

JULY / 1965

CONTACT

OF THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS

THE WORLD THROUGH THE EYE OF A CAMERA

**SPECIAL PHOTO FEATURE
BY JERRY BALLARD**



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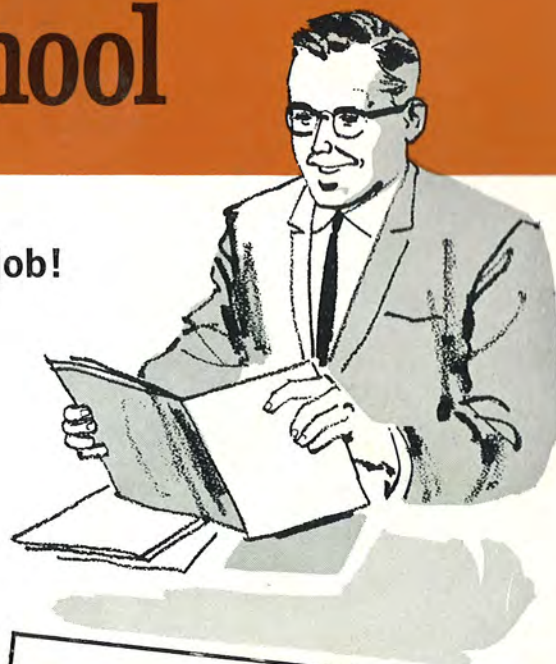
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July, 1965

CONTACT

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ABOUT THE COVER

The face of India was captured in the lens of Jerry Ballard's camera during his recently completed research and photographic mission abroad for the Board of Foreign Missions. This is one of more than 2,000 shots taken during his travels.

COURAGE IN CRISIS

by Rufus Coffey

IN 536 B.C. King Cyrus of Persia issued a decree permitting the Jews in captivity to return to Palestine to rebuild their nation. While nearly 50,000 took advantage of this opportunity to return to their homeland, the vast majority were content to remain in Persia. They had become so well established that they did not like the prospects of resettlement. The anticipated hardships and economic uncertainties were not attractive promises.

Those who did not return to their native land continued with their way of life for 58 years before Ezra, the scribe, led another expedition to Palestine. It was during this period that we have the fragmentary history of life in Persia as recorded in Esther.

The book of Esther, however, is important for more reasons than a brief glimpse into the life of the Jews at this crucial period of their existence.

Benjamin Franklin once served as our ambassador to France. He was invited on one occasion to present a paper before an Atheist Society in Paris. He instructed his secretary to prepare a transcript of the book of Esther as if it was an original composition. When he read it there was a most enthusiastic reception. Amid the praise, they inquired about his source of material because they declared the story was the most interesting and unusual they had ever heard. When Mr. Franklin revealed that he had read to them a book from the Bible they abruptly dismissed the story and our ambassador.

But we cannot so easily dismiss this sacred record. There are several reasons why this narration is included in the Word of God. While the name of God does not occur and there is no direct reference to prayer, and even though it is not quoted or mentioned in the New Testament, yet no where in the Bible do we see more clearly the visible intervention of God in preserving His people. It may be aptly entitled "A Treatise of God's Providence." The manner in which

God deals directly in the course of events to thwart the conivings of man is a wonderful illustration of Romans 8:28.

Another significant thing about this book is God's choice of weak things to accomplish His purposes. The name of Mordecai means "little man." Furthermore, God's selection of Esther is not only an encouragement to women, but a challenge to men. How often God selects a *Miriam* to strike the timbrel at the front of the host or a *Deborah* to stand before a battalion and cry, "Up! Up!" We cannot ignore the noble deeds of great women who were *mothers in Israel*—gracious hostesses to Jesus as *Mary and Martha*—or a skillful seamstress commended by Paul. Younger women must never forget that God has a vital place for them in His divine plan. From the courageous efforts of Esther or the modern heroic deeds of Laura Belle Barnard, Betty Elliott and Rachel Saint, we see this truth verified.

The name Esther means "a star." She was indeed a real source of light and a bright ray of hope in the dark hours of her people's history. Her other name, "Hadassah," as recorded in chapter 2, verse 7 means "myrtle or joy." There are two characteristics of the myrtle tree that typifies a family: it is an evergreen and it is always fragrant. These symbolic names reveal Esther's character and teach us many practical truths concerning a dedicated life.

In many ways Esther was a type of the Church. As an orphan, she was adopted, obtained favor and grace and was eventually exalted to sit beside the king. Her beauty, loveliness, purity and submission also typify the Church.

A multitude of practical lessons may be learned from various characters and events related in this book, but we would have you look at only a few of them as we remember the words of Romans 15:4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

In this divine drama we would like to point out from its several scenes the

parallel problems we face in our modern society and the manner in which we can cope with them.

Lavish Feasting

First of all, we look in upon the lavish feasting and revelry taking place in the king's palace. Ashareus was the royal title of King Xerxes. He was a cruel and capricious character. As a powerful tyrant and despot he was given over to a violent temper. Once when some of his ships capsized in a Persian Gulf storm he waded out into the foaming water and beat the waves with a strap. In preparation for his invasion of Greece, he had a banquet to stimulate the morale of his men and fill their minds with ardor and confidence before the ensuing campaign. It was a vain display of indulgence that was not favorable to valor. As revealed in the lives of Belshazzar and Herod, revelry, drunkenness and ease contribute to defeat. After wining and dining his nobles and servants he decided to exhibit and exploit Queen Vashti's comeliness. Why the queen, whose name means beauty, refused to obey the king is not revealed. Perhaps she was disgusted with the sensual and licentiousness of the feast.

According to verse 9 of chapter 1, it appears that she was entertaining the Woman's Auxiliary and perhaps was exhausted by this. But I have a feeling that she had self-respect and honor. There was a deep sense of injury to her womanhood to yield to such a humiliating request. I feel that it was a matter of personal conviction and modesty that caused her to sacrifice the throne in order to avoid parading herself before the lustful eyes of licentious men.

You can imagine the indignation and regal rage of the king by this defiance and insubordination. Not only was he embarrassed, but his vain pride was wounded and infuriated. After assembling a council, it was decided that the queen would be deposed and banished as a lesson to all wives throughout the kingdom. This scene pictures to us the ways of an ungodly world with no scru-

ples, morals or principles of decency. Its main concern is folly.

God Overruling

This second scene opens three years later with the king again in the palace. Secular history tells us that his intended conquest of Greece ended in defeat. The misery of his military failure was increased by apparent remorse for his rash, impulsive action in removing the queen (Proverbs 16:32).

His servants conceived an idea, perhaps to pacify the king, that a search be made throughout the kingdom for another queen to replace Vashti. It was on this occasion that Mordecai comes upon the stage as the paternal guardian of his adopted cousin. Because of her beauty and comeliness, Esther was set forth as a candidate for queen. She was so attractive, lovely and gracious that she was chosen above all others as the new queen.

Again we see God's overshadowing hand in overruling the schemes of men to accomplish His purposes. It was God who enabled her to be exalted to a prominent and eminent place for future usefulness, that He might use "the wrath of men to praise His name." How thrilling to behold the wonderful working of an unseen power to raise up a poor weak vessel to fulfill His will (cf. Luke 1:48, 49).

It is not the attainment, however, of worldly crowns that count the most. We must seek after the heavenly crowns.

The events in the third scene take place five years later (cf. 3:7 and 2:16). In the course of time we see the process of government bringing a new character into the picture. A man by the name of Haman was promoted to the superior position of prime minister. He was quite elated with his new job and his soul was filled with vanity and pride. As he rode with pomp, self-glory and self-esteem through the city, he was sorely vexed and chagrined by the failure of Mordecai to pay homage to him.

Mordecai's refusal to bow was not out of disrespect, defiance or disobedience, but it was a matter of religious conviction. Following in the footsteps of Daniel and the three Hebrew children, he would not conform or compromise. To reverence the haughty Haman was not merely a token of submission to political authority, but it was an act of worship. It was like Shintoism or emperor worship in Japan before World War II. In reality, it was an act of idolatry and, therefore, repugnant to a faithful Jew.

Haman was sorely distressed by Mordecai's failure to fall down prostrate before him. He was so intoxicated by his own self-importance that he sought re-

venge. Power greedy men crave recognition and they have no concern for personal convictions. Cowards cannot comprehend courage and character. They cannot apprehend the bravery of a noble soul. But the faith of Mordecai is demonstrated by his firm and resolute determination not to give in regardless of the consequences. He was not willing to sacrifice principle because of the fear of reprisal.

What an example to us! The Christian today has many pressures to resist in this pressure society. We cannot afford to become complacent.

There are four steps down the steps to spiritual defeat: first, complacency; secondly, confusion; thirdly, conformity; and fourthly, compromise.

We must not be men-pleasers. We must not violate our conscience. We must obey God rather than men (Acts 5:29). We must be aware that non-conformity means scorn, ridicule, intimidation and persecution.

As we may suspect, Haman began to plot the cruel extermination of all the Jews. An atrocious, barbaric scheme was conceived to massacre them and confiscate their property. To accomplish this diabolic, monstrous, brutal, malicious plan, Haman had to obtain the approval and authority of the king. In a sly, deceitful way he went to the king with a false charge to conceal the true motive of his heart (cf. 3:8, 9). He was filled with pride, revenge, falsehood and murder.

Haman was successful in obtaining the consent of the king. A decree of destruction was granted under the guise of benefiting the treasury by some 10 to 15 million dollars. The price of blood was the only means whereby Haman's inhuman enmity and cunning malice might be pacified. What a sacrifice men are willing to make to gratify their passions and satisfy their vanity.

The cruel, crafty, conspiracy has been repeated many times by Hitler, Eichman, Stalin and other political butchers. Anti-semitism is being promoted even today by a renegade organization here in the states.

While these men were wallowing in their sensual enjoyment, this tyrannical cruelty rent the hearts of panic stricken people. Gripped with grief, bitter anguish and deep sorrow they were horrified and perplexed. The sentence of death hanged over their heads like the sword of Damocles. Despair filled their souls as they considered their doom.

The basic cause of this distress was the fact that Haman was an Agagite, a descendant of Amalek, an arch enemy of the Jews. He is a type of the flesh, and we must expect conflict until the flesh is destroyed (cf. I Sam. 15:8, 33; Exodus

15:8-17; Gal. 5:17; Ex. 17:14, 16; Numbers 24:20; Deut. 25:19).

Mordecai's courage and resistance inspires us to be firm and uncompromising. We must be willing to stand for right. There must never be any appeasement of the enemy. We can never afford to sell out for expediency. Mordecai's faith and testimony, "I am a Jew," challenges us in this day of watered down religious conviction, weak backbones and soft conscience to expect tribulation today as in the past. The prophets were persecuted. The early church was opposed by Satan. James was beheaded. Peter was imprisoned. We can expect to suffer for Christ's sake today!

We must determine to do what is right regardless of the consequences. True conviction means we do not comply to mere customs. Genuine allegiance to God will not compromise because of fear of retaliation. When we believe it is right to differ from the times and stand up for principle, God help us to do so (cf. Daniel 3:18; 6:10). God will vindicate us (Isa. 54:17; Gen. 12:3; Zech. 2:8). God often uses perils to show His power, as in the case of Israel and Pharaoh and David and Goliath.

Extermination Protested

The fourth scene of this drama holds us in great suspense. It opens with Mordecai putting on a one-man demonstration in protest of the edict of extermination. His humility and mournful lamentation symbolized the consternation of the people in the face of a great calamity. He reflected the cry and alarm of a people rent with emotions as they mourned their fate. The sack-cloth, fasting, weeping and wailing revealed the intense anguish of the woe that had been pronounced (cf. Ezra 9:3, 5; Dan. 9:3; Jonah 3:6).

When Esther heard that Mordecai was demonstrating she went to inquire the reason. Mordecai sent her the news of how Haman had bought off the king and secured permission to destroy the Jews. He bade her go in and intercede before the king in behalf of the people.

Esther declined to do so because of the custom of the day (4:11). But Mordecai demanded that she act immediately. He warned that she, too, would be included in the massacre since she was a Jew. He did not want her to entertain any false hopes of security and safety because she lived in the palace.

