sister of one of the five missionaries martyred in January of 1956 in the Amazon jungles by the savage

Auca Indians, has just completed the translation of the Gospel of Mark in the Auca language.

Miss Saint of the Wycliffe Bible Translators and her language helper, Dayuma, have been living in the Auca village of Tiwaeno among the people who killed Miss Saint's brother Nate. Now all five of the men who shared in the act have become Christians.

### Risley To South America

CHICAGO (CNS)—Sunday school specialist Dr. Clate A. Risley headed for South America this week for a series of Christian education conferences in eight countries.

Known to millions as "Dr. Sunday School" after nearly a dozen years as executive secretary of the National Sunday School Association, Dr. Risley is making the five-week journey under the joint sponsorship of the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association.

Special conferences on Sunday school work will be held in Panama, Venezuela, Colombia, Ecuador, Peru, Chile, Argentina and Uruguay. They will be conducted in cooperation with mission boards and national churches in each country. He held similar conferences in five Central American countries in May.

Missionary pilot George Davis, a Christian education worker for the Assemblies of God in Santiago, Chile, and the Rev. Manuel Lescano of the Evangelical Free Church from Venezuela, as interpreter, will travel with Dr. Risley and assist in the conferences.

### \$59,000 Pledged

WILLOWDALE, ONT., Canada—The Second Annual Founder's Day was celebrated in The Peoples Church on October 25, 1964 with a Pledge Offering that amounted to \$59,000.00.

Because of desperately overcrowded educational facilities, The Peoples Church is forced to build again and the congregation has set out on a project that involves the erection of an educational wing that will cost \$250,000.00 when it is completed and will house nearly 900 Sunday School students.

The objective for the day had been set at \$30,000.00. This was the minimum requirement with which the work would be able to proceed. Scores of people had prayed in a series of special prayer meetings and one can well imagine the rejoicing when Dr. Paul Smith announced the grand total for the day—\$59,000.00.

Dr. Paul Smith, Minister of The Peoples Church, presided at each of the services and Dr. Oswald J. Smith, Founder and Minister of Missions, was on hand to dedicate the offering.



the preacher who was

# too poor to tithe

**Y**EARS AGO I WAS in a revival campaign in a country community in West Texas. In a daytime service I set out to teach people gathered under a brush arbor that God demanded first place in everything, that He wanted tithes and offerings from the loving and believing heart of His people. Present in the service that day was a dear country preacher, Brother Kuykendal. He was then, and had been for years, county missionary in Palo Pinto county, preaching in churchless communities, building up weak churches, selling and giving away Gospel literature as a rural mission-

ary. He asked if he might tell how God had dealt with him about tithing. I gladly asked him to proceed. He arose and told his story about like this.

Some years ago when I was county missionary of this county the famous Baptist businessman, H. Z. Duke, who founded the Duke and Ayers Nickle Stores over a wide area, came to this county and speaking as a Christian layman, urged the men and women everywhere to try God and see if He would not make good His promises to bless them in material things when they gave tithes and offerings to His cause. After Mr. Duke had spoken in one community, I took him in my buggy to another community. Mr. Duke said to me, "Brother Kuykendal, do you believe in tithing?" I certainly do," I said. "I believe in tithing and I preach it myself."

"But, Brother Kuykendal, do you PRACTICE tithing?" Sadly I had to answer, "No, I do not. I believe in tithing, but I cannot practice it. You see, I have thirteen children at home. Every meal, fifteen of us sit down at the table. I receive only \$125 a month, \$1500 a year as salary. I have to maintain my own horse and buggy for constant traveling. It is just impossible to take care of all the needs of a family of fifteen out of \$125 a month and have money left to tithe. So, I believe in tithing, and I preach it, but I cannot practice it."

Mr. Duke was a very kindly man. He said, "Brother Kuykendal, would you like to tithe? Would you tithe if I would back you up financially so you could be sure you would not lose by it?"

Nothing would please me more," I said.

Mr. Duke made me the following proposition:

I want you to set out to give God at least \$12.50 every month, as soon as you get your salary. Then as you feel led, you may give more. I promise you that if you need help, I will give it. Simply write me a letter and say, "Brother Duke, I am giving a tithe, but I miss the money. I need it for my family. I have given this year so much." I promise you that I will send you a check by return mail. Are you willing to try tithing on that basis?

I hesitated a moment, moved with emotion. Brother Duke said, "I have thirty-two stores. I have plenty of money to make good my promise. I will be glad to do it. Will you risk me and start tithing on my simple promise that I will make good any amount you have given, any time that you find you miss it and need it? Will you trust me about it?"

I gladly accepted his offer. I said, "Yes, Brother Duke, I have long wanted to tithe, but I felt I simply could not do it. Now, thank God, I can tithe and I will be glad to. And I will not feel like a

hypocrite when I tell others they ought to tithe."

So I started tithing for the first time in my life. Every month I took out first one-tenth of my salary and gave it to the Lord's cause; then, as I felt led, I gave more. In the back of my mind I always had this thought, Mr. Duke promised me that he would make it up any time I need it. He will send me the money if I simply ask him for it.

But a strange thing happened. It seemed our money went farther than before. I would preach in some country community and somebody would tie a crate of chickens on the back of my buggy. Somebody would put a ham under the seat. Or a godly woman would put some home canned fruit in my buggy. A neighbor farmer said, "Brother Kuykendal, God has blessed me so that I cannot get all my corn in the crib this year. I have a big wagon load extra that I cannot keep. May I put it in your crib for your buggy horse?"

Another neighbor drove over with a great wagon or hay for the cow. It was very strange, but that year we had no doctor bills. The children's clothes seemed not to wear out so badly. It was a happy, happy time. I never did have to call on Mr. H. Z. Duke to make up the money I had given to the Lord in tithes.

Then one day, when the year was about gone and the test was about over, I suddenly realized with shame that I had believed what H. Z. Duke said. He promised to make good anything I lacked because of tithing, and I believed him. But my heavenly Father had made the same promise, and I had not believed Him! I had taken the word of a man when I did not take the promise of God! How I had proven God's promises and found that He took care of me and my big family on a small salary. I found that \$112.50 per month took care of our family better, with God's blessing, than \$125.00 did without being under the blessing covenant which He has made with those who seek first the kingdom of God and who tithe.

That godly country preacher stood there before the congregation weeping. With the deepest emotion he said, "Now I have tithed for many years. My salary has been increased year after year. We have always had enough. We have never been shamed. The greatest spiritual blessing of my life, aside from my salvation, has been in learning to trust God about daily needs for my home and a big family."

God has proven to everybody who ever tried Him that He would keep His promise. He provides for those who seek first the kingdom of God, those who bring Him the first fruits, those who give tithes and offerings. ■ ■



# A Matter Of Life And Death

by Larry Ward

FIRST THE MASS MEDIA had flashed the news of his death via newspaper, radio and TV. Then newsmagazines had followed with the photo which further shocked an already horrified world: the sight of Dr. Paul Carlson, medical missionary of the Evangelical Covenant Church, lying dead on the streets of Stanleyville.

Somehow this heartbreaking scene serves as a tragic symbol and reminder of how often the religion news of 1964 appeared under obituary headlines.

It had begun that way, with another missionary martyr in Congo in January: Miss Irene Ferrel of Baptist Mid-Missions.

And in the year-end blood-bath in Africa there were others, of course, whose deaths did not attract the news buildup and subsequent worldwide attention of that of Dr. Carlson, but which did reach the hearts of the Christian world with equal impact: among them Miss Phyllis Rine of Africa Christian Mission and Rev. Joseph Tucker of the Assemblies of God. Earlier, word had come from Congo of the deaths there of Rev. William Scholten of Unevangelized Fields Mission and Rev. Burleigh Law, a Methodist.

(As this report went to press, hundreds of whites in Congo were still missing and the news reports were still being sifted. It was possible that other missionaries had been killed, in addition to those mentioned above and the Roman Catholic priests and nuns who had died for their faith.)

But along with this missionary martyrdom, death cut a wide swath through the ranks of Christian leadership in many fields of service.

While the world mourned the loss of leaders such as Former President Herbert Hoover, Gen. Douglas MacArthur and Nehru of India, the world of religion marked the death of many who had been in its vanguard of leadership.

No summary of this kind could include all the names of course, but among those "absent from the body; present with the Lord" were:

Editors Dr. James Gregory of *The*



# The world of religion marked the death of many who had been in its vanguard of leadership.

*Free Methodist* and Emo Van Halsema of *De Wachter* of the Christian Reformed Church, as well as Dr. Carl Howland, former editor of *The Free Methodist* and Dr. Philip E. Howard, Jr., former editor of *Sunday School Times*.

Missionary figures such as Harry Holt, Oregon farmer who had shepherded more than 3,000 Korean orphans to homes in North America . . . and Art Zylstra, founder of radio station KICY in Alaska and with the Foreign Mission Department of the Evangelical Covenant Church.

