

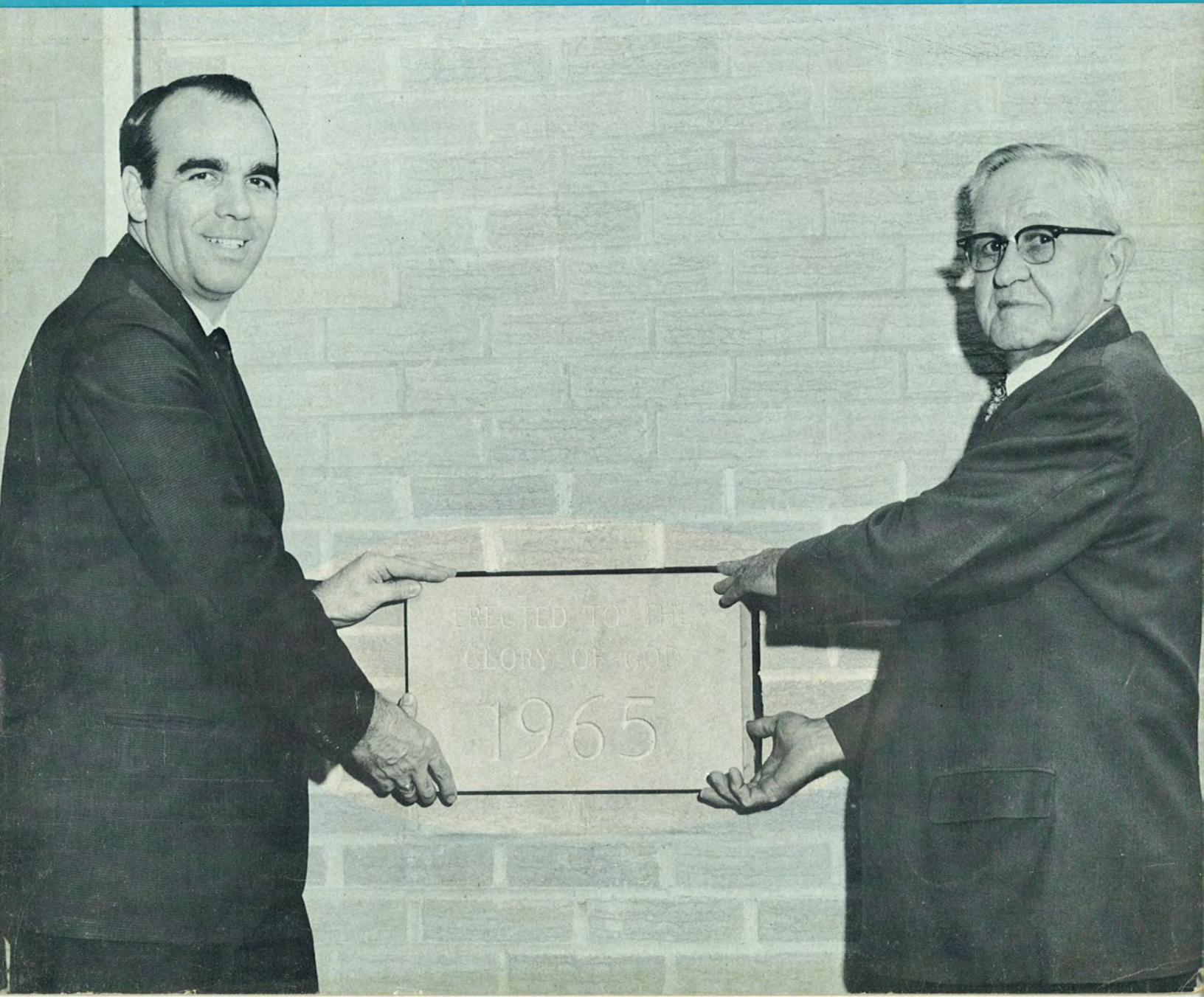
MAY / 1965

# CONTACT

OF THE NATIONAL ASSOCIATION  
OF FREE WILL BAPTISTS

## Corner Stone Is Placed

The cornerstone for the new office building of the National Association of Free Will Baptists was placed Wednesday afternoon, April 7. Rev. Billy A. Melvin (left), executive secretary, and Rev. John L. Welch (right), first moderator and member of Trustee Board, placed the stone. Story on page 12.







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May, 1965

# CONTACT

Volume 12, Number 7

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OF FREE WILL BAPTISTS

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### ABOUT THE COVER

On April 7 the cornerstone for the new Free Will Baptist Office Building was placed. It marked the climax of approximately four years of planning and work. Occupancy of the new building is expected this month.



# planting the church

by Lonnie Sparks

FROM THE DAYS OF THE Apostle until this, the work of the Church has been to spread the Good News to the ends of the earth. When a group of Christians has been won in a certain locality, it is desirable that they come together for fellowship and form a church which will in turn propagate the Good News to others. When this group is able to stand alone as far as outside help is concerned, it is called *indigenous*. This is a word which often comes from the lips and pens of missionaries and mission officials. Even many laymen are familiar with the same. Webster gives the following definition of the word: "born, growing, or produced natural in a region or country: native."

Every evangelical mission desires that its missionaries build such a church in every locality where they are laboring. The goal is singular, but the ways chosen to arrive are varied.

To build a strong church at home or abroad, the lost must be reached, the saved must be taught in the Word, leaders must be trained, and the finance of the church must be sound (i.e. no subsidies).

## Reaching The Lost

This takes time on a new field. Some missionaries have worked for years without seeing many results. The message must be gotten out to everyone possible in the most effective media at the disposal of the missionary. Literature can be used

successfully among the literate. To the illiterate, the spoken Word and the consistent Christian life are the only media of ministry.

The message itself should be concerned primarily with the sacrificial death of the Lord Jesus for our sins, His burial, resurrection, and ascension into heaven to offer His blood in the Holy of Holies and become our mediator. Paul preached in this manner (I Corinthians 15:3,4; I Timothy 2:5). Every listener should be made to realize that he must accept God's provision or be lost for eternity (Acts 4:12).

One will not have converts in every village or town where the Word is given, but if the worker is faithful, sooner or later the Word will break through to some darkened soul or souls who will respond to the glorious light. That is our experience in this area. Recently 23 individuals from one village expressed their desire to receive Christ. Once you have believers, it is necessary to teach them.

## Teaching The Saved

*In Christian Living.* This takes time. To the illiterate, things have to be repeated often. Even to the literate, repetition is needful. The daily life of the missionary is an important part of the building up of the believers in the faith.

When some Christians work on the mission station, the missionary has the chance to speed up or slow down their growth. Love must direct all our dealings with them. We must be temperate, kind, and patient, but firm.

The relationship between the husband and wife must be Scriptural if the nationals are to have a pattern to follow. The children should be disciplined properly and at the right time. They should be taught to show respect to their elders whether they be missionaries or nationals.

When the missionary goes to visit Christians in outlying villages or towns, it is advisable to take the family along. The wife can be very helpful in the ministry of teaching. Her slant will be different and therefore enriching. This will cause women to take a greater interest.

To reach and teach, the missionary must speak the language of the people. This is Scriptural according to the example of Acts 2 when the people from different nations heard the Word in their own language. If they do not have any of the Scriptures in their language he should endeavor to put at least some portion of it in that language in order that the national Christians will be able to feast from the Word on their own. The Church in North Africa probably disappeared because they did not have the Word in the language of the indigenous population. To that extent the Church was a foreign institution.

Prayer plays an important role. The



home constituency can share part of this load. The missionary himself must be a man of prayer and the Word if he hopes to minister effectively to his people. By doing this he provides a pattern for them to follow. The Christian must learn to pray for specific needs. Whether at home or here, Christians often tend to be general in their praying. God will answer requests, but one must ask (James 4:2b).

*In Christian Service.* Every Christian must be taught to win souls and participate in the worship service. They should learn to pray in public, give their testimonies and help in any other way possible. In a country such as this where there is no natural Christian culture from whence they learn these things, it takes time to teach that which we take for granted.

*In Christian Giving.* To be a strong Christian is to be a giving Christian. They must be taught to give a tithe regardless of their living standards. In order to be strong the church must have tithing members. Its finances must be its own problem. The missionary should start at once to teach this vital truth if he wants the church to be indigenous.

Mission funds should not be used to finance the local church in terms of buildings or personnel. This may mean that the beginning will be more difficult, the progress in the early stages may be slower, but the church will be able to stand alone although it may be weak. This can be carried out on any field if we believe that the Church is made up of men and not buildings.

A Church is a church whether there is a physical plant or not. Some New Testament Christians met in houses. A church building does not have to be an elaborate foreign structure. In this land, a thatched-roof mud house will suffice. In countries where standards are higher, the average Christian is usually better off financially and the plant can be made more beautiful. It does not mean that they will not ask you to build it, they probably will. Then the missionary can point out that the church is theirs, not the mission's and therefore it is their responsibility to build it. If the people provide the building, they will appreciate it more and it will be their own. It is not advisable to build the church on a mission station.

The program of education which the mission has, whether it be in the form of teaching in the local church, short term Bible schools, or in full term school, can be supported by the mission itself. The leaders who are to be trained should be expected to furnish their food and clothing. The mission can furnish the rest. If the individual is not able to provide for himself, the group of Christians from which he comes should help him.

When nationals are put on the faculty

of the school, the national church should be responsible for their support. In this way the church can slowly take over the institution.

Once the leaders are trained another problem arises. Who will support them? At first when the number is small the mission could do it without any difficulty. This would be the easiest way possible, but not the most practical. Once started, it will be hard to stop. Some will come along for the meal ticket. They will not be able to fool the leaders of the national church as easily as they can fool the missionary. Even those who would come partly for the sake of money would probably seek to reach the lost and edify the Christians, but they may never see the need to teach the people to give. Why should they? The mission has plenty of money to take care of the church. Then, the national Christians miss the blessing of supporting them. This causes them to become stunted and then it will be more difficult to teach Christian giving. They shoulder the financial burden of the home, shouldn't they do the same in the greatest business on earth? They must learn to take responsibility in the family of God.

What if leaders are trained and there is definitely not enough money given by the churches to support them? The missionary should be able to know if this will happen, then he should inform students that they will probably have to help support themselves. They should be told this in the beginning so that they can count the cost. Paul made tents when necessary, although this was not ideal. If the leader is called of God, I do not believe he will object to this. Pastors in some sections of the homeland still do this today, especially when they are opening up new works. The national worker will be made to see the need to teach the church to give, especially if he yearns to work fulltime in the ministry.

The field of finance often presents some of the greatest problems a missionary has to face, but many of these can be eliminated if the mission does not finance the local church from the beginning. In lands where the position of the mission is shaky, the missionary and all his funds may have to be withdrawn at any time. If the church does not lean on the mission for support, than its ministry can continue unhindered. Its greatest problems then would be spiritual, not financial.

*In Church Government.* The church must learn to govern itself. The missionary must work with the church. He should not dominate its affairs, but should seek to guide it in making its decisions. They should realize that they don't have to do what he says in matters of government, but that his suggestions are given to help them find what is best.