Mordecai pressed upon her the necessity of becoming involved in securing deliverance. In spite of her reluctance because of the risk incurred, he pointed out that it was possibly for this purpose she had been raised up. Challenged by the opportunity to save her people, she

(Continued on page 16)



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

Record Year Reported

NEW YORK CITY (MNS)—“Cooperative evangelical purchasing surpassed the one million dollar mark during the last fiscal year,” Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, announced at a special victory dinner given here May 12 for the staff of the association’s Purchasing Division.

Taylor congratulated the staff for reaching almost \$1,000,000 in purchasing for full-time Christian workers (in the U. S. and overseas), churches, and evangelical organizations during the fiscal year much ended March 31, 1965.

Baptists Tried

WASHINGTON, D. C. (MNS)—Cuban authorities placed 34 Baptist ministers and laymen, including Southern Baptist missionaries Herbert Caudill and David Fite, on trial in Havana on May 14.

A United Press International report from Havana indicated that the government asked for a 30-year sentence for Caudill and an 18-year sentence for Fite. Other sentences demanded by the government ranged from 9 to 30 years for the Cuban Baptists.

Enthusiastic Response To VISA

WINONA LAKE, IND. (MNS)—Nearly 900 cards now in the files of the Free Methodist service project known as Volunteer in Service Abroad (VISA) lead its director, Douglas A. Warren, to believe that it is a “channel for hearts burning with eagerness to serve anywhere and at any cost.”

VISA is a joint project of the Missionary and Youth departments of the Free Methodist Church offering places of service overseas to persons who provide their own expenses and fill specific services requested by missionaries.

Warren cites as examples of the VISA program the work of three self-supporting young men who are in Hong Kong assisting in the China Free Methodist Church. A senior medical student is in Rhodesia helping a missionary doctor.

Recognizing the danger of such a program becoming a drain upon general missionary giving, applicants for VISA assignments are not permitted to cam-

paign for financial assistance, Warren said.

Eisenhower Turned To Prayer

MINNEAPOLIS, MINN.—A turning to prayer by the leader of the Allied expeditionary forces at a critical point in the invasion of southern Europe has been revealed by former President Dwight D. Eisenhower.

In a copyrighted two-part interview in *Decision* magazine, the first part of which was published recently, General Eisenhower described an incident during the invasion of Sicily in July, 1943, when high winds forced the troop-carrying planes off course. Leaving the aides with whom he was watching the skies for a part of the air armada, he climbed a hill in the rain and prayed (in his own words) “sturdily and earnestly.”

The prayer, the interview indicates was answered. The threatened disaster was averted and the landings were, in spite of losses, successful.

Renewal Series Scheduled

WHEATON, ILL. (CNS)—The National Broadcasting Company has scheduled for its *Faith in Action* series of religious broadcasts aired weekly, a series on *concepts in Spiritual Renewal* to be heard the four Sundays in July.

Speaking on July 4 is Dr. Arthur M. Climenhaga, executive director of the National Association of Evangelicals, whose subject will be *Renewal and The Gospel in a Revolutionary Age*. The subject for the July 11 program is *Spiritual Renewal and Social Concern* to be addressed by Dr. Clyde Taylor, General Director of N. A. E.

Dr. Hudson T. Armerding, president of Wheaton (Ill.) College will speak July 18 on *Renewal and Higher Education* and the July 25 programs will feature the Reverend George McNeill, executive secretary of the National Sunday School Association, who will speak on *Renewal and Christian Education*.

NSSA Celebrates Anniversary

CHICAGO, ILL.—The National Sunday School Association is now in its 20th year of Sunday School promotion. Over

the past 20 years much progress has been made in the revitalization of the Sunday Schools of America through the many services of NSSA—Sunday School Conventions, Uniform Bible Lesson Series Outlines, Sunday School literature, and the promotion of special weeks, to mention only a few.

The NSSA is planning to celebrate this 20th Anniversary at the Annual National Convention which is being held in Milwaukee, Wisconsin, October 20-22, 1965.

This three day convention will be highlighted by an Anniversary Banquet on Tuesday, October 19. This should be a good “kick off” for the events which are to follow.

Catholic Clergy Arrested

RANGOON, BURMA (MNS)—Sixty-three Catholic monks have been arrested in Burma by the Revolutionary Government and charged with “engaging in politics under the shelter of religion.” The government’s statement said that the monks had not only been active in politics but had also been “serving tools of capitalist interests who are engaged in economic subversion.”

Tornado Destroys Headquarters

MARION, IND. (MNS)—The headquarters building of the Wesleyan Methodist Church of America, completed and occupied in 1960, was largely destroyed by the disastrous tornado which swept through the south edge of this city a few weeks ago. Since it occurred on a Sunday evening, the building was completely unoccupied and there were no casualties. Some of the staff families lost their homes.

New Missionary Film

CHICAGO, ILL. (MNS)—The Evangelical Alliance Mission has produced a new sound, color film entitled “Valley of Decision.” The 25-minute film, now ready for showing, will portray TEAM’S work through the years, from the early evangelistic efforts in China in 1890 to its present worldwide expansion.

Baptist Church Opened

BILBOA, SPAIN (MNS)—More than 150 persons attended the first service of the Baptist Church of Basauri, which opened here recently with written permission from the mayor of the city. The congregation which was organized last October purchased the first floor (formerly a barroom) of a new apartment building in this industrial center of 40,000 inhabitants.

On Saturday, the day before the opening, an estimated 1,000 persons entered the chapel to see the “new Protestant church.” They were given tracts and Gospel portions.

THE THINGS which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to *teach others also*" (II Timothy 2:2).

Never be guilty of teaching a Sunday school class—teach individuals.

Never teach a Sunday school quarterly—teach waiting hearts.

The challenge—teach pupils, not quarterlies.

Do you ever think of pupils as small-necked bottles waiting to be filled? You fling out the lesson as you would throw liquid out over some bottles, hoping that some will get in. There is only one way to fill bottles. Fill each one individually.

J. Edgar Hoover has said that approximately seven out of eight pupils drop out of Sunday school by the age of fifteen. Could it be that we are so busy teaching lessons that we have forgotten to teach pupils?

Granted that it is the Word of God that will do the work of God, what is the work of God today? John 10:10 gives Jesus' answer, "I am come that they might have life, and that they might have it more abundantly." Our task is not to tell stories, but to build lives. To do this we should understand and know these lives. We must also know ourselves and our message.

To understand pupils and to meet needs effectively, the teacher must know: (1) the general characteristics of *all age groups*, not just the one he teaches. (2) the *age group he teaches*—know the pupils collectively: know their general similarities and their general differences—physical, intellectual, emotional, social, moral, spiritual, age, sex, and race; know them individually—growth is an individualized process. Each person is different. They are not alike in inherited traits and capabilities, backgrounds, home life, interests, talents, hobbies, joys, and heartaches.

Why Should The Teacher Know His Pupils?

Jesus, the master-teacher, sets the example. "He knew what was in man" (John 2:24, 25). He dealt with individuals according to their need. Contrast His conversations with Nicodemus, the woman at the well, the rich young ruler.

Pupils have various needs. They are not machines which, by pressing a button, work one way. Press another button, and they work another way. Pupils are individuals, and should be treated as such. Knowing their personal characteristics, the leader will know what to expect and how to plan wisely.

Brevity and pressure of time exists with only twenty-five or thirty minutes a week in the class session. Sunday

you teach pupils

by
Harold E. Garner
and
Arvilla K. Garner

school is the most important thirty minutes in a pupil's whole week. A teacher dare not by-pass the opportunity to apply the Word to the pupil's individual needs.

Satisfaction and peace of mind result from teaching individual hearts instead of "the group."

How May The Teacher Know His Pupils?

Read helpful books and Christian magazines on child and adolescent psychology.

Study in leadership training classes such as the Child Study Unit (IV) of the Evangelical Teacher Training Association.

Attend Sunday school conferences and conventions on a local, regional, state, or national level.

Visit other classes and observe good teachers.

Augment your theory with first-hand knowledge: (1) Associate with your pupils. Jesus did. He said, "Suffer the little children to come unto me"—imagine them climbing all over Him. He associated with people: with Peter and Andrew as they fished; with Matthew at the tax collector's table; at the wedding in Cana. (2) Get to know your pupils on Sunday. Arrive at Sunday school before your pupils. Greet them cordially, visit and work with them informally. Use them in class; in research projects, in discussions; stimulate questions and the expression of their prob-

lems. (3) Get to know them outside the class, in other church-sponsored activities. Play, study, work together informally; hold department and class get-togethers; sponsor clubs, camps, and outings. (4) Get to know them outside the church. Speak with their public school teachers; study their textbooks; take them on expeditions and field trips; entertain them in your home; visit their homes; counsel with them—be a good listener.

In order to conserve these observations, keep a notebook with a page for each pupil. In addition to address, phone number, and school grade, have a picture of the pupil. Add information about his home life, school life, interests, hobbies, spiritual progress. Keep this open as you pray daily and as you choose aims for your current lesson.

What Should The Teacher Know?

The teacher should know the outstanding physical, mental, social, and spiritual characteristics of each age group.

The Nursery department must lay a good foundation. The greater the superstructure the stronger must be the foundation. By three years of age many of the child's attitudes have been acquired. Train him during these formative years to include God in his thinking and in his living so that a strong, worthwhile Christian life may be built.

Unevenness of development is one of the outstanding characteristics of the child in kindergarten department.

Through the transition from home to school, an entire new world opens before the Primary child.

The Juniors' motto is, "Be ye doers of the word, and not hearers only" (James 1:22).

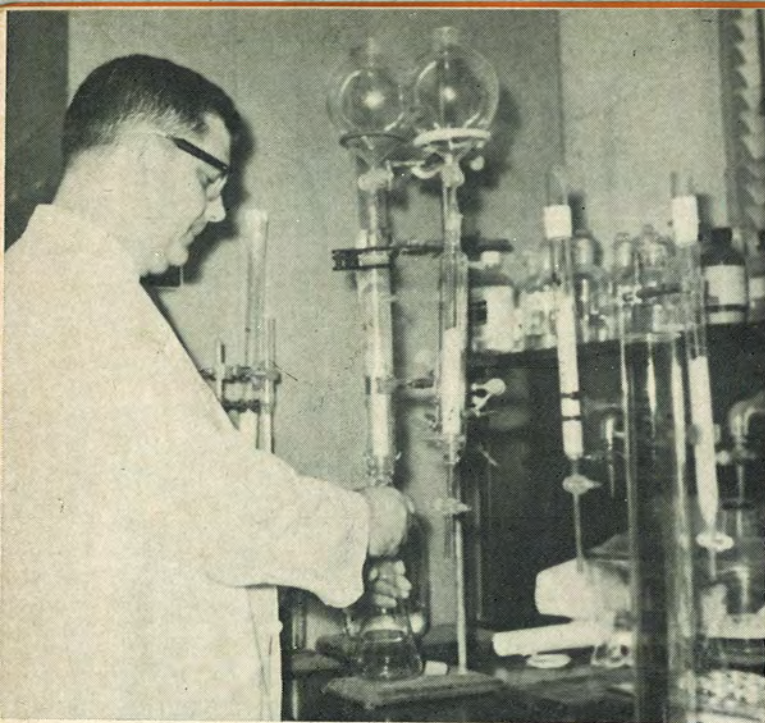
Dr. A. H. McKinney says, "It has been declared that the whole pedagogy of adolescence may be summed up in this principle: inspire enthusiastic activity." This is basic for the Junior High Department.

Regarding the Senior Age Group Ruskin says, "There is not an hour of this period, but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again."

A teacher must take himself available to God, to the church, and to his pupils. "God is not interested in our capability nor in our inability, but in our availability."

You alone may be the only one to touch the life of your pupil for Jesus Christ. Know him, love him, win him, train him for the Lord. ■■

HAROLD E. GARNER and ARVILLA K. GARNER are professors at Moody Bible Institute. Article supplied by National Sunday School Association.



VOCATIONAL MISSIONARY GOES TO EGYPT

by Mark Vandivort

DR. JAMES T. DAVIS, a Free Will Baptist minister, received his Ph.D. in Bio-Chemistry from Vanderbilt University, May 30, 1965. The Davis family will be leaving July 5 for Cairo, Egypt, where Dr. Davis will be working with the Medical Research Center. This will provide a marvelous opportunity to serve God as a vocational missionary in Egypt. The Davis family will be our first Free Will Baptist family in North Africa. Rev. Davis is well known as a gifted, Bible expository preacher. The following article is an interview with Dr. Davis at the laboratory of the Medical Research Division of Vanderbilt University.