Gospel recording artists Polly Johnson, only 24, killed in a California plane crash, and Jimmie Dodd, beloved "Head Mouseketeer" of TV's Mickey Mouse Club and highly respected leader in the Hollywood Christian Group.

Carl A. Gundersen, treasurer of the National Association of Evangelicals; Southern Baptist Aubrey Short, president of the Alaska Baptist Convention; and that famed old soldier of World War I, Sgt. Alvin C. York—a faithful layman in the Churches of Christ in Christian Union.

Yes, the religious news of 1964 was marked by these and many other obituaries . . . but there were also many signs of life and advance.

The evangelistic ministry of Dr. Billy Graham continued its remarkable and steady pace, with thousands coming to Christ in crusades across the United States from San Diego to Boston.

Statistical reports from denominations showed generally steady upward trends, with many marking significant anniversaries—such as the Assemblies of God, at the 50-year point.

The annual spring vacation "student invasions" of the nation's resort beaches found alert workers of Inter-Varsity Christian Fellowship contacting thousands in such widely separated points as Ft. Lauderdale, Florida, and the Newport Beach-Balboa area of Southern California. Meanwhile staffers from Campus Crusade and other youth organizations were similarly active. During the summer beach season, Teen Center at the Her-

mosa Biltmore Hotel (new Christian venture in Hermosa Beach, California) drew more than 47,000 youth to hear the gospel message.

While overall attendance at the New York World's Fair reached "only" 27.1 million, considerably below the optimistic predictions, the various religion pavilions showed an aggregate draw of some 22.5 million—viewed on the whole as a significant and encouraging percentage.

On the statistical front also: some 1,500 attended the annual convention of Christian Business Men's Committee International in New York City, while across the nation more than 4,500 Sunday School teachers and workers gathered for the annual convention of the National Sunday School Association.

There were the usual oddities and features in the news—such as a noted atheist invoking the aid of God . . . and a beauty queen quietly telling of her faith in Christ.

The atheist: Chairman Khrushchev. Before his abrupt dismissal from Soviet leadership, and while commenting on the worldwide rumor of his death, he declared: "The fact is that the position of our Party is good and my position is good also. *May God grant* that it shall be so to the very end of my days."

The beauty: Miss Vonda Kay Van Dyke of Arizona—"Miss America" for 1965.

So it went, the world of religion 1965. One observer felt he had detected a certain leveling-off from the great forward thrust which characterized evangelical Christian activity a decade or so ago. Others felt that the last six months of 1964 in the United States had seen some directly-religious interest eclipsed by concern over the national elections.

Looking back over the past year, for example, Pastor Raymond C. Ortlund of Lake Avenue Congregational Church, Pasadena, Calif. (long noted as an evangelical stronghold) points to "the emotion-packed election and the pressures put on pastors to speak out for Goldwater or for California's Proposition 14."

At year-end in terms of their specific

ministries, some Christian leaders saw both opportunities and problems just ahead.

Executive Secretary H. A. Hermansen of the Oriental Boat Mission, for example, points out that the action of the Hong Kong government in moving thousands of "boat people" from their *sampan* dwellings on the water to large relocation centers on the land will necessitate a complete revision of his organization's method of approach. While this problem is one mainly restricted to his organization and its specific ministry, it is typical of the rapid changes taking place in the missionary scene today.

In the field of education, Dr. Hudson Armerding, new president of Wheaton College, comments: "The new Educational Facilities Act will intensify the federal aid issue on the Christian college campus. Increased efforts to divorce the State from all religion should make private religious educational institutions more significant.

Dr. Armerding adds: "We would do well to read carefully the history of late 19th Century evangelicalism in the U.S. It would help us avoid some of the problems encountered then either in accommodation to or withdrawal from the theological and other issues of that period."

What lies ahead? Pastor Ortlund cites two dangers:

"Deadness! While we reject excesses in emphasis on the Holy Spirit we can grieve and thwart the Holy Spirit's ministry to us.

"Spiritual illiteracy! While we defend and argue about the Bible, we are woefully lacking in Bible exposition and teaching in pulpit and Sunday School."

Pastor Ortlund warns of "deadness." And religion in review 1964 with its obituaries and its advances, reminds us that each year the message of the Church is in truth a matter of life and death: "He that hath the Son hath life. He that hath not the Son of God hath not life." ■■

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MR. WARD is Executive Secretary of Evangelical Press Association.



## 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.

*Why is there so much strife and quarreling and dissension everywhere today. You find it in business, in the home, even in the church.*

Read the first few verses of the fourth chapter of James. James says concerning wars and fightings among ourselves today, "Come they not hence, even of your lusts that war in your members?" Strife takes root in men's hearts in the longings and lust for prominence, power and possessions. A dissatisfied heart is never at peace with God or man. The awful craving for pleasures, privileges and pre-eminence fills us with jealousy and envy, which in turn produces an unholy restlessness with inevitable confusion and strife. The only solution is to "yield ourselves unto God" (Romans 6:13), "be filled with the Spirit" (Eph.5:18) and "pray without ceasing" (1 Thess.5:17).

*Why is so much emphasis put upon deacons "being the husband of one wife" when the scripture has so much else to say about their being spiritual and "holding the mystery of the faith in a pure conscience?"*

The only answer I can give you is that deacons are human beings just like everyone else. Concerning spiritual things they (like all the rest of us) have to constantly "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil.3:14). Deacons make mistakes, stumble, their spiritual temperature is not always up. We pick the most spiritual men we have for deacons. Then we can only hope and pray that they will continue on to become spiritual giants. In the one wife matter, that is the one thing we can be sure about in selecting men for this office.

*I was called to serve on the jury in a murder trial. I felt that the accused was guilty, but I simply could not condemn him to die. Don't you think that capital punishment should be done away with?*

Suppose the whole of society felt as you do and dodged their responsibility. God said after the flood and before the giving of the Law, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen.9:6). If as the Holy Spirit says in Romans 13:4, the courts (rulers, prosecutors, judges, society) "is the minister of God, a revenger to execute wrath upon him that doeth evil" then we cannot allow the arguers of the "dignity of human life" to declare God wrong. Humanitarian rehabilitators have, in my opinion, perverted a plain declaration of the Almighty. Men say let's abolish capital punishment because of the dignity of human life. God plainly says to exercise capital punishment because of the creation of man in his own image. I believe in it. I don't think it should be abolished.

## IN THE VINEYARD

■ **Homer E. Willis**, Director of National Home Missions and Church Extension, will be preaching for the organizational service of a new church in Chattanooga, Tennessee, January 24.

■ Director of Teacher Training for the National Sunday School Department **Harrold Harrison** will be attending the trustee meeting of the Bible College, January 4-5. He will conduct a Sunday School Institute at Unity Church, Suligent, Alabama, January 11-15 and a similar institute at Valley Falls, South Carolina, January 25-29.

■ **Rufus Coffey**, Director of Conference Ministries, will be attending the quarterly meeting at Elyria, Ohio, January 8-9.

■ Director of Foreign Missions **Reford Wilson** will be in Hawaii, Japan and Taiwan during January.

■ **Jerry Ballard**, Director of Publications for Foreign Missions, will be in Hawaii, Japan and Taiwan securing pictures and reports during January.

■ Director of Youth Activities for Church Training **Ken Riggs** will be conducting a CTS workshop at the First Free Will Baptist Church, Columbus, Mississippi on January 13-17. He will attend a youth retreat at Oklahoma Bible College in Oklahoma City on January 29-31.

■ **Samuel Johnson**, Director of the CTS department, will conduct a CTS workshop in Olivet Free Will Baptist Church, Guthrie, Kentucky on January 3. Additional workshops will be held in Oklahoma as follows: Ardmore (11th), Oklahoma City and McAlester (12th), Tulsa (13th), Weatherford (14th), Oklahoma CTS Board in Oklahoma City (15th) and South Grand River Campground (16th).

■ **Roger Reeds**, Director of the Sunday School department, will conduct a Sunday School institute at the First Free Will Baptist Church in Fort Smith, Arkansas, January 18-22.

■ Executive Secretary **Billy A. Melvin** will attend an executive committee meeting of the National Association of Evangelicals in Washington, D.C. on January 25.