The leaders must be made to feel responsible for their group of Christians. They should not cover up for them. Each Christian should feel that he is his brother's keeper. Recently, before baptizing a group, the leader of the group was informed that it was his duty to see that no one was baptized who did not meet the qualifications which are that a candidate be born again and that he live a separated life. He was willing to stand for them. He has not had institute training, but he is learning to take his part of the load. It is next to impossible for the missionary to know the life of every professed believer, but the leader in the respective village or town can and usually does.

### Training Leaders

The missionary is obligated to commit that which has been his privilege to hear "to faithful men who shall be able to teach others also." This is best accomplished by a full-term Bible school. This takes them from their everyday life which centers around their old religion and puts them in the midst of friends who have the same goal in life. They are taken away from those things which tempted them and when they return they should be stronger and more able spiritually to resist these, as well as persecution.

The missionary should be conscious of the fact that the leaders being trained may soon be without his council and spiritual leadership, therefore, he should prepare them for this. He should seek to make himself unnecessary. There is too much of the world unreached for the missionaries to build churches which cannot operate without their leadership, or without mission funds. Just because one feels that he is more qualified to lead than they, or because one feels that American Christians can more easily afford to support the church than the national Christians are not legitimate excuses. The desire of the missionary, yea his goal, must be to establish a church as quickly as possible which will stand alone and will grow in the soil where it is planted and does not depend upon a foreign hot-house to keep it alive. ■■



LONNIE SPARKS is a second-term missionary in Africa. He is stationed with his wife and family at Goumere in the Ivory Coast.





## Round-Up of **World-Wide** RELIGIOUS NEWS REPORTS

### **Scriptures in Auca**

SANTA ANA, CAL.—The Gospel of Mark in Auca translated by Miss Rachel Saint of Wycliffe Bible Translators and the Summer Institute of Linguistics came off the press January, 1965. Nine years—January, 1956—Miss Saint's brother Nate and four other missionary companions were killed by the spears of the very Aucas who are now receiving these Scriptures with joy. All five of the Auca men who killed the missionaries have become baptized believers.

Dyuwi, one of the five, and three other young Christian Aucas presently are planning to reach their savage down-river relatives with the newly-published Gospel of Mark.

The Auca Gospel of Mark was printed in Mexico at the newly-constructed Headquarters of Wycliffe Bible Translators and the Summer Institute of Linguistics. The cost of printing the rare edition was defrayed by the American Bible Society.

### **Soviet Prisoner Released**

SANTA ANA, CAL.—Peter Landerman, the American recently released from a Soviet prison, is applying for service with Wycliffe Bible Translators and the Summer Institute of Linguistics. Landerman, 24, who has a strong faith in God, said, "The manner in which I was strengthened from resources other than my own is in a Soviet prison camp and what I saw there have again brought home to me the realization that the Gospel of Christ as set forth in the New Testament offers the only hope for mankind and the only real solution to the human predicament."

Landerman was imprisoned in August, 1963, after a bus in which he was driving a group of American students struck and killed a Russian pushing a motorbike in darkness near Minsk. Landerman was

released February 4, after serving 16 months of the three-year sentence.

### **Bible Conference Summer Program**

WINONA LAKE, IND.—The Winona Lake Bible Conference is looking forward to another great season this year. Dr. Gordon L. Beck, Conference Director, has announced an outstanding program for this summer season. Many of their former groups will be back with them.

World Vision will have an added feature to their program. They are bringing their world-wide known Korean Choir to Winona. It is made up of young children ranging in ages from 9-13. They will be at the Bible Conference during the week of July 11-18.

### **Evangelism Conference Held**

LIMA, PERU (MNS)—Approximately 200 pastors and missionaries met at Huampani, some twenty miles from here, for a Conference on Evangelism conducted jointly by the Commission on Evangelism of the Concilio Evangelico del Peru and the Latin American Committee Serving Evangelism.

### **Information Bureau Established**

RIO DE JANEIRO, BRAZIL (MNS)—The latest advance in cooperative missionary work in Brazil is the Missionary Information Bureau. It was organized in September, 1964, as a direct outcome of the Inter-mission Conference of last July.

With offices here, the Bureau sifts and disseminates information valuable to missionary work in this country. It makes available discounts and supplies legal, travel and technical information to missionaries. Facts and information concerning all missionary activities in Brazil are being compiled.

### **Special Evangelism In Korea**

SEOUL, KOREA (MNS)—Protestant churches throughout South Korea are joining forces for a nationwide Christian evangelistic crusade to be held during 1965, the 80th anniversary of Protestantism in Korea.

One goal of the crusade is to deliver the Christian Gospel to every person in the nation. By mobilizing those who are already Christians (about 7 percent of the population) the effort counts on a great force for witness and follow-up.

Every church has been asked to ring its steeple bell at noon each day to remind Christians throughout the nation to pray for the success of the campaign. A special hymn has been written and special literature produced for use throughout the crusade. The first eight months of 1965 have been designated for prayer, organization and lay training.

### **Course in Missionary Radio**

LONDON, ENGLAND (MNS)—The Evangelical Radio Alliance here is providing an Introductory Course for Missionary Radio. Registration for the first seven-day session, to be held next month, was so great that a waiting list has been started and another session has been scheduled for July.

### **Communications Workshops**

CHICAGO, ILL. (MNS)—Two summer workshops on Christian Communications will be held June 21-July 9 at Moody Bible Institute here. One will deal with writing, publishing and marketing of religious literature. The other will offer the fundamentals of Christian radio broadcasting. Cost for either three-week workshops will be \$22.50 a week for room and board. There is no tuition.

### **Southern Baptists Lead**

WASHINGTON, D. C. (MNS)—Combining recent information from two sources, it is revealed that 16 Protestant denominations and missionary societies have more than 500 missionaries each. The Southern Baptists are at the top of the list with 1,778.

### **Radio School Reports**

MARSEILLES, FRANCE (MNS)—The Radio School of the Bible operated from here by the North Africa Mission and local evangelicals reports that during 1964 Bible courses were requested by 5,300 new students. The courses are offered in Arabic and French over Trans World Radio at Monaco and Radio Station ELWA in Liberia.

A total of 1,950 courses were completed, with 1,032 professions of faith in Christ as Saviour.



# Hotels And Motels In Raleigh, N.C.

## MOTELS

**RALEIGH CABANA MOTEL**—514 S. Salisbury Street.  
Air Conditioned and T.V., Single: \$7.50—\$15.00; Double: \$11.00—\$15.00; Twin: \$12.00—\$15.00; Triple: \$15.00—\$20.00. Infants free. Children under 12, \$5.00. Two and one half blocks from auditorium.

**KING'S MOTEL**—1403 S. Wilmington Street—U.S. 401 South.  
Air Conditioned, T.V., Single: \$6.00; Double \$8.00; Twin: \$9.00; Triple: \$10.00. Infants free. Children under 12, \$2.00. Three blocks from auditorium.

**HEART OF RALEIGH MOTEL**—227 E. Edenton Street.  
Air Conditioned, T.V., Single: \$7.50 up; Double \$9.00; Twin: \$11.00—\$12.00; Three Beds: \$15.00. Cribs \$1.00. Roll-a-way for child, \$2.00. Seven blocks from auditorium.

**DOWNTOWNER MOTEL**—309 Hillsboro Street.  
Air Conditioned, T.V., Single \$8.50; Double \$11.00; Twin: \$12.50; Studio room: \$9.00; Triple Room: \$15.00. Children under 13, free. American Express and Diners Cards accepted. One mile from auditorium.

**WEBB MOTEL**—2718 S. Wilmington Street—U.S. 401 South.  
Air Conditioned, T.V., Single: \$5.50 up; Double for two: \$7.50; Double for four: \$10.00. Children under 3, free. Roll-a-way, \$2.00. One mile from auditorium.

**BELVIDERE MOTEL**—U.S. 401 South.  
Air Conditioned, T.V., Single: \$6.00; Double \$9.00; Twin: \$9.00—\$10.00; Triple: \$2.00 each additional person. Cribs or roll-a-way, \$2.00. One and one half miles from auditorium.

**TRAVELodge MOTEL**—300 N. Dawson Street—U.S. 70 West.  
Air Conditioned, T.V., Single: \$7.00—\$8.00; Double: \$10.00—\$12.00; Three in room: \$14.00; Cribs or roll-a-way, \$2.00. One and one half miles from auditorium.

**COLLEGE INN MOTEL**—Western Boulevard.  
Air Conditioned, T.V., Single: \$7.50—\$9.00; Double: \$11.00—\$14.00; Three people: \$13.00—\$14.00; Suites \$25.00—\$50.00. Infants free. Roll-a-way, \$2.00. Two and one half miles from auditorium.

**MILNER FAIRFIELD MOTOR LODGE**—1817 Louisburg Road—U.S. 401 and U.S. 1 North.  
Air Conditioned, T.V., Single: \$6.00; Double: \$7.00; Twin: \$8.00; Roll-a-way, \$1.00. Four miles from auditorium.

**HOLIDAY INN**—Box 11275—U.S. 401 and U.S. 1 North.  
Air Conditioned, T.V., Single: \$8.00—\$14.00; Double: \$10.00—\$15.00; Infants free. Roll-a-way, \$2.00. Six miles from auditorium.

**HOWARD JOHNSON'S MOTOR LODGE**—Box 1174 U.S. 401 and U.S. 1 North.  
Air Conditioned, T.V., Single: \$8.00; Double: \$10.00; Twin: \$13.00; Kitchenette or apt.: \$16.00—Children under 12, free. Six miles from auditorium.



*Sir Walter—Headquarters*

## Make Reservations Early

## HOTELS

**SIR WALTER HOTEL**—Headquarters—400 Fayetteville Street.  
Air Conditioned, T.V., Free in and out parking. Single: \$6.00—\$8.00; Double: \$8.00—\$10.00; Twin: \$10.00—\$12.50; Triple: \$13.50 and up. Children under 12 free. All credit cards accepted. Three blocks from auditorium.

**CAROLINA HOTEL**—228 W. Hargett Street.  
Air Conditioned, T.V., Free in and out parking. Single: \$5.50—\$7.00; Double: \$9.00—\$10.00; Twin: \$10.00—\$11.00; Suites: \$10.00—\$14.00. Children under 12 free. American Express Credit Card accepted. Six blocks from auditorium.

**ANDREW JOHNSON HOTEL**—100 W. Martin Street.  
Air Condition and T.V. available at extra cost. Free in and out parking. Single: \$4.50—\$7.00; Double \$7.00—\$9.00; Twin: \$8.50—\$10.00. Crib or roll-a-way \$2.00. Four blocks from auditorium.

**PARK CENTRAL HOTEL**—138 W. Martin Street.  
Air Conditioned, T.V. available. Parking lot across street. Single: \$4.00; Double: \$7.00; Twin: \$7.00—\$8.00. Children under 6 free. Five blocks from auditorium.