MR. VANDIVORT: Dr. Davis, when will you and your family be leaving Nashville for Cairo, Egypt?

DR. DAVIS: We will be leaving my father's home near Columbia, Tennessee, July 5. From New York we will fly to London where I will be in consultation with advisors at Cambridge University. From London we will fly to Geneva, Switzerland, where I will be consulting with members of the World Health Organization concerning various nutrition problems and diseases in Lebanon and Nigeria. From Geneva we shall proceed on by way of Rome and Athens to Cairo, Egypt.

MR. VANDIVORT: What type of research work will you be doing in Cairo?

DR. DAVIS: I will be working with the Naval Medical Research Unit Number 3. I will be conducting research on some of the major nutritional diseases of North Africa. I will be working with the Bilharzia protozoan disease, which is one of the major killers of North Africa. This disease is caused by a blood fluke, which is a tiny microscopic animal that penetrates the skin and is usually contacted while wading through contaminated water or mud.

MR. VANDIVORT: What type of ministry do you anticipate in Cairo?

DR. DAVIS: We anticipate that we will be able to do a certain amount of survey work in the interest of missions in North Africa. Of course there is always a tremendous need for a Bible ministry among American personnel at a military base. We are trusting that God will open up doors of opportunity for us to assist in a ministry among the Moslem people of North Africa while we are in Cairo. I also hope to do some Old Testament study and research concerning the life of the children of Israel in Egypt.

MR. VANDIVORT: I am interested in hearing about your call to the ministry.

DR. DAVIS: I felt God's call to the ministry during the time I was working in Akron, Ohio, and attending the University of Akron, working on my undergraduate degree. I acknowledged my call to the ministry at Akron Baptist Temple in Akron, Ohio. At that time my folks were members of another denomination. I returned home and started attending a denominational school here in Nashville. The school did not offer the spiritual atmosphere and challenge that I was seeking for my life. The Loyal Chapel Free Will Baptist Church in Columbia, Tennessee, has had a great deal of influence on my life. Loyal Chapel is also the home church of my wife, Peggy.

I first became interested in Free Will Baptist Bible College during a Sunday service as Brother Henry Melvin and the Bible College quartet consisting of Bobby Jackson, Bobby Picirilli, James Raper, and Ray Turnage, presented a service at the Loyal Chapel Church. This service made such an impression on me that I decided this was the kind of Christian testimony that I was interested in and the way I wanted my life to be. The next day I took the first opportunity to visit the campus of Free Will Baptist Bible

Many hours are spent in the laboratory while conducting a research project. Dr. Davis (page 8) is collecting a sample from a gas liquid chromatograph. While conducting a seminar, Dr. Davis draws the structure of the conversion of Cholesterol to Chonestanic acid (top photo). Dr. Davis has a talented and dedicated family. Pictured here (middle photo) are Joy, Pat and Sue with Mr. and Mrs. Davis. Dr. Davis' friend (bottom photo) is from India. They are shown working on a silicic acid column chromatograph used to separate the various classes of liquids.

College. It happened to be a day of prayer and I felt a great stirring in my soul. I am quite sure that each of the quartet members had requested prayer for me during their early morning prayer groups. Soon after, I attended Free Will Baptist Bible College.

MR. VANDIVORT: I know that you have a great interest in missions. Would you relate some of the impressions of your call to a missionary ministry?

DR. DAVIS: For some time we had labored under a heavy burden for missions. It was while I was pastoring at the Leadington Free Will Baptist Church, Leadington, Missouri, that Peggy and I acknowledged our call to missions under the preaching of Brother Bob Shockey. We felt a burden to go to India as missionaries and some time later the Foreign Mission Board applied for our visas to the Indian government. On the recommendation of the board, it was necessary for us to move to Nashville so that Peggy could attend school at Free Will Baptist Bible College. My pastorate at Donelson, Tennessee, was on a part-time basis, so I needed a job. I obtained a job at the Vanderbilt Medical Center as a research assistant. During this time, the Lord lead me to finish my B.S. degree at Peabody. I was admitted to graduate school at Vanderbilt in the fall of 1961. It is my understanding that few Peabody students are ever admitted to Vanderbilt Medical School. So this within itself, I feel, was certainly within the providence of God. We praise God for being able to obtain a fellowship which has assisted me in my graduate study. As our visa was never granted by the Indian government, we could not go to India as missionaries under our Foreign Board. I now have the opportunity to go to India or Pakistan. There are other possible open doors of opportunity. We consider it a real privilege to be the first Free Will Baptists going to North Africa.

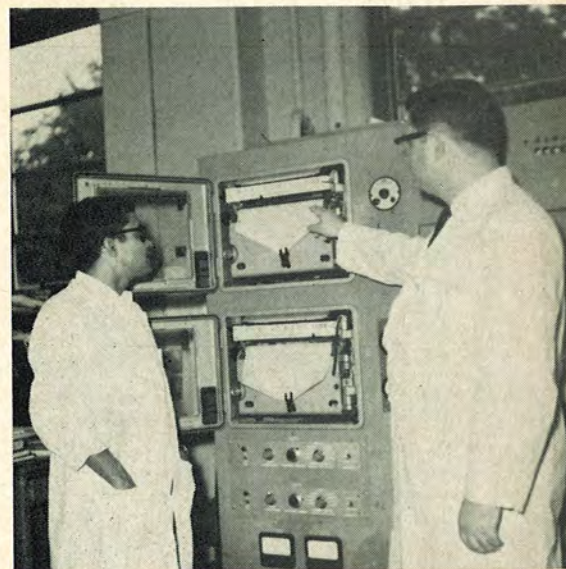
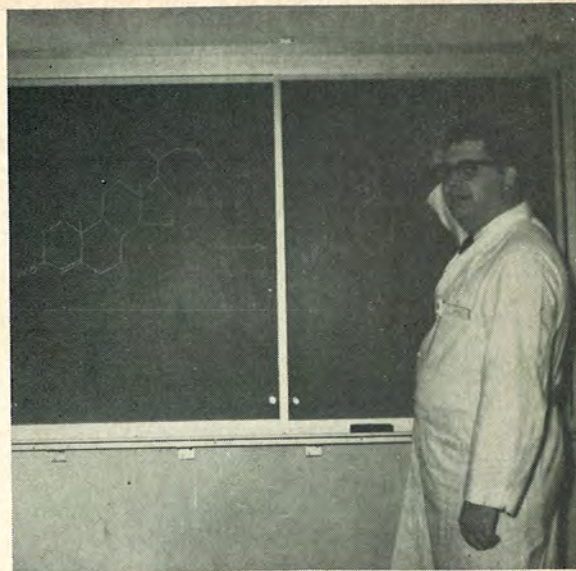
MR. VANDIVORT: Have you had opportunities to witness for Jesus Christ in the laboratory?

DR. DAVIS: Most certainly I have had many opportunities. In fact, I have worked shoulder to shoulder with more foreign students than most people would meet in a life-time. I praise God that one of my colleagues from Columbia, South America, has recently been saved. There are many open doors of opportunity to witness for the Bible and for my Saviour, Jesus Christ, during seminars and open discussions at social or informal gatherings. It has been my experience, in discussions with intellectuals, that the subject almost always comes around to religion, which gives me a prime opportunity to present a positive witness. It is very difficult to be in the midst of the enemy's camp and present an effective witness for the Lord. I have certainly kept me on my toes and caused me to make a great deal of prayer and study.

MR. VANDIVORT: I suppose your family will be glad that you will have more time at home now that your research project and dissertation is completed.

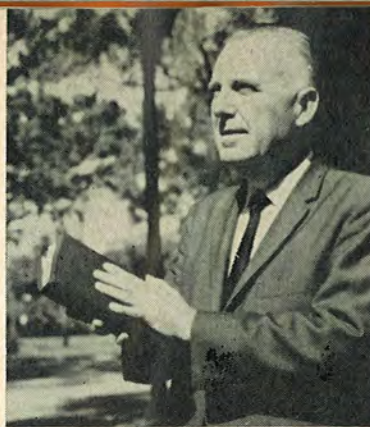
DR. DAVIS: Yes, my family is rejoicing with me as I have had to spend many hours burning the mid-night oil down at the laboratory. Along with preaching on Sunday and Wednesday night, there has been very little spare time left. My wife and family have been very patient during these years of study. My wife, Peggy, has had to work and she has done all typing on my papers and on my dissertation. On one occasion, she typed 36 hours without sleep with very few typographical errors.

My family is looking forward with great anticipation to our work and ministry in Cairo, Egypt. ■■



WHAT'S YOUR PROBLEM?

by **Louis H. Moulton**



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

I have been driven almost to distraction by a drinking husband. Should I divorce him?

No. Jesus said in Matthew 9:16 "What God hath joined together, let no man put asunder." I certainly sympathize with you but let me suggest that you ask the Lord to search your own heart, get thoroughly right with God yourself, filled with the spirit through a yielded and consecrated life, then live this life before your husband. At the same time intercede without ceasing to God on his behalf. Thank God, James 4:6 says, "But he giveth more grace."

In 1 Corinthians 3:15 Paul says "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Please tell me who these are whose works shall be burned.

These very definitely are Christians who have not walked fully yielded to the Holy Spirit. This chapter deals with carnal Christians and Paul appeals to the Corinthians to grow-up in the Lord. In his notes, Scofield makes mention of the fact that God offers to the lost, salvation, and, for the faithful service of the saved, rewards. Salvation is spoken of as a free gift while rewards are earned by works. Salvation is a present possession, while rewards are a future attainment, to be given at the coming of the Lord.

Seldom do we hear the word "obey" included in the marriage ceremony, Ephesians 5:24 says "let the wives be subject to their husbands in every way." Does this still mean what it says?

The only possible exception is an ungodly husband who interferes with his wife's devotion or worship of the Lord. The same is true when the Bible says "children obey your parents." In everything children are to obey their parents. Wives are to be in subjection to their husbands except when their obedience and subjection is contrary to their serving God.

My father and mother are both dead. Do you think they can see me or know what I am doing. They were both Christians and went to heaven.

Hebrews 12:1 speaks of being "compassed about with so great a cloud of witnesses." Whether this includes our loved ones who have died, I cannot answer. There are those who think it does. Luke 15:7 speaks of "joy shall be in heaven over one sinner that repenteth." Does this include redeemed saints who have gone into the presence of the Lord? It may. We can only speculate. However, if they can see us, we may be sure that they see us through eyes of eternity and not as we see things.

IN THE VINEYARD

■ **Homer E. Willis**, Director of National Home Missions and Church Extension, will be speaking during the Woman's National Auxiliary Convention in Raleigh, North Carolina, July 12. Mr. Willis will be attending the Texas State Association, July 27-31.

■ Field Secretary for National Home Missions, **Mark Vandivort**, will complete a two week itinerary in the Liberty Association in Michigan, July 1-4. He will be in Raleigh, North Carolina, for the National Association, July 12-15 and in the Kansas and Nebraska area, July 29-31.

■ **Roger C. Reeds**, Director of National Sunday School Board, will be in Raleigh, North Carolina, for the National Association, July 12-15.

■ Director of Church Training Service, **Samuel Johnson** will be in Raleigh, North Carolina, for the National Association July 12-15. He will be in West Virginia for services beginning July 24.

■ **Ken Riggs**, Director of Youth Activities, will be in Raleigh, North Carolina, for the National Association July 12-15. He will begin a revival in the Sylvan Park Free Will Baptist Church, Nashville, Tennessee, August 1.

■ Director of Foreign Missions, **Reford Wilson**, will be in Raleigh, North Carolina, for the National Association July 12-15. He will in a service at the Tallahassee Free Will Baptist Church, Tallahassee, Florida, July 25 and will be attending the Florida Camp Meeting at Two Egg, Florida, July 26-30.

■ **Rufus Coffey**, Director of Conference Ministries for Foreign Missions, will be attending the National Association in Raleigh, North Carolina, July 12-15. He will be in Bryan, Texas, for the Texas State Meeting, July 27-29.

■ Director of Publications for Foreign Missions, **Jerry Ballard**, will be in Raleigh, North Carolina, for the National Association, July 12-15.

