

**APRIL 1965** 

# CONTACT



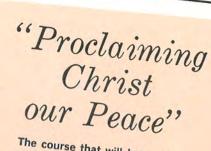
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OF FREE WILL BAPTISTS

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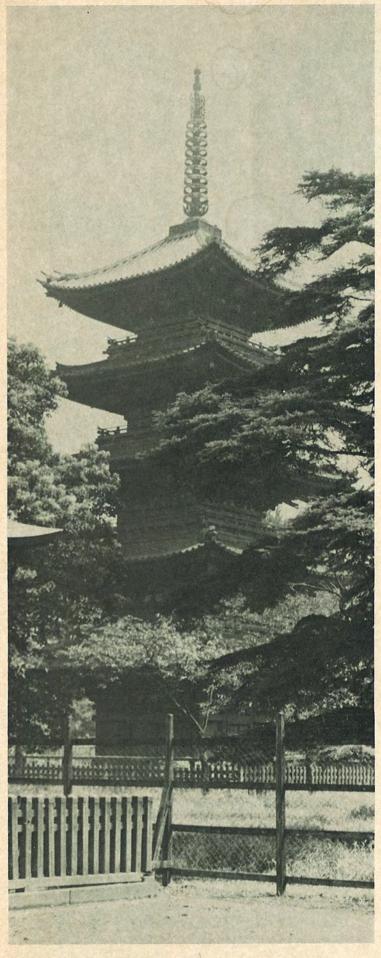
Building A Branch Church

Can Our Full-time Evangelists Survive?

The Ministry of Radio

#### ABOUT THE COVER

A visitor's first impression of Japan would probably be "people." A large portion of the population is made up of children as pictured on our front cover. Our Free Will Baptist missionary staff with the native pastors, seeks to maintain a witness for Christ in this developing nation. Pray for an effective ministry. Photo by World Vision.



# JAPAN

THE TREMENDOUS pressure of people is keenly felt the moment one arrives at the International Airport in Tokyo, Japan. The Japanese are a traveling people. Their transportation system is fantastic. I rode the longest monorail, in the world's largest city, past the world's tallest man-made tower.

The Japanese people appear to be well clothed and well fed. I saw much more Western culture than I had expected to see in this part of the Orient. As one older waitress said, "I like new Japan much better than old Japan." (They speak of new Japan since World War II.) Many new and wider roads and streets were constructed just before the Olympics. It is still a city of many contrasts: narrow filthy streets and broad landscaped avenues; new flashy vehicles and slow moving carts; kimono and clog clad women, but more women in smart western style dress; large clean office and department store buildings and drab crowded apartment buildings. We visited a family of three living in a one room apartment, 12 by 12 feet. The kitchen was part of this area, four feet closed off by sliding doors, leaving an area 8 by 12 feet for living room, dining room, bedroom, nursery, etc. A commode (nonflush) and a lavatory were shared with another family. A public bathhouse was in the area.

Materialism is as much the god of Japan as of America. Economically, Japan has made an excellent recovery since World War II and stands third in the world with its exports. Politically, there are some evident signs of unrest. It recognizes the assistance given by the United States and is not yet in a position to sever such economic relations. Its

# by J. Reford Wilson

# AS I SAW IT

ethic and religious ties with other countries of Asia, particularly Red China, causes some leaders to desire closer relations with these countries. Nationalism is most evident in the political and religious sect Saka Gakkai.

We were in Japan during the conclusion of their New Year's celebration. A time for visiting families, friends and shrines. On Sunday afternoon, January 3, the Herbert Waids, Fred Herseys and pastor Osawa San took us (Jerry Ballard and myself) to visit a famous Shinto shrine. Thousands pushed their way through the streets to the shrine. I was impressed with the commercialization of the event. The small shops were doing a thriving business and it reminded me of the midway entertainment at our state fairs. There was no reverence. It all seemed so shallow and void of any mind or soul happiness. Few among the thousands paused at the incense burner to spread the smoke over their bodies or stopped at the water fountain to rinse their mouths from a common dipper for purification, few clapped their hands or bowed to pray but many threw their money into the offering box. Many bought good luck charms and prayers printed on pieces of paper. On a visit to other famous temples and shrines, the people were more like tour groups and spectators rather than worshippers.

It is in this environment of materialism, nationalism and paganism that the Christian must be the salt and light of Japan. The Christian population of Japan is a small minority, but it does have an influence upon the country. The birth and death of Christ, Christmas and Easter, are commercially recognized by many non-Christians. The Bible is becoming a better

known book. Missionaries are still granted visas with little or no difficulty. The high literacy rate, pride in historic culture, high educational standards and strong family devotion necessitates wise and well prepared missionaries to interest hte Japanese people in the Gospel. The Gospel is ever the power of God unto salvation whether it be preached in Rome, Japan or America.

God has given us choice servants for this country. The Wesley Calverys, now on furlough, have concentrated their efforts largely in the northeast area of the island of Hokkaido. During our ministry with Brother Calvery it was a land of snow. One night was spent on a farm to which the only access was by sled over a frozen lake. During our stay in Hokkaido, we were caught in a swirling snowstorm which prevented us from attending one day of the Hokkaido Association of Free Will Baptist Churches. This Association is composed of the Bihoro, Abashiri and Koshimizu Free Will Baptist Churches.

A church building has been erected in Bihoro, a city in which the Fred Herseys worked for three years. This church has 22 members and approximately 20 seekers. Good lay leadership is evident in this work. The church at Abashiri is the strongest group with five Christian families. It is a church of 16 members and they are trying to find a suitable location for a building. The pastor of the church, Yamaji San, was elected chairman of the association. This church is now assuming much of its own support.

The group at Koshimizu has begun its building, but due to problems between the church and the builder, the construction has been temporarily halted. This church is composed of 11 members, mostly young people. From this group have come several full time workers. They also sponsor a mission in Shri.

Millions in other areas in Hokkaido await the preaching of the Gospel. Eternal life for them could well depend upon the question, "How long must they wait?"

Pastor Osawa San is the spiritual shepherd of the church in Tokyo. This group is composed of 22 members and is meeting in a small house on a side street. They are challenged by a new developing area which is not far from where they are now meeting. They are making plans to build a church in that area. However, it is almost impossible for a group this size to pay the high price for land in Tokyo.

My first and last impression of Japan was people, people, people. The door for gospel preaching is open. Open doors today, however, do not assure us of opportunities tomorrow. We need additional personnel for Japan now.

MR. WILSON is Director of Free Will Baptist Foreign Missions. He has just completed a round the world trip to help determine the future advancement of our foreign mission work.





#### **New Department Formed**

WILLOWDALE, ONT .- Dr. Paul B. Smith, Minister of The Peoples Church, Canada's largest evangelical church, announced the formation of a new department and service which is now incorporated in the work of the church. An Information Department has been organized to provide the various media with fast and accurate information and news about the happenings of the church. The Peoples Church contributes to the support of over 350 missionaries at a cost of over \$300,000 annually in mission fields around the world. This figure represents nearly the total mission roster of the largest Protestant denomination Canada. Reports on religion, economics and politics will be forthcoming from time to time as they are received from the various missionaries.

#### Staff Additions

PASADENA, CALIF. (MNS)—World Vision, Inc., international missionary service agency with headquarters here, has announced the appointment of two new staff workers.

Rejoining the organization is Larry Ward, who from 1957-1963 served World Vision as Vice President (Information) and Editor of World Vision Magazine. In his new post as Presidential Associate, he will assist Dr. Bob Pierce in various informational aspects, including the preparation of magazine and newspaper columns and magazine articles.

The other appointment named Donald H. Gill as Associate Editor of World Vision Magazine. From 1954-1963 he was with the Washington office of the National Association of Evangelicals, where he served as Assistant Secretary of Public Affairs.

#### Pastor of Negro Church

RALEIGH, N. C. (EP)—A white clergyman from St. Louis has accepted a call to become pastor of a Negro church here.

The Rev. Frank W. Hutchinson, pastor of Clifton Heights Presbyterian Church in St. Louis, said his pastorate at the Davie Street United Presbyterian Church in Raleigh "will be a new experience for me."

"My primary job," he said, "is to teach and preach, but I hope to help in building bridges of understanding between the races."

Mr. Hutchinson has never lived in the South but spent a week in Mississippi working on a voter registration drive.

#### **Judge Dismisses Suit**

BALTIMORE, MD. (EP)—A suit to end to real estate tax exemption for churches and synagogues—started by Mrs. Madalyn E. Murray of Baltimore, a professed atheist—was dismissed by Circuit Court Judge Wilson K. Barnes here.

He said he would file an opinion explaining his reasons at a later date. The suit was dismissed "with prejudice," or closed at the circuit court level. Plaintiffs, however, have 30 days to file an appeal in the Maryland Court of Appeals.

Mrs. Murray initiated the case on the ground that religious tax exemption constituted public aid to churches and synagogues in violation of federal and state constitutions.

She also launched the Maryland case which resulted in the 1963 Supreme Court decision against prayer and Bible reading in public schools.

#### Missionary Aid Increased

WHEATON, ILL. (MNS)—A "Missionary Assistants Program" which has been

inaugurated by the Conservation Baptist Foreign Mission Society will be in full operation next September, it was announced by the society's headquarters here.

The new program, to be known as MAP, will send college students and graduates to the mission field to help with specific projects.

MAP incorporates two kinds of services. The Summer Service Corps is geared to young people who volunteer a summer vacation period to missionary service. The Mission Associate Program will accept persons with at least three years of college training or an equivalent in special training. Mission Associates will serve at least one year.

Persons interested in serving under MAP will provide their own expense money. Sponsoring CBFMS missionaries will house MAP personnel.

#### Missionaries Return to Congo

MINNEAPOLIS, MINN. (MNS)—Some of the missionaries who were forced by rebel activity to evacuate northwestern Congo are returning to their stations, it was announced by the Evangelical Free Church headquarters here. The Rev. Lester P. Westlund, secretary of the denomination's Overseas Missions Department, stated that the move back in had the approval of the U. S. Department of State.

"Six men missionaries will be going back in," he said. "They will be from the Evangelical Free Church and the Evangelical Covenant Church. The two groups work together in the Congo. The return of the six men will allow our Bible institute and secondary school to reopen."

#### **Desire of Americans**

NEW YORK (EP)—A world where all men believe in God was the overriding desire of a majority of Americans as 1965 began, according to a copyrighted poll taken during the holiday season by the Louis Harris organization.