# Revival Comes To Church Leaders

by Flora Millwood

*Pictured below are the 39 members of the church who received certificates at the conclusion of the workshop. Presentation was made during the opening assembly on Sunday morning. (Next page, top) The nursery was open each evening for the convenience of those with small children. Here Pastor Jack Millwood presents gifts of appreciation to Mrs. Mildred Lyda and Mrs. Estell Lyda for being in charge of the nursery during the week. (Next page, bottom) Mrs. Millwood is shown discussing the revival among church's leaders with (l. to r.) W. E. Crowe, Adult Sunday school teacher; Kathleen Bailey, Senior CTS leader; Doris Robertson, Primary Sunday school teacher and Calvin Waldrop, Primary CTS leader.*



*"Being a newly appointed leader in the CTS, the TNT Workshop proved a real blessing to me. I know the training I received will help me be a much better leader as well as a more concerned pupil in the Sunday school class of which I am a member.*

*"The classes came at a time when I was spiritually "down-and-out" and, as He always does, God came to my refuge through this TNT Workshop."*

—Calvin Waldrop

THE LAST SESSION of the teachers' training course had ended, and several of the church's leaders were seated in a circle having an informal discussion about the week's activities: March 14-19, 1965. Grover Roberts, Sunday school superintendent, summed up the week's training session: "We've had a revival!"

For several years our church was having larger attendance at our worship services than in Sunday school. We tried different contests, drives, and enlargement campaigns, but after they were over we seldom saw any lasting results. With this in mind, we began analyzing our classrooms and teaching staff. We soon realized the problem lay in untrained personnel.

During the time we were searching for a solution to our problem, Rev. Ralph Rice, now Educational Director at Central Church, Detroit, Michigan, was attending Bob Jones University and had begun attending our church. Mr. Rice agreed to conduct a teachers' training course, teaching one hour each Sunday evening for twelve weeks.

Our people responded immediately, and the results were terrific! Approximately twenty-five attended the course, and seventeen passed the requirements for receiving certificates.

Many new ideas were put into operation, new equipment was purchased, and our attendance began to boom. This time it stayed up. The reason? Teachers were more concerned and better trained. Naturally, our pupils became more interested and more responsive.

Several months passed, and we began considering the possibility of another training course. We wondered whom we could get to come and teach this time. Having an outsider would arouse deeper interest, better attention, and larger attendance.

Last Fall, my husband, Jack Millwood, who is pastor of our church, and our Sunday school superintendent attended a District TNT Workshop in Greenville, North Carolina and there met Mr. and Mrs. Harold Critcher from Nashville, Tennessee. After hearing them teach, they knew God had sent them there for a definite purpose. Several contacts were made with the Critchers and a date for a workshop was decided on—March 14-19, 1965.

Our pastor continued as in times past emphasizing the importance of training in the local church. Almost every week he referred to the TNT Workshop. Mr. Roberts, our superintendent, and Mr. Harold Lancaster, CTS Director, announced at their staff meetings that they were expecting their teachers to attend the training course.

Our Educational Board, consisting of six members, along with our Sunday school superintendent, CTS Director, and pastor, selects all our teachers. The Bible teaches us to "know them who labor among you." One of our stipulations concerning qualifications for our teachers is that they attend *all* training courses offered through our church. We base this on the Word of God: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The Sunday school teacher must know what the Bible says and means



and be able to give a practical application of each lesson. No parent would want to send his child to public school if he knew the teachers were untrained, incompetent, and disinterested. How much more important is it that we prepare our children spiritually—in the best possible way.

Announcements were printed regularly in the weekly bulletins. And two weeks prior to the workshop forms were distributed to our members to fill out and turn in to our superintendent. This helped us know how many to prepare for. We were thrilled with the response. Many attended who are not teachers—expressing their desire to teach in the future. One lady who had only been saved two weeks attended regularly. Another young lady who had been visiting our church for about the same length of time didn't miss a single class.

Mr. and Mrs. Critcher arrived at our church Sunday evening, March 14, 1965 in time for the evening session. Classes were conducted each morning from ten o'clock 'til eleven-thirty. Evening classes began at seven-thirty and ended at nine o'clock. Two classes were taught at each session—one by Mr. Critcher and the other by his wife, June.

Each day we learned several "key responsibilities" to look for in a good teacher. Among these were: (1) Be an example yourself. (2) Be fully prepared. (3) Cooperate with your church and pastor. (4) Be studious and prayerful. Mrs. Critcher stressed the importance of *visual aids*, even with adults. They, too, like to *see* as well as hear. Aids such as blackboards, maps, charts, and pictures will increase one's learning. *Aims* were also stressed. "What are you aiming at this week?" asked Mr. Critcher. "Do you have a definite aim? Or will you just be haphazard in your teaching?" He also said, "God has a vital message for us each week. The teacher, who is the most important person in the Sunday school, should know it well, and teach the message to pupils. Never make the mistake of teaching lessons."

Our teachers also learned the importance of reviewing lessons and making applications of them to the lives of their pupils. Mr. Critcher declared, "There is *power* in repetition. This helps a teacher drive home the more important truths to be learned in the lesson."

Different methods were discussed by Mrs. Critcher, such as: (1) questions and answers; (2) buzz groups; (3) panel discussions; (4) brainstorming; (5) listening teams, and (6) interviews. Methods such as these aid group learning and are much more effective than the lecture method.

Mr. Critcher, a former Educational Director himself, shared with the church leaders some of his experiences concerning the use of accurate records. Keeping accurate records is essential to an effective visitation program. The need to engage in follow-up work was stressed: visiting class members, getting to know them, praying with them, and helping them spiritually.

Each teacher was given an evaluation chart to use during April. If every teacher will adhere to the suggestions in the chart, he or she will be honored by God and will, no doubt, see his or her class grow and prosper.

Many new suggestions will soon be put into practice in our church. We are looking forward to, and expecting, great and marvelous results. For instance, every teacher will be given a monthly follow-up report blank at our next staff meeting. In this report he will keep an accurate record of his personal contacts made throughout the month: telephone calls, cards and letters sent to absentees and visitors, and personal visits paid in pupils' homes.

After our first teachers' training course, our attendance increased at least thirty per cent, and it has continued to stay up and grow each week. After our recent workshop we are expecting even greater results to follow.

At the close of the last training session, several ladies furnished cakes and the men provided coffee and soft drinks.

Added to the delightful time of fellowship was the presentation of gifts to Mrs. Estelle Lyda and Mrs. Mildred Lyda who worked faithfully in the nursery during the week's training sessions.

Approximately 45 persons in our church attended the classes. During our assembly (March 21, 1965) 39 persons received certificates for having completed the requirements during the week.

Again, we, the First Church of Spartanburg, South Carolina, have experienced a real awakening among our teachers and members, as a whole. We are conscious of the vital need for training in the local church. We heartedly recommend that more of our churches conduct such classes as these in your churches, communities, or districts.

Only God knows what is in store in the future. But we anticipate an attendance that will reach an all-time high, and we expect it to keep soaring. Why? Because we now have better trained teachers and personnel. ■ ■





## 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.

*In John 5:28, 29 and in 2 Thessalonians 2:8 and in Revelation 1:7 the coming of the Lord is mentioned. Is this resurrection in John 5:28 at Jesus' second coming? And to what coming do the passages in 2 Thessalonians and Revelation 1:7 refer?*

I believe in the light of Revelation 20:4-6 that the passage in John 5 refers to two resurrections—a thousand years apart. All that are in the graves shall indeed hear His voice. At His second coming (which we're expecting at any moment), the dead in Christ shall rise first (1 Thessalonians 4:16) and these are those which come forth into the resurrection of life. The resurrection of damnation (Revelation 20:13) occurs at the close of the thousand year period. 2 Thessalonians 2:8 refers to the return of the Lord with His saints to put an end to the reign of the Anti-Christ and set up his millennial kingdom upon the earth. My post-millennial friends will disagree, but I believe that Revelation 1:7, when every eye shall see him, refers also to that second phase of his second coming.

*I heard a preacher say that when Jesus died His spirit went into the lost world and preached to those in prison. Would this not mean that they had a second chance to repent and be saved?*

Nowhere in the Scripture is there any teaching that man has a second opportunity to get right with God after death. The passage in 1 Peter 3:19 which says "he went and preached unto the spirits in prison" is usually interpreted along with Ephesians 4:8-9 where it is said that "he led captivity captive." Upon the death of Jesus the atonement was complete, His blood had been shed, His sacrificial death accepted by God in our stead. Thus He "descended into the lower parts of the earth," removed the souls of the imprisoned righteous from the two compartment sheol-hades spoken of in Luke 16 where the rich man was able to look over and see Lazarus comforted while he was tormented. Now, the two compartment place no longer exists. For the Christian to die is "to be present with the Lord" (2 Corinthians 5:8). For the unbeliever, death means immediate, conscious torment (Luke 16:24) to await the great white throne judgment (Revelation 20:11-15).

*Never in my life have I heard so much stress being put upon giving for missions, Christian education, and other things. What has happened to this new generation of preachers? I've been here a long, long time and in years gone by we didn't have tithing and stewardship constantly preached to us.*

I am not unappreciative of every man who pioneered our work in days gone by, but in some ways many of these men failed our people and in turn failed God. I had one old-time preacher say to me that if he had his ministry to do over he would preach the whole counsel of God, including giving, inasmuch as the Bible had so much teaching on the subject. May I suggest that you put aside your biases, your own opinions, and your lack of vision. Read what God has to say about stewardship, tithing and one's attitude toward material things (Luke 12:42-48; Luke 6:38; 1 Corinthians 4:1-2; 1 Peter 4:10).

## BOOK STORE GETS NEW NAME

INVOLVED IN the move of several national departments to a new building, Free Will Baptist Book Store gets a new name and location this month. This store will provide an attractive situation for retail sales and will enable us to enlarge our present mail order business for the convenience of our customers.

Our new store will operate under the name Randall Book Store. Benjamin Randall was one of the early leaders of the Free Will Baptist movement in this country, establishing a Free Will Baptist Church in New Hampshire in 1780. The selection of the name was prompted by the desire to honor the memory of a man who did so much for the Free Will Baptist movement in the early years.

All orders and correspondence to the book store should now be sent to the following address: P. O. Box 1088, Nashville, Tennessee 37202. Should you visit Nashville, our location is 1134 Murfreesboro Road.

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# 1965 COOPERATIVE RECEIPTS

March, 1965

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

	March 1965	Year to Date	Total to March, 1964	Designated March 1965
Alabama	\$ 5.00	\$ 365.31	\$ 308.94	
Arizona		151.84		
Arkansas	309.93	1,017.52	888.86	
California	497.85	1,657.44	1,957.66	
Florida		444.75	560.12	
Georgia	251.84	633.12	524.57	
Idaho	52.43	93.69		
Illinois	402.16	1,451.49	1,539.70	
Indiana			64.00	
Kansas	190.00	451.69	389.83	
Kentucky	115.00	297.63	226.16	
Mississippi		42.00		
Missouri	1,155.70	2,769.05	3,551.36	
New Hampshire	20.13	67.71	65.03	
New Mexico		37.51	62.49	
North Carolina	159.55	421.73	577.47	
Ohio	15.00	190.68	343.00	
Oklahoma	1,201.71	1,201.71	3,161.29	75.61
South Carolina		6.84		
Tennessee	440.64	1,174.06	1,093.10	
Texas	307.40	781.32	682.04	
Virginia	227.18	810.28	895.88	
Washington	40.00	40.00	27.00	

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

	Cooperative Receipts		Designated		Total Receipts to Date
	March 1965	Year to Date	March 1965	Year to Date	
Foreign Missions	\$1,563.54	\$4,449.05			\$4,449.05
F.W.B. Bible College	1,132.22	3,221.73			3,221.73
Executive Dept.	1,078.30	3,068.30			3,068.30
Church Training Service	539.15	1,534.15			1,534.15
Home Missions	862.64	2,444.76		9.90	2,454.66
Superannuation Board	161.75	460.27			460.27
Stewardship Commission	53.92	153.39			153.39
Headquarters Building Fund			75.61	119.14	119.14

MAY, 1965

# GEMS

## FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

ONE VERY INTERESTING aspect of Greek construction which I have not mentioned in this column before is the fact that the Greeks had very definite ways of asking questions. Of course, if it were just an ordinary question requesting some sort of information unknown to the person asking the question, then he would ask the question in the same simple way we would in English.