■ **Harrold Harrison**, Director of Teacher Training for the National Sunday School Department will be in Raleigh, North Carolina, for the National Association, July 12-15. He will conduct a Sunday School Institute in Mountain Grove, Missouri, July 26-30.

■ Executive Secretary, **Billy A. Melvin**, will be in Raleigh, North Carolina, for the National Association, July 12-15.

1965 COOPERATIVE RECEIPTS

May, 1965

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	May 1965	Year To Date	Total to May, 1964	Designated May, 1965
Alabama	\$ 324.13	\$ 689.44	\$ 569.14	
Arizona	137.84	289.68	71.00	
Arkansas	368.05	1,385.57	1,553.58	
California	768.15	3,082.84	2,314.69	
Florida	387.31	873.38	486.07	
Georgia	319.59	952.71	942.25	
Idaho	31.36	125.05		
Illinois	382.06	2,645.64	2,307.60	
Indiana		97.00	176.78	
Kansas		627.85	910.36	
Kentucky	109.51	407.14	226.16	
Michigan	300.00	300.00		
Mississippi	65.00	119.00	20.95	
Missouri		5,262.82	5,559.41	
New Hampshire	18.50	104.58	117.47	
New Mexico	34.44	103.17	104.24	
North Carolina	158.09	737.88	884.50	
Ohio	96.60	827.72	563.00	\$ 18.40
Oklahoma	1,706.54	4,976.20	6,608.02	20.52
South Carolina		6.84		
Tennessee	242.78	1,782.65	1,773.05	
Texas	213.12	1,201.91	1,245.36	
Virginia	404.07	1,237.27	1,163.76	
Washington		80.00	52.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative May 1965	Receipts Year to Date	Designated May 1965	Year to Date	Total Receipts To Date
Foreign Missions	\$1,764.81	\$8,123.81			\$8,123.81
F. W. B. Bible College	1,277.96	5,882.76			5,882.76
Executive Department	1,217.11	5,602.62			5,602.62
Home Missions	955.29	4,435.42	\$18.40	\$46.70	4,482.12
Church Training Service	608.55	2,801.31			2,801.31
Superannuation Board	182.57	840.42			840.42
Stewardship Commission	60.85	280.10			280.10
Headquarters Building Fund			20.52	203.66	203.66

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

THOSE WHO read last month's column will recall that Greeks had very definite ways of showing what answer they expected when asking a question, whether "yes" or "no." There we observed that the King James Version does not always word the question clearly so that the English reader will catch this subtle point.

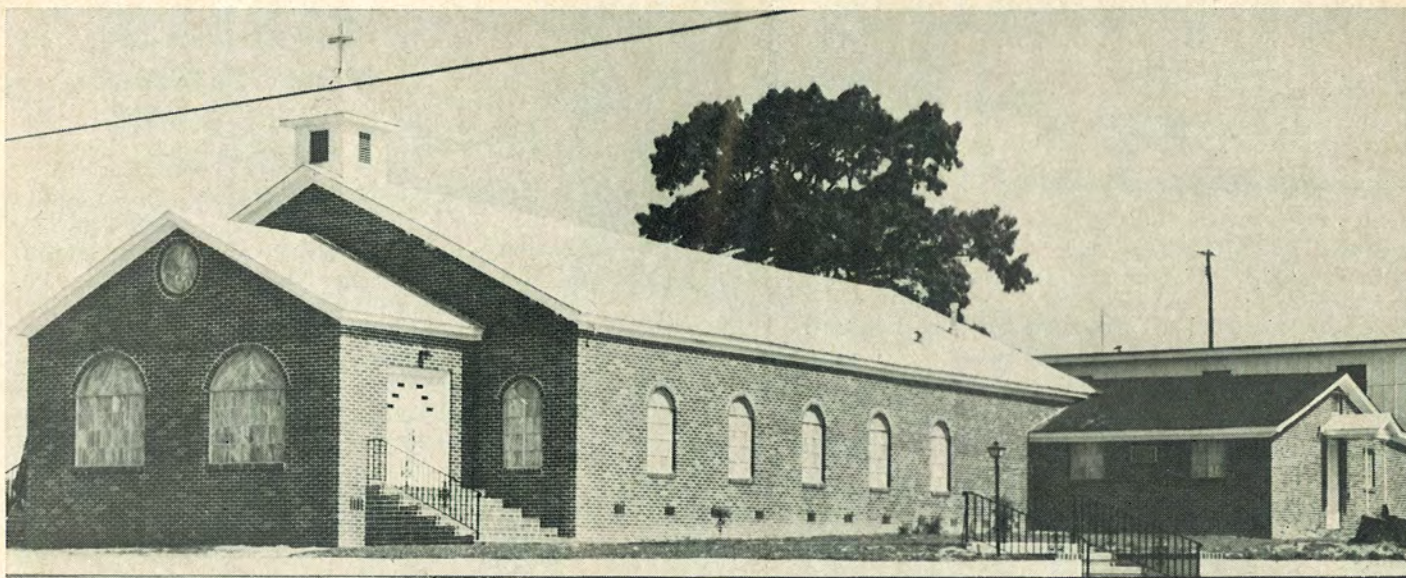
Another instance where this principle shows up is John 4:29, the story of Jesus and the woman at the well in Samaria. After she and Christ have talked for some time, she goes back into the nearby town and spreads the word around about the man she has been talking to. According to the King James, she says: "Come, see a man, which told me all things that ever I did: *is not this the Christ?*" Translated this way, it sounds like she expected a positive answer "yes" to her question.

But actually the Greek question is clearly worded so that it expects a *negative* answer. It would be better expressed something like this: "Come, see a man, which told me all things that ever I did: *you don't suppose this is the Christ?*"

Now I suppose one may well ask why she worded her question in the negative when it seems fairly clear that she really *was* convinced that Jesus was the Messiah, the Christ. I think the answer lies in the fact that she was a woman, and that women in those days were supposed to be carefully reserved in public, and not try to teach men anything! So she doesn't run around and say: "Hey fellows, there's a man out at the well whom I believe to be the Christ!" Instead, she simply tries to arouse their curiosity in a more indirect fashion, saying: "There's a man out at the well who told me all my secrets; you don't reckon it might be the Christ, do you?"

And it is clear the woman's psychology on the men worked very well. Instead of rebelling at her words, their curiosity was indeed aroused.

There's another little tidbit of information in verse 27. The King James says: "they (the disciples) marvelled that he (Jesus) talked with the woman." That sounds like they knew something of her reputation and were surprised Jesus would have anything to do with her. But actually the Greek says: "they marvelled that he talked with *a* woman" (not *the* woman). It is another testimony to the place of women in Jesus' day. The disciples were surprised that Jesus was actually talking to a woman! ■■



Glancing Around The States

City's Oldest Church Completes Remodeling Program

DOTHAN, ALA.—Open house was recently held in Dothan, Alabama's oldest church. The name of the church is First Free Will Baptist Church and Rev. John Edwards is the pastor.

A \$20,000 remodeling program has just been completed on the building. The renovation included installing new lighting and air-conditioning the entire structure.

The church began in 1867 (98 years ago) when a few men from Poplar Head (later renamed Dothan) built a brush arbor under the direction of the Rev. Ambur Whittle of Barbour County. Services were held for about a year in the brush arbor and the worshippers were called Whittle's Band.

Then the church was formally organized and named Prospect Free Will Baptist Church. Charter members built a log

church for their services. The present structure was completed in 1952 and the name was changed to First Free Will Baptist in 1953.

In the past eight years, rapid expansion has necessitated three building programs. In the last one the entire building was remodeled bringing the value of the church property to more than \$100,000. The church now has more than 400 members.

New Association Formed

OWENSBORO, KY.—The Green River Association of Kentucky Free Will Baptists was formerly organized here recently with the First Free Will Baptist Church here and the First Free Will Baptist Church of Glasgow being the first members. The newly organized group will petition the state association for full fellowship.

Officers in the association are: Moderator, Rev. Eugene Workman; Assistant Moderator, Rev. Everett Hall; Secretary-Treasurer, Mr. George Cooper.

Successful Revival

GLASGOW, KY.—A successful 10-night revival recently closed here at the First Free Will Baptist Church. There were 13

A unique baptismal service was held at the Grant Avenue Church in Springfield, Missouri, recently when pastor Othel T. Dixon had the privilege of baptizing Ronnie and Donnie Branson and Jimmy and Jerry McClanahan, two sets of twins.



decisions and several additions to the church. Rev. Carson Whiteaker of Baxter, Tennessee was the evangelist. Rev. Eugene Workman is the pastor.

Mission Planned

RIVERSIDE, CALIF.—Efforts are being made to establish a Free Will Baptist work in this city. There are two military installations located near here. The location of any Free Will Baptist in this area should be sent to Mr. J. J. Slaten, 5475 Coonen Drive, Riverside, California.

Mortgage Burned

MONETT, MO.—The First Free Will Baptist Church here reached another milestone in its history when the mortgage was burned recently. The auditorium was built in 1954-55.

Rev. O. T. Allred, first pastor of the church, was the guest speaker. Rev. Bud Hill is the pastor.

State Association Announced

MONETT, MO.—The Missouri State Association of Free Will Baptists will convene with the First Free Will Baptist Church here, August 16-19. The host pastor is Rev. Bud Hill.

Pastoral Changes

NASHVILLE, TENN.—The following changes in pastors have been reported to the editorial staff of CONTACT: Rev. Freeman Edwards from Piney Grove Free Will Baptist Church, Chipley, Florida; Rev. David Paramore from Bethel Free Will Baptist Church, Kingston, North Carolina; Rev. Damon C. Dodd from Horton Height Free Will Baptist Church, Nashville, Tennessee, and Rev. Ralph Staten from Fairmount Park Free Will Baptist Church, Norfolk, Virginia. Rev. John Haisten has resigned from Lee's Chapel Free Will Baptist Church in Laurel, Mississippi.

Records Broken

WAYNE, MICH.—The Community Free Will Baptist Church here recently broke all attendance records with 621 in Sunday school. The average attendance for this growing church is above 500.

A building program is in the making to take care of the crowds. Rev. Robert Porter is the pastor.

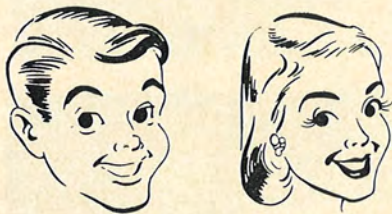
Successful Revival

GARDEN CITY, MICH.—The Garden City Free Will Baptist Church here closed a successful revival recently. There were 16 decisions and 10 rededications. Rev. O. T. Dixon of Springfield, Missouri, was the evangelist. Rev. Sherman Napier is the pastor.

Bill and Joy Jones (top photo), missionaries to Africa, are shown with an International Travelall given to them by the members of Locust Grove, Oklahoma, Church. Rev. Kenneth Elledge is the pastor. Sunday School Superintendent James Melton (middle photo) is shown presenting watches to Judy Rose and Lynn Staggs. They were winners in a recent enlargement campaign for the Sunday School of the First Church, Florence, Alabama. The pastor Bud Hill, the present deacons and trustees and three members of the boards when the church was built are pictured (bottom photo) in the church sanctuary at Monett, Missouri, during special mortgage burning ceremonies.



by Kenneth Riggs



YOUTH IN ACTION



ON THE CITIES western border, pierced against the sky; proudly stands our Alma Mater as the years go by." These familiar words have been sung by many of you now that school is out for another summer. It has been a busy school year, and a fast one. Aren't you glad exams are over? Just think, no more term papers, teachers . . . unless you're in summer school. It has been a busy time for your church and parents. This is particularly true of all of you who were given a banquet, breakfast, or some other event. Those who gave you this event did so because of your reaching that goal. The goal represents an accomplishment.

A group of seniors in Amory, Mississippi, were honored with a breakfast given in their honor, reports their pastor, Tom Johnson. The same night several of the churches went together and gave a banquet for the graduating seniors and their dates. After the banquet, the Christian film "God's Country" was shown. The churches participating in this event were First Church of Amory; Beech Springs, Saltillo; First Church of Columbus; Tupelo Church; Pearch Chapel, Smithville, Mississippi.

This summer youth will really be in action. There is so much to do. You'd better hang on, the summer will be gone before you know it. Youth camps are coming up, and by all means there will be plenty of action there. If you're not planning to go to a camp, change your mind and go. Camping is a unique experience. You'll meet friends there that you will never forget. Fun galore is in store at your youth camp. Even more important, there will be many spiritual blessings awaiting you.