Thirty-one per cent of a interviewed cross-section of the public placed the goal—"Get all men to believe in God"—as first among eight major areas of possible progress in America and the world.

Other top goals selected were: control use of the atom bomb, 16 per cent of those polled; do away with communism, 12 per cent; cure cancer, 11 per cent; prevent depressions, 10 per cent; rid world of poverty, 9 per cent; full rights for minorities, 7 per cent; cure heart disease, 4 per cent.

The South led all other sections of the country in the number of people desiring a universal belief in God, with 36 per cent making that choice. In the Mid-West, 30 per cent made the same selection; the West 28 per cent, and the East, 23 per cent.

# DO IT AGAIN, LORD DO IT AGAIN

W. Stanley Mooneyham

It is said that when General William Booth, founder of the Salvation Army, would read the Book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its 28 chapters, tears would stream down his face as he prayed, "Do it again, Lord; do it again!"

Over the centuries the church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when it swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus: "Other sheep I have, which are not of this fold; them also I must bring" (John 10:16).

And conversely, there have been times—tragic times—when the flame was only a flicker. This may be such a time. It is certainly true that evangelism is being short-changed by much of contemporary religion. If evangelism is the heartbeat of the church, there are vast segments of the church where the heartbeat is barely detectable.

And because this is true, the church is losing the statistical battle. A missionary leader reported recently that one out of every 13 people in the world is a Christian, but warned that if the present ratio of converts to population increase continues, Protestant Christianity will represent only four per cent of the world's population by 1980, and only two per cent by the year 2000.

More people in the world today are without a knowledge of God through Jesus Christ than at any other time since He lived. Yet the church today is not giving full priority to its mission of taking the good news of redemption to every land and people. The major part of its personnel, time and money is used for purposes other than evangelism.

It is against this dark and disturbing background that the Protestant fortnightly magazine, *Christianity Today*, has announced plans for a World Congress on Evangelism to be held October 26-November 4, 1966, in Berlin, Germany.

The congress, conceived as a potential landmark in Christian history, will bring together 1,200 influential churchmen from around the world to discuss for ten days all the aspects of evangelism—from its authority and theology to its methods and obstacles.

The aim of the congress, in the words of its chairman and editor of *Christianity Today*, Dr. Carl F. H. Henry, will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offensive for the gospel in the remaining third of the twentieth century."

"The overriding concern of the congress," says Dr. Henry, "will be the absolute necessity of fulfilling Christ's command that his disciples go into all the world and preach the gospel."

He adds: "We hope that one byproduct of the congress will be an advance within many churches from a type of modern evangelism that relies on the minister for evangelistic messages, to an evangelistic church membership."

Its theme is "... So Send I You," taken from the words of Jesus in John 20:21, "As my Father hath sent me, even so send I you."

Billy Graham has been named honorary chairman of the congress, and in accepting the position declared his hope "that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism."

Congress leaders expect it to do just that. They have outlined the formal, seven-fold purpose of the meeting as follows:

(1) To define biblical evangelism; (2) to expound the relevance of Christ's gospel to the modern world; (3) to stress the urgency of evangelistic proclamation throughout the world in this generation; (4) to discover new methods of relating biblical evangelism to our times; (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them; (6) to discover the types of evangelistic endeavor currently employed in various lands; and (7) to summon the Church to recognize the priority of its evangelistic task.

Plans for the congress are predicated on the participation of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only. Participants will be (1) leading evangelists from many countries; (2) denominational leaders whose administrative responsibilities concern the church's involvement in evangelistic activity; and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, will serve as chairman of a seven-member executive committee for the congress. Dr. W. Stanley Mooney-

ham, special assistant to Mr. Graham, will be coordinating director. Other members of the executive committee, along with Drs. Henry, Taylor, and Mooneyham, are Robert C. Van Kampen, a business executive of Wheaton, Illinois; George M. Wilson, Minneapolis, executive vice-president of the Billy Graham Evangelistic Association; Dr. Robert P. Evans, Paris, France, European director of Greater Europe Mission; and the Rev. Walter Smyth of Atlanta, vice-president in charge of crusade planning for BGEA.

West Berlin's Kongresshalle, which has been reserved for the event, has a main auditorium seating 1,264 persons, plus a number of smaller halls wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

The Congress, which follows a planned Billy Graham Crusade in West Berlin, will begin with a half-night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years. Daybreak prayer meetings will be held daily.

Dr. Henry predicts that the congress will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenism and humanistic concerns."

"Church assemblies echo with the noise of the population explosion, the race explosion, and the nuclear explosion, while the dynamite of God for human rescue is virtually ignored," he adds. "The Apostle Paul, writing to the Romans in the first Christian era, spoke of the gospel of Christ as divine dynamite for man's salvation. That explosion is the one the world needs most to hear and experience."

The first century disciples had their Pentecost which provided the dynamic and thrust that sent them into all the world. Mr. Graham has issued a call for world-wide prayer during the next 18 months asking God to make the World Congress on Evangelism the medium through which "the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

He said: "The early Christians turned the world upside down. They changed the whole pattern of history. We're praying and hoping that this congress will make a contribution to a spiritual explosion in our generation."

Do it again, Lord; do it again!

DR. MOONEYHAM is special assistant to Evangelist Billy Graham and has been named as coordinating director for the World Congress on Evangelism. He is moderator of the National Association.





by Volena Wilson

# TWELVE YEARS IN SOUTH INDIA





(Top photos) Miss Wilson with a group of Christians the day a new car arrived and was dedicated. Just back of her is Mr. M. Rajamanickam, manager and correspondent of schools. The other picture was taken the day clothes were given to the children of the Westfield Elementary School, Kotagiri. The clothes were provided by ladies in Georgia and Ft. Smith, Arkansas. (lower photos, left) Mr. K. A. Achish, Sunday school superintendent and deacon in the church at Kotagiri. He also teaches in the Christian Day School. The photo was taken the day he told of his call to the ministry. (right) Westfield Elementary School teachers and children.

ow vivid were my first impressions of this great land of India! Grandeur and beauty, wealth and prosperity on one hand and the unlovely and deep poverty on the other. As we proceeded to disembark, the den of noise at the docks was deafening. One could see the half-clad, swaying bodies of the men keeping time with the sing-song chant they like to use while unloading the ships at the Madras harbor. Every place you looked there were the milling crowds of millions, whose faces reflected no hope but hearts burdened and groping for the gospel. Yet not knowing anything or very little of that light.

Now the soul shrinking experience of sitting in a rickshaw, a human being pulling me along the hot, crowded streets—too many people and too much traffic! The gleaming bare back of the rickshaw man ahead of me only emphasized the almost unbearable heat—oh, for an ice cold drink of water! Yet not to be found at any price! I discovered that the water had a very unpleasant taste, but drink it I did with relish! I survived in spite of the many strange things confronting me on every hand.

Scattered throughout the throngs along the highways were beggars unkempt, uncared for and unloved. A piteous sound—a glance downward showed the pinched, half-starved face of a little child with outstretched hand asking for help. One refrain was heard over and over again, "No mama, no papa, no brother, no sister. I am hungry. I have no food. Please give me money."

A seeking nation with no understanding as to where to search for the peace they longed for. Many of the so-called Christians not living any better lives than their Hindu neighbors. A people and a nation, who needed His help, His light. Today this condition was not changed. This great nation needs His intervention. How often in those early days I questioned why there was so little visible difference in the lives of the Christians. They seemed to understand so little of true Christianity. And this condition in some lives still exists, but thank God for those who have moved up closer to the Lord and are walking on steadily with Him.

#### Beginning

Kindness, warmth and hospitality were extended to me on every hand—a genuine interest evidenced. These beautiful expressions of love have increased through the years. God had sent me to a lovable people, who are in every way just like my own family. But heart-aches, tears and many difficulties were in store as I began to serve them. Much sowing of the Word took place in those early years as the Bible woman and I visited village after village, going from one house to another.

Our work was primarily among the women and children. Had I not believed in the power of the Word (Hebrews 4:12) and that it would never return void, but would accomplish that whereunto it was sent (Isaiah 55:11) I would, no doubt, have become very discouraged. But God in His faithfulness kept His promise and there has been fruit. The greatest fruit has come from the places where I have received the deepest wounds in the work. He makes our deepest distress a blessing.

Joining Miss Barnard in 1951 and journeying to India with her the same year, I came to a small group-one evangelist, three teachers in the school and approximately 60 children with only three Sunday schools organized. In 1952 the Kotagiri Church was organized with six members (two missionaries and four nationals) with Mr. Joshua Paul called to pastor the little flock. Today, we have grown to four gospel centers, two pastors, two evangelists, two organized churches with a membership of 185; two evangelists with organized groups of possibly 40 believers and 21 Sunday schools with an enrolment of 920.

The spiritual growth in the lives of many of the Christians is just as marked and is a joy to see. But we want to see still greater growth and a reaching out to others to help them to Christ. On every hand there are thousands without salvation and millions who have never heard. God speed the light to them.

I have seen two Hindu priests emerge from their villages and stand true. Mr. Paul Ponna Maistry, one of the priests, was faithful unto death in giving a good witness. He was stoned for that faithful witness and, as a result of that stoning, died. The other, Mr. K. Jacob, is standing true to the Lord. Wilson-Raj, our evangelist at Mettupalayam, is his son. The second son, Samuel, studying in high school, is to be baptized while Mr. Wilson and Mr. Ballard are here.

Pastor Dorairaj has gone on well with the Lord and gives such beautiful, worthwhile messages. A steady growth is apparent and the light of Christ shines in his face. He is a man of prayer and faith and is so much like the Good Shepherd in our midst. We all love and appreciate him deeply. Many others could be added to the list. All have a source of measureless joy.

A sudden transformation and a face becomes a glow with the light and joy of another world. The eyes sparkle and all is different. Yes, A. A. Achish has met the Saviour and invited Him into his heart to abide. This transformation took place January, 1961. What joy to watch this life develop! Steady growth, an increase in love for the Word of God, prayer and witnessing. Tests, sufferings and heartaches only polished this gem. I saw him walk on steadily, unmoved by

outward circumstances, his eyes fixed on Jesus, singing in the night, his voice touched with heaven's beauty as he would joyously burst forth into song.

> "Yesterday, today forever; Jesus is the same, All may change but Jesus never, Glory to His name."