# 1964 COOPERATIVE RECEIPTS

November, 1964

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

	November 1964	Year To Date	Total To Nov. 1963	Designated Nov. 1964
Alabama	\$ 325.59	\$ 1,257.70	\$ 1,484.14	\$
Arizona		409.09		
Arkansas	398.42	3,411.34	2,534.89	
California	746.44	7,658.51	7,200.36	
Florida	526.74	1,586.58	1,229.37	
Georgia	176.44	2,521.41	2,305.18	
Idaho		18.71		
Illinois	669.78	6,141.95	5,427.68	
Indiana	20.00	346.98	720.84	
Iowa			524.69	
Kansas	146.48	2,049.26	1,907.28	
Kentucky	180.80	927.08	482.82	
Mississippi		54.82		
Missouri	1,187.14	11,420.72	9,920.80	
New Hampshire		265.92	261.68	
New Mexico	20.91	318.63	538.88	
North Carolina	184.78	2,134.63	2,341.44	
Ohio	315.00	1,458.54	540.70	
Oklahoma	1,362.30	12,927.38	10,735.49	25.00
South Carolina		23.74		
Tennessee	109.29	4,314.54	3,196.57	
Texas		2,347.71	3,057.16	
Virginia		2,733.21	2,995.71	
Washington		92.00	105.25	

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

	Cooperative Receipts November 1964	Year To Date	Designated November 1964	Year To Date	Total Receipts to Date
Foreign Missions	\$1,847.32	\$18,681.91	\$	\$2,427.80	\$21,109.71
F.W.B. Bible College	1,337.72	13,528.30		65.06	13,593.36
Executive Department	1,274.05	12,884.20		13.26	12,897.46
Home Missions	1,019.23	10,307.31		1,223.81	11,531.12
League Board	636.99	6,441.99			6,441.99
Superannuation Board	191.08	1,932.56		4.85	1,937.41
Stewardship Commission	63.72	644.18			644.18
Headquarters Building Fund			25.00	354.32	354.32

# GEMS

## FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

THERE ARE THREE different words in the Greek New Testament which are, in various places, translated by our English word "rest," but they do not each have exactly the same connotation. The interesting differences will be missed by the English reader.

The first one to be mentioned is used in 2 Thessalonians 1:7, where Paul promises that the persecuted Christians will be given "rest" when Jesus returns. The word here is *anesis*, and it does not refer to the kind of "rest" we usually think of when we speak of resting from hard work or other type of activity. Instead, this word means "relaxation" in its literal sense, that is the "loosening" of strings or cords that have been tightly drawn. The picture is that of threads being tied in knots and pulled tightly around something that is then restricted by the interference; then comes *release*. The idea is basically the same as when we think of a person all tensed up needing something to relax him or loosen him up. Jesus promises us, therefore, this kind of "rest" when he returns.

The next word to be mentioned *does* involve that idea we usually have when we think of rest, that is a period of respite after one has been hard at work or involved in long activity and has grown tired. This word is *anapausis*, and one of its occurrences is in Revelation 14:11 where the doomed are said to have "no rest, day or night." What an awful picture of the wicked dead for whom eternity is like endless labor with never a moment's let-up for rest.

It will be noted that this second word does not at all imply *permanent* rest; it is a temporary relief, implying refreshment as a preparation for the renewal of activity. Thus Jesus, in Matthew 11:29 is not promising permanent rest, but the temporary refreshings we can always find in Him to relieve us and recover us for a fresh thrusting forth into our labors and battles.

The third word, however, does refer to permanent rest. This word is *katapausis* and occurs in Acts 7:49 and in chapters 3 and 4 of Hebrews. Particularly interesting to us are these chapters in Hebrews for it is there that we are promised this permanent cessation of work and an eternal place of dwelling in rest. The Israelites, it is said, were not permitted to enter into God's "rest" because they believed not (3:10-19); but we are encouraged to claim His promise and enter into that "rest" (4:9-11). ■■





## GLANCING AROUND THE STATES

*Participants in the ground breaking ceremonies for the new East Nashville Free Will Baptist Church were: (l. to r.) Rev. Henry Melvin, pastor; Mrs. O. C. Briley, oldest living charter member; John Oliver, chairman of board; Rev. Henry Oliver, first pastor; Emmett N. Kennon, Jr., contractor and James Wilson, architect.*

### EAST NASHVILLE CHURCH BREAKS GROUND FOR \$100,000 BUILDING

NASHVILLE, TENN.—The East Nashville Free Will Baptist Church observed a ground breaking ceremony on December 13, 1964 for its new \$100,000 building. Moving from its present location at 518 Woodland street, the new church is being built on South Tenth Street at Russell and Fatherland Streets. Occupancy of the new building is expected on or before June 1, 1965.

Taking part in the service were Rev. T. L. Burch, Dean of Men at Free Will Baptist Bible College; Rev. Billy A. Melvin, Executive Secretary of the National Association of Free Will Baptists; Mr. James Wilson, architect; Mr. Emmett N. Kennon, Jr., contractor; Rev. Henry Oliver, first pastor; Rev. John L. Welch, organizer and former pastor; Mr. John Oliver, chairman of official board; Mr. James B. Smith, Sr., representing building committee; Mr. W. B. Harris, Sr., Chairman of Trustees; Mr. W. A. Suffridge, Sunday School superintendent; Mrs. W. A. Suffridge, President of Woman's Auxiliary; Mr. Samuel Johnson, Director of CTS; Mr. L. G. Ennis, President of Master's Men; Mrs. O. C. Briley, oldest living charter member and Rev. Henry Melvin, pastor of the church.

### Work With Indians

KAYENTA, ARIZ.—Rev. and Mrs. Dan Parker are working with the Navajo Indians here which is in the interior of the Navajo reservation approximately 130 miles from the nearest shopping center at Farmington, New Mexico. The Parkers are working in child evangelism work and adult Bible study work, along with their public school teaching. Mr. Parker recently had 93 teenagers in his Sunday morning Sunday school class.

### Filmstrip Released

NASHVILLE, TENN.—The Free Will Baptist Home and Foreign Missions Boards announce the release of a 73-frame filmstrip entitled "Frontiers Unlimited", available January 1.

The filmstrip is a photographic story of neglected areas in the world-wide ministry of Free Will Baptists.

The production was written by Mark Vandivort, field director of the Home Missions Board, and Jerry Ballard, publications director of the Foreign Missions Board. Narration is by R. J. Kennedy.

Those interested in booking the film may contact either of the missions boards.

### Northwest Association Meets

EAST WENATCHEE, WASH.—The annual session of the Northwest Association was November 6-7, in East Wenatchee. A voting delegation of 19, with many visitors were present for the meeting.

A Free Will Baptist church in Toppenish, Washington, was received into fellowship of the association, which brings the membership to 5 organized churches in the state. Milan Ruble is pastor of the new church.

The Association voted to urge churches to continue support for local missions for the coming year. Further, it was voted to accept the request of Lloyd Plunkett to serve as missionary in the Seattle area. In further action, the association elected a committee to recommend a cooperative program at the next session which will support the national Cooperative Plan.

Elected to serve for the following year were: Moderator, Ed Wade; Assistant Moderator, Fred Dellinger; Clerk, Johnnie Postlewaite; Member of home mission board, Burl Halliburton; member of Examining Board, Ernest Snowder.

The semi-annual meeting will be held in Vancouver, May 7-8.

### Pastor Dies

SLOCOMB, ALA.—The Reverend Rufus Hyman, long-time Free Will Baptist pastor in this area, passed away Saturday morning, October 24, 1964, at the age of 60 years. He was pastor of the Union Hill Church of the State Line Association and had been in the gospel ministry for 41 years.

### Returned to California

ROSWELL, N.M.—Rev. and Mrs. Lonnie Rolen who had accepted appointment



for missionary work here have resigned and are back in California. There is still need for some workers for this area. Rev. S. M. Aragon, chairman of the Home Mission Board for the state says, "There is need for workers in another area also." The board will meet soon to determine a plan of action.

#### Funds Needed

WAIPAHU, HAWAII—There is remaining on the Hawaiian land purchase \$19,500. This is an urgent need and funds may be sent to the National Home Mission Board, 3801 Richland Avenue, Nashville, Tennessee.

#### Missionary Appointed

NASHVILLE, TENN.—Mr. Lloyd Plunkett, assistant dean of men at Free Will Baptist Bible College, has been appointed to the field of Seattle, Washington by the National Home Mission Board. He will be on the field sometime next fall.

#### New Filmstrip

NASHVILLE, TENN.—The Free Will Baptist Foreign Mission Board announces release of an 83-frame filmstrip with recorded sound entitled "The New Japan."

The filmstrip is a photographic survey of Free Will Baptist work in Japan. The photography is by Herbert Waid, missionary to Japan. The production was written and directed by Jerry Ballard, director of publications and information for Free Will Baptist Foreign Missions. Narration is by R. J. Kennedy.

Bookings may be made by writing the Audio-Visual Division, Board of Foreign Missions, 3801 Richland Avenue, Nashville, Tennessee.

#### Pastor Honored

HUNTSVILLE, TEX.—Approximately

*Mortgage burning ceremonies were held recently by the First Free Will Baptist Church of Fayette, Alabama. "We must not be content to rest on past achievements; we must use them as a springboard for greater future accomplishments," said the pastor, Rev. A. J. Lambert. Special music was provided by Mrs. Terry Lambert.*



60 friends and members of the Pine Prairie Free Will Baptist Church here gathered recently for a surprise celebration of the fourth anniversary of their pastor, Rev. R. E. Sheffield.

Spurred on by Mrs. Martha Morris, Mrs. Lucille Carroll, Mrs. O. E. Fulton, and the pastor's wife, the Pine Prairie Community united love, gifts and tons of good food to honor their minister.

Special guests included, Rev. and Mrs. Ned Graham, and Rev. and Mrs. Rashie Kennedy.