But the Greeks often wished to express, when asking certain questions, that they already expected the answer to be "yes" or "no." Now we do this somewhat in English by the way we arrange the words of our questions. For example, one might ask: "Isn't this pudding delicious?" It is obvious that the person who asks such a question expects the answer to be "Yes it is," and that he himself thinks it is delicious. On the other hand, one might ask such a question as this: "You don't like asparagus, do you?" Here the person who asks the question doesn't really think the other person likes asparagus, and he expects the answer "No."

The Greeks had a very simple and clear way of making such indications about whether the speaker expected the answer "Yes," or the answer "No." But our King James Version is not always clear and sometimes we do not realize the speaker's frame of mind when he asks a question.

To illustrate this, let us notice the question of Nicodemus in John 3:4. The King James simply puts it thus: "Can a man enter the second time into his mother's womb and be born?" This sounds like a very simple question, and we have often made fun of Nicodemus for even entertaining the ridiculous thought that it might be possible for a person to go back into his mother's womb and be born again. We tend to chide Nicodemus for his ignorance and failure to catch the true spiritual meaning of Jesus.

But Nicodemus is not quite so foolish as we are inclined to think! The way he asks his question in Greek makes it clear that Nicodemus *expected a negative answer* to this question! It would have been better if the English translation were something like this: "Why, a man cannot enter his mother's womb a second time and be born, can he?" Then we would realize that Nicodemus himself understood this was not what Jesus meant; he only asks the question to keep the conversation going so he can ferret out the exact truth that Jesus was trying to get across. ■■

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## Glancing Around The States

### Mooneyham Speaks At Cornerstone Laying

NASHVILLE, TENN.—Approximately two hundred people heard W. Stanley Mooneyham, Moderator of the National Association of Free Will Baptists, speak of the challenge which Free Will Baptists have to bring a spiritual explosion to the world, during cornerstone laying ceremonies held here on April 7. Mr. Mooneyham expressed the conviction that the erection of the new office building, which is to house six departments of national work, was at a strategic time in history. He stated further that he rejoiced in the confidence that areas of work represented in the building were being led by men and women who were dedicated to the cause of Christ and the extension of the gospel witness around the world. Summing up his feelings he said, "I expect this place to be a power for God."

Other personalities taking part in the service were Robert Picirilli, clerk of the National Association; L. C. Johnson, president of Free Will Baptist Bible College; Billy A. Melvin, executive secretary of the National Association; John L. Welch, member of Board of Trustees; William Hill, assistant moderator of the National Association and Rolla Smith, president of the Nashville Free Will Baptist Ministerial Association.

At the conclusion of the cornerstone ceremonies, visitors made an informal tour of the building.

If present schedules can be maintained, the move from 3801 Richland Avenue to 1134 Murfreesboro Road, site of the new building, will be made about May 15.

### Effort For New Church

PRESCOTT, ARIZ.—An effort is being made here to establish a Free Will Baptist Church. Several contacts and some work has already gone into the effort. Anyone living in or around this area or knowing individuals who do are asked to contact Rev. Bailey Thompson, 3009 E. Virginia, Phoenix, Arizona.

### Twenty-Three Decisions

NASHVILLE, TENN.—The Faith Free Will Baptist Church here closed a successful revival recently. Twenty-three deci-

sions were recorded. Rev. Don Lamb was the evangelist. Rev. J. W. Love is the pastor.

### Contacts Through CONTACT

MARIANNA, FLA.—The Faith Free Will Baptist Church of this city through four teams of two each made unique personal calls to 60 homes in the neighborhood of the church. In addition to a personal witness and invitations to attend a revival, each family was given a copy of CONTACT, official publication of the National Association of Free Will Baptists.

The prayers and effort of the congregation were rewarded with a fruitful revival of at least 20 decisions. Rev. Milton Gann of Panama City was the evangelist.

This church, not yet a year old, is a

### Church erected by believers in El Canelito, Mexico.





faithful supporter of the Cooperative Plan. In addition they give partial support to missionary Sam Wilkinson. They are worshipping in a new \$10,000 building. Rev. H. D. Shuemake is pastor.

**Receives Award**

NASHVILLE, TENN.—Rev. Homer Willis and the National Home Missions Department recently received an E. I. A. Highest Award for a fall mailing. This award is respected highly by the nation's large direct mail firms. Congratulations are in order for Mr. Willis and his department.

**Dedication Held**

EAU GALLIE, FLA.—The Free Will Baptist Church here held a dedication service March 14, 1965 for the recently constructed church.

The church had its beginning in the home of G. W. Cloud, Melbourne, Florida, in October, 1959. The congregation has grown steadily and the new auditorium will seat 500. Rev. Glenn Spence is the pastor.

**Minister Dies**

FRESNO, CAL.—Rev. George McLain, pioneer Free Will Baptist minister, passed away recently. At the time of his death he was active and preparing for revival services in Madera, California. He had plans to organize a church here.

Mr. McLain is survived by his wife, a daughter and a son.

**New Church to Build Again**

PORTSMOUTH, VA.—The Collinswood Free Will Baptist Church of this city has shown a remarkable growth in recent months. Formerly the First Free Will Baptist Church of Portsmouth, the new church is a result of the older congregation selling its property and moving to a new location. The Sunday school has grown from 80 in 1963 to a record high of 301 in April of this year. In the past two years, 112 members have been added to the church.



*Graduating class at Piedmont Bible Institute.*

Pictured (page 13, lower right) is the new building completed in September 1964. At the present time another structure exactly as the one pictured is being constructed with a 50 foot space between the two buildings. At a later date this space will be the location of a new sanctuary. The first unit of the church has been valued at \$65,000.

As a result of the relocation and building program, the Calvary Free Will Baptist Church, also of Portsmouth, has become a part of the new effort. Approximately 25 people came from the Calvary Church. Rev. Charles Brown is pastor.

**Believers Build Church**

EL CANELITO, MEX.—A church building (page 12, lower right) was dedicated on February 8, 1965, by Missionary Arthur Billows and some of his co-workers. Built by a small group of believers that had been won to Christ through their labors, the missionaries rejoiced to see this indication of a desire to

go on with the Lord. A resident pastor serves the congregation. He also holds services in three other villages where it is hoped that other churches will be built.

**Institute Graduates Students**

CRAMERTON, N. C.—The Piedmont Bible Institute of this city graduated seven students at commencement exercises held March 6. Those graduating were: (picture page 13, upper right) Novella Propst, Georgia Mae Calvert, Myrtle Parris, Vernon Cope, Nora Mae Turner and Rev. L. C. Rankin.

Dr. Robert Picirilli, registrar of Free Will Baptist Bible College, was the commencement speaker. Rev. Roy Rikard is president of the Institute.

**Available For Pastorate**

BOONEVILLE, MISS.—Rev. Ernest L. Hopkins has announced that he is available for pastoral work. Anyone desiring the services of Mr. Hopkins may contact him at 343 E. Hatchie Street, Booneville, Mississippi.

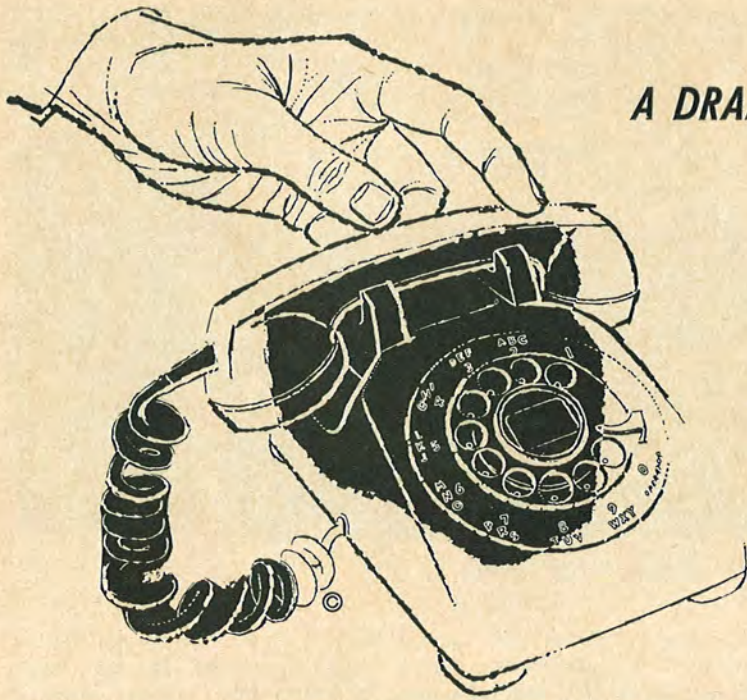
*Promotional Secretaries visit site of new office building.*



*Educational wing of Collinswood Church, Portsmouth, Va.*







## A DRAMATIC NEW IDEA

# 'TELEVISIT' FOR

**G**OD ALMIGHTY is manifested in His Word. And, as somebody has said, "God's Word is His voice, and His Voice is the Word." Applying the thought to ourselves we might reasonably say, "Your voice is you." And wherever your voice goes, you go.

By the time you have finished reading this, millions of people will have talked on the telephone. Perhaps you yourself will have been interrupted by a telephone call. Aside from the baby's cry, the telephone is the most demanding voice in the home. My wife and I have been raising teen-agers for a number of years. Have you noticed how they jump when the phone rings?

Have you ever sat in an office talking to some business man at his desk—when all of a sudden the phone rings and everything else is laid aside? The party calling takes over the conversation and you are left there (so alone) sitting and waiting it out.

This little dynamic instrument is a great blessing to us, our home, our neighborhood, our church. If all the telephones in America were cut off for just one day what a state of confusion we would be in! Doctors — patients — lawyers — business men — housewives — industrialists — life in general would slow down to a mere crawl.

Have you ever thought about using this amazing instrument to reach out for Jesus Christ into the city and the suburbs around you? Just think — by getting on the telephone you can send your voice — and a God-given message of salvation — across a block, across a city, across a nation, even.

Have you ever gone house to house visiting—knocking on doors, punching

doorbells, inviting people to church, inviting them to some meeting? How many homes can you reach in an afternoon? And when the weather turns bad — when freezing winter sets in — what do you do? Have you ever wondered to yourself, "How can I reach all the people I want to reach?"

Time after time churches have put on visitation campaigns, only to have them bog down as the workers get discouraged and quit. The telephone is a means whereby we can get into homes in an intimate and compelling way, find out the people who are interested in hearing about Christ, the Bible and the church. Visitation can follow, to seal the matter.

A group of laymen, interested in getting into hard-to-reach places for Christ, have devised a new method which has proved remarkably successful. They call it *Televisitation*. By using the telephone they take the Word of the Lord right into the hearts of people in their homes, in offices, in shops, and even in taverns. As a method, this one has proved to overcome many former hindrances to evangelism, such as shyness on the part of the witness for Christ and inaccessibility on the part of the prospect.