Death entered his home October, 1962, and took Achish's father and this young lad had to assume all the responsibilities of the family. Yet the head continued to be held erect, the face aglow. The goal is ahead and so he bravely marches on. November, 1962, he announced his call to the ministry, facing the direction of God's will. God used him to lead others to Christ. I recall once when he came in with his face unusually bright—a soul had come home to God through his witness.

October, 1962, we saw the Lord choosing him as our Sunday school superintendent in the Immanual Free Will Baptist Church at Kotagiri and he continues in this position to this present writing. I recall in 1957, when I approached him to become our Sunday school superintendent, he declined. He was shy and too young (at least he felt he was too young.) It is beautiful to see God at work in this life.

Not only did he take the place of his father in the home, but he was ordained as deacon in our Kotagiri Church, April 1963, to fill the vacancy left by the beloved parent. Moving on with God was joy to him and the appetite was whetted! We wait to see him move out and take Bible training as God "perfects that which concerns him." I feel sure God has His hand upon him.

There are many more young people in our group whose life can be changed by redeeming grace and love and called forth to serve in the fields of ripened grain in India.

Thangammal, one of our lovely young Christian girls, was faithful to gather the people of her community and bring them to our services. In fact she was our brightest Christian in our Sait Line work in Kotagiri. Often we saw her weeping over the lost condition of her brothers and mother in our nights of prayer. Then one day she saw her mother give her heart to the Lord. What joy! But she was taken by death at an early age, September, 1959, and did not have that priceless joy of seeing the other members of the family come to Christ. Today we see the Lord drawing these brothers and wives nearer to the kingdom. They are attending our Kotagiri Church and there is every indication that the Lord is working in their hearts.

Chellamani, a little girl, who had to carry her younger brother (actually Achish) on her hip to school and Sunday school in the early days of Miss Barnard's labors, was interested in the better things, but she was hampered by an unhappy marriage arrangement for four years. The arrangment being made by her father to a Hindu man, though she was a Christian. Faithful she remained to the Lord in spite of the many beatings and scoldings of her husband who was determined to make her renounce Christ. Sometimes he would kill chickens and smear the blood on her face and drag her by the hair of her head. But she would not give up this Christ, who had saved her and loved her. Finally, the treatment was so unbearable that her father took her back home. There was a desire to further her education and she began to study privately, passed her exams and went for two years of Bible woman's training. Completing the training, she began to work faithfully among women and children, which she continues to do at the present time with a faith that is steady and beautiful. There are many others in this land who are what she once was and need the touch of the Master's hand upon them. May God come to them as He did to this young girl.

#### A Needy Field

All around us, wherever we look, there is need. My heart has been so deeply burdened as I have watched the hopeless faces of the crowds—men and women in deepest night, boys and girls without one ray of light. Many have heard and have not understood, so are still bound in darkest night. And so they go on in their relentless round of worshipping idols made of wood and stone, unhappy and hopeless because He has not come to make His abode in their hearts.

The overwhelming need for workers is almost more than we can bear. We need workers, pastors, evangelists, Bible women, not to say anything of missionaries, to reach people for Christ and teach them until they are established in the Word.

Our small number of two pastors, two evangelists and four volunteer workers along with myself, is overworked and quite insufficient to reach the masses of souls around us. We are endeavoring to reach one-half million souls for Jesus Christ. The task is tremendous. May He strengthen us and send forth reapers to assist in reaching these needy ones around us.

MISS WILSON is an experienced missionary in South India. She carries heavy responsibilities for a large and active work.



### WHAT'S YOUR PROBLEM?

by Louis H. Moulton



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

I have been of the opinion that In the minds of many who occupy the office of deacons were supposed to serve with the pastor, cooperating with and assisting him. Recently during a conversation with the chairman of our Deacon Board, I was told that it was our pastor's duty to do the calling, visitation, and inviting, since, he (the chairman) had to work on his job. I agree to a certain point, but I feel there is more for all laymen to do than he implied. If he is right, just what is the deacon's job-to boss the pastor?

especially the pastor. But this is not true scripturally. When deacons were first chosen, they were chosen to wait on tables (Acts 6:2-3). They were to relieve the ministers of the gospel of this so that the preachers could give themselves more to the study of the Word and prayer. (Without these the average congregation will get very little from their pastor spiritually speaking.) Your deacon friend is wrong. He should be one upon whom the pastor can lean for help. He should be the pastor's right hand man. Deacons should visit and invite people to the services. They should cooperate with the pastor. Their business is certainly not to boss the pastor, but to help him. And any pastor needs help in just about every phase of church work and service. The deacon should be the very first to put his shoulder to the wheel and relieve the pastor of so much responsibility. Deacons who do the job well in terms of service and humility will be greatly rewarded by the Lord (1 Timothy 3:13).

deacon, the deacons should boss the church and

Do you feel that a man who will not tithe and who seldom gives anything to the work of the Lord can be a saved man?

I read recently that money is a good test of the genuineness of a man's salvation. There would seem to be a question about such a man as you describe. Of course we know that salvation does not depend upon what we give, but upon our definitely receiving Christ as our personal Savior. Here are some interesting facts about money. It all belongs to God (Haggai 2:8). He gives us strength to make it (Deuteronomy 8:18). God allows us to have it in proportion to our ability to use it for His glory (Matthew 25:14-30). We are not to trust in it (I Timothy 6:17). The love of it is the root of all evil (I Timothy 6:10). Where our treasure is there will our heart be also (Luke 12:34). Those who don't tithe are robbers (Malachi 3:8-9). If some hypocrites tithe regularly, how much more should we as consecrated Christians (Luke 18:12). It is more blessed to give than to receive (Acts 20:35).

In the Old Testament the command to the Jew under the Law was to give 10%. Should we, who have been saved by grace, do any less than they? Our minimum ought to be 10% and then give all we can above that. (Luke 6:38; Hebrews 7:2-6; Matthew 23:23; I Corinthians 16:2; Malachi 3:10).



THE POWER OF CHRISTIAN LIVING

by Leslie B. Flynn, published by Zondervan Publishing House, Grand Rapids, Michigan, 127 pages, \$2.50.

This book is a series of challenging messages on Christlikeness. The author defines Christlikeness, and then from several choice texts, he sets forth the qualities that must be found in such a life.

He dispels the idea that Christlikeness is imagining what Jesus would do in a given situation, then following that course of action. He reminds us that such contemplation may be provocative but the problem is that too often our answer would become the projection of our own desires. To follow the example of Christ in our outward conduct takes the power of Christ in the inner life. "Christlikeness unfolds from within as we obey the indwelling Christ."

The book contains eleven chapters. Each chapter deals with some trait in the disposition of Christ that has been given as an example for us to follow.

DRASTIC DISCIPLESHIP AND OTHER EXPOSITORY SERMONS by Raymond W. McLaughlin and Others, published by Baker Book House, Grand Rapids, Michigan, 116 pages, \$2.95.

There are ten outstanding expository sermons—each by a different preacher. The quality of these messages found them a place as prizewinners in the National Association of Evangelical's Expository Preaching Contest.

These sermons will stimulate the thoughts of any preacher and will furnish him examples of expository preaching at its best.

WRESTLERS WITH GOD by Clarence Edward Macartney, published by Baker Book House, Grand Rapids, Michigan, 207 pages, \$2.95.

This book is an exposition on the prayers of some of the stalwart characters of the Old Testament. Some of the longer intercessory prayers have been omitted. The author states the reason for this is that he endeavored to select brief petitions "which were wrung from the lips of sorrow and pain, or came from some overflowing well of deep emotion.'

With unusual skill and understanding Clarence E. Macartney has given us portraits of men at prayer from Abraham to Manasseh. These prayers lay bare the very hearts and emotions of these men such as Jacob, Elijah, Elisha, Jeremiah, David and others.

There is so much talk today about giving 10% or more to the church. My pastor says the federal government allows gifts up to 30% for income tax purposes. How much should we give?

#### 1965 COOPERATIVE RECEIPTS

February, 1965

#### COOPERATIVE GIFTS FROM THE CHURCHES . . .

|                | February<br>1965 | Year to<br>Date | Total to Designated<br>Feb. 1964 Feb. 1965 |
|----------------|------------------|-----------------|--|
| Alabama        | 298.41           | \$ 360.31       | 290.94                                     |
| Arizona        | 99.27            | 151.84          |  |
| Arkansas       | 707.59           | 707.59          | 489.62                                     |
| California     | 544.98           | 1,159.59        | 1,957.66                                   |
| Florida        | 406.74           | 444.75          | 558.42                                     |
| Georgia        | 242.67           | 381.28          | 361.18                                     |
| Idaho          | 41.26            | 41.26           |  |
| Illinois       | 528.38           | 1,049.33        | 1,089.08                                   |
| Indiana        |                  |                 | 64.00                                      |
| Kansas         | 100.00           | 261.69          | 389.83                                     |
| Kentucky       | 182.63           | 182.63          | 101.16                                     |
| Mississippi    |                  | 42.00           |  |
| Missouri       | 1,613.35         | 1,613.35        | 2,485.15                                   |
| New Hampshire  | 28.39            | 47.58           | 65.03                                      |
| New Mexico     | 37.51            | 37.51           | 45.95                                      |
| North Carolina | 188.81           | 262.18          | 364.05                                     |
| Ohio           | 10.00            | 175.68          | 243.00                                     |
| Oklahoma       |                  |                 | 2,069.61                                   |
| South Carolina | 6.84             | 6.84            |  |
| Tennessee      | 201.05           | 733.42          | 896.64                                     |
| Texas          | 263.69           | 473.92          | 521.54                                     |
| Virginia       | 267.10           | 583.10          | 328.72                                     |
|                |                  |                 |  |

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

| COOPERATIVE RECEIPTS |   | DESIGNATED   |  | Total   |
|----------------------|---|--|--|---|
| February<br>1965     | Year to<br>Date   | February<br>1965   | Year to<br>Date  | Receipts<br>to Date   |
| \$1,672.89           | \$2,885.51  |  |  | \$2,885.51  |
| 1,211.41             | 2,089.51  |  |  | 2,089.51  |
| 1,153.74             | 1,990.00  |  |  | 1,990.00  |
| 576.88               | 995.00  |  |  | 995.00  |
| 923.00               | 1,582.12  |  | 9.90   | 1,582.12  |
| 173.07               | 298.52  |  |  | 298.52  |
| 57.68                | 99.47   |  |  | 99.47   |
|                      |   |  | 43.53  | 43.53   |
|                      | February<br>1965<br>\$1,672.89<br>1,211.41<br>1,153.74<br>576.88<br>923.00<br>173.07<br>57.68 | February 1965         Year to Date           \$1,672.89         \$2,885.51           1,211.41         2,089.51           1,153.74         1,990.00           576.88         995.00           923.00         1,582.12           173.07         298.52           57.68         99.47 | February 1965         Year to Date         February 1965           \$1,672.89         \$2,885.51           1,211.41         2,089.51           1,153.74         1,990.00           576.88         995.00           923.00         1,582.12           173.07         298.52           57.68         99.47 | February 1965         Year to Date         February 1965         Year to Date           \$1,672.89         \$2,885.51         \$2,089.51 |

#### GEMS

# FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

THERE ARE SOME Greek words that draw especially beautiful pictures for the reader, pictures that solidify the meaning of the word although they will usually be entirely absent to the mind of the English reader of the New Testament.