Youth will be in action in Bible Schools, too. Many will be teaching or assisting in these schools. Check with your pastor and see if he needs some extra help. Don't you be guilty of saying, "There's nothing to do." Look around and you'll find plenty. Be active in your church this summer. Help fight the so called summer slump. It can be licked, if you'll do your part. Be faithful to all the services, and who knows, maybe your parents will follow your example.

You can have a bright, happy summer if you'll be active for God. Try it and see. Any "little" thing that you do for God is important. Why not try witnessing to someone and then write down what happened to you and then share it with us? Sure you'll get nervous, but there are very few people who don't. It takes practice, practice, practice.

Youth and summer were made for each other. Just make sure you conquer the summer instead of the summer conquering you. Now, then let's really swing into action! ■■

PROBLEM

SUNDAY SCHOOL GROWTH

by William E. Atkinson

EARLIER THIS YEAR a group of State Moderators and Promotional Secretaries while in Nashville were assembled in a buzz session and given the following problem: "Why do so many Free Will Baptist Churches reach an attendance figure of one hundred seventy-five to two hundred, then level off and go no higher?"

I think you will find the discussion as interesting as I did. The first seven statements relate to the problem, and the last seven are suggestions for a solution.

The Problem

1. We do not wish to go higher. We have not desired to win the multitudes, nor have we sincerely tried. We have thought about only the few.

2. We do not have well trained Pastors and Sunday school leaders. Much of our failure can be traced to leadership failure. No organization rises above its leadership. Though we have made advancement in this area, there is still a great need.

3. The pastor has failed to delegate responsibility of Sunday school leadership to laymen. Many pastors have been content to supervise the whole church program, thereby running a one man show. In many cases, responsibility of leadership in Sunday school and other programs of the church should be given to others. Moody said, "I had rather have one hundred men to do the work of one man than one man to do the work of one hundred men."

4. We have failed to train our people. Almost no effort has been spent in training our people. It is sad but true, that often we have won people to Christ; but have not prepared them for service.

5. We need trained Educational Di-

rectors. Just as there is a need for trained pastors, there is also a need for those trained for the promotion of our Sunday schools. This is one reason we have not gone higher.

6. We have not been Sunday school minded. We have majored on preaching and have not been too much concerned about Sunday school. We can point with pride to our preaching success of the past. No one can bring a charge against us for failing to *preach* the Word from our pulpits; but we have failed to *teach* the Word.

7. We have not built for Sunday school. We have built large sanctuaries, but small educational facilities. Because we have not placed due emphasis on Sunday school, we have been content to provide a place to worship with little thought for space to teach. Many of our older church buildings consist of nothing but a sanctuary. Most of our present day church buildings are lacking in educational space.

The Solution

1. Free Will Baptist Bible College should offer broader opportunities for study in the field of Christian education. It is understood that the college does not now offer a major in this field. The pressing need would seem to demand that more be done in this area to help close the gap.

2. We need to launch an extensive training program in our churches. We must awake to our responsibility! We have the material. What we must do is train our people for work in Sunday school and C. T. S. The diamonds which we have in the rough must be polished for use in the Master's Kingdom.

3. We need a change in our attitude.

We need to think big and work accordingly. Too long we have been content to take a back seat and settle for third or fourth place. Because of the population explosion, people are lost not by the hundreds, not by the thousands, but by the millions! Our Lord expects us to win some of them! We must learn to think big.

4. Our pastors need to delegate more responsibility to their people. Let us get away from the old adage, "If you want a job done, do it yourself." Our pastors need to learn there is real joy in challenging someone else to serve, training that person to serve, and then seeing that individual blessed by serving.

5. We need a complete reorganization of Sunday school in the local church. Most of our Sunday schools are not geared for the needs of today, but for the needs of yesterday. Let us face the challenge that is ours today on reaching the multitudes, and make sure our Sunday schools qualify for this task.

6. We need to make sure that much effort is exerted to make every church a Bible Institute. Some of the things we do may not be important; but everything we do to proclaim the Word is important. Knowing this, let us coordinate our plans and energies so that within every church the foremost aim shall be that of teaching the Word. When the Word is proclaimed the lost are convicted and the saved are strengthened.

7. We need to closely adhere to the "Laws of Sunday School Growth." These laws are stated in various places and have brought remarkable results to all who have observed them. Every Free Will Baptist pastor and leader should familiarize himself with these laws and then put them to work. ■■

made a dauntless decision. With all the courage of her soul, she committed herself to the daring demand of duty. Because of her heroic resolution she has become immortal. She was willing to pay the supreme price of self-abandonment and self-sacrifice to fulfill her mission in life. Her determination is reflected in the words, "If I perish, I perish!"

This was not the foolish expression of a fatalist. Nor was it a flippant, sarcastic remark. It was the firm recognition that her preparation and present position was for this hour of crisis. She could not ignore or escape her moral and sacred responsibility. There was a cause for which she was concerned. She must seize the opportunity to serve her God and her people.

Just as Moses had long ago chosen to identify himself with God's people, and became the agent of their salvation, she likewise decided not to shrink from the danger confronting her by revealing her identity. She realized that God needed a human saviour if her people were to be spared the slaughter. So with earnest, courageous faith, she requested the people to fast with her for three days before she went to the king unsolicited to make her desperate plea.

In these perilous, troublesome, serious, critical times in which we live, there is the need for courageous men and women to accept the challenge of meeting the forces of evil that have decreed the destruction of our homes, our churches, our schools and our faith. Even a blind man can discern the sinister efforts of Communism, Romanism, materialism and modernism with its thrust of ecumenicity to annihilate us. Mordecai and Esther were neither prophets, priests, princes or preachers, but they were patriots who believed in God's ability to bring deliverance. The manner in which they met their crisis through fasting, prayer, trust in God and personal commitment ought to inspire us to place the same dependence in God and trust His sovereign power to deliver us from foes, without and within.

I do not ignore or minimize human instrumentality in the divine program of God. This drama clearly illustrates God's preparation of a vessel to faithfully fulfill His will. God has also worked through Noah, Abraham, Moses, Elijah, the Apostles, Stephen, Paul, Luther, Wesley and multitudes of others to accomplish His purposes. But let us not forget that it is God who must work through us and not we ourselves. We often labor as if the future of our denomination and the survival of the Church Universal depend-

ed upon our puny, human plans!

It may seem paradoxical but Christ is building His Church. We are only stones, bondslaves and common laborers placed here to do His bidding and reap His harvest. While we cannot stick our heads in the sand and ignore the inherent evils of a human organization, we must not allow ourselves to spend our time in this late hour of history fighting and squabbling with one another while the world goes to hell.

God is looking for a wise master builder who can discard the inferior material without wrecking the building. God is looking for harvesters who can pick the fruit without destroying the orchard. God is looking for a captain who can guide us away from the reefs and shoals out into the vast ocean of souls where we can let down our nets for a great draught. We must not scuttle the ship. Where there are damages we must repair and use the old ship of Zion to rescue the drowning multitudes.

There must be a conviction that God will fight for us. The battle is the Lord's! We must serve as valiant soldiers. We must stand like Elijah on Mt. Carmel, and in the face of the prophets of Baal, pray for God to manifest Himself and prove that we are on God's side.

God permits trials, testings, perils, difficulties and adversities to prove us. We must take advantage of our talents, training and preparation to be useful instruments in the hands of God.

In every hour of emergency, God looks for a man. Who knows but what you may be that instrument now? "Who knoweth but thou art come to the kingdom for such a time as this?"

In I Chronicles 12:32 we read that God raised up men who had understanding of the times. May we be discerning men, submissive, yielded and dedicated for this hour of peril. May our desperation be revealed by the resolute cry, "If I perish, I perish."

God give us courage in this hour of crisis. May we utilize these decisive days to turn the tide and the course of events that cause us to drift further downstream.

New Decree

The last scene reflects a note of triumph, victory and conquest. As you recall, Esther had a favorable reception into the king's presence. While Haman had built the gallows to hang Mordecai, it was Esther that provided the rope that ensnared and finally hanged Haman in return for his hatred, enmity and evil plotting.

Her strategy showed great wisdom. Once Haman, the adversary, was de-

posed, it remained for Esther to devise another way whereby the people might be saved from destruction. She prevailed upon the king and a new decree of deliverance was granted. Quickly the messengers were dispatched to deliver the decree. On the appointed day, the decree was executed and the Jews were spared, and in chapter 8:27 we read that many turned to the Jewish faith.

This is a great lesson for us in the matter of world evangelism. There were two decrees—one of destruction and one of deliverance.

We must proclaim the message of deliverance.

It is a unique message—the only one of its kind! We have only one message, one hope, one Lord and Saviour, one plan of redemption.

It is an all inclusive, universal message! It is to all nations, all people, all the world, every nation and tribe and tongue.

It is an urgent message! We must go with haste. We must not tarry but act immediately. Time is fleeting, the "night cometh when no man shall work."

Various means were utilized to get the message out as quickly as possible. They rode horses, mules, camels and dromedaries in Esther's day (Esther 8:10). In like manner we must take advantage of every method possible in our day to proclaim God's message of deliverance and salvation to the ends of the earth.

We must have a strong personal witness. We must use modern means of communication as the radio, television and the printed page. Just as the message of deliverance was written and publicized, in like manner we must publish the message abroad through literature.

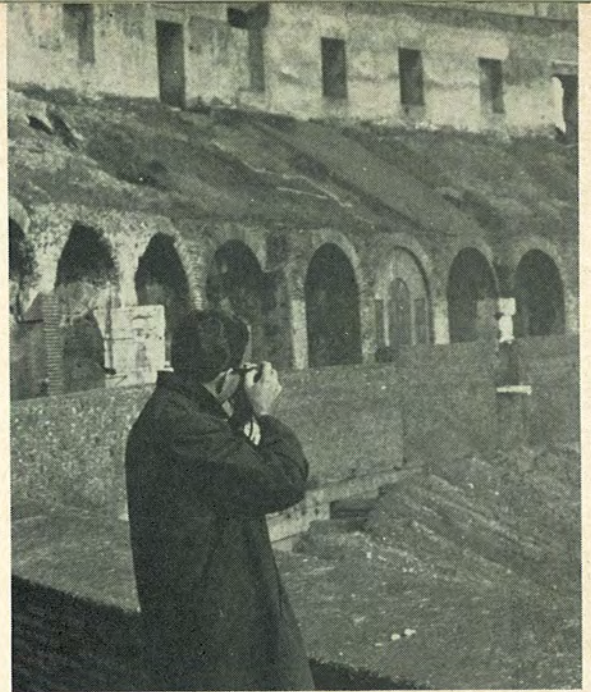
Medical missions is a tremendous tool to reach souls for Jesus as Dr. LaVerne Miley in the Ivory Coast can testify, along with the nurses now serving on the mission field.

Even more important, however, is the need for well-trained personnel with warm, compassionate hearts. I believe this is why God has raised up this Bible college—to equip men and women for the task of reaching souls at home and abroad. True Christian education is the secret of advancement in every phase of our denominational ministries.

Your preparation here in this institution has fitted you for service in these crisis days of history. Like Esther, you have come to the kingdom for such a time as this. God grant that her courage and fortitude may inspire you to fulfill your mission in life with the courageous determination "If I perish, I perish!" ■■

RUFUS COFFEY, *Director of Conference Ministries for the Foreign Mission Board*, gave this address as the baccalaureate sermon at Free Baptist Bible College on May 23, 1965.

BALLARD PHOTOGRAPHING
COLISEUM IN ROME,
SITE OF ANCIENT MARTYRS



Text and Photos by JERRY BALLARD

THE WORLD THROUGH THE EYE OF A CAMERA

Early this year, the author with Foreign Missions General Director Reford Wilson toured Free Will Baptist mission fields around the world. Here are his reflections in word and photo.

TO A POLITICIAN, the world is a complex of nations vibrating between uneasy peace and open conflict. To the philosopher, the world is a strange pool of man-born concepts in which one may fish for but seldom catch the fish of absolute truth. To an astronaut, the world is a mere launching pad for assaults on the universe. To the naturalist, the globe presents an exciting array of physical marvels as diverse as the eye-gate is capable of absorbing.