#### Seminar Scheduled

WASHINGTON, D. C.—Ministers and laymen from evangelical churches across the nation will converge on Washington, D.C., February 2-5, to attend the seminar on "Christian Responsibility in Public Affairs." The Seminar is sponsored by the National Association of Evangelicals.

The purpose of the seminar is to give evangelical church leaders a direct contact with the political milieu in Washington, and to stimulate consideration of political and social responsibilities which pertain to Christians in America today.

Write the National Association of Evangelicals, 1405 G. Street, N.W., Washington, D. C. for information regarding accommodations.

#### New Chance to Choose Social Security Coverage

NASHVILLE, TENN.—Recently enacted legislation gives many clergymen whose time for electing social security coverage had expired another opportunity to obtain this protection for themselves and their families.

The deadline under the amended act is in most cases April 15, 1965, the date on which the income tax return for 1964 is due.

Anyone who has been in the ministry for some years and who files a certificate by April 15, 1965, will be covered as of 1962. He will, of course, be required to pay the social security tax on his income for 1962, 1963, and 1964.

Further information and necessary forms for application may be secured from the social security district office nearest you.

#### Northeastern Association Meets

TWIN MOUNTAIN, N. H.—The Northeastern Association of Free Will Baptists met at the Twin Mountain Free Will Baptist Church November 6-7. Five churches were represented at the meeting.

Rev. Lynwood Welch of Litchfield, Maine, delivered the opening message. Contestants from Twin Mountain and Cloverdale, N. B., tied for first place in the Sword Drill competition.

Rev. Bill Evans, moderator, conducted

the business meeting. A report of the National Association was given by Mr. Evans. Other business included a decision by the body to pledge prayer and financial support to Home Missionary Herman Brooks. Mr. Brooks is presently enrolled in New Brunswick Bible College.

Host pastor was Rev. Bert Tippet.

#### Missionary Returns

MIAMI, FLA.—Mrs. Lee Whaley, missionary to Alaska, is now in Miami for a time of rest and medical attention. She returned home on the advice of her physician. Prayer is requested for her and all the work in Alaska.

#### New Church

SALINA, KAN.—A church was organized here November 17, with fifteen charter members. This church is the result of the church extension work of the Home Mission Board of the National Association of Free Will Baptists in cooperation with the Kansas Mission Board. The missionary pastor is Reverend J. R. Shade. Attendance at the services average about 37. Ministers present for the organizational meeting were W. T. Roberts, Jack Ledbetter, Herbert Rogers, Robert Sharry, Wayne Bookout and Jim Combs.

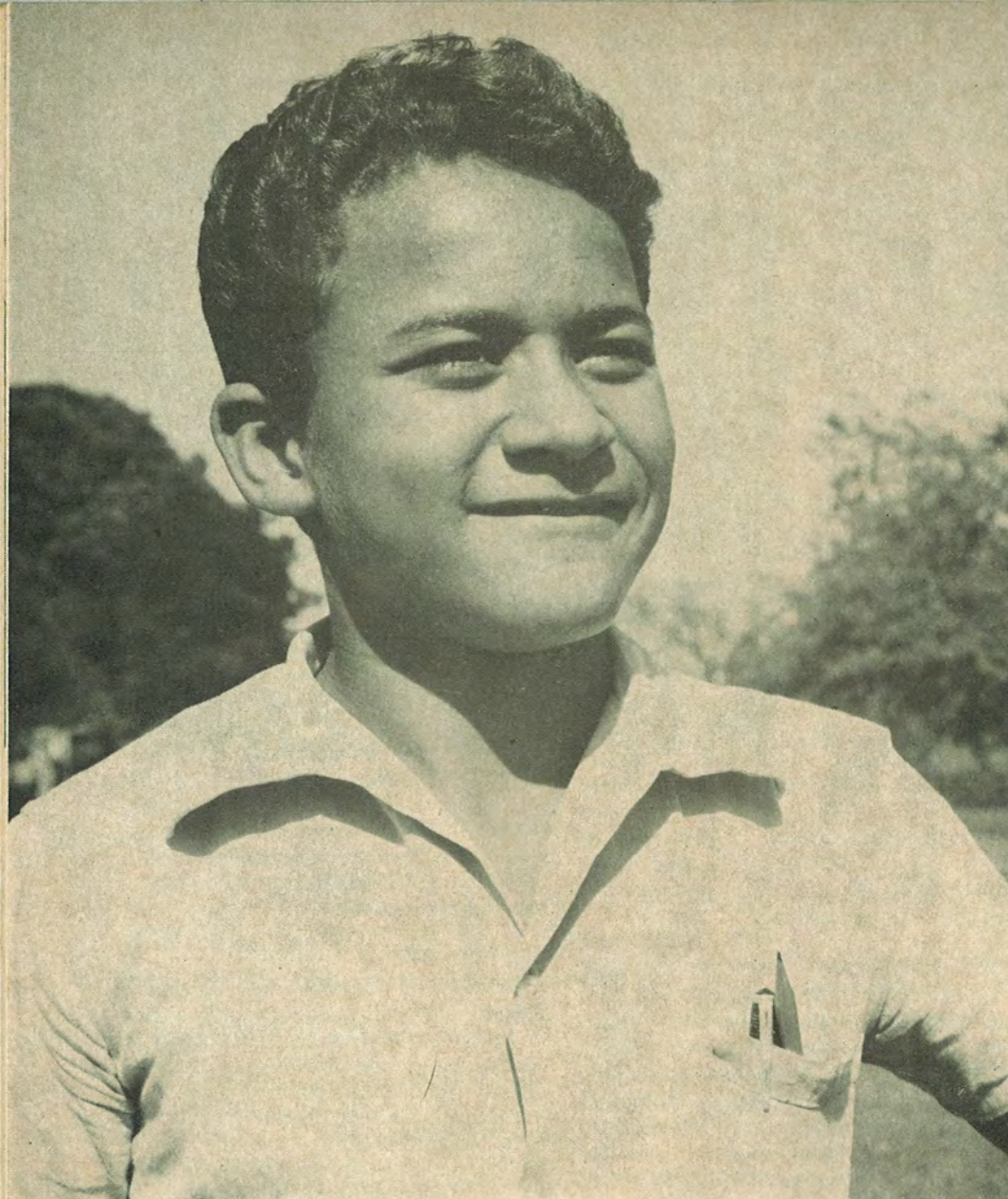
#### Complete Listing Desired

NASHVILLE, TENN.—The Executive Department of the National Association of Free Will Baptists has requested from each state a complete listing of each church which is a member of the state association. This is needed immediately to be included in a request by the National Association to Internal Revenue Service for a group ruling in behalf of all member churches.

*Promotional Secretary of the Georgia State Association of Free Will Baptists is Rev. Mance Cason. He is pictured in front of the association's property in Moultrie which serves as an office and living quarters. Mr. Cason's ministry is in the behalf of approximately 125 churches with a total membership of about 10,500.*







# YOUTH— TOMORROW'S BRAZIL

***Missionaries Concentrate  
on Effective Methods  
of Reaching Teens for Christ***

More than half of Brazil's 75 million inhabitants are below the age of 18. Couple this with the fact that most people who receive Christ as Saviour do so before the age of 21, and the need to concentrate on reaching the youth of Brazil is obvious.

Latin American leads the world in rate of population growth. Nowhere is the result of today's population explosion more evident. The resulting change in age composition of Latin America demands reconsideration of evangelistic

*Becoming friends and gaining confidences are the first steps in reaching young people for Christ. At right, Ken Eagleton chats with a friend he made during youth camp. Other photos on these pages show Brazilian teens being reached for Christ by Free Will Baptist missionaries during youth camp. Recreational activities, applicable Bible teaching, informal counseling and inspirational meetings mold young lives for Jesus Christ.*





methods to more effectively reach younger age levels.

Child evangelism has an important place in Free Will Baptist outreach in Brazil. A specialist in this area was added to the staff last year and is working with missionaries in developing an expanded program for reaching children during their most impressionable years.

A youth camp program was instituted last year and was immediately successful. All photos on these pages were taken during the week-long camp held on the Brazilian Bible Institute property near Jaboticabal. A schedule of activities including recreation, Bible instruction and inspiration brought teenagers face to face with God's purposes in their lives. Numerous decisions were made.

If an area is to be evangelized and a strong, self-sustaining church planted, it will be by training national leaders to evangelize their own people and direct their own church affairs. A Bible institute program is being inaugurated this year to accomplish this objective.

In March, a filming team will converge on Brazil to produce a youth evangelistic film designed to reach Brazil's millions of young people with the gospel message.

No stone may be left unturned, no effort spared to reach Brazil's young men and women for Christ. No doubt about it. They are tomorrow's Brazil.

**Article By Jerry Ballard**

**Photos By Ken Anderson**







## Watchman,

SOMEONE HAS SAID, "Christianity today is on display." Never before in the history of our nation has greater attention been paid by a greater number of people to Christianity.