Such a word is sunantilambano. It is actually a triple compound word: the sun on the front means "together;" the anti in the middle means "on the other end," and lambano means "take up." In the King James version, the word is usually translated "help," but this is certainly a drab way to translate such a colorful word.

Two uses of this word in the New Testament will help us see how interesting a picture it draws. The first of these is Luke 10:40, in the story of Jesus' visit to the home of Mary and Martha. Mary is in the living room "sitting at the feet of Jesus," while Martha is hustling around in the kitchen trying to get the meal ready. After a time, she becomes disturbed over the fact that Mary has left her to do all the work alone, so she comes in and asks Jesus to bid Mary to help her. Here the word is sunantilambano, "take up together on the other end." Martha conceives of the work as a load to be carried, and Mary isn't carrying her end of the burden. She wants Mary to get in the kitchen together with her to help! When I read this, I always remember how in the country we used to have to carry logs about for various reasons. You can bet a log can be carried much easier with two fellows, one on each end, than if one is left to bear it alone, I think I can understand a little how Martha felt.

The other reference I have in mind is Romans 8:26, where it is said that the Holy Spirit "helpeth" our infirmities. Again it is sunantilambano that is used here, and what a blessed picture it is! Now our "infirmities" are viewed as burdens to be carried about, but-praise the Lord!—we are not left to carry them alone. The Holy Spirit Himself joins together with us to take His end of the load! When I think of this, I still see those logs we used to have to carry around, and I remember another fact about logs-they always have a big end and a little end. The one who ran fastest and got to the log first always selected the smaller end and left the heavier end for the other. I like to think that the Holy Spirit is happy to bear the heavier end of the burdens He helps us carry.



# **Glancing Around The States**

### OBC Board Reviews Plans For New Campus

OKLAHOMA CITY, OKLA.—The administration and Board of Trustees of Oklahoma Bible College met here recently to review plans for the development of their new 39 acre campus. Property is debt free and arrangements are now being worked out to finance needed buildings. The college is owned and operated by the Oklahoma State Association of Free Will Baptists. A special session of the state association is to be called when full particulars can be presented for consideration.

#### CTS To Have Emblem Pins

NASHVILLE, TENN.—Beautiful is hardly the word to describe the pins which are being manufactured for the Church Training Service. These pins are due for shipment in May. Additional information will be released soon as to the requirements which must be met in order to wear a certain pin and also the cost of each.

The Adventurer pin is a combination of blue and white enamel with gold lettering. The Herald pin is a green enamel with gold edging and lettering. The Crusader pin has a white cross on a maroon background with gold lettering. The general CTS pin is white enamel with gold edging and letters.

If you wish to reserve some for your church, you may place an order now and

you will be among the first to wear the new CTS pins. According to Samuel Johnson, Director, the minimum cost on any pin will be \$1.00 and the maximum \$1.25. Each person will be expected to meet basic requirements for wearing a particular pin.

Church Organized in Montgomery

MONTGOMERY, ALA.—Started as a mission in August 1964, the First Free Will Baptist Church of this city was organized on January 13, 1965. There were 26 people who signed as charter members. The church averages about 30 in attendance.

Rev. J. J. Staab, chairman of the Alabama State Home Mission Board, was in charge of the service. Rev. W. H. Ryland presented the Bible, Rev. William Travis read the church covenant and Rev. Levy Corey, Rev. Clarence Mays and Rev. Louie Bates offered prayers.

This new church is a joint effort of the Alabama State and National Home Mission Boards. All correspondence to the church should be sent to the pastor, Rev. E. B. Ledlow, 726 Terrace Avenue, Montgomery, Alabama 36106.

#### Essay, Declamation and Sword Drill Competition

NASHVILLE, TENN.—There will be national competition in three categories—essay, declamation and sword drill this year, according to an announcement by Samuel Johnson, Director of CTS. Since this is a transition year, the essay and declamation contests will be governed by the rules in the WNAC manual. There

will be joint sponsorship of these contests at the national meeting in July.

For the first time there will be Sword drill competition for Juniors, ages 9-11. One drill will be conducted with two age groups participating—Adventurers and Heralds. Each person will compete only with those in his age group.

In order to meet the age requirements, the participant must be within his age group, 9-11 or 12-14, as of July 1, 1965. Each state may send one representative in each age group.

A study drill for 1965 is available upon request from the national CTS office. The name and address of each contestant along with the registration fee of four dollars should be in the national office by July 1. The fee pays for a new Bible for the contestant and other incidental expenses of the drill.

#### Church Worships In New Building

COLUMBUS, GA.—The Calvary Free Will Baptist Church of this city is now worshipping in a new building. Organized under the leadership of Rev. Odell Harris in December 1962 with 26 charter members, the church has experienced steady growth. From the beginning the church tithed to denominational ministries and was able to support its pastor full-time in eight months.

Faced with the problem of buying property, the church entered into a faith mommitment with God on the basis that if He would enable them to purchase an ideal location and build a church by the end of 1964 they would double their

giving to denominational ministries in 1965. God wonderfully blessed and a brick building consisting of an auditorium seating 175 and five classrooms has been built on an acre lot in the northeast part of Columbus. The membership has tripled in the past two years.

#### Third Annual Teen Retreat

OKLAHOMA CITY, OKLA.—Third annual Teen Retreat of OBC was attended by over five hundred persons. The theme "Thy Word is Truth" was manifested throughout the retreat.

Twenty-two teams of four each entered the Bible Bowl. The effort was intense through all of the six rounds of competition. Scoring an unusual triumph was the Greenbrier church of the South Grand River Association. Entering two teams, the teams finished in first and second place. (See picture at top of page 13.) Their pastor Reverend Gerald Chester, member of the National CTS Board, had done a thorough job of preparing them and the well coached teams won a well deserved victory. Since winning the OBC Bible Bowl, they have been giving exhibitions to college groups, churches, and YFC.

Young lives were challenged by the preaching of Ken Riggs, National Youth Director. In a tremendous moving of the Holy Spirit over one hundred persons came forward to an altar of consecration, yielding themselves to Christian service.

The Third Annual Teen Retreat of OBC is a visible reminder of the strength of our youth to Free Will Baptists and our great need to challenge them and channel them for service to Christ and His cause.

#### **Bibles Presented to Jail**

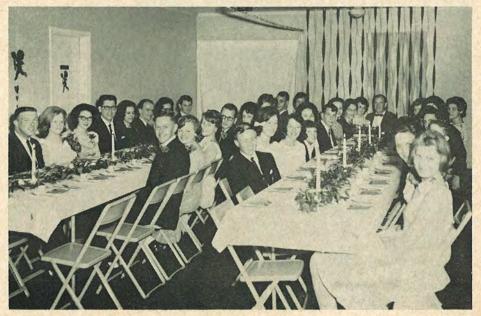
ALMA, GA.—Crusaders for Christ in the Pine Level Free Will Baptist Church presented Bibles to Sheriff Russell Tanner in the Bacon County Jail Building Sunday afternoon, February 14. (See middle picture, page 13.) The Bibles are to be placed in the jail with the hope that those confined there will read them. Sheriff Tanner is an active member of Pine Level Church.

#### Valentine Banquet

SAVANNAH, GA.-Linda Anthony and Kennon Harris were crowned Valentine King and Queen of 1965 at the annual Valentine Banquet of the First Free Will Baptist Church here on Friday night, February 12. Elected by secret ballots cast by those in attendance, they reigned over this special event of the year for the young people of the church. Forty young people attended. The room was beautifully decorated, the food delicious, and the program a combination of inspiration and amusement. Rev. Paul Sullivan, principal of Savannah Christian High School was the speaker. Rev. Henry Van Kluyve is pastor.







April, 1965 Page 13

# PURE RELIGION ...

IS THIS, TO VISIT THE FATHERLESS IN THEIR AFFLICTION

—James 1:27

A report from Free Will Baptist Home For Children Greeneville, Tennessee



Ray Turnage Superintendent



THE FREE WILL BAPTIST Home for Children, Route 9, Greeneville, Tennessee, was officially opened May 10, 1939. It was chartered as a corporation owned and operated by the State Association of Free Will Baptists of Tennessee. Two additional states have representatives on the Board of Trustees-Virginia and West Virginia. Facilities consisted of one three-story dormitory and a farm house which originally belonged to the United Presbyterian Church Home Mission Board. The County had purchased 263 acres of land and the buildings in 1937 which were later sold to Free Will Baptists for the purpose of establishing an orphanage. (Orphanage was changed to Children's Home in 1948, since several of the children were not orphans.)

Free Will Baptist Home is completely staffed at present. The twenty-three member staff consists of a Superintendent, Administrative Assistant, houseparents, farm workers, and office help. Each employee has his own area of work and is expected to serve the institution with diligence. All workers are dedicated to the task and are to be commended for their deep interest in the welfare of dependent and neglected boys and girls.

#### **Location Of Home**

The Children's Home is located ten miles from Greeneville, Tennessee, at the head of Camp Creek. The Unaka Mountains, a part of the Great Smokies, stand at a height of more than 4,000 feet just behind the Home's property. Nature provides a lovely backdrop of beautiful scenery the year round. The children and workers enjoy the surrounding area at all times.

#### **Present Facilities**

Seven buildings used as cottages are scattered on more than 350 acres of gently rolling farm land, woodland and pasture fields. Two additional buildings, one two-story early American house used for a cottage and a modern brick which houses the Superintendent and family, are provided by the Christian Children's Fund of Richmond, Virginia. These two houses, one barn and thirty-five acres of land are loaned to the Home rent-free for child-care use. There are five barns and one large implement shed on the Home's property also. These are used for cattle, miscellaneous stock and other farm purposes. There is a staff apartment over a garage located behind the main building which is occupied by the Administrative Assistant and family. Approximately 150 acres of land is used for cultivation. A small grade A dairy is in operation. Through for cultivation. A small grade A dairy is in operation. Several of the older boys work at the dairy under adult supervision. Through the years all kinds of farm equipment and other vehicles have been purchased for the operation of the Home.