But to the Christian the world is a bulging mass of humanity . . . millions of souls searching for but never quite finding the Way of Life . . . multitudes engulfed in the bondage of spiritual darkness waiting for even the tiniest ray of light. The world then becomes his target, an object of conquest for the Lord Jesus Christ as he learns that two out of every three people on earth have not heard of the Saviour.





2

The world's peoples are religious by nature. The gods of Taiwan (1) have eyes but cannot see, ears but cannot hear, mouths but cannot speak, nostrils but no breath. Even the beautiful resort areas of Japan (2) with ornate build-

3



ings and ancient lanterns are shrines through which 97 million Japanese seek life after death. As one travels throughout the world he finds people seeking hope through ritualistic worship of gods of wood and stone and self sacrifice to gain personal piety.

Our missionaries tell these people about the Living God who sees and hears and speaks and loves. General Director Wilson and I spend long hours discussing with our foreign staff ways to increase the effectiveness of evangelistic programs (3—Missionary Dan Cronk left, Wilson right).

The searching mass of humanity is restless. I talked with a Hindu priest in India (4) who told me he has learned that the gods "do not work." Now he is searching for the unseen Power who controls the universe. I invited him to consider Jesus Christ as revealed in the Word of God. He was interested, and our Indian pastor in that city is continuing to explain the gospel to this religious leader who is ready for a change.

I saw the faces of Africans changed from countenances of fear to ones of trust and appreciation because of the love of God demonstrated by medical missionaries who prove their concern by caring for physical ills. Now they are ready to hear the missionary's words (5—Dr. LaVerne Miley teaching group of high school boys the concern of God for their eternal souls). And they are ready to receive the One whom the missionary represents.

I walked down the sidewalk of a beautiful Brazilian university campus and heard the carefree banter of students bent on creating a better world for themselves. They are looking for new ways of life. This makes them ripe for communism. It also makes them ripe for the gospel. We shot



5

footage for a youth evangelistic film designed to reach Brazilian young people for Christ (6—Leading actress Marlena Franca receives instructions from cinematographer speaking through translator Earnie Deeds).

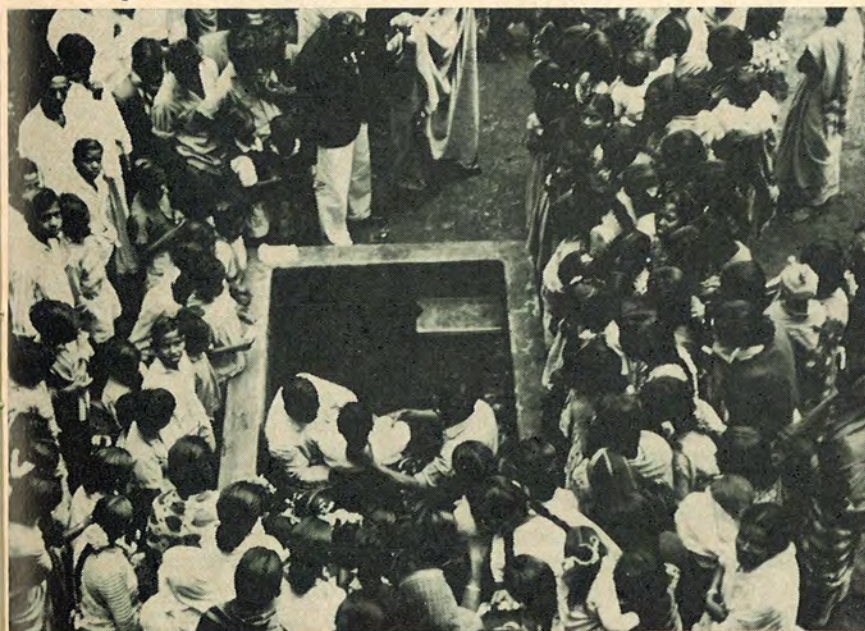
This is a reading world. Everywhere we traveled we found people reading. Eighty million learn to read every year. At an Indian fair, we sold 250 gospel portions in less than a half hour (7). Discussions with field literature committees in Ivory Coast and Brazil have resulted in proposed expanded evangelistic literature production in French and Portuguese.

Only eternity will reveal the final tally of souls brought to Christ through Free Will Baptist missionaries. But it was heartwarming to witness the baptism of new believers (8—South India). People are responding. Every hour of labor, every tear shed, every hardship encountered, every dollar spent become exceedingly worthwhile. The target is being hit. Men are hearing the gospel. And some are being saved.

8



6



7

THE TORCH IS PASSED

by Jack Millwood

IN 1960 when John F. Kennedy was making his inaugural address to the people of the United States, he made this statement: "THE TORCH IS PASSED TO A NEW GENERATION." It was his idea that the reins of government had now been passed to a new generation. He was reminiscent, as he spoke, of great men who had risen up in our nation to bear the burden of their hour. As he told of their greatness, he presented to the people of America a new challenge . . . a challenge to a new generation.

As a comparison, let us look at the church. God has always raised up men for certain tasks at a given hours. Looking back, we see where God chose Moses to go down into Egypt and supervise the deliverance of the people from bondage. After yielding completely to God's will, Moses assumed his duties and bore them throughout his life. He held high the torch of responsibility. Eventually, the hour came when Moses was approaching the closing days of his life. A new leader

was chosen. His name was Joshua. He was then to carry the torch of responsibility. He was to see that the people entered the promised land.

In the New Testament God called Saul. He was to be a light unto the Gentiles . . . a mighty missionary, with a great job. As the time drew near for his departure from this life, he said, "I have fought a good fight, and I have finished my course." The torch he was carrying did not flicker and die, but continued to burn brightly as he, in turn, passed it on to young Timothy. The responsibility of the day and hour was now in the hands of a younger man as he was commissioned to carry on the work. Never before have we seen a moral decay such as is present. We are seeing modernism and liberalism creep into churches and colleges and universities throughout the country. Like a deadly cancer, these things are eating away at the heart of many of the great denominations.

The world is challenging the church's standards that are based on "Thus saith the Word of God." The world is saying to the church, "You don't live by your own standards. You don't uphold the standards in which you say you believe." This is because they can look at the church and see a moral decay within the lives of professing believers in Christ Jesus.

Also, the world is challenging our message. Today, on every front, modernist and liberals are saying that the Word of God is fallible. They are saying that our message is not authoritative. Although they are challenging the effect of our message, we still say that our message will change a person. We say the drunk can be changed and become a decent citizen. We preach that a harlot can be transformed into a shining light of testimony and praise to God. Over and over, we emphasize that the message of Jesus Christ can change a person. On the other hand, the world is saying that the only way to change a person is to change society. They conclude that man is not morally wrong, but that society is wrong. As we look across our nation today, we see that the church has been handed a great responsibility.

Let us ask ourselves: "What are we doing about this responsibility? What are our opportunities in this darkened world?"

First, let us look in the realm of education. This writer lives in an area where there are many colleges and universities which are supported by various denominations. In some of these schools, they are teaching things that will absolutely damn the souls of men and women. Men who sit under modernistic teachers are going out into their different denominations and filling pulpits. As they do

so, they are teaching and preaching a "social" gospel.

Let us look at our own denomination. Thank God, we have a school that is fundamental. Thank God that we have a school that is Bible centered. Thank God for godly teachers. In the realm of education, we have an opportunity to send our young people where they can be trained to enter pulpits, classrooms and other Christian vocations. Our people can preach and teach "thus saith the Word of God." We can faithfully uphold the standards Christ has laid down for us to follow. Too long, we as Free Will Baptists, have been guilty of neglecting our young people and this important field of Christian education. Our message today is to an educated group of people. Most every young person finishes high school, and many go on to college. If we are to reach the intellectuals of our day, we must have trained and competent leaders. Men who will preach the Bible as the final authority in all matters of faith and practice. We must reach and appeal to all classes of people, for there is no difference between the Jew and the Greek. We are debtors to all men.

Secondly, let us look at the realm of evangelism. I believe with all of my heart that men and women are searching for something to satisfy a need that is within their souls. I believe the reason that men have gone so far away from God is because they are trying to satisfy their needs outside of Jesus Christ. The challenge of the church today is to take the message of Christ to all people. We need to submit our lives to His cause and help evangelize the world. Some say that the day of mass evangelism is over. Perhaps this is true, but the gospel of Jesus Christ is just as powerful today as it was when Christ walked the shores of Galilee. Today, we must proclaim this gospel to all men, hoping that they will see their need and have them met in Christ Jesus.

On every front we see young people demonstrating for this cause or that. Marching for this or that. We need to show them that the true need of life is a reunion with God. It is the church's responsibility to see that the message of Christ is delivered to them. We need to let the world know that Jesus is someone that we can stand up for and believe in. Someone to whom we can yield our hearts and souls. It has been rightly said, "We must evangelize or perish!"

Looking over the Free Will Baptist denomination we see one major ingredient that must remain. Unity—unity in purpose and cause. Possibly there are many things that separate us personally, but the one thing that binds us together is stronger than anything that might

seem to separate us. This tie that binds us so closely is the precious blood of our Lord Jesus Christ.

All around us today, men are dying without Christ. The world is groping in darkness, looking for a light to follow. The church stands today, as in times past with a great opportunity. The opportunity of leading men and women, boys and girls, to a saving knowledge of Jesus Christ. Let us show them that in Christ remains the answer. Let us show them that He will satisfy their need for peace. Let us tell them that Christ will

change a person's life and in turn, give him eternal life.

We must hold high the banner of the cross and the standards of God. As loyal Christians, let us remain true to this cause. Let us carry the torch of responsibility forward and onward, so that when the day comes when we too must pass it on to a new generation we may say as Paul of old: "I have fought a good fight; I have kept the faith."

Certainly this is an hour in which there is a tendency to destroy the faith of mankind. A tendency to try to get us

to lay aside our armor and give up the battle. As faithful stewards of God, this should only serve as an incentive to keep us on our jobs. Yes, God is still holding us responsible in the hour that faces us. This is our hour of serving Christ. *The torch has been placed in our hands. We must hold it high and keep it burning brightly, so that all may see and know the Christ we serve!* ■■

JACK MILLWOOD is pastor of the First Free Will Baptist Church in Spartanburg, South Carolina.

MISSIONARY GIVING and THE GENERAL FUND

by

Harold L. Longenecker

CHRISTIANS who give to missions are, by and large, motivated because of some friend who is an active missionary. This is as it should be. In fact, this very circumstance is one of the reasons why the missionary program of the church has progressed as it has. Individuals have become interested in missions through other individuals, and consequently financial help for the missionary was forthcoming.

But all good things can be emphasized to the exclusion of something else equally good. It appears that this has happened here. The average Christian, concerned with using his tithes and gifts to the very best advantage, has come to the point where he hesitates to give unless his contribution is going directly to a testimony on the field. This has resulted in strained circumstances for many mission organizations and creates a real problem which in some way must be met.

The question actually boils down to this. IS THE MISSION BOARD A NECESSITY OR IS IT NOT? If it can be proven that mission boards are necessary to the outreach of the gospel, then we will have a foundation upon which to base our appeals. Mere pitiful cries such as "won't you please help us to meet the past due bills that face us this month" are going to be woefully inadequate. If we have a reason for expecting the gifts of God's people, then let us analyze these reasons and state them. If we have none, then the quicker we disband all mission boards, the better.

What then shall we say? Are mission boards essential or aren't they? There is no doubt at all in my mind as to the

answer, and the more I have thought about the matter the more convinced I have become. Let me share some of my thoughts with you.

First, there are some obvious benefits that a missionary enjoys in fellowship with a mission board, and this alone is a strong point in their favor. These benefits vary, of course, from one to the other. Some pay salaries, some do not. Some pool incoming gifts, and divide them equally, others allow each missionary to keep what is designated. However, discounting all these differences, there are still some basic provisions that the average missionary can look forward to in practically all boards.

1. The mission board investigates the field, opens the work, and assists the worker in getting settled in his place of service.

2. The missionary can look for varying degrees of assistance in his promotional ministry. The board will carry on a general program which will certainly benefit the missionary, but in addition to this, he will probably find some specific assistance for his personal need.

3. The mission board provides counsel and advice for the worker in times of difficulty or when troubled by problems. The men who are leaders in mission activity have generally faced these problems themselves and can offer helpful suggestions.