According to the 1956 report of church membership, the United States hit an all-time high of slightly more than 100 million. More than 60 percent of Americans now belong to some religious body. Today men and women of the professional world and every walk of life, are saying, "Religion must give us the answer to our multiplying problems. We have tried everything else to no avail."

It is very apparent that the world is coming to the church today for help. But is the church prepared to give the proper assistance? She is faced with one of the most tremendous problems of her time. Crimes of all description are at an all-time high; we are aware of the divorce toll in numbers, but it is impossible to calculate its effect upon the lives of children and young people who shall suffer from it. Alcoholism and its attendant tragedies are likewise impossible to calculate. These are only a few of the tremen-

dous problems the church is faced with today.

Can the church solve these problems? On the basis of our faith, yes. The Word of God makes plain the fact that personal faith in Jesus Christ is the answer to man's individual needs. Jesus said, "Come unto Me all ye that labour and are heavy laden, and I will give you rest;" also Paul declared, "But my God shall supply all your needs according to His riches in glory by Christ Jesus." Equally positive to the nation that puts its trust in the living God has He promised security and prosperity. Said the Psalmist, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance." But what is wrong? Why isn't the Gospel of Jesus Christ, the Power of God unto Salvation, making a greater impact on our nation through the Church? It is very eminent that the Power of God is enough, but this Power does not operate in a vacuum. It operates in and through the lives of believers.

The need of the hour is crystal clear, it is men and women who are so fully committed to Jesus Christ that they are empowered by His Spirit in their lives

and witness for Him. Here is where the great ministry of teaching must be injected into the program of every local church. Over the years this ministry has been carried on by the Sunday School; but no definite goals were set, and much of the teaching was done by those who were Biblically illiterate.

To be sure, Bible truth stands as the answer to the many problems faced by Christianity today. But it is absolutely necessary for the endowment of power by the Holy Spirit on the part of the Christian for him to be effective in his living and witnessing. This truth needs new attention and must be re-evaluated. Former President Eisenhower declared, "The injunction, 'to build faith in our children, take them to Sunday School,' is one which I hope will receive an encouraging response from parents throughout the country. For the early training and education which children receive in Sunday School are a firm foundation upon which they can build useful and happy lives as adult citizens."

The Sunday School and those responsible for the teaching ministry can, if they have conscientiously applied the Bible



# **The Sunday School is the Church's greatest medium of teaching the Word of God**

## **Watch Your Sunday School**

truth to their own lives, prepare for us today a generation for tomorrow that will far exceed the present one in the depicting of Bible knowledge which will in turn deepen their Spiritual lives, until the evil powers of the world cannot overcome them, as has happened to this present day generation.

It has been said that the aim of religion as of all education, "is to take a life as it is and make it what it was meant to be, to take a person and make him a personality." This should be the compelling aim and intent of our Sunday Schools today. The Sunday School should be known, not as a mere weekly meeting place, but as an agency from God to man, for man's upbringing in the Kingdom of Heaven. The primary purpose of this divine agency is to bring out the genuineness of the Deity of the Saviour, and the divine inspiration of the men of old who so faithfully recorded the words that God would have recorded in His Holy Book. It is to protect and save us from the wiles which the enemy, satan, is responsible for placing in our pathway.

The Sunday School is the Church's

greatest medium of teaching the Word of God, "Which is able to make, pupils wise unto salvation." It is the church's greatest means of providing opportunity for Christians to obey Christ's command, "Go ye . . . teach . . . beginning at Jerusalem." God is calling for missionaries to go across the street, into the mountains, across the valleys, as well as across the sea. The Sunday School provides the local setup for obeying this missionary challenge which is as much for the development of workmen as for the development of the work.

Every person is born with an innate desire to serve. Many times the church does not capitalize on this desire, and as a result its members become discontented with an institution that asks only for their attendance and gifts.

Rev. F. A. Noble once said, "I challenge any man to show me anything better, anything more suited to man and his wants, than the Gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It cannot heal—it cannot cure. It is like the physician that knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the disease, but

prescribes an infallible and universal cure. It is even better than education, because education can only call out and develop what is in fallen man; but the Gospel recreates man's heart and nature, and then lifts him up to the fullness of the stature of Christ. Education stops on the surface; the Gospel, which is the power of God unto salvation, penetrates to the center of man's necessities."

Thus, it becomes an indisputable fact that as an institution, the Sunday School exists largely for the purpose of evangelism. One has said, in defending this statement, "The total purpose of the Sunday School is set forth in its evangelistic aim. By this is meant that the ultimate goal of the Sunday School is to win each and every member to a personal acceptance of Jesus Christ as Lord and Saviour, and train him to do effective service in His name. Since this is the aim and goal of the Sunday School, it naturally follows that those doing the work, whether as pastor, teacher, superintendents, or auxiliary workers, each must be a watchman who shall diligently "watch your Sunday School." Thus you will be obeying the great commission—"Go ye . . . teach . . . all nations." ■■





# Father And His Family

by Grant and Ruth Stoltzfus

**T**HERE ARE NO PERFECT fathers. All of them must feel at times that their job is bigger than they ever thought it could be. But father's role is important. It is important for the welfare of the family while the children are still at home. It is important, too, in view of the concepts of father that the children will carry with them when they marry and establish homes of their own.

As boys and girls grow up in a home, unconsciously they form ideas as to what a father is like (a mother, too, of course). How does a man treat his wife and children? What responsibility does he take in family living? What regard does he have for God, the Bible, the church, the law, the neighbors, the dog, the cat?

Day in and day out, fathers are interpreting to their growing boys and girls the answers to these questions. And

the children will carry these mental images to their own marriages. Sons who marry will tend to repeat the pattern set by father. Daughters will look for father's qualities in their husbands.

The Word teaches that the father is to be a man of true strength and leadership. He is the head of his wife, loving her with pure, self-sacrificing, forgiving love. By example and teaching he is the leader in spiritual things at home. He has the chief responsibility for the training and discipline of the children.

Present-day portrayals and practices are a far cry from this Bible standard. Even in our church circles a great deal is said about the *fact* of man's headship and too little about the *responsibilities* of such headship. This approach contributes, also, to the prevailing concept of the weak role of father in family living.

In a world of tight schedules, how

can a father be what he should be to his family? Aside from his task as breadwinner, it takes time for him to be a good lover to his wife, a companion and loving disciplinarian to his children, a spiritual leader in the home as God has ordained. But figured according to the scale of true values, these are all-important parts of his role as a father and well worth some extra study and effort.

**1. He can keep up a good relationship with his wife.** This is important not only for the happiness of themselves as husband and wife. The children's welfare is at stake too. They need to feel secure in the assurance that father and mother truly love each other. It is in this atmosphere that children develop the ability to love and understand others.

**2. He can enjoy his children.** A father said, after his children were grown, that if he could relive the past he would enjoy his children more. Nothing is more important to the growing boy or girl than to feel wanted, loved, understood, and appreciated. For a father to greet his child with a bright "Good morning!" at breakfast time or a cheerful "Hello!" when he returns from work, may seem like small things. But they can mean much to children.

**3. He can share time with his children.** Here it is not so much the quantity of time as the quality. The father who must be absent for work keeps this in mind. When he is at home he belongs to the family. This is not always easy after a heavy day's work. But he had better lay down the newspaper to listen to the children, laugh and play with them, and pick up the paper after they are in bed.

A father will watch, too, lest his only time with the family is when he is tired and inclined to be impatient. If he habitually stretches out on the living room couch and cannot be annoyed with the children, if he ignores his family except to demand quietness—this father is missing opportunities for happy companionship. He may need his rest, but he also needs his family and his family needs him.

A father will show an interest in his child's schoolwork at times other than just report card time. If there is difficulty with schoolwork, or if his child is chosen last for a ball game, he will enter into the problem sympathetically. A wise father will understand that ill-tempered scolding can actually stop a child's learning processes and increase the emotional problem that may be the cause of poor schoolwork in the first place.

Father will want to supplement the school program by taking the children



with him to town, to the museum, the zoo, or, as suitable, to the place where he works. And he should not forget that his own early home has quite a fascination to his children.

It is thought that from the time a child is about four until he is six he has a special affection for the parent of the opposite sex. This means that the little daughter is likely to be unusually fond of her father during that time of her life. A father who takes an interest in his little girl, who spends time reading and talking to her and listening to her small talk, is doing much more than he may realize toward her immediate security and future happiness. We are told that a congenial and happy relationship is important at this time because it actually affects the child's chances of a good relationship with a member of the opposite sex later on in courtship and marriage.

What about father's life with his boys? It seems that the father's golden opportunity with his son is while he is between the age of eight and fourteen. During those six years a boy looks to his father in a way that he never will again. This is the time for periods of relaxed companionship—an easy flow of words or happy silence just as father and son desire. This is the time for frank talks on sex or any question that may concern a boy. These are the years especially important for building worthy ideals through the bonds of enjoyable father-son companionship.

**4. He can let his children be themselves.** A wise father will not force his children into a mold. Together with his wife he will study the intelligence, abilities, interests of each child and allow for individual differences. John may be an avid reader, but Ralph excels most in working with tools. Although efforts will be made to help the boys to be well-rounded personalities, each will be encouraged in the thing he enjoys most and can do the best.