#### School And Church

Boys and girls from the Home attend Camp Creek school located adjacent to the Home's property. They also attend Harris Memorial Free Will Baptist Church which is near the school and most of the cottages. The attractive church is built of native field stone. Full-time services are conducted, consisting of Sunday school, morning and evening worship services, C. T. S., and a mid-week service. The boys and girls are well integrated into community and school activities. Many of them serve as leaders of various school clubs. Seventeen boys from the Home belong to Boy Scout troop number 293. The church choirs consist mainly of boys and girls from the Home.

#### Number In Care

There are sixty-five boys and girls ranging in ages 4 through 20 presently being cared for at the Home. According to Tennessee welfare regulations the Home can adequately care for seventy-five children. One girl who graduated from high school in 1963 attends Free Will Baptist Bible College. One 1964 graduate of high school is enrolled in Barber College in Knoxville, Tennessee. There are four seniors in high school this year. It is hoped that two or three of them will go for higher education following high school graduation. (In a January meeting of the Executive Committee of the Trustees, a plan was approved to provide for one year of college, preferably Free Will Baptist Bible College.) Children in care represent six states and eight counties in Tennessee. Nearly 25% are orphans. Another 40% have one living parent. Some of the children have both living parents, but because of unfortunate circumstances they were placed in the Free Will Baptist Children's Home.

**Program For Training** 

We who are responsible for caring for children in Free Will Baptist Home intend to give both practical and spiritual training. A great deal of emphasis is given to Christian living. Every effort is put forth to employ dedicated Christians to serve as houseparents, office workers and in various other areas. Children are encouraged to put the church and public education first in everyday life. Many of the boys and girls enjoy wonderful experiences of conversion, dedication and fellowship during summer church camps, revivals and regular church services. It is hoped that several will be led into full-time Christian work as a result of their Christian experiences.

Free Will Baptist Home is licensed as a child-caring institution only. It is hoped that additional services will be offered within the next two years, such as foster home care

and adoptive arrangements.

Each child is given a work assignment weekly. They learn to care for their clothing, cook, and clean their rooms. Several of the girls make some of their clothes. The boys learn to do farm work, such as dairying and the use of farm machinery. They present themselves well and appear neat most of the time. Exceptions consist of small children who are yet to be trained.

Several older children work in Greeneville as Nurses' Aides or sales clerks. This gives experience of immeasurable value since it affords them opportunities for adjusting to public life. Those who work for salaries are expected to purchase part of their clothing and pay for travel to and from work. Younger children and those who do not have outside employment receive small weekly allowances. (This was begun in December, 1964).

**Financial Support** 

Free Will Baptist Churches in several surrounding states contribute regularly to the Children's Home. The Home has friends as far away as California and even England. Some support, approximately 8% of what it costs to operate, is received from the government as Social Security or veteran's assistance. Christian Children's Fund of Richmond, Virginia, contributes around \$3,500 yearly. The farm and dairy nets nearly 10% of the annual income. Now and then the Home receives money left in wills by those who want their finances to help dependent and neglected boys and girls. Businesses and friends, in and around Greeneville, give produce and miscellaneous articles each year. \$7,500 is needed monthly just to operate. Additional funds are necessary for building, maintenance or extra equipment.

Plans are under way to construct a new girls' cottage this year which will cost some \$30,000. Half of the estimated cost of a new building is available. It is hoped that the remaining balance will be on hand when the cottage is completed.

Twenty-Fifth Annual Homecoming

On May 8, 1965 the Home will celebrate its twenty-fifth (silver anniversary) Homecoming. This day is the highlight of the year. Several hundred people from nearby states will gather for the celebration. Included in the day's activities will be a ground-breaking ceremony. Information pertaining to the Homecoming or any phase of the work will be sent on request. A cordial welcome awaits those who care to visit the Home.

(Photos opposite page) Most of the children now being cared for at the home are pictured here. Some were away working or on vacation when this picture was taken. (photos below, top) Farm house which houses six boys, couple

who serve as houseparents and their two sons.

(middle) Virginia cottage which houses eight teenage girls, houseparents and two daughters and office secretary. (bottom) Proposed girls' cottage to be constructed this year at an estimated cost of \$30,000.







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Pictured (below, left) is Ken Riggs as he was introduced by Jerry Norris, President of the Tidewater, Virginia, C.T.S. Rally. (right) Fellowship during coffee breaks was enjoyed by those in attendance. (middle) One of the workshop groups under the direction of Harrold Harrison. (bottom) A portion of the congregation in attendance at the regular Saturday night C.T.S. Rally.

# Virginia Responds To TNT









I T WOULD BE quite interesting if one had a diary of all who attended the Teach and Train workshop held in Norfolk, Virginia, on March 5 and 6, 1965. There were many arrangements made for baby sitters, quick meals or a day off from work. The list could go on and on. Even the seven workers from Nashville had to make similar arrangements in order to be present for services on the weekend.

Outside observers might ask, "Do you think the meeting was really worth all that effort?" I believe that the more than sixty individuals who attended the required number of workshops to receive a TNT training certificate would answer with a resounding yes! The workshop leaders were convinced by the individual responses that the effort accomplished its goal.

What can be expected to result from the hours of preparation, the dollars spent, the energy expended by the participants? It will be impossible to measure the total effectiveness of the TNT workshop this side of heaven. However, it may be said without reservation that the ultimate gain depends upon the individuals who have the responsibility for utilizing their new insights into teaching and training. No one can really determine what may come to pass in the lives of scores of people who will be listening to teachers and working with leaders who are now a little better equipped for the job.

"Missions in the Church" was taught for the first time, thus phases of the church program will be presented in some manner at each of the workshop sessions. The workshop opportunities for the Norfolk meeting are listed below. This is a similar program to the one used in each of the four previous workshops.

Rufus Coffey—Missions in the Church; Harrold Harrison—The Use of Audio-Visuals and The Seven Laws of Teachings; Jane Johnson—Understanding Our Children and Visual Aids for Children; Samuel Johnson—General Organization of CTS and Teaching and Training Adults; Darlene Melvin—Directing and Playing Church Music and Building Choirs in Your Church; Roger Reeds—Superintendents in Your Sunday School and Growth in Your Sunday School; Ken Riggs—Understanding Our Youth and The Youth Leader.

You may be interested in planning a workshop in your area for some future date. These training sessions must be planned far ahead in order to include the workshop leaders that are necessary. For information in planning a Teach and Train Workshop, you may write to Roger Reeds, National Sunday School Director, or to Samuel Johnson, National CTS Director.

# The Portland Story







### by Homer Willis

(Top) Rev. Johnnie Postlewaite and family. Mr. Postlewaite has been a home missionary in the Northwest for eleven years. (middle) Rented church building now being used by the Free Will Baptist Church of Portland, Oregon. There have been four saved in recent services. (bottom) The Raymond Reed family which has been active in the organization of the new church.

M. AND MRS. RAYMOND REED are both natives of Oklahoma, but lived for several years in Phoenix, Arizona. There with their six children, they were faithful Christians working inthe early beginning of the Northside Free Will Baptist Church. This Christian family has always sought to do God's will inall things.

In the hot, dry climate of Arizona, Mrs. Reed's health was not good and, after much prayer, they decided to take their doctor's advice and move to the cooler climate of the Northwest. In 1961 they moved their family and a few belongings to Beaverton, Oregon. At that time they did not know of a Free Will Baptist Church nearby. They continued to receive Free Will Baptist literature regularly and soon found that there was a Free Will Baptist Church in Vancouver, Washington, just across the Colombia River from Portland, Oregon.

One Sunday afternoon they were very welcomed guests in the Postlewaite's home in Vancouver. They expressed a desire for a church nearer them, but at this time it seemed almost impossible, so they became active members in the church at Vancouver. Although it was a great distance to drive, they realized the need of keeping their family in church.

About a year ago the Reed family moved into the city of Portland. It seemed they still had a great desire for a Free Will Baptist Church in their town. On February 14, 1965, their desires for a church in Portland became a reality. For the first time in more than four years they could attend a Free Will Baptist service in the same town in which they lived. Five of the six children are now teenagers and an asset to the new church in Portland. Mr. Reed is Sunday school superintendent and Mrs. Reed teaches the primary class.

The way has not always been easy for the Reeds, but they claim many precious promises from the Bible. One of them is Psalm 126:6, "He that goeth forth weeping, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him."

**APRIL**, 1965

THE EMPTY PULPITS in many denominations across America are causing great concern to denominational leaders. The scarcity of pastors has reached such an alarming proportion that many churches are going beyond their own denominational boundaries to find preachers to fill their pulpits. Many disregard doctrinal differences.

Thus far our own denomination has not reached the panic stage, however, we are facing a shortage of pastors, which in the next ten years may become acute. There have been reports of some of our churches being without pastors for six months to a year, using students or preachers who are holding other jobs to fill in the interim period. Perhaps we are entering the stage where "the harvest is plenteous, but the laborers are few."

What is the cause of the scarcity of pastors? Is God not calling men into the ministry to meet the pressing needs? Or, are young men not answering the call to the ministry? And why are many pastors leaving the pastorate for other positions of service?

I would like to look at these two problems and see if we can come to a conclusion as to the reason for this pastor shortage and find a satisfactory solution.

I believe God is still laying His hands on the shoulders of young men seeking to direct them into the ministry. I do feel that many young men have refused the call and set their sights on other goals of service. The question that confronts us is "why?" Why is the pastorate so unattractive to young men today? There are perhaps many reasons, but permit me to list a few possibilities.

I feel that many young men are actually "scared" of the ministry due to some unpleasant experiences they have had in their local churches. Perhaps a young man may have been reared in a church that has had nothing but turmoil, strife and splits. This frightens him and breeds a feeling of insecurity. Perhaps his own pastor is not a happy pastor and feels God led him into a task too hard to bear.

# the growing problem of empty pulpits

by William Hill

He may constantly complain and give vent to his frustrated emotions from the pulpit.

It may be that he has watched the inconsiderations of the congregation toward the welfare of the pastor. His own family may have been guilty of ridiculing, making fun of and condemning the pastor. Perhaps he has seen his pastor and family hard pressed to make ends meet because the congregation has failed to give him a liveable wage. He has overheard others talk about the pastor's children as though they were demon possessed, and his wife ridiculed because she didn't dress to meet the standards of the other ladies.