Let me give you a case story. One night I called a tavern. It was about 11:30 p.m. The barmaid answered. I said into the telephone, "I've got some wonderful news for you. Do you have a second to hear it?"

"Sure," she replied. "What is it?"

I said, "Jesus died for your sins, and rose again from the dead, and if you believe this with all your heart He will save you from all of your sins. Isn't that wonderful news?"

There was a pause. Then she said,

very quietly, "Who are you? Why are you doing this?" A pause. "Thanks for calling." Another pause. Then, "Hold it a second. Here's Red. Tell him what you've just told me."

Red came to the phone. I gave him the same message. He said "Wait till I kill this cockroach. Oops, there goes another one." Then, "Say that again?"

After I repeated the message Red passed the phone to another customer. I preached the simple message of Christ to him. He said, after a minute of silence, "I believe that!" And right there on the telephone he and I talked about accepting Christ, and he did. We prayed the sinner's prayer of acceptance then and there.

The following night a friend and I went to the tavern to follow up on the call. We looked up the barmaid, and Red, and told them more of the grace of God. To make a long story short, the barmaid was in church the following Sunday. One of the very fine Christian ladies in that area is following her up. And since that experience we have made many tavern calls as well as calls to homes, hotels, and service stations. In a remarkable percentage of cases the calls lead to follow-up visits and the active acceptance of Christ by men and women who have been in the "far country" of the Prodigal.

We have learned two things in our experiments with this new method of evangelism. First, people *will* listen to you if you speak straightforwardly and with assurance and joy in your voice. Second, people will welcome a letter and a personal visit after having talked with you on the telephone.

We have found that the more you do it the more you want to do it. It is exciting. It is Scriptural. Paul said (I Cor. 9:22), "I am made all things to all men, that I might by all means save some." That "all means" surely would include the telephone!

One lady in a Western city made 95 calls, with a number of results. An electronics engineer said, "This is something we can all do during any season of the



by Herbert Mitchell

# CHRIST

year and at any hour of the day or the night.

This frontal approach to people via the telephone still is in the experimental stage, but the spiritual "research" into the method is developing. Pastors and laymen in the Chicago area are warming up to it and the prospects look most encouraging.

Billions of dollars will be spent on the U.S. space program in order to place one man on the moon. Should we Christians not be willing to spend a few cents, together with some grit, grace and courage, to reach our neighbors with the things of God and perhaps win them into His kingdom through the spoken Word?

The Bible suggests that God *spoke* first to the world, then He *wrote* to the world and finally He *came* to the world. That is a suggestive sequence to follow in tele-visitation. First call your neighbors on the telephone. Follow the call with a short letter. Then go to see them. I can say from experience that when you knock on that door you will be welcomed, if you have had a preliminary conversation on the phone and a contact by letter.

This works. Inter-Church Ministries in Chicago is seeing it work, and we are encouraged to expand our use of it.

Following are some sample approaches, suggesting opening sentences that have worked in active conversation:

1. *Neighborhood church call*—"Hello, Mrs. .... I am one of your neighbors in the area and I'm just making a few neighborhood telephone calls this afternoon. I'm from the ..... church here in town. We would like to extend a cordial invitation to you to attend our services, tonight at 7:00 p.m. We have beautiful music and singing and I know you will enjoy the message. Won't you come?"

2. *Bible call*—"Hello, Mr. .... I'm a neighbor of yours in the area and I am making a few telephone calls this afternoon in order to recommend a wonderful Book I have been reading. My name is ..... and I go to the ..... church.

I am calling you just to encourage you to read the Bible. Whether you are Protestant, Catholic, or Jewish, the Bible, God's Word, has the answers to life's great problems and difficulties. Let me suggest that you read a chapter a day from the Gospel of John. This is the classic Gospel of the New Testament, the story of Jesus. Do yourself a favor and read St. John, won't you? God bless you and thanks for listening."

3. *Direct evangelism call*—When the person on the other end of the line picks up the phone, you immediately say, "Hello, Mr. .... I have something wonderful to share with you! Jesus Christ died for your sins on the cross, He arose again from the dead, and if you believe Him with all your heart, He'll save you from all of your sins. Isn't that wonderful?" The reply most often will be, "Well, it sure is. Who are you?" After you have given the party your name you say something like this: "I'm making a few calls to my neighbors telling them the wonderful story of Jesus Christ, and what He has done for me He can do for you." Give a short personal testimony. Then ask this question: "Have you ever asked Jesus Christ to save you from your sins?" From here on the soul-winning dialogue begins. Seldom will anyone hang up. It is actually possible to lead a person to Christ, pray with him and read the Bible to him right on the phone—that is, if you already have had experience in leading someone to Christ in a personal confrontation.

Later in the conversation, refer the person you have been talking to, to a church. Be sure to encourage him to read the Bible. The key to success in this type of conversation is that you open your remarks with the words, "Jesus Christ." This is the sword point of the Word of God. You will be amazed how people will listen to this simple approach . . . and respond.

Following is an actual conversation which took place over the phone in a large city:

"Hello, Mr. Jones. My name is Mitchell and I'm calling my neighbors to invite them to the service at the ..... church. I would be glad to have you come and bring your family.

"Well, I am kind of tired this afternoon, but I'll see if I can come."

"What church do you attend, Mr. Jones?"

"Well, I go here and there."

"Do you have a Bible?"

"Well, yes, but I very seldom read it."

"Read a chapter a day from the Gospel of John. It will help you to know Jesus Christ. Let me read a verse to you on the phone. Here it is." (The verses read were John 3:16 and Romans 10:9-10.) "Mr. Jones, if you should die today,

where would you go?"

"Well, I really don't know. I haven't given it serious thought."

"Romans 10:13 says, 'For whosoever shall call upon the Name of the Lord shall be saved.' Wouldn't you like to call upon the Name of the Lord right now? God in heaven will hear and answer your prayer."

"Yes, I would."

After a few additional words of explanation the man prayed aloud a prayer of acceptance over the phone. It was so sincere and earnest that I shall never forget it. The pastor of the church is following up.

Following are some general hints from the telephone company's records about *when* to call people. We are using these suggestions in Inter-Church Ministries. Together with telephone evangelism we have organized daily luncheons in the Chicago Loop, and prayer meetings in some of the largest office buildings and industrial plants in the city.

Call chemists and engineers — between 4 and 5 p.m.; ministers — any time after Tuesday; contractors and builders — before 9 a.m. and after 5 p.m.; dentists — before 9:30 a.m.; druggists — between 1 and 3 p.m.; executives and heads of businesses — after 10:30 a.m.; housewives — between 11 a.m. and noon, and between 2 and 4 p.m.; lawyers — between 11 a.m. and 2 p.m.; physicians and surgeons — between 9 and 11 a.m., and between 1 and 3 p.m., or between 7 and 9 p.m.; professors and school teachers at home — between 7:30 p.m. and 9 p.m.; public accountants — any time, but avoid January through April 15; publishers and printers — after 3 p.m.; retail grocers and butchers — before 9 a.m. and between 1 and 2:30 p.m.

Very important: Whether you call morning, afternoon or evening, make it brief.

A closing suggestion: For a small charge the telephone company will put into your home, office or church, a loud speaker device called the "spokesman." It is a speaker which will allow a group gathered in a room to hear the voice of the person to whom you are talking and to participate in the conversation. You can have a Televisit party in your home or your church — although you would not want to make anyone think he was talking to you privately when there were others listening. But with the device pastors can train their deacons and elders, their Sunday School teachers and members to witness and win by telephone.

*The author is director of Inter-Church Ministries, Chicago, and chairman of the Laymen's Council of the National Association of Evangelicals. Used by permission of The Presbyterian Journal, Weaverville, N. C.*



# PURE RELIGION . . .

## IS THIS, TO VISIT THE FATHERLESS IN THEIR AFFLICTION

—James 1:27

### A report from Free Will Baptist Home For Children Eldridge, Alabama

CARLTON LAMBERT  
Superintendent



**T**HE ALABAMA Free Will Baptist Children's Home was organized in 1947 to care for boys and girls from broken homes. The property was purchased from the Walker County Board of Revenue in 1944. The Home opened in 1947 with Rev. W. H. Ryland as the first Superintendent. Since that time, Rev. Malone Cobb, Rev. A. J. Lambert and Carlton Lambert have served as Superintendents.

At the present time, there are 44 children in the Home—22 boys and 22 girls. The Home is licensed to care for 50 children.

The girls are all on one hall and are cared for by Miss Florene Sides who has been a houseparent in the Home for almost eighteen years. Rev. and Mrs. W. G. Smith are in charge of the little boys department and Mr. and Mrs. Donald Jones are in charge of the teen-age boys department. All houseparents have the direct responsibility for the care of their groups.

The children and staff all live in one large two-story, 49 room building. Daily devotional periods are conducted in each department. During the past 17 years over 250 children have been given a home, schooling, spiritual guidance, and other necessities.

The teen-age boys help with the farming and caring for the livestock. During the summer months they have the responsibility of planting, hoeing and gathering the vegetables and other things which are raised. Two boys are given the task of milking eight cows morning and evening.

Each month a new work list is made. The jobs are rotated. Each person is given an equal share of chores to do.

#### Admission and Release

After proper contact has been made by pastors, friends, or departments of pensions and security, the Home sends application blanks to be filled out with necessary information concerning the child. If we feel the child can be helped and can benefit from group care, he is admitted to the Home. Children usually remain until they are eighteen years of age or until they finish high school.

#### Finance

Free Will Baptists support the Children's Home through regular monthly gifts. Most of the support comes from churches in Alabama, Mississippi, Georgia and Florida. We also receive gifts from various churches in Arkansas, Missouri, Oklahoma, Illinois, Tennessee and North Carolina. The Home is dependent on the Free Will Baptist Churches to supply the necessary funds, however, some gifts are received each month from sources outside the denomination. ■ ■



## Caring For Children From Broken Homes



*Systematic training is maintained at the home. (upper left) Older girls set the table for one of the daily meals. (middle left) The spiritual needs of each child is given special attention. Here one of the houseparents shares a devotional period with some of the younger girls. (lower left) After daily chores, there is time for relaxation. Some of the younger boys enjoy listening to records. (upper right) Several of the children study piano. Here are some getting in a little practice time. (lower right) Growing minds reach out for new truths. Some of the older boys share a time of research and reading.*





# Can Our Full-Time Evangelists Survive?

by Chester Phillips

**A**FTER OBSERVING OUR churches and the men whom God is using to evangelize in them, I wonder how much longer they can survive. Good, God-called men have been forced from the field of evangelism because of needless pressures.

The physical strain is tremendous. Our evangelists are denied rest periods between revival campaigns. Pressure is intensified by the little time given to cover long distances to begin another meeting on time.

Of course, the emotional strain is an occupational hazard many good men have succumbed to. It is not good for a man to constantly be denied the companionship of his wife and the personal love of his children.

Preaching nightly demands much study of the Word and related subjects to bring fresh, anointed messages. The failure to do this is quite disturbing and sometimes even frustrating.