At report card time father will not compare one child unfavorably with another but will help each one to compete with his own record, trying to do better next month than he did this month.

A positive approach will do most to help a child want to do better. A father was examining his children's report cards. Some of the grades left much to be desired but while each child stood waiting for comments on his record, father read aloud the list of subjects and the grade for each. He made no comment on the poor grades but when he came to an "A" he gave the child a hearty handshake and said, "Congratulations!" This kind of handling will do more good than any amount of scolding or comparing with other children.

**5. He can be levelheaded in the discipline of his children.** Good discipline begins with parents who are self-disciplined. Someone has said that it is amazing, in this day of supposed enlightenment, how many fathers still think that discipline is a matter of muscle. If a father takes measures against his children to relieve his inner frustrations, more is wrong with him than with the child he is correcting. If he rules chiefly by force or the threat of force, he need not be surprised if his children later defy all authority. If he does not help them to develop inner control at home they will not exercise proper control away from home.

While avoiding the extreme of over-strictness, father will avoid the other extreme of being too lenient. Children want and need kind yet firm control for the sake of their own security. Although it sounds like a flat contradiction, children do not want to do everything that they want to do.

A little eight-year-old girl proved this to her parents when she came home from school with this complaint, "We had a substitute teacher today. She let us do just anything we wanted to do, and we didn't like her." Children want good, firm, fair discipline and they thrive on it. Children who do not have it are unhappy and they become handicapped in their personalities.

It is not good for children to go swimming, skating, visiting, and shopping every time they ask to go. It is not good for them to have as much money to spend as they would like to have. There are certain regulations and restrictions that they need.

Though he makes mistakes and misjudges at times, father can achieve his goals if he truly loves his children. True love and concern for the children is what matters most of all. It will keep him from being overtrict or overindulgent. It will prevent both coddling and cruelty.

The Bible speaks of this love that motivates a father's discipline: "Whom the Lord *Loveth* he correcteth; even as a father the son in whom he delighteth." Out of deep love and concern, father disciplines wisely for the best welfare of the child. And he will remember that in his authority as a father, he is subject to the authority of a heavenly Father.

**6. He will take the lead in making religion a reality in home life.** As head of the home this is his duty and privilege. He is head of the home not as a tyrant or dictator for his personal comfort and advantage but as leader in everything worth while—a leader whose example and teaching can be safely followed.

The tendency to expect the mother to carry the load of spiritual training in the home is one of the saddest things

about present-day home life. Mother is his important assistant and all members of the family can take an active part in family worship, but father is the spiritual leader. This is not so much a matter of status as a God-ordained responsibility to be fulfilled.

The father leads in family worship, in churchgoing, in showing example. "The way to have a good son is to be a good father."

Young children have a way of looking up to father with almost unbelievable admiration. One day a little girl found her pet kitten, limp and almost lifeless, beside the road where it had been hit by a car. But she was not greatly upset. "Daddy can fix it," she said.

Think of the wisdom of God in ordaining that father, to whom the children look with such admiration, should be the one, chiefly, who should teach them the Word of God and lead them to the Saviour. Since father's words carry extra weight with the children, it is a pity when he does not seize the opportunity to speak about God and His Word and lead the family in meaningful worship experiences. There is no greater blessing to children and "children's children" than Christian teaching of parents at home backed up by happy, contagious, consistent Christian living.

#### **What Mother Can Do**

Father is more likely to fulfill his role successfully if he has the love, encouragement, and help of an understanding wife. Besides being aware that nagging does no good and may do harm to her relationship to her husband, she understands that her children need to see their father in as good a light as possible. They need to look up to him and think well of him. This means that disagreements between parents must be aired away from the presence of the children.

Mother senses the need for father to spend time with the family and does not demand so many gadgets and furnishing that he is forced to overwork to pay for them.

One family faced this problem squarely. Yes, it would be nice to have more money and nicer things in the home. But it would mean that father would be with the family very little. After looking at all sides of the question, they decided that the family would be deprived most by giving up father. So they gave up the extra income instead. They did not want more finances if it meant less father.

So long as the world stands children will need the strength, spiritual leadership, discipline, love, and companionship of a godly father. Whatever it takes to meet this need will be well worth the effort. ■■

Courtesy of *Christian Living* magazine, Scottsdale, Pennsylvania.





*National CTS Director Samuel Johnson shown admiring the lovely refreshment buffet.*

## Churches Respond To CTS Program

# CTS WORKSHOPS SCHEDULED

*Pastor Seldon Bullard, the local CTS director and other leaders of the newly organized CTS in the East Side Free Will Baptist Church of Elizabethton, Tennessee.*



ON WEDNESDAY EVENING, December 2, 1964, the East Side Free Will Baptist Church of Elizabethton, Tennessee organized its Church Training Service. Seldon Bullard, pastor of the church, invited Samuel Johnson, National CTS director, to assist in the organization.

General information about the CTS program was presented by Mr. Johnson after which Reverend Bullard guided the congregation in properly organizing. Each of the six departments were set up and plans for further divisions were discussed.

A two-hour workshop on the general manual was held on the following evening. Other churches in the area were invited to represent. The host church provided a lovely time of refreshment and fellowship between the two discussion periods held.

Additional workshops on the manual have been held in recent weeks. Sherwood Forest Free Will Baptist Church, New Bern, North Carolina, was host for such a workshop in November. Seventeen pastors and about one hundred and fifty workers from the Coastal Association of eastern North Carolina were present.

Three sessions on the manual were held during the recent Teach and Train Workshop in Dothan, Alabama. Pastors and workers from three states, Alabama, Florida and Georgia were present.

Other workshops have been conducted for local churches and districts. In each session thus far, the interest and enthusiasm has been outstanding. It is the opinion of the national director that Free Will Baptists are anxious for a new thrust in training. Evidence indicates that this training is not only desired for the children and young people, but also adults. Leaders within our denomination see the Church Training Service as a potential means for helping to develop and conserve the resources of our churches.

You perhaps are wondering if a workshop can be held in your area. Any district or church interested in a workshop on the new Church Training Service program should contact their state Church Training Board or write to the national CTS office. ■ ■



# CHECK THIS



## Report On Woman's Auxiliary Subscription Campaign

The subscription campaign promoted last fall by the Woman's National Auxiliary Convention in behalf of CONTACT has almost reached the halfway point of the proposed goal of 3,500. To date 1,244 subscriptions have been received. A complete list by states of suggested goals and response is given below.

Special recognition should be given to Arkansas in exceeding their quota by 67 subscriptions. New Mexico reached its quota of 12. Alabama, Georgia, Kentucky and Louisiana reached 50% or more of their quotas.

Our sincere appreciation to all who worked to secure these additional subscriptions for CONTACT. If there are yet some auxiliaries which have not sent in subscriptions from their church, we would be happy to receive them in the next thirty day period.

Suggested Goal		Actual Subscriptions	
Alabama	177	Alabama	121
Alaska	5	Alaska	0
Arizona	15	Arizona	0
Arkansas	248	Arkansas	315
California	207	California	99
Florida	102	Florida	30
Georgia	205	Georgia	122
Illinois	103	Illinois	64
Indiana	40	Indiana	0
Kansas	59	Kansas	0
Kentucky	90	Kentucky	55
Louisiana	5	Louisiana	4
Maryland	10	Maryland	0
Michigan	90	Michigan	5
Mississippi	90	Mississippi	27
Missouri	216	Missouri	24
New Mexico	12	New Mexico	12
North Carolina	407	North Carolina	46
Ohio	140	Ohio	7
Oklahoma	403	Oklahoma	133
South Carolina	257	South Carolina	36
Tennessee	282	Tennessee	81
Texas	144	Texas	39
Virginia	140	Virginia	24
West Virginia	40	West Virginia	0
Washington	5	Washington	0
	3,500		1,244



by Louis H. Benes

DO YOU REMEMBER the man who trained for years to compete in the 1960 Olympics and then slept through the 800-meter run, which was the qualifying heat of his event? Wim Essajas of Surinam (Dutch Guiana) off the coast of South America, was sent to Rome to represent his little country in the Olympics. He was a one-man team, and was to compete in only one event, the 800-meter run. The time of the race had been changed from its published schedule, and messengers were sent to awaken the athletes who were to participate in this event. They were not able to arouse Wim Essajas, so the race was run without him and he lost his chance to compete in the Olympics. He missed the opportunity to give his best, because he slept through the event!

Christ's Church is engaged in a great contest. We who are Christian disciples represent Him in this struggle on the scene of time. What if we are not awake and alert? What if we do not keep informed and as a result are asleep for the event in which Christ depends on us? What if we cannot be aroused to action

by the appeals of the Bible and the messages from God's servants? Is there anything more pathetic than Christians asleep, or preoccupied with television entertainment or temporal goals instead of being alert to respond to the call of God, to learn His truth and to do His will?