When he weighs all this in his mind he may not want to subject himself to a life of insecurity and unhappiness or to bring his wife and children under the scrutinizing gaze of a critical public. He feels, perhaps, that God wants him in the ministry, but he overrides this conviction with the conclusion that a man can serve God in any line of work.

The second problem, and it is becoming critical, is the exodus of many well qualified ministers from the pulpits. Why are so many pastors leaving the pastorate to take up other fields of work? A professor at Michigan State University told me that there are thirteen pastors in the state university who are working on doctor's degrees in counseling. Why? To leave the pastorate for a less difficult and yet useful profession? Perhaps! Pastors are bidding farewell to their congregations to go into executive and administrative positions, some into teaching, others into social work, guidance and counseling and still others to go back to the factory or sales work.

Without a doubt, there are many reasons for this flood of men running away from the pastorate. I would like to list a few of my conclusions. You may draw your own.

First of all, we all must agree that the modern day pastorate, especially in the larger cities, is a complex, complicated responsibility. Though the pastor desires his people to depend upon him, it sometimes gets alarming and overwhelming. The dependence of people can become a 25 hour day responsibility. And, if the pastor does not meet all the needs of all the people, he feels he is failing and gives up.

I want to list some of the complicated

roles a pastor is expected to fill by his congregation. He is expected to be a good preacher, teacher, soul winner, organizer, administrator, executive, builder, financier, youth director, educational director, secretary, hospital chaplain, psychologist, marriage counselor, legal advisor, salesman, promotional agent, public relations adviser, journalist, and it helps if he can lead singing or play the piano and organ. (If he can't, his wife should.) In his spare time, he can marry the young and bury the dead.

Not only is he expected to fulfill these roles, but he is expected to be an expert in everyone. The people look to him as a symbol of authority and they expect him to be an authority in ever field.

The pastor who trys to be an expert in these fields will find himself in such a frustrating spin that the only way out is to "get out." Some have the feeling they are "being used." This feeling can become harmful to the pastor's attitude and relationship to people.

Not only are the pressures great on the pastor within his congregation, but the community brings pressure to bear on the pastor as well. He is not only a servant to his local church, but he also is expected to serve the interests of the community as well. If he is not active in P.T.A., the conclusion is that he is not interested in the education of the children. If he does not attend the city council meetings and have the invocation, he is not interested in the politics or laws of his community. If he isn't active in all of the charity drives, he is not interested in the less fortunate. If he is not available for after dinner speaking engagements, he is not interested in extending the influence of his church. And the list could go on and

Then there are pressures brought to bear from the denomination. The pastor is expected to be active and sometimes hold office in the local association, state association and national association. He is expected to go to camp with the children, even if there are as many as two or three different camps each summer. He is expected to promote all phases of denominational work. Even though he is often glad to serve in these various capacities, they too are time consuming.

But the pressures do not end with the congregation, the community and the denomination. The pastor comes home at night after a full twelve to fifteen hour day and the children are already tucked in bed. Mother and children had family devotions again without dad. He goes into the room where they are fast asleep and a large lump rises in his throat and he feels guilty for his neglect to his own family. Many times he promised to take the family out, but a telephone call from someone in trouble cancelled the plans. How do you explain this to children? Fear grips the pastor's heart that while he is out trying to save someone else's children he may lose his own. Although his wife never complains, he wonders if she resents his work consuming so much of his time.

With all of these pressures coming to bear upon him, he may "feel led" or feel "God calling" him to other fields of service.

What is the solution to the problem of the empty pulpit? I'm not sure I have the answers. Concerning the young men failing to answer the call, perhaps the church can help to some degree. First of all we need to listen to the counsel of Jesus Christ and "pray the Lord of the harvest that He will send forth laborers." Make this a definite item of prayer. The pastor needs to re-evaluate his own ministry and attitudes. He should ask God for peace of mind and be an example. He should challenge young men to dedication-willing to pay the price. Many young people are eagerly waiting for some challenge to dedicate their lives to a definite cause. Don't mislead themtell them of the cost. The church should stop arguing and squabbling over petty differences and band together in Christian unity and victorious living. Young people need to see mom and dad take their Christianity home with them. The church should be more considerate of their pastor, if they are not.

I'm not sure about the answer to the second problem of ministers leaving the pulpit either. But, perhaps, if the laymen could see the multiplicity of responsibilities the pastor has to bear and help share these, it might relieve some of the pressure. It's easy to say, "Let's get back to the simplicity of church life and the ministry." But can we? The members of the congregation could stop to understand that the pastor is a human being and subject to disappointments, discouragements and frustrations and hold him up in prayer instead of criticising his efforts. The pastor needs to learn to say "no" to less important responsibilities and concentrate on his call to be a preacher, teacher and shepherd of the flock. He must spend some time with his family. A pastor cannot do the job effectively if he has an unhappy family.

Our Bible colleges and seminaries need to better prepare young men for this tremendous task. Many who have all but given up have stated, "My college training didn't prepare me for this. I'm just not properly equipped to handle all of these problems." This has driven many young men back to school hoping to find the answers to these responsibilities. Jesus told his disciples, "Behold, I send you forth as sheep in the midst of wolves." Every young man preparing for the pastorate needs to be forewarned of the complexities and pressures that await him.

Perhaps these answers will not suffice, but I hope they have served to stimulate your thinking about the problem of empty pulpits. We need to give this entire matter much consideration and prayer before we find within our denomination an acute problem in this regard.

MR. HILL is pastor of the Free Will Baptist Church in Hazel Park, Michigan. He also serves as the Assistant Moderator of the National Association.



An Indian family in North India.



Reford Wilson observes a Christian witness in India.

# A Page From My Diary

### by Jerry Ballard

"The students forced us to stop our car and threatened to put tar on it unless we paid them a rupee."

I WOKE UP this morning to find myself in the midst of violent civil disorder here in the heart of South India. Before leaving the states, the Reverend Reford Wilson and I carefully deleted Saigon, Viet Nam, and Stanleyville, Congo, off of our itineraries to avoid possible delays due to hostile action. Now, we find ourselves sitting in the middle of a powder keg.

All bus, train and taxi travel in this part of India has been stopped by student demonstrations against the government's adoption of Hindi as the official language of India. At the moment, I have no idea when this report will make it out because of the transportation stopage.

I have just been told by an Indian friend that 23 people were killed today as results of demonstrations. Students are massing in the streets and onto the highways stopping buses and automobiles and smearing them with tar written anti-Hindi slogans.

We were stopped two times today enroute to services in the area. Our first confrontation with demonstrators occurred only a short distance from the mission residence here in the beautiful Nigiri hills, a well know resort area. We rounded a curve to find ahead of us marching uphill some 500 students waving banners and shouting "Hindi varn-dam," being translated, "We don't want Hindi." Our driver whipped the car to the side of the road while these students marched by in an orderly manner.

Our next confrontation was not as peaceful. We had just pulled out of the town of Mettupalayam, a center of student agitation, when we pulled up behind a public bus surrounded by several hundred students painting the bus with anti-Hindi slogans. The students forced us to stop and surrounded our car threatening to put tar on it unless we paid them a rupee. But while one of the Indian pastors accompanying us fumbled to find some change, a jeep load of policemen arrived on the scene and quickly disbursed the crowd. We were able to proceed on our way without any further difficulty.

The situation here has become more intensified with each passing day since the government edict handed down the last of February. Although Hindi is

spoken by nearly half of the people of India, by more people than any other single language, it is spoken by nearly no one in the southern states. South Indians, therefore, feel they have been discriminated against since official papers, questionnaries, and reports will now be written in Hindi. The government has made several attempts to modify its order, but the only thing that will pacify South Indian students is a complete retraction of the law establishing Hindi as the official language of this nation.

Trouble began about two weeks ago when students declared a strike from classes. At least two have committed suicide publicly in protest of the ruling. Now all classes have been suspended until at least February 17.

In the past, English has been the official language of communication throughout India. It is the language of all colleges and universities. Thus, all educated people in India speak English. This has been the language of business and politics for decades. It is the only language known universally throughout the country.

Here in the south, there are four major languages—Telugu, Tamil, Kanares and

Malayalam. South Indians are not advocating that one of these languages be adopted as the official language. They are content to leave English the official medium of communication since it is spoken by influential people in the south as well as other parts of the country. In fact, perhaps more English is spoken in the South than anywhere else.

More than 50 percent of the population speaks Hindi. But these groups are localized in certain states. This leaves several states with no Hindi-speaking people.

Another complaint is that Hindi is a relatively undeveloped language with limited literacy background.

The big danger confronting India at this point is internal division along language lines. Language has always been an explosive force in the history of the world. In an essay in a recent volume published as a memorial to Jawaharlal Nehru, the famous historian, Arnold Toyndee, has said "The re-mapping of India on linguistic lines into states representing language groups is a counter part of the re-mapping of the east European territory liberated from the former Attoman, Hapsburg, Russian, and German empires. It is not, of course, a bad thing in itself to try to make administrative districts coincide with language areas. In a sense this is a corollary of democracy; since democracy will not be a reality unless the people are administered in their local mother tongue. Yet the attempt to re-map either India or Europe into a mosaic of linguistically or homogeneous states is bound to be disappointing and therefore to be persistently contentious."

The primary area of suspicion in the

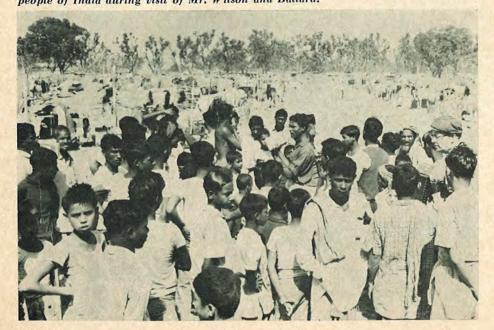
language situation is concerning examinations for government jobs. It is felt by many that to have these examinations in Hindi will be a grave injustice to non-Hindi speaking people. The government has pledged that all examinations will be in both Hindi and English. The big objection now is that since all education on the university level, with the possible exception of the state of Saugar, is in English, it is only practical that government examinations follow in the same language medium.

It is impossible at this point to predict the outcome of the situation. If students continue out of school many more days, the school year will be jeopardized. In addition to that, civil disorder cannot go unchecked without serious repercussion both in terms of immediate property damage and loss of life as well as inbreeding contempt for law.