The next problem that our men have to deal with is one of the most difficult. Evangelists are seldom granted the pleasure of a week off because they cannot afford to be without an income or love offering. One outstanding Southern Baptist evangelist told this writer that his meetings lasted from one Sunday morning until the next Sunday night or following Wednesday night. He would then fly home for the remainder of the week which could be from three to six days every other week. During that time at home he could rest, study, pray and be with his family. This was made possible by generous love offerings given by the churches where he ministered. Our men deserve these same privileges. Why can't they do this?

Can you imagine how a fellow must feel who is very tired and hasn't seen his family for several weeks when he is given an offering that will not cover the needs of his family? Our churches need to examine the out-moded views on caring for its full-time evangelists. We are still using archaic methods that we used when *pastors* did most of our revival work. The pastor had a regular salary, plus a parsonage and other fringe benefits.

Many of our uninformed churches still give a stated amount if the preacher comes from across the street, across the state, or across the nation with no travel expense included. Sometimes they give an evangelist the same amount they pay the pastor for a week's labor. One of our Evangelists are seldom granted the pleasure offering for a revival and paying for his plane ticket, he only had \$40 left.

Surprisingly, the pastor forgets that he receives paid vacations plus several revivals a year to add to his income. If he were to become sick for a month his good people would undoubtedly continue his salary. Too, the church provides a parsonage—not to mention food many times. Yet, many pastors feel that the evangelist is well paid if he gets an offering which is the same as their salaries.

Pastor, wake up! It's fellows like you

who drive our men from the evangelistic field.

Many churches lose the blessing of a revival by wrong attitudes toward the offering. Here are some suggestions for your prayerful consideration.

(1) The first one or two nights of the campaign, or as many as are needed, receive an expense offering. This will include the travel expense of the evangelist, advertising, and other expenses incurred such as heating and lights. If possible, tell your people the amount needed and push for that amount. A revival should be self-supporting, however, a revival should not be a time to fatten your treasury.

(2) Use the three-night love offering plan for a one-week meeting. At my church, we usually receive an offering the last three nights of the revival, using special love offering envelopes. Each night when you receive the offering tell the people that this is the only income the evangelist has and don't be apologetic. Don't back off the second night just because the offering was large on the first night. The blessed Holy Spirit knows better what the evangelist needs than anyone, and He will direct the people to give.

At the end of a revival we gave our evangelist a \$400 love offering, plus traveling expense. When he was given the check he said, "Praise the Lord." He said he desperately needed a set of tires and the rest would go to pay "back" bills. When a church has a stated amount designated, the leadership of the Holy Spirit is ruled out.

Don't commit the sin of robbing by raising money in the name of the evangelist and giving him part and putting the rest of that money in the treasury. Brother, if you do, you have robbed God's man. I have a dear friend who held a revival and the offering was \$750. They gave him a hundred and put the rest in their treasury. They were thieves! Be honest and if you say it is a love offering, don't be tempted to keep part of the love offering even if it is large.

(3) If your meeting is near the evangelist's home or it is during the summer when his children are out of school, encourage him to bring his family along and provide a place where they can have some privacy.

(4) Remember them especially at Christmas and on their birthdays. Ephesian 4:11-12 says that the evangelists were given to the churches and our full-time evangelists become the responsibility of all of our churches. We should be vitally concerned about their welfare. ■■

CHESTER PHILLIPS is pastor of the Grace Free Will Baptist Church in Greenville, North Carolina.



# Put "His" Money In The Bank

by August Van Ryn

A CHRISTIAN is a steward, and he is that in a two-fold way. He is a steward of the material possessions, God has blessed him with, and also a steward of the "manifold grace of God," as it's put in I Peter 4:10. This double stewardship is emphasized in the story told by our Lord in Luke 16:1-12, and should be a mighty challenge to every believer in Jesus.

Luke 15 contains the matchless tale of the prodigal son; chapter 16 follows with that of the prodigal steward. The one, it is said, wasted his father's goods; the other his master's goods. The first speaks to us of the "sinner" who lives to gratify his own pleasures and lusts; the other illustrates in a graphic manner the "Christian" who is unfaithful in the discharge of his duties as a servant of his Master, the Lord Jesus Christ.

In the story of Luke 16 the man is told that shortly he is to be put out of his stewardship; the same is true of us. It is here and now we have the opportunity of serving Christ both with our materials as well as our spiritual possessions. And, if we are not faithful with the "money" committed to our trust (which is called in Luke 16:11 the "unrighteous mammon"), who then will commit to us the "true riches," which have reference to the spiritual riches that are ours in Christ? The very least we can and should do as believers is to be faithful in the use of our money.

This steward raised the question: "How much owest thou unto my Lord?" Let's remind ourselves constantly that we owe our blessed Lord everything we have and are for time and eternity; then we'll not only sing but live those words that are frequently on our lips:

"Love so amazing, so divine

Demands my soul, my life, my all."

All that we have is really His; we only have the use of it down here; we're only

stewards. That's what our Lord told the unfaithful steward in Luke 19:23: "Why didn't you put 'My' money into the bank? Then, at My coming, I might have received 'Mine own' with usury." And, praise His name, when we put "His" money into heaven's bank by employing it now in His service, He will in that day actually give us not only the interest it has gained but also the very capital itself.

The story is told of a Scotchman who attended a missionary meeting and became so enthused with the message and impressed with the need it presented that he put half of his week's wages (a whole golden sovereign) in the plate. Wow! How his unsaved wife abused him for being so silly as to give all that cash to the Lord. But it so happened that a year or so later an uncle of his left him a legacy of one hundred pounds. The old man waved the check before his wife, saying: "You see, God tells us in His Word that, if we give to Him, He will return it to us a hundredfold. I put one sovereign in the offering and God has given a hundred in return." "Yes," said the old woman, "but you didn't believe that when you put the money into the plate, or you would have put them both in." Amen, that's how it works. If not in this life, then surely in the life to come.

In Luke 16 the Lord commended the steward, not for his crookedness but for his foresightedness. He looked on to the future; so should we! It is not only an exquisite joy to give liberally and cheerfully of our money in the service of our Lord, but it also "pays to serve Jesus." Are you laying up treasures in heaven?

Give of our money now for the multitudinous uses money has in the spreading of the Word of God. Do it now; don't leave it for others to handle after your death. You've heard of the conversation between the pig and the cow? The pig wanted to know why people made so

much fuss over cows and so little over pigs, when they were just as useful. "Why, they even use our feet," said the pig, "while yours are practically useless." "The only thing I can figure out," said the cow, "is that you only give after you're dead, while we give all the time we are living." Dear believer in Jesus, have the joy of giving; it enhances the joy of living. Remember, you can't sign any more checks one minute after you are dead. Do it now!

If in the Old Testament days men were told to give a tenth of their income, then for a believer under grace to give less is a disgrace. Did you ever notice how much the New Testament has to say about devoting our time, talents, money, etc. to the happy ministry that will bring blessing to millions of souls? In that same Luke 16 Jesus said that when "it" fails (as it should read in verse 9; that is the "money" fails) you will have made friends of it for eternity. What a thrill it will be to meet souls up there who were saved because you sacrificed a little for Christ's sake!

"Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through or steal!"

If you are faithful with money, of which you are only the steward, then God will give you more of the true riches (all the spiritual blessings that are ours eternally), and you'll be able to minister not only of your money, but also the precious truths of the Word.

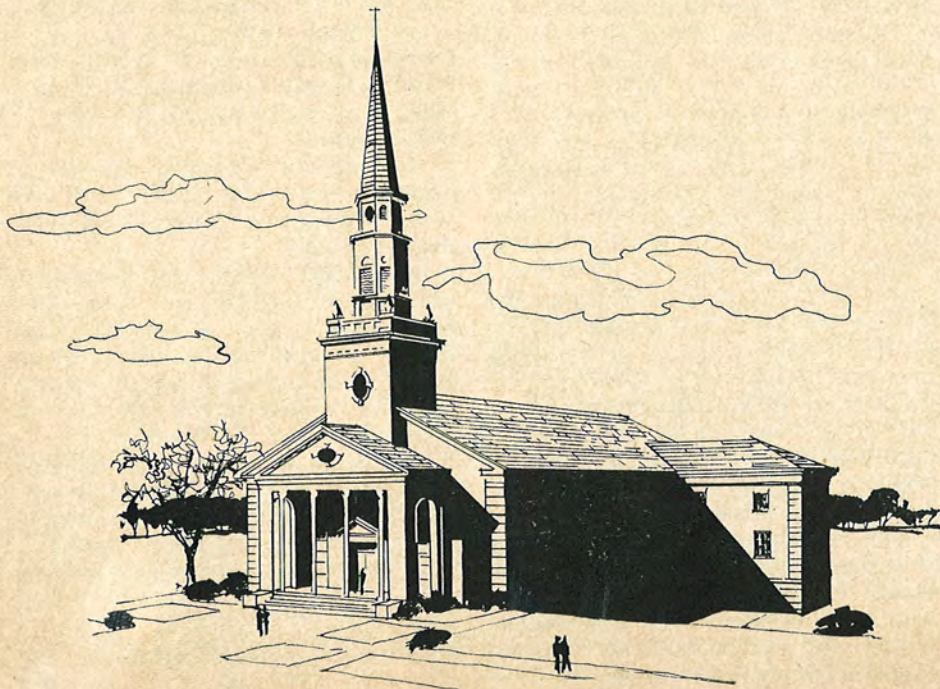
May we all hear Him say in that day: "Well done, good and faithful servant; thou hast been faithful in a few things; be thou ruler over many things!" ■ ■

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# Pity The Debt-Free Church

by L. L. Grubb



LAST SUNDAY WE BURNED OUR mortgage. Praise the Lord, we are out of debt." Or, "Isn't it wonderful; our church has been out of debt for ten years?"

Fine! These are great financial achievements. They prove that the members of the church have met their obligations. Always this should be done! The Bible says, "Owe no man anything" (Romans 13:8). In this passage, the Authorized Version seems to prohibit the Christian from contracting mortgages or business loans. Actually the idea in the context is, pay your taxes and your debts.

Do not ignore or be careless about financial obligations as the psalmist indicates: "The wicked borroweth, and payeth not again" (Psalm 37:21). If it is a sin to be in debt, most churches through the centuries have had need for confession. Payment of debts is a part of the Christian's testimony. By defaulting here many individuals and churches have dishonored the Lord.

The church which pays off its debt according to terms is honoring God by obeying His Word. But, is a consistently debt-free church to be desired? In some respects it is profitable to be in debt these days. First, an individual may deduct interest from his taxable income. In the second place, he may use the money of others to make money for himself. This is good business.

Churches likewise may use money, borrowed from members or from a loan institution, to extend the Lord's work and thus bring God's blessing on the church and glory to Him.

Neither is being in debt a violation of the Biblical principle of faith. Instead it manifests faith in God. It shows faith that God will meet the planned needs of the church.

Consider three important questions about the debt-free church.

## 1. What might a debt-free church indicate spiritually?

*It certainly may indicate a lack of growth.* Are souls being won to Christ and added to the assembly? Is the missionary vision of the church reaching into the community through the visitation program so that the Sunday school is growing? Even normal growth of a church in numbers would seem to suggest that unless the original church building was constructed much out of proportion to the size of the original nucleus, such a church would be facing a need for more money to increase its facilities, at least by the time its original debt is paid.

Such a church would no doubt need a revival spiritually. It has probably settled down in the mechanics of church



## IN THE VINEYARD

administration and forgotten that its primary business (in fact, the reason for its existence) is *missions*. This includes a soul-winning program at home and also sending missionaries to other parts of America and the world.