The appeal of superficial entertainment via the tabloids and the comics or the television set, besides just ordinary mental laziness, may often tend to head off even serious determination to improve the mind and the soul. Ralph Tyler Flewelling, in his book *Survival of Western Culture*, says that "the most conspicuous lack of our times, in spite of our intellectual pride and self-sufficiency, is a dire mental incapacity, an inability for continuous or profound thought, an incapacity for mastery of many complementary facts. . . . This is discoverable in the growing innocuousness of our educational curricula, in the meaninglessness of our amusements, in the journalistic reign of our mob psychology, in the

over-flooded presses issuing the latest fiction, in the detonations of our jazz orchestras, the popular crooning of the radio. . . ."

But shouting against bad literature will never fill our minds with the good. It is not enough to operate in the negative only. We need to fill our homes with Christian literature, the best of Christian books and magazines. Yet, look around you—Christian literature in many a church member's home is almost nonexistent. Everything else is there—newspapers, secular magazines, television sets—but where are the Christian books and magazines? Oh yes, these are busy church people, active in attendance at many church meetings, but what happens when the motives for their activism have worn out? Have they been sufficiently rooted in the knowledge of the Truth, such as is fortified by choice Christian reading, to maintain their momentum?

But you don't read? Not a great deal, anyway? How much you are missing.

## The Future Belongs To Those Who Read





Reading is one of the distinguishing marks which separates man from the animal! Language is God's gift to those whom He has created in His own image. This ability to read, to think, is a part of the image of God in us that was not lost in man's fall at the beginning of history. Perhaps that is why language is so sacred, so precious. God speaks to man through His words, and men communicate with one another through these same words. As Dinsdale T. Young, a British preacher of yesterday, has said, "One of the great presuppositions of the Bible is that God's people will read. The existence of Scripture is in itself an argument for the necessity of reading. That God inspired a book indicates His desire that His servants should be readers."

How precious is language through which God speaks to man; language which links mind to mind and heart to heart. How unusually precious is it when it speaks of the marvel of our creation, or the mystery of our redemption. And how supremely precious is it when the Holy Spirit stirs a longing in the soul to read His Word, and whets our appetite thereby for all choice Christian literature. The non-reading Christian misses all this. He has enormous blind spots in his life which inevitably handicap him in his service as a soldier of the cross. He limits his witness and effectiveness in a time when ignorance of the Christian faith and the Christian warfare is most inexcusable.

The Archbishop of York, writing on *The Church's Task in the Field of Chris-*

*tian Literature*, said recently, "It is my profound conviction that the Church—and I use the word in its widest sense—must take a new look at the whole matter of Christian literature. It must plan a new strategy, and that at once, unless we are to see the Christian battle for the mind of the world lost in our generation. Is not this the time to review our strategy? Is not this the time to alert the Churches—and, beyond the strict limits of the Churches, the well-disposed public—to the fact, which none can deny unless they shut their eyes, that the real battle today is being fought in the realm of ideas, and that ideas are born and nourished by literature? Nothing less is called for than the 'impregnation' of society, at all levels of culture, in all races of the world, with literature which conveys the Christian message" This "impregnation" must begin within the Churches, within our own hearts.

It must begin with Christian homes saturated with Christian books and journals. This will not only preserve us against the "brainwashing" of the mass media. It will also equip us to take the offensive and to invade our secular culture with the truth of the Gospel.

Christian magazines have a peculiar and distinctive function in the service of Christ and His Church. They provide what neither newspaper nor television nor any other magazine can. They bring to the reader what no mass media communication can ever possibly furnish. Your Christian magazine presents you with information you get nowhere else.

It helps you to interpret the meaning of contemporary history in the light of the Word of God. It binds you together with other Christians to make you aware of the blessing of Christian fellowship and of our common strength as we hold our faith and witness in a hostile environment.

Yes, millions of people are busy reading and writing and publishing the messages they believe in and the causes to which they are committed. They are out there in the Olympics, giving their best, running with all they've got to win for their causes. If the Christian faith is to win, Christians will need to outpublish, outread and outdistribute the secular world, the Communists, and all others who are competing to outrun the Gospel today.

The future does not belong to churches which are religiously uniformed and illiterate, or to Christians who think they can take it easy. The future belongs, under God, to those who know what they believe, and why. It belongs to those who have a passion to know more about the work of Christ in the world, that they may advance it more effectively. It belongs to those who believe in Him and His Word so utterly that they are willing to sacrifice to know His Will and then to get out His Word, even to the ends of the earth. Does this future belong to you? ■■

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DR. LOUIS H. BENES is the editor of *The Church Herald*, organ of the Reformed Church in America.

***What if we do not keep informed and  
as a result are asleep for  
the event in which Christ depends on us?***



# Where Is The Mission Field?

by Vincent Brushwyler

WHERE ARE "the regions beyond" in today's world? What is a "foreign mission field?" What is the "home base?"

These questions are not easy to answer in our generation. The Christian church is no longer limited to the western world. The church exists today in almost every nation of the world. In many areas it is weak and insignificant but it does exist. And it must take the major responsibility for ministering to the people around it.

And how about our "Christian country?" We know that it is not a Christian country. Its percentage of Christians may be higher than in many portions of the world. Its foundations were built on principles of the New Testament because many of its early leaders were Christians. But today the cultural changes in our own society have made it clear that we live in a land dominated by secularism and materialism rather than Christianity.

The Christian church in America and elsewhere is a minority group that must witness to its own community even as the early church did. The "home base" itself is a mission field and the "regions beyond" are in our own back yards as well as across the seas.

One reason for this is our shrinking world in which cultures are intermingled as never before. The next apartment in a Chicago suburb may easily be occupied by a Japanese scientist who is a research physicist in an industrial laboratory. He is likely to be a Buddhist.

And at the University of Pakistan you may find a Christian professor of history who is an exchange teacher from an American college. Thousands of university students are getting part of their education in a land other than their own. Some who come to America are avid propagators of their own Muslim or Hindu faith. Today the Christian church in American is competing with other ethnic religions in its own land and is being challenged as never before to prove

its claim that "there is no other way of salvation."

The pagan world is no longer limited to primitive superstitious tribes in remote areas of the world. It includes every man and woman who is living without any consideration of God's claims on his life. Today's campuses are a particularly important mission field in America as well as in rapidly growing universities around the world. Professors and students may be among the hardest to reach with the gospel but for this reason they are also among the most neglected mission field.

How about our relation to what we usually call "foreign" cultures? Should the church in America limit itself to the mission field in its own back yard? By no means. The "one world" into which we are so rapidly being shaped is still the responsibility of every Christian. But the old pattern of taking our political and economic structure along with the gospel is long since past. The mission field is world-wide. The home base is wherever the church exists—whether in Africa, Asia, or America. Each Christian is responsible to take the gospel to that segment of the world to which the Lord directs him—across the street or across the ocean. And in both instances he goes as a representative of Jesus Christ rather than as a representative of any country or denomination. The old pattern of foreign missions has come to an end.

A new day and a new pattern is thrust upon the church. The changes are so rapid that each of us must struggle for the best way of making the gospel of Christ relevant to men in our day, but make it relevant we must or we will lose all contact with those to whom we are seeking to minister. If we cannot adapt to the changes in our own society, how can we hope to adapt to rapid changes in societies far different from ours around the world? ■■



# INSPIRATION . . .

## WHAT TO FORGET

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander and unkind remarks you hear each day.

Forget the temptations. Forget all fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all the personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they really are. Blot out as far as possible all the disagreeables of life; they will come, but will only grow larger when you remember them and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Be more forgiving to others, even as our Heavenly Father is forgiving you daily. Obliterate everything that was disagreeable from yesterday; start out today with a clean sheet, writing upon it for memory's sake only those things which are lovely and lovable and glorify God. Remember that some day we must give an account of our words and deeds and thoughts in the day of judgment. Therefore, let us try to make life beautiful for ourselves and others."

Cleremont Herald

## GOD IN THE TOMORROWS

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass before Him before they can get to us.

F. B. Meyer

## WHAT DOES A PASTOR DO?

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

Anonymous

## A PROSPEROUS NEW YEAR

The New Year lies before me,  
A spotless, shining thing,  
Bright as the promises of God,  
Fresh as the breath of spring.  
A year to fill with lovely thoughts,  
And kindly, helpful deeds,  
Losing all consciousness of self,  
In prayer for others' needs.

Sybil L. Armes

## THE FINGER OF GOD

Mr. H. C. Mason tells of the man who in prayer meeting prayed earnestly that God would with His finger touch a certain man. Suddenly he stopped his prayer. A brother asked him. "Why did you change your prayer?" He replied, "Because God said to me, 'You are My finger.' So now I must go and touch the man for God."

Gospel Herald

## THOUGHT FOR TODAY

"I learn as the years roll onward,  
And leave the past behind,  
That much I had counted sorrow  
But proves that my Lord was kind.  
That many a flower I longed for  
Had a hidden thorn of pain,  
And many a rugged by-path  
Led to fields of golden grain."