By the grapevine, we were told that demonstrations against public transportation facilities will continue at least through the 14th. It is unknown at this point whether we will be able to make connections with our flight out of here on Monday, February 15. Some automobiles are getting through, so we will try to get out. Our problem is relatively simple to the problem India must face if order is to be restored and the nation is to continue its progress toward an integrated society and economic development.

EDITOR'S NOTE: Since MR. BALLARD'S report was received, he and Mr. Wilson are reported to have driven to New Delhi from where they flew to Lebanon. Mr. Ballard has been on a round the world trip visiting our foreign fields. Photos by Mr. Ballard.

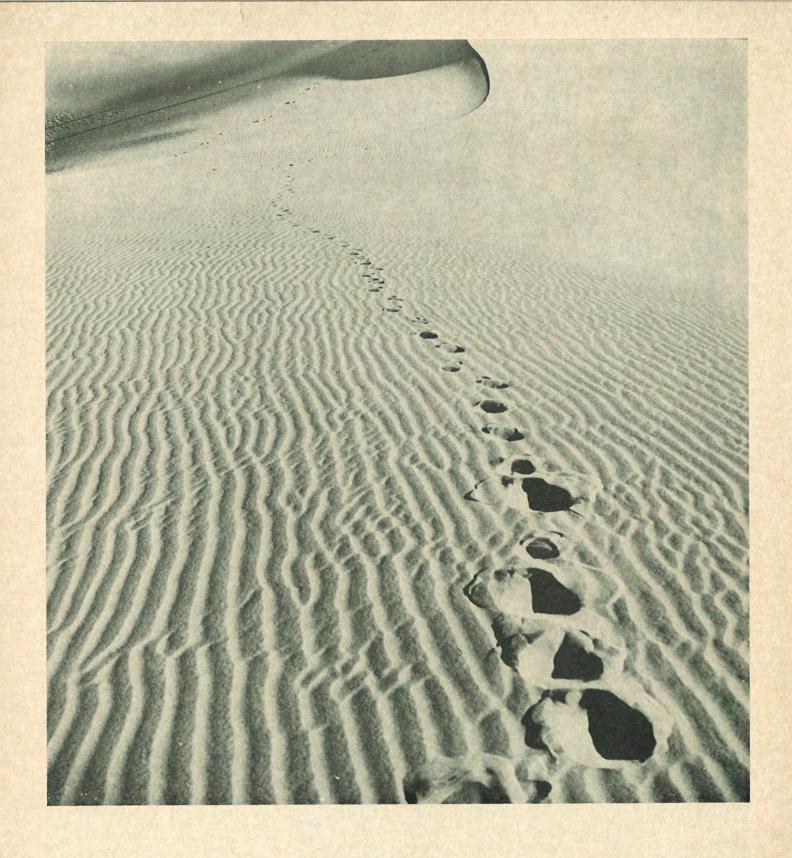
# Missionary Dan Cronk (far right) sharing in a public service for some of the young people of India during visit of Mr. Wilson and Ballard.



# IN THE VINEYARD

- Ken Riggs, Director of Youth Activities, will be in revival services in Russellville, Arkansas, April 11-16. He will be in Goldsboro, N. C., April 18-25.
- Director of Church Training Service Samuel Johnson will be conducting a CTS workshop in Phenix City, Alabama, April 9-10. He will be in Columbia, South Carolina for a workshop on April 17.
- Mark Vandivort, Field Secretary for National Home Missions, will be in a missionary conference in central Florida, April 28-May 2.
- Director of National Home Missions and Church Extension Homer E. Willis will be in Nashville for the annual Bible Conference April 4-8. He will speak at the dedication of a new church in Southgate, Michigan, April 11, and will speak at the Quarterly Meeting in Sparta, Tennessee, May 1. He will be in Nashville for the Home Missions Board meeting May 4-5.
- Rufus Coffey, Director of Conference Ministries for Foreign Missions, will be in Fredericktown, Missouri, in a conference April 2-4. He will be in Johnson-ville, South Carolina, April 9; Charleston, South Carolina, April 10; First Free Will Baptist Church, Florence, South Carolina, April 11; revival services at Darlington, South Carolina, April 11-18 and April 21-25 a missionary conference in Durham, North Carolina, at the Shady Grove Free Will Baptist Church.
- Director of Teacher Training for the Sunday School Department Harrold Harrison will be at the Grace Free Will Baptist Church, Greenville, North Carolina, April 1-2. He will be in Nashville for the annual Bible Conference, April 4-8; Cardwell Town Church, Saltville, Va., April 12-15 and First Free Will Baptist Church, Bryan, Texas, April 26-30.
- Roger C. Reeds, Director of the National Sunday School Department, will be in Nashville for the Annual Bible Conference April 4-8. He will conduct a Sunday School Institute at East Tupelo, Mississippi, Free Will Baptist Church April 12-16 and will attend a writer's conference at Moody Bible Institute in Chicago, Illinois, April 22-23.
- Executive Secretary Billy A. Melvin will be in Nashville for the Bible Conference the first week in April and the cornerstone laying of the new head-quarters building on April 7. The week of April 25 he will be attending the annual convention of the National Association of Evangelicals in Minneapolis, Minnesota.

April, 1965 Page 21



Why The Rains Have Not Come

PAGE 22

#### by Eustace Riggs

"Therefore the showers have been withholden, and there hath been no latter rain" (Jeremiah 3:3).

W HAT HINDERS revival? God longs to give His poor! save the lost. However, when they fail to walk in His laws and to do right (like Judah of old), their sins hold back the showers of God's blessings and invoke His wrath. Evidently God had literally held back from Judah the latter rain which was so important in making their crop. The prophet used this to show Judah how deeply grave God was with their terrible sins. God uses strange means many times in order to bring His people back to Himself. All through the Word we read how God used wars, famines and many other heartbreaking circumstances to drive His people to their knees again. God's people still hold the key to revival (II Chronicles 7:14). O, that we would pay the price until the showers of revival come! Let us search our hearts to find what hinders revival.

#### There is a lack of real thirsting and hungering for showers of revival from God.

Do you know what it really means to be thirsty for God and revival? As we read about revivals in church history, we find that those who received them really grew thirsty spiritually until they were willing to pay any price to see God come upon them and their churches with showers of blessing.

Jesus said in His sermon on the mount, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). If I go to a fountain when I am thirsty and find no water there, I don't stop being thirsty. Neither do I stop looking for water until I have found it. This is also true in regard to revival. Again Jesus said in Matthew 7:8, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Note that God wants us to ask and keep on asking, to seek and keep on seeking.

What thirst David must have had for God when he cried in Psalm 42:1-2, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God." The trouble with most of us is that we really have no appetite for God. Maybe we need to change our diet until the thirst comes. Yes, we shall find God when we seek Him with all the heart (Deuteronomy 4:29).

## II. A lack of prevailing prayer holds back the showers of revival.

Most of our praying is not the kind James 5:16 talks about. "The effectual fervent prayer of a righteous man availeth much." This kind of praying gets what it asks for. This kind of praying rises above doubts and obstacles. God longs to give revival and bless His people, but only as they condition themselves to receive it. Jacob found God's blessing only after he had wrestled all night in prayer with the man of God. James gives us an example of the powerful prayer warrior Elijah, who after three and a half years of drought prayed down showers of blessing on the thirsty land. But remember, he prayed seven times with his head between his knees until his servant saw the cloud out of the sea as a man's hand. Someone has well said, "Every failure is a prayer failure."

It is said that Martin Luther had so much to do each day that he spent the first four hours in prayer in order to accomplish his day's work. God honored this kind of praying and started the great reformation through Luther.

Charles G. Finney was a mightly man of prayer and 300,000 souls came to Christ under his ministry. D. L. Moody also was a man who prayed in the Holy Ghost, and he swept over a million souls into the kingdom of God. Evan Roberts prayed for thirteen years for God to bend the church and to save the world. In 1904 thousands were saved and all Wales, where Roberts lived, was aflame with revival. May God help us to travail in Holy

Ghost praying that the showers of revival may come (Isaiah 66:8).

# III. A lack of love and cooperation among God's people holds back revival.

Everywhere today there is bickering and backbiting among God's people. When God called Gideon to lead his people from under the hand of Midian, he used only 300 men. The victory came through obedience and cooperation. The Word says in Judges 7:21, "Every man stood in his place round about the camp." When will Christians learn that we are in a battle—a real warfare—and the only way that we can win is to work hand in hand. Better to have 300 who will take their places than 32,000 you can not depend on.

The Holy Spirit can not honor the flesh. Before revival can come, love and cooperation must be found among God's people. We must be broken down again and again by the Spirit's power to weep over the lost, to love one another until we see conviction on the lost that will draw them to Christ. Permit me to add also, that the glory for any thing that is accomplished must go to God alone.

## IV. Soft, weak and timid preaching will hold back the showers.

I know the sheep must be fed, but Paul told Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:5). Again in II Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." These are solemn charges given by Paul. The church and world still need to be told that hell is hot, eternity is long, God is holy and hates sin as much today as ever, even though it may be called gray rather than black. Neglect of this kind of preaching has produced weak and spineless Christians and let many lost drift on to hell. Someone has said that the Gospel must affiict the comfortable as well as comfort the afflicted. It takes courage to do this kind of preaching today, but I have found God to honor it again and again.

Let the preacher preach the Word, not ism's, jokes and fairy tales. All that some people remember today about a preacher's sermon are his jokes. The Word is what God promised to honor. It is not bound nor broken. It is as a fire (it burns), as a hammer (it breaks), and is as a sword in the hands of the Holy Spirit to cut its way into man's heart.

Again Paul exhorted young Timothy, "Stir up the gift of God, which is in thee by the putting on of my hands." When

(Continued on page 24)

#### Why The Rains Have Not Come

(from page 23)

the preacher is given a call of God to preach the Gospel, a special gift is given. However, there are times when the gift is neglected and must be stirred through prayer, heartsearching and reading of God's Word. If the preacher is never stirred, he will never stir anyone else. Let us pray that God will give us bold, praying, compassionate preachers in these last days.

# V. Failing to give the Holy Spirit full control will keep back showers of revival.

Revival is of the Holy Spirit. Therefore, it is useless and without hope to try to have revival without Him. Revival is His business. There must be Spirit conviction if there is to be Spirit conversion. Many people in churches today have never had this Spirit conversion, and therefore know nothing of a real Holy Ghost revival. The Holy Spirit convicts and draws the sinner to Christ (John 6:44). He performs the spiritual birth (I Corinthians 12:13). He fills the believer again and again with power for service and soul winning (Ephesians 5:18). He comforts, guides, teaches and will lead into all truth those who will let Him do so (John 16:13-14).

Jesus Himself depended upon the power of the Holy Spirit. The Spirit came upon Him before He performed even one miracle. The early church depended completely upon the working of the Spirit of God in their lives. In fact, this was the key of all their victories. They were only instruments in His hands. Their lives were submitted, empowered, and motivated by the Holy Spirit until they set the known world on fire and shook Caesar's foundation for the glory of Christ. No doubt, the greatest single need for the church today to experience full and lasting revival is a fresh infilling of the Holy Spirit. May we see our need for His power and fulness that revival may come.

### VI. Any unconfessed sin on the part of a Christian can hinder revival.

I have seen this over and over again in revivals. The church was dry-eyed, cold-hearted and lifeless to pray conviction on the lost until wrongs were made right among God's people according to Matthew 5:23. Moody said, "True repentance

sometimes includes restitution with a brother in Christ." Even the pet or darling sin must be confessed and put away before God's face will shine on His people. David said in Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me." Sin is what separates man from God. Sin is what turns God's ear away from His people so that He will not hear their prayer (Isaiah 59:1-3).

Thus when all sin, big or little, black or white, is confessed and put away God will cleanse, forgive, and once again send revival and joy among His people. However, where there is no heart searching, sighing and crying over sins to God there can be no revival. There is no substitute for this kind of repentance (Read Ezekiel 8 and 9). It is either confess or cover, repent or perish, give up sin or give in to it. It can not be both. God's holiness demands sin be put away before the showers come.

# VII. Finally, failure on the part of the church to go tell and to bring souls to hear the Word will hold back revival.

Revival is like planting a garden. The farmer must break up the ground (the heart), sow the seed (the Word), and pray that God will give a bountiful harvest. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). How reassuring and blessed is this verse. This is God's plan. He puts His approval upon it and His never failing promise behind it. I have seen it work and so have you.

Charles G. Finney once said, "Revivals are not only prayed down but worked up." Of course, he did not mean just making a noise nor even shouting. To be sure there will be great joy when true revival comes, but that will not happen until we do our part, which is (1) going, (2) weeping, (3) sowing. The verse says then we come again with rejoicing, bringing our sheaves with us. God help us to do our part that we may see showers of revival come on our churches and people, that we may come rejoicing bringing in the sheaves.

MR. RIGGS is engaged in full time evangelistic work. He may be contacted at Box 8, Eldridge, Alabama.

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### INSPIRATION . . .

#### Does It Really Matter?

At an international gathering of young people in New York City, we are told, a young American asked a cultured girl from Burma what was the religious belief of the majority of the Burmese. The young woman informed him that it was Buddhism. The American said quite casually, "Oh, well, that doesn't matter; all religions are the same anyway." The Burmese girl, looking directly at the young man, said, "If you had lived in my country you would not say that! I have seen what centuries of superstition, fear, and indifference to social problems have done for my people. We need the truth and uplift of Christianity. When I became a Christian it cost me something. If your religion had cost you more, you might be more aware of its superiority. My country needs Christ."

Gospel Herald

#### A Missionary's Equipment

A life yielded in God controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dwelling with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

J. Hudson Taylor

#### Waiting!

Bishop Taylor tells of a village in Africa where he called for a day with his little missionary boat, but was not able to remain or leave a missionary with them. They were bitterly disappointed and long entreated him to alter his purpose and leave a teacher among them. But it was beyond his power, and he sorrowfully left them. As he sailed up the river he saw them standing on the bank beckoning to him with eager entreaty. Two days later he returned, sailing down the stream. As they passed the village, the natives were still upon the banks watching for him. As they saw that he did not intend to land, they became wild in their gesticulation and cries, waving their arms, leaping high in the air, shouting and trying in every way to attract his attention. He felt the appeal in every fiber of his being, but he could do nothing. He had no one to leave, and as he sailed down the river his heart was broken with the sight.

The Missionary Worker

#### Missionaries Abroad

"Since becoming President, I have come to know that the finest type of Americans we have abroad today are the missionaries of the Cross. I am humiliated that I am not finding out until this late day the worth of foreign missions and the nobility of the missionaries. Their testimony in China, for instance, during the war there, is beyond praise. Their courage is thrilling and their fortitude heroic."

Franklin D. Roosevelt

#### **Hiding The Book**

A colporteur in North India told the Christmas story, and then read it from the Scriptures. One asked, "How long has it been since God's Son was born into the world?" "About two thousand years," the missionary made reply. "Then," asked the villager, "who has been hiding this Book all this time?" Aye, that it is—hiding the Book. For, after all, is not our keeping the Book from those who need it the same as hiding it? What guilt!

Christian Digest

#### Not a Question of Liking It

When someone asked a missionary if he *liked* his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'Go', and we go. Love constrains us."

From a Church Bulletin

#### The Last Hour

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower,
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving name
We must, in fervent haste, proclaim.

The fields are white to harvest. Weep O tardy workers, as ye reap, For wasted hours that might have won Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!
Clara Thwaites

#### A Poor Heathen

A certain rich man did not approve of foreign missions. One Sunday at church, when the offering was being received, the usher approached the millionaire and held out the plate. The millionaire shook his head, "I never give to missions," he whispered.

"Then take something out of the plate, Sir," said the usher softly. "The money is for the heathen."

The Outlook



WHY NOT BEFORE?

# personally.

WHILE PREPARING this issue of our magazine, I have been reading a missionary book entitled Victory in Viet Nam by Mrs. Gordon H. Smith. Just last night I was reading the account of where she and her husband, with others, made a trip into the mountains some 30 miles from Quang Ngai to Son Ha, an important center for the Hrey tribespeople. The Hrey tribe represents some 90,000 souls—the largest tribe in central Viet Nam.

After the usual greetings and expressions of friendship, the missionaries gave the gospel story in simple terms to a rather large group that had gathered. They spoke of God's love. The coming of Christ into the world. The forgiveness of sins through Christ's death on the cross. The reaction was immediate and in the words of Mrs. Smith: "The people crowded around and some said, 'If we'd heard of Christ's sacrifice before, we wouldn't sacrifice the animals.'

"Others cried, 'If what you say about Jesus and His love for us is true, how is it that you white people have not come to tell us before? It is hard for us to change, now that we are old men.' '

This is not the first time missionaries have been asked the question, "How is it that you have not come to tell us before?" And, so long as Jesus tarries, it will not be the last time.

Why haven't we told those like the Hrey tribespeople? Are we unconcerned? Without love and compassion? Possibly. I would rather think, however, that this isn't really our trouble. When we come to grips with the matter of people being without Christ, we usually have a concern that they know Christ. It seems to me that our big problem is preoccupation. We are occupied as Christians with so many things. And the subtle aspect of this is the fact that these things in themselves are not necessarily bad. For some of us, much of that which occupies our attention is directly related to the church.

Don't be deceived. Satan is often pleased with lots of activity just so long as it does not point in the direction of getting men to Christ. We must always guard against the tendency to substitute activity for the church's true purpose make disciples of all men.

What is there within our church that does not have as its central purpose the salvation of men? It is unnecessary. Get rid of it. What is there within our lives that takes us from God's commission to be a witness. Let's confess and forsake it. We are called to be witnesses!

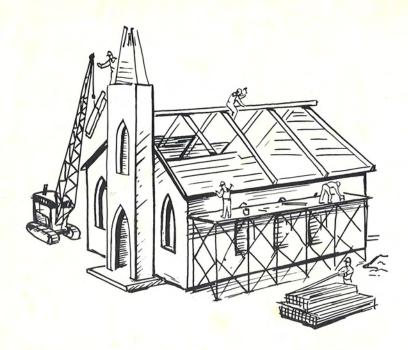
Some 90,000 Hrey tribespeople wait in central Viet Nam. And here and there across the world millions of others like them. Our missionaries tell the gospel story where God has called them. Will you be faithful to tell it in Fresno, St. Louis, Dayton, Detroit, Knoxville, Greenville, Jacksonville or wherever God has called you? Only as we voice the message can men know that Jesus loves them and died to save them from their sins.

WELCOME HOME

OUR DIRECTOR of Foreign Missions Reford Wilson has just returned home from a three month trip around the world. During this time he has visited all of our foreign fields except Brazil, Uruguay and Panama. (Brazil and Uruguay were visited earlier.) He investigated also the possibility of Free Will Baptist missionaries entering new fields and especially Europe. Jerry Ballard, Director of Publications and Information for the Foreign Mission Board, who accompanied Mr. Wilson on the trip, is in Brazil for this month to complete work on a new missionary film.

We rejoice and thank God for the travelling mercies extended these brethren. Our prayers and yours have been answered. Now let us pray that the knowledge and experience to be gained from such a trip can be translated into meaningful missionary development and expansion in the future. Pray for the leadership of the Holy Spirit and for choice servants of God to fill places of challenge and

opportunity open to us.



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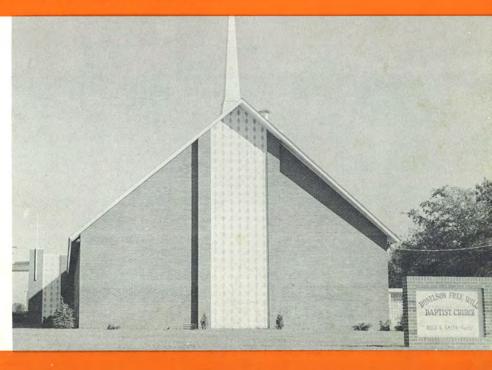
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# an experience with God

Four years. That's a long time. It goes back to Norfolk, Virginia, in 1961 when the National Association of Free Will Baptists first voted to proceed with plans to build a new headquarters building.

It was a simple beginning. Not much money was available, but there was faith to believe that God would see us through. We started. Money was raised, a search for land was launched, long sessions were held with department personnel to determine office requirements, plans were drawn, bids were taken and construction started.

All together much time and effort has been involved. There were problems to be resolved. Hundreds of decisions to be made. But more — it has been an experience with God! Again and again my own faith has been strengthened as I have seen God at work. Soon we will occupy these facilities to seize new opportunities. Thus begins a fresh experience with God. We wait with a keen sense of anticipation. — Billy A. Melvin, Executive Secretary