*A debt-free church may also indicate a lack of vision in starting new churches.* In an urban area an average church of 200 members has its constituents scattered in every direction. Often these members will lose interest in the church because they are too far away to participate practically and financially in its program. They cannot hold office efficiently because they cannot attend all the meetings. It may also be that because of the size of this church enough leadership is already available so that scattered members are not needed in any leadership capacity. Yet, here is talent, perhaps ready to be dedicated to Christ and to be used in the establishment of new churches.

In any large American city today there are new housing areas. Some of these areas have no church of any type. Is the older church concerned about these thousands of lost souls? She should be!

When a church begins to relax financially it also relaxes spiritually. There is usually less faith, less prayer, less soul-winning and less missionary vision. By the same reasoning, when a church is in debt on a Biblical basis it prays more, gives more and is more concerned about the spiritual condition of the people in its community. The material and spiritual aspects of church growth are inseparable.

### 2. What might a debt free church indicate materially?

*It may indicate a rich church.* The financial resources of the members are great; they not only have paid their church debt but they have invested money in different projects, for the express purpose of making money.

Throughout all church history since the days of Christ rich churches have had a tendency to depend on themselves rather than on the Lord. This leads to a lack of missionary vision and also to spiritual poverty. The Laodicean church was increased with goods, but Jesus said it was "miserable, and poor, and blind" (Revelation 3:17).

*It might indicate a great financial potential for Christ.* If a church has paid its debt it could be continuing those same payments in some other project. Otherwise the maximum flow of dollars has been stopped and the Lord's work ceases to expand. This is a great tragedy.

### 3. What may a debt-free church do for Christ?

*If it is a growing church it can ex-*

*tend its own facilities.* When God answers prayer in behalf of lost souls and numbers in the church increase, the church should extend its building facilities. If this is not done, growth will be stifled. The members of the church will say, "What's the use doing visitation? We haven't space for more people." The newcomers will say, "Why go to that church? Usually there are no seats available." Once this has happened, to revive interest among the members and in the community is very difficult. This is another illustration of the close connection between the spiritual and the material in church development.

*The debt-free church can help start a new church.* This church which is not tapping its full financial resources can *mother* a branch church in some other section of the city or county. It can give or at least lend some families to start the new church. It can borrow a substantial sum of money, buy a church location, and give this property debt-free to the new church. It can contribute leadership personnel to make establishment of a new church even as far away as California, or vice versa?

If each new church could have a debt-free location, or a substantial sum to start construction of a new building, it soon could be paying its own way. This would mean that both district and national organizations would be able to use their resources to help more new churches in their development.

*The debt-free church can help to finance the purchase of property in areas planned for development when such property is priced at less than half its later value.* Such property is available all over America, especially in large metropolitan areas. There is no question about the future development of these areas. Investment funds could be used for this purpose and the principal and interest payments on these funds could be made by an older church.

*From all of this we may conclude these facts:*

(1) If the local church has the proper spiritual and missionary vision it should never be out of debt very long, if at all.

(2) The local church and pastor hold in their grasp the power and potential either to extend the church or to allow it to stagnate.

(3) The above program could only result in increased giving and activity in church extension. The profit and glory to God would be inestimable. ■ ■

L. L. GRUBBS is chairman of the Home Mission and Church Extension Commission of the National Association of Evangelicals.

■ **Roger C. Reeds**, Director of the National Sunday School Department, will be attending the North Carolina State Association at Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, May 3-5. He will be attending the Evangelical Press Association, Chicago, Illinois, May 10-12; Sunday School Institute, Bettendorf, Iowa, May 24-28 and Curriculum Planning at Providence, Rhode Island, May 31-June 2.

■ Director of Foreign Missions **Reford Wilson** will be at the Mt. Zion Free Will Baptist Church near Nashville, Tennessee, May 11. He will be attending the annual meeting of the Foreign Mission Board in Nashville, May 18-21.

■ **Rufus Coffey**, Director of Conference Ministries, will be in area conferences in Phoenix, Arizona, May 1-9. He will be in Tucson, Arizona, May 9-11; Artesia, New Mexico, May 12-14; annual board meeting, Nashville, Tennessee, May 18-21, and Stone Association, Cookeville, Tennessee, May 29-30.

■ Field Secretary for National Home Missions and Church Extension **Mark Vandivort** will be in Nashville for the semi-annual board meeting, May 4-5.

■ **Homer Willis**, Director of National Home Missions and Church Extension, will be attending the semi-annual board meeting in Nashville, May 4-5. He will be in Flint, Michigan, May 23-30 for revival services at the Friendship Free Will Baptist Church.

■ Director of Teacher Training for National Sunday School Department **Harold Harrison** will be conducting an institute in Saltillo, Mississippi, May 10-14. He will be in Nashville for a meeting of the Bible College Board of Trustees, May 24-28.

■ Director of Youth Activities for Church Training Service **Ken Riggs** will be in Swannanoa, North Carolina, May 1-2. He will attend the North Carolina State Association in New Bern May 3-5 and will be at the Beech Springs Free Will Baptist Church, Saltillo, Mississippi, May 21-23.

■ Executive Secretary **Billy A. Melvin** will be guest speaker in Marion, Illinois, at Homecoming and note burning services of the Arnold View Free Will Baptist Church on May 16.



# This 'N That

by Samuel Johnson

## IMPORTANT INFORMATION FROM CTS

**B**EGINNING IN 1962 in Nashville, Tennessee, the young people of our denomination have had a special part in the National Association's annual meeting. Plans are in operation now for the preparation for a great time of challenge and inspiration for Free Will Baptists youth.

This will be the first national youth rally under the CTS banner, and you will not want to miss a single exciting moment. Make your plans now to be in Raleigh, North Carolina, July 14, 1965. Additional information will be included in the next issue of CONTACT.

### CAMP LITERATURE

The 1965 curriculum for youth camp is now ready for shipment. The theme for this year is "This World Of Ours." Three class sessions are provided for each of five days. Two of the instruction periods are considered as Bible classes and the third hour is devoted to a study of missions.

A comprehensive instruction book for teachers gives help for all three classes for all three age levels. There are three different camper's books; one for each age level. The three levels suggested are junior, 9-11; junior high, 12-14; and senior high, 15-17.

If you are responsible for planning the curriculum in your camp, you may write for free samples and an order blank. It will be helpful to the CTS department to know as soon as possible if your camp will be using this literature and the approximate number of campers you are expecting.

### LAPEL PINS READY

Beautifully designed lapel pins for CTS may be ordered for shipment this month. Pins are available for three youth groups—Adventurers, Heralds, and Crusaders. An attractive pin in the shape and design of the CTS emblem is also available and may be worn by any member of the Church Training Service.

Originally it was thought that the pins for the youth groups would be used as awards upon completion of rank achievement. However, it has been necessary to make changes because of the cost involved and other basic considerations. There will be one pin provided for each youth organization. It will be necessary for a young person to earn the right to wear his organization's pin, and it is further suggested that each individual purchase his own pin. Young people are accustomed to this procedure in school activities as well as other organizations.

The initial requirements to be met before gaining the right to wear the emblem of a particular group is given below. These requirements are only temporary, and will be more fully defined in plans for the future. Until such plans are made known, these requirements plus any that a church may wish to add will be accepted. Even though each member may pay for his own pin, it is requested that the church order the pins and state that the basic requirements are being met. A special presentation should be made when the pins are given to the recipients. It will probably be necessary to have several presentations during the year since everyone will not complete the requirements at the same time.

### Requirements For Adventurers

Read Genesis Chapters 1, 2 and 3.  
Read Psalm 19.  
Read Proverbs Chapters 1-7.  
Read Matthew Chapters 5, 6 and 7.  
Read John Chapter 3.  
Memorize AFC Pledge.  
Give the plan of salvation.  
Be an AFC member in good standing.

### Requirements For Heralds

Read Genesis Chapter 1, 2 and 3.  
Read Psalm 1 and 27.  
Read Proverbs Chapters 1-16.  
Read Matthew Chapters 5, 6 and 7.  
Read Gospel of John.  
Memorize HFC pledge.  
Give the Plan of Salvation.  
Be an HFC member in good standing.

### Requirements for Crusaders

Read Genesis Chapters 1, 2 and 3.  
Read Psalm 119.  
Read the book of Proverbs.  
Read Matthew Chapters 5, 6 and 7.  
Read the Gospel of John.  
Read the book of Romans.  
Memorize the CFC pledge.  
Give the Plan of Salvation.  
Be a CFC member in good standing.

The description and prices of the pins are as follows. The Adventures for Christ pin is the AFC emblem with a blue field, white triangle, gold edging, and gold lettering. This pin sells for \$1.00. The Heralds for Christ pin is the HFC emblem with a red field, gold edging, and gold lettering. This pin sells for \$1.00. The Crusaders for Christ pin is the CFC emblem with a maroon field, white cross, gold edging, and gold lettering. This pin sells for \$1.25.

The general Church Training Service pin is the CTS emblem on a white field, gold edging, gold lettering, and raised gold letters for the words Free Will Baptist. This pin sells for \$1.25.

Charges will be made for all sample pins, however, if you return the samples, you will be given full credit. ■■





**SERMONS PREACHED WITHOUT NOTES** by Charles W. Koller, published by Baker Book House, Grand Rapids, Michigan, 145 pages, \$2.50.

This is another in the series of the Evangelical Pulpit Library. The author is President Emeritus of Northern Baptist Theological Seminary. This volume of sermons is a blessing in communicating Biblical truth, but it is furthermore helpful to the preacher in setting forth structural design in sermon preparation and in offering good illustrative material.

This book affords a good example for homiletics since it contains four "Topical," sermons, four "Textual" sermons, and seven "Expository" sermons. He seeks to impress the fact that there is no merit in always holding to one type of preaching as long as our messages are Biblical in content. The use of varied types of sermons will tend to give the congregation a "balanced" spiritual diet.  
—T. O. Terry

**A BUSINESS MAN LOOKS AT THE BIBLE** by W. Maxey Jarman, published by Fleming H. Revell Company, Westwood, N. Y., 159 pages, \$2.95.

"I speak from experience . . . when I say that commitment to God's Word gives real meaning and purpose to life. It makes the days full and wonderful, it overcomes sorrows and problems, and it leads on to still greater expectations in the future."

These words indicate a satisfied believer. This particular satisfied believer is not a preacher. We expect preachers to be committed to God's Word. W. Maxey Jarman, a Christian layman, a trustee of Moody Bible Institute, and a corporation president, says this and so much more in his recent book *A Business Man Looks At The Bible*.

Mr. Jarman's intelligent analysis of his relationship to the Bible should not be unusual among Christian laymen, but it is. It should not be a bizarre happening for Christian laymen to read the Bible through each year. But how many laymen

do we know who have read it through forty-one times?

It is more refreshing to pick up the book and read the author's conversion experience at the age of eleven, his growth in grace, and his expectations in the future.

The author does not encourage his readers to agree with everything he says about the Bible. Mr. Jarman has learned many things from the Bible about the nature of God, the nature of man, man's present state and his relation to God, the life of faith, and the prophecies of the things to come. He does not ask his readers to swallow what he says about these. Instead, he gives a challenge: "Check the things I say. Check what others say, and study the Bible to find out whether they are true."