4. The mission board is responsible for outlining a policy upon which the work is to proceed. This means that the worker can benefit from the trials and errors of others.

5. Quite frequently, the mission board

will provide some kind of vacation or furlough benefit.

6. As a member of an association of missionaries, the worker will deeply appreciate fellowship with others in the same ministry.

7. Finally, a mission board will likely provide some kind of medical expense benefit for the worker, either through mutual assistance or some other provision.

Now, these are the easily observed benefits which a missionary enjoys, and would themselves constitute adequate reason for the existence of mission sending agencies. However, there is more to the picture than meets the eye on first glance. I suggest that you engage in a bit of imagination with me for the next few moments.

Let us suppose that we have succeeded in doing away with all mission boards of all kinds. We will further suppose that all we have are Christian training schools, willing workers, and a wide open world in which to labor. Still further, we will imagine that a student has finished schooling, and is now ready for service.

The question is—where shall he go? His travel experience has been limited so he is not widely acquainted. To aggravate the problem, he has not had the privilege of listening to mission representatives and return missionaries, reading missionary letters or periodicals, or receiving promotional literature from mission boards. You see, we have already assumed that all these are non-existent.

There is only one possibility left. He

(Continued on page 24)

Into The Word *by Paul Inbody*

THE COMMAND of Jesus was to go and *teach* all nations, baptizing them in name of the Father, Son and Holy Spirit. There are multitudes of people in all denominations who make so-called "decisions" for Christ, but never reach the baptism. Others, who are baptized, are never enlisted in the active life of the local church as a Christian.

A Great Weakness

Our problem is not decisions, but discipleship! This can only be accomplished through teaching the new convert the Word of God. How many Free Will Baptist Churches do you know of that have an adequate follow-up program of teaching? Too often, the first time a church thinks of helping a new convert is when he misses a couple of Sundays. We then go to his house for cake and coffee fellowship and tell him, "Don't get discouraged, even though it is hard to be a Christian."

The Jehovah's Witness cult seldom loses a convert because of its follow-up teaching program. It is time we beat them at their own game with qualified teachers, appropriate free literature, and home teaching.

Born of Necessity

In at least one Free Will Baptist Church, this has been tried with success. The first year of my ministry at Lewis Avenue Church, 125 new church members were received into fellowship. This was more than any pastor could work with personally. There were dozens of booklets on the market, but not for Free Will Baptists. Then, of necessity, I wrote and mimeographed a study course for new Christians. It was given to each new church member and convert to study at home. This was a good idea, but only a few would study on their own. This was disappointing, but later it was realized that it was the fault of the church. Many older Christians do not realize that in pagan America most new converts have no Bible background. To illustrate, I recently talked to a man who did not know what a simple Bible reference meant; i. e. John 3:16. He had been reading his Bible some, and when I referred to the book of John he wanted to know if I meant "big John" or "little John."

The Answer

The answer, then, is to go to the home of the new convert who has made a decision and teach him personally. The pastor cannot go to all the homes personally. He must train a dedicated group who will take the Bible study to the new convert one or two hours per week. When the convert has been taught, he should expect to teach others. Some object saying, "But what if the new Christian is not willing for you to come to his home once a week for a Bible lesson?" Then it would appear that the individual has not been truly saved!

The real problem is getting older church members to prepare and do this teaching job. Many church members do not go on visitation because they do not know what to do when they get there. After small talk of weather and fishing, too often the discussion comes to airing the church problems.

It is the pastor's job to train a group of lay members to teach the new convert. Then it is the job of the church member to go weekly into the homes to teach and, if nothing more, to guide the study of the new Christian.

After a decision is made, the new Christian must immediately be taught to pray, witness, tithe, read the Bible and accept his Christian responsibility. This can be accomplished by twelve to fifteen weekly visits in a guided study and Bible fellowship. The average pastor needs only to compare his list of decisions to his list of disciples to see the crying need of regular, personal home teaching.

Laymen Should Teach

When the persecution came to the early church in Jerusalem (Acts 8), the believers were scattered abroad throughout the regions of Judea and Samaria. "Therefore they that were scattered abroad went everywhere preaching the Word" (Acts 8:4). The Bible plainly states in verse one that these were laymen, and that the Apostles did not leave Jerusalem.

Now notice in Ephesians 4:11-12 what Apostles, Prophets, evangelists, pastors and teachers are supposed to do. They are given to the church for the perfecting of the saints, i. e. bringing them to Christian maturity for the work of the ministry. Read the next few verses to see the value of this work, and the conse-

quences when new Christians are not established in the Word of God.

Two Reasons To Teach

The first reason we should teach people is to win them. It is not enough to have an emotional religious experience unless it is based on the knowledge of Christ's finished work on the cross. Too long we have accepted conviction for conversion. People need to be taught that the altar is a place of sacrifice—a place to die! Every mention of an altar in the Bible is connected with death. If people are not ready to die to self and the world, then they should be taught to stay away from the altar of God! This type of pre-decision teaching will not limit the number of your converts, only the kind. Paul said, "knowing therefore the terror of the Lord, we persuade men" (II Corinthians 5:11). In the light of coming judgment, it is time to teach men with a view to persuasion.

The second reason for teaching is to keep them. This problem is not unique with any one denomination. C. E. Matthews, late Secretary of Evangelism for the Home Mission Board of the Southern Baptist Convention, says in his book *A Church Revival*, "The most justifiable criticism that can be made of all that Southern Baptists are doing today is their failure to conserve the results of their evangelistic efforts." In 1953 there were 2,460,437 non-resident Southern Baptist church members and 5,425,579 resident. At least 25%, or 1,356,395 of the resident members were inactive. This means of the reported 7,886,016 members, 48.4% of the entire membership of Southern Baptist churches is lost to the cause of Christ. This is our problem simply on a smaller scale!

Book Available

A book titled *Into The Word* has been prepared for Free Will Baptist use in personal home teaching. It may be secured through Randall Book Store, state book stores, and the Church Training Service department. Any Adult CTS group would do well to get copies and train as teachers of new converts. The approach is simple and designed for the layman. Only a Bible and pencil are needed. ■■

Order copies of *Into the Word* from Randall Book Store, P.O. Box 1088, Nashville, Tennessee 37202. Prices are: \$1.00 single copy, \$10.00 per dozen.



Pictured above are some of the people who took part in the organization of the Chattanooga Church. They are (front row, l. to r.) Clinton Sparks, Donald Sexton, W. O. Grasham (back row) Homer Willis, John Gibbs and E. M. French.

The Chattanooga Story

by Donald Sexton

IN THE YEAR of 1963, God began to deal with me about beginning a work in Chattanooga, Tennessee. This city with well over 200,000 people in the metropolitan area had no Free Will Baptist Church. The nearest Free Will Baptist Church was over 20 miles in the country. It is over 100 miles to the nearest Free Will Baptist Church in Georgia or Alabama. Many church families had moved from other areas to this city and were not able to find our faith, so they had either completely left church or gone to some other denomination. Most of them are lost to the Free Will Baptist cause forever. Now, this may not disturb you, but if we had kept every family that was saved in Free Will Baptist Churches, we would be much larger today. We win them and someone else uses their services. This was one of the reasons why I came to Chattanooga. I wanted to have a church for those of our people who come to this city in the future and to win others to God. We presently have people attending our church from Sparta, Maryville, Knoxville and Pikeville Free Will Baptist Churches.

I moved to the city in September of 1963, after resigning as pastor of Roan Street Church in Elizabethton, Tennessee. I only knew one person in the city when I came. Only those who have done this type work can know the frustrations of looking over an area and trying to know the will of God as to where to hold

services. I had no idea which end of town would be best and what type building to rent. I didn't know how much support I could expect to be sent to me, but the Tennessee State Association has financed the work in a wonderful way. The churches and people have been loyal.

We meet over a drug store. We organized our church on January 24, 1965, with 24 members. This month (April) we averaged 35 in Sunday school and 24 in CTS. Our offerings are averaging over \$70 weekly. We have purchased a lot 200 feet by 650 feet for \$6,666. We have paid almost \$3000 on it, with the help of churches over the state. We hope to pay it off as soon as possible and start our building.

As a Free Will Baptist minister for 15 years, I deeply love and cherish our denomination and what it believes. I am not one of those who feels that any church is all right for my children to attend. I want to have a Free Will Baptist Church in every city that my children may live in when they are grown. Of course, I feel the same way about your family. We need to be known and make Jesus known everywhere. I promote Christ first, but I believe that we could promote Him better if we had more churches in more areas. God help us to start more missions at home so we can send more missionaries to the fields of the world. What would the Lord have you to do? ■■

MISSIONARY GIVING

(Continued from page 21)

goes it alone. He begins by seeking a place of service, and this takes him maybe six months or more. Then he needs support, so another year is spent in doing his own deputational work without any assistance of any kind. Then he discovers that he must take care of a number of needs usually met by the board so he has to have more support than he expected.

Finally, he gets to the field, but then learns that there is no suggestive policy upon which to proceed, no plan of action that might help him side-step some of the problems peculiar to his field. He has had no experience in this particular area, so he has to go at everything greenhanded, learning by the costly method of experience.

Added to this is the fact that he has no one to stand shoulder to shoulder with him in his work, no one to back him up if he is falsely accused, and no one to discipline him should he be guilty of misconduct. Furthermore, in this day of income tax reports, the gifts that are given to help him in his work could not be deducted from the income tax report of the donor.

Now, I will admit that this may be an over-drawn picture, but I state without hesitation that it is indicative of the situation that would exist if there were no mission boards. It is true that there are independent missionaries today who are not associated with any board, and I would be the first to defend their right to remain independent, but even these are profiting from the boards that do exist, and are indirectly benefiting from their efforts to promote missions.

I am thoroughly persuaded that the basic need for mission sending agencies is so great, that if by some stroke of magic we would do away with them all, others would spontaneously spring up the next day. If the missionaries now working under boards would find their boards disbanded, the great majority would either have to leave the work, at least temporarily, or would form other organizations.

Even in the book of Acts, in the first flush of missionary activity, there were still those who sent others. The situation is no less demanding today. The birth of the modern day mission board a century ago is evidence of the fact that these agencies are not merely a result of the missionary vision, but are, in a very real sense, the cause of it. This being so,

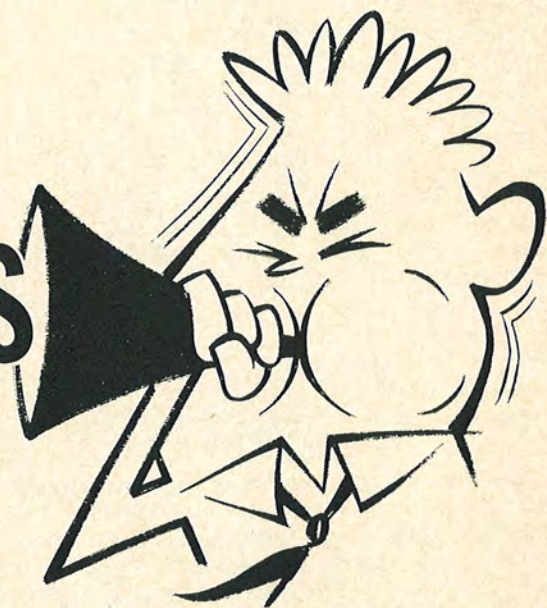
the mission board itself stands as a worthy object of missionary giving. The very ordinary expenses having to do with light, heat, phone, travel expense, have a direct bearing on the missionaries' work on the field.

We must, of course, confess that not all gospel organizations have proven worthy of support. Money which has been sacrificially given has been lavishly squandered, without regard to the wishes of those who gave it. But today, any Christian can know, if he wishes to, whether or not the work to which he is giving his gifts deserves his support. Any reputable organization owes it to the Christian public to present an annual audit of its financial dealings. If it does not do so, or if the financial record cannot be studied by the public, then the donor should cease supporting it.

Happily, the great majority of evangelical boards today are administered by men of conviction and sincerity. Broadly speaking, they are soundly organized, wisely administered and conservatively financed. Such boards deserve the support of Bible-believing Christians. ■■

Acknowledgement is made to National Home Missions Fellowship, Inc., East Lynn, West Virginia.