O. T. Deever

## LIFE

Let me but live my life from year to year  
With forward face and unreluctant soul,  
Not hastening to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart that pays it toll  
To Youth and Age, and travels on with cheers;  
So let the way wind up the hill or down  
Through rough or smooth, the journey will be joy,  
Still seeking what I sought when but a boy  
New friendship, high adventure, and a crown,  
I shall grow old, but never lose life's zest.  
Because the road's last turn will be the best.

Henry Van Dyke





THE  
EDITOR'S  
PAGE

## THE NEW YEAR BEFORE US

# personally...

THE YEAR 1965 should be a significant one for Free Will Baptists. In the first month of the year, we move into our new Church Training Service program. This program, which brings together all of our youth work, has been under study and development for the past three years. We believe this is a significant step forward in our efforts to bring a more comprehensive ministry of training to our youth and older church members.

In the spring, we expect to move the present headquarters operation into our new building on Murfreesboro Road. Some 14,500 square feet of floor space will be provided to care for six departments of our national work. Since our location for the past thirteen years is crowded almost beyond one's imagination, this will be a happy event for all of us.

Future plans for the development of our Bible College should be firmed up this year. The Board of Trustees is now seeking to determine what would be the best course of action in order to properly care for our educational needs in the future. We should all be much in prayer for these men as they seek, under God, to determine proper action.

And, of course, there are our soul-winning opportunities. What we do with these will determine more than anything else the real significance of 1965.

## LET'S CONSERVE THE RESULTS

FREE WILL BAPTISTS have always been evangelistic. The early history of our movement in this country is one of constantly seeking to extend the gospel witness and win men to Jesus Christ. The same is true today. It would be difficult, if not impossible, to find a Free Will Baptist Church where the gospel is not preached with power and men called upon to turn from sin to Christ. This evangelistic spirit, which finds its basis in the Word of God and the commission of our Lord, has resulted in growth and expansion for our denomination.

Thank God for every person that has been reached! Yet, one is made to wonder if our growth could not have been even more significant and meaningful for the Lord if we had done a better job conserving the results. It has been my observation that while our churches successfully win people, we do not often do a good job of assimilating them into the life of the local church and denomination. This is evidenced by the fact that so many of our churches, though seeing souls saved, have experienced little or no growth in their Sunday school or worship service attendance. What has happened? It appears that there has not been enough emphasis in the church on conserving the results.

Think back now. The last time someone was saved in your church, what effort was made to make the decision meaningful and guide the individual into a full and fruitful life for the Lord Jesus Christ? Was Scripture shared with the individual? (I've seen it happen otherwise!) Was any reading matter given the individual to help them in the early days of their Christian life? Was the individual carefully taught the importance of church membership and active service for the Lord? Was some mature Christian assigned to the individual to personally work and pray for their spiritual development?

We need to recognize that spiritual birth, as physical birth, is a beginning. What follows is so important that serious attention must be given to the "babe in Christ." We must remember this is a new experience for the individual and that help, instruction and encouragement is needed. Often church members destroy the spiritual development of a young Christian by being overly critical. Some even insist that the new Christian immediately adopt their personal convictions and code of conduct.

The beginning of this year would be a good time to give more emphasis in your church to this matter of conserving the results. Spend more time with those new converts! Guide them in prayer and Bible reading. Enlist them in the Sunday school and Church Training Service. Make sure that each one has a meaningful relationship to Christ and the church. Above all, pray for their spiritual growth and development. Let's conserve the results in 1965.



# Church Finance Record System

A church finance record system especially planned to make church bookkeeping easy and yet accurate. Composed of a manual and various record forms described below.

## CHURCH FINANCE RECORD SYSTEM MANUAL

**J. Marvin Crowe and Merrill D. Moore**

A complete guide to setting up and operating a businesslike church financial system. Includes examples of the various forms used in the system and explains their use. Size, 8½ x 11 inches, 48 pages. (Code 426-027) **\$2.00**

## FINANCIAL RECORD SYSTEM PACKET CF-15

This packet includes all the financial records a church will need to keep books for one year. Contains forms for cash receipts, cash disbursements, building fund receipts, balance sheet accounts, and financial statements. Also gives instructions for keeping these records properly. (Code 436-459) **\$3.25**

## WINDOW MAILING ENVELOPE CF-12

Gray granite window envelope for mailing quarterly record of contributions to individual members. With or without church imprint. Imprint is limited to three lines. 500 to a box. (Code 436-457)

	With Imprint	Without Imprint
100	\$ 1.85	\$ .85
500	6.75	3.50
1,000	11.00	6.00
2,000	18.00	11.00

## RECORD OF CONTRIBUTIONS CF-11

Easy-to-use means of recording a member's contributions during the whole year. Separate pages of this form permit each member to be given a quarterly report of his contributions. Special carbon paper permits making a permanent church record without additional bookkeeping. Available with or without church imprint. Imprint is limited to three lines. Wrapped in packages of 200's; 5,000 forms to a carton. (Code 436-456)

	With Imprint	Without Imprint
100	\$ 6.40	\$ 5.35
250	14.65	12.00
500	24.75	21.35
1,000	45.35	40.00
1,500	64.00	58.35
2,000	85.25	76.80

## INDEX GUIDE CF-13

Alphabetical card guides for Granite Board File box described below. (Code 436-458) Set, **\$1.05**

## GRANITE BOARD FILE BOX CF-14

File box the exact size for the church's permanent file copies of the Record of Contribution cards. (Code 434-205)

Each box, **\$3.50**

## CASH DISBURSEMENT JOURNAL SHEETS CF-21

Extra cash disbursement forms like those in the original Record Packet. (Code 436-464) Package of 50 sheets, **\$2.00**

## CASH RECEIPTS JOURNAL SHEETS CF-22

Extra cash receipts sheets to replace those in the original packet. (Code 436-465) Package of 50 sheets, **\$2.00**

## BINDER CF-16

Standard 3-ring binder for the record forms in the packet and the extra sheets described above. Size 8½ x 11 inches. (Code 431-581) **\$4.50**

## SUMMARY OF RECEIPTS BOOK CF-17

A triplicate receipt book for recording all income. Wrapped 10 to a package. (Code 436-460) **\$1.35**

## PETTY CASH VOUCHER CF-20

For church offices to use to purchase small items, such as stamps. Wrapped 10 to a package. (Code 436-463) Pad of 100, **25¢**

## PURCHASE REQUISITION CF-18

Forms to be filled out and sent to the purchasing agent by the person requesting the item. Wrapped 5 pads to a package. (Code 436-461) Pad of 100, **75¢**

## PURCHASE ORDER CF-19

Designed for the use of the church's purchasing agent. Made in triplicate—one copy for the vendor, one for the person making the request, and one to be retained until the order is delivered. Wrapped 5 pads to a package. (Code 436-462)

Pad of 50 sets, **75¢**

## ORDER FROM

**FREE WILL BAPTIST BOOK STORE • 3801 RICHLAND AVENUE • NASHVILLE, TENN.**

**RECORD OF CONTRIBUTIONS**  
CHURCH FINANCE RECORD SYSTEM

Envelope No.

Your church appreciates your tithes and offerings. Please compare with your records and report any errors.

						Year Beginning	
						Budget Pledge	
						\$ Per Week	
Sur- der	First Quarter	Second Quarter	Third Quarter	Fourth Quarter	Date	Special Gifts	Amount
1							
2							
3							
4							
5							
1							
2							
3							
4							
5							
1							
2							
3							
4							
5							
Paid this Quarter							
Paid To Date							
Pledge To Date							
Over Pledge							
Under Pledge							
*Total Specials for Year							
Total Budget for Year							
Total Budget and Special For Year							

\*Totals for special gifts shown only at end of year.  
See also statement 436-111, 436-112, 436-113, 436-114, 436-115, 436-116, 436-117, 436-118, 436-119, 436-120, 436-121, 436-122, 436-123, 436-124, 436-125, 436-126, 436-127, 436-128, 436-129, 436-130, 436-131, 436-132, 436-133, 436-134, 436-135, 436-136, 436-137, 436-138, 436-139, 436-140, 436-141, 436-142, 436-143, 436-144, 436-145, 436-146, 436-147, 436-148, 436-149, 436-150, 436-151, 436-152, 436-153, 436-154, 436-155, 436-156, 436-157, 436-158, 436-159, 436-160, 436-161, 436-162, 436-163, 436-164, 436-165, 436-166, 436-167, 436-168, 436-169, 436-170, 436-171, 436-172, 436-173, 436-174, 436-175, 436-176, 436-177, 436-178, 436-179, 436-180, 436-181, 436-182, 436-183, 436-184, 436-185, 436-186, 436-187, 436-188, 436-189, 436-190, 436-191, 436-192, 436-193, 436-194, 436-195, 436-196, 436-197, 436-198, 436-199, 436-200, 436-201, 436-202, 436-203, 436-204, 436-205, 436-206, 436-207, 436-208, 436-209, 436-210, 436-211, 436-212, 436-213, 436-214, 436-215, 436-216, 436-217, 436-218, 436-219, 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