He would, however, recommend that his readers make the same commitment which he has made: "I have committed myself to accept the truth of the whole Bible—including those parts that I do not understand as yet."

In offering guidelines to understanding the Bible, the author sets forth three keys: 1. Accept the Bible as truth, 2. Pray. "We need to seek God's power in our study of the Bible." 3. Spend time reading. Of this he says, "We must spend time reading the Bible, we must spend time praying about it, and we must spend time doing what the Lord tells us to do, if we understand the Scriptures. If we give enough of our time to these things, we can be in tune with God's spiritual leading."

Prayer was mentioned above. The author suggests that the purpose of prayer is often misunderstood. Prayer is neither to change the mind of God, to remind Him of things He has overlooked, to give Him instructions nor to arouse Him to activity. But it is a means of finding out what God wants to do, it is to discover the mind of God, and it is so much more.

Witnessing is as much a part of a Christian's life as anything. Mr. Jarman believes that ". . . a believer cannot keep his faith a secret."

The author realizes that some of the people to whom he talks about Christ may think him a bit different. Some even may ". . . think it strange that at the annual stockholders meeting of our corporation we start off with a prayer, but we feel that we want to thank God for all He has done for us and we know we need to seek His wisdom in conducting our affairs."

Mr. Jarman is not one to hedge on controversial issues. He lets the reader in on what he thinks the purpose of the church is. He allows that equally conscientious men disagree with him on this point. He speaks out in favor of dispensationalism. He is quite clearly a pre-millennialist.

Also, he gives a timely statement on capital punishment: "God who has all power, has delegated to human government the power to take human life for judicial reasons. This is the supreme function of government. From this power to take life come all the other powers of government over the people governed, and it is therefore inaccurate to base arguments against capital punishment upon an interpretation of the Bible. The very existence of human governments is proof of their authority to take the life of a man whose disobedience has invoked that penalty. Whether or not a government uses this power is an entirely different matter."

Mr. Jarman, doubtless, considers the environment of his childhood home to have been conducive to separated Christian living. He relates, "I was brought up to attend church every Sunday and to contribute to it regularly from my allowance. My life was carefully restricted as to amusements and worldly activities." We cannot imagine a juvenile delinquent coming from such a wholesome environment.

In these last days when things look so ominous, we are given hope by the conclusion of the author that the human race will not completely destroy itself.

Then, we are given a quiz to administer to the Bible teacher in these times to determine whether he is a false one. Unless he can answer in the affirmative all of these questions the teacher flunks and should be labeled a false teacher: Is Jesus miraculously divine? Was He born of a virgin? Did He live a sinless life? Was He slain by crucifixion? Did He arise alive from the dead?

When a man lays hold of the truth of the Bible, he can apply it to his daily life on the job, with the family, and in getting along with other people. The author says, ". . . it is not a matter of what a man does with the truth but what the truth does with him."

The book is arranged logically into eighteen chapters, covering 159 pages. It is highly readable in style. The book is both easy on the eyes and warming to the heart.

A reading of the book would be a blessing to any Christian. It would be especially pertinent to the Christian businessman's need. A church would find it worthwhile to place one in the church library. Mothers and fathers would be challenged by it to bring up their offspring in the way they should go. Young people would be encouraged to see how the author, as a young man, stood true to his faith in the midst of unbelieving classmates at college.

Would to God that we had more of the likes of W. Maxey Jarman in the United States of America today!—Fay Forlines



# Jabez: Honorable Man

by Herman Hersey

AND JABEZ WAS MORE honorable than his brethren; and his mother called his name Jabez, saying, Because I bare him in sorrow. And Jabez called on the God of Israel saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be given me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (I Chronicles 4:9-10).

Jabez—these 72 words tell his life as recorded in the Bible. This is all we know about him. He was "more honorable than his brethren." Any man right with God is more honorable than others.

The prayer of Jabez is very interesting. May the Holy Spirit bless it to our hearts as we note the various petitions.

## Enlarge My Coast

We need the touch of God upon us today as never before. The blessing that only God can give marks the difference between defeat and victory in Christian life and service. Whether we sing, teach, preach, witness—whatsoever we do—we need His special blessing. As Jacob wrestled with the angel and cried, "I will not let thee go, except thou bless me," so we must constantly wrestle in prayer for needed blessings.

Jabez prayed, "Bless me indeed." In other words, give me a "sure-enough" blessing. May God save us from being ordinary. Our coast needs to be enlarged—our faith, our vision, our influence, our sacrifice, our labors of love—these all need to be enlarged.

Much could be said about hindrances to being blessed. Malachi 2:2 sums it up very well, "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessing: yea I have cursed them already, because ye do not lay it to heart." God forbid that this be true in our lives.

## Thy Hand Be With Me

The hand of the Lord is used in various ways in the Bible. Hebrews 8:9 says that God "took them by the hand to lead them out of the land of Egypt." We need

His hand to guide us. The Psalmist speaks of His hand supplying our needs. "Thou openest thine hand, and satisfiest the desire of every living thing" (Psalm 145:16).

The hand of the Lord gives victory, Isaiah 41:10, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Deuteronomy 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, destroy them."

## Keep Me From Evil

This is an evil world—these are wicked times. Considering the fact that we have a nature to do evil (Isaiah 53:6; Roman 3:10, 23; Ephesians 4:18; Jeremiah 17:9-10; Romans 7:18) and that there is temptation and sin everywhere we turn, we must daily pray this prayer. Jesus taught His disciples to "deliver us from evil." In His Great prayer of intercession Jesus prayed, "keep them from the evil" (John 17:15b).

Jabez gives a good reason for praying to be kept from evil—"that it may not grieve me." Sin grieves—ask the father whose son has brought disgrace to the family—ask the mother whose daughter has fallen into sin—ask the drunkard's wife and children—ask Lot, David, the Prodigal son—they will give ample testimony to the fact that evil grieves. It grieves the heart of God. It grieves the blessed Holy Spirit and hinders His work. It will grieve believers at the Judgment Seat of Christ. It will grieve sinners forever in hell. May we ever remember the warning, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12).

"And God granted him that which he requested"—how wonderful is the faithfulness of God in answering prayer. "Ask and it shall be given you."

May this short prayer of Jabez become our prayer—every day. ■■

HERMAN HERSEY is pastor of the Free Will Baptist Church in Garner, North Carolina.





# EVANGELISTIC OPPORTUNITY OF THE YEAR...

## Vacation Bible School

Make sure you have the right tools for the job!  
Check your materials on all 5 key points.

**1. CONTENT** Is the course absolutely true to the Word of God—Scripturally solid? Do lessons really delve into pupil's problems or merely skim the surface? How well do they foster and bolster faith in Christ? Is the course meaty enough to provide maximum spiritual impact—possible only in a full two-week VBS—yet adaptable to a one-week or three-week school if necessary?

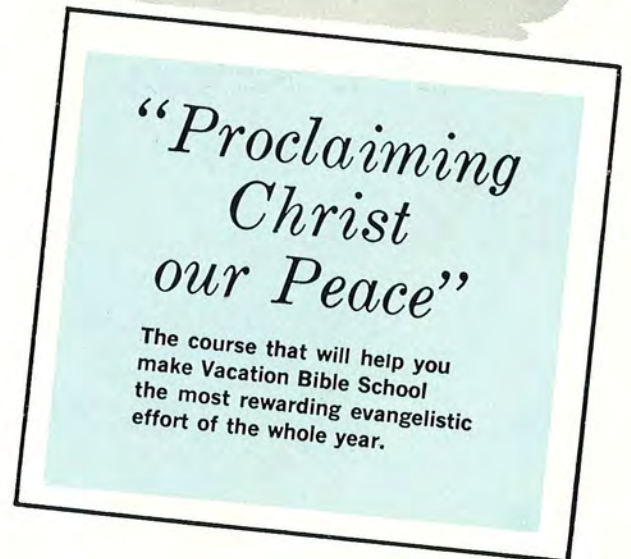
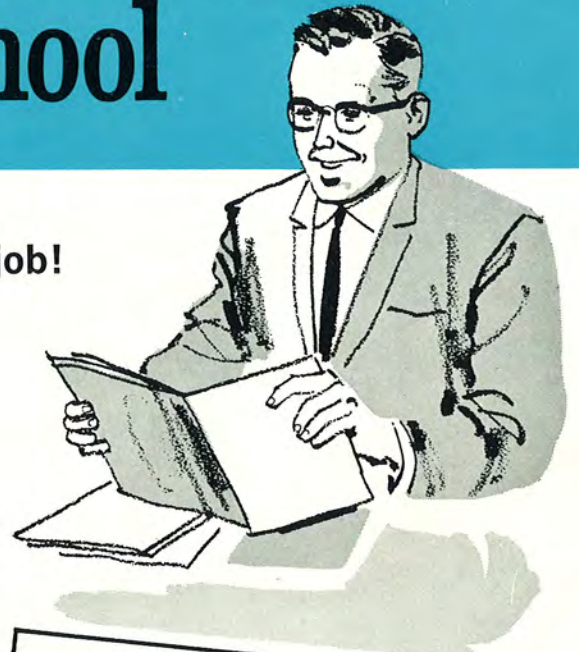
**2. THEME** Does it catch attention? Does it fire the imagination of potential teachers and make recruitment easy? Is it challenging? Does it have present-day application?

**3. HANDCRAFT** Will the projects attract pupils to VBS and provide sustained pupil-interest? Is the handcraft inexpensive, yet meaningful in relation to total teaching? Does it make the teacher's job easier?

**4. CORRELATION** Does the VBS course complement your total church program? Or is there overlapping and overlooking of important Bible content? Does it provide a balanced, blended Bible-teaching program?

**5. PROMOTIONAL HELPS** How imaginative and attractive are they? Do they catch the eye? Are they inexpensive, yet easy to use?

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# National Association of Free Will Baptists

## RALEIGH, NORTH CAROLINA • JULY 13 - 15

### Theme: "WE PREACH CHRIST" 2 COR. 4:5

Attend the 29th annual session of the association. For all who are interested in sharing the gospel of Jesus Christ with the whole world:

**PASTORS**  
**SUNDAY SCHOOL WORKERS**  
**CHURCH TRAINING SERVICE LEADERS**  
**WNAC AND MASTER'S MEN MEMBERS**

**ADULTS . YOUNG PEOPLE . CHILDREN**

*Outstanding speakers: Malcolm Fry, Tucson, Arizona; Robert Picirilli, Nashville, Tennessee; Laverne Miley, Ivory Coast, Africa; Henry VanKluyve, Savannah, Georgia; Teddy Wilbanks, Ashland City, Tennessee; Torrey Johnson, Wheaton, Illinois and Stanley Tam, Lima, Ohio.*



Johnson



Tam



Van Kluyve



Fry



Miley



Picirilli

Bring your families, and together . . . meet pastors and missionaries \ engage in prayer and worship \ participate in business sessions \ hear progress reports from national departments \ help plan future ministries \ enjoy the fellowship of friends.

For reservations, write the hotel or motel of your choice listed elsewhere in the magazine indicating that you are attending the Free Will Baptist convention. The Sir Walter Hotel will serve as convention headquarters and its facilities used for several functions associated with the convention. We urge you to make reservations at this hotel if possible.