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One Thing He Needed

At the dinner table of one of the well-known millionaires who had done much for the public good, discussion turned upon the value of prayer. The millionaire said he did not believe in it. He had everything he wished for, so there was no need for him to pray for any favors. The principal of a Scottish university, who was present, said, "There is one thing that you might pray for." "What is that?" "You might pray for humility." Whatever our possessions, we shall be all the happier if we pray for the humble spirit which can thank God for His mercies.

—Moody Monthly

You Can't Fool God

"You can fool the hapless public,
You can be a subtle fraud,
You can hide your little meanness,
But you can't fool God!

You can advertise your virtues,
You can self-achievement laud,
You can load yourself with riches
But you can't fool God!

You can criticize the Bible,
You can be a selfish clod,
You can lie, swear, drink, and gamble
But you can't fool God!

You can magnify your talent,
You can hear the world applaud,
You can boast yourself somebody,
But you can't fool God!"

—Granville Kleiser

Is Your Flag Flying?

Principal Rainy, of whom a child once remarked that she believed he went to Heaven every night because he was so happy every day, once used a fine metaphor about a Christian's joy. "Joy," he said, "is the flag which is flown from the castle of the heart when the King is in residence there."

—British Weekly

An Empty Life

In March, 1940 a girl went to the Eddie Martin Airport near Santa Ana, California, and engaged a pilot to take her for a flight to the beach district. She insisted upon using an open plane and riding in the rear cockpit. When nearing Newport Beach, the pilot said, he felt the plane lurch and glanced back to see the girl leap over the side to her death. In the girl's automobile was found a note, which read: "Forgive me. I just couldn't bear it any longer. It takes courage to die, but it is cowardly to live an empty, ill life." Behind these words there must have been the agony of a disillusioned life. We may call the poor girl foolish, but that is empty censure now. What was needed was someone's kind and friendly help while she lived. She would never have found life "empty" had some Christian filled her heart with the love of Christ.

—Watchman-Examiner

Living As We Pray

I knelt to pray when day was done,
And prayed "O Lord bless every one,
Lift from every saddened heart the pain,
And let the sick be well again."

And then I woke another day,
And carelessly went upon my way,
The whole day long I did not try
To wipe a tear from any eye.

I did not try to share the load
Of any brother on the road.
I did not even go to see
The sick man just next door to me.

Yet once again when day was done,
I prayed "O Lord bless everyone."
But as I prayed, unto my ear
There came a voice that whispered clear,

"Pause, hypocrite, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go,
By hands which serve Him below."

And then I hid my face and cried,
"Forgive me, God, for I have lied.
Let me but live another day,
And I will live the way I pray!"

—Selected

It Broke Him Down

Dr. Evans, when a student at Moody Bible Institute, began talking to a man at the Pacific Garden Mission, about his soul. The man argued: "I do not believe the Bible. I am an atheist." Evans repeated one verse, "Except ye repent, ye shall all likewise perish." The fellow scoffed, "I told you I didn't believe it." Again Evans quoted, "Except ye repent, ye shall all likewise perish." The man exasperatingly uttered, "You disgusting fellow, what is the use of telling me that?" Again Evans repeated the verse. In anger, the man struck Dr. Evans between the eyes with his fist, sending the Bible one way and Evans the other. God gave him grace. He got up and said, "My friend, God loves you, and 'except ye repent, ye shall all likewise perish.'" The next night that man was in the mission before the meeting began. He confessed: "I could not sleep. All over the wall I read, 'Except ye repent, ye shall all likewise perish.' I saw it on my pillow. When I got up I saw 'Except ye repent,' at the breakfast table, and all through the day it was before me. I have come back to settle it."

—Gospel Herald

Thomas Jefferson's Dead Bible

Congress once issued a special edition of Thomas Jefferson's Bible. It was simply a copy of our Bible with all references to the supernatural eliminated. Jefferson, in making his selections from the Bible, confined himself solely to the moral teachings of Jesus. The closing words of Jefferson's Bible are: "There laid they Jesus, and rolled a great stone to the mouth of the sepulchre and departed." If our Bible ended like that, it would mean the impossibility of other resurrections. But thank God our Bible does not end like that. And the resurrection of Jesus Christ from the dead is our "living hope."

—Moody Monthly



THE
EDITOR'S
PAGE

PREACH THE WORD

personally...

WHILE IN SCHOOL I learned that there were three basic types of sermons—topical, textual and expository. In at least one school that I attended, great emphasis was placed upon expository preaching. As students, we were told that God had promised to honor and bless His Word and that people needed to hear and learn God's Word. I don't recall that topical and textual preaching were ruled out, but every student was expected to become proficient in the art of expository preaching.

Some years later now, I find that I am deeply appreciative for this emphasis. How rarely do we hear the preacher dig into some passage of Scripture to lay open some truth that speaks to the heart! Instead we hear the routine presentations, which more often than not, are an expression of the preacher's ideas rather than the expression of God's Word. In fact, in many of our churches where there is consistent talk about preaching the Word, not too much of the Word is really preached—or taught.

An outside observer would probably make two quick observations about the preaching in some of our churches. First, the tendency to equate fervent preaching with "preaching the Word." How often have I seen preachers take a text (which in reality was nothing more than a spring board for the expression of some of their ideas) and fervently address the congregation. It seemed that it didn't matter too much what was said, and even if it were repeated several times, just so it was stated with authority and fervor.

Now this is not a brief against fervent preaching. In fact, more of this kind of preaching is needed in the pulpit today. I like for the preacher to address me with a sense of urgency and with a note of authority, but at the same time, I like to hear the Word. By this I mean the presentation of Scriptural truth in proper context and with relevant application. This kind of preaching gets to me and is good for my soul.

A second observation would probably be the over use of illustrations by many of our preachers. This is a real danger in preaching. This is not to say that illustrations are completely out of place in a sermon. A few, well chosen illustrations which illustrate and are well told are good. Like windows in a house, they serve to let in light. But in some preaching heard today, if the illustrations were removed, very little would be left. Such preaching could hardly be called "preaching the Word."

When can we expect to see a return of expository preaching to our pulpits? It seems to me that this will come when pastors are willing to spend hours instead of minutes in the preparation of their sermons. Is some preacher reading this editorial who last Sunday morning, over an early cup of coffee, anxiously searched through the latest outline book hopeful that some outline might be spotted that would "catch fire?" This is what I am talking about. Expository preaching, or good preaching of any kind for that matter, does not come so easy. God's preacher must be willing to study.

It might also be stated that expository preaching will return to our pulpits when congregations recognize that the pastor needs time for Bible study and prayer. Many good and dedicated pastors would happily spend time in study and prayer—if their congregations would let them. How demanding some congregations can be! They seem to feel that the pastor must give careful attention to the slightest details that effect the church, as well as themselves, and somehow conclude that the preacher just naturally will have something worthwhile to say on Sunday morning. Nothing, of course, is further from the truth and the quicker some congregations learn this, the better it will be for the pulpit ministry of the church.

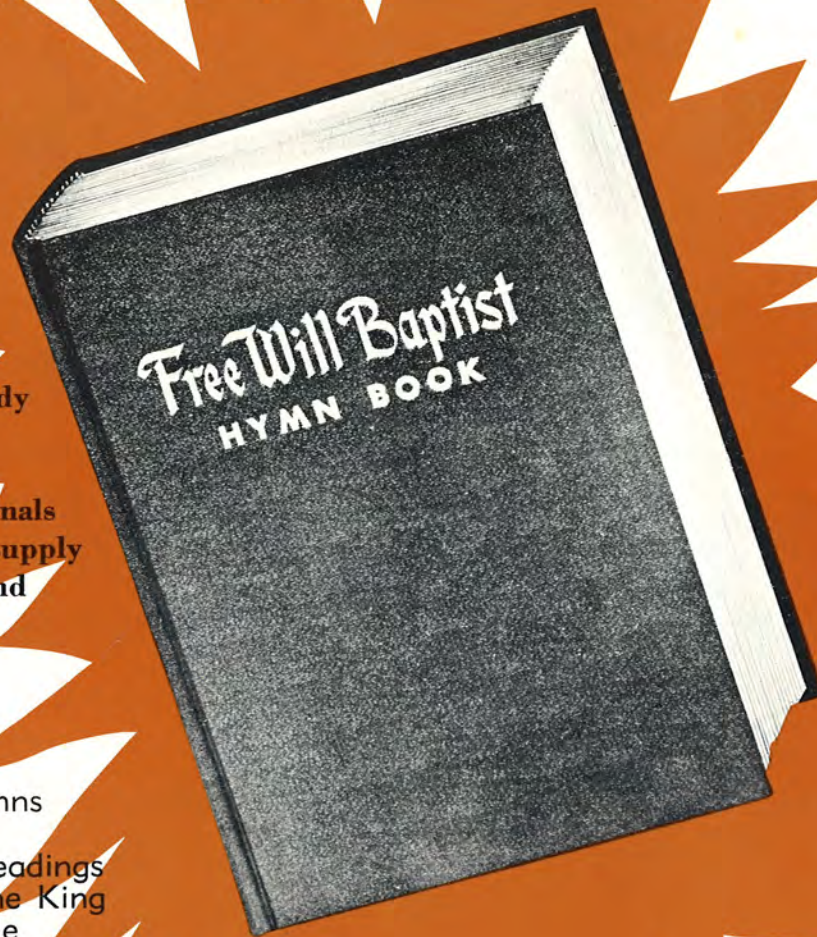
Paul said to Timothy, "Preach the word" (II Timothy 4:2). I wonder if the Spirit of God is trying to say this to some preachers and churches today. I know this. It is desperately needed and the preaching of God's Word is the only thing that will convert the sinner and challenge the saint.

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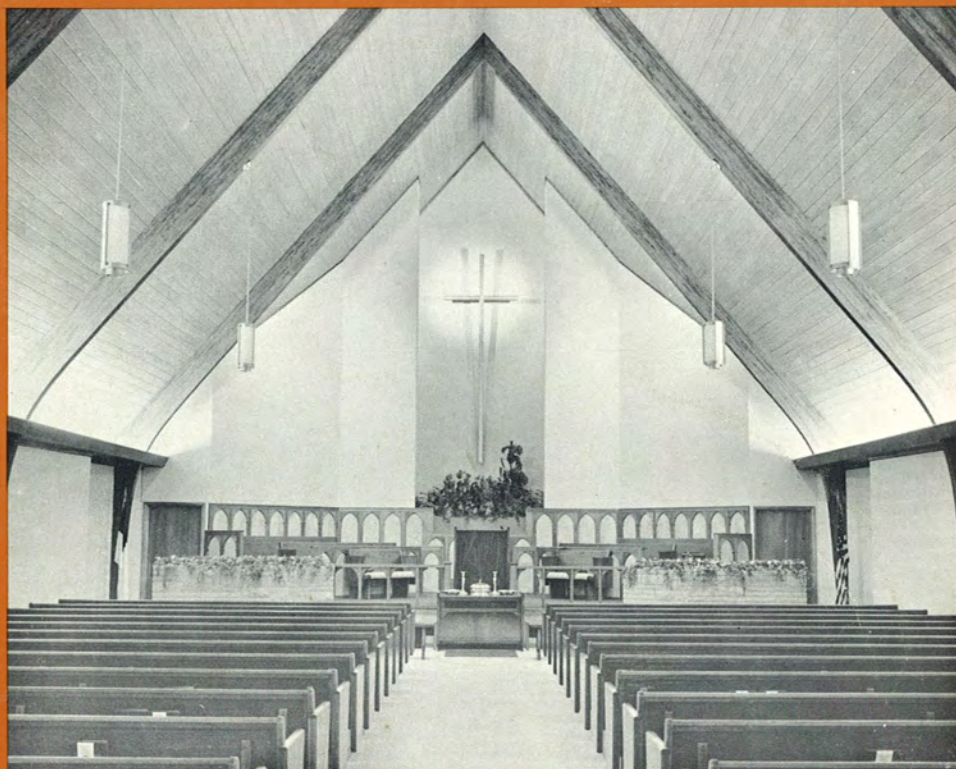
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HELPING BUILD FREE WILL BAPTIST CHURCHES



Through a church bond issue, directed by Executive Church Bonds, Inc., in the amount of \$60,000.00 the First Free Will Baptist Church of Joplin, Missouri, has erected a new sanctuary and educational building. Pictured above is an interior view of the sanctuary showing the exposed, wooden beam construction. The church was dedicated on June 6. Rev. Teddy Davis is the pastor.